

## The Values of Multicultural Education in Tali Dua Music in Batang Dua Island, Ternate, North Maluku

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### Abstrac

Multicultural Education in Indonesian context has a very significant role and function. The variety of cultures also exists in Batang dua island. The ethnic groups in North Maluku are Loloda, Tobaru, Ternate, Javanese, Minahasan, Ambonese, Batak and many more. The purpose of this research is to explain the values of multicultural education in Tali Dua traditional music in Ternate, North Maluku. The research method used is qualitative approach. The technique of collecting data used are observation, interview, and document study. The data validity is checked by applying triangulation technique. Then, the data are analyzed by using data verification, data reduction and data presentation. The result of the study showed that Tali Dua music has multicultural values which are very important for the development of Indonesia, seen in the function of the music either in wedding events or in the lawidi tradition.

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## INTRODUCTION

The variety of cultures is God's gift and nation wealth that we should be grateful for, but on the other hand, it could be a horrible threat if it was not managed well. The nation historical experience in some regions is the historical evidence that this country has ever experienced a disaster and painful human crises, as a result of wrong multicultural management in question. For example, the inter-religion dispute and riot in Maluku and North Maluku in 1999 is one of historical evidences ever occurred in Indonesia. The different tribes (Loloda, Tobaru, Javanese, Minahasa and so on) and religions (Islam and Christian) in Maluku and North Maluku were used by the provocator as a means to ruin the unity of the nation.

On the other side, in reality the young generation as the nation next generation who will succeed the old generation of the country loves the other nation culture more than their own culture, which can be seen from their appearances, attitude and behaviour, life styles, and their uncontrolled egoistic nature. The impact of the less concern toward the nation culture is the lost of traditional arts, although there are cultural values in them which are essential to men's existence. This is like what Jazuli (2001) explained that actually traditional arts give hopes, benefits, and meanings for people's life. However, the current reality shows that many traditional arts lack of attention or concern from the government and society who owns the arts.

Hartanto (2005: 1) explained that the nation unity for a multicultural country like Indonesia is the primary requirement for the nation existence. Therefore, everything concerning the nation unity is important to be noticed as a tribute to make the unity of the country stronger. Today, it becomes difficult for someone who lives in Maumere to know his brother or sister's music in Aceh; or someone in Manado to know the music of those who live in Banyuwangi. It's not only that, even, now in the era of the fast growth of communication technology, the city residences of Bandung often

do not know Goong Renteng in South Bandung. When an ethnic group does not recognize the music of other ethnic groups within a country, it is very possible that they also do not know each other's cultural aspects. Such situation is one of threatening point for the nation unity. If they do not know each other, how they can respect and own each other. Besides, the cultures owned by ethnic groups in Indonesia belong to all people of Indonesia (Hartanto 2005: 2).

According to Sumaryanto (2016: 53) traditional music as cultivation of thought, feeling, and will of a cultural society musik is a reflection space which find life values. These values which form personal mentality and function as references for the order of life in communication. In line with that Sutrisno (2010) proposed a cultural approach. This approach sees a reality of a society from the point of view of someone's mentality, common values followed by an individual society. The union of values makes a plural nation close in oneness, respecting each other, tolerance to diversity and ethnic life rights in religion and certain classes without discriminating each other.

These facts are certainly dangerous to the existence of the nation that has a philosophy "diversity in unity" (Bhineka Tunggal Ika) if those are not cared and overcome seriously. For that reason, Indonesia needs an effective media through the social order to grow an awareness of the variety and plurality toward the problems mentioned above. In addition, Mead in Rohidi (2011: 55) confirmed that education must show two primary functions, that are to preserve in one side, and to develop values, belief, and knowledge in agreement with individual, social and cultural of the society needs, which can obviously be seen in the way the people think, talk, behave or understand, and act. Therefore, education as a social order, either formal or informal, should bases the process to educate on values and traditional culture, beliefs, and knowledge so as to create holistic men individually, socially, and culturally. Multicultural education (Triyanto, 2017) derives from a conservative ideology. Conservative

ideology, mainly in the world of education, arouses conservatism ideology and multiculturalism.

