

"Io-Io" Traditional Song of Karo Tribe (Study of Musical Form and Meaning of Song)

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Abstract

This study wants to examine the musical forms, functions and meanings of traditional song IO - IO in Karo community in North Sumatra. the singing of IO-IO has become a unique and interesting cultural phenomenon to be studied. How does the musical form certainly have differences and have distinctive characteristics, how the function and meaning for the Karo community will be the focus of the study in this study. This study is a qualitative descriptive study with the steps of conducting field observations, interviews, Lab work, and analyzing data. The data analysis technique is carried out by the process of systematically analyzing and compiling data obtained from interviews, field observations, and Lab work, then selecting data and organizing data into categories, breaking down into units, synthesizing, compiling into patterns , choose what is important, and will be studied, and make conclusions so that it is easily understood by yourself and others. From the results of the study and discussion several conclusions can be drawn as follows: 1) IO-IO song has a musical form consisting of 35 bars, and there are four motives in eight phrases, namely four antecedent phrases (questions) and four consequent phrases (answers) and there is one sentence with three accents or repeated three times. 2) The function of IO-IO song in Karo community as a means of traditional ceremonies (rituals), as entertainment and recreation facilities, as a means of self-expression, as a means of communication, as a dance accompaniment, as a driver of economic gain. 3. The meaning of IO-IO song meaning of tradition the meaning of the expression of longing, the meaning of the symbol of loyalty, the meaning of the means of ritual prayer, the meaning of entertainment, the meaning of feeling, the religious meaning of belief in the spirit of the deceased person.

Keywords

IO-IO traditional song



I. Introduction

This study wants to examine the form of function and meaning of IO - IO song in the traditional Karo community groups in North Sumatra. IO-IO song has become a unique and interesting cultural phenomenon to be studied. How the musical form certainly has differences and has distinctive characteristics, and how the meaning for Karo community will be the focus of the study in this study. This research becomes important to do because no one has done an in-depth study of how the distinctive form of the musical style of the traditional IO-IO song and at the same time to be able to transcribe the musical form so that it can be documented as one of the cultural heritage of the karo tribe. In addition, this study will also look at how important of IO-IO song is focused on the lives of the Karo people and how the Karo community interprets cultural events through IO-IO song.

Karo tribe is one of several Batak sub-tribes in North Sumatra. Karo is also a term for one administrative region of the Regency, namely Karo Regency, which covers the entire Karo plateau. The area inhabited by the Karo tribe is bordered to the east by a roadside that

separates the plateau from Serdang (Siburian, 2019). Karo tribe has a cultural custom that has been maintained for generations by the people until today. Various cultural customs such as ritual ceremonies in commemoration of the circle of life, cultural arts (music, singing, dancing), architectural culture, culture of folklore and others. Karo people really appreciate the cultural heritages which were handed down by their ancestors to the next generation.

Music Culture like traditional music ensemble culture and traditional singing seems to have a very important role in accompanying the lives of the Karo people. This is clearly seen in various cultural practices that always include traditional music as a complement to their cultural life. One of the researchers' interests in this regard is the traditional IO-IO song, IO - IO sound art or vocal music is seen as unique and very distinctive with the strengthening of Rengget techniques that distinguish IO-IO song from other vocal music cultures in North Sumatera. The traditional singing culture of IO-IO at this time is very rarely carried out in karo areas that have started to change into small cities. This is also the cause of the shift in existing forms of art such as IO-IO. However, there are still some members of Karo community who live in Juhar Village, Karo District, who practice this culture. What is the musical form of IO-IO song, how is the function of IO-IO song and how does it mean to Karo society will be the main objective in the discussion of this research.

II. Research Method

This study is a qualitative descriptive study with the steps of conducting field observations, interviews, Lab work, and analyzing data. The data analysis technique is carried out by the process of systematically analyzing and compiling data obtained from interviews, field observations, and Lab work, then selecting data and organizing data into categories, breaking down into units, synthesizing, compiling into patterns, choose what is important, and will be studied, and make conclusions so that it is easily understood by yourself and others. In this study once again it is emphasized that: the first will be discussed is how the musical form of the song IO-IO song in Karo tribal community, and how the meaning of IO-IO song in Karo community.

III. Discussion

3.1 Analysis of Musical Forms

IO-IO song is a work of Karo community art. The process of forming a musical composition can be compared with the process of language formation. Words are strung together into phrases, phrases are strung together into sentences, and so on. In musical compositions usually a sentence or period consists of clauses or phrases, phrases consisting of motifs. And motifs are the smallest units of musical form that contain musical meaning.

