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SOURCES AND DISSEMINATION OF INFORMATION IN THE MUSIC COMMUNITY

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ABSTRACT

Message or information is the content or substance of communication activities. Communication activities that occur within the *Koes Music Fans Club-Jiwa Nusantara* Community, have their own uniqueness. The uniqueness are seen in the aspects of information types, sources of literacy, and communication symbols among *Koes Plus* Band fans. The purpose of this study is to attempt to describe aspects of the type of information, literacy sources, and communication symbols among members of the *Koes Music Fans Club-Soul Nusantara* community. The method used is a phenomenological method using the constructivist paradigm. The results of this study are messages or information which is exchanged among *KMFC-JN* Community members, basically related to the existence of *Koes Plus/Koes Bersaudara*, which includes music, songs, the song lyrics, personnel, history, musical instruments or instruments used, and so on. Other matters that are often discussed, aside from the *Koes Plus/Koes Brothers* issue, are about the existence and activities of the Community that has to do with *Koes Plus*.

Keyword: Information, Literacy, Information, Dissemination, Media

INTRODUCTION

The splendor in performances and the music industry in Indonesia today, can not be separated from the pioneering work done by the *Koes Bersaudara* and *Koes Plus* band. The emergence of *Koes Bersaudara* in 1960 and *Koes Plus* in 1969 was agreed by observers on the history of the development of Indonesian pop music as a milestone in the revival and renewal of performances and the music industry in Indonesia.

Koes Bersaudara appearance style on the stage was no doubt immediately followed by Indonesian young people at that time. Tight trousers, high heels, and long hair always became the standard appearance of young Indonesian people in their daily interactions at that time. The songs of The Beatles and other foreign bands that are rhythmic to rock-and-roll are always daily entertainment for urban young people. In any country, cultural products that are exported will be considered to have cultural values with certain brands (Chang, 2014). Including the rock-and-roll music style, which is one type of music that is exported from other countries.

The greatness of the *Koes Bersaudara* and especially *Koes Plus* lies not only in their ability to create and deliver thousands of songs (hundreds of them are hits until now) but also in gathering cross-generation fans across the country. Fans are supporters who have enthusiasm and passion (Chadborn, Edwards, & Reysen, 2017). The emergence of the context of the relationship between idols and fans, according to Michailowsky, people need heroes to give them a reason to live (Lacasa, Zaballos, & de la Fuente Prieto, 2016).

In addition, the music industry has been conditioned to focus attention on the figure of the music star with all its mass appeal (Margiotta, 2012). This can be a trigger for the development of the fan community. So, it can be said that something is transformed into the relationship between music and music fans (Dias, 2016). This means that fans not only like the music they hear but also idolize the musicians.

Koes Plus fans aren't just limited to people who are a generation with them (people in their 40s-70s) but come to Indonesian young generation today (people in their teens to their 20s). In addition, *Koes Plus* is also the only band in Indonesia that has dozens of bands that claim to be the music preservation group *Koes Plus/Koes Bersaudara* who are actively performing in their respective regions.

There is a unique phenomenon related to the activities of *Koes Plus* fans in Indonesia. This unique activity that takes place among the *Koes Plus* fan community is related to the process of exchanging information and sharing media literacy among fellow community members. Message or information is the content or substance of communication activities. Therefore, communication is defined as the process of exchanging information (information sharing) in an effort to build similarities between the participants. These similarities include the same understanding (mutual understanding), the same statement of agreement (mutual agreement), and the similarity of action (mutual action).

The process of exchanging information and sharing media literacy among *Koes Plus* fans includes aspects of the type of information, literacy sources, communication media and communication activities among *Koes Plus* fans that are different from the usual communication events among music fans today. Therefore, this study intends to find out aspects of the type of information, literacy sources, communication media and communication activities among *Koes Plus* fans, through a qualitative approach.

