



Analysis of Nias Cultural Values in Nias Folklore

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Abstract: *Cultural values can be found through cultural traditions or oral literature that exist in society. One of the oral literatures is Nias folklore. Nias folklore has a main purpose and function in the social life of the community. The purpose of this study is to analyze the richness of the cultural values of the Nias tribe contained in 14 Nias folk tales. The method used is descriptive qualitative method with stages of data reduction, presenting data, and compiling research conclusions. The data obtained from the research stages were validated by triangulation. Based on the research method, it has been found that the cultural values contained in folklore are the value of the belief system, social system, knowledge system, language and communication symbol system, art, and the value of living equipment and technology systems. Based on the results of this study, the researcher suggests that every cultural wealth can be explored through various forms of oral literature. Because, every oral literature can be used as a source of value education, social institutions can even be used as local and national cultural wealth.*

Keywords: *Cultural, Values, Folklore*

1. INTRODUCTION

Indonesia is a country that is very rich in cultural diversity (Prayogi, 2016). Humans live in culture, no human can live without culture. Edward Burnett Tylor in Liliweri (2014:4-5) provides a definition of culture as a complex collection of knowledge, beliefs, arts, laws, morals, customs, and any other capabilities or habits acquired by humans as members of society. Cultural systems have values and can be found through folklore. Choiruddin et al. (2018:50-56) proves with research results that the cultural values of society can be studied through folklore or oral literature. Oral literature is passed down orally, such as rhymes, folk songs and folk tales. Meanwhile, oral literature according to Sibarani (2014:31-32) is part of a tradition that develops in a society that uses language as the main medium. Muhammad and Indah (2018:50-55) describe cultural values based on the results of their research, namely human life equipment systems, livelihood systems, social systems, language



systems, arts, scientific systems, and religious systems (Wahyuni, 2017). To achieve this goal, the government through Pergub No. 5 of 2014 concerning the Duties and Functions of Regional Apparatus Work Units in the Implementation of Privileged Affairs functions of the Culture Service determines the implementation of cultural affairs, one of which is the development and preservation of cultural values (Annafie, 2016). Kulsum (2016) asserts that the community seeks the development of socio-cultural elements, values, beliefs and norms. This development directs the community to build things that are considered good and right in each culture (Kulsum, 2016).

We all know that globalization in addition to bringing change also brings positive and negative impacts. The negative impact is that the community experiences a distorted mindset and behavior that results in them being uprooted from the cultural roots that formed them (Nanik, 2016). The shift in cultural values in society occurs along with the influence of globalization and other cultural influences, so it is not uncommon for the current generation to not know the folklore of their own region (Muhammad and Indah, 2018). This development is very quickly impressed by the younger generation who tend to be quickly influenced by new stimulating elements (Prayogi, 2016). Nanik (2016), in his research states that if this is allowed there will be a tug of war between local cultural values and global cultural values. So, the disclosure of cultural values in folklore needs to be done so that cultural values for the younger generation can be a filter for outside elements that are not necessarily profitable (Ratnawati, 2009). Muhammad and Indah (2018) state that various societal norms, moral values, culture, and customs contained in every folklore are therefore very important to know and discuss in the world of education. It is for this reason that it is important to carry out this research and aim to describe the results of "Analysis of Nias Cultural Values in Nias Folklore".

Literature review Culture Value

Koentjaraningrat in Firianingrum (2016) says that value is a concept in the minds of some community members about what they consider valuable, valuable, and important in life, so that it can function as a guide that provides direction and orientation for the community. Values are ideas about what is good, right, and just. Rokeah in Alo Liliweri (2014:55) explains value as one of the formations of cultural orientation, value involves a cultural concept that considers something as good or bad, right or wrong, fair or unfair, beautiful or ugly, clean or dirty, valuable or not, suitable or not and good or cruel. Muhammad and Indah (2018:50-55) describe cultural values based on the results of their research, namely human life equipment systems, livelihood systems, social systems, language systems, arts, scientific systems, and religious systems.