Common folk songs are created or created flowing as it is and are not focused in thinking about the time or tempo of the music. Folk songs give priority to the contents of poetry or lyrics rather than the form of harmony or melody of the song, the melody in a folk song is a form of repetition created by the singer. In this case, it can be explained that the song lyrics are a description of the mind which is expressed spontaneously by verbal adapted to the situation, the conditions being experienced at the time.

To be able to know how the musical forms of IO-IO song recorded song melodies and poems which are then analyzed by investigating musical element units such as prase motifs and song sentences. The following is the form of transcription notation and io-io song analysis:

io io

Score
 do = C
 Tempo = accidentals
 Karo

KALIMAT I

Voice *mp* io io

Motif 1

Voice *p* io sipagar batu asegi pagi kudilo asegi pagi bangku enda kapak

Motif 2 **Motif 3** **Frase Antecedent**

Voice menda penaka dalin ikatan buluh er bage litna bage nibaba nindu turang

Motif 3' **Motif 3''** **Frase Consequent**

Voice **KALIMAT 1'** **Motif 1'** **Frase Antecedent**

Voice *mp* io io

Motif 2' **Motif 3'''**

Voice io sipagar batu doah ku didong turang

Motif 3''' **Motif 3.1**

Voice besan bang ku lah min pagi ulihku latih amin la gia jum

Frase Consequent **KALIMAT 1''**

Voice pa ras ateku gegeh *mp* io io

Motif 1'' **Motif 2''** **Frase Antecedent** **Motif 3.1'**

Voice io sipagar batu *p* enda kapak penaka dalin

Motif 3.1'' **Motif 3.1'''**

Voice ikatan buluh lipau-lipau page ersuli langgei baka enda papak rusur perdalin nande ba

Frase Consequent **KALIMAT 1'''**

Voice pa penindan kai bage ate mesui *mp* io io

Motif 4' **Motif 1'''**

Frase Antecedent **Motif 2'''** **Motif 3.1''''**

Voice io sipagar batu *p* enggo ben me enda wari

Motif 3.2 **Motif 3.2'**

Voice lalap la jumpa ras ateku gegeh turang ningku erlebuh turang

Frase Consequent

Voice **Motif 4''**

Voice mulih me enda aku turang

Figure 1. Io-Io Song Sheeting

Information:

Based on the results of the analysis performed musical forms of io-io singing culture can be explained several things:

1. IO-IO songs from tonika do = C
2. Consists of 35 bars, there are 4 motifs and 8 phrases, namely: 4 antecedent phrases (questions) and 4 consequent phrases (answers).
3. There are 3 accents or 3 repetitions.
4. In measure 1 to time 3 sing to mezzo piano dynamics (mp)
5. There is a change in the dynamics of crescendo in time 1 and changes in the dynamics in crescendo in time 2 and time 3.
6. In time 4 to time 8 it is sung with piano dynamics (p).
7. In sentence I of time 1 to time 8 there are 2 phrases, namely the antecedent phrase and the consequent phrase,
8. In the antecedent phrase barama 1 through barama 6 there are 4 motifs namely m1, m2, m3, m3 'literal repetition.
9. And in the consequent phrase in the bars of 6 to 8 there is a motive namely m3 "literal repetition".
10. Although the motives and sentences in Io-Io song have many repetitions, it is not a weakness but a strength.
11. Where the lyrics or poetry take a big role in the cultivation of this song. Io-io is more concerned with lyrics or poetry than the tone or music.

3.2 Analysis of the function of IO-IO Singing in Karo community

The IO-IO song function can be explained as follows:

1. Nyayian IO-IO as a means of traditional ceremonies (ritual), meaning that singing is used as a means of delivering prayers or hopes of the community in the ritual activities of the Karo community.
2. Function as entertainment and recreation facilities, meaning the singing of IO-IO functions to eliminate boredom due to daily routine, as well as a means of recreation and a meeting place with other residents.
3. Function Means of self-expression, meaning the singing of IO-IO functions as a medium to express themselves, expressing feelings, thoughts, ideas, and ideals about themselves, society, God and the world.
4. Function Means of communication, meaning the singing IO-IO functions as a means of communication through cultural signs for community members for a cultural event
5. Functioning as a dance accompanist, meaning the singing of IO-IO functions to accompany Karo traditional dances.
6. Functioning as a driver of economic gain, meaning the singing of OIs can also be a source of obtaining a sum of money for the actors and their supporting communities.