METHOD

This research method used in this study is a qualitative method with a phenomenological tradition. As for the subjects of this study were chosen purposively using certain criteria, so that the key informants were members of the *Koes Music Fans Club-Jiwa Nusantara* Community (KMFC-JN) who are domiciled in several cities in Indonesia. The key informants chosen were members of the *Koes Plus* community from Jakarta, Bekasi, Bogor, Karawang, Tangerang, Cimahi, Tegal, Surabaya, Banyumas, and Medan.

The instrument used in this study is in the form of guidelines for interviews with resource persons, observation guidelines conducted in a participatory manner, and literacy tracking through a good deal of documentation relating to the research object. The data collected is then analyzed and validated through a triangulation process. After the data validity is obtained, the typification and conclusion process is carried out.

RESULT AND DISCUSSION

The basis of the *Koes Plus* Band Career Journey, which is a band with members who have family ties, is fairly long. The *Koes Bersaudara* formation when they first recorded in the Irama studio consisted of *Djon* (*bass betot*), *Tonny* (*melody guitar*), *Yon* (*vocals*), *Yok* (*vocals*), and *Nomo* (*drums*), assisted by *Jan Mintaraga* (*bass*) and *Iskandar* (*drum*). The vocal blend between *Yon* and *Yok* in this formation is recognized to be inspired by Kalin Twin and Everly Brothers.

The Koes Bersaudara first phonograph record (PH) came out in 1962, containing songs that are popular until now, including *Angin Laut*, *Bis Sekolah*, *Senja*, *Telaga Sunyi*, *Dewi Rindu*, *Dara Manisku*, *Di Pantai Bali*, *Selalu*, etc. These songs became increasingly popular and familiar to the ears of the Indonesian people after being re-arranged by *Koes Plus* through the album *The Best of Koes* in 1974. Until now, *Koes Plus* fans are still actively playing their work, and discussing the work of his favorite music band, along with the stories of personnel. Included in the *Koes Music Fans Club-Jiwa Nusantara Community* (KMFC-JN).

Fandom was originally an individual phenomenon, in which an individual creates a certain relationship with a musician/idol, and that all fans can be considered valuable public and have independent powers in the relationship (Derbaix & Korchia, n.d.). Therefore, there is a tendency to strengthen the relationship by presenting music and the lyrics that will bring the idol closer to his fans, including the element of mystification in a song-poem.

Talks about the lyrics and *Koes Plus/Koes Bersaudara* songs, including what the song the lyrics meaning, often seems to be the main topics in communication between members of the KMFC-JN Community. The interviews conducted by researchers with several speakers include: Wahyudin, S. Aryo Abdullah, Keke Nusantara, Icha Januar, Emil Diana, HENDY Muchyana, and Rudy Kenebae, and Fajar Sidik implied that.

Types of Information exchanged in the KMFC-JN Community

Koes Plus/Koes Bersaudara songs, especially those written by Tonny Koeswoyo, are considered by informants to be very poetic and contain deep philosophical meaning. In the view of the informants and also members of the KMFC-JN Community who is actively communicating through the Koesbooker Chat Group about *Koes Plus* on the social networking site Facebook and the mailing list on the Yahoo site, the lyrics of songs written by Tonny Koeswoyo contain a lot of symbolic meaning. According to them, the words expressed in the song the lyrics often do not reflect the true meaning.

Fanship motives are defined as a reason for someone to think of himself as a big fan (Blaszka, Burch, Frederick, Clavio, & Walsh, 2012). Things like the value behind the song the lyrics created by the idol, often cause deep admiration in fans. So, it is not uncommon for an idol to be perceived as something sacred and noble, like a god. This is in line with the opinion that states, there are four significance in classifying the view of fans towards something they idolize, namely: musicians as a brand, as someone with a certain personality in the public eye, as something intimate/very familiar and as a god (Derbaix & Korchia, n.d.). In the end, if a fan is able to understand the aspect of "feeling" that is felt by an idol while working, then fans will tend to feel that they are a big fan because they are able to connect "feel" with their idol.

