
Research Article**Revitalization of Cultural Value System (Mapping of Indigenous Culture and Value System in Enggano Island Indonesia)****Dhanurseto Hadiprashada¹, Dwi Aji Budiman², Rasianna Br. Saragih³**^{1,2,3} University of Bengkulu, Indonesia

ABSTRACT: The limited ability is the background to answering the challenges of resource development in Indonesia. Enggano Island which is the outermost island of Indonesia has a unique social and cultural life. This is characterized by the basic values and culture of the existing tribes. This study specifically aims to map and describe the basic values by indigenous people. In addition, this study aims to find effective media to revitalize the cultural value system of society. The method used in this study is a case study approach. The results of the study refer to the source of the PAHKUDE'RE'KE 'value as the basic value. This source of value is an effective media in the dialogical process.

Keywords: Enggano, ethnic, values, culture, media**A. Introduction**

Physical development is still a priority in national development. This priority can be seen from the achievements of development in 2017. Affandi T, (2017: 1) in the release explained that, in 2017, three new airports had been operating, access to land transportation, recorded along 1573.5 kilometers, and the provision of pioneer railway lines also increased to six tracks. The policy of the direction of national development certainly directly impacts regional development. The emergence of physical development issues at the regional level is an obstacle to the development of human resources and community culture.

Strategic issues related to the quality of human resources have become interesting to study. The limitations of management capabilities and resources that have become a special problem in answering these challenges. Based on the Presidential Decree No. 6 of 2017 concerning the Determination of the Smallest Outer Islands, Enggano Island in Bengkulu Province is one of the objects of determination. Enggano Island, which is the outermost island of Indonesia, is unique in its social and cultural resources. This potential is related to indigenous ethnic groups that still exist in this region. Currently there are 5 indigenous tribes and 1 immigrant tribe who inhabit this area.

The existence of indigenous ethnic groups and not maximally utilizing the potential of human, social and cultural resources that existed on Enggano Island became the entrance to the mapping of the area in this study. Important and strategic issues that will be examined in this study are related to efforts to revitalize the cultural value system of communities on Enggano Island. The purpose of this research is to map and describe the basic values that are owned by indigenous tribes in Enggano Island. In addition, to find effective media in an effort to revitalize the cultural value system of people on Enggano Island.

B. Concept and Theory**1. Revitalization**

The revitalization process is not only oriented to physical beauty, but also must be able to improve environmental stability, economic growth of the community preservation and cultural recognition (Ichwan, 2004). According to the Law of the Republic of Indonesia number 11 of 2010 concerning cultural heritage, article 80 paragraphs 1 and 2 concerning revitalization, revitalization of the potential cultural heritage sites or cultural heritage areas must pay attention to spatial layout, layout, social functions and / or indigenous cultural landscapes based on study. Revitalization was doing by restructuring the function of space, cultural values, and strengthening information about cultural heritage. The stages in this activity according to Danisworo, et al (2000) include physical intervention, economic rehabilitation, and social or institutional revitalization.

Physical intervention according to Danisworo, et al (2000) can be done through approaches based on, first, Architecture in Context which aims to learn how to design good visual links in establishing new building relationships into the old environment. Second, Context and Contrast according to Hedman, (1984) in Danisworo, et al (2000) aims to design contextually means to provide sufficient visual connection between existing buildings and proposed projects, so as to create a unified overall effect.

Third, Adaptive uses to historical buildings for functions / activities in accordance with the consideration of development needs, such as economic value (Danisworo, et al, 2000). Economic Rehabilitation is intended to improve the physical area of a short term nature to make added value to the region Danisworo, et al (2000). Meanwhile, Social or Institutional Revitalization is a process of revitalization that is able to create an attractive environment and have a positive impact on the social life of the community / citizens Danisworo, et al (2000).

2. Social Action Media

Studies in social action in the use of media mean that audiences here have many very different communities, each of which has its own values, ideas and interests (Littlejohn, 2011). According to Lindlof in Littlejohn (2011) media content is interpreted in communities according to socially developed meanings in the group and individuals are more influenced by their friends than by the media.

Gerard Schoening and James Anderson in Littlejohn (2011) explain that a community-based approach to social action media research is based on, first, meaning is not in the message itself, but is produced by interpretive process within the audience. Different audiences in interpreting or understanding what they read or see in different ways. The second thought is that the meaning of media messages and programs is not passively determined, but is actively generated by audiences. This means that the audience actually does something with what they see and read. They act like what they see. Third is the meaning of the media continues to shift when members approach the media in different ways. sometimes radio talk programs can be very entertaining, sometimes very informative, and sometimes only music sounds, depending on when and how the program is heard.

Fourth, the meaning of a program or message has never been determined by itself, but is communal. This is a tradition of a group, community or culture. The implication is that when we join a community, we must accept the activities and meanings that continue to exist from the community or group.

