

**THE EFFECT OF MUSEUM VISITS ON RESULT LEARNING SOCIAL ANTHROPOLOGY IN MATERIAL DAYAK CULTURE**

**H.M. Norsanie Darlan<sup>1</sup> and M. Affandi<sup>2</sup>**

Department of Non formal Education, University of Palangka Raya.

Jln. Sangga Buana II Selatan 059 / A Palangka Raya 73112

<sup>1</sup>Email Address: sanie\_da@yahoo.co.id

**ABSTRACT**

The purpose of this research are: (1) Want to know Is there any influence of result of visit either individual or group to a cultural activity of Dayak society in the past, which is kept in museum Balanga Palangka Raya. (2) Want to know how the form of strengthening the course of Social Anthropology, especially on the cultural material of Dayak people in Central Kalimantan; The method used in this research is qualitative research to resource person and a number of extension workers at Balanga Museum Palang karaya using approach on research subject that is to resource person and Balanga museum officer, by asking for their time while giving service in museum visit. While the data collection tool in the form of: interviews, observation and documentation and camera. To find the truth in this research analysis tested: Credibility, triangulation, Transferability, Dependability, Confirm ability and others, so that the data analyzed manghasilkan in accordance with the expected. While the results of this study are: (1) It has been seen concretely the influence of the results of visits to museums whether individuals or groups to whether students who have been lectured anthropology and social and social society. This is an activity to see the cultural heritage of the past in the Dayak community, which in the museum collected into a collection, which is stored in Balanga Palangka Raya museum and various cultural results of the Dayak community in various aspects of life. So the result of visit to the museum for students really get a set of knowledge about Dayak culture and have memories for each who visit; (2) The reinforcement of subjects of cultural and social anthropology, especially on the cultural material of the Dayak people in Central Kalimantan, does require a way of its own and how to display a way of life and patterns affect a culture or strength that arises from something. Both the human form and the objects and everything that exists in nature, thus affecting what is around him.

**KEYWORDS:** Museum, Culture, Dayak Society.

**1. BACKGROUND PROBLEM**

Every student of non-school/non-formal education has the obligation to follow education in the subject of cultural anthropology and social anthropology. Prior to programming this course, also students have been given previous courses of cultural anthropology. It provides material on various cultures of society, including Dayak community or people in the homeland since western kawasa west (Aceh), to the east (Papua). Although all of the material is aware of all this stuff, but this provision is none other than if the students of education outside of school or now called non-formal

education (PNF) if the students were later very forced to be a teacher, the provision given for 2 semesters either anthropology cultural and social anthropology will provide a concept for them to stand in front of the class in giving students about Anthropology subjects in high school. But if they do not choose a job as a teacher, the course is enriching his life in preparing for their future. Although the alumnus of PLS / PNF in the alumnus gathering 10 - 11 November 2017, it turns out that students / alumnus who had been present have worked in various lines in the community. 80% of them work not as teachers.

In the course of social anthropology is given stock to them as a student, to get to know the cultural heritage of the past is now stored in many museums. Including BalangaPalangka Raya as the center of this study.

From the various materials given to the students who follow the course to find out how to strengthen the course of social anthropology, especially on the cultural material of Dayak community in Central Kalimantan given to the students. So the material given so that their students can understand the material given. And can apply it if he is a teacher.

In the research given to the students, it will be sought whether there has been an impact on the outcomes of individual or group visits to a past cultural activity in the Dayak community, which has been collected and stored in Balanga Palangka Raya museum and various tools of Dayak culture in various aspects whether in their past lives such as farming, fishing, hunting, gathering and so on.

SitiKhoirnafiya Directorate of Museum (2006) Nevertheless, as museums are repositories of cultural relics, educated people and moreover have a mission to impart cultural information to society. They need to be arranged in the event that most communicative for their respective target visitors.

So according to SitiKhoirnafiya (2006) Society and culture is like a currency whose one side is the expression of social system and the other is the cultural system. The interaction of physical and human nature through time and space fosters various social and cultural institutions that are in harmony with the needs of people's lives, while various social and cultural institutions are the human response to solve problems and meet the urge of life while willing to face challenges in the future. The material of all kinds of social institutions is not only seen as a set of inheritance of the past. But it is also a marker of dynamism and resources that is able to adapt to the insistence, both within and outside of the socio-cultural system itself.

The cultural aspects of society can be universally observed in every society. Culture is a manifestation of human creativity, taste, and initiation in this mortal world. Culture is an important thing that connects people to their environment. Culture is also a blue print or a guide for humans. It is with this culture that man looks different from animals. With culture, man can survive and live his life.

