



# Parents Perception on Kawasaran Dance in Tondei Village South Minahasa District

Zoni Henki Singal<sup>(✉)</sup>, Debora Sengkey, Veronika E. T. Salem, and Romi Mesra

Sociological Education, Faculty of Social Sciences, Universitas Negeri Manado, Manado,  
Indonesia

zonihenkisingal@unima.ac.id

**Abstract.** The problem in this research is the perception of parents towards their children related to the kabasaran dance with the focus of the research on the perception of parents on the kawasaran dance in Tondei village, South Minahasa Regency. By using qualitative research methods with observation and interview techniques, the conclusion from this research is that parents in Tondey village have different perceptions regarding children who will follow this regional dance for them, some parents allow it because this dance is inherited from their ancestors. And must be preserved while according to other communities they do not allow for reasons of umru factors and inappropriate rituals if their children follow it because their unstable soul makes them arrogant and arrogant when they follow the community without parental guidance or supervision.

**Keywords:** Parents' Perception · Kawasaran Dance

## 1 Introduction

Abdul Rahman [1] Perception is a process to understand something or give views on certain things based on his own thoughts on it. This perception also requires a process that has even been passed by humans since they were born which is called primary socialization in the family environment. Humans who are just born or are still babies will learn from what they see and feel from the surrounding environment, which of course are usually their parents or family so that this will directly affect their actions and behavior and even their personality.

It is true that elements of one culture cannot be incorporated into another without causing some changes to that culture. But it must be remembered that culture is not just static, it is always changing. Without any “interference” from other or foreign cultures he will change with the passage of time. If not from outside, there will learn as about culture who will introduce new variations in behavior which eventually become common property and in the future will become a part of the culture. It can also happen because some aspects of the cultural environment have changed and in the end will make the culture gradually adjust to the changes that occur [2].

Kabasaran is a war dance from the Minahasa region, North Sulawesi. This dance is a traditional Minahasa warrior dance, which is taken from the word; Wasal, which means

a rooster whose comb is cut so that the rooster becomes more fierce in fighting. This dance is accompanied by the sound of drums and/or small gongs. Percussion instruments such as Gong, Tambur or Kolintang are called "Pa 'Wasalen" and the dancers are called Kawasalan, which means dancing by imitating the movements of two fighting roosters, almost similar to the Cakalele dance from Maluku.

Tondei village, located in the motoring sub-district, South Minahasa district, is one of the villages that still uses Kawasaran dance in every procession of their traditional activities, in government activities and also in rituals performed in Tondei village. However, those who play an active role at this time are no longer the younger generation, school age or teenagers in Tondei village currently no longer actively promoting regional dances in their environment and prefer to use modern dances. The Kawasaran dance in Tondei Village which is staged only at an age limit of 30 years and over where they have a dance studio where the government and traditional parties if there is an event they will pay for the studio, for example in picking up temporary guests for the young people of Tondei village themselves are not directly involved and just be a spectator.

The children's lack of interest was due to their parents being unsupportive and the parents had their own way of dealing with Kawasaran dance, especially in Tondei village. For the true meaning of this Kawasaran dance, the Kabasaran dance. This dance is a traditional dance used by the Minahasa people in ancient times to defend their country, namely Minahasa, from people who want to seize and control Minahasa. This dance is a war dance that uses spears and swords as the main tools used to fight enemies on the battlefield.

This kabasaran dance is also often performed when receiving state guests or foreign tourists, cultural parades, as well as for traditional events (such as the transfer of waruga). However, along with the development of the era, this regional dance was also misinterpreted by adults, one of which was the Tondei village community who did not allow their children to be involved in this Kawasaran dance action.

Research that is relevant to this research is the research of Audrey et al. [3] the results of this study show that the perception of the people of Pinokalan Village where they don't know much about the Kotaku program. This may be due to lack of socialization or inappropriate socialization advice. The people here say that their village is a very worthy village even when compared to other villages to be the target of this KOTAKU program. In addition, the community certainly hopes that in the future there will be many more changes so that they can also feel the benefits of the KOTAKU program.

Then also research from Mesra et al. [4] the results of this study are: not many people know about the regional regulation, the regional regulation has not been implemented in conflict resolution, and the community still applies the "law of the jungle".

