

Phenomenon of Women Artists in Entertainment of Music Night Single Orgent in Adolescents 2x11 Kayutanam Kabupaten Padang Pariaman

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Abstract: *The phenomenon of single organ music entertainment is an attraction that draws attention from teenagers in 2x11 Kayutanam District to participate in it. Adolescence is a part of human life, where at that time someone was looking for his identity, so that it would be very easily affected by various things around him. A single organ music show featuring a female singer called Organ artist and became the most important center of attention in a single organ music performance. At some single Organ music entertainment events that take place at night. Saweran artists are generally young teenagers who are energetic and attractive, not even a few of them are teenagers. The phenomenon of adolescents as singular organ music artists in 2x11 Subdistrict Kayutanam has started to become their socializing style in actualizing their presence in the community. This description has indicated that the fading of philosophy and some social value systems that should have been ingrained in the lives of adolescents.*

Keywords: the phenomenon of saweran artists in adolescents

1. Preliminary

Nowadays night activity has become a very important part of the consumption of teenagers. To get rid of boredom or it has become a habit to go to nightclubs certainly brings satisfaction to the audience. At this time there are many kinds of night entertainment found in the community, one of which is a single organ music entertainment. This entertainment is practical entertainment for the community because it is easily accepted by all people from the middle to the lower to middle and upper society, even adults to teenagers and children.

The presence of single organ music at this time has the potential to stimulate the lifestyles of teenagers who visit these places. This is based on the understanding that, through social interactions that take place in the end a person is able to recognize, appreciate the values, and norms of his group of friends (Hertika in Nasution 2003: 30). So that it can determine the role it lives or vice versa, can adversely affect the personal life and daily life of the teenager. Peer groups provide an environment that is the world where adolescents conduct socialization where applicable values are not a value set by adults but friends of their age. Herein lies the danger for the development of adolescent souls, if the value developed in the peer group is a negative value.

The lifestyle of today's adolescents is different from the old days, because the lifestyle developed according to the progress of the times. Teenagers are individuals who quickly accept the elements of foreign culture absorbed in the process of acculturation. This causes the value system of a community group to gradually disappear. Adolescents in the 2x11 Kayutanam Subdistrict to fulfill the urge to know, advance and develop the situation of changing times obtained through communication such as the internet media which makes it easy to exchange information about lifestyle, entertainment, the art of socializing and so on. According to

Sarwono (2002: 33) Communication is a process where two or more people form or exchange information between one another, which in turn occurs in deep mutual understanding and even influences or gives an impact. Even the media of communication for adolescents is used as a place or reference to actualize their identity in all teenage activities.

The association that has received widespread attention at this time is the adolescent environment in its nightlife activities. With the existence of social relations or social factors, then it influences them to adopt a socializing style by visiting night entertainment programs. According to Sarwono (2002: 55) it can be said that social change and environmental influences can motivate these teenagers to enjoy night entertainment. As a result of social change the presence of night entertainment is commonly found in rural communities, and shifts some social values and norms, and becomes a concern for the various social impacts caused by the entertainment offered.

Single organ music entertainment can be found at the event to enliven the wedding, the Republic of Indonesia's Anniversary (HUT), the celebration of the new year, or other youth events. Single organ music entertainment generally takes place from noon to night, some even until early morning. In KBBI's Large Indonesian Dictionary (2008: 988) organ music is a musical instrument whose tone is generated through electronic strings called organ (electric keyboard) then connected to the speaker so that it produces a very loud sound that can be heard from a considerable distance. Single organ music presents various types of music flow such as dangdut, pop, to tripping music or clubbing music that is very popular with teenagers. The excitement and excitement of a single organ music invites people to come and enliven certain events.

Night entertainment that takes place in the 2x11 Subdistrict Kayutanam is usually equipped with single organ musical

entertainment that can be found at the event to enliven the wedding party, welcome and celebrate certain special days such as the Indonesian Anniversary, welcoming the new year and so on. This evening entertainment offers a variety of entertainment services that can be enjoyed, one of which is the Saweran show. Saweran on single organ solo entertainment is an activity that has its own charm, from children, teenagers to parents / adults.