Culture as 'the collective programming of the mind that distinguishes members of one human group from another' (Kirkman, 2006). Culture has two forms (Liliweri, 2014:12-15) namely material culture and non-material culture. One of material culture is folklore. Cultural values must be maintained and preserved in today's modern times (Anneke et al., 2021). Muhammad and Indah (2018:50-55) describe cultural values based on the results of their research, namely human life equipment systems, livelihood systems, social systems, language systems, arts, scientific systems,



and religious systems. Corona (2016) states that religiosity is often identified as a protective factor for the good of people's mental health. Joko (2013) explains that each community is able to preserve cultural values, environmental and social wisdom that comes from existing regional philosophies, namely Java, Sumatra and other regions. According to Yang (2019) in the book Koentjaraningrat, 2019, Culture can be broken down into seven elements, namely: (1)language; (2)knowledge system; (3)social organization; (4)live equipment systems and technology; (5)living livelihood system; (6)religious system; and (7)art.

Folklore

Folklore plays an important role in efforts to foster and develop national culture (Sukmana, 2018). Folklore is one of the cultural treasures owned by the Indonesian people. Each region can be ascertained has a folklore. Sakillah et al., (2021) explain that folklore is a story that comes from the community and developed in society in the past which is the hallmark of every nation. Folklore is part of folklore, Sibarani (2014:37-42) explains that folklore is a collective culture that is passed down from generation to generation from one generation to the next. Jan Harold Brunvand in the book Sibarani (2014:38-39) says that one type of folklore is spoken folklore, for example folk language, traditional expressions, traditional questions or puzzles, folk poetry, folklore, folk songs and nobility.

2. RESEARCH METHODS

The research approach used is qualitative research using analytical procedures that produce descriptive data (Moleong, 2017:6).

This research was conducted in 2019. Research informants are students at Universitas Prima Indonesia in Medan, Indonesia consisting of 14 Nias students. These informants were selected by purposive sampling.

Primary data sourced from Nias folklore texts which were collected from research informants. Secondary data are books and journals related to the cultural values and folklore of Nias. Folklore texts were collected through a questionnaire method given to 14 Nias students at the Universitas Prima Indonesia, Medan, Indonesia.

The data obtained were analyzed qualitatively by using data reduction steps, presenting data, and compiling research conclusions.

3. RESULT AND DISCUSSION

National or local culture such as literature is unique and comes from the ethical aspects of cultural universalism (Ngueutsa, 2021). The first cultural value possessed by the people of Nias is the belief system. Belief systems often include representations of an alternative world, usually the world as it is and the world as it should be (Usó- Doménech, 2016). For example, believe in God. The people of Nias believe in God, believe in the existence of gods, believe in children as bringers of fortune, believe in famolaya or rituals in Nias wedding ceremonies as a sign of family



ties. The people of Nias believe in sacred trees, believe in the existence of the spirits of the dead. From these findings, belief systems are often difficult to define precisely. Zhao (2012) explains that the concept of a belief system is so abstract that it is difficult to measure and define precisely. Every human being has a belief system that they use, and it is through this mechanism that we individually "understand" the world around us or understand a particular society (Usó-Doménc, 2016). The second cultural value found in Nias folklore is the social system/social organization. The social system/social organization contained in the Nias folklore is 1) Clan Institutions or associations of clans formed by the community; 2) This people's association is called "niha sato/banua" and functions as a forum for decision making based on the decision of consensus deliberation "niha sato" or the crowd. 3) Ties/Marriage/Family Institutions.