Educational conservatism ideology supports traditional values, which are emphasized more on the approach to preserve, inherit, conserve, maintain, and apply the prevailing traditional values, whereas multicultural education ideology is more emphasize not only on the traditional values (preserving, inheriting and conserving), but also on the understanding of the traditional values which become important when it is realized in real actions, through attitude and behaviour which willingly accept the variety of traditions.

That can be seen in the opinion of Damerath & Mattheis (2012) that anthropologically, in a pluralistic society, the multicultural values realized in the awareness to have a certain attitude and behaviour to respect and accept the cultural diversity or difference need to be socialised and implanted because it can be a strong bond of the unity and equity in carrying out the social life, the life of the people and of the nation democratically, without prejudice, indiscriminately, and by respecting human right (Mahmud in Triyanto, 2017: 135).

The values of traditional music as explained by Supanggih (2016: 8) can be instilled through studying and playing karawitan. By doing this, someone will get not only (additional) values in music and in academic life, but also values that can not be obtained after several years. Those values are fostering a sense of kinship, a feeling of being in one community, the spirit of togetherness, cooperativeness by not making personal advantage as the first concern, pressuring and reducing egoism, increasing tolerance, flexibility in living in a society, increasing emotional control, a feeling of being insensitive because of small matters, and so on.

These traditional musical values can also be get in Tali Dua traditional music, traditional music of the people of Batang Dua island, Ternate, North Maluku. Tali Dua music consist of 5 to 10 players. Two or three people play

jukulele, two or three people play guitar, one person play bass, and one person play ceker.

Based on the elaboration of the background above, therefore, the problem of the study in this article is how the values of traditional music Tali Dua in Batang Dua island and how the values of multicultural education through the traditional Tali Dua music can be conducted. The result of the research shows that the values of multicultural education in Tali Dua music lies in its function and inside the music itself.

## **METHODS**

This research uses qualitative method. The collection of data is conducted by observation, interview, and document study (Rohidi, 2011: 189). Interview is conducted to get information on the existence of Tali Dua music in Batang Dua island. Meanwhile, document study is used to obtain documents related to photos or data in the past. The validity of the data is checked by applying triangulation technique. Data analysis is performed by doing data reduction first, then data presentation and finally verification or drawing of conclusion. The drawing of conclusion is conducted in line with the data records collected.

## **RESULT AND DISCUSSION**

East Indonesia, North Maluku, Ternate, especially the district of Batang Dua island, has one of traditional music called Tali Dua music. The name of Tali Dua music is often identified with the name of Batang Dua island, although the name of the music is actually based on the organology of its music instrument. Tali Dua instrument has two strings, size 12 on bass (similar to cello). These two strings are which made the music called Tali Dua music.

Tali Dua music consists of music instruments such as acoustic guitar, ukulele or juk (handmade), ceker (made from bottle lids), collaborated with recorder or just violin. Usually the guitar players consist of two or three people, ukulele players two to four people, while ceker

and tali dua bass are respectively played by one person. The following is the picture of the shape of Tali Dua music in Batang dua island. It is shown in picture 1.



**Picture 1.** The Form of Tali Dua music and its band

#### **The value of Multicultural Education of Tali Dua music in a wedding event.**

At a wedding event, Tali Dua is generally played to accompany the bride and the groom from their house to the church to do the couple's wedding blessing. The brides and grooms who are going to get married must prepare Tali Dua music in accompanying their steps to the church. The course to the church itself must be done without vehicle while accompanying with Tali Dua and traditional songs of Batang Dua island in Wayoli language which are sung cheerfully, such as Ua no manyasal or don't regret it. Besides that, in the course from the bride and groom's house to the church, the bride and groom are accompanied by their family and neighbors.

The essence of multicultural education is a practice of knowing and instilling values oriented on the purpose of forming an awareness to have attitude and behaviour to respect and

accept the cultural diversity or difference. This is important to be socialised or instilled because it can be a unity bond in undergoing the life in a society, nation and country democratically, without any prejudice, and discrimination but respect to other's rights (Mahmud in Triyanto, 2017: 135). At a wedding event, the values of multicultural education can be seen on the course of the brides from their house to the church, accompanied by their family, neighbors and the acquaintances outside their neighborhood. The bride's and the groom's families together form a group to accompany the bride and groom to the church, singing together the traditional songs of Batang Dua island society with Tali Dua music accompaniment. In this process there is a value of togetherness tied between the bride and groom's families, which at first they are separated, but on the way to the church, both families must form a group.

