

BORDAH TRADITIONAL MUSIC AS A LOCAL WISDOM ON MALAY SOCIETY WEDDING CEREMONY COASTAL NORTH LABUHANBATU REGENCY

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Abstract

This study aims to determine the existence, functions and values of local wisdom of traditional music at the wedding ceremony bordah coastal communities wither North Labuhan Batu Regency. The theory used is the theory that relate to research topics such as the theory of existence, the theory of functions, traditional music theory, the theory of the wedding ceremony and the theory of values Local Wisdom. This study uses qualitative descriptive method where the data is examined through the collection of data in the form of photographs and videos, scientific papers, as well as the expert opinion in the material based on the research topic. The results showed that the presence of traditional music bordah is a traditional art in the form of poetry, music, dance and customs, the wedding ceremony. Bordah displayed on Regent Cup Festival activities, Hagaf, Thanksgiving child's birth and circumcision ceremony. Bordah functions of traditional music as entertainment, as Iringin, means of communication, expression of gratitude, the continuity of culture and a means of self-expression. Local wisdom values bordah traditional music at the wedding ceremony coastal communities wither North Labuhan Batu district: religious values, the value of art, solidarity, tolerance, the value of harmony and peace, the value of modesty, the economic value and the value of education.

Keywords : Existence, Function Music, Local Wisdom, Bordah.

I. INTRODUCTION

Adib (2009: 23) Bordah / Burdah is jubbah of leather or fur. Burdah known as an apostle of the famous love poem. At first, Burdah not have historical value-laden sakral- anything, other than the mere designation simple sweater or jubbah used by the Arabs. Bordah lyric creator himself is an Arab nationality artist's full name Syafaruddin Abu Abdillah Muhammad bin Zaid AL-Bushiri. the Malay community coastal districts of North Labuhanbatu poem Burdah largely unchanged since the 1950s. Bordah traditional music is an art in the form of poems - poems, dances, traditional music drum wither, as well as traditional rituals at the wedding ceremony coastal communities wither North Labuhan Batu regency. Changes bordah art has previously been discussed by Nurmala Sari (2015) under the title Art Bodah In Malay Community in North Labuhan Batu Regency Study on Presentation Form and Change. Society can absorb, even cultivate the culture that comes from outside / other nations became his own character and abilities. Identity and Personality is certainly adjust to the views of community life around to avoid a shift in values - values. Local knowledge is a means to cultivate the culture and defend themselves from foreign cultures were not good. Local wisdom of our ancestors utilized in this archipelago since advance to arrange a variety of life wisely.

The value of local knowledge is the cultural values that originated from the behavior that is wise is in a society that has been taught for generations by their elders to children and successors. Cultural values can be accepted by all of society and is valid in the long term by agreement of people living environment

of the culture. The values agreed upon and is still in accordance with the current condition of the local wisdom. The existence of traditional music bordah believed to bring positive influence to the surrounding communities and have a variety of positive functions. It makes bordah as a local wisdom media for rural communities Kuala Bangka. By because the researchers wanted to know more about the existence, the functions and values of local wisdom of traditional bordah music at a wedding ceremony, so that the researcher includes the title "Bordah Traditional Music As A Local Wisdom On Malay Society Wedding Ceremony Coastal North Labuhanbatu Regency".

II. LITERATURE REVIEW

According Suragin (2004: 2) Presence is presence, which comes from "no". In a special sense this presence is often linked to a long search for something there, but it needs to be removed and re investigated. It is also in line with the other opinions of Daminto (2004: 5) The existence of something old is there but needs to lift or investigated back. Presence is the presence of something in the form of man's work-oriented human mindset on certain period and need to be in the lift back.

The function is the usefulness of a medium in a particular activity, in this case related to music. According to Merriam in his book *The Anthropology Of Music* stated there are 10 functions of music in particular, namely: Function Emotional Function appreciation of aesthetics, function of entertainment, communication functions, Function symbolism, Function reaction of the body, function validation social institutions and ceremonies of religious, functions related with social norms, cultural continuity function, and the function of community integration. (Merriam, 1964). function is an activity that is beneficial and useful for the life of a society where the existence of something that has significance in social life.

At the wedding ceremony Malay community coastal North Labuhan Batu Regency, bordah traditional music is an art that must be on implementation. Because in practice the fusion between music and dance, poetry or song in the show is a unified whole and will have an impact on performance.

Value etymology is the view of the word value (English) (moral value). Value is often defined as a concept of something that is considered important and valuable that it can sometimes be a guide or pattern for human life, for each specific community culture has its own value.