Saweran in Hardjaningsih (2007: 18) is a term derived from Sundanese, namely "sawer" which means throwing money, usually done during traditional grandeur ceremonies. In Sundanese society, saweran activities usually occur in celebration events, especially wedding ceremonies and circumcision. The series of Saweran events were the highlight of the celebration that was awaited by the people who attended because they hoped for blessings from the creator, besides that they also got coins or sweets. This series of Saweran events has the meaning of being able to improve silahturrahim among family members, and remind family members that actually life in this world is a struggle to get a better life later.

Furthermore, according to Budhiarti (2010: 25) at wedding ceremonies in Sundanese or West Javanese people, they are known as Saweran Pengantin, which means mutual help helps in family ties. The results of the saweran obtained by the two brides were used as capital to build a prosperous family. During the Saweran activity, it was always accompanied by Sundanese songs in the form of classic oral literature containing prayer and advice. The Saweran ceremony is led by an interpreter or expert on sawer and is carried out after the marriage contract, where the two brides are placed on the landing of the front yard.

Budhiarti (2010: 28) in traditional ceremonies in the Saweran Sundanese Community also exists in the form of giving money to singers or dancers. Saweran is usually handed over by male viewers to female singers / dancers who are demonstrating their ability to sing and dance. However, Saweran behavior in Sundanese society is still within the limits of social values and norms as well as the prevailing traditions in Sundanese society.

Changes in the times participated in shifting some values and norms that had taken root in certain communities. The Saweran form that researchers found at night entertainment programs equipped with single organ music was vulnerable to becoming a venue for various forms of deviant behavior. Saweran is the main goal of mutual benefit for artists and owners of a single organ as additional income, as well as visitors who enjoy the fun presented by the Saweran artist. Just like in a big city or metropolitan night entertainment gradually becomes a lifestyle behavior that deviates from social values and norms. This hedonic lifestyle behavior has begun to spread to rural communities, such as what happened in 2x11 Kayutanam District, Padang Pariaman Regency.

Night music single org music is a strong attraction for a group of people who want to make greater profits. Performances and services on single organ music become a business that has no death. By capitalizing on a musical

instrument called Organ then connected to the speaker or loudspeaker then produces a loud boom that hypnotizes visitors to sway to the rhythm of the music. Not only the thunder of the music, some single organ owners insert money into saweran dancers or artists to complement the lively night entertainment. Saweran artists have a very important role in a single organ music show, because they are the ones who will hypnotize visitors with erotic or dance that tempts visitors to give large amounts of money.

2. Research Purposes

- 1) Can contribute to understanding and developing insights into knowledge and discourse regarding the phenomenon of saweran artists in the night entertainment of single organ music among teenagers in 2x11 Kayutanam District, Padang Pariaman Regency.
- 2) As input for educational institutions in 2x11 Kayutanam District, Padang Pariaman Regency.
- 3) Useful as an input for the government to always pay attention to the phenomena that occur in adolescent life in night entertainment activities.

3. Research Methods

Qualitative research using descriptive methods that attempt to make a description of a situation as it is. This can be found through interview techniques and field observations. To prove how the shape of the artist's phenomena picture among teenagers is found in single organ music entertainment activities.

4. Results

The phenomenon of saweran artists in single organ music entertainment among high school students in 2x11 Kayutanam Subdistrict, Padang Pariaman Regency is a change in people's musical tastes from traditional music to a more modern single organ music. The low level of family control was accompanied by the erosion of the power of the Minangkabau adat, especially in the 2x11 Kayutanam District community. The influx of popular sawer artists on the island of Java was imitated by Organ artists in the 2x11 Kayutanam District community. The stage performances and actions were imitated by high school students through electronic mass media.

Factors influencing the phenomenon of saweran artists in single organ music entertainment among high school students in 2x11 Kayutanam District, Padang Pariaman Regency are a). Economic Needs Community economic diversity has had a profound effect on the nation's next generation. Low-income parents indirectly affect family welfare, including their children. b). The absence of special criteria to become a Saweran artist. Anyone who works as a Saweran artist please come to the owner of a single ORGEN and or follow his friends who have previously become Saweran artists. c). income earned working as a saweran artist is very tempting, because the results during the action of the sawer can be taken home without being cut by the owner of Organ.

