

# REPRESENTATION OF FANATICISM AGAINST LOCAL CULTURE THROUGH THE USE OF TARI MANYANG IN SIKAKAP COMMUNITY LIFE

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## Abstract

*Sikakap* subdistrict have a variety of arts including *Tari Manyang*. *Tari manyang* displayed every two-event. Where this is *Tari Manyang* icon from *Sikakap* subdistrict. *Tari Manyang* known as the dance of life, Falcon where *Manyang* meaning 'Eagle'. The methods used in this research is qualitative research. Data collection techniques used is the preparation phase is to study the literature, observation, interviews, and documentation. The stage of the implementation made by observations made by watching dance on a two-event *Manyang* in June 2018 which is then recorded and made into a video. The data is then processed further described the dance into a form of representation of Fanaticism Against local culture through the use of *Tari Manyang Sikakap* in public life. The research found that the *Tari Manyang* used in *sikakap* subdistrict in two-that is not replaceable by other dances. Where community *Sikakap* fanatic against local culture.

**Keywords:** Representation Of Fanaticism, Local Culture, *Tari Manyang*

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## Introduction

*Mentawai* Regency has a rich traditional art, ranging from traditional music, tattoos and traditional dances. Various forms of the arts are alive and thriving in the *Mentawai* society has gotten attention from the *Mentawai* Islands Regency Government, with the aim of the art of staying alive and thrive in society *Mentawai*. Traditional dance in *Sikakap* Subdistrict when not supported by the community, the traditional dance of *Sikakap* area owned *Sikakap* survived until now. The role of the community is very significant in *Sikakap* supports growth and development of traditional dance, traditional dance so can be maintained until the next generation. In turn, the traditional dance can develop along with other traditional arts that are in *Mentawai* Regency *Sikakap* Subdistrict.

*Sikakap* Subdistrict in *Mentawai* Regency still found the traditional dance dance-like, *туру* 'Pok-pok (dance clap), *туру* 'Manyang (Eagle dance), *туру* 'Lago-lago (butterfly dance), *туру* 'uliat kemut (dance uliat OWL) and *bilou* *туру* ' (the monkey dance). Overall the traditional *Mentawai* dancing recounts the life of the animal. These animals live in the wild, these animals exist between animal winged and winged things are not, where animal movement of fly society mimicked his movement to be a dance. Not just from the movement of the flight suit that is imitated, but from the life of the animal also became a story in the traditional *Mentawai* dancing.

Traditional *Mentawai* dancing is usually displayed at the time of the ceremony *Sikerei* done by the treatment when the continuation of the treatment process, the dance that used tailored to a disease in the derita community. As for the dance among others *туру* 'uliat kemut (dance uliat OWL), *туру* 'Lago-lago (butterfly dance). Dance used for treatment there are also dances that are only used on two the guest a visit to local Villages. Guest – is usually the honored guest, who was welcomed with *Tari Manyang* (Eagle dance).

## The Theory Of Fanaticism

Fanaticism is the doctrine or behavior that showed interest towards something in excess. According to Winston Churchill, "Someone fanaticism will not be able to change the mindset and will not change the bow". To say someone has strict standards zealots in the pattern she thought and tend to not listen to opinions or ideas which he opposed.

Fanaticism is almost always seen and studied as a phenomenon of the communal (shared), many fans pointed out a very interesting view of things that is they feel that having a community of fans will follow the changes and developments of their object. Research conducted Seregina, Koivisto, and Mattila (2011:82-86)

is knowing the element aspect that is present to some extent in all fanaticism. The themes of the communality fanaticism is discussed further below as follows:

- a. become a fan for other people, seen and described by fans as the enthusiasts for others, because the main objective in this situation to come in and get your friends, as well as actively communicate the values and identity of others.
- b. Be fanaticism for yourself, become a fan of it myself and before becoming part of the community is the individual's own desire, fans can be seen by the large number of attributes, or buy the collection owned and without coercion from others as a fan for yourself to the fans, because it has a more personal meaning to be included inside and attached.