Some figures define a value as follows:

- a. According Kartono and Dali Guno (2003) Rated as things that are important and good. Sort of a person's beliefs about who should or should not be done (eg, honest, sincere) or ideals to be achieved by a person (eg, happiness, freedom).
- b. According to Yunus (2014: 18) Values are closely related to humans, both in the field of ethics that govern human life in everyday life, as well as the field of aesthetic beauty-related issues, even values entered when people understand the religion and religious beliefs. Therefore, the value associated with a person's attitude as citizens, citizens of a nation, as adherents of a religion and world citizens.
- c. According Zakiyah and Rusdiana (2014: 14) Values are something of value, quality, show quality, and useful for humans. In philosophy, this term is used to indicate an abstract noun that means the worth of an equivalent meaning or merit. "
- d. Prof.Drs.Notonegoro, SH stated value can be clarified into a wide variety or type of value. There are three kinds of values, namely: (a) The value of the material (b) Value vital. (C) The value of spirituality. In the philosophy of value is simply divided into a logic value, value ethical and aesthetic value.

- e. Satyananda, et al (2014: 67) argues that cultural values are the abstract nature of the human mind or communities where the local culture alive and thriving. If the citizens express their ideas in an act of ritual then the location of cultural values that are in the form of traditional ceremonies. Cultural values often referred to as system behavior, with the intent that it serves as a cultural value system to the behavior that regulate, control, and give direction to behavior and actions of people in the community. Of all these definitions, it can be concluded that the values are all things related to human behavior regarding good or bad as measured by religion, tradition, ethics, morals, and culture prevailing in the society.

Local knowledge is the equivalent of the English Local Wisdom. In the dictionary, the word formation consists of two words, namely, wisdom (wisdom) and local (local). Indonesian English Dictionary by John M. Echols and Hassan Shadily, said local means local, whereas wisdom (wisdom) equals wisdom. Generally the local wisdom (local wisdom) can be understood as the ideas of local (local) that are wise, full of wisdom, good value, embedded and followed by all members of the community (Takari, Fadlin and Zaidan, 2014: 299).

According to Satyananda, et al (2014: 10) words of wisdom should also be understood in its broadest sense, ie not only in the form of norms and cultural values but also all the elements of ideas, including those implicated in the technology, health care, and aesthetics. Hidayati (2018: 235) argues Local knowledge is a way of life and science as well as various life strategies that intangible activities undertaken by the local community in responding to various problems in the fulfillment of their needs. In foreign languages often also conceived as a local policy or local knowledge of local wisdom "local knowledge" or local intelligence local genius. Various strategies undertaken by local communities to preserve their culture.

Sibarani (2015: 63) says Local knowledge is indigenous knowledge (indigineous knowledge) or local intelligence (local genius) of a society which originated from niai noble cultural traditions to regulate the order of a society in order to achieve the progress of communities both in the creation of peace and the improvement of public welfare , Local knowledge it may be local knowledge, local skills, local intelligence, local resources, local ethical norms, and local aesthetics. Each area would have a different local wisdom. Malay communities have art consisting of various branches of art such as music, dance, theater, fine, architecture, and more. Malay art is an expression of the culture of the Malay community. It contains Malay value system,

According Purba (2007: 20) Traditional music is his repertoire of music (a collection of ready-made compositions), its structure, idiom, instumentasinya and style as well as the basic elements of the composition; rhythm, melody, mode or not taken gamut of musical system coming from outside the community culture music owners intended. In other words, traditional music is music that is rooted in the tradition of one or several parts in a given region.

Traditional music - music that is traditionally passed down from one generation to the next without skriptum (Banoë, 2003: 289) Thus it can be said that the definition of traditional music is a series of sound as human activities that have a specific purpose. This means that the user activity on a particular ethnic music, in terms of customs or community structures are inherited.

Bordah is the designation of the traditional arts for the people especially those in the coastal Malay North Labuhan Batu Regency. In general, people are more familiar with the term Burdah, a poem or a song of praise to the Prophet Muhammad. Burdah poem created by a poet named Abu Abd Neural complete ad-Din Muhammad ibn Sa'id ibn Hammad ibn Muhsin ibn Abd Allah ibn Shanhaj ibn al-Bushiri

Mallal. Better known by the familiar name of Imam Al-Bushiri (1213-1295), a poet Bushir, descendants of the Shanhajah domiciled in Berber, a small town on the Egyptian coast of the Nile in northern Sudan Region.