Apart from the songs and the lyrics, the contents of the communication messages that are often discussed are recording albums. The actual number of recorded albums made by *Koes Plus* and Koes Bersaudara is still a matter of debate among KMFC-JN Community members. The number of recording industry companies that distribute *Koes Plus* albums in the form of compilation albums is one of the factors that triggered discussion and debate about it among KMFC-JN Community members.

Fanaticism is a phenomenon that occurs in modern culture, as a personal reality in a social society, culture has a great influence on individuals in creating a belief, the understanding of relationships, loyalty, devotion, love, and so on (Widarti, 2016). If there

is a debate about how many fans know the details about their idols, they will be considered fans who really have a love for their idols.

Discussions about KMFC-JN's organizational problems tend not to be the topic of discussion among all members of the KMFC-JN community, but are limited to being communicated by those who are administrators only. The communication process between them, not only occurs at formal meetings or meetings of the organization, but also at informal meetings that take place in various places, which allows them to meet with each other. In addition, communication between them to discuss KMFC-JN's organizational problems was carried out in communication through media such as telephone or SMS.

If by chance the KMFC-JN Community members who communicate with each other are both active as conservation band personnel, the contents of the discussion aside from the problems that have been stated above, also about the existence of the conservation band. The experience of each band, the musical instruments used, the technique of playing musical instruments to be the same as those played by *Koes Plus/Koes Bersaudara*, and others always inform the conversation between them.

Information that has always been the main topic in communication among KMFC-JN management is issues related to the existence of KMFC-JN as an organization. The discussion about work program planning and KMFC activities are the core of the discussion carried out in communication activities between them.

In addition, in every opportunity to communicate face-to-face, members of the KMFC-JN Community always start their interpersonal communication activities by asking how their families are doing. This happens because most members of the KMFC-JN Community are already married. This kind of communication that always marks the friendship and family relationship between them. They consider the KMFC-JN community is a large family.

Table 1. Types of information exchanged by the three types of *Koes Plus/Koes Bersaudara* fans

Type of information exchanged	<ul style="list-style-type: none"> • Song • The lyrics • Music • Personnel • Recording album • History • Achievement • Awards obtained by <i>Koes Plus/Koes Bersaudara</i>. 	<ul style="list-style-type: none"> • Practice • Ways or techniques of playing musical instruments, • Musical arrangements, • Songs that are usually performed • Performances 	<ul style="list-style-type: none"> • Membership • Consolidation • Work activities/programs • Personal
Ordinary Fans			
Member of the			

conservation band			
Organization Committee			

Literacy Resources used by the KMFC-JN Community

The observations made by researchers found a number of groups on Facebook that are used by KMFC-JN Community members to communicate with each other. These groups include the *Grup Koesbooker Obrolan Seputar Koes Plus*, *Grup Jiwa Nusantara KMFC-FBC*, *Grup Kidung Nostalgia Sop Nusantara*, and others. Among these groups, the most widely used as a medium of communication by members of the KMFC-JN Community is the *Grup Koesbooker Obrolan Seputar Koes Plus*. All informants of this research always use this group to communicate with each other, share information about *Koes Plus/Koes Bersaudara* or just communicate with one another. Fans tend to be motivated to gather around something that is connected to something they love (Suomela, 2015). So it becomes natural if the fans gather in a container that holds members with the same passion. Therefore, social ties in the matter of music are facilitated by the similarity of values (Boer, 2009). In this case the value of love for the *Koes Plus/Koes Bersaudara* band.

In addition to using groups which are on Facebook, communication between KMFC-JN Community members who tend to have the interest to be more serious and in-depth discuss issues about *Koes Plus/Koes Bersaudara*, then the most prominent communication media via the internet is used is the *Koes Plus* Group mailing list on the social networking site Yahoo. The discussion processes through this mailing list takes place in an intense and very detailed way, especially in discussing the meaning of the lyrics and the background of the creation of *Koes Plus/Koes Bersaudara* songs. Research informants who actively communicate through this mailing list are Awwaluddin Romadlon, Agus Scudetto, and Wasis Susilo.

