

Nang Ning Nung Neng Gung's Philosophical Study in the Strains of Javanese Gamelan as a Guide to Urip Bebrayan

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ABSTRACT

This study aims to examine the philosophical meaning of nang ning Nung neng gung in Javanese gamelan strains as a guide for urip bebrayan agung. The concept of expression through gamelan music prioritizes togetherness, tolerance, cooperation, and emotional control. The Javanese way of life expressed in gamelan music is harmony in speech and action so that it does not give rise to explosive expressions and creates tolerance among others. In Javanese society, gamelan has an aesthetic function related to social, moral and spiritual values. This study uses interpretive descriptive methods and literature using the philosophical study of nang ning Nung neng gung in Javanese gamelan strains to guide urip bebrayan. So that the data collection in this study uses observation, interviews, and document analysis, the results of this study can be formulated as an effort to preserve the nation's culture through the strains of Javanese gamelan, which contribute to the development of knowledge, skills, and basic values, which are reflected in the habits of thinking and acting in filling urip bebrayan. The habit of thinking and acting consistently and continuously enables a person to be competent, in the sense of having the knowledge, skills, and basic values to do something and are implied in daily behaviour in living life and life so that it can print a generation of good quality in the nation—Intellectual, personality and useful with a good personality in the future. Based on the problem above, the researcher wants to carry out research activities by combining the study of the philosophical meaning of nang ning Nung neng gung in the strains of Javanese gamelan as a guide for urip bebrayan. The research activity is entitled: the philosophical study of nang ning Nung neng gung in the strains of Javanese gamelan as a guide for urip bebrayan.

Keywords: *Philosophical, Nang Ning Nung Neng Gung in Javanese Gamelan Strains, Urip Bebrayan Agung Guidelines.*

1. INTRODUCTION

The many traditions and cultures that this nation has represented the wealth of this nation. Various traditions that have grown from generation to generation among the tribes are a unique attraction for other nations to the rich traditions and culture of the Indonesian nation. The results of this nation's rich traditions and culture should be preserved and passed on to our children and grandchildren as the nation's successors to become a world heritage that can bring the name of the Indonesian nation in general.

The speciality of Javanese gamelan music is that it tends to sound soft and low as if deliberately presenting an atmosphere of peace of mind and harmony with

Javanese society's life principles in general. Javanese gamelan instruments, in general, cannot be separated from the views of the Javanese people, who tend to maintain harmony in life, both physically and spiritually. This situation makes Javanese people always avoid temperamental expressions and try to create tolerance among others.

The most obvious form of the strains of Javanese gamelan music is the hallmark of the gamelan itself, namely the moderate pulling of the fiddle string, the guide to the balance of the sounds of kenong, saron, drums and xylophone, as well as the sound of a gong at each closing of the gamelan rhythm when played. As for the function of the gamelan ageng or presentation with

the whole gamelan set is generally used to present gending.

Philosophically, Javanese gamelan is an inseparable part of Javanese life because the life philosophy of the Javanese people is related to their cultural arts of Javanese gamelan and the development of their religion. In Javanese society, gamelan has an aesthetic function related to social, moral and spiritual values. Gamelan is a flexible musical instrument because it can also function for education. Gamelan has its majesty; the proof is that the world also recognizes gamelan as a traditional eastern musical instrument that can match the large western musical instruments.

Gamelan philosophy can be explained in many ways. One of them in the human body there is a harmonious rhythm of heartbeat, breath, blood flow that has a regularity that forms music. Just as the universe also has a rhythm. For Javanese people, in particular, the tone that comes from the gamelan is a tone used as a tool for worship and spiritual contemplation. The tones in gamelan music are considered art and are the language of the soul, the spirit of life, the music of the creator, the first language from which life originates. As a universal medium and form of communication, musical notes pass through verbal language, are received by the senses of hearing, and are transmitted to the heart, the centre of taste. Based on the problem above, the researcher wants to carry out research activities by combining the study of the philosophical meaning of nang ning Nung neng gung in the strains of Javanese gamelan as a guide for urip bebrayan. The research activity was entitled: the philosophical study of nang ning Nung neng gung in the strains of Javanese gamelan as a guide for urip bebrayan.

