

Research Article

Preservation of Cultural Values of Soli Lakta Mori Community Dance in Negeri Kuralele Teon Nilaseruadistrict, Central Maluku Regency

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Abstract.

This research aims to explore and explain the process of preserving Soli Lakta Mori Dance culture in the lives of the people of Negeri Kuralele, Teon Nila Serua District, Central Maluku Regency. In this study, researchers used qualitative research methods as a basis for confirmation, verification, and analysis of data. The participants in this study were as follows: traditional leaders, religious leaders, Head of the Kuralele government, community leaders, and youth leaders. The focus indicators of this research are (1) forms of preservation, (2) ways of preservation, (3) sanctions given, and (4) inhibiting factors and driving factors for preserving the cultural values of Soli Lakta Mori Tari. There are several techniques that researchers have used to obtain data in the study, namely interviews and documentation. Data analysis techniques in this study are data reduction, data presentation, and conclusion drawing. Conclusion is the form of preservation of Soli Lakta mori dance carried out in Kuralele village, TNS sub-district has become an ancestral heritage that is passed on to the younger generation so that the value of the life of basudara people in Kuralele village, TNS sub-district can be formed in the social life order. The way to preserve Soli Lakta mori dance is (a) by finding out about culture, (b) participating in cultural activities, (c) teaching others about culture, (d) teaching culture at school, (e) posting culture on social media, and (f) not being influenced by foreign cultures.

Keywords: values, soli lakta mori dance, kuralele village, preservation

1. Introduction

Cultural heritage and local wisdom, in this case culture, are an important part of growing and building identity. Culture also contributes greatly in shaping the character of the nation which has been eroded by outside influences. Indonesia is a nation known for its cultural diversity and uniqueness that is spread across the various tribes of the archipelago with their respective regional characteristics. The diversity and uniqueness of its culture can be appreciated from various cultural products of its supporting communities such as language, customs, norms, social systems and artistic products. Culture

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is a way of life that develops and is shared by a group of people who are passed down from generation to generation, in culture there are elements consisting of language, knowledge systems, social organization, technological systems, religion and art. The development of culture is certainly a way of life owned by a group of people that will be passed down from generation to generation that will not stop until the future [1].

In this context, researchers focus more on the form of cultural preservation of Soli Lakta Mori Tari in NegeriKuralele, TNS District, Central Maluku Regency. Soli Lekta Mori Tari is a guideline for the life of the Kuralele community in carrying out every social, economic and other activities. The Mori Tari culture becomes a cultural demand that must be implemented by each individual in the unity of community life without considering the aspect of causality. This means that socio-cultural satisfaction will be maximized when the Mori Tari cultural value system can be achieved properly. The cultural value of Soli Lekta Mori Tari is reflected through the social actions of people who want to always help others. "Hidop bakubae" becomes an applicable slogan that is always implemented by the people of Negeri Kuralele which then produces a type of integrative action between fellow communities. Practically in community life, when there is one resident experiencing difficulties, other residents will support and help to solve the problem. In the processes of handling internal conflicts, when the two conflicting camps are already at a vulnerable point of division, the Soli Lekta Mori Tari approach becomes a reference that can unite the conflicting community. In its implementation, the Soli Lekta Mori Tari culture is not based on coercion but on the collective consciousness of the community that has been a way of life for generations [2].

The formulation of the problem of this research is how the preservation of Soli Lakta Mori Dance culture in the lives of the people of NegeriKuralele, TeonNilaSerua District, Central Maluku Regency? The purpose of this research is to explore in depth and explain the process of preserving Soli Lakta Mori Dance culture in the lives of the people of NegeriKuralele, Teon NilaSerua District, Central Maluku Regency.

2. Method

In this study, researchers used qualitative research methods as a basis for confirmation, verification, and analysis of data that would later be obtained. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action holistically and by means of descriptions in the form of words and language in a special natural context and by utilizing various scientific methods [3].

The subjects in this study were 5 people as follows: traditional leaders, religious leaders, head of the Kuralele government, community leaders, youth leaders. The focus indicators of this research are (1) forms of preservation, (2) ways of preservation, (3) sanctions given, (4) inhibiting factors and driving factors for preserving the cultural values of Soli Lekta Mori Tari.

