

A World View of Maya in Raja Ampat Kingdom Mythology in West Papua

Insum Malawat¹, Hengki Mofu², Akhiruddin³, Nanda Saputra⁴

^{1,2,3}Indonesia Education Department, Universitas Papua, Indonesia

⁴Sekolah Tinggi Ilmu Tarbiyah Al-Hilal Sigli, Indonesia

Email: insummalawat7@gmail.com

Abstract:

Myth in Maya ethnic, West Papua, Indonesia is an old story contained truth element that is truly believed as a story that ever happened in the past time because it is supported by inheritance culture feature in society. Myth is a source of important information used to dig and understand the way of local people think which is combined and facilitate in the form of verbal narrative. Raja Ampat kingdom Mythology talks about the origin of Raja Ampat name and Maya ancestor as well which is believed comes from Maleo bird egg. This story is considered as a holy story by the owner and it preserves in Kali Raja ritual in South Waigeo. This ritual is done annually with the purpose of cleaning and changing "cloth" of king's stone or seventh ancestor of Maya that has already become a stone and chooses to live at the place where they ancestors were born that is Kali Raja. The belief of the truth of the element of Maya story can be seen from the dancer and ritual actor as well. This writing used verbal literature of sociology. The source of the data is the script document of Raja Ampat myth with an object of this study is the viewpoint of live and worldview.

Keywords:

Viewpoint of life; worldview; maya people; mythology; raja ampat.

I. Introduction

For Maya ethnic (Papua-Indonesia), Mythology is related to the view of supernatural creature which is believed fill every space on earth. Generally, the existence of supernatural creature in Papua myths uses local wisdom as medium. This phenomenon shows the relationship between society perception and surrounding world that shows the identity of local culture as well. For instance, Pinful (Salawati) myth tells that Pinful was not born from human being. He was born from the wadding of blood that is adhered to the Gayang leaf in Kayawat River, Waigeo. Gayang tree is one of the Papuan plantations which its fruit can be consumed. The ethnic which comes from this ancestor is called Lagayangan.

Myth of Raja Ampat Kingdom talks about the origin of Raja Ampat ancestor which comes from Meleo bird egg. To show the unique value of their ancestor, it is used some of the media such as fairy, Maleo bird, and Kapatnaa stone (King Stone/heaven stone/God stone according to Maya point of view). The spirit of supernatural strength can dwell in human body such as dwell Pintake womb, dwell in king's children body, and dwell in Kurabesi's body.

For Maya ethnic, Myth of Raja Ampat Kingdom has history value, legalization, justification, or culture evidence. It is also a kind of proud as well as appreciation to the existence of the ancestor which is considered to be the ancestor who has rendered people kindness. This means that myth of Raja Ampat Kingdom cannot be viewed as a fantasy story

which is conceptualized as a human in Maya collections. Based on the structure and content, this story is dominantly set up in myth component such as the character who is not a human, has a supernatural strength (or mandraguna di hapus) and has commendable character. The prominent of this character is used to describe the perfectness as human being.

In Papua, generally myth is used to reveal the origin of the ethnic or family. That is a social phenomenon of heterogeneity or the pluralism of Papua ethnic spreading from the head to the tail of Papua Island which is known as paradise bird island. Even though the process of delivering story was going irregularly from person to person, there was a good form structure of the story which is unknown by the owner. Good form structure talked above appears in didactic characterization and esthetic form in the story that can be evidence to describe the world, culture, and especially worldview of Maya.

II. Review of Literature

2.1 Mythology Concept

Myth is a genre of people prose that attempt to explain something such as nature phenomena or the origin of the world; story of gods, supernatural creature, old kings, traditional hero that has unique super strength from the average human being strength. Myth story is used to educate, guide, and spread collective knowledge or experience. Substantially, myth is based on collective reality in solving problems in real world surrounding the place where they live which is guided with imagination (Kirk, 1970).

Myth logic avoids using faith and belief not reality and logic. Myth contains cosmic work that is not only micro but also macro which is fulfilled of shock events. Myth in logic spontaneity is not logic causality. Myth logic is met cosmos logic, but it is not logic microcosms. Metacosm logic is logic belief or faith logic. They believe and trust to myth event that for them it is true. There is no wrong myth or untrue myth, only if they do not believe it. (Sumarjdo, 2014: 119-120).