There are several ways we can know the culture of society. One way that a person or group to know the cultural image of the local community is to come to the museum. That's because in museumlah they can see the picture of a civilization of regional culture, both antiquity and in modern times.

## **2. RESEARCH OBJECTIVES**

The purpose of this research is as follows:

1. Want to know how the form of strengthening courses Social Anthropology, especially on the cultural material of the Dayak community in Central Kalimantan.
2. Want to know whether there have been any influence of individual or group visits on an activity of a past culture in Dayak society, which has been collected and stored in BalangaPalangka Raya museum and various tools of Dayak culture result in various aspects of its life.

## **3. UNDERSTANDING OF THE MUSEUM**

When we talk about the definition of Museum is an institution dedicated to the general public. Originally the museum functioned to collect, treat, and present and preserve the cultural heritage of society for the purpose of study, research and pleasure or entertainment in other words (Let's Know Museum, 2009).

Based on RI Government Regulation no. 19 In 1995, the museum is an institution, storage, care, security and utilization of material evidence material results of human culture and nature and environment in order to support efforts to protect and preserve the nation's cultural wealth. Meanwhile, according to the International Council of Museums (ICOM): in the Guides of the Museum of Indonesia, 2008. museum is a permanent institution, not seeking profit, serving the community and its development, open to the public, obtaining, maintaining, connecting and exhibiting artifacts about teak past human self and its environment for study, education and recreation purposes.

## **4. MUSEUM FUNCTIONS**

As mentioned above and based on Government Regulation No. 19/1995: in the Guidance of Indonesian Museum, 2008.

- a. As a place of conservation, the museum should carry out the following activities:
  - Storage, which includes collection of objects to collections, collection records, numbering systems and collection arrangements.
  - Treatment, which covers activities to prevent and control damage to the collection.
  - Security, which includes safeguards to safeguard the collection from harassment or damage by natural and human factors.
- b. As a source of information, museums carry out utilization activities through research and presentation.
  - Research was conducted to develop national culture, science and technology.

- Presentation should keep the conservation and security aspects in mind.

## **5. TYPES OF MUSEUMS**

Just to our knowledge that the museum contained in Indonesia is distinguished through several types of classification (Let's Know Museum, 2009), namely as follows:

- a. Type of museum based on the collection owned, which there are two types:
  - The Public Museum, a museum whose collection consists of a collection of human material and / or environmental evidence relating to various branches of art, disciplines and technology.
  - Special Museums, museums whose collections consist of a collection of human or environmental material evidence relating to one branch of art, a branch of science or a branch of technology.
- b. The type of museum based on its position, there are three types:
  - National Museum, a museum whose collection consists of a collection of objects originating, representing and relating to the material evidence of human beings and / or the environment from all regions of Indonesia of national value.
  - Where the museum is located. Including Belanga museum in Palangka Raya, Central Kalimantan province.

## **6. CULTURAL ANTHROPOLOGY**

Little if we pay attention to cultural anthropology in order to help us understand the different customs and behaviors adopted by different communities. In England, the field of cultural anthropology was originally referred to as social anthropology.

This field deals with cultural studies related to social, religious, political, and other factors. The scope of this anthropology, is vast. Any changes that occur in society will be reflected in custom, behavior, and language. In every citizen who became the center of anthropology studies. All these changes together create a picture of a particular society called the culture of that society.

Many facts and concepts are very interesting to learn in cultural anthropology. It is not limited to local captives, but also the problem of cultural anthropology in other blood.

## **7. A GLIMPSE OF CULTURAL ANTHROPOLOGY**

Cultural anthropology is a branch of anthropology that studies the variations of human culture. Cultural anthropology studies the facts about the political, economic, and other factors of the local culture of a particular region. Experts or people working in this field are known as cultural anthropologists. Cultural facts are usually obtained through various methods such as: interviews, observation, documentation and other equipment.

## **8. CONTRIBUTION OF EDWARD TYLOR**

Edward Tylor was a British anthropologist in the 19th century. He described the culture as human

thought and behavior formed by society. In 1872, the British Association for the Advancement of Science began preparations for the inventory of cultural categories. Edward Tylor helps this committee in doing the work. The result of this project is 76 cultural topics, although still in random order.

## **9. THE CORE CONCEPT OF CULTURAL ANTHROPOLOGY**

In various studies cultural anthropology is done differently by different scholars. However, there are some basic or basic concepts that remain the same. For example, the basic component of cultural anthropology is about what humans think, do, and produce.