3.3 Analysis the meaning of IO-IO Song

To see how the meaning of IO-IO singing in Karo community is carried out tracking data by observing, conducting interviews with various parties, especially in the location of Juhar Village, Juhar District and reviewing several documents related to the culture of singing of the IO-IO and the results are as follows :

a. Meaning of IO-IO Song as Tradition

The Karo people in Juhar Village are very protective of their traditional culture. Nyayian IO-IO as one of the traditional singing is to be preserved. In the past the singing of IO-IO was considered as a tradition which was seen as having valuable values in their lives. And these values continue to be inherited from the past until now. According to them, the values of life contained in the poetry of IO-IO are important to be preserved as a traditional inheritance from the ancestors of the Karo people.

b. Meaning of IO-IO Song as an Expression of Longing for Someone

In IO-IO song poetry is a full poem that is used as an expression of self in conveying the hope of the presence of someone who is missed. This is expressed through the following IO-IO song.

io...io....
Io... di pagar batu
Gendong ku nyanyikan turang
Untuk ku lah nanti hasil jerih payah ku
Seandainya pun nanti tidak bertemu dengan yang ku sayangi

Io...io...
Io di pagar batu
Matahari sudah mulai terbenam
Tetapi belum bertemu juga dengan yang ku sayangi
Turang yang sangat ku rindukan
Pulang lah aku turang

In this poem a longing is expressed deeply to someone. Loyalty to always wait and continue working so that the results can be left to someone who is longed for with hope.

c. Meaning of IO-IO Song as a Symbol of Loyalty

In Karo community group in Juhar Village there are some people who are still faithful in carrying out IO-IO song tradition and most of them are someone who has been left behind by their loved ones, and he has chosen to remain loyal and does not want to replace his loved ones. An IO-IO song artist, Ms. Meri br. Tarigan chose to stay alone and maintain her loyalty after being left by her beloved husband. Meri Boru Tarigan perseveres and fights alone for children as a result of her love for her husband. This shows that loyalty is maintained even though it has been separated by death. IO-IO song in their care have held important meanings in their lives and taught them about the meaning of a faithful marriage bond until the end of their lives,

d. Meaning of IO-IO Song as a Means in the Ritual Delivery of Prayer

IO-IO song itself is inseparable from the cultural issues of ritual delivery of prayers and beliefs. There are several ritual meanings contained in the lyrics. IO-IO song is also performed at the cemetery where someone who is loved in delivering prayers through IO-IO song. This is believed to make the spirit of the deceased feel the longing experienced by his family or someone left behind. Then there is hope in their prayers and beliefs that each of their daily activities or activities will always be accompanied by the spirit of the deceased person. This io-io song has a ritual meaning to pray to God so that people are loved always in His protection. Always get good health and good fortune. Whether it's the living or the dead.

e. Meaning of IO-IO Song as a Means of Entertainment for the Community

IO-IO song is also interpreted as an expression of Entertainment for the community. In this case someone who IO-IO song is also intended to be able to entertain himself and others who hear it. He will be entertained because he has released all the emotions of his longing through IO-IO song, when he sings IO-IO other people who hear also feel happy and get comfort. What's more nowadays, IO-IO song has also often been lifted into a performance stage that is for the sake of public consolation.

f. Meanings of Feelings

Feelings are sensitive to Karo people especially to the Juhar community. Karo people are known by people who are very compassionate to anyone. That's why Karo people symbolize themselves with a hen. They assume that the nature of the hen who always nurtures her child in any situation and condition makes the Karo ethnic community live in strong kinship. According to Karo community, feelings are also energy that gives us strength to act in certain situations and conditions.

Karo people generally express their feelings in a song, especially in IO-IO song. In IO-IO song lyrics that are made are not standard or can change at any time. All lyrics or poems come out spontaneously by song itself. Poetry or lyrics are created over the feeling situation that is being experienced by people who are singing io-io itself. In general, the meaning of feeling included in IO-IO song is feeling sad or homesick. Sad can be seen from some Juhar people who have lost the figure of someone who once sang io-io song and he tried to sing it again.

g. Religious Meaning

Religious as one of the values of attitudes and behaviors that are obedient in carrying out the teachings of religious beliefs, tolerant of the implementation of other religious worship, and live in harmony with followers of other religions. Religion in the life of its adherents is a fundamental teaching that becomes a view or guide to life. Karo people in the past did not follow the religion as it is today (Islam, Christianity, Hinduism, Buddhism), they are only based on the view of valuable values in life. And these values continue to be inherited from the past until now. According to them, the values of life contained now in religious teachings also existed before the community got their religious teachings.