1.1. Formulation of the Problem

Based on the background above, the problems that can be raised are as follows:

1. How is the philosophical study of nang ning Nung neng gung in the strains of Javanese gamelan?
2. How is the philosophical study of Nang Ning Nung Neng Gung Dalam as a guide for Urip Bebrayan Agung?

1.2 Research Purposes

This research has several objectives, namely as follows:

1. Analyzing the philosophical study of nang ning Nung neng gung in the strains of Javanese gamelan.
2. Analyzing nang ning Nung neng gungdalam's philosophical studies as a guide for urip bebrayan agung

1.3 Benefits of research

The benefits of this research are:

1. For the academic community, it is useful in understanding the meaning of the philosophical study of nang ning Nung neng gung in Javanese gamelan strains as a guide for urip bebrayan agung.
2. For readers, this research is useful in understanding the meaning of the philosophical study of nang ning Nung neng gung in Javanese gamelan strains as a guide for urip bebrayan agung and its implementation in real-life realities.
3. For researchers, this research is useful in improving the quality of understanding of the philosophical study of nang ning Nung neng gung in Javanese gamelan strains as a guide for urip bebrayan agung, which is implemented in real life.

2. METHOD

In this study, researchers used qualitative research methods with a descriptive qualitative approach. Qualitative research is research that has the intention to understand what phenomena are experienced by research subjects [9]. Through this qualitative research, descriptive data collected is in words, pictures, and not numbers [11]. In qualitative research, humans play an important role as an instrument. In conducting research, the researcher himself becomes the main data collection tool in the form of observations, interviews, or document reviews.

2.1. Research Data

Data is an attribute attached to a particular object, which functions as information that can be accounted for, and is obtained through a data collection method/instrument [12]. According to another opinion, data is information related to the circumstances, information, and characteristics of a matter on the research subject used as material for analysis [13]. According to [14], data is collected divided into two types, namely primary data and secondary data.

2.2. Data Collection Technique

Data collection is an attempt to collect information in research to get a conclusion [9]. Data collection is divided into two: (1) Interview recorder: The recording device is used to capture the voices that appear when conducting interviews. This is intended to anticipate if the interviewer does not have time to write down important information during the interview. (2) Note-taking on observations: In qualitative research, notes are necessary to serve as material for data analysis. Making notes can be done at the time of conducting interviews or while still conducting interviews and observations [14].

(3) Documentation comes from the word document, which means written goods. Using the documentation method means collecting data by recording existing data. The document is a record of events that have passed [11]. Documents can be in the form of writing, pictures, or the works of someone.

2.3. Validity Techniques Data Checking

Validity of data is an important concept that is updated from the concepts of validity (validity) and reliability (reliability) according to the "positivism" version and adapted to the demands of knowledge, characteristics and paradigms themselves [15]. In a study, the technique of checking the validity of the data is very necessary to determine its validity. To test the validity of the data in this study using extended observations and triangulation to test the validity of the data obtained from the study. In this case, the researcher uses a validity check of the triangulation data to obtain complete data in the show.

2.4. Data Analysis Technique

Analyzing data is the process of selecting and analyzing data, measuring the sequence of data, and organizing it into a pattern, category, and basic description order [15]. In conducting data analysis, of course, you will go through collecting data in the field through field notes, reading or studying data, collecting it, sorting it out, and then thinking by making the data categories.