Educational institutions have given a role in anticipating the reduction in saweran artists' influence by increasing extracurricular variations in schools such as martial arts, taekwondo, sports, rabbana arts, drumband, spiritual, annisa forum, tahfizh, PMR and Scouts, and encouraging dhuha prayers and congregational prayers and equipped with lectures. Then educational institutions increase their role with parents of students, community leaders, guardians of the Nagari, and sub-district heads.

5. Discussion

1) Saweran Artist Phenomenon

In this section of the discussion, it is presented about the results of the research found, both from the data information on general findings and specific findings. Social phenomena are social facts in people's lives which are carried out because of the forms of social change caused by society. According to Soejono Soekanto (2012: 161), every society during their lives will surely experience changes, both slow changes and rapid changes. Likewise with the 2x11 Subdistrict community, Kayutanam changes are seen after the social order of the old community compared to the new social order of the community.

The phenomenon of saweran artists among high school students is caused by the Saweran culture found on the island of Java. Saweran for Javanese people is part of the tradition in the procession of traditional Javanese weddings. Saweran in Javanese society as a symbol of material prosperity. However, some people in Java saweran are wages or rewards as high as the provision of services to someone in terms of entertainment in a jog. Javanese island artists popularized the Saweran, which was later imitated by people outside Java, including the 2x11 Kayutanam District community. Through the access of media internet, the stage acts of sawer artists on the island of Java can be observed by the public, including high school students, ranging from clothing, accessories worn by artists, jogged variations and other performances.

Diffrensiasi association theory in symbolic interactionist explanations explains that in principle individuals act on the basis of how individuals or groups interpret situations not based on mere encouragement or motivation, but rather consider how membership in the group influences the individual's life view and from that view emerges behavior (Henslin, 157 : 151). This theory states that behavioral deviations are the result of the learning process. Saweran artists among high school students are obtained from the learning process through mass media (internet) and peer media and family, as a result of the consequences of differences in normative understanding of the socialization media.

The researcher obtained information about the open opportunities to become a saweran artist to attract the interest of teens to try their luck working as a saweran artist. This is supported again by the absence of demands that burden them in working as saweran artists. Students who are interested in becoming a Saweran artist will come to the owner of Orgen or follow the activities of his friends who have first worked as Saweran artists, who initially just

looked around, but over time interested in working as Saweran artists. Plus working as a Saweran artist does not require a lot of expertise or professional skills, only with a face and clever dancing. But there are also schoolchildren who initially only channel hobbies who are good at singing and clever too dancing will be given the opportunity again to choose to be a permanent artist in a single organ.

Other backgrounds that researchers get students who work as saweran artists can collect as much money as possible during dancing with visitors starting at 23.00 WIB until the early hours of the morning depending on the request of the host or the single orgen tenant. Wages received by saweran artists are obtained from the results of their dancing with visitors to the event without any deductions from the owner of Orgen. So that their salary can even exceed the salary received by artist Orgen and can also be less than artist Orgen. There are no certain criteria in the distribution of sawer money, who gets a lot of sawer money, so he has the right to get more income. Because he was the one who tried to get the sawer money.

During the action the stage saweran performers dancing not determined by whom he danced, either old, young, husband or other people who clearly they will dance with visitors who want to give him a fight. The lowest rate given by penyawer (visitors) is Rp.5,000. and the highest rate reaches Rp. 100,000, -. But Rp.100,000, - this is very rarely given by penyawer. But for the regional head election campaign or legislative elections, the Saweran artists often receive sawers worth Rp. 100,000, -. Apart from the campaign event, the Saweran artists often receive a salary of between IDR 10,000 and IDR 20,000. During the performance stage saweran artists were accompanied by various types of music such as dangdut koplo, house Dj and other tripping music with very loud music.

The consequences of proficiency and mastery over attitudes or actions learned from deviant norms, from students who work as saweran artists, especially from subcultures or among peers who deviate, in other words irregularities are learned. (Setiadi, 2011: 237). So that those who learn to deviate from or conform to the norms of society through the different groups in which someone associates.

Sutherland also emphasizes that groups where individuals associate give messages about conformity and irregularities, these individuals can receive conflicting messages, but in the end these individuals will tend to choose one of them, this is called excess definition, which the end result is an attitude imbalance that more encouraging one direction than the other, as a result of conformity or deviance (Henslin, 2007: 152).