Myth appears in various categories. Some of them are myth of creation or myth of the origin, myth of death and myth of destruction, and myth of culture hero or traditional hero. Besides these myths, we can also find the myth of nature, time, control and destiny, memory or reminiscence, born and recondition. Not only nature can be found in various myths, but we can also find myth of high creatures or universe gods, religion founders or religion prominent figure, kings and hermit. Myth is useful for one person or many people for instance a family has its own myth, as well as school organization, association, institution, environment, city, region, and country. Each of them has their own myth. Finally, myth often shows world view from various social levels.

Kirk proposed three main categories of myth (1990). The first category is narration myth which is only used for entertainment. Second category is operation, repetition, or valedictory myth which is used to change the world. This myth is repeated regularly in its ritual or ceremonial to prevent a life in nature and society “(1970, 254-255). Generally, these stories were related to how to cure disease, to Strengthen king’s control, to prepare hunt activity, to control rain, and to move a life siècle. Third category is certain or speculative myth. This myth might be used to explain the origin of nature feature, animal or things (etiology myth), or may be complex story that try to answer human question such as why does the disaster happened? or why do the people die?

Based on the explanation above, myth can be concluded as follow:

1. Myth is a message transfiguration from ancestor that then is applied in form of various traditions or cultures by its followers in present life or coming life.
2. Myth can exist in ritual and tradition or custom ceremonial.
3. Myth spirit is a belief.
4. The repetition of character goes in pattern, in order, and in acting of the family, government or nongovernment organization, nation, or social environment. (Myth in traditional society or modern society)
5. Myth has a power to bind its follower as a community or culture entity.
6. Myth contains life view and points of local wisdom.

2.2 The Concept of Sociological Approach of Oral literature

Sociological literature is a combination of two disciplinary science, sociology and literature. Sociological literature can be defined as an analysis to the conversation of literary work by considering sociological aspects. Another definition mentions that sociological literature is an activity to understand and to reveal sociological aspects which is in its work (Ratna, 2011:24). These concept emphasizes implicitly that literary work was not born from an empty culture.

Sociological oral literature refers to an exploration of human being values in this case the story of Maya ethnic. Folklore is one of oral literature genre in representation and expression of social collective life. Besides it can be a reflection of the social life of the owner. Its content is about the accumulation of social life phenomena which is reflected through literary work. Social life which is recorded in folklore tends to be didactic meaning that the story is created eventually as a media to socialize good life value. But sometimes these life values were not explored optimally yet by the reader. To maximalize and socialize these supreme values, it can be done through oral literature research.

2.3 The Concept of World View and Life View

View is a knowledge, idea, thought, conception, or paradigm. (KBBI, 2008). Ratna (2013) stated that world view is a basic and whole view of certain group that is born in a long process. Similar to what Goldmen (1981) said that world view is not born immediately. World view was born through a whole complex idea; aspiration, thought, and filling that connect all members in a certain social group and oppose the group to the member of another group. World view according to Faruk (2015) is a view with total coherence that becomes coherence perspective and unity about human and the relationship among human being and whole of the universe. That is the reason why world view implicitly gives life view to its group.

World view is an ethnical concept or thought of the meaning and the nature (hakikat) of human life in an environment of society and nature (Salamun, 1995:66); Boelaars, 1986:3; Muhammad, 2011:101). Koentjaraningat (2009: 165) said that Life view contains some values used by a society chosen by person to person and group in a society selectively. In this case, life view is a guidance system that is hold by certain group.

Based on the concept of life view above, life view of Maya ethnic is Maya concept or thought of the meaning of life and the fact of life (hakikat = fact/ nature) as social human. Related to this case, Ratna stated that the purpose of human life is to create good relationship with person to other people, people to their environment, and people to their God. Relate to the concepts above, the life view of Maya ethic used in this research is taken from the orientation of culture value which is propose by Kluckhon and Stordibeck.