Communication Media Used by the KMFC-JN Community

Communication activities among KMFC-JN members are basically carried out in two ways, namely by meeting face to face and through the media. This way of communication applies to organizational communication activities of the KMFC-JN Community as well as to personal communication activities.

In organizational communication activities, the communication media used are official organizational forums, such as meetings, gatherings, member meetings, musical performances by *Koes Plus/Koes Bersaudara*, *halal bi halal*, and the large conference. In addition, non-existent media such as cell phones are also used limitedly in communication between community officials, whether in the form of verbal communication or conversation or written communication or SMS.

In addition to communicating to deliver organizational activity plans to all members, the KMFC-JN management also uses social networking media the *Koesbooker Obrolan Seputar Koes Plus* Group on the Facebook site. In addition, KMFC-JN also has a blog on the internet to display the profile of the organization and its activities, namely the *Koes Music Fans Club-Jiwa Nusantara* blog. The communication media used in

communication activities outside of organizational activities among the most prominent members of the KMFC-JN Community is the social networking site Facebook.

In the communication activities between KMFC-JN members that are more personal, the communication medium that is often used is face-to-face meetings, both by utilizing community activities or events and initiated by individuals and also through cell phones in the form of conversations or SMS and Blackberry messenger. Face-to-face meetings on individual initiatives are usually carried out by visiting each other's homes or residences, although this tends to be done only often by those who live in nearby locations, for example, those who live in the same region or city.

The Uniqueness of Communication in the KMFC-JN Community

The communication behavior displayed by the members of the KMFC-JN Community was very unique, both verbally and nonverbally. In verbal communication, the uniqueness of communication are revealed in the few words used. For example, when starting and ending communication in the form of both organizational and personal communication, the word that always appears is the shout “*MERDEKA*” which is spoken while clenching the right hand up or just waving the hand. The shout of the word “*MERDEKA*” is part of the identity of the existence of the community and its members. The shout of the word “*MERDEKA*”, is considered as a symbol that has a special *Koes Plus* fan. This is because fans tend to strive to form and maintain a sense of uniqueness, both individually and collectively (Swami et al., 2013).

Other verbal words that are also characteristic, which are always spoken by fellow members of the KMFC-JN Community when they meet each other are the words “*saudaraku*”, “*koncoku*”, and “*bro*”. The words were spoken as an expression of the sense of brotherhood between them. As has been stated many times, the friendship and brotherhood relations among the members of the KMFC-JN Community are indeed impressed and feel very strong. An egalitarian climate of communication, without distinguishing the professions, positions or positions carried by members outside the community, is always revealed by anyone who is a member of the KMFC-JN Community when communicating with each other.

Among KMFC-JN Community members who are active as preservation band personnel, there are also unique word terms used in communication between them. For example, they call “tool of war/alat perang” or “sword/pedang” to say the instruments they use, especially guitars. According to Agus Scudetto, the term “tool of war/alat perang” or “sword/pedang” used to say guitar, it is unclear where it came from, who first said it was unknown, suddenly spoken among the personnel.

Another uniqueness found in communication among KMFC-JN Community members are the nonverbal symbols used. For example, in writing the word “*Koes Plus*” on T-shirts, hats, stickers, or banners, they always use a certain letter typography. If not, they assume that writing is not the true identity of *Koes Plus*. The attitude towards typography of the letters is shown in a very militant and fanatical manner. The typography of the letters that compose the word *Koes Plus* which is recognized by the KMFC-JN Community is as shown in the image below.

