



MYTHS VALUES ANALYSIS IN YENBEKAKI ISLAND

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ABSTRAK

Penelitian ini bertujuan untuk mengetahui apakah terdapat nilai nilai di dalam mitos-mitos di pulau yembekaki. Nilai nilai yang ditemukan bertujuan untuk menarik minat pembaca dalam mengetahui budaya yembekaki dalam hal ini adalah mitos traditional. Penelitian ini adalah penelitian kualitatif dengan pendekatan deskripsi kualitatif. Metode dalam mengumpulkan data menggunakan wawancara, observasi dan dokumen dokumen. Interview dilakukan di desa arefi distrik batanta. Hasil dari penelitian ini menunjukkan bahwa ada beberapa nilai yang ditemukan dari mitos-mitos pulau yembekaki. Mitos-mitos yang di analisa dalam penelitian ini adalah mananmaker dan raja sultan. Tipe tipe nilai yang ditemukan adalah moral value, religious value, social value, cultural value, and patriotic value.

Kata Kunci: Mitos, Nilai, Yembekaki

ABSTRACT

This research aims to find out is there any value that consists in myths of yembekaki islands. The value that exist in the traditional is used to attract the reader to yembekaki tradition which in this case is yembekaki traditional. This research is a qualitative research with a qualitative descriptive approach. The method of collecting data in this research is using innterview, observation and documentation. The interview is conducted in arefi village, batanta. The results of this study indicate that there are several values found in yembekaki myths. Myths that are being ananalyzed is Mananmaker and Raja Sultan. The type of value found in both myths are moral value, religious value, social value, cultural value, and patriotic value.

Keywords: Myth, Value, Yembekaki



1. INTRODUCTION

Indonesia is one of the largest in the world. Indonesia has a variety of tribes, customs, religions and social life. Indonesia is a country that is rich in culture.

Indonesian culture is a cultural identity that shows the identity of the Indonesian people who have quality cultural diversity and extraordinary production potential, as a result of the efforts and works of the Indonesian nation itself. According to the above understanding, it can also be said that the culture of the Indonesian nation has long been inherited from generation to generation and has become a belief that is difficult to get rid of. These beliefs are usually maintained with their local characteristics, where the local nature will eventually become a wisdom that is always firmly held by the community. The belief that is still a tradition in society is also caused, among other things, because the existing culture is comprehensive, so that it becomes attached to people's lives and has become the main thing in their lives.

Regional culture is a culture that grows and develops in a certain area and is a cultural heritage for that area which has its own characteristics and is different from the others. The definition given by According to Koentjaraningrat (2009:67) regional culture is the same as ethnic concept. A culture inseparable from the pattern of activities Public. Regional cultural diversity depending on geographical factors. The more The bigger the area, the more complex it is cultural differences from one to another other. If we look from the end of the island Sumatra to the island of Irian recorded about 300 ethnic groups with languages, different customs and religions.

Indonesia culture is the entire national culture, local culture, and culture of foreign origin that existed in Indonesia before Indonesia's independence in 1945. Indonesian culture not only includes the native culture of each region, but also includes indigenous cultures that are influenced by Chinese, Arabic culture, India and Europe (Wikipedia).

Existing culture in Indonesia is formed from customs, stories from the past and so on. One of the cultures in Indonesia is folklore. Regions in Indonesia have the status of their respective people. Folklore found in every region in Indonesia is largely a legend and mythical belief.



Myths are folk tales whose characters are gods or demigods who happened in another world or the past and is considered to have really happened by the followers of the story. The same story is passed on from generation to generation and suffers distortion in its delivery so that the truth is no longer known. Rodriguez (cited in Samovar, Porter, & McDaniel, 2010:38) says some of the purposes of myths, legends, and fairy tales in cultural development: Fairy tales are not only considered the best stewards of language and cultural heritage, but also a great helper in the socialization process, they teach children sometimes difficult lessons on how to interact with other people and what happens when good is pitted against evil.

Mystical stories, myths, and other things that are superstitious can't be separated from the role of digital media that makes its dissemination more widespread and easier. Moreover, modern society now has a dependency on technology.

Every region in Indonesia is still believed to myths because it is considered to be a thing that really exists and myth is also one of the factors that adjust the way of life of an area of society. As an example of belief in black cats that are considered to carry rushed news, another example is a shooting star marked with good news. One area in Indonesia that has a variety of myths is Papua. People who live in a thick culture still believe in what they consider to be true and have spiritual power.

One of the places in Papua is Yenbekaki. An island located in Batanta, Raja Ampat Regency, West Papua Province. Yenbekaki Island consists of several villages, Arefi, Yensawai, Yarweser, Yenya that have beliefs that are still believed by the local community. One of those is the beliefs of a sacred island next to Yenbekaki, which stated that only the chosen people who can go to that island.

The purpose of this research is to find there are any value that can be found in myths in Yenbekaki Island and the types of value.

2. REVIEW OF RELATED LITERATURE

Based on the discussion in chapter I, in this chapter, the researcher describes some theories related to definition literature, definition of myth, characteristic of myth.