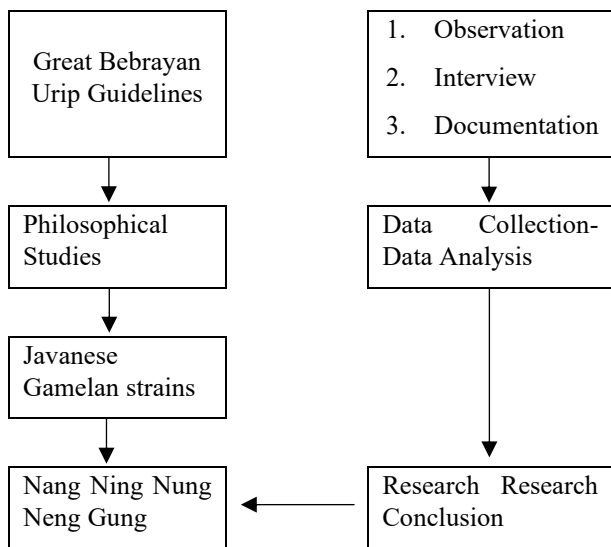
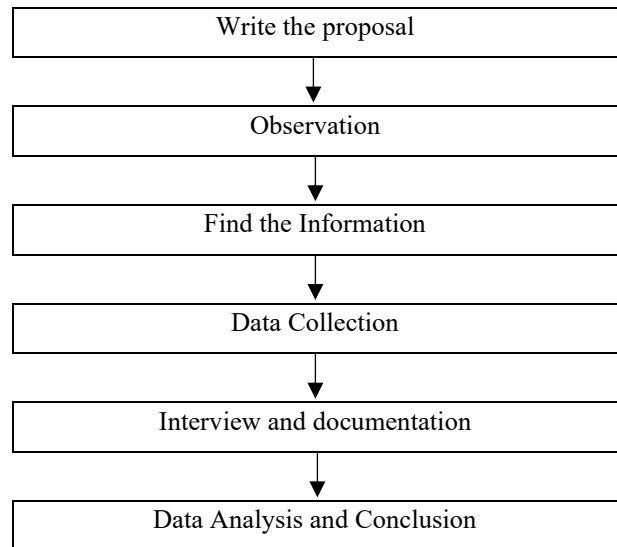


Figure 2. Analyze procedure

This research's flow starts from the preparation and proposal, then observation, looking for the intended subject/informant, data collection, primary data collection, data processing and analysis, interpretation of the results and finally, the preparation of results and discussion. More details can be seen in the flow chart below.



3. RESULT AND DISCUSSION

3.1. Aesthetic Functions of Gamelan

The relationship between language and thinking has been a very long debate, especially among cognitive psychologists. Since Benjamin Whorf and Edward Sapir put forward their hypothesis, the controversy over their relationship has not subsided [1]. However, the argument of [2] confirms this hypothesis.

By the 1970s, many scientists became disenchanted with the Sapir-Whorf hypothesis, and it was all but abandoned as a new set of theories claiming that language and thought are universal muscled onto the scene. But now, decades later, a solid body of empirical evidence showing how languages shape thinking has finally emerged. The evidence overturns the long-standing dogma about universality and yields fascinating insights into the origins of knowledge and the construction of reality. The results have important implications for law, politics and education."

The American Journal of Political Science states that Boroditsky very clearly provides evidence of the influence of language on thinking patterns. The figure stated that language is even involved in many aspects of human life more than experts have suspected. The implications of the role of language in education have been widely discussed among others [1], and in schooling and learning, among others, by presenters in a workshop entitled "Language Diversity, School Learning and Closing Achievement Gaps [3]. The purpose of language learning is, as stated in the introduction, to the standard content of English subjects that use this belief as to the basis for its development [4]. English with this foundation has been taught to assist intellectual, emotional, and social development and assist the mastery of other subjects by the students and develop the ability to communicate in English. With this opinion, then it has

an impact on gamelan. With Gamelan media, it will be easy to connect philosophical meanings using language.

Gamelan is a set of musical instruments or instruments that are often played together. Gamelan music is original music from Indonesia with a non-diatonic tone system in slendro and pelog barrels which also uses a notation system, good colour, rhythm. Gamelan games are usually called karawitan.