All the concepts and theories of cultural anthropology revolve around basic concepts. This concept is used as a guide to study the culture of a particular society.

Differences in cultural characteristics of a society show that cultures can be learned, shared, transmitted, adapted, and can be symbolically integrated.

## **10. RESEARCH METHODS**

The method used in this research is qualitative research to resource person and a number of curator in English language that comes from word curator. According to one dictionary the meaning of this word is officially an officer who has the authority to organize and supervise something in a limited field in the museum. The curator is responsible for the existence of valuables. He is responsible for the existence of historical evidence. Even he is responsible for the success of an art exhibition at the museum. The curator at Balanga Museum Palangkaraya using the approach as the subject of research is to resource persons (curators) and Balanga museum officials, by requesting their time while providing services in museum visits. While the data collection tool in the form of: interview guides, observation and documentation and camera. To find the truth in this research analysis also tested: Credibility, triangulation, Transferability, Dependability, Confirmability and others, so that the data analyzed manghasilkan in accordance with the provisions.

While the time this study lasted from April to July 2017 with the following results:

## **11. RESEARCH RESULTS**

### **11.1. Field General Data**

General data from the results of this study, obtained that Balanga Museum is a museum located in the City of Palangka Raya, Central Kalimantan province, Indonesia.

The existence of Balanga Museum is not yet widely known by the public. Even the people of Central Kalimantan itself many who still do not know the existence of this museum, but this museum, has existed since 1973. Founded by the Regional Government of Central Kalimantan as a museum area. Along with the central government policy that every province has a museum that displays the uniqueness of local culture and natural wealth, then in 1990 Museum Balanga became a museum of

Central Kalimantan province.

While natural objects are grouped into biological and geological collections. Collection of the museum is partially displayed in 2 buildings as a permanent exhibition, the rest are arranged in a collection gundang.

When you enter the exhibition hall then you will feel the atmosphere of traditional Dayak life. Collections are arranged based on life cycle, starting from ceremonial equipment of birth phase, marriage and last death. There is also a divide into the phases: Marriage, pregnancy, birth, and new death. The guide will not forget to tell you about the uniqueness of the Tiwah ceremony brass merchandise, various Chinese ceramic pots from Ming dynasty and Ching called Balanga and Malawen dishes. There are many more other unique collections.

The Balanga Museum also received about a thousand confiscated weapons used during an ethnic conflict in Sampit in 2001 as a historical collection. Balanga Museum serves both individual and group visits during working hours:

- Monday-Thursday: 07.00 - 14.00
- Friday ; 07.00 - 10.30
- Saturday : 07.00 - 2.30

For the group you should contact the museum via mail, fax or telephone so that service during the visit in the museum can be maximized.

Ticket

- For kindergarten, elementary, junior and senior high school students: Rp.1.000, - per person
- For students and adults: Rp.2.500, - per person

Thus many visitors to come to Balanga museum are the students and elementary school students, a small number of students.

Balanga Museum As a way to introduce about the cultural heritage of Dayak tribe and civilization in Central Kalimantan. Each of us who visit each region must arise what the question of the attraction of the area and how to summarize we know and know it all. When you first visit Palangkaraya City is the capital of Central Kalimantan Province and wants to do recreational activities or tourism. I suggest starting with visiting Balanga Museum. For what is curiosity, the introduction of Central Kalimantan, can be answered and known in detail. When several times visit this museum bring tourists. It seems that they are interested to see historical objects of the Dayak tribe such as the Historical, Archaeological and Keramological collections. If your visit brings a group or tourists in the museum there pepadunya that will direct and explain about what is in museum. Koleksi various objects that exist in the Museum Balanga consists of 10 classifications of the collection are:

1. Geological, 188 collections
2. Biologics, totaling 40 collections

3. Ethnographic, totaling 1,383 collections
4. Archeology, numbered 112 collections
5. Historic, totaling 1,116 collections
6. Numismatika / Heraldika, numbered 781 collections
7. Philology, numbered 4 collections
8. Keramologika, amounting to 572 collections
9. Fine Arts, totaling 5 collections
10. Teknologika, totaling 53 cameras

With the large collection in the museum gives a positive influence on the visitors to increase the knowledge that they still have not much. Thus the role of the curator as an officer who plays a role in his role helps the smoothness of the museum to become known to the public.

Thus the role of museum BalangaPalangka Raya very positive influence on the people who want to visit. Includes students attending lectures on cultural and social anthropology.

