

Culture of Hudoq Dance in Community of Dayak Bahau Tribe (Study on Cultural Value of Dayak Bahau Tribe in Balikpapan, East Kalimantan)

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Abstract This study focused on gathering information and data necessary to determine the value, meaning, and function of Hudoq Dance. Researchers used survey and purposive sampling technique; precision sampling technique is used to determine the sample with multiple destinations, and researchers have known characteristics of the object examined. The results showed that Hudoq Dance is done with the awareness, cooperation, and responsibility in accordance with the stages, cultural practices, norms, and according to the instructions of indigenous stakeholders in order to maintain harmony with others and with nature. Art and culture are shown together in Hudoq Dance, representing the balance with the universe because there is a Divine Hand in life. The tradition of Dayak Bahau is filled with mystical and philosophical things appreciated by symbols. Hudoq Dance culture is a heritage that should be preserved as a sacred tradition to communicate with ancestral spirits for rice cultivation, prosperity, peace, and salvation. Cooperation, togetherness, and mutual cooperation is the foundation in public life. Supernatural belief becomes repellent reinforcements from various disasters and calamities, and as a legacy of cultures of spiritual value. Values are reflected in the social welfare and social life. Hudoq Dance culture contains the value of mutual cooperation, religious values, well-being values, and peace with their beliefs and blend with the surroundings in order to protect the public of different ethnicity and religions to improve welfare.

Keywords Community, Culture Value, Dayak Bahau Tribe, Hudoq Dance, Peace Value, Religious Values, Symbol

1. Introduction

Regional culture is reflected in various aspects of community life in all regions in Indonesia. Each region has different cultures. This is the elaboration of the Constitution of the Republic of Indonesia Year 1945 Article 32. (1) The State promotes the national culture of Indonesia in the middle of the civilization of the world, with freedom of the public in maintaining and developing cultural values. (2) The State respects and preserves local languages as national cultural treasures. The Constitution of the Republic of Indonesia Year 1945 Article 32 states that the country consists of thousands of islands inhabited by diverse ethnic groups and cultures. Koentjaraningrat (1990: 181) states that culture is the power of the mind, a form of creativity, initiative, and sense.

Dance is an expression of the human soul through imagination, and is given form through the medium of motion as an expression of the creator (Hawkins: 1990, 2). A

great nation is a nation that always appreciates history and culture. Each region has a characteristic of different cultures including Hudoq Dance of Dayak Bahau in Balikpapan, which is an ancestral cultural heritage; the dance is very specific, unique, and interesting because it only exists in Dayak Bahau community. The dance uses banana leaves and a mask. Hudoq often done by Dayak Bahau and Dayak Modang. Hudoq usually held around September to October or when finished planting rice. Dance with the holding Hudoq, Dayak believe that the spirit of pests and villains will be evicted from their farms, so that later it maintained properly and can produce abundant harvests (Geertz, 1992). Bahau Dayak people believe that everything in nature has a spirit/soul. They consider everything in nature has a spirit and feelings just like humans (Ayatroehadi, 1985). Hudoq on Dayak Bahau describe ethics, forms of communication are very concrete about the relationship with the ancestral spirits, man, and the universe as well as reflecting the social life is an attitude of respect for the value - the value of life taught the ancestors who had been guarding and protecting people Dayak Bahau with the value of togetherness, mutual cooperation, religious, welfare, and peace (Kristanto, 2005). It also has meaning and benefit for Dayak Bahau and society. Along the development, Hudoq Dance starts to be left behind

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by the young generation in Dayak Bahau in Balikpapan. This can be seen as an abandonment of cultural identity of a region. Society as a community accounts for two variations, namely relationship between humans and with the environment (Abdulsyani, 2002:30). Sustiwati (2011) states information about the local culture is the starting point of the development of a multicultural attitude of the younger generation.

This research aims to:

- 1) Describe and analyze the process of Hudoq Dance in Dayak Bahau in East Kalimantan Balikpapan
- 2) Describe and analyze the values contained in Hudoq Dance culture in East Kalimantan Balikpapan.

2. Research Methods

2.1. Research Approach

Qualitative research according to Kirk and Miller (1986: 9) was originally rooted in the observation of qualitative as opposed to quantitative observations. Quantitative observation involves measuring the degree of specific characteristics. To find thing in the observation, the observer must know the underlying de of the action done.