"Rhythm generally states the ratio of the successor saron (Peking) strokes to other balungan punches/slashes" [5]. The distinctive rhythm produced is a combination of the sound types of each gamelan equipment unit. Gamelan is a flexible musical instrument because it can also function for education and relaxation.

Just as the universe also has a different rhythm and rhythm. Rhythm is one of the concepts of understanding life through art [6]. On some occasions, the tone from the gamelan is used as a medium for worship and spiritual contemplation. The tones in gamelan music are considered art but are the language of the soul, the spirit of life, the creator's music, the first language from which life originates. As a universal medium and form of communication, musical notes pass through verbal language, are received by the senses of hearing, transmitted to the heart, and processed into the centre of taste.

3.2. Gamelan Philosophy Ontology

In philosophy, the object studied or referred to as the ontology basis here is a gamelan formed from philosophical aspects obtained from the Javanese community itself. The strains of the gamelan sound also contain the meaning of thoughts by the Javanese people's personalities. In general, the tone in the gamelan that is played is Nang Nung Ning Neng Gung. The meaning in the sound of Nang Nung Ning Neng Gung is not just the sound that comes out of a set of musical instruments that are played, but a harmony that arises from the diversity of various kinds of instruments, and if these instruments are played one by one it will not be as beautiful as when played together. That is a set of tools called gamelan. Moreover, if philosophically, the sound of the sound has a deep meaning in life in the brain. From a religious point of view, Christians interpret the sound of gamelan as follows:

- a) Neng: It means meneng (silence) to stop all physical activities in life
- b) Nung: It means contemplating, introspecting oneself towards oneself to improve attitudes.
- c) Ning: It means silence, surrender to God's decrees in living life
- d) Gung: It means to go to the creator's greatness for the blessings that have been felt.

Gamelan, in the meaning of its name, can also be philosophized as G (gusti), A (Allah), M (maringi), E (emut-remember), L (lakonono), A (teaching), N (prophet). In meaning, there is usually a connotative and denotative meaning. So, if a sign is known for its connotative meaning, then that meaning develops into a denotative meaning, then the denotative meaning in this second stage will become a myth [7]. For Barthes, meaning is semiotically shaped like the chart below.

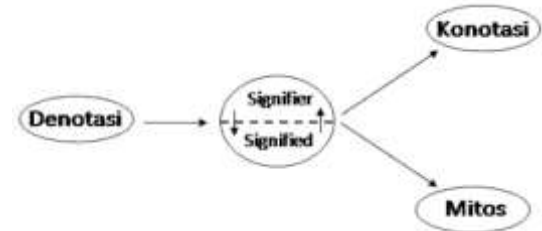


Figure 1. Semiotics, according to Roland Barthes

Barthes studied signs in two stages. In the first stage, examine the sign in language, namely the sign seen from the background on the marker and the signified. This stage gives birth to denotative meaning. The second stage examines signs by involving context. At this stage, the connotative meaning is obtained [8]. However, in Javanese gamelan, the overall meaning is positive in a denotative sense.

3.3. Epistemology Of Gamelan Philosophy

Epistemologically or how knowledge is obtained, in the philosophy of the gamelan, it is taken through its history. Similar to the function of every instrument in the gamelan, the organization can be interpreted like the parts of our body, each of which has its function. So the philosophy in gamelan can be a learning method or basic education in humans. Moreover, become a new science that has a theoretical basis in studying it.

3.4. Axiology Of Gamelan Philosophy

In terms of axiology, there are many benefits and values in gamelan philosophy that can be learned if we use gamelan, including: Playing music, especially in gamelan, can control emotions with harmony; It can stimulate the brain because when playing gamelan, the level of awareness will increase; Learn to work together by not prioritizing one note over another; Foster empathy and tolerance, among others; Cultivate an attitude of self-control and emotions because playing gamelan requires a harmonious process that does not take a moment.