What is meant by values is something that is considered valuable in human life, which affects the attitude of his life. In this io-io song there are some religious values contained in some of the lyrics. Where there are in the lyrics explain to us that how important the values of

good teachings that have been taught today such as the value of loyalty and all that is a fixed price in fostering a relationship of love between fellow humans or domestic relations. In religion it is also taught to all humans that only death can separate a couple in a relationship that is sanctioned by God.

h. Meaning Belief in a person's spirit has died

Not only in Karo ethnic community, in the past all ethnic groups in Indonesia had animistic and dynamistic beliefs. Where animism is a belief that everything that exists on earth whether living or dead has a spirit. Animism believes that every object on Earth (such as certain regions, mountains, seas, rivers, caves, trees and large rocks) has a soul that must be respected so as not to disturb humans, but instead to help their lives. Respect by worshiping and giving offerings is usually done by followers of animism.

Part of this belief is the spirits of the deceased, this belief believes that the spirits of the deceased can enter the body of the animal. And if the belief in dynamism is a belief that believes that all objects in this world, whether living or dead, have supernatural powers and powers. These objects are believed to have good and bad effects on humans. But all of this has happened because religion has not yet entered Indonesia, especially in the Karo community. In the Juhar community, trust has its own effects and influence. If in the past it became a belief that must be believed, not for today. They assume that belief in God is a belief that they feel is abstract in their lives. If in the past things or animals were considered to have supernatural powers and have a good influence on humans, it is the opposite they consider now. They prefer those objects or animals to be used to fulfill their daily needs after they have gained a belief from religious teachings.

IO-IO song itself is inseparable from the transfer of belief. There are several meanings of trust contained in the lyrics or lyrics. Where the differences that occur when singing io-io song itself has changed. If in the past, perio-io believed that IO-IO song at a funeral where a loved one would make the spirit of the deceased feel about the longing they experienced. And they believe that every activity or daily activity, will always be accompanied by the spirit of the deceased.

And now that belief has changed based on religion. IO-IO song expresses about belief with a purpose or intent, whether it is realized or not. This io-io song has a meaning of belief in the presence of the spirit of the deceased. Furthermore, it can convey the purpose to ask for prayer to God, asking that people be loved always in His protection in order to get good health and good fortune. Whether it's the living or the dead.

IV. Conclusions

Based on the results of the discussion in this study, several conclusions can be drawn as follows:

- a. This io-io song has a form of music as a follow
 - IO-IO song is performed from tonika do = C
 - Consists of 35 bars, there are 4 motifs and 8 phrases, namely: 4 antecedent phrases (questions) and 4 consequent phrases (answers)
 - There are 3 accents or 3 repetitions.

- In measure 1 to time 3 sung to mezzo piano dynamics (mp)
- There is a change in the dynamics of crescendo in time 1 and changes in the dynamics in crescendo in time 2 and time 3.
- In time 4 to time 8 is sung with piano dynamics (p).
- In sentence I in time 1 to time 8 there are 2 phrases, namely the antecedent phrase and the consequent phrase,
- In the antecedent phrase of time 1 to time 6 there are 4 motifs namely m1, m2, m3, m3 "literal repetition.
- As well as in the consequent phrase in the bars of 6 to 8 there is a motive namely m3 "literal repetition".
- Although the motives and sentences in the io-io song have many repetitions, it is not a weakness but a strength.
- Where the lyrics or poetry take a big role in the cultivation of this song. Io-io is more concerned with lyrics or poetry than the tone or music.

b. IO-IO song function

- The function of singing IO-IO as a means of traditional ceremonies (rituals).
- IO-IO singing function as entertainment and recreation
- IO-IO singing function as a means of self-expression
- The function of singing IO-IO as a means of communication
- IO-IO singing function as a dance accompaniment.
- The function of singing IO-IO as a driver of economic gain

c. IO-IO song meaning

- The meaning of singing IO-IO as a tradition
- The meaning of IO-IO singing as an expression of longing
- The meaning of singing IO-IO as a symbol of loyalty
- The meaning of IO-IO singing as a means of ritual prayer
- The meaning of singing IO-IO as entertainment
- The meaning of singing IO-IO as feeling
- The meaning of singing IO-IO as religious
- The meaning of singing IO-IO as a belief in the spirit of a deceased person

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