2.2. Research Focus

The focus of the research is as follows:

- 1) Hudoq Dance in Dayak Bahau in Balikpapan, with the following indicators:
 - a. stages of Hudoq Dance
 - b. symbols of Hudoq Dance
 - c. meaning of Hudoq Dance
- 2) The values of Dance in Dayak Bahau in Balikpapan, with the following indicators:
 - a. mutual cooperation
 - b. religious
 - c. welfare
 - d. peace

2.3. Data Analysis Techniques

According to Palton as cited in Moleong (2002), data analysis is the process of ordering the data, organizing them into a pattern, category, and a basic outline for analysis. Organizing the data means all the collected consisting of field notes and comments, images, documents such as reports, biographies, articles, and so on is sorted, grouped, coded, and then categorized to find theme. By using a variety of information, further analysis on Hudoq Dance related to its cultural values in order to obtain the meaning of the dance is done.

According to Strauss and Corbin (1990) in a grounded theory study, data analysis will be based entirely on the data in the field in emic perspective. According to the grounded theory approach, a qualitative research method is carried out systematically by using certain procedures to produce a proposition or theory. The theory is developed during a study

together with data collection, so this approach is often called as comparative analysis. In terms of data analysis, Strauss and Corbin (1977) introduced the encoding process with cyclical flow analysis model. The model of data encoding is done in three stages: (1) open coding, (2) axial coding, and (3) selecting coding.

3. Results and Discussion

3.1. Result

Hudoq is an activity that is very important to Dayak Bahau community as the dance teaches ethical values to appreciate human beings and other creatures. In addition, Hudoq Dance is also part of the rituals of Dayak Bahau done after completing *manugal* or planting rice, in September to November. Hudoq Dance is said to show that a God is descending from heaven. Based on the belief of Dayak Bahau, Hudoq is held in order to honor their ancestors in nirvana. They believe that during the planting season, spirits of the ancestors will arrive and are around them to guide and supervise their grandchildren. Their ancestors came from Asung Luhung or the Great Mother who descended from the sky in the upstream of Mahakam River, Apo Kayan. Asung Luhung had the ability to just like a God who could summon good spirits and evil spirits. By Asung Luhung, a spirit named Jeliwan Tok Hudoq was assigned to meet humans. Hudoq Dance is usually held in the middle of the field that will be planted. With a high rhythm, the dancers perform the movement of Hudoq *Nyidok* or *Nyebit* that is a forward movement while stomping feet. Followed by *Nyigung* or *Ngedok* a movement of stomping feet with the heel and the handa are wagging like flying. This movement means to repel pests and diseases.

3.2. Discussion

1) Hudoq Dance by Dayak Bahau in Balikpapan

Community life of Dayak Bahau greatly appreciates the customs and culture that have been done by the ancestors of the past serve as guidelines for culture in the present as desired by the ancestors, because if it does not comply with the stages already outlined, there will be sanctions. Hudoq Dance is meant to establish communication with the ancestors and to build cooperation among the Dayak Bahau.

The stages in Hudoq Dance are related to the theory of symbolic interaction. Symbolic interaction essentially describes a frame of reference for understanding how humans, along with others, create a symbolic world and how the world shape human behavior.

Hudoq Dance is done with full awareness shown by a sense of social responsibility, a good cooperation with mutual respect among the people. Hudoq Dance is very sacred and shows religious value and social value to the society; the ceremony including Hudoq Dance is expected to open the mindset that the culture will be more open in the life of the people (Giddeleus and Hild 1987: 11).



Figure 1. During the Hudoq Dance



Figure 2. All the dancers listen to the prayers by indigenous leaders

a) The symbols of Hudoq

The offerings used consist of rice, eggs, white chicken or pork, beads, a white cloth as a symbolic value for fertility as well as for safety or avoiding danger. Hudoq Dance in the life of Dayak Bahau grows and develops in accordance with the shifting phenomena and technological advances the community needs to maintain to avoid extinction. There have been changes in cultural values of Dayak Bahau community—that in the past the dance was only carried out at a certain time because it was considered to be sacred or holy, but now it can also be presented as at any time as a form of introducing customs, art, religion in Dayak Bahau. However, it can be interpreted as a custom or tradition that is narrow, and can be interpreted as a habit or tradition, or the common law or customary law (Hudson 1972).