Burdah not only contains the prayers and praise to the Prophet alone, but also complaints liver Al-Bushiri and some advice about the importance of keeping the passions. This makes it different from the poem Burdah Islamic music in general such as nasyid, al-litany poem, song of the desert, and so forth. Initially, bordah first entered Indonesia since brought by a Saudi national named Said Ali Al-Idrus, who was invited by the King of Indragiri Hulu to teach Islam, while Islam teaches, he teaches the art of Burdah to the public. Then Burdah evolved into various regions in Indonesia, including the Sultanate to Kualuh Hilir, North Labuhanbatu which also served to entertain the King and Queen of the Sultanate Kualuh.

Having no longer the Sultanate, art bordah then displayed on the Malay wedding ceremony coastal communities of North Labuhan Batu district since the 1950s. Kasidatul Burdah (قندربلا ندي صر) by the Malay community of coastal North Labuhan Batu Regency then added Malay musical instrument drum, dance and also characteristic height of the singer's voice. Of exposure glimpse of the art bordah, we can conclude that the arts bordah is the art form of traditional music in the form of dance, chant poems or singing, as well as traditional musical instruments drum wither in which art is linked to the beliefs and customs of the people wither coastal Labuhanbatu District North.

The marriage ceremony / wedding has the sole purpose to unite two people in one family were authorized by the institution of marriage legally. The wedding ceremony is a public announcement to the public, as well as undergo the ceremony the couple climbed to the level of maturity of marriage. So that the pair has been decent so memasuki gate of households simultaneously enters into communities with already married status (Peace et al, 2002: 73).

Takari, Zaidan and Fadlin (2014: 4-3) Marriage in human civilization is to meet its existence as a creature, which continues to maintain the sustainability of the offspring. Moreover, God endowed human desire or sexual desire. However this requirement, it must be validated by the cultural institution that is always called by custom.

III. RESEARCH METHODS

Implementation of this research is done by using a naturalistic approach or qualitative research. This is done so that researchers can explore the data is still there and to obtain the necessary information. Maryaeni (2005: 60) said the data qualitative research can be text, footage directly, drawing figures, performing arts, relief - relief and various forms of other data that can be transposed as text, data can be derived from surveys, observations, interviews, documentation, recording, evaluation results and so on. Data that is used in the preparation of this article comes from a variety of literature study, observation, interviews, and documentation methods. The type of data that is obtained is qualitative. Sources of data and information obtained from the literature and are prepared based on the study of the information obtained. Writing pursued intertwined with each other and according to the topics studied. Then do the preparation of articles based on the data that has been prepared in a logical and systematic.

IV. DISCUSSION

1. Existence of Traditional Music Society Bordah In Malay Wedding Ceremony Coastal North Labuhan Batu Regency

Adult wider community are not so familiar with this art, if most of them only know love poems apostle Burdah is commonly known in boarding schools. But the Society of North Labuhanbatu themselves give their creative ideas to continuously preserve the traditional music bordah in the form of poems, dances, traditional music drum wither, and customs.

Bordah Traditional music played by a minimum of 7 people, and standartnya 11-15 players. All the players are required to wear distinctive clothing wilt polite, clothing for the ceremony include brackets tight clothes ferret or better known as the cauldron bay shirt. This shirt is combined with a beautiful glove used in the waist while wearing kopyah (headgear).

Existence of Traditional Music bordah communities wither coast of North Labuhan Batu Regency is known for his poems which have the meanings of the various moral, traditional music drum Malay which is not affected by the development, and traditional music bordah as accompaniment and complement the wedding ceremony communities wither coastal Labuhanbatu North.

a. poem Bordah

Bordah traditional music lyrics sung by the players bordah read from a book entitled "Majmu'atul Mawalid Wa'ad'iyyat" or commonly called the book Majmu'at, works To Son mold Semarang. This book is used because it is easier to read in terms of writing and each row of letters on a poem that says arab clearer. The stages of poems contained in the book sung by the traditional music players bordah namely: Amintadja, Malimbiro, Astagfir, Muhammadon, Fainnafa, Yaumun, Zaat, Tabarok and Damat. Meaning rather than each stage of the poem contains, among others ban away from lust and temptation of Satan, the histories of the Prophet Muhammad, Al-Bushiri guilt of sin along with some advice, and a miracle or privileges of the Qur'an.

b. Musical Instrument Drum Traditional Malay Bordah

Malay traditional musical instrument drum is the only instruments used on each member of the group of traditional music bordah Kuala Bangka village, District Kualuh Hilir, North Labuhan Batu Regency. Melayu used drum made of wood Tualang, to be more robust and leather membrane made of leather goats. How to play the drum Malay is to be played while sitting cross-legged, then the drum is put on the thigh to the right or left depending on the comfort of the players. Then hand one hitting the side edge of the drum or the top side of the membrane that sounds like the sound of not. Then the other hand to hit the center of the drum would sound like the sound of dung or so-called sound on the bass drum wither.