3.5. Bebrayan Urip Guidelines

Humans are required to place them in a balanced way or interpret other prices with the price of hierarchical religious beliefs, which have a higher final value. Differences in perspective in understanding values have implications for the formulation of the definition of value [9]. Values are normative benchmarks that influence

humans to choose among alternative ways of action [10]. Value is the address of a word "yes", or value is something that is indicated by the word yes. Value is a conception of what is desired, which influences the means of intermediate goals and ultimate goals of action [10]. From some of these opinions, it can be concluded that value is a reference and belief in making choices. The values contained in gamelan are closely related to norms and morals in life.

Gamelan can be a therapeutic tool to guide humans back to a harmonious life. Not only seen as a musical instrument, but gamelan also has a philosophy that promotes harmonization and contains human values regarding togetherness, patience, and courtesy. This is expected to be a healing method for humans to learn to live a harmonious life. The spirit of gamelan music can be summed up in one word "unity". This is because gamelan music is produced by many players playing in unison. It takes mutual understanding among the musicians involved to match their efforts to produce music with hypnotic rhythms. Therefore, the type of gamelan music is often associated with a harmonious soul.

Gamelan philosophy is also studied by religions that have a point of view from their respective religions, such as Islam and Christianity, who view gamelan philosophy.

a) Gamelan philosophy in Islamic studies

Gamelan music was created to create harmony in human life. The device is made using a very high philosophy full of meaning and messages for humans always to remember the Creator, Allah SWT. That humans live in this world must always remember the creator in our every thought, movement and step.

b) Gamelan philosophy in Christian studies

The church is essentially like a set of gamelan. If only one or two instruments dominate in one set of gamelan, it will become a beautiful gending (song). So it takes cohesiveness and togetherness in playing the gamelan so that there is a harmony that builds a song (gending). The church can take the gamelan philosophy as the basis for building a community of believers. A sacrament that is the centre of the life of faith has been clearly described in Neng, Nung, ning, gung. Faith does not belong to the priest alone but is a common property that all people must live together.

4. CONCLUSION

In gamelan, music was created indeed to make the harmony of human life. The device is deliberately made using a very high philosophy full of meaning and messages for human life. One of the goals is always to remember the creator, namely Allah SWT. In life, we

must always realize that we live in this world and must always remember the creator in every thought, movement and step we take. The following are some of the philosophical meanings of the gamelan instruments, including developing their potential by expressing themselves through the strains of gamelan music, which is considered for prioritizing togetherness, tolerance, cooperation, and emotional control, which is closely related to the philosophical meaning contained in it. Although Indonesia's achievements are still not reverberated in various fields, at least with the playing of gamelan in various parts of the world, we can sing songs that give philosophical meaning to life and life as an effort to make peace in the world. The researcher assumes that one alternative to improving the characteristics of the younger generation is through gamelan philosophy, which is also studied by religions that have a point of view from their respective religions, for example, from Islam and Christianity who view gamelan philosophy from their point of view in interpreting and filling life and life that is full of life. Often referred to as urip bebrayan agung in Javanese.

The study of the philosophy of nang ning Nung neng gung in the strains of Javanese gamelan as a guide for urip bebrayan contains a deep meaning. Gamelan, formed from philosophical aspects obtained from the Javanese community itself, describes the meaning of living life. In the concoction, the sounds of neng, Nung, ning, gung are not just the sounds that come out of a set of musical instruments being beaten, but a harmony that arises from the diversity of various kinds of instruments, and if these instruments are played one by one, it will not be as beautiful as when played together. That is what is called gamelan. Moreover, if in the brain, philosophically, the sound of the sound has a deep meaning. A relaxed situation is important to release the mental tension. A relaxed situation is a calm and pleasant condition, as well as a peaceful atmosphere. Music that is melodious, melodious, and harmonious can relax the nerves. So that in peaceful conditions it can produce a generation of people who are of good quality in terms of intellectual, personality, social and can live a life that is right and useful in the future.

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