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Music in A Marriage Ceremony Sunda Tradition “Nyawer”

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Abstract

This study aims to determine the existence of Sundanese art, especially in traditional Sundanese marriage in terms of music and supporting tools. The method used is descriptive qualitative, located in Gunungsindur Regency Bogor by observation observe directly Nyawer process, interview and document analysis as complement of data. The results show that music in the Nyawer marriage ceremony contains the meaning that is spoken in the form of songs to be more impregnated very deeply. The poems that are written give meaning to the greatness of God who has brought together the couple and should the couple be able to interpret the life more wisely, able to be responsible to his partner Nyawer ceremony performed by Nyawer (male and female or both), with the accompaniment of Degung Gamelan instrument, or flute and vocals. Supporting tools in the form of materials that symbolize the source of sustenance and longevity for the bridal couple is placed on the bokor symbol of preservation of tradition.

Key Words: Sunda Tradition, Music Ceremony, Nyawer

Abstrak

Penelitian ini bertujuan untuk mengetahui keberadaan seni Sunda, khususnya dalam pernikahan tradisional Sunda dalam hal musik dan alat pendukung. Metode yang digunakan adalah deskriptif kualitatif, berlokasi di Kabupaten Gunungsindur Bogor dengan observasi langsung mengamati proses, wawancara dan analisis dokumen sebagai pelengkap data. Hasil penelitian menunjukkan bahwa musik dalam upacara pernikahan Nyawer mengandung makna yang diucapkan dalam bentuk lagu agar lebih diresapi sangat dalam. Puisi-puisi yang ditulis memberi makna kebesaran Tuhan yang telah mempertemukan pasangan dan seandainya pasangan bisa menafsirkan kehidupan dengan lebih bijak, mampu bertanggung jawab kepada pasangannya. Upacara upacara yang dilakukan oleh Nyawer (pria dan wanita atau keduanya), dengan diiringi instrumen gamelan Degung, atau seruling dan vokal. Alat-alat pendukung berupa bahan-bahan yang melambangkan sumber rezeki dan umur panjang bagi pasangan pengantin diletakkan di mangkuk simbol pelestarian tradisi.

Kata Kunci: Tradisi Sunda, Upacara Musik, Nyawer

INTRODUCTION

The culture of a nation is not only an asset, but also an identity that emerges from a very long repertoire of life and is an inner process and thought of our ancestors and their descendants. As Indonesians we must be proud and grateful that our ancestors have inherited a very high culture, a variety and very good quality. Along with the changing times, this cultural diversity is mutually influential when interacting with other cultures, but thus the cultural diversity is not yet widely known by the wider community, it is proven that only a few types of culture can often be displayed, even if observed Carefully there are still many cultures that need to be developed because some people in Indonesia are still many who do not know all the cultural wealth that exists in the archipelago.

One of the regions of Indonesia which is located on the island of Java which is precisely in the area of West Java, there are still ancestral remains that are still well preserved and still preserved to this day, namely the traditional Sundanese wedding ceremony. Customs inherited from their ancestors in the Sundanese are still preserved and respected. In the life cycle of humans, it is known that the ceremonies are traditional rituals such as: traditional ceremonies Pregnancy, Birth Period, Childhood, Marriage, Death etc.

This paper discusses a series of Sundanese traditional ceremonies that are carried out after the marriage contract is completed, namely the one called Nyawer. Nyawer is a series of advice for both brides who will enter the household ark. As advice, the rhyming material and the gending are packaged in such a way that it is pleasant to watch and comfortable to hear, with the beautiful host of the program singing his poetic songs, so that many of the audience were dissolved in tears to tears.

Nyawer is spread in several regions with regions and community communities that have certain types and specifications. Based on the existing reality, the researchers want to know how the existence of "nyawer" at this time, especially in the tatar pasundan of West Java, especially music in the Sundanese wedding ceremony. The problems that will be raised in this research are: "How is music (singing and supporting tools) in the" Nyawer "Sundanese Indigenous wedding ceremony in Gunung Sindur District, Bogor Regency?"

RESEARCH METHOD

This study uses a descriptive qualitative research method which means research by explaining according to information and data obtained from the authors' observations. The research site is the Cimangir Subdistrict, Gunungsindur Regency, Bogor. Data collection techniques used are from observation, interviews and documentation, namely photographs, recordings, and direct observation. Observations were carried out in the Cidokom, Pedurenan and Curug villages. Interview with resource persons who are professors of the Sawyer namely Mrs. Ai Ningsih. Collecting data in the form of photographs and videos to complete this research. Data analysis was carried out after collecting the collected data, namely the results of observation, interviews and documentation.

