

Gending Aesthetics in Janger Menyali Dance in Sawan District, Buleleng Regency

Ketut Tara Listiawan¹*, Ni Luh Sustiawati², I Ketut Sariada³

^{1,2,3}Institut Seni Indonesia Denpasar, Indonesia

***Corresponding Author:** tarra.kumarananda@gmail.com

Abstract: Janger dance is a variety of Balinese art which is classified as a type of social dance for young people in the form of groups (between 16-20 people), very popular among Balinese people. During the dance, groups of female dancers (janger) and groups of male dancers (kecak) dance and sing in unison (mutual sinawurin) with humorous and sometimes romantic songs. The gamelan that is usually used to accompany the Janger dance is called Batel (Tetamburan) which is equipped with a pair of gender puppets. The dance moves are still based on the aesthetic principles of Balinese dance, and the clothing uses the typical janger. Janger dance can adapt to contemporary developments, so janger activists have the freedom to interpret its form, melodies with song lyrics, musical accompaniment, and choreography. In the Janger Menyali dance, the uniqueness of this dance is in terms of the clothes that look quirky, resembling the clothes of the Dutch soldiers when they docked at the Buleleng customs, and the name for the dancers, namely for male dancers it is called jipak, while for female dancers it is called parik. In this study, it is more specific to the aesthetics of gending in the Janger Menyali dance regarding the two pieces that must be performed, namely Dewa Ayu Janger and Mepamit Ring Ratu Gusti Ayu which have the meaning of inviting Dewa Ayu Janger to attend the performance and returning Dewa Ayu Janger to return to his stana with the use of sekar alit banten properties and also kuwud mepayas.

Keywords: dance, Janger Menyali, aesthetics, jipak, parik.

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Introduction

Janger is thought to have appeared around the 1940s, and is a development of the Sanghyang dance. If the male group which is called kecak is a development of the male choir, the female group which is called janger is the development of the female choir (Dibia, 2012:50). Some of the plays that are usually performed in the Janger dance are Arjuna Wiwaha, Sundanese Pisunda, and Kependung Dewi Subadra. Janger dance is still present in all regencies and cities in Bali, each region has its own variations according to the local community. Like the Janger dance in the Tabanan area where the Janger dance is usually complemented by the appearance of the role of Dag (a person dressed like a Dutch army general with improvised gestures who sometimes gives orders to janger and kecak dancers) (Dibia, 2012:50). It is further explained by Walter Spies and Beryl de Zoete (2002 [1938]: [211]): Perhaps the various stages in its development given below will be questioned by some others who positively remember the first

arrivals of Djanger, and can tell you with certainty in what month of 1930 he arrived complete with boys and girls and Dag (Probably the various stages in its development given below would be questioned by certain other people who positively remember the first coming of Djanger, and can tell you categorically in what month of 1930 it arrived complete with boys and girls and Dag). Meanwhile in the village of Metra (Bangli), there is a uniqueness of the Janger dance where at the end of the performance the dancers are confused. In the village of Sibang (Badung) there is the Janger dance accompanied by the gamelan Gong Kebyar which the local people call Janger Gong (Dibia, 2012:50)

In Buleleng Regency, especially in Menyali village, there is a Janger art called Janger Menyali, which is different from the Janger that is currently developing. The difference can be seen from the dance movements, gending which are mixed between Balinese and Indonesian, describing the activities and social interactions of the former community. The clothes of the Jipak (male dancers) are dressed in the style of Dutch army soldiers complete with beret, short-sleeved shirt with epaulettes on both shoulders, short pants, sunglasses, wrist watch, one eye ring, long socks complete with shoes. The male dancers also use a sash and tie on their chest. This style of clothing is believed to be inspired by Dutch clothing anchored at Buleleng Customs. Meanwhile, the Parik (female dancers) dress similarly to the Janger dance attire in general. Janger Menyali is believed to be a sacred art, even classified as a Sanghyang dance, which is called Sanghyang Janger. It is not known exactly when this janger art in Menyali Village began to grow. However, it is believed to have existed since the Pre-Hindu era.

Based on this, the author is interested in focusing more on discussing the two mandatory chants performed by dancers during the performance, namely, Dewa Ayu Janger and Ratu Gusti Ayu. Gending Dewa Ayu Janger has the meaning as an opening piece to present Dewa Ayu Janger to be present at the Janger Menyali Dance performance by using banten properties made from kelungah decorated with areca nut filled with Balinese cigarettes and then decorated with what is called banten sekar alit and kuwud mepayas which mean as the form of the offering as Sekar Alit can be seen from the flower bed which contains cigarettes like loose janger and pieces of colored rice to be offered. Then for Ratu Gusti Ayu's Gending which has a meaning as a closing piece to bring Dewa Ayu Janger to return to His palace.