In the music industry today, musicians/idols facilitate the relationship between fans and fans (Baym, 2012). One of them is by issuing official merchandise products. Music fan’s interpretation of the connectivity they have can depend on the nature of the music platform they use (Krause, North, & Heritage, 2018). Music fans tend to rely on

genre classification as an effort to form identities and interpersonal relationships (Silver, Lee, & Childress, 2016). Therefore, the typography used in writing the name of the band is considered representing the genre of music/idol that he loves, as illustrated in Figure 1 below:



Figure 1 Koes Plus Typography

Source: Documentation of KMFC-JN Community Center Management

The existence of verbal and nonverbal symbols specifically used in communication between KMFC-JN Community members shows that the community does have its own uniqueness. All symbolic objects suggest a plan of action and that the reason for behaving in a certain way towards an object are indicated among other things by the object.

The love of the members of the KMFC-JN Community is very deep towards *Koes Plus/Koes Bersaudara*, so it tends to create fanaticism and a sense of togetherness between them, in terms of communication there are advantages and disadvantages. Solidity and solidarity between them is a major force that greatly supports the effectiveness of the communication that takes place between them. The similarity of identity as fans and lovers of *Koes Plus/Koes Bersaudara* makes communication between them quickly "connect" because they have the same common ground and the same frame of reference, which is about the existence of *Koes Plus/Koes Bersaudara*.

Indeed, there are concerns that certain music genres will influence fans in certain ways, these stereotypes tend to be shared by people about fans (Fried, 2003). However, the quality of communication between members of the KMFC-JN Community is not determined by the frequency of communication, but rather is determined by the same heart in love and love *Koes Plus/Koes Bersaudara*. The atmosphere of communication like this is not only limited to meetings at community events, but carried on interpersonal relationships outside of community events, which becomes its own identity.

The identity of KMFC-JN Community members is not formed suddenly, but is the result of the process of social interaction of each individual with others in the community (Sugiana & Hafiar, 2019). Therefore, the kinship between them is always visible in every opportunity. Wherever and wherever they have the opportunity to meet each other, then a sense of solidarity, friendship, kinship, and empathy emerge immediately. Reality like this is all triggered by one factor in common, namely both *Koes Plus/Koes Bersaudara* fans.

CONCLUSION

There are three types of membership in the *Koes Music Fans Club-Jiwa Nusantara* Community (KMFC-JN), namely ordinary members, preservation band members, and administrators. Information preferences exchanged among ordinary members, preservation band members, and administrators, including: songs, the lyrics, music, personnel, album records, history, achievements, and awards obtained by *Koes Plus/Koes Bersaudara*. While the types of information exchanged among members of the preservation band include: practice, ways or techniques of playing musical instruments, musical arrangements, songs that are usually sung, and performances. The type of information exchanged among community officials is about consolidation, work activities/programs, and personal information.

Literacy sources that become a material for sharing among the KMFC-JN Community are groups on Facebook. These groups include *Grup Koesbooker Obrolan Seputar Koes Plus*, *Grup Jiwa Nusantara KMFC-FBC*, *Grup Kidung Nostalgia Sop Nusantara*. The most prominent communication media via the internet is the *Koes Plus* Group mailing list on the Yahoo social networking site. The discussion processes through this mailing list take place in an intense and very detailed manner.

The communication media used are official organizations forums, including meetings, gatherings, member meetings, musical performances, halal bi halal, and the large conference. In addition, non-mass media such as cell phones are also used limitedly in communication between community officials.

The uniqueness of communication includes verbal and nonverbal language. There are several words used that have their own symbolic meanings. For example, in starting and ending communication, both organizational and personal, the word that always appears is the shout "MERDEKA". Other verbal words that are characteristic, which are always spoken by fellow members of the KMFC-JN Community when meeting each other are the words "saudaraku", "koncoku", and "bro". The words were spoken as an expression of the sense of brotherhood between them. In addition, they call "tool of war/alat perang" or "sword/pedang" to say the instruments they use, especially guitars. As for other nonverbal symbols used in written form, for example, writing the word "Koes Plus" on T-shirts, hats, stickers, or banners, they always use certain typographic letters.

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