

Musical Performances Panting at Culinary Tour Soto Bang Amat

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Abstrak

Lajunya arus globalisasi telah mengubah gaya masyarakat ke arah yang lebih modern, dan akibatnya banyak musik lokal yang terlupakan bahkan ditinggalkan. Oleh karena itu, pekerja seni musik panting harus lebih kreatif untuk menciptakan nuansa musik tradisional dengan aransemen serta konsep karakter yang menarik sehingga generasi muda bisa menikmati sesuai dengan perkembangan zaman. Di Kota Banjarmasin, satu upaya yang dilakukan untuk terus menjaga eksistensi music tradisional adalah dengan mengintegrasikan music tradisional sebagai bagian dari pariwisata. Satu diantaranya adalah music panting yang saat ini dikolaborasikan dengan keberadaan kawasan kuliner. Oleh karena itu penelitian ini bertujuan untuk mengidentifikasi penampilan music tradisional panting di kawasan kuliner. Penelitian ini menggunakan metode kualitatif jenis deskriptif, agar dapat mendeskripsikan aktivitas penampilan musik panting di wisata kuliner soto bang Amat berdasarkan data primer dan sekunder yang diperoleh saat penelitian. Pengumpulan data menggunakan teknik observasi, wawancara dan dokumentasi. Kemudian data disusun dengan melalui tahapan reduksi, penyajian dan penarikan kesimpulan. Pengujian keabsahan data menggunakan triangulasi sumber, cara dan waktu. Hasil penelitian diperoleh bahwa aktivitas grup pandan harum tampil dengan membawakan lagu-lagu Banjar yang dikreasikan dengan musik panting. Perhari grup ini menyanyikan 10 sampai dengan 15 lagu dengan rata-rata durasi lagu yang mereka bawakan 2 sampai dengan 3 menit per-lagu. Melalui penampilan tersebut, dengan ini dapat menjadi satu sarana untuk menjaga eksistensi music tradiisonal di masyarakat.

Kata Kunci: Penampilan, Musik Panting dan Kawasan Kuliner

Abstract

The pace of globalization has changed the style of society to a more modern direction, and as a result, much local music is forgotten or even abandoned. Therefore, panting music artists must be more creative in creating the nuances of traditional music with exciting arrangements and character concepts so that the younger generation can enjoy them according to the times. In the city of Banjarmasin, one effort made to maintain the existence of traditional music is to integrate traditional music as part of tourism. One of them is music panting which is currently being collaborated with the existence of a culinary area. Therefore, this study aims to identify the performance of crucial traditional music in the culinary area. This study uses a descriptive qualitative method to describe the activity of panting music performances in Soto Bang Amat culinary tourism based on primary and secondary data obtained during

the study. First, data collection uses observation, interview, and documentation techniques. Then the data is compiled through the stages of reduction, presentation, and conclusion. Finally, they tested the data's validity using triangulation of sources, methods, and time. The results showed that the activities of the fragrant pandan group were performed by bringing Banjar songs created with panting music. The group sings 10 to 15 songs daily with an average duration of 2 to 3 minutes per song. Through these performances, it can become a means to maintain the existence of traditional music in society. Data collection uses observation, interview, and documentation techniques. Then the data is compiled through the stages of reduction, presentation, and concluding, testing the validity of the data using triangulation of sources, methods, and time. The results showed that the activities of the fragrant pandan group were performed by bringing Banjar songs created with panting music. The group sings 10 to 15 songs daily with an average duration of 2 to 3 minutes per song. Through these performances, it can become a means to maintain the existence of traditional music in society.

Keywords: Performance, Panting Music and Culinary Area

INTRODUCTION

Indonesia is famous for its wealth of traditional music; Indonesian traditional music lives by itself and spreads throughout the region. Almost the music of every region in Indonesia is different in character and color. Differences influence these differences in the form of the instrument and the form of expression. Nevertheless, music is an art many people love because it contains a universal message expressing human emotions (Jawariah, 2016); (Abbas, 2020).