Methodology

Moleong (2009) explains that qualitative research is a naturalistic process because it is carried out under natural conditions in order to gain a better understanding of the person or object to be studied. This kind of method is also used by other scholars, such as Ari Sidiastini, et al. (2022), Triana Titania Manuaba, et al. (2022), and Sariada, et al (2022).

This paper is presented descriptively because it contains descriptions that describe and explain the research subject (Bungin, 2003: 39). This research was conducted by observing, investigating and understanding the existence of the

Janger Menyali dance, Buleleng Regency. Data as a source of research material will be given a descriptive assessment or description.

Results and discussion

Based on the results of this study, the authors are more specific on Gending Aesthetics in the Janger Menyali Dance regarding the form, aesthetics, and meaning of the pieces in the Janger Menyali dance, in Sawan District, Buleleng Regency. In the study, form according to Plotinus, "form is harmonious integration between parts in a whole" (Suryajaya, 2016: 115). Thus, form can be interpreted as a combination of several elements or components that are interrelated and integrated in a unit.

Gending or songs are one of the elements of Hindu religious ceremonies. Art and Culture is the reflection of the values of Hinduism (in Bali). Regarding the functions and benefits and meanings of gending, it is no less important for the formation of dance facilities. This is because most of the dances in this area of Bali are accompanied by music, both music from the human voice (vocalia), and music using musical instruments (instrumentalia).

Jejangeran or Gending Janger is a gending performed by Janger or Kecak dancers. This gending is part of Gending Rare. It is said to be part of Gending Rare, because its characteristics and standards are the same as Dolanan, which are both based on the tuning (proper) gong or gender, even though the performers/dancers consist of adults.

Each gending contains different characteristics both as a whole and in its parts. Gending Rare has characteristics such as playful, funny, sometimes containing advice/education of morals. There are times when a gending shows disappointment or romantic characteristics, if the piece is a janger piece. Thus, it shows the characteristics/characteristics of adoration or prostration, if the piece is a Sanghyang Gending.

The types of tembangan are varied, sometimes funny, sad, happy, gloomy, romantic, angry, disappointed, and others. Therefore, this type of tembangan is used as a communication tool or dialogue tool in dance scenes.

In the hymn type, it looks more haunted. There are some people who say that if in places that are considered haunted, a solemn hymn must be sung or sung, and the spirits will immediately come to listen to the sung hymn. In addition to being haunted, it is also sacred to worship, sublime and surrendering.

Kekawin is also called Sekar Agung. Its nature is also great because it contains many points of philosophical value of Hinduism, namely *tatwa dyatmika* (philosophy of nobility), which is a mirror of human life.

In the study of aesthetics, Djelantik defines aesthetics as a science that studies everything related to beauty, namely all aspects that we call beautiful (Djelantik, 1990: 58). The beauty contained in human life has a fairly broad scope. The word beautiful in this study can be seen from the two pieces in the Janger Menyali dance, namely Dewa Ayu Janger's piece and Ratu Gusti Ayu's piece. In this case the form can describe the formal structure resulting from the arrangement of the coordination of the elements of the unit that becomes a unit.

All types of art contain two fundamental elements, namely, form and structure (Djelantik, 1990:18). A work of art is a social fact that has a form, both visible to the eye (visual) and something that can only be heard (audio). Forms are the basic elements of all manifestations. The structure or arrangement is the ways in which the basic elements become art. In the structure of works of art there are three basic elements namely; wholeness, prominence, and balance (Djelantik, 1990:18). In the form or form of art, there is something that is clearly visible and can be sensed. All forms contain two fundamental elements, namely form and structure. Form is a form of work of art consisting of structural and functional work elements. Form or appearance concerns the basic form or element and composition or structure. Arrangement or structure has three aesthetic elements in every work of art, namely unity, dominance and balance.



(Source: Ariswari, 2023).

Figure 1: Janger Menyali dancers

The gending lyrics are as follows:

Dewa Ayu Janger:

Dewa ayu janger

Dewa-dewa ayu janger

Nasi sinaruwarna, cekenduk kendik nasi saliwah

Aturang tyange janger, i janger, i janger.

The meaning of the lyrics of the piece is: to present Dewa Ayu Janger to be present at this Janger dance performance, with the Kuwud mepayas banten property containing decorated areca cigarettes as a symbol of Dewa Ayu Janger to attend and watch the Janger performance.

Mepamit ring Ratu Gusti Ayu:
Ratu Gusti
Ajebos Tityang Mengiring
Sampunang Wanah i Ratu Iringang Tityang
Benjang Pungkur Mangda Malih Masesanjan

The meaning of the lyrics of the piece is: the Janger dance performance is over, Dewa Ayu Janger returns to His palace. The word masesanjan in Balinese means melali.