Image 1, Malay drum

c. Traditional music Bordah At Wedding Ceremony

If formerly bordah played to entertain the king, then the connection with the wedding ceremony bordah As an expression of gratitude as well as one of the entertainment for the king and queen wedding day by the Malay community in the coastal North Labuhan Batu Regency. The traditions are held is: the tradition of a feast, and danced the night berinai henna, plain flour, wages, child swing, marsanji, Marhaban, the tradition of the bride up the aisle, the tradition of the groom came down the aisle, mamuncak tradition, tradition bring law to the aisle, bersuap meal, rice face to face.

At the opening ceremony festivity tradition, poetry stage is the stage poetry played Amintadja and Malimbiro. Along with the tradition berinai evening then continued the next phase of the poem is Astaghfir, Muhammadon, and Fainnafa to finish until midnight. The tradition of the time bride up the aisle. The tradition of the bride up the aisle, the tradition of the groom came down the aisle, mamuncak tradition, the tradition of bringing the law to the aisle, At this stage the traditional music bordah displayed at the time in the morning at 9 o'clock or later than the clock 10. Then when the bride woman seated on the aisle waiting for arrival of the groom.



Image 2. The Traditional Music Players Bordah

Phase poetry played is Yaumun and Za'at. At the time of bridegroom and his entourage had been close to the bride, 2-4 bordah players will take to the road right in front of the introduction of the groom down the aisle. 2 as a drum beater, and two more as pemencak martial arts as one of the Malay community tradition to welcome the arrival of the family of the groom. The players are walking bordah while playing drums and singing the lyric bordah. While the rest of the players bordah others continue to play traditional music bordah in front of the bride's family who are waiting for the arrival of the groom. At this stage, poetry played is tabarok. After the groom sit side by side with the bride,

d. Bordah For Traditional Music in North Labuhanbatu

Bordah traditional music has become a traditional music of North Labuhan Batu regency glue in the community themselves, attended various ceremonies and traditions that held society. Apart from obligatory shown on the wedding ceremony communities wither coast of North Labuhan Batu Regency, traditional music bordah also be displayed in various other activities as a form of preservation efforts bordah like Hagaf (Celebration of the 3rd day of Eid al-Fitr), the Arts Festival Bordah Labuhanbatu North, Events circumcision / circumcision and Child Birth Celebration Event.

2. Function of Traditional Music Society Bordah In Malay Wedding Ceremony Coastal North Labuhan Batu Regency

a. As an entertainment

Traditional music Bordah function remained the same since the first, but the first to entertain the king, and now to entertain both the bride and the community.

b. As an accompaniment Tradition

Bordah traditional music also serves as a companion to the wedding ceremony tradition of coastal communities wither North Labuhanbatu. As is tradition when the bride waiting for the arrival of the groom. The tradition of welcoming the arrival of the groom. As well as dance accompanist.

c. As a Means of Communication

According to Mr. Kadir, Communication in question is the traditional music bordah the wedding ceremony as a means of notification to the surrounding community that there are to perform marriages. So that people can see and come to the wedding. Plus, bordah played when the bride was sitting in the aisle. This function has been used sejak first. Because the first absence of modern means of communication, so that traditional music is one of the means of notification.

d. As an expression of Gratitude

Bordah traditional music at the wedding ceremony is an expression of gratitude to God for the unification of man the bride and groom were married.

e. Cultural continuity

With the aim of preserving traditional music Bordah and sought to introduce to the wider community that the traditional music Bordah able to provide many benefits in social life than as a traditional art form. The activities are filled with traditional music bordah bordah expected that traditional music is known by the young and people should try to maintain the culture and preserve it.

f. Means of Self-Expression

For the artists of traditional music bordah music is a medium to express themselves. Through music, they actualize her potential. Through music, they express feelings or emotions, thoughts, ideas, and ideals of self, society, the world and God.