The public loves traditional music because it accompanies ritual events, personal entertainment, and aesthetic expression. It was usually provided to increase the religious atmosphere in the ongoing ceremony. Traditional music is also used when performing rituals that accompany ceremonial dances. As personal entertainment, as a means of artistic entertainment for players. Playing music is an activity for some people to entertain, relax and relieve stress. A means of expression for artists to express their ideas (Sugiarta, 2015); Khadijah (2019). The three functions of traditional music are directly related to people's daily lives. This is supported by Indonesia, which is rich in traditional music in various regions. One of them is in the city of Banjarmasin; this city which is famous for its thousand rivers also has a wealth of musical arts, one of which is traditional music from the Tapin area. This music was known before the Dutch colonial era (Jawariah, 2016); (Jumriani, 2018).

Urgent is a musical instrument shaped like the plucked Arabic gambus but smaller in size. Panting musical instruments do not have frets; panting only has four strings whose string tuning system is set to 4 notes. The number of critical tunings differs from that of a guitar with six strings, where the string tuning system is set to 6 tonnes. Based on this, the tablature on the panting instrument only has four strings that adjust the position of the fingers to be able to play various tones. An essential musical instrument has three functions; Panting carrier functions on the main melody, Panting Paningkah functions to display the second melody, and Panting pangulung serves to display the third sound or bass (Mehendera, 2021); (Abbas, 2021).

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The appearance of Panting musical instrument was often played individually or individually. The changing times have made the mix of music exciting and colorful if it has collaborated with other musical instruments such as; baboons, tambourines, violins, basses, keyboards, and cymbals. The quality of the music will be more colorful with the different combinations of sounds that accompany the typical Banjar songs with messages and meanings. Panting music is made with a group formation, consisting of a minimum of 4 personnel and a maximum of more than ten personnel. Panting music personnel will wear Banjar clothes when performing. Male personnel wears a headdress called lawung, with a cross-legged sitting position. While female personnel uses the shawl attribute with a kneeling position (I. Kurniawan, 2016); (Abbas et al., 2017).

It is increasingly rare to find panting music performances nowadays, and it is feared that it will make Banjar traditional music extinct. Lack of facilities and infrastructure for regular performances for panting musicians, currently panting music can be found only at art events, traditional activities, and religious events, which are held several months or once a year. However, through tourism media in the culinary field, namely the Soto Bang Amat restaurant located in the Banua Anyar village, it still provides performance space for panting musicians. This is a form of consumer appreciation as a supporting facility for convenience (Jumriani, 2022). Provision of panting music entertainment to showcase traditional Banjar music with a portrait of Banjar's typical Soto culinary. Soto bang Amat is supported with easy access via river or land routes (Rusidah, 2020); (Abbas, 2021).

Several researchers have researched important music. One by Najamudin, M., & Mehendera (2021) with Panting Music Craft Entrepreneur Assistance PIX Music Banjarmasin City in the Covid-19 Period. The study results describe that almost all activities related to entrepreneurship assistance of traditional music artisans with partnerships run smoothly and increase sales turnover in June by approaching the local office. In contrast to this research, this study focuses on the appearance of important music in the culinary tourism area as an effort to maintain the existence of traditional music (Abbas & Jumriani, 2020) . This is in line with the conditions that the existence of important music has begun to shift during the speed of globalization.

METHOD

This study uses a descriptive qualitative approach to describe the performance of panting music in the culinary tour of Soto Bang Amat. Qualitative research is used because researchers must be able to understand and interpret ordinary facts in the field based on data

contained in the environment. It aims to interpret phenomena that have occurred and are carried out using various existing methods (Denzin & Lincoln, 2009).

The research data will be sourced from two types, namely primary and secondary. Primary data were obtained through interviews with the head of the panting music group, the Soto Bang Amat, and visitors to the Soto Bang Amat culinary tour. Observations were also carried out to see firsthand the activities before and after the appearance of the Pandan Fragrant group by taking documentation in the form of photos, videos, and recordings. Voice. While the secondary data is in the form of the profile of the new Banua village. The following is a list of informants in this study:

Table 1. Research Informants

No	Name	Age	Address	Information
1.	DR	46 yrs	Banjarmasin	Music Worker Panting
2.	B	44 Yrs	Banjarmasin	Visitors
3.	RH	40 yrs	Martapura	Visitors
4.	SY	16 yrs	Banjarmasin	Visitors
5.	RN	39 yrs	Banjarmasin	Soto Bang Amat
6.	S	51 Yr	Banjarmasin	Owner of Soto Bang Amat

Source: Research Data, 2022

The collected data is then analyzed by researchers whose results will be used as material for discussion and conclusion. The technique used for research data analysis starts with data reduction, then the data is presented, then the data presented is carried out by a verification process. Finally, testing the analyzed data will be carried out using a data validity test technique with two methods, namely the extension of observations to triangulation which includes triangulation of techniques, time, and sources. The analysis results are then included in the discussion, and conclusions are drawn.