III. Research Method

This research uses qualitative approach sort of sociology of oral literature. The data of this research is in form of oral text. It was obtained directly from informant as the owner of the story in the field. Before analyzing, the data had been transcribed in a form of oral text. The place of this research is in Waisay the capital city of Raja Ampat regency, Wawiyai village, south Waigeo district.

The source of this research is the myth story of Raja Ampat kingdom. Primary data is the data used in this research and it was collected through deep interview and observation. Data analysis is adapted from Miles and Humberman (1994: 10-12). This analysis is divided in three steps: data reduction, presentation of data, and conclusion. These three steps is in form of cycle and interactive. They were done repeatedly and continuously.

IV. Result and Discussion

4.1 View of animism belief

View point of Maya people/ethnic in this research is related strongly to religion system. Those are traditional religion and modern traditional (Islam and Christian). Animism in Maya ethnic is called Mom belief. This view is in line with Menzies (2015). Menzies stated that the word animism is referred to show worship to the spirit not worship to gods. Animism specification is a worship of ancestral spirit.

Maya ethnic sees good ancestors as the representative of God in the world. They were given supernatural power. Generally, the ancestors gave over ethnic and culture in Papua, were described as one who possesses supernatural power, invulnerable, and noble behavior. They were created supernaturally by using natural element as medium. Though live in different nature, the ancestor still can observe human activity and they are even pleased to help human if they are needed. Because of this reason, every single of their message should be obeyed by human in their daily activity.

Maya ethnic represents Mom belief up today in Kali Raja ritual. The purpose of this ritual is to bath and to exchange King's cloth. It is done by covering the stone with white cloth. Their ancestor Incarnation stone is mentioned as King's stone or stone of king appointment. If the cover cloth of the king is faint, there will be an instruction which is given through a dream. For instance, Rahima, she dreamt about the instruction to change the cloth. It can also happen when Rahima is in bad condition. Maya ethnic believes that it is the sign of changing the cover of king's stone. The aim of this ritual is to remind Maya ethnic to keep their good relationship with their ancestors.

Kali Raja ritual in MKRA shows the inner soul relationship with their ancestor. This attitude proves their honor and appreciation for their ancestor's noble in their daily life. Kali Raja ritual represent a message from the seventh ancestor which is claimed live in this stone (Data-PD-MKRA-Rel-11). This belief is still done up today in Kali Raja traditional ritual.

Substantially, the cloth is the cloth used to cover human body. Cloth in the data above is represented as white cloth. The word change it implicitly gives a message to change the white cloth used to cover king's stone every year. The ritual of changing cloth is known as bathing ritual or Kali Raja ritual. This location is the place of king's throne.

King's stone is kept by two guards incarnating as two stone located at the entrance door. These two guards are covered by white cloth. They are smaller than king's stone. The right-side stone is called Manmoron or Hasan and the left side is called Manmeten or Husein. Manmoron has a gentle behavior. Different from Manmoron, Manmeten has bad attitude. This concept gives indication to the people of right and left. The people believe that the right side symbolizes gently life (singular??) and left side symbolizes bad life. Maya ethnic believes that they came from bird egg. Therefore, it is banned to bring or consume eggs in Kali Raja area. Besides, stones in this place show how close Maya people to the nature where they live.

Stone Kapatna and ancestor's spirit explain Maya's view toward structure of nature which they indwell. According to Maya ethnic, the world is contained the world of human (microcosms) and the world of spirit (supernatural). The world of human is the place where human lives, whereas the world of spirit is the place where the spirit of ancestors indwell (metacosm). Even though the spirit of the ancestors lives in different nature, they can help Maya people every time. Because of this, Maya people do not only get help from God directly, but also get help from the holy spirit of ancestors as the representative of God who used to live in this world. Related to the spirit and the media that is used, Menszies divided spirit in tree classes: 1) spirit of the ancestor, 2) spirit that indwells in things that are in nature, and 3) the spirit that exists independently (2015: 1). From these classes, the spirits talked in this story are spirit in point one and two.