Then it is relevant to Mesra [5] The result of this research are social symbol of money are life style, clothes, and community, then boarding house, university, hangout too, vehicle, food, and crisis month. The symbolic meaning of money are whwn we have money there is friend, there are no problem cannot be solved by money, money is instrument, money is god, then money is a goal, money is a life. Positive impact of money are make easy to do mobility and to get life necessities. Negatif impacts of money are having fake friend, causing debt, and conflict. Financial management are saving money

on ATM, avoiding buying unnecessary things, they can deposit to the owner of boarding house, and also scheduling remittances.

Based on the description above, researchers are interested in conducting research on Parents' Perception On Kawasan Dance in Tondei Village South Minahasa District.

## 2 Research Method

The method I use in my research on people's perceptions relates to a very well-known tradition in Minahasa even to outside areas, namely the kawasan dance tradition or also often called the kabasaran dance with qualitative methods in order to obtain data in the form of explanations, information from the community, as well as from people who have an interest in this tradition.

Data collection techniques using observation techniques and interviews. Observation techniques were carried out to obtain data on the number of history teachers and students spread across schools. Interviews were used to collect data related to the focus of the research, namely optimizing the role and function of teachers in history learning during the pandemic.

Data analysis technique in qualitative research is a data processing process by arranging the data sequence, organizing it into a pattern, categorizing, and describing it. [6]. In this study used data analysis model from Miles and Huberman [7] Miles and Huberman divide data analysis in qualitative research into three stages, namely:

In the first stage of data analysis, namely codifying the data which is the coding stage of the data, the researcher rewrites the field notes that were made when the interview was conducted. The second stage is the advanced stage of data analysis where researchers categorize data or group data into classifications based on data codification that has been carried out in the early stages of data analysis. The third stage is an advanced stage where at this stage the researcher looks for the relationship between the categories that have been made in the previous data analysis stage so that the researcher can then draw a conclusion.

## 3 Results and Discussion

Perception is the process of seeking information to understand, the tool to obtain that information is sensing. Rather, the tool for understanding it is consciousness or cognition. This means that perception is a process that is preceded by sensing. Sensing is a process that the individual receives a stimulus through the means of acceptance, namely the senses. Society is a number of people in the broadest sense and bound by a culture that they consider the same or a group that feels they have a common language, who feels they belong to that group, or who adheres to the same standard language.

Parents in Tondey village have different perceptions about children who are involved in kawasan dances in Tondey village, for some they support this because it is a cultural heritage that must be preserved but for others they do not allow it because of the rituals involved. What is being done is a mystical ritual in which the children are not allowed to know and to be involved is very risky for them.

Of course, it is not without reason that these parents forbid them, according to them, with the past events that happened, this is a lesson for them not to be free to give their children the freedom to be involved or participate in this community even though they allow it to be fully supervised and supervised. Except for school activities. This is in accordance with what was stated by Sugihartono, et al. [8] argues that perception is the brain's ability to translate a stimulus or process to translate a stimulus that enters the human senses. In human perception there are different points of view in sensing. There are those who perceive that something is good or positive or negative perceptions that will affect visible or real human actions.

Basically this dance is a dance using a sword and even up to nine swords with certain moves. In addition to the sword, you can also use a spear which is done like a four-quarter (4/4) horse step which is done with two steps to the left and then two more steps to the right.

Each kabasaran dancer has one sharp weapon which is a legacy from his previous ancestors, because kabasaran dancers are dancers who are hereditary. So parents are worried that when these children are released without full control it will be fatal. The instrument of this dance is not something that is young to use so it is not suitable for the age of children and adolescents who are still unstable according to them, this is because the unstable age affects them. Act that is where they become arrogant and arrogant if they have joined in.

Selo Soemardjan and Soelaeman Soemardi formulate culture as a result of the work, taste, and creativity of the community. Every human being has skills such as the soul of art, the soul of creation, curiosity about something. Everything that comes from the results of human productivity can be called a cultural product or some call it material culture, namely a culture that we can touch, see and feel. Everything that is made by humans is then continuously entrenched and even creates new cultures continuously, although of course there is also the possibility that a culture will become extinct if it is not preserved.

Intellect: the ability of human thought as the natural nature of humans. Thinking is an operational act that encourages active action for the benefit and improvement of human life. The function of reason is to think, human thinking ability has the function of remembering what is known as its basic task to solve problems and ultimately shape the behavior of Budi: reason which is a spiritual element in culture. Budi is defined as the human mind, the guide of reason and feelings that can weigh the good and bad of everything.

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