



VALUES IN BALADA CENDERAWASIH TRADITIONAL DANCE OF PAPUA: SOCIOLOGY OF LITERATURE APPROACH

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Abstract. Values are considered as motivating guidelines that control people to do things right. There are many categories of values contained in literature and it can be found by learning. Beside that, culture is not just created and genetically passed down from generation to generation but through the process which is called learning. One of interesting traditional dances to learn is *Balada Cenderawasih* from Papua. It tells a story of Paradise birds and a hunter. Paradise birds are known as one of the protected animals and the ecosystem is many in Papua especially in Wasur National Park in Merauke Papua. This research aims to find out the values in *Balada Cenderawasih* traditional dance of Papua and to describe how the values relate to the society of Papua. To achieve the objectives, the researchers used sociology of literature approach by Wellek and Warren. Based on the approach, the subjects in this research are the dance and the leader of the studio, as the informant. For the data collection technique, technical triangulation was used by combining frank observation disguised and semi-structured interviews and documentation. For data analysis technique, the analysis model by Miles and Huberman namely data reduction, data display and verification was applied. This study ends with the results showing that values in Balada Cenderawasih traditional dance of Papua include; 1) Aesthetic; it shows the whole contents in the dance deliver particular meaning; 2) Scientific; it reveals that birds has typical life pattern as human; 3) Educational; it teaches people about life; 4) Economic; it portrays human's behaviour in earning living; 5) Political; it symbolizes leadership and kingdom pattern; 6) Social; it includes moral dan religious values. In fact, studying traditional dance is one of the ways to maintain the culture of native Papuan.

Keywords: *balada cenderawasih*; literature; values

1. INTRODUCTION

"Societies are always on the move". (Voicu & Telegdy, 2016). The statement simply tells that life is changing. Although the current of development leads to technology advances as 21st century demands, it threatens the existence of culture of society. One of cultures that is threatened is traditional dance since many modern dances are preferred by millennial people.

A traditional dance is not just an entertainment show but showing cultural attributes. Beside as a type of regional culture, traditional dance also includes into literature category in which there is a story that has plot and other elements of literary works. Literature reflects realities so it must embody human values.

Traditional dance is a cultural heritage that has been passed down through generations. Supriatna & Negara, (2010) asserted that a traditional dance is not created without reason. A cultural requirement for the values contained in it. The relationship between culture and value is very close that cultures are characterized by their underlying values (Hofstede, 1980, Schwartz, 1992 in Evans (2007). The main points of values are considered as motivation for people to do right in life as stated by Thome (2015), while Türkkahraman (2014) categorized value into four ways; based on content, extensiveness, process, modern and traditional.

One of the traditional dances in Indonesia is *Balada Cenderawasih* dance from Papua. In general, this dance tells about a group of Paradise birds and a hunter. The Paradise bird for Papuan people, especially Merauke community, is an important animal because it is one of the natural wealth of Merauke city which is the ecosystem is abundant in Wasur National Park of Merauke (Yekbat & Maturbongs, 2015). *Balada Cenderawasih* is known originally from Papuan folklore (Amriani, 2016), so it can be categorized as an oral literature. Finding values in a traditional dance is as finding heritages and life guidelines that cannot be found without learning such as through a research.

Questions that stimulate curiosity of the researchers to find out the answers through this research are; What are the values in *Balada Cenderawasih* traditional dance of Papua? and How does it relate to the society of Papua? Therefore, objectives of this research are; Finding out the values in *Balada Cenderawasih* traditional dance of Papua and describing how the values relate to the society of Papua.

2. METHOD

The researchers conducted a study at Dahuke'he Papua dance studio on Jalan Garuda Spadem Merauke Regency for 4 months from May to August. By purposive sampling, the two subjects being studied were; the *Balada Cenderawasih* dance and the society which is chosen the leader of studio. This consideration also derived from the approach used in this study that this study used sociology of literature approach according to Wellek & Warren (1993) There are three; Sociology of the author, of the literary work, and of literature from the point of view of the reader. This study only used the approach of 2 and 3 since *Balada Cenderawasih* derives from Papuan folklore which means there is no certain author of the

dance or it is called oral literature, so sociology of the author cannot be applied. Thus, this research used sociology of literary works that is the dance and sociology of literature from point of view of the reader that is the leader of studio.

Through observation, semi-structured interview, and documentation techniques, the research collected the data which were then analyzed using three steps of Miles and Huberman; data reduction, data display, and verification.