3. Value - The value of Local Wisdom of Traditional Music Society Bordah In Malay Wedding Ceremony Coastal North Labuhan Batu Regency

a. Religious Values

Burdah among others contain prayers and stories about the greatness of the Prophet Muhammad. In Islam, read blessings is one of the highly preferred Sunnah worship. Read shawatil one promised reward tenfold. A pretty good motivation and effective way to preserve the tradition of poetry readings Burdah itself. The meaning of poems many good advise, some of them in order not to indulge the passions and demons, imitate the behavior of the Prophet Muhammad, as not greedy.

b. Art value

In terms of poetry. Kasidatul Burdah Imam Al-Bushiri composition is beautiful literary works of high artistic value. This is evident from the observer High appreciation of literature through poetry are aligned with banat Su'ad, legendary poem very popular compositions Zuhair ibn Ka'b (w.662), a poet who was very prominent among friends. Movements of the dancers also contains the value of art, the dance movements created by the people as beautiful and such. Traditional musical instruments. Traditional music is a Malay drum accompaniment of traditional musical art bordah containing the value of art in terms of form and function. And clothing of traditional music players bordah addition to polite but also must be good in view of the eyes and has elements of beauty and culture.

c. Values Solidarity

Their compactness bordah The players of traditional music in the Malay drum rhythms played and sang poems together. Various traditions at wedding ceremony accompanied by traditional music bordah will not run smoothly if people just work alone. They should be held accountable, consulted and worked together. For example, when the groom escorted to the house of the bride require the collaboration of society to give each player his martial arts from both men and women who need a lot of characters that play a role in it.

d. Tolerance Values

Bordah traditional music at the wedding ceremony is not only used by people who are ethnic Malays only, but even Java Batak tribes also participated using bordah traditional music at the wedding ceremony of their children in traditional music lyrics Utara. Walaupun Labuhanbatu bordah is Islamic art, but people who other religions participated took part in traditional music enliven bordah at the wedding ceremony. They show respect between the members of the community. This case is an example of the values of tolerance among people living in the area without ethnic or religious viewpoint.

e. Value Pillars and Peace

Bordah Traditional Music at the wedding ceremony is essentially a means of delivery in the form of admonitions from parents to their children or relatives in order to attempt to establish a peaceful married harmony and mutual harmony. When the groom escorted by an entourage of family to the bride's house which was welcomed by the bride's family. The tradition means that the two families establish a good kinship so that mutual harmony. The core of every possession wedding ceremony that accompanied traditional music bordah is for the bridal party men and women to establish harmony and peace to start married life.

f. value Modesty

Traditional music courtesy bordah value at a wedding ceremony can be viewed from all sides namely: How to dress the players bordah, clothing should cover male genitalia wither.



Image 3. The Used Clothing Typical Malay Traditional Music Players Bordah.

Courteous attitude shown by the players bordah at the time prior to the dance, they shall memberikan bentuk homage to the king and queen of the day, the way is to bend the knees while uniting both hands like a show greeting hormat. Tata manners and etiquette in a society in speech, dress and act in accordance with the norms and customs of the local people is the values of courtesy from the influence of traditional music at the wedding ceremony bordah Malay community Coastal North Labuhanbatu.

g. Economic value

Bordah Traditional music can be one portion of the tourism industry and creative economy of Indonesia. Art Malay culture can be functionalized in World Tourism, in the context of building the economy of the nation's economic value is also derived from traditional music bordah namely: Traditional music bordah is one profession byproducts that can provide income, traditional music bordah greatly supported by the government of North Labuhan Batu Regency. In fact, each year the festival is held bordah organized by the government of North Labuhan Batu Regency for the preservation of this rare musical tradition. Not only governments who feel the positive financial impact, but also the community itself.



Image 4. Bordah Festival.

h. value of Education

Values education is also supporting the success of traditional music performances bordah. The existence of traditional music have a positive impact for the community starting from the most basic things such as: Learning to understand how to read a poem Qasida Burdah is one of educational value. Understand and know the history of the Prophet Muhammad is also an early knowledge that should be taught to young people in today. This is an educational value, because through the histories of the Prophet

Muhammad, we can follow the example of good qualities and his way of life. As well as teach culture to young people is one form of education

The values of local wisdom contained in traditional music at the wedding ceremony bordah coastal communities wither North Labuhanbatu is a form of local community policy in managing their culture to create social life of caring, tolerant, harmonious, safe and peace.

V. CONCLUSION

The existence of traditional music at the wedding ceremony bordah coastal communities wither North Labuhanbatu is a traditional art in the form of poetry, music, dance and customs of the Malay community Coastal North Labuhanbatu. In addition to the wedding ceremony, a traditional music Labuhanbatu Bordah Northern displayed on Regent Cup Festival activities, Hagaf (Celebration of the 3rd day of Lebaran), Thanksgiving child's birth, and events in the Malay community Sunatan Coastal North Labuhanbatu. Traditional music functions bordah in Malay society wedding ceremony Coastal North Labuhanbatu is as entertainment, as Iringin, means of communication, expression of gratitude, the continuity of culture and a means of self-expression.

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