Based on the propositions of the theory of differentiation behavior of adolescents who become saweran artists among middle school (SMA) students in 2x11 Subdistrict Kayutanam is the result of a familiar process of social interaction with peers or friends and the impact of mass media that is easily accepted by teenagers that is. The techniques and ways to become a saweran artist in night entertainment are studied in fellow artist groups on single

organ music, and saweran activities are the way the teenager expresses the values in his group.

The low level of caring and family control has created a new zone for young women who work as comfort women. As if the family gave the green light. Because family elements such as parents, mamak, brother, sister or any element of the family do not seem to care. On the one hand, they also rely on money earned from work at night entertainment. Just as a sawer artist, they can make a lot of money. So that they can use it for family purposes, including the needs of the school they are currently in.

2) Factors that affect the wild artist among high school students

Being a famous artist among high school students is to get money. One alternative job that is quick to make money is to become a sawer artist. Want to be an artist ORGEN, but the sound is inadequate. It's better to be a sawer artist. Just just shake it again. Money is easily obtained. The reason Students want to become saweran artists in single organ music entertainment is because they want to help the economy of their parents. Because the income of parents is not the same. Varies greatly. So that this child is looking for alternatives to find the money used for school needs and family daily expenses.

Many saweran artists from among high school students because of economic factors. They want to alleviate family expenses, which clearly the economic community is not the same. Some are wealthy, some are not. If it is filed, it is certainly safe for the child's school. If not, of course many problems will arise. No shopping money. Money to buy perfume, buy clothes, buy books and so on. Plus many family members go to school. While both parents did not have enough money to pay for school. Of course they think. Children who are good at singing certainly want to be a sawer artist, join with Organ.

The economic diversity of the community has had a profound effect on the nation's next generation. It is not uncommon for children who are underage to be affected. Low-income parents indirectly affect family welfare, including their children. Children who should have periods of growth and development, have been taken away by their happy times. They have been dragged down by the rigors of life. They were forced to help their parents to find a bite of rice. Many children find that helps parents make a living. They ignore their growth and development. They had to work swinging their arms and stepping forward to find a bite of rice. Even though the work is not feasible for them.

3) The efforts of educational institutions in overcoming high school students who work as saweran artists

The role of educational institutions, especially high schools, in this case has a role in overcoming the increasing number of students who work as saweran artists. The role carried out by the school is seen from various extracurricular activities such as silat, taekwondo, annisa, tafizh, sewing, rabana, sports and drumband forums, then the school has also intensified the Dhuha prayer, and the midday prayer and congregation after the midday prayer.

Educational institutions also develop their role by increasing collaboration with parents of students, guardians of nagari or community leaders and sub-district heads. Achieving the ideals of education can not be separated from mutual cooperation between family, community and school institutions. The role of the family towards their children really needs to be improved through providing supervision by banning children out at night. Besides that, the role of mamak, as a person responsible for supervising the behavior of his nephew.

The role of the district government in overcoming the phenomenon of human rights artists among high school students on the night entertainment of a single organ music in the 2x11 Subdistrict Kayutanam is to make regulations prohibiting a single ORGEN until late at night. the regulations that have been made by the district government are good. Since the regulations were established, there were no sawer artists who performed. But since this rule weakened, many problems arose. Many saweran artists in action. So, the point is that the district government.

6. Conclusion

- 1) The phenomenon of Muslim artists among adolescents in the night entertainment of single organ music is one of the phenomena of social reality that is found in the people around the 2x11 District of Kayutanam. Night entertainment in reality was livened up with a single organ music and the presence of saweran artists, thus adding to the satisfaction of music players and connoisseurs that were almost all circles of children and adolescents.
- 2) Factors that influence adolescents working as saweran artists in single organ musical entertainment include the conditions of parents' economic factors, the teenager's lifestyle, and the ease of working as a saweran artist.
- 3) Efforts to anticipate emphasizing the rate of falling into adolescents as saweran artists are done through increasing the role of school institutions including; (a). Enhancing more diverse extracurricular activities; (b). The moral development of students through prayers in congregation and intensifying dhuha prayers, as well as honing the ability of students in the field of lectures and tafizd; (c). Establish and enhance cooperation with parents of students and ninik mamak and religious leaders and local government; (d). Involve all teachers in providing guidance and counseling as well as information about the adverse effects of behavior that violates the values and norms of the local community.

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