Hudoq Dance intends to protect the community from the disaster, as well as a means to communicate with ancestors using offerings undertaken by religious leaders as it relates to supernatural beings. On the other hand, it needs to be maintained or preserved as a form of culture as described by Koenjaraningrat (2000:2), that a universal element is an element that must be found in culture of life including a system of religious and ritual system of social organization. Alo (2007:151), in cultural theory, it is said that only a humna being able to develop a system of symbols and use them and one of them is culture. Koenjaraningrat (2000: 25-31) describes the cultural value system as an abstract

level of customs and concepts that exist in the minds of most people. Balikpapan has the potential of nature tourism, historical tourism, water tourism, shopping tourism, and cultural heritage as many as one hundred one places and tourism potential that is intensively being developed needs the synergy of the public as well as the cooperation of all parties to preserve them along with the development of destinations. The existing culture will invite us to be friend of the nature since natural resources such as mangrove forests, protected forests, botanical garden with all its potential can be easily found as it is located only 15 kilometers from the center of Balikpapan.

b) The meaning of Hudoq

Hudoq for Bahau Dayak community is as a ritual to invoke the fertility of rice, to ask for welfare, and to create peace with both natural and supernatural life. Religious leaders and magical spirits present in the Dance as they are protecting Balikpapan, as described by Florencius Leah because art has meaning and it needs to be protected as the special characteristic of the area. Hudoq Dance tradition by Dayak Bahau intends to eradicate all kinds of pests. In addition, it also acts as public entertainment.

2. The value of culture in Hudoq

Cultural values are agreed values embedded in a society, or in the scope of an organization or society, rooted in a customs, beliefs, symbols, with certain characteristics which can be distinguished from one another as a reference for the behavior and response to what will happen or is happening. The values contained in Hudoq Dance are:

a) The value of the cooperation

The activities carried out by the community are done with mutual aid and cooperation. Public awareness on the importance of cooperation as a form of harmony is important. Cooperation, and mutual help are the foundation of public life.

b) The value of religion

Sowing of rice and offerings in Hudoq Dance reflects the attitude of religious and magical life. Hudoq Dance is an inner drive for Dayak Bahau community. It contains religious values.

c) The value of welfare

Hudoq Dance is by the participation of the community in order to earn income. The distribution of chicken or pork and food to the community is a symbol of blessing in Hudoq.

d) The value of peace

Live orderly and respectful underlies every activity. Upholding the tradition of the elders, Hudoq is a cultural heritage that gets strong cultural justification.

4. Conclusions

The existence of Hudoq Dance is very significant and is guidance for Dayak Bahau community to maintain and

preserve the values contained therein. Hudoq Dance is heritage from the ancestors; it is sacred and is a medium of communication with ancestral spirits. The stages are as follows: (a) taking soil or death plant to symbolize safety or avoiding danger, and (b) prayers lead by indigenous leaders to ask for safety, as well as mystical and philosophical values shown in symbols. In addition, Hudoq Dance also has the following meanings: (a) to eradicate all kinds of pests, and (b) as public entertainment. Today, Hudoq is preserved as it can raise the dignity of the community and it can be a symbol of friendship with the unifying principle of ethnicity and religion for a balance of life in the world.

The values in Hudoq Dance are as follows: (a) cooperation as people must help each other in doing any activities in life, (b) public awareness about the importance of cooperation as a form of harmony, (c) sowing of rice and offerings shows magical and religious attitude in life, (d) an inner drive for Dayak Bahau, (e) involving the community to join in order to earn income, (f) distribution of chicken or pork and food to the community symbolizes blessing in Hudoq, (h) life must be lived orderly and respectfully, and i) upholding the tradition of the elders. The values and functions include the way of life, managing behavior, maintaining customs, and holding the meaning of life of the communities where Hudoq has the character and identity based on the values of unity, solidarity, prosperity, peace and a way of life for Dayak Bahau.

5. Recommendations

Balikpapan Government should create events and cultural performances to introduce the traditions and culture of Dayak Bahau as a local superior.

There are a lot more to reveal by further research. The researchers hope that the study on Hudoq Dance contributes to the development of social sciences for those needing it.

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