RESULTS AND DISCUSSION

The fragrant pandan group is an essential musical group that was officially formed in 2010; this group was formed by Dani Ripani and Salamat. This vital music group has existed long and performed together without any previous official name. The beginning of the formation of this musical group came from a common hobby of playing music and was often gathered in the Banua Anyar village area. Because they often gather, they come up with the idea to make their hobby of playing music a profession. The name of the fragrant pandan group has a meaning so that this group can bring the good name of important music in national and even international eyes. At first, this fragrant pandan group consisted of 8 people, namely; Dani Ripani (46), Salamat (59), Zaenal (55), Alfi (51), Ishar (36), Kasmadi (61), Sail (54), and Aji

(50). However, one member named Zaenal decided to stop in this group due to illness. The fragrant pandan group that runs until now consists of 7 people.

Figure 1. The appearance of Fragrant Pandan Group



Source: Dani Ripani's Documentation, 2021

According to (Mutiani et al., 2022), groups are a collection of more than one person interacting with each other with a common goal. Structured among one another, have roles, norms, and good relations between members. Where is human nature that needs; physical security, affection, achievement and prestige, and a sense of respect (Kurniawan et al., 2016). It can be seen from the activity of the pandanus group's appearance on the Soto bang Amat tour to overcome the problem of the lack of permanent income for music workers, which was then responded by the opinion of its member, S (59), who proposed asking for permission to perform and entertain visitors to the Soto bang Amat restaurant. . This was agreed by all members.

There was a suggestion from Mr. Rosehan Noor Bahri, who then served as deputy governor for the 2005-2010 period. From this suggestion, it can be seen that there was a direct form of support for the musical performers in the Pengembangan to Banua Anyar area, who at that time only appeared from one shop to another. . Where he also asked the restaurant owners at that time to facilitate panting music workers to appear to support the preservation of panting music in the city of Banjarmasin.

They were performing at the Soto Bang restaurant. The fragrant pandan group was also given food and transport money. Where the consumption and transportation money in return entertain visitors to the Soto Bang Amat restaurant. Transport money is given in the amount of Rp. 25,000 per person.

Picture 2. Photo with the wife of the owner of Soto Bang Amat



Source: Personal Documentation, Retrieved January 20, 2022

From the description above, it can be concluded that the Soto Bang Amat restaurant also needs panting music workers to attract tourists. Both local and foreign tourists (Jumriani, 2021). In the era of development, it is increasingly rare for restaurants to provide space for essential music artists to perform. According to (Bowo & Andy, 2007), mutual benefits must be achieved in implementing cooperation. The implementation of cooperation can only be achieved if mutual benefits are obtained for all parties involved (win-win). Cooperation is no longer fulfilled if one party is harmed in the cooperation process. Achieving mutual benefits or benefits from cooperation requires good communication between all parties and a shared understanding of common goals.

Banua Anyar Village is one of the famous culinary tourism areas in Banjarmasin. This Culinary Tourism Area was created based on a decree from the Banua Anyar Village Head Number 11. an of 2020. Of the several restaurants in the Banua Anyar village, only the Soto Bang Amat restaurant provides a place for musicians to perform and entertain visitors. While enjoying typical Banjarese dishes. Previously, the Soto restaurant under the bridge also provided a place for musicians to perform. However, due to the impact of the COVID-19 outbreak in March 2020, it was not possible to continue to give essential music workers a place to entertain themselves in their restaurants. In addition to relying on saweran money from the audience, panting music workers usually get pocket money from restaurant owners.

From the description above, it can be concluded that there are obstacles in performing panting music activities in the Banua Anyar village area, where there are still few restaurants that provide a place to accommodate essential music workers. The current globalization has brought changes in the form of music presentation. In today's developments, many restaurants use audio music from the youtube or Spotify feature connected through speakers to entertain visitors. This is considered more efficient because it does not need much money. However, the

lack of facilitation of critical music performances has made many essential music workers choose to look for other, more promising jobs.

