

ABSTRAK

Koor komunitas adalah fenomena yang umum dalam Gereja. Dalam konteks Gereja di Jakarta, selain tampil dalam koor misa, koor komunitas juga tampil dalam kompetisi, konser, serta beragam acara khusus lainnya. Karenanya koor komunitas itu menjadi koor komunitas yang profesional.

Kehadiran koor komunitas yang profesional dapat dimaknai sebagai komunitas kategorial yang berbasis minat pada kegiatan koor. Sebagai komunitas kategorial, koor komunitas menjadi cara Gereja Diaspora di Jakarta dalam mewujudkan eksistensi dan religiositasnya.

Untuk menelaah fenomena praktik koor komunitas ini, pertanyaannya adalah mengapa praktik koor komunitas menjadi pilihan minat bagi para pegiat koor sebagai religiositasnya yang relevan dalam konteks Gereja Diaspora di Jakarta. Bagaimana minat pada kegiatan koor itu terbentuk? Akhirnya religiositas seperti apa yang ditunjukkan oleh praktik koor komunitas itu?

Untuk menjawab permasalahan tersebut dilakukan penelitian kualitatif. Metode pengumpulan data berupa observasi terhadap praktik koor, wawancara mendalam dengan para pegiat koor komunitas, studi pustaka terkait kegiatan koor, penelusuran informasi di internet. Berbagai metode itu dilakukan untuk memverifikasi dan memvalidasi data yang dikumpulkan.

Dari hasil penelitian ditemukan bahwa terbentuknya minat para pegiat koor sejalan dengan terbentuknya habitus. Para pegiat koor sudah mengenal kegiatan koor (dan menyanyi) sejak pengasuan dalam keluarga, berlanjut dalam kegiatan koor di sekolah, berpartisipasi dalam kegiatan koor Gereja, juga mengikuti pendidikan musik (les vokal). Seperti terbentuknya habitus, minat pada kegiatan koor merupakan hasil internalisasi dalam keluarga dan masyarakatnya yang berlangsung secara historis.

Selain terbentuknya minat, penelitian ini juga memetakan praktik koor komunitas dalam berbagai arena. Ada tiga level arena: arena seni (pertunjukan), arena koor, dan arena koor misa. Dalam berbagai arena itu, koor komunitas melibatkan modal kultural dan mengakumulasinya sehingga semakin profesional. Hasilnya praktik koor komunitas semakin dinikmati (diminati) dan dihayati sebagai cara hidup yang relevan dalam konteks Gereja dan masyarakat di Jakarta. Koor komunitas menjadi religiositas yang relevan bagi para pegiat koor. Koor komunitas menjadi religiositas praktis, karena praktik koor menjadi dasar pemaknaan atas religiositas tersebut.

Kata kunci: koor komunitas, praktik koor, habitus, minat, religiositas praktis

ABSTRACT

Community choirs are common phenomenon in the Church. In the context of the Church in Jakarta, besides perform in the mass choir, community choirs also perform in the competitions, concerts and various other special events. Therefore, the community choirs become professional community choirs.

The presence of a professional community choir can be interpreted as a categorical community based on the interest in the choir activities. As a categorical community, the community choir is a way of Diaspora Church in Jakarta to realize her existence and religiosity.

To examine the phenomenon of the community choir practice, the question is why the practice of community choir is a choice of interest of the choir activists as a religiosity that relevant for the context of the Diaspora Church in Jakarta. How was interest in the choir activities formed? Finally, what kind of religiosity is demonstrated by the practice of the community choir?

To answer those questions, the research used the qualitative method. The data were collected by observations to the choir practices, in-depth interviews with community choir activists, studying the related literature to the choir activities, and searching for information about practices of the community choirs on the internet. Those various methods were used to verify and validate the data collected.

The result was found that the formation of interest among the choir activists was in line with the formation of the habitus. Choir activists had been familiar with choir activities (and singing) since they were raised in their families, continued with the choir activities at school, and also took music education (vocal lessons). Like the formation of the habitus, interest in the choir activities is the result of internalization within the family and society which has occurred historically.

Besides forming the interest, this research also mapped the community choir practices in various fields. There are three levels of fields, i.e.: art field, choir field, and mass choir field. In those various fields, the community choirs involved the cultural capital and accumulated it so that they became more professional. As a result, the practice of the community choir is increasingly interested and appreciated as a way of life that is relevant in the context of Church and society in Jakarta. Community choir becomes a relevant religiosity for the choir activists. Community choir becomes a practical religiosity, because the choir practice is the basis for the meaning of that religiosity.

Keywords: community choir, practice of choir, habitus, interest, practical religiosity