RESULTS AND DISCUSSION

Nyawer is one of the events from the stage of holding Sundanese traditional ceremonies after the implementation of Kabul permission, because the procession of holding Sundanese traditional ceremonies before the solemnization of a marriage is very much, which of course in the outline will be explained further. *Nyawer* ceremony is held outside the home or can also be on the terrace of the house called saweran (Bratawijaya: 1997, p.45). Nyawer is etymologically derived from the word awer, which means to spread, for example like a liquid bucket if full, the water is awful, that is, the water will easily scatter everywhere. And the implementation of nyawer is carried out at the place where Nyawer ceremony is on the porch, precisely in front of the house fitting under the edge of the roof of the house if the rain is not protected by rainwater.

In terminology *nyawer* is a ceremony that has a deeper meaning and ritual, which is to spread advice, with the intention that a pair of "King and Queen" a day will soon sail the ark of life full of mystery. This is the occurrence of *Nyawer* namely advice to the bride and groom so as not to be suspected and banned by the Dutch, then the container becomes a song or kawih Kidung or Papatet, which contains advice to the bride, which is certainly in other areas besides the *Sunda* region, there are similarities in the implementation of *Sawer* traditional ceremonies, only in procedures and names that are slightly different, for example in the Betawi area called *Sapun*.

Nyawer's ceremony was carried out by a mother as *Juru Nyawer*. A interpreter has the ability that has been tested from the ability to sound in singing, knowing the song of the song. Besides these skills are also expected to have the courage, social spirit and preserve regional culture. What can be called *Nyawer* interpreter is that people have experience in Sundanese arts and culture, especially in Sundanese bridal ceremonies, besides that they must have a melodious voice that can eloquently sing Sundanese songs, especially *Pupuh/Kidung*. *Juru Nyawer* can be done by men or both. Sometimes the beggar's request can be a woman because of the image of a mother who can guide her child. For *Nyawer* interpreters who are carried out by a pair of men and women, duets are often done, they take turns in carrying songs or mutually mutually as if they were parents of a father and a mother.

Constraints in singing *Nyawer* ceremonies technically such as bad and bad weather conditions, supporting equipment such as sound systems. If at the majority of the event venues were in Indonesian, this would hamper communication in interacting. Another obstacle is if the sawer is invited in a distant place and the location is unknown, making it difficult to attend on time.

Conditions that make it possible to perform the *Nyawer* ceremony are appropriate and adequate locations. There are pages for the *Nyawer* ceremony, bridal chairs, sound systems to be heard by the audience. The important thing is the readiness of the organizers, especially those who have a duty except if those who have the intention are not ready to prepare the materials and tools, they can request the assistance of the *Sawer* to prepare what is needed. The equipment for the *Nyawer* ceremony is sawer materials, namely bokor made of brass. Bokor is filled with rice, candy, turmeric, coins / sheets. Egg to step on, harupat, a board wrapped in white cloth. Matches to burn harupat. The jug that has been filled with water, flowers that have been filled with loose change. Tamiang (bamboo for distilled material) to be

stepped on. There are additional additions, namely betel folds that have been bound by thread. A complete musical instrument is a gamelan set of gamelan Degung, or kacapi suling. Or if there are no musical instruments available with vocals only.

Nyawer ceremony can be classified into three categories, namely the life group that has established the Nyawer ceremony using all gamelan instruments with the players. For the middle class, the Nyawer ceremony uses kacapi, suling, while for the Nyawer ceremony for the simple family, it is enough with the song that is called by the interpreter of Nyawer. So it can be concluded that the Nyawer ceremony prioritizes the content and message implied by the poetry sung. Wedding organizers can be categorized as simple because they do not provide accompanying musical instruments, only the sound of music that is played through the magnifying sound by playing cassettes. Nyawer prepares Nyawer equipment with small change placed in a container which contains rice, seeds (green beans or soybeans).

The songs sung are usually pupuh / kidung. Fertilizers can be used in pelog and slendro tanks. Poetry at the Nyawer ceremony is full of admonition, advice for the two brides. At the time the Juru Nyawer sang pupuh / kidung, the attraction was done by sprinkling coins which gave a symbolic meaning so that the bride and groom diligently worked hard in earning a living so that they could live independently.

CONCLUSION

Music in the *Sunda Nyawer* marriage ceremony contains meanings that are spoken in the form of songs to be more infused that are very profound. The poems that are poured give meaning to God who has brought the couple together and the couple should be able to interpret life wiser, be able to take responsibility for their partners, be able to work hard to be independent without burdening the masters or others.

Nyawer whose meaning is not spread or guarded but because the implementation is in *nyawer* ceremony which coincides when there is rain water dripping in front of the house which until now people call the place Panyaweran. The origin of the word of sawer which means rain water spilled scattered in front of the house.

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Tembang Sawer needs to be reproduced and developed in accordance with current developments by not eliminating the basis of existing traditions. *Juru Sawer* can improve himself in vocal processing and develop the ability to deliver sawer with more interesting and memorable variations in appearance through singing and costumes.

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