A. Definition of Literature

Roberts and Jacobs (2006: 2) state, "Literature is composition that tells a story, dramatizes a situation, expresses emotions, gives and advocates ideas.

Literature, most generically is anybody or collection of written work. More restrictively, literature refers to writing considered to be an art form or any single writing deemed to have artistic or intellectual value, and sometimes deploys language in ways that differ from ordinary usage.

According to the writer, literature is in the form of expressions of thoughts and feelings, when it is also related to life experiences, the words used in literature are very strong, effective and even enthralling, and also literature provides entertainment and inspires facts.

B Definition of Myths

According to Wilkinson & Philip (2007:16) myth has each functions, that is to holiness: myth prepares the way to the sacred world of the gods and how all aspects of human life in the world have their own risk in the world of the gods

According to Cambridge dictionary, 'myth is an ancient story or set of stories, especially explaining the early history of a group of people or about natural events and facts.

It can be concluded that myth is a traditional or legendary story, usually concerning some being or event, with or without a basis of fact or a natural explanation, especially one that is concerned with demigods and explains some practice, rite, or phenomenon of nature.

C. Characteristic of Myths

These are characteristics of myths:

- 1) A story that is or was considered a true explanation of the natural world (and how it came to be).
- 2) Characters are often non-human - e.g. gods, goddesses, supernatural beings, first people.



- 3) Setting is a previous proto-world (somewhat like this one but also different).
- 4) The plot may involve interplay between worlds (this world and the previous or original world).
- 5) Depicts events that bend or break natural laws (reflective of connection to previous world).
- 6) Cosmogonic / metaphysical explanation of universe (formative of worldview).
- 7) Functional: "Charter for social action" - conveys how to live: assumptions, values, core meanings of individuals, families, communities.
- 8) Evokes the presence of Mystery, the Unknown (has a "sacred" tinge).
- 9) Reflective and formative of basic structures (dualities: light / dark, good / bad, being / nothingness, raw / cooked, etc.) that we must reconcile. Dualities are often mediated by characters in myths.
- 10) Common themes: language helps order the world (cosmos); thus includes many lists, names, etc.
- 11) Metaphoric, narrative consideration / explanation of "ontology" (study of being). Myths seek to answer, "Why are we here?" "Who are we?" "What is our purpose?" etc. - life's fundamental questions.
- 12) Sometimes: the narrative aspect of a significant ritual (core narrative of the most important religious practices of society; fundamentally connected to belief systems; sometimes the source of rituals)

3. RESEARCH METHOD

This research is a qualitative research with a qualitative descriptive approach. Qualitative research is research that does not use calculations or termed scientific research that emphasizes the natural character of data sources.

Donald, Ary (2002:425) explained that research method refers to the general strategy followed in gathering and analyzing the data. "The qualitative inquirer deals with data that are in the form of words, rather than numbers and statistic. In other words, qualitative research can be



interpreted as a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of individuals individually or in groups

Types and sources of data used in this study are qualitative data. Qualitative data is data that is not in the form of numbers, but is described in sentence form.

As for the types of data sources used in this research, the data sources are divided into two types, namely primary data sources and secondary data sources.

Data collection techniques are the most important step in research, because the main purpose of research is to get data. In doing this research, researcher used 2 type of method which is:

A. Observation

Observation is a systematic recording the phenomena investigated. Observation aims to observe the subject and object of research, so researchers can understand the actual conditions. Observations are non-participatory, i.e. the researcher is outside the observed system

The data that has been collected is processed and analyzed descriptively-qualitatively, namely presenting data in detail and carrying out theoretical interpretations so that an adequate description and conclusions can be obtained.

In this research, the things that were observed by the researchers are the activities of telling myths as well as spiritual beliefs of parents towards young people.

B. Interview

Interview with a specific conversation purpose, in this method the researcher and the respondent directly (face to face) to obtain information verbally by getting objective data that can explain the research problem.”

With interviews, the researcher will find out things that are more in depth about informants in interpreting situations and phenomena that occur, where this can't be found through observation. In conducting interviews on Yenbekaki Island, researchers prepared research instruments in the form of written questions to ask, and recorded what was raised by the informants, therefore the types of interviews used by researchers included in the type of structured interviews.



4. RESULT AND DISCUSSION

4.1 Result

Yenbekaki is an island in the province of West Papua, Indonesia. This island is part of the island of Papua which is the easternmost location in Indonesia. Yenbekaki is a holy and uninhabited island located in the northern Batanta district. Raja Ampat Regency. Apart from the natural beauty that we can get on Yenbekaki Island, locals and outsiders are prohibited from visiting the island because of its sacredness. There are two villages adjacent to Yenbekaki Island, namely Arefi and Yarweser Villages. There are so many myths around Yenbekaki Island among the villagers in these 2 villages.