To symbolize their belief, Mon belief symbolizes view of Maya people about the structure of the nature. There are high space and low space in this world. (transisi) There is a land which separate ocean. Ocean symbolizes a woman or a mother and land, ground, or forest symbolizes man or father. (TR) There are Upstream and downstream. This view is symbolized in Boki and Alyab. In Boki Deni (woman) prayer, she mentioned that sun rises in the eastern part and sets in the western part. This symbol describes human who lives at the coastline. Alyab (man) walked from the downstream to the upstream of the river describes forest man. This view becomes the basic view of the origin of Raja Ampat that comes from the mountain. This perception is in line with Sumardjo (2014: 47); coastline men only know sun rises and sun sets. Forest men only know upstream direction and downstream direction.

Nature is the ancestors of human being, because the nature is their ancestor, it is wisdom (Sumardjo: 53). Men can study from the component of the nature even though not all of the nature can be imitated. Nature is the teacher that can teach human. This case is explained through the message of seven egg spirit. The component of the nature which becomes a teacher is chosen selectively. Human wisdom is always from the nature because the nature prepares a life for human being. Human strongly depend on the nature so they have to bow it.

4.2 Belief on One God

Belief on one God in this research refers to the confession of the existence of God by Maya ethnic in religion. According to Mircea Eliade one of the human characteristics is homoreligiosus, a type of human that lives in sacral nature. They have religious values. And they can also experience living in socialization. In their view, living in this world is not only living in the really world (profane), but also living in another world related to the presence of God. God becomes a center of life in the world. This view implicitly shows that God is the cause of the existence of the nature and everything in it. That is the reason why the people ask help and the place where the people depend on. It is clear in PD-MKRA-Rel-01.

Nature references such as land, ocean, air, sun set and sun rise can be interpreted as Maya's identity as islanders. This shows every single word in this story is chosen selectively. Besides it has a certain function to describe social background and its environment. The coastline community only knows the direction of sun rise and sun set (Sumardjo, 2014). They know air as wind. Wind is very important for traditional fisherman. Ground wind blows at night which bring fisherman to the ocean. And the sea breeze blows from the ocean to land area. Land and ocean clearly symbolize their two main livelihoods. Therefore, the elements of the nature used in this story significantly influence Maya's live all the time.

4.3 Maya's view about the true of live

True live is about the basic live of human being. This view covers a big area of live that start from the beginning to the end. The true live view of Maya can be described in data PH-MKRA-HH-01 that they cannot live eternally depend on other people. There is a time when they should not live depend on other people. And in their independent live, they should study to commit themselves. They have to dare to study, work and commit to reach better live. This though in this story is characterized in Boki Deni and the fate of live brings him to Alyab through scarf as medium. That is the time that separates her from her family and her own home.

The message that is delivered from the event of the meeting are living in God control and living in God plan. Human beings are the main actors. Disaster or vent of life that occurs toward human beings only affects them to meet their fate. The Separation of Moboki Deni and her family implicitly aim to maintain and continue the life itself. If the seventh fairy did not decide to separate from her family, she could not meet Alyab and build a family on earth as human being. This concept is in line with what Sumardjo said that life is separation. In a society which apply two patterns such as Maya people, Number of social groups do not gather to be one group but they tend to separate from each other meaning that separation is the way to maintain their life (2014: 132).

Another meaning from the message above is migration aims to multiply a generation or to maintain a life. This statement is supported by CRRA. It could be seen in one of family name, the Fun Tuson, is one of the family names that moveed to Salawati and it became Arfan. In another hand, Kelemuri family name became kwairumaratu. Pinteke brought to Biak give birth to a son called Kurabesi. He is confirmed as Raja Ampat ancestor. Maya people stated that life is good so not to worry about it. Goog nature has already prepared everything. For instance, forest prepares kinds of vitamin and carbohydrate. The ocean prepares kinds of protein.

Life view contains some principle of life such as life is good because life is an offering. It is an offering of God and another people. Because of that, people must thank God for his bless. They have to share their things together because nature resource is prepared for all human beings. Secondly, human beings can change their life become well by working. The main key is hard afforded and hard work. Third, life is mystery and full of puzzle. All of events, began with human tent to be done suddenly, but all of them are stated and arranged by the almighty god. Human beings are asked to believe in him.

4.4 Human View of True Work

Human view of true work in this research is related to the result of work done by wife and husband, people to people, children to their parents in terms of economic problem and social status. This view is described in data PH-MKRA-HK-0 by using Maleo as a symbol. From the data MKRA, the event of Maleo egg hatches human baby is a unique event and it is irrational. This shows the privilege position of a leader or a king. Maleo bird has many privileges that can be used as a lesson of life.