Sikakap community very bigoted against local culture, although at the time of the already modern as it is now. 38. keep prioritizing local culture, one being through dance manyang. Where this one manyang dance icon for the people of sikakap two-event for great guest who comes to the area of sikakap.

### **Traditional Dance**

According to Soedarsono (1977:29) says that "traditional dance is all dance experience a long course of history, which is always based on the patterns of tradition. And as for the traditional dance traits according to Soedarsono (1977:29) is a form of simple beauty, musical accompaniment is also simple as well as clothing and her vanity ever participated.

According to Indrayuda (2010:23) traditional dance is a dance that had the spirit, as well as a sense of style and a particular style, which is passed down orally on an ongoing basis within a particular community.

Based on the above theory then dance dance traditions are included in manyang because have long grown and developed as a legacy of the ancestors of Sikakap village communities which until now still used and preserved without compromising its authenticity. Typical of the tradition can be seen from dance dance movements as well as supporting elements of dance. So did the dance have a simple motion Manyang, a simple dance accompaniment music, as well as clothing and makeup was simple.

While Supardjan (1982:25-26) describes three types of dance according to its functions include:

- a. Dance Ceremony  
As media offerings and worship of power-higher power in order to get protection or throw her out, for the sake of safety, happiness and the well-being of communities.
- b. Dance Entertainment  
Dance entertainment or association with the intent to tone up or associate the familiarity of a meeting, or to provide opportunities as well as panyaluran for those who have a penchant for going dancing.
- c. Dance Performances  
Aims to provide a dish for your next dance performances are expected to obtain responses from the audience.

Of the above theory, a theory used in this study uses the theory of Supardjanya's on dance as entertainment.

### **The Concept of Culture**

According to Koentjaraningrat (2000:181) Basic words culture culture is derived from the sangsakerta "buddhaya", which is plural of buddhi, meaning "favor" or "reasonable". So Koentjaraningrat, defines culture as "power of gratitude" in the form of copyright, karsa and flavor, while the culture is the result of inventive, karsa and taste it.

Culture of the Latin word colere "processing", "doing", and is associated with land or farming the same as "cultural", evolved into the "" all human actions and effort to cultivate the soil and change the nature ". (Koentjaraningrat. 2003:74)

While (in Koentjaraningrat. 2003:81) there are seven elements of culture according to c. Kluckhohn, among other things: language, social Organization, knowledge systems, system equipment life and livelihood Systems technology, life, religious system, arts

Culture, as a knowledge learned person as a member of a group, cannot be observed directly. If we want to find things that are known to people then we must explore the nature of their thought, dimam-where everyone learn their culture by watching other oarang, listen to them, then make a conclusion. Then this is the role of a etnografer meleakukan the same process that is by understanding the things seen and heard to conclude things are known where this includes thinking over reality. In doing field work, etnografer makes a conclusion culture from three sources so that this becomes the basis of the existence of interconnectedness to

very strongly about Etnograpi and culture itself: from the things people say, of how People Act, and of the various artifacts that people use.

It can be concluded that the culture is one that affects the level of knowledge and influence the system of ideas or ideas contained in the human mind, so in sehari-hari life, culture is abstract. Culture is the embodiment of objects – objects that were created by humans as beings that cultured, in the form of behavior or objects – objects are real, such as patterns of behavior, language, social organization, religion, the arts and other – other, all of which are intended to help make the lives of humans in society.

## **Method**

The type of research used in this research was the qualitative researcher, with a descriptive method. According to Moleong (2005:6) the qualitative research is the attempt of presenting the social world and perspective in the world, in terms of concepts, behaviors, perceptions and issues about human beings that are examined. The research was carried out in the village of *Sikakap Mentawai* Islands Regency. The selection of this research area based consideration ease in obtaining the data, and the time available to do research. In the study, researchers are always trying to do personal approach (personal approach) as well as trying as far as possible not be formal researcher in good communication and smooth. Research done directly to the location of the research with periodic (recurrent – reissue) by dance artist in *Sikakap* Subdistrict.