Fifth, actions that determine group meaning for media content are carried out in the interaction between group members. How we act on the media and the meaning of what emerges from these actions is a social interaction. Finally, the thought of social action media research is that researchers join the community under study, although only temporarily, and therefore have ethical bonds to be open about what they are researching and share what they learn with the community under study. According media research on social action, the method of media approach that is quite popular is to regard audiences as something consisting of many interpretive groups. Each with its own meaning about what is read, heard and seen.

C. Research Methodology

The research method used in this study is qualitative research. The research approach used in this qualitative research method is a case study approach. Case studies are one of five qualitative traditions (Creswell, 2009 in Sugiono, 2012), including biography, phenomenology, grounded theory, ethnography, and case studies. The method used in this study is a case study with an embedded case study research approach because the problems and focus of the research have been carried out before going to the field. Data collected is mainly in the form of words, sentences that have more meaning than just numbers or frequencies (Sutopo: 2002: 35). This research is planned to be carried out in Enggano Island, North Bengkulu Regency, Bengkulu Province, Indonesia. The reason for selecting research sites is based on preliminary data

related to the indigenous Enggano community and the history of the socio-cultural condition of the community in the past. Site selection is also based on the diversity of community structures such as the existence of villages of 5 indigenous tribes and 1 immigrant tribe that is on the island of Enggano. The data collection was focused on the settlements of 5 indigenous tribes and 1 immigrant tribe in Enggano island. While in-depth interviews were conducted with informants who knew the history and social conditions of the community in the past and present.

This study uses descriptive qualitative analysis techniques. Data obtained in the form of literacy obtained from direct observation and interviews. The stages that support qualitative data analysis activities include reduction data, display data, and conclusion. Validity data was doing by triangulation data and triangulation methods (Neuman, 2000). This is intended to guarantee the validity of the data to be collected in the study.

D. Discussion

Mapping and description of the basic values of indigenous people in Enggano Island

Mapping and description of the basic values that are owned by indigenous peoples in Enggano island are based on the condition of the customs and culture of the community in the past, and the development of society today. In particular, indigenous tribes in Enggano Island are in the Enggano island region.

The existing distribution pattern follows the form of the village in the District-level government system, which is part of North Bengkulu Regency. Communities on Enggano Island specifically look for fishers and farmers, by exploiting the potential of existing natural resources. Based on the field data obtained, currently there are 6 tribes in Enggano Island, consisting of the Kaitora, Kaahoa, Kaarubi, Kaharuba, Kauno, and Kaamay Tribes to the six tribes that have formed customary law communities. The tribes that exist on Enggano Island in particular have a structure of customs, culture and basic values that they are still running. The interview was conducted to Mr. Rafli Zen, Chairperson of the Kaitora Tribe, he explained that,

"The Enggano tribe has a basic value called PAHKUDE'RE'KE'. This basic value then becomes a source of value for the Enggano indigenous people. PAHKUDE'RE'KE' is a source of value that is believed to be an ancestral knowledge in maintaining balance and harmony between the God, man and the universe."

This harmony then develops in various forms, one of which is in the form of people's customs in carrying out their culture. Customs in the native Enggano tribe are a way of behavior, and the habits they have. Existing culture is manifested in various forms. Physical form of culture is like, in the physical form of a traditional house called Rumah Adat Enggano EYUB YAAHOOA. While in the form of performances include dance such as, war dance called Yahaudo 'and large traditional ceremonies called Yakarao.

The application of this basic value according to Hadiprashada,

D., Et al (2017), in the perspective of indigenous law communities is carried out by tribes in Enggano Island. These tribes on Enggano Island are specifically under the traditional institution called KAHAIK YAMUI '(Hadiprashada, D., Et al. 2017). KAHAIK YAMUI's traditional institution is headed by Pabuki. Whereas in the management of the area applies a settlement system called kaudar.

The study conducted by Aliansi Masyarakat Adat Nusantara (AMAN) in the Bengkulu Region in an interview conducted with Def Tri (Chairman of BPH AMAN), explained that, "This settlement system (kaudar) to used by the government as a basis for dividing the administrative area of the community on Enggano Island, as we know that Enggano Island is based on Law No. 5 of 1974, administratively is one of the sub-

districts of government from 13 representative sub-districts located in the North Bengkulu Regency of Bengkulu Province. And currently, administratively Enggano is divided into six (6) administrative villages including Banjarsari Village, Meok Village, Apoho Village, Malakoni Village, Kaana Village, and Kahyapu Village.

This pattern of distribution which can then be said as an indicator in the spread of culture in society. The current situation, the indigenous territory (kaudar) is a means of developing access for the community, including airports, docks, schools and other government facilities. Table 1 shows the location points for the development of cultural values on the island of Enggano.