3. RESULTS AND DISCUSSION

This study was started by the two questions that stimulate curiosity of the researchers to find out the answers; What are the values in Balada Cenderawasih traditional dance of Papua? and how does it relate to the society of Papua? Therefore, objectives of this research are; Finding out the values in *Balada Cenderawasih* traditional dance of Papua and describing how the values relate to the society of Papua.

Based on the statement of Soykan (2017) in Türkkahraman (2014) said that “value reflects the importance, worth, desirability and the respect something gets in return”. It means that there are always values as the results of every single thing and action. Values are accepted as truthful opinions and criteria set for what is expected by a society. In addition Thome (2015) concluded that values are considered as motivation for people to do right in life.

From Thomas’ statement, Türkkahraman, (2014) categorized values into four ways: 1) Based on the content; aesthetic, scientific, educational, economic, political, and social values; 2) Extensiveness; societal, national, global values; 3) Process; exchange modes, and 4) Modern and Traditional values.

But the researchers took only one way of value categorization that values on the basis content. Therefore, the six items were used to find out the values in Balada Cenderawasih traditional dance.

3.1 Aesthetic Values

The aesthetic values can be drawn by the elements of aesthetics such as; Appearance, Substance, and Presentation. (Djelantik, 2004):

1) Appearance

Appearance as the elements of aesthetics is divided into 2 points; Form and Structure. It views the aesthetic from the eye sight but digs out the values from the symbols alerted.

Form and Structure appearing in the dance shows the aesthetic values of the dance represented by the dance formation. Form which is drawn by dot, line, stretch, space, and

color describes the condition beyond bird of Paradise's life. While the structure is drawn by unity, dominance and substance of the dance describes the portrait of human life. The appearance of the dance ironically describes the condition of human includes behavior and attitude such as; 1) The form of dance formation portrays people as a community who live in social environment. 2) The structure of dance formation portrays the leadership style of human in which community is led by a leader.

2) Substance

Substance of literary and artistic contents is not only seen by eye sight but also felt by its meaning and value. There are three elements of substance; tone, idea, and message.

Tone is the environment built in the dance. It is sometimes strongly influenced by the music or instrument. In *Balada Cenderawasih*, the tone experiences the mode change from the happiness to sadness. The dance begins with rapid beat of wasp of *Tifa* (Papuan traditional musical instrument) which gives taste of happiness. But then it happens in the scene of the leader bird is killed by the hunter, the musical instrument turns into slow beat and the mourning of the singer's voice. The mode change must success in giving surprise and raising emotion of the audiences.

Idea of *Balada Cenderawasih* is clearly as the characteristics of lyrical poem which tells narrative and accompanied by music. Narrative text is a type of explanation of a process Sauhenda, et. al., (2018) The sequences of the scenes completely follows the structure plot of narrative. Tjahyono (1988) and Mido (1994) stated that plot can be divided by some elements; Introduction, Complication, Climax, Denouement, Resolution.

Message; The literature represents the reality of life (Afrinda, 2018), while the art is the tool to deliver it. The message of *Balada Cenderawasih* is reminding people of the endangerment of the environment especially in fauna extinction by the wild hunter. A case study conducted by Yekbat & Maturbongs (2015) revealed that there are still many illegal trades in wildlife including Paradise birds.

3) Presentation

Presentation of *Balada Cenderawasih* basically refers to the whole package of the performance on the stage. It is divided into unity, complexity, and intensity.

Balada Cenderawasih presents the unity of a dancer group or unity of teamwork. But if it is related to the life of the birds it shows the unity of group of birds. Besides that, complexity shows the rich materials of the dance. It is not the simple dance but well prepared from the beginning in all aspects. The dancers play different roles, the costumes

are well matched with their roles, the music is suitably accompanied as its' mode. Then, the intensity comes from the plot structure which can tell crucial message to the audience. Intensity refers to the dance moves that are full of message even from the first scene to the last.

3.2 Scientific Values

The scientific approach is closely related to reasoning. It draws conclusions from events, symptoms, or facts that are specific. Hence, the scientific values derive from the thing that can be related reasonably to another fact. In *Balada Cenderawasih* dance, scientific values appear in the form of bird formation. The fact that birds are flying in group with the leader and in couple while other birds are caught in the cage addresses to the ecosystem and it deals with fauna, so people can relate it to biogeography. Biogeography is a study of the flora and fauna. Beside that, the dance from the beginning to the end runs with the complete plot as learnt in literature theory. So, *Balada Cenderawasih* can be used as example of good literary work.

3.3 Educational Values

1) Devotion to almighty God

Devotion education towards God Almighty is the base of human life. This is in accordance with the lines of humanity's etiquette, as contained in the teachings of religion and decency, so that national education and teaching are based on national religion and or culture and towards the safety and happiness of the people (Dewantara, 1977).