In this study, instruments designed to collect data in accordance with the research design were used. The instrument is an interview conducted during the research process to find out the forms of preservation, ways of preservation, sanctions given and inhibiting factors and driving factors for the preservation of the cultural value of Soli Lakta Mori Tari.

In this study, there are several techniques that researchers will use to obtain data in the study, namely interviews and documentation. Data analysis techniques in this study are data reduction, data presentation and conclusion drawing.

3. Result

In this study, researchers describe and analyze the results of research concerning the cultural value of soli laktamori dance. As for the results of interviews conducted by researchers, when was the culture of soli laktamori dance formed? With this question the researcher obtained an answer from Mr. D.M that; The culture of soli laktamori dance is not formed, because it is formed by itself through the daily life of the people of Kuralele country.

Based on the results of the researcher's interview as described above by Koen-tjaranigrat [4], it is clear that the culture of soli laktamori dance is not formed by anyone but the culture itself is ingrained and has been done by every member of the Kuralele country community. Researchers asked questions to informants regarding the development of the cultural value of soli laktamori dance at this time? With this question the researcher obtained an answer from Mr. D. M that; In accordance with the development that occurred in Kuralele country until now the culture of soli laktamori dance is almost extinct. When the Kuralele country was still in TNS the culture was always carried out by everyone from small children to the elderly, but the situation that occurred after the Kuralele country resettled to Seram this culture then began to gradually disappear. Until now, those who do the culture of soli laktamori Only the elderly dance while the youth of Kuralele country almost all do not do this culture.

Culture is one aspect that needs to be preserved by the community. But the reality that occurs in the Kuralele community is that the culture they have is almost extinct because it

is not preserved properly by the community. The researcher asked the question What are the forms and ways done by the father or mother as the Kuralele village community to be able to preserve the culture of soli laktamori dance? with this question the researcher got an answer; Without any way the community has implemented the cultural art of soli laktamori dance, this is also confirmed by the results of the community meeting with the government that the culture of soli laktamori dance will be attempted to be included in the Regional Regulation so that this culture is preserved and developed to be implemented by the entire community not only parents.

Every custom and culture has a certain value so that people will be motivated to do and preserve the culture as well as the culture of soli laktamori dance. This culture has been implemented by the Kuralele community from the beginning of the Kuralele village and has sanctions obtained when violating the culture. From the above statement, the researcher asked the informant Mr. A.K. about the sanctions obtained by violators; When someone violates this culture, are there any sanctions obtained? With this question the researcher obtained an answer; There is. The sanctions obtained depend on the violations committed by the local community and the sanctions are more like customary sanctions. For example, in the daily life of the community as fishermen if someone takes someone else's gala from inside the boat, without the knowledge of the owner will be subject to sanctions, namely the person who took it must give a piece of land to the owner of the gala. Sanctions are the result of mistakes made. These sanctions exist to discipline us so that we do not often make mistakes, let alone repeated mistakes.

In connection with the explanation above, the researcher asked the informant Mr. A.K.; What are the forms of sanctions obtained when someone violates the culture of soli laktamori dance? From this question the researcher got the answer that; The form of sanctions obtained when violating the culture of soli laktamori dance is depending on what mistakes or violations are made. Sanctions from this culture also lead more to customary law. For example, taking other people's goods without the knowledge of the owner will be sanctioned according to custom, namely having to give a plot of land to the owner of the stolen goods.

Each country has its own customs and culture. There are those who faithfully adhere to and carry out these customs and cultures, while others choose not to be too attached to them. It all depends on each person.

With the above statement the researcher gave a statement to the informant Mr. A.T as a religious figure; What do you think about the culture of soli laktamori dance? With the above question the researcher gets an answer. The culture of soli laktamori dance

is one of living in harmony and helping each other. This culture teaches people not to be alone but to love and help each other.

In addition to the culture that teaches us about living in harmony, this is also implied in our religion. Because loving and helping each other is proof that we obey our faith.