The informants in this study were addressed to people from the Yenbekaki Islands as sources in collecting data about mythical stories from the Yenbekaki Islands. The number of informants in this study were 7 people, including: 1) Mr. YESAYA SOOR, 69 years old. 2), Mr AKULA RUMBEWAS, aged 84, 3) Mr HERMAN RUMBEWAS aged 43, 4) Mr SIMSON RUMFAKER aged 79, 5) Mr SAMUEL WARMASEN is 75, 6) Mr DAVID RUMFAKER is 78, and 7) Mr SAMUEL SURUAN is 86. These informants live in the villages of Arefi and Yarweser.

Researchers obtained data from informants by conducting interviews related to mythical stories in the Yenbekaki Islands and then recording the interview process which, after completing the research, the researcher again recorded the stories that had been told.

The myths that have been obtained by researchers are 1. Mananmaker (King of Papua) 2. Raja Sultan. Moral values that get in Manammaker Myth are Moral Values, Cultural Values, Religious Value, Sosial Value, Philosophy. Moral values that get in Raja Sultan Myth are Patriotic Value, Cultural Value.



4.2 Discussion

1. Mananmaker (King of Papua)

a. Moral Value

Moral values are the moral values found in mythical stories originating from the Yenbekaki Islands are:

Quote 1:

"I already want to leave this place, you have to protect this island well. You are not allowed to destroy the forest on this island or leave other people alone "(S1, P8-S2).

Explanation:

The moral that can be obtained from this quote is that we must protect and care for the nature in which we live.

b. Cultural Values

Is the value in a story (fiction or non-fiction) that are related to the customs, culture, and habits of a society

Quote 1:

Mananmaker married a woman from the island and was blessed with a son (S1, P5-S1).

Explanation:

The cultural value seen in this quote is marriage, which is a local custom.

Quote 2:

Almost every day, the child follows his father in teaching the community and performs many mujiza (S1, P5-S2).



Explanation:

The cultural value seen in this quote is marriage, which is a local custom

c. Religious Value

Is value in a story (fiction or non-fiction) that relate to the beliefs or teachings of a particular religion. Usually these values can be known by certain religious symbols, quotations or propositions from a holy book, and depictions of life values that are based on universal religious teachings

Quote 1:

Called as the messenger of Allah and even called God by the people of Raja Ampat (S1, P1-S3).

Explanation:

People in Yenbekaki Island believe that the mananmaker is a messenger of God, even the indigenous people consider him a god.

Quote 2:

Mananmaker said to the inhabitants of Raja Ampat that He was a messenger from Allah (S1, P1-S2)

Explanation:

Religious value is seen in this sentence where the mananmaker claims to be a messenger of God.

d. Social Value

Is the value in a story (fiction or non-fiction) related to social problems and human relations with society (social interaction between humans).



Quote 1:

Not only doing miracles, but one of the activities that Mananmaker often did was teaching. Teaching the local community about religion and God (S1, P3-S5).

Explanation:

The social value seen in this quote is that mananmakers often perform miracles and teach, as a form of socialization to local communities.

e. Philosophy

The value of philosophy is related to the nature, cause, origin, and law of something.

Quote 1:

After leaving a message to the locals he left them and went to sail for Europe, so that finally the Europeans were very smart as we know them today (S1, P8-S4).

Explanation:

The philosophy contained in this story is why Europeans are so smart, it is because the mananmaker spent the rest of his life there.

2. King Sultan

a. Patriotic value

Quote 1:

Raja Sultan ordered his troops to sail in search of people on the island of Batanta to fight against them.

Explanation:

This type of value can be seen in this sentence, that the king sultan and his troops loved his kingdom very much and wanted to expand his kingdom.



b. Culture value

Quote 1:

King Sultan then ordered Homi and his troops to look for troops that had lost or died from the hands of the Batanta people.

Explanation:

In this quote, the cultural value shown is that any fallen troops should not be left on the battlefield and must be brought back to their home areas.

Quote 2:

The Batanta people put a rope into the ears of every fallen troop, then they tied them up and then drowned them in the middle of the ocean.

Explanation:

This quote shows the fighting customs of the Batanta community, which is to put a rope into the ear of the fallen enemy and then drown it in the sea to eliminate traces.

Quote 3:

Several other sultan kings' troops were burned after they died.

Explanation:

This quote is almost the same as the previous quote, which shows the fighting customs of the Batanta community, namely burning the bodies of fallen enemies to eliminate traces.



5. CONCLUSION

This research is a qualitative study that discusses traditional myths originating from the Raja Ampat regency on Yenbekaki Island. The purpose of this research is to preserve Batanta culture, namely local myths and to find out whether there is any value that can be found in the myths of Yenbekaki Island.

In this research, the researcher examines two myths originating from Yenbekaki Island, including (1) Mananmaker or the King of Papua and (2) Raja Sultan. After analyzing the two myths, it is found that there are a total of 6 values. Among them: 1) Mananmaker (King of Papua) in this story there are 4 values including moral value (1), cultural value (2), religious value (2) and social value (1). 2) In Raja Sultan Myths there are 2 Values among other (1) patriotic value and (2) culture value.

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