Table 1. View Points of Potential Cultural Value Development in Enggano Island

No.	Longitude/Latitude	Elevation	Place	Village	Code.
1.	102,190146°/-5,308381°	9,0200m	Bandara Enggano	Banjar Sari	183
2.	102,228128°/-5,324609°	9,1630m	Gerbang Wisata Bak Blau	Banjar Sari	184
3.	102,250030°/-5,327606°	9,2322m	Rumah Adat	Meok	185
4.	102,254981°/-5,330588°	7,8045m	Rumah Adat Kauno	Meok	186
5.	102,259297°/-5,334229°	9,1612m	Rumah Adat Kaitora	Malakoni	187
6.	102,268772°/-5,345610°	12,2272m	Apoho	Apoho	188
7.	102,270466°/-5,347206°	12,6982m	Rumah Adat Kaahoa		189
8.	102,275068°/-5,349402°	10,4463m	Rumah Ketua Suku Kaitora	Malakoni	190
9.	102,2328189°/-5,364322°	9,1705m	Lokasi Pengembangan Pemasaran Industri	Jalan lintas Malakoni-Kahyapu	191
10.	102,342699°/ -5,372457°	10,6757m	Jalan lintas Malakoni-Kahyapu	Kaana	192
11.	102,347238°/ -5,375416°	9,8849m	SDN 53		193
12.	102,347102°/ -5,376001°	9,1146m	Pengisian air desa		194
13.	102,369282°/ -5,420224°	15,0959m	Kahyapu	Kahyapu	195
14.	102,372260°/ -5,421916°	10,1494m	basecamp	Kahyapu	196
15.	102,373806°/ -5,425755°	9,7220m	Pelabuhan kahyapu	Kahyapu	197
16.	102,361423°/ -5,473093°	10,6261m	Objek wisata air terjun di pulau tengah laut	-	198
17.	102,385508°/ -5,475296°	8,0600m	Pulau Merbau	-	199
18.	102,386910°/ -5,441706°	14,0923m	Pulau Dua	-	200

The table above is a number of coordinates that we have constructed from Enggano airport to Kahyapu Village. This coordinate point is the result of mapping and describing basic values in the preservation of community customs and culture. This is done considering the strong desire of indigenous tribes in Enggano Island. The purpose of this activity is to document the basic values they have in various forms.

Effective media to revitalize the community's cultural value system

The findings of the research results obtained refer to the use of media that is monological and dialogical. This process was referred to as "multitrack communication" as a combination of the scope, characteristics and strength of 2 communication perspectives into a homogeneous and integrated model. The use of collaborative media in the early stages of this research

can be done by making efforts for consultation, dialogue and capacity building of the community. The consultation was carried out by involving the active participation of the community in documenting the culture of the Enggano indigenous people and the existing cultural development points.

Dialogue is done by involving stakeholders in defining and investigating issues. this is important for initiatives to rebuild cultural values that exist in various forms. Meanwhile, capacity building is carried out to increase the ability of individuals in the community. The purpose of this activity is to be able to analyze and assess problems and take part in the revitalization process that will be carried out.

The concept of revitalization offered in cultural development for indigenous tribes in Enggano Island is not only oriented to the concept of the beauty of physical buildings. The concept that can be applied is related to the pattern of documenting and preserving the sources of value that are now beginning to fade on indigenous peoples in Enggano. The concept of indigenous peoples, of course, arises from a variety of factors that background. One factor that tries to be discussed is related to the cultural value system of the community itself. The basic values understood by the indigenous Enggano tribe as a source of value called PAHKUDE'RE'KE 'have very binding powers for existing tribes.

This agreement on the use of the cultural value system of the five indigenous tribes and one immigrant tribe then gave birth to the concept of the Enggano indigenous people. Enggano indigenous people in particular have a knowledge base in managing their physical and cultural environment. This condition can certainly require the support of many parties. The revitalization process can be carried out using concepts offered by Danisworo, et al (2000). This process starts from physical intervention efforts, economic rehabilitation, which can then lead to social or institutional revitalization. Physical interventions that might be implemented by providing visual construction of traditional houses that currently exist by adding cultural messages that are reflected in the value system of indigenous tribes. This message can then be used as a story in various development symbols that currently exist, such as airport facilities, docks, tourist objects and other possible resources. The last part of this physical intervention is to provide a full historical picture of the Enggano indigenous people in the form of dioramas placed in locations that have economic values.

E. Conclusion

The basic value owned by the indigenous people is called the community as a source of PAHKUDE'RE'KE 'value. The source of this value is then implemented into the physical form of culture such as traditional houses, traditional ceremonies, customary equipment, and customary rules for the Enggano indigenous people. Effective media in an effort to revitalize the cultural value system of the community on Enggano Island is by conducting dialogical media literacy, namely by streamlining the activities centered on the

KAHAIK YAMUI customary institution.

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