Tali Dua music becomes a media in the wedding context, and is used to accompany the bride and groom's families to walk to the church and sing cheerful local songs. In this context, the function of Tali Dua music is as traditional music as explained before, which can foster a sense of kinship, a feeling of being in one community and the spirit of togetherness (Supanggih, 2016). The context certainly has a relation with the concept of multicultural education (Mahmud in Triyanto, 2017: 135) on the forming of awareness to have an attitude and behaviour to appreciate, respect, and accept the cultural diversity and difference of each of the families who is different at first, but later is able to open their hearts, to accept each other and blend to form one big family that is not two anymore but one.

#### **The Values of Multicultural Education in Lawidi Event**

Lawidi tradition is a tradition or habits done by the people of Batang Dua island in visiting others. It can be done between one individual and another, between one family and the other, or between one urban community (kelurahan) and the other. In this discussion, it will be explained about Lawidi tradition in an

event to celebrate New Year between kelurahans. In the following, picture 3 shows the tradition of Lawidi to celebrate new year.



**Picture 2.** The togetherness of the bride and groom's families in accompanying the wedding couple to the church



**Picture 3.** Lawidi event to celebrate new year between kelurahans (urban communities)

Lawidi tradition to celebrate new year is usually done in the beginning of January, in the first week. The event involves government, Church, customary figures, public figures, police officers and the whole society in a kelurahan. Tali Dua music is usually used to accompany the course from one kelurahan to the other kelurahan, while singing along the local songs together until they get in the headed kelurahan. In relation to that Wadiyo in (Tolah, 2014: 41) explained that an art work which gives good messages will be supported by the community.

Lawidi tradition bridges the society to have a social relationship, which is done between one kelurahan and the other. When the people sing the local songs as explained previously, the whole elements are united, government, church, customary figures, public

figures, police officers, and all people in the society involved. That is like what Prier explained (Pandalake, 2016: 68) that traditional song may have a close relationship with the life of the society. The activity lasts peacefully and with a high sense of solidarity. This is in agreement with what explained above about the concept of multicultural education, that is the attitude to accept cultural diversity or difference which is very important to be socialised or instilled because it can be a bond of the nation unity and equity in undergoing the life in a society, nation and country democratically, without prejudice and discrimination, and with respect for other's rights (Mahmud, dalam Tryanto, 2017: 135).



**Picture 4.** Ronggeng/dancing with government officer, police officer, church and the society

The important thing that needs to be underlined in Lawidi tradition to celebrate new year is the uniting of nation elements that are not discriminative, but democratic, which is shown in the uniting of government, church, public figures, customary figures and all members of the society. For that reason, the values of multicultural education that can be seen in the tradition is the creation of a strong system of people's attitude to respect diversity. So, there is no dispute caused only by different social strata, and positions but the union to build a strong system which begins from the top to the lower level of society. That rises an attitude to appreciate diversity, plurality and difference. Difference does not differentiate people, but it unites them. Based on that, (Sutrisno 2010)

offered a cultural approach which sees a reality of a society from the point of view of people's mentality, common values obeyed by an individual, of which the uniting makes the plural nation close together in unity, in respect to each other, and in tolerance to differences, to ethnic group rights in religions and certain classes without discriminating each other. It can be said that differences are nation wealth that must be preserved and conserved.

## CONCLUSION

Multicultural Education is a paradigm or a very significant educational ideology implemented in the context of Indonesian people's life, people who live in diversity and plurality. Multicultural Education demands its people to have a complete understanding of the cultural diversity and differences which is applied in real actions, such as the ability to appreciate and respect the differences. The values of this traditional music are also found in Tali Dua music, society's traditional music in Batang Dua island, Ternate, North Maluku. Those values can be seen in the functioning of Tali Dua music in a wedding activity, in which a group of societies can be united without seeing any differences. In addition, multicultural education can also be seen in Lawidi activity which unites the whole elements of society, especially when they together do a visitation from one kelurahan (urban community) to the others and sing together. Thus, the value of multicultural education in Tali Dua music produces Indonesians who love their culture, who have nationalism, tolerance, respect and appreciation for other cultures, characters based on the diversity in unity, and spirit to preserve the nation unity as a fixed price.

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