The principle of life contains fate or the road of human beings has been determined by almighty God and become a leader as well. To reach the line of life, of course an afford is needed. It should be done to get the confession from the society. Human being should work continuously to get better life. Work should not be done to fulfill daily needs; work also could not be done to fulfill the physical needs, but it should be done to fulfill a target of work that should be addressed to the quality of personal life and social status, region or state.

4.5 Time in Maya's View

Maya's perception about time is described in data PH-MKRA-04. This data is contained the orientation of present life. This concept shows conventional view that today is more value than yesterday or tomorrow. Therefore, what we got today should be finished it right now. This view tends to show wasteful view or glamorous life. To the possessor of this view tends to live thrifty. Yet, In Boki Deni It is found an afford to change that principle to live in future orientation. The principle showed in this data is human being should save their energy and food as stock for their coming days.

Based on the interpretation on the story above it is concluded that Maya sees time in three classes, they are past time, present time, and future time. The tendency of Maya ethnic values present day more than yesterday or tomorrow. Future orientation will create independent personality. Past orientation creates social human. Present orientation creates consumptive man.

4.6 View of Maya Ethnic with Their Surrounding Nature

View of Maya ethnic about their surrounding environment is described in PH-MKRA-MA-08. To the people who live far away from the city, forest is the second place to play after their own village. To the hinterland society of Papua, forest is the place of family member and even baby as well. This shows their close life with the forest or nature and of course forest is their second home. It is hard to separate their togetherness. It can be seen when they go to forest, all members of their family are brought with them. Not only going to forest, but also going to market, they bring with them all members of their family. In conservative society who lives in hinterland, it can be found three movements namely home, forest or garden and market. Forest in this story means garden. Phrase, come back at night, shows to end up the time in the forest. Play means doing something for fun. Run means run everywhere. Playing run means play for fun and run in the forest.

The close relationship of Maya ethnic is symbolized as Kali Raja and Kapatan's stone. The sentence one day if you need me to study then please come anytime asks Maya's people to study from the nature. This view is in line with sentence I will directly teach you meaning that nature will always help human every time. Teach means giving a lesson or an exercise.

The principle of life that implicitly in that data is human being can learn from the nature directly through thing that exist in nature. Nature cannot be only used as source of life,

but nature can also be used as a best teacher through element of nature for instance ocean, garden (ground), King's stone, and forest teach Maya ethnic that those elements of nature are their teacher and their brother.

Another principle is human beings should interact gently with the nature surrounding them. The relationship will go smoothly with harmony if human beings are able to give impact toward the nature well and try to conserve it. Nature is a best teacher and best friend of human beings.

4.7 The View of Human Relationship with Their Neighbor

This view implicitly is in data PH-MKRA-MS-06. Culture phenomena of good relationship with their neighbor described in the story explains Maya ethnic as a society that gives respect to other people. This honor is given to all people without exception. Maya ethnic believes good karma and bad karma. This view opposes to the view of dependent mutualism among human beings by doing this live might go normally and perfectly. Human relationship with its neighbor indicates that they have to keep their good relationship with them. Help unable neighbor is the obligation of every capable man without exemption.

V. Conclusion

Based on the result of analysis, it is concluded that world view and life view of Maya ethnic are as follows: 1) they are certain of dualism-antagonistic in world view (opposition couples but influence or complete each other) 2) Cosmoentris (Maya ethnic believes that world consists of three part that influence each other. They are human world (microcosm), nature world (macrocosm), and god's nature (metacosm). In spiritual life, Maya ethnic believes lord, God, jin, and the spirit of ancestors that indwell universe or indwell another nature not human nature (supernatural world, and profane). Maya sees the important of horizontal relationship and vertical relationship. For them it is important to experience life horizontally (connect to the average people) and vertically (connect to the leader or head in their community).

Life view of Maya ethnic described in MKRA text are as follows, a human view of true life, human perception toward true work, point of view of true time, point of view of the relationship with the nature, and point of view of human relationship with their neighbor.

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