## **Results and Discussion**

Fanaticism is the doctrine or behavior that showed interest towards something in excess. According to Winston Churchill, "Someone fanaticism will not be able to change the mindset and will not change the haluannya ". To say someone has strict standards zealots in the pattern she thought and tend to not listen to opinions or ideas which he opposed.

Tari Manyang is one of the traditional dances in Sikakap subdistrict. Tari manyang is a name taken from the name of the animal. Based on early observations conducted by the researchers to the sikakap subdistrict societies that manyang was the mentawai language meaning "Eagle", tari manyang told about the life of animals i.e. birds.

Tari Manyang, meaning Eagle dance, shown in a two-event conducted by the society of *Sikakap* in generations. *Tari Manyang* handed down by ancestors of *Sikakap* society to society now on an ongoing basis, so that the process of succession dance is still running to this day.

*Tari Manyang* used by Governments and indigenous peoples to kepentingan custom event and the Government. Manyang dance plays an important role in the life of the community, good for the community *Sikakap* General or for the Government. Therefore, to date there has not been another good dance traditions as well as the creation of bahluka manyang dance in his role as a welcome guest, in activities which are customary, as well as undertaken by the Government of *Sikakap*.

The Sikakap community places the tari manyang as an art icon in Sikakap because, this tari manyang tells the life of an eagle when looking for food. An eagle that flies to and fro to give the child and his wife a meal. So that the child and his wife continue to grow and develop together. The attitude of the eagle's responsibility makes the sikakap people who are hunting think the fan looks at the life of the eagle which reflects the full responsibility of his family.

Like the sikakap people who work foraging for their children and wives at home, either by hunting or fishing. They must be responsible for their families. Therefore they are aware that animals are also responsible for their families for their survival.

Thus the sikakap community made a dance inspired by the life of an animal, which is an eagle that they have explored how their lives reflect a sense of responsibility. This manyang dance becomes a view of life for sikakap people for themselves and others. So from that the manyang dance became a dance that was displayed at the guest reception event in the Sikakap sub-district. Which means to show the taste of this dance as a mirror of the life of the sikakap people who are responsible for the family to the guests who come to sikakap. So that there is no other dance that replaces the manyang dance position to date.

*Tari Manyang* remains sustained at this time in the life of the community of the village of *Sikakap*. Although information technology has changed the world of knowledge and lifestyle communities currently, but *Sikakap* existence dance manyang remains exist in public life *Sikakap* until recently.

Likewise the value – the value that is contained in this *manyang*, dance has privileges in the eyes of society sikakap. Which reflects to himself about the privileges of a head of family who managed to live out his family by hunting, as described through the motion on an Eagle manyang dance about who managed to get food to give to anak-anaknya. Then the community dance puts sikakap manyang as a speaker at a time when important guests – two-who came to the region *Sikakap*.

## Conclusions

Investigation research results on top of the researchers write, it can be concluded that the dance was very instrumental in *manyang* sociality *sikakap*. Based on the results of observations and interviews of researchers, that the life of an eagle becomes a mirror of life for the Sikakap people today. Eagle life is an example to the next generation to be able to be responsible for what they do later, both on family and work. So until now there is no dance that replaces the position of *manyang* for welcoming guests in the Sikakap sub-district.

Because with this dance society *sikakap* can tell people's lives through dance movements *sikakap manyang* to guests – the important guests who came to the *sikakap*.

Dance is a dance that always *manyang* displayed on every two-event in *sikakap*. The existence of this dance *manyang*, can add to the excitement on the event. In the absence of a welcoming event *tari manyang* which lasts less than perfect according to the community's own *sikakap*.

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