Performing Heritage: Magical Element in Hudoq Dance of the Dayak Bahau East Borneo Indonesia

Anggayu Lintang Pertiwi
State University of Surabaya
e-mail: anggayu.pertiwi@gmail.com


Abstract

This paper discusses the magical element in Indonesian dance with all its dazzling historical background. Such dances are associated with the activities of traditional ceremonies and spiritual summons, for example, hudoq dance (Borneo), Sintren dance (Java), Sigale-gale dance (Sumatera), Salai Jin dance (Maluku). In every dance, the people of Indonesia want to show the cultural elements of each region. This is what happens with hudoq dance in Borneo, especially the Bahau Dayak tribe. Hudoq means incarnate. Hudoq is a kind of festival in the form of dance of gratitude that uses mask and costume, therefore usually include barongan class. Through an art perspective, I see hudoq are fulfilled with the aesthetic of the show through the magical power that is in it. In the hudoq dance performance, the magical side has marked the belief in the involvement of the divine spirit present in the soul of the dancer during the dancing process. In this dance in addition to showing the magical element also show another meaning that is in the form of a blessing to God so that the rice plant will produce the grains that multiply to bring prosperity for the society.

Keywords: aesthetics, art, hudoq dance, magic, performance

Preliminary

Culture in Indonesia becomes an inseparable element of identity within Indonesian society. Especially in traditional dances also discuss the spiritual side of every culture in each region. Dance became a philosophical element of the culture of every region in Indonesia. Embodiments of all forms of appreciation of kereligiusan and things - things that are magical in pour into the form of dance. This happens because of the initial process of creating a dance originally in the foundation by several things: the healing rituals, the folk party / the harvest is abundant, the love story of the past, the game of the people. In ancient times dances were also created from several themes of its time, namely: Hindu - Buddhist dance, Islamic style dance, Kraton / royal dance. Approximately 3000 traditional dances exist in Indonesia. Most of them also contain magical elements and high spiritual values. According to Soedarsono (1972, p.20) folk dance is a sacred dance that contains the power of magic, the movements of the dance is very simple because the important is the belief that lies behind the dance. Humans in the past used to dance for the purposes of traditional ceremonies as a form of their communication with spirits believed to exist outside themselves and possessed of supernatural powers which could bring goodness. Basically, humans meaning the experience they have through a symbolic move that is believed to bring prosperity and prosperity for his life. This is also the case with the hudoq dance of Dayak Bahau. hudoq is a sacred and sacred procession for the Bahau Dayak tribe. The one in which the believer is believed will preserve prosperity and prosperity. In the hudoq dance performance the magical element is attached to each process, when the hudoq dancers come to the field, they march and they are welcomed by the people in the village and there is an introduction procession called ‘Tengaraan hudoq’ and the dancers hudoq explain the name and origin and what blessings they will bring. This procession illustrates when the gods who became hudoq descended to earth and brought a blessing of goodness to people. This procession is a form of communication between man and god. When the dancers wear hudoq's mask then He will regard himself as the spirit
of the god who is sent to give blessings to man. According to tradition, this hudoq festival is held after each planting (menungal) in the fields September-October every year.

Discussion

Dance is all elements of motion that symbolize opinions and ideas of customs and traditions in a region and region that describes all the forms and aspects of the thinking of the people about the meaning of life and traditions that apply in it. Which embraces the element of belief, spirituality, customs, traditions, and customs that continue to be lived and believed. In this case, hudoq became one of the media where the dance became the embodiment of the appreciation of the Bahau Dayak tribe community. hudoq ritual from Dayak Bahau has two versions. But it will be explained in one version only.

When Dayak tribe people have finished planting rice. They then prayed for the purpose of obtaining good crops and their lives blessed with prosperity. After that community prayer was heard by Bo'ine ayaa 'who is the ruler of Apo Lagaan. Apo Lagaan is a place like heaven or the place of the gods. Then Bo’ine ayaa' summoned spirits from different corners of the earth, from the earth, valley, mountains, moon and sun to assemble at Apo Lagaan. The purpose is to answer all these prayers and then the spirits of the gods come down to earth with their own blessings of goodness to be given to humans. However, because of the existence of the gods are various - kind and there is a beautiful face or some are creepy. So, to avoid the ’Parit’ or the shock of the gods down to earth by using a mask and disguise their form. And the mask is called hudoq. Such is the origin of the hudoq dance.

In the hudoq procession can not be separated from the magical element. This is evidenced in its origins and its history, which contains a sacred procession. And when one makes a ritual procession it will be scolded through dreams or hunches. This indicates the existence of a power that is believed to exist outside the human self that comes from the creator. The magical element here means the spirit to do something more for the creator to get the glory of welfare for life. Those are things that do not make sense. Regarding the form of communication between man and the creator. Then it can be said that hudoq dance procession is a communication procession between man and the creator. Can be interpreted in the present, it is like praying. At the time of praying will be done with solemnity.

Figure 1. Hudoq mask (Source: KASKUS, 2016)
Before dancing there will be a special ritual called ‘Lemivaa Laliq’ which is a procession of self-purification from evil intent and selfishness. Which process is as follows:

1. Make water taken from black sugarcane.
2. Mix with chicken eggs.
3. Special banana leaf of the type of banana ambon.
4. All materials are put together by adding clean water.
5. After being prayed or Maraaq by a traditional character who has a derivative from tradition.