The third cultural value found in the Nias community is the traditional knowledge system. There are various kinds of traditional knowledge that exist in the Nias tribe, including: 1) Tora'a tree, if tree sap touches human skin, the skin will burn and rot. This tree can also make humans healthy because the water dew taken from the leaves of Tora'a serves as medicine. Water that comes from Tora'a roots becomes a fitness medicine that makes the body strong, 2) Punishment for people who commit heinous crimes is regulated in customary law (Fondarakö), 3) the obligation to respect uncles; 4) Sirege, a person who acts as an "envoy" in initiating a Nias traditional marriage. So, through this marriage, a family is formed which is the oldest social institution (Uddin, 2016), 5) Furthermore, the harvest is distributed to the poor, 6) Types of food, which are often used, such as types of fish, eels and shrimp, etc., 7) Fauna such as pigs, wild boars, birds, deer, turtles, dogs, etc., 7) Wood, used as a building tool for houses; 8) Knowledge of Flora like the Fig Tree; Fösi trees (sacred trees), E'oyo trees, coconut trees, etc., 8) Bamboos that are used as house fences and fenced off certain places, for example fencing gardens or plants, and fencing cattle pens.

The fourth cultural values are symbol-language and communication systems. Bahram (2020) asserts that language symbols emerge as a distinctive form of communication based on the conventions of community meaning. Thus, the language symbol system used by the Nias tribe includes, among others, 1) Lature Danö, the term for an earthquake. 2) Gözö Tuhazanga Rofa, the river god, 3) Bela (Ono Mbela), the tree dweller, 4) Siteö'ö Kara, the holy man. 5) Tuha mora'a angi Tuha mora'a ana'a and Buruti rao angi Buruti rao ana'a, the name of the first descendant of the Nias tribe, 6) Teteholi Ana'a, the mythical place of origin of the Nias people, 7) Hoho, poetry homage to gods and the dead 8) Famolaya, an event to escort the bride (Famasao) to her husband/in-law's house 9) Mböwö feathers, a symbol of traditional marriage materials. 10) Ba'a-ba'a zumange, a request for a reduction in the cost of a traditional wedding ceremony. Nedulo (2015) suggests that the practice of marriage undergo a traditional revival towards marriage practices that follow the modernization path so that traditional practices do not become a burden and a debt, 11) Balaki, the name for pure gold during deity worship events, 12) Lölömatua, village in South Nias, 13) Noyo and Susua, the name of the longest river on Nias island, 14) Awuwukha, a tough figure and not easily defeated, 15) Mangai Binu, a person who goes to gardening, hunts, goes to gardening, beheads humans. 16) Gowasa, the ceremony of pinning one's traditional title. 17) The rooster crows at night, a symbol of "death", 18) Ya'ahowu, an expression of greeting



among the people of Nias.

The fifth cultural value embedded in the Nias community is the value of art. Norman (2020) states that art contains elements, namely the purpose of art, production and evaluation of art so that art is beneficial to society. The arts owned by the Nias people are 1) Dances or dancing, consisting of Maena dance, Baluse dance, Moyo dance, Mogaele dance and Ya'ahowu dance, 2) Sculpture (Siraha Woriwu and Siraha Wamasi/Dewa and Dewi Harvest). The sculptures are carved from wood and stone. Two wooden statues named the Saambu statue and the Giwahõ statue and many statues of parents (adu zatua). This is emphasized by Li (2020) that the statues need to be studied well, need to be investigated for conservation purposes. 3) Hoho, the community's skill to write poetry as a tribute to ancestors and the dead. The sixth cultural values are the livelihood system or economic system contained in the Nias folklore, namely fisheries, animal husbandry, agriculture, hunting which function to generate income and the necessities of life (Dika, 2021). Finally, the system of living equipment and technology consists of spears, machetes, knives, kris, saws, stones, firewood, sacks, swords, bamboo. Greenhalgh (2015) emphasizes that society needs to keep up with technological advances supported by industry and service providers for the development and advancement of society's technology.

4. CONCLUSION

Nias folklore has represented representatively the cultural values found in the Nias people. These cultural values consist of seven cultural values ranging from belief systems, social systems, knowledge systems, language and communication symbol systems, arts, and values of living equipment and technology systems. All of these cultural values signify the characteristics and identity of the people on the island of Nias.

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