With the above statement, the researcher asked the question How is the culture of soli laktamori dance in relation to religion? with the above statement, the researcher got the answer that;

Soli laktamori dance is very closely tied to religion, because what is taught in the values of soli laktamori dance is what is taught in religion, namely mutual love, help, obeying the rules that occur in the daily life of the community itself.

When the culture that is owned has been running in the life of the community, then the community will be more closely bonded. And will not let their neighbors suffer. This process occurs because of the awareness of each person to carry out the culture of soli laktamori dance.

With the explanation above, the researcher asked the question What are the impacts of the cultural value of soli laktamori dance for the Kuralele village community if they do not perform the culture of soli laktamori dance? with the question above the researcher got an answer from Mr. S.L that;When the community performs the culture of soli laktamori dance well, the community will automatically live with respect, love and love each other. But on the contrary, when the community does not implement the culture well, in the end the community will not know each other because the thought of fellowship has been lost.

Every country must have historical places to decide on a decision concerning cultural customs in everyday life, in this regard the researcher asked the question; Where is the place to discuss the culture of soli laktamori dance? With this question the researcher obtained an answer from the village head D.M., namely;The place to conduct deliberations regarding customs and culture is in the village hall or traditional house. In ancient times this place was named nanatra this place was made by ancestors made of stone structures and then used as a place for deliberation.

4. Discussion

The culture of soli laktamori dance is not formed by someone, but formed by itself through the daily life of the people of Kuralele country [5]. In accordance with the development that occurred in Kuralele country until now the culture of soli laktamori dance is almost extinct. When Kuralele was still in TNS, the culture was always performed

by everyone from small children to old people. But the situation that occurred after the Kuralele country resettled to Seram this culture began to gradually disappear. Until now, only the elderly do soli laktamori dance culture while the young people of Kuralele country almost all do not do this culture .

When people violate the culture of soli laktamori dance there are sanctions obtained. The sanctions obtained depend on the violations committed by the local community and the sanctions are more to customary sanctions. The form of sanctions that can be obtained when violating the culture of soli laktamori dance is depending on what mistakes or violations are made. Sanctions from this culture also lead more to customary law, for example taking other people's goods without the knowledge of the owner will be sanctioned according to custom, namely having to give a plot of land to the owner of the stolen goods [6].

The culture of soli laktamori dance is one of living in harmony and helping each other. This culture teaches people not to be alone but to love and help each other. Soli laktamori dance is closely tied to religion, because what is taught in the values of soli laktamori dance is what is taught in religion, namely mutual love, help, obeying the rules that occur in the daily life of the community itself [7].

When people practice the culture of soli laktamori dance well, the community will automatically live with mutual respect, love and compassion. But on the contrary, when the community does not implement the culture well, in the end the community will not know each other because the thought of fellowship has been lost. The place to conduct deliberations regarding customs and culture is in the village hall or traditional house. In ancient times this place was named nanatra this place was made by ancestors made of stone arrays and then used as a place for deliberation, this place still exists today.

5. Conclusion

The form of preservation of soli laktakmori dance carried out in Kuralele village, TNS sub-district has become an ancestral heritage that is passed on to the younger generation so that the value of life of basudara people in Kuralele village, TNS sub-district can be formed in the social life order. The way to preserve soli laktamori dance is (a) by finding out about culture, (b) participating in cultural activities, (c) teaching others about culture, (d) teaching culture at school, (e) posting culture on social media, (f) not being influenced by foreign cultures.

Meanwhile, sanctions are given if there is a violation/fine. In accordance with the rules in Kuralele village, sanctions are given if there is a violation of the culture of

solu laktamori dance by giving a plot of land. Supporting factors and inhibiting factors for the preservation of solu laktamori dance are internal factors and external factors. Where internal factors from the children of the younger generation do not accept the way of life carried out by parents who have been inherited by the ancestors in terms of manners, moral values, mutual cooperation in the context of helping and so on. While external factors that hinder solu laktamori dance are the lack of awareness of the younger generation to carry out this cultural value due to social factors with incoming variations of outside culture.

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