The Panting Pandan Fragrant music group performs regularly every Thursday, Saturday, and Sunday from 08:00 to 15:00. After the performance ends, this group divides their income equally from visitors' gifts through saweran. Saweran is given into a place made of woven, commonly called Banjar people, with a purun basket placed in the middle of the place where they perform. The results will be divided equally among all members, and no one gets more or less. This income also comes from the provision of transportation fees from the Soto Bang Amat (Mutiani et al., 2022).

Table 3. Harum pandan group income

No	Show day	Minimum income	Maximum income	Average per day
1.	Thursday	Rp.80.000/per person	IDR 100,000/per person	Rp.90.000
2.	Saturday	IDR 100,000/per person	Rp.150.000/per person	Rp.125,000
3.	Sunday	IDR 200,000/per person	Rp.250.000/per person	Rp.225.000
Total Average per month				Rp.146,666

(Source: Personal, data processed 2021)

Based on the description above, it can be concluded that the distribution of the income of the fragrant pandan group is an effort to respect each other's performance in a group. This is in line with Stoner's opinion (Wahyudi, 2015) that conflict in an organization can arise from disagreements regarding the allocation of resources, goals, status, values, perceptions, or personality.

The activities of the fragrant pandan group were performed by bringing Banjar songs, and some also had requests from visitors such as pop, dangdut, and rock songs created with panting music. Some of the Banjar songs that the fragrant pandan group also brought still sound foreign to the ears of tourists who enjoy the cuisine of Soto Bang Amat. The group's traditional songs sing 10 to 15 songs a day, where the average duration of the songs they perform is 2 - 3 minutes per song. This panting music performance will also take a break at 12.00 to carry out the midday prayer and eat and drink for its members. At 14.00, the pandan fragrant music group resumed their performance. The fragrant pandan group often performs Banjar songs created by H. Anang Ardiansyah, a Banjar song maestro known as a very creative person creating songs from his personal experience. The obligatory song that this group performs is Paris barantai, where this song is indeed many requests by visitors to the Soto Bang Amat restaurant. In addition to the lyrics that describe the beauty of Kotabaru, this music is very cool to listen to with the tempo of the song that makes visitors sing along when this song is played.

From the description above, it can be concluded that the fragrant pandan group, in their performances, always brings Banjar songs with meaning and messages. They hope this will be a way for them to make music while preaching; amid globalization, many people make songs that do not have good values and meanings. They hope that with their daily performances at the Soto Bang culinary area, many people will also be impressed by the music and songs of Banjar, which start with rhymes that are parsed with the strains of panting music, which can also be a means of implicit da'wah that is heard by the audience. Many tourists.

Figure 3. Pandan Harum Group Performance Activities



Source: Personal Documentation, 2021

In contrast to today's songs, which seem perfunctory, according to (Khadijah, 2019), Anang Ardiansyah's Banjar song, which recorded 400 songs, 2 of the 400 songs were Uma Abah and Sanja Kuning. The lyrics in the song contain moral values regarding hard work, responsibility, social care, and discipline. The moral value of hard work means being persistent without despair to achieve success, the value of responsibility as a human attitude that always carries out duties and obligations with all the risks, and the value of social care means an attitude of paying attention or caring for the condition of others and the value of discipline means obedience to the rules wherever we are. is at.

The tourists at Bang Amat's Soto restaurant were quite entertained, which was a positive response. Because of this, the culinary arts of Soto Bang Amat and the art workers of panting music are interrelated with each other, where restaurants need influential musicians to entertain, and musicians also need a place for economic fulfillment and their efforts to perform regularly as a form of efforts to preserve panting music to be known by various groups who visit this culinary tour.

CONCLUSION

The Panting music group Pandan Harum was initially formed because of the same hobby of playing music and often gathered in the Banua Anyar Village area. Then they came

up with the idea to make the hobby of playing music a profession. The name of the fragrant pandan group has a meaning so that this group can bring the good name of important music in national and even international eyes. Panting musical group Pandan Harum performed in the Soto Bang Amat culinary area, performing Banjar songs and several requests from visitors such as pop, dangdut, and rock songs created with panting music. Some of the Banjar songs that the fragrant pandan group also brought still sound foreign to the ears of tourists who enjoy the cuisine of Soto Bang Amat. The group sings 10 to 15 songs per day.

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