Hudoq dancers have to bathe or wash their face or themselves while praying silently to purify their souls from bad intentions. The procession keeps away bad things for the soul and the heart to be clean. Before performing the procession must cleanse yourself and the heart. After performing a ritual procession, a costume made of banana leaves that are in the stack at one stalk each stack is prepared. The dance property consists of a hudoq mask complete with horns and tug feathers, the head covering cloth is usually red, mandau, and tabin, after the preparation is directly in use.

![Hudoq dancer](image)

*Figure 2. Hudoq dancer*

The music is played with a complete costume to dance directly to the rhythm. There is no philosophy of every movement according to what was said by the ancestors. The dance movements are always counted 8 x 8, hand movements in birdlike skeletons, the legs in the pounding forward and the turning motion while stomping to the left and in the right reply. All count in dance 8 times. Because according to the Dayak tribe the number 8 has the meaning of good numbers.
Figure 3. Hudog dancers are dancing

With the strains of static and rhythmical musical tones that characterize the dance of the dancers, hudog seems to feel like dancing like the involvement of spirits that move their bodies. In every movement of the magical element that the dancer looks as though he feels himself a god down to earth to bring blessings to human life. The swing of the hands in motion with the accompaniment of foot movements that continue to run like tireless and relentlessly to the accompaniment of the music that is played increasingly makes the dancers as carried away by the sacred atmosphere and on the dance procession as the presence of the god involved in this dance. After entering the field followed by the female dancers complete with customary costumes of Dayak tribe that is used as an accompanist in the dance. Then the customary leaders will give a speech to the dancers by using the Dayak language. The dancers lined up, then the traditional figure talked to the dancer hudog. The name of this procession is called ‘Tengaraan hudog’, in this procession hudog dancers will convey their origins and will then convey the blessings of what will be brought to human life. In this session, the dancers have considered themselves to be gods sent down to earth. After that the hudog remained in line, then the adat leader would speak again with hudog with the language of Dayak. Next will do the procession ‘Ngawit beluwaan pare’ in this procession of hudog dancers marching then on the front row of dancers hudog holding a tree branch on which there are leaves. Then besides the dancers, there are also traditional figures together perform interesting movements. This is a symbol to ask that the rice they plant to get a fad.

But this procession is also for all good blessings in the form of intelligence, health, wealth and so on. After that, the dancers sit in a march and then the traditional figure talks to the hudog then the traditional figure gets the rice seed in the bamboo. Then the seeds are inserted into a white cloth. In this procession is like a god who gives blessings to man. Giving rice seeds to get good crops.

After getting the seeds of rice, then the procession ‘Makaan hudog’ so in this procession, the dancers will be fed and in herbal medicine like a guest do not let guests go home in a state of hunger. This procession is equivalent to giving offerings to the gods. But the Dayak tribe people make it into the form of dance and custom procession which involves a stunning performing art element in the folk dance that is made with simple movements but the requirement of spiritual value that symbolizes the
dancer as the figure of the god who came down to earth by bringing a number of blessings of goodness. hudoq dance session becomes very sacred because in it not only the elements of dance but also the traditional ceremony that involves communication between the community with the gods or who is believed to be the spirit of the creator.

After hudoq finished in the title at the end of the ceremony or ceremony in obliged to tell the whole creation of God that the show is over. And begging to be kept away from evil spirits and given protection. And beg to always get blessings and kindness. This request is spoken in the Dayak language. And there is a customary figure who will represent and lead the participants to perform this procession. All participants are allowed to pray according to their respective faiths and beliefs in their hearts. For the Dayak tribe, the ritual of hudoq serves for prosperity.

The Bahau Dayak tribe believe that it was then that the blessings and mercy of God more and abundantly came true in a festive atmosphere. hudoq as a medium that is used to appeal to the creator to be given prosperity in all things. hudoq became a spiritual tool for the Dayak Bahau people. Not only as a spiritual tool in the process also involves important positive values in the life of the community as well as its value:

**Social Value**

In the implementation of the process, people will spend more time to cooperate and work together to prepare this hudoq festival. It can be said to be a means to foster the value of brotherhood and solidarity among the people. That way society will be more inculcate social values in every day. hudoq dance is very sacred and shows the value of religion and social value for the community. (Giddeleus and Hild, 1987, p.11).

**Cultural Values**

hudoq is an ancestral tradition that must be preserved and guarded. With the invention, hudoq ceremony indirectly also introduce the cultural heritage to the younger generation. hudoq dance is expected to open the mindset that culture will be more open in public life (Giddeleus and Hild, 1987, p.11).

**Moral Values**

In every process, hudoq gives value and understanding that we as human beings will always need the help of the creator. Install an inferiority attitude to stay away from arrogance.

**Conclusion**

Dance is a performing art that is closely related to the customs and culture of each region. Each region has its own story and philosophy. So does the hudoq dance. For the Bahau Dayak tribe, Hudoq is a medium of communication between them and God (the Creator). Which is the form of communication that asks for the welfare and prosperity to give the harvest that they have can be abundant and bring fertility to the land and fields that they plant. Not only in the harvest but also in health to avoid illness and disaster. Therefore, hudoq is a sacred procession for the Bahau Dayak tribe. The magical element in this dance is like a belief that there are forces that they believe exists outside of themselves. Like the spirits that protect and guard them. Which will indirectly lead to the belief that the spirit will bring goodness and throw away misfortune? Hence, when dancers hudoq begins to dance to them as carried away by this belief by considering himself as a god who is sent to bring blessings to humans. They also have their own magical experience when dancing. Their bodies are like there are moves and this is considered as the role of god. hudoq can also be called the gods’ welcome to earth. In addition, the hudoq festival also brings positive values and impacts to society. Such as social values, cultural values, and moral values. hudoq is a cultural heritage that should be kept and kept in the preserve.
References