### **11.2. Data of research result**

It has been seen concretely the effect of the results of visits to museums whether individuals or groups to whether students who have been lectured by cultural and social anthropology and society. This is an activity to see the cultural heritage of the past in the Dayak community, which there collected into a collection, which is stored in BalangaPalangka Raya museum. And various cultural results of the Dayak community in various aspects of life. So the result of visit to the museum for students really gets a set of Dayak cultural knowledge and has memories for every visit;

The reinforcement of cultural and social anthropology, especially on the cultural material of the Dayak people in Central Kalimantan, does require a way of its own. And how to display a way of life and patterns affect a culture or strength that arises from something. Both human form and objects and everything that exists in nature, so it also affects what is around him.

### **11.3. The effect of visits**

The influence of visits of individuals or groups to a past cultural activity in the Dayak community, which has been collected and stored in BalangaPalangka Raya museum and various tools of Dayak culture results in various aspects.

From field interviews to resource persons, the visit of the terrorists to the balanga museum did affect the development of the museum and the number of visits the following year. In the course of cultural anthropology and social anthropology clearly the students get a picture that the cultural objects that exist in the museum of Balanga really is a very high study of the price for science, especially in the study of anthropology courses. Therefore, students who are given lectures for 2 semesters and brought to visit museum balanga provide added value and cultural khuasanah. KhususnyaDayak culture in central kalimantan. Therefore, a collection of past cultural perennials that are held and

displayed on this museum is very beneficial for visitors. What else for students who have been equipped with scientific knowledge with us as a coach of cultural anthropology courses and courses of social anthropology. In the influence of visits found in museums such as: cultural heritage, farming, shifting cultivation of the visit was also found cultural heritage of Dayak people such as ceremonies: engagement, marriage, pregnancy, birth, as well as in the ceremony of death to tiwah.

## **12. DISCUSSION**

From the first objective: research that has been seen concretely the influence of the results of visits to museum either individual or group to whether students who have been provided at the lecture of cultural and social anthropology and society. This is an activity to see the cultural heritage of the past in the Dayak community, which there collected into a collection, which is stored in BalangaPalangka Raya museum. And various cultural results of the Dayak community in various aspects of life. So the result of visit to the museum for students really get a set of Dayak cultural knowledge and have memories for every visit;

International Theory of the Council of Museums (ICOM): in the Indonesian Museum Guides, 2008 on museums is a fixed, non-profit organization, serving the community and its development, open to the public, obtaining, caring for the BalangkaPalangka Raya musseum.

From the results of research that has been done that Balanga museum is a place to collect cultural collections on the calendar of the past which is stored in this museum so that all the things that are worth it, stored there that tertunya will be stored for generations as a collection area.

While the second goal: is a form of reinforcement subjects Cultural and social anthropology, especially on the cultural material of the Dayak community in Central Kalimantan, it requires a way of its own. And how to present a way of life and the pattern that affects a culture or strength that arises from something. Both human form and objects and everything that exists in nature, so it also affects what is around him.

The theory according to: SitiKhoirnafiya (2006) Society and culture is like a currency that one side of the expression of social systems and the other is the cultural system. The interaction of physical and human nature through time and space fosters various social and cultural institutions that are in harmony with the needs of people's lives.

Thus in the above objectives and theories, it is clear to explain to us that the interaction between museums with cultured communities especially to the cultural heritage of these predecessors, has begun to collect past cultural perennials so as not to just disappear. So that the government has collected the objects of the past, must be museum to be a collection of government that is stored in the museum. Including BalangaPalangka Raya museum. So the museum can solve problems for those who want to know about the culture of the past.



### **13. CONCLUSION**

13.1. It has seen concretely the influence of the results of visits to the museum either individuals or groups to include students who have been lectured anthropology and social and social society. This is an activity to see the cultural heritage of the past in the Dayak community, which there collected into a collection, which is stored in BalangaPalangka Raya museum. And various cultural results of the Dayak community in various aspects of life. So the result of visit to the museum for students really get a set of Dayak cultural knowledge and have memories for every visit;

13.2. The reinforcement of cultural and social anthropology, especially on the cultural material of the Dayak people in Central Kalimantan, does require a way of its own. And how to display a way of life and patterns affect a culture or strength that arises from something. Both human form and objects and everything that exists in nature, so it also affects what is around him.

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- Author: Prof. Dr. H. M. Norsanie Darlan, MS PH. Professor at the S-1 and S-2 Non-Formal Education Program, Palangka Raya University- 73112.