In *Balada Cenderawasih*, Devotion to almighty God appears in Gatsi movement. This values are closely related to religious values that will be discussed in the social values.

2) Character education

Inner education as a tool to determine human behavior in social life, forming attitude or temperament. With the existence of character education, every human being stands as an independent human being, who can rule or control himself (independently) (Dewantara, 1977). The regret from the hunter after killing the leader bird shows the character education how people remember the mistakes and change the attitude.

3) Personality education

Personality education is also education to shape one's nature. It is closely related to character education.

3.4 Economic Values

The traditional economy, which is mainly based on farming and fishing, was co-operative in nature. Economic values in *Balada Cenderawasih* appears in the character of hunter. The hunter is hunting the birds on purposes. It can be for food, for sale, or for fun. Related to the fact in the society of Papua, long ago, the headdress from the bird paradise is traded at high prices. That's what brings people to hunt illegally to earn the money from that. The economic values teach people to earn money from the right way, not the wrong one which needs bad impact for other creatures.

3.5 Political Values

Political values are the values that people hold which makes them accord respect to their political institutions and leaders. The most significant thing about the traditional society is that the political hierarchy begins with the family. Leadership pattern is as mentioned in previous part that is in aesthetic values. While, kingdom pattern appears from the hunting of female leader bird by the hunter. It depicts the life of king which is killed by the enemy which is sneaking in the kingdom and targeting the king to paralyze his people.

3.6 Social Values

Social values can simply be seen as those beliefs and practices that are practiced by any particular society. Social values are backed by customary laws. Some social values, cannot exactly be separated from religious, moral, political values, etc.

1) Religious

Religious value according to Sjarkawi (2008) is a value that comes from the belief in God that is in someone. Religious values become very important for humans because they are related to their relationship to God. He adds that religious values are values derived from the belief in God that is in someone. With the existence of religious values, a person can think, say, and act according to his religious beliefs and teachings.

Religious elements found in *Balada Cenderawasih* dance are; a) Grateful; Gatsi (Marind) movement is a typical Marind tribal movement that describes the movement of united with the earth. It happens in the scene before the birds having fun with the partner. It describes the sacred ritual which is basically an activity to whisper to the earth as an expression of gratitude to God for the happy day and life opportunity they have.

Whispering to the earth means praying. It is a religious element that describes the

expression of gratitude to God for the blessings obtained; b) Regretful; The regretful hunter is the scene when the hunter is regret after shooting his arrows to the bird. The hunter is crying and breaking his arrow. It is a kind of religious element that describes the expression of regret after doing mistakes; c) Praying; Prying birds in the circle formation after the loss of their leader shows the ritual of funeral. It is a kind of religious element that describes expression of praying to God for the spirit of the death body.

2) Moral

Moral refers to human behaviour where morality is the practical activity. (Churchill, (1982) in Chowdhury (2016)). Moral values have a system of various beliefs and customs which every individual ought to keep in order to live long and to avoid bringing curses on them and others. It is the core of all values in the dance as it derives from the conclusion of all message delivered to the audiences. The values include in aesthetic, scientific, educational, economic, political, and religious values which can teach people to live better, to correct their mistakes, and to step more carefully on their way of life.

However, it deals with the society of Papua recently. The message that is delivered to society through the dance is reminding people about the impact of illegal hunting of protected fauna due to the risk of extinction of Paradise birds in Papua, especially in Merauke. The dance is representing the voice of the birds which are at threat of shooting arrows by random hunters everyday that brings them to the risk of extinction. As mention in economic and political values, that the local government of Merauke has actually established regulations for Paradise birds and other animals in the of National Wasur Park Merauke. So the moral values in the Balada Cenderawasih is about obeying regulation, preserving nature, loving God's creatures.

4. CONCLUSION

A traditional dance is more than a stage performance. It is not just an entertainment show but showing cultural attributes. Culture is not just created and genetically passed down from generation to generation but through the process which is called learning. By learning through research, the values in the dance can be revealed and those make people/audiences appreciate the dance more. One of best traditional dances of Papua is *Balada Cenderawasih*. Based on the content, the values can be revealed are aesthetic, scientific, educational, economic, political, and social values. To sum up then, those values depict representation of human real life which is played by the birds.

ACKNOWLEDGMENT

The researcher would like to express sincere gratitude to *Direktorat Riset dan Pengabdian Masyarakat – Direktorat Jenderal Penguatan Riset dan Pengembangan – Kementerian Riset, Teknologi, dan Pendidikan Tinggi* for the support to this research, and Rector of Musamus University for the support in encouraging the researcher to do the research.

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