In this case, the pieces performed at the Janger Menyali dance performance contain messages and stories about the social life of the community. Janger dance is a social dance that functions as a dance for entertainment activities that contains criticism related to politics and others. But in this case, to be more specific about the two pieces that are the focus of this research, namely Dewa Ayu Janger and Mepamit ring Ratu Gusti Ayu, the messages conveyed in this piece are about praising God, where these two pieces are sacred and if you want to sing them required to use the means of offering sekar alit and kuwud mepayas.

In the study of meaning, in this study the authors focused on the meaning of the two pieces that must be performed during the Janger Menyali dance performance, namely the piece Dewa Ayu Janger as the meaning to bring Dewa Ayu Janger to witness the performance and Gending Ratu Gusti Ayu as the meaning to return Dewa Ayu Janger back to his palace.

The meaning of gending in the Janger Menyali dance is gending as part of the staging plot where gending is the most important subject in the Janger Menyali dance because gendig is a message that is conveyed in the performance. As for the meaning in the two pieces performed, namely the song for Dewa Ayu Janger as the meaning to invite Dewa Ayu Janger to attend and witness the Janger Menyali dance performance, while the meaning for the piece for Mepamit Ring Ratu Gusti Ayu is to bring Dewa Ayu Janger back to Her palace.

The songs for Dewa Ayu Janger and Mepamit Ring Ratu Gusti Ayu mean songs of worship, these two pieces were sung in the Janger Menyali dance performance, because these two pieces have sacred values that cannot be sung arbitrarily without offerings of sekar alit and kuwud mepayas as ceremonies. It was these two pieces that functioned to present Dewa Ayu Janger to be present in the middle of the Janger Menyali dance performance.

During the performance of the Janger Menyali dance, when the researcher asked about how they felt when the performance was taking place while chanting the Dewa Ayu Janger song. The answers from the dancers unanimously answered, such as luwung asane (feel happy), fresh, there is energy (bayu), as guided by Her (Dewa Ayu Janger).

The two pieces, namely Dewa Ayu Janger and Mepamit Ring Ratu Gusti Ayu are symbolized by the banten sekar alit and kuwud mepayas, associated with the relationship between humans and God, namely in the performance of the Janger Menyali dance, the banten is a means of sacred ceremonies that are performed to ask for permission to perform, as well as two This gending which has a sacred

value is symbolized by the *kuwud mepayas banten* as the embodiment of Dewa Ayu Janger.

In this case, every art performance, in Hinduism, of course, always involves God to ask for smoothness in staging, especially the Janger Menyali dance, but not only the Janger Menyali dance, every other type of art, of course there is still an application for permission from God so that it is always given smoothness in other art processes.

Conclusion

The Janger Menyali dance, in Sawan District, Buleleng Regency, is a dance that was born in the village of Menyali, so it is called the Janger Menyali dance. The Janger Menyali dance is not known exactly when this dance grew, but it is believed to be the forerunner of the janger dance that is developing at this time. The Janger Menyali dance is named because this dance was born and grew up in Menyali Village itself. Janger Menyali is also believed to have sacred values. Around 1938, Janger Menyali was considered very sacred because it was believed to be able to heal people who were sick. At that time, the Janger Menyali art was only invited and performed when residents had celebrations or were sick. The style of clothing in the Janger Menyali dance was adopted from western culture, namely it resembled the clothes of the Dutch soldiers who at that time were anchored at the Buleleng customs so that the clothes of the male dancers looked very eccentric, seen from the side of the *gending* or integrated songs between Balinese and Indonesian, so this is what gives the impression of uniqueness to this Janger Menyali dance.

The Janger Menyali dance functions as a dance that is believed to drive away evil spirits that roam and damaged agricultural land. Janger Menyali dance is a sacred dance and even belongs to the *Sanghyang* dance type. The people of the village of Menyali,

Gending Aesthetics of Janger Menyali Dance, regarding Djelantik's aesthetics defines the science of aesthetics as a science that studies everything related to beauty, namely all aspects that we call beautiful (Djelantik, 1990: 58). The beauty contained in human life has a fairly broad scope. The word beautiful in this study can be seen from the two pieces in the Janger Menyali dance, namely Dewa Ayu Janger's piece and Ratu Gusti Ayu's piece. In this case the form can describe the formal structure resulting from the arrangement of the coordination of the elements of the unit that becomes a unit.

Contextually, the two pieces that must be performed are the song Dewa Ayu Janger which means to worship and invite Dewa Ayu Janger to be present in the Janger Menyali dance performance. Also, the song *Mepamit Ring Gusti Ayu* which means to bring Dewa Ayu Janger back to his palace. In the performance, it is obligatory to offer a *sekar alit* offering on the stage where the Janger Menyali dance is danced and there are two offerings brought by *parik* dancers called *kuwud mepayas*, which contain *areca nut* cigarettes and *kuwud* which are decorated with flowers resembling the form of *onggar* in dance Janger.

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