CONTENT ANALYSIS OF
FILM "*CERITA TENTANG SKOUW DI PAPUA* (A STORY ABOUT SKOUW IN PAPUA)"

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ABSTRACT

Information develops rapidly. It is proved from the number of mass media presenting information. The closed relationship between the media in this case the film and information make them inseparable. Information received can be positive or negative, depending on how the receicers perceive it. The ability to process information is called literacy. In community development, literacy means the ability to obtain, process, and use information. In order that the information received is useful, the receivers should be able to proceed and use it wisely. This study aims to determine the information/content of the message in the film "Cerita tentang Skouw di Papua (A Story about Skouw in Papua)" which tells about language and culture research at three villages, namely Skouw Mabo, SkouwSae and SkouwYambe, Muara Tami, Jayapura, Papua. The study used descriptive method and applied content analysis technique to gain an overview of the message delivered systematically. The results show that the film was produced by UPT Balai InformasiTeknologi LIPI in 2015, with duration 24:50 minutes, featuring three researchers and five public figures, a pidgin language speaker and elementary school children. At minute 18:18, it is found that at Skouw Mabo, SkouwSae and SkouwYambe, their native languages were used only by the older generation; the children did not use it (minute 16:50). Effort made to preserve the Skouw language, mentioned at minute 21:16, was by creating a small place for learning Skouw language in a traditional house called Fa.

Keywords : Literacy, Education, Culture, Skouw language Papua, Film.

ABSTRAK

Kebutuhanin formasi begitu pesat, terbukti dari banyaknya media massa yang menyajikan informasi. Hubungan erat antara media dalam hal ini film dan informasi membuat keduanya tidak bisa dipisahkan. Informasi yang diterima bisa menjadi informasi yang positif atau pun negatif, tergantung bagaimana mengolahnya. Kemampuan mengolah informasi disebut literasi. Dalam pemberdayaan masyarakat, literasi mempunyai arti kemampuan memperoleh, mengolah, dan menggunakan informasi. Agar informasi dapat bermanfaat, dibutuhkan kemampuan mengolah dan menggunakannya secara bijak. Kajian ini bertujuan untuk mengetahui informasi/isi pesan dalam Film "Cerita tentang Skouw di Papua. A Story about Skouw in Papua" yang bercerita tentang Penelitian Bahasa dan Kebudayaan di tiga kampong yaitu Skouw Mabo, Skouw Sae dan SkouwYambe, Kecamatan Muara Tami, Kota Jayapura, Papua. Kajian ini menggunakan metode deskriptif, dan mengaplikasikan teknik analisis isi untuk memperoleh gambaran tentang isi pesan yang disampaikan secara sistematis. Hasi lkajian diketahui, film ini diproduksi UPT Balai Informasi Teknologi LIPI pada tahun 2015, berdurasi 24:50 menit, menampilkan 3 peneliti dan 5 tokoh masyarakat, satu Penutur bahasa pidgin dan satu anak SD. Pada menit ke 18:18 diketahui bahwa di kampong Skouw Mabo, Skouw Sae dan SkouwYambe, penuturan bahasa Skouw hanya digunakan generasi tua, anak-anak tidak menggunakannya (menit ke 16:50). Upaya yang dilakuaan untuk melestarikan bahasa Skouw disebutkan pada menitke 21:16 yaitudengan

membentuk wadah pendidikan bahasa kampung (Skouw) serta menggunakan rumah adat yang disebut Fa.

Kata kunci *:Literasi, Pendidikan, Budaya, Bahasa Skouw Papua, Film.*

INTRODUCTION

Content analysis is one of techniques of research which is very important in social science. Analysts' view of the contents of the "data" represented in text, images, and expressions were made to be seen, read, and interpreted to identify its meaning. Analyzing the text in the context is used to differentiate content analysis from other research method. The methodsof research in natural science do not care about the meaning, content, intent, and references. The scientists do not reflect their own concepts of nature, including their conception of the object of study by ignoring them as subject that can be determined through observation and objective measurement. Social science researchers adopt scientific methods of natural science, epistemology is written in the method of preventing them from dealing with what is most important in social life everyday, such as human communication, how people coordinate their lives, their commitment, to make their conception, what they know, and why they act. Of course, content analysis method is not the only method of research that takes seriously the meaning, but the content analysis method is good and very strong. This makes what is mediated between the textual material, symbols, messages, information, mass media content, and technology-supported social interaction without affecting people who deal with textual material(Krippendorff, 2004).

Content analysis on media is a special sub-set of content analysis, the research methodology is very well established. Neundorf (2002)describes content analysis as "a message centered around methodologies" and cites studies like(Riffe & Freitag, 1997)and (Yale & Gilly, 1988) that "Reported that in the field of mass communication research, content analysis has become the fastest growing technique for 20 years or more"(Neundorf, 2002). Riffe &Freitag(1997)found that the amount of content analysis published in "Journalism & Mass Communication Quarterly" increased from 6.3% of all the Articles in the year 1971 to 34.8% in 1995 - almost a six-fold increase of. Fowler (as cited in Neuendorf (2002) Reported that in the mid-1980s more than 84% of the level of research master's program in journalism in the United States Including content analysis (p. 27).

Content analysis is used to study a variety of 'text' from the transcript of the interview and discussion in clinical and social research for the narrative, the form of movies, TV programs, editorial content, advertising newspapers and magazines. Media content analysis that is introduced as a systematic method to study the mass media by(Lasswell, 1927), (Lasswell, 1927), originally to study propaganda. Media content analysis is becoming increasingly popular as a research methodology during the 1920s and 1930s to investigate the contents of the communication in the film that is growing rapidly.

"Content analysis is a research technique for making inferences by systematically and objectively identify certain characteristics within the text"(Stone, Dunphy, Smith, & Ogilvie, 1966); In more contemporary times, (Weber, 1990)says: "Content analysis is a research method that uses a series of procedures to make valid inferences from the text";(Berger, 1991)says: "Content analysis is a research technique is based on measuring the amount of something (violence, negative portrayal of women, or whatever) in the samples";(Neuman, 1997)contain content analysis as research methodology key non-reactive (ie non-intrusive) and described it as: "A technique for collecting and analyzing the content of the text. The 'content' refers to the words, meanings, images, symbols, ideas, theme, or messages that can be communicated. 'Text' that anything written, visual or verbal which serves as a medium of communication".

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Qualitative content analysis examines the relationship between the text and its likely audience meaning, recognizing that media texts are polysemic – i.e. open to multiple different meanings to different readers – and tries to determine the likely meaning of texts to audiences. It pays attention to audience, media and contextual factors – not simply the text.Accordingly, qualitative content analysis relies heavily on researcher 'readings' andinterpretation of media texts. This intensive and time-consuming focus is one of the reasons that much qualitative content analysis has involved small samples of media content and been criticized by some researchers as unscientific and unreliable.

This paper presents the information/content of the messages in the film "CeritatentangSkouw di Papua. A Story about Skouw in Papua," which tells the story of Language Research and Culture in three villages, namely Skouw Mabo, SkouwSae and SkouwYambe, Muara Tamidistrick, Jayapura city. Bacause of the threat of extinction of the local language in clumps non-Austronesian, particularly languages used by the speakers who live in eastern Indonesia, the research problem can be formulated as follows: What is the content of the messages in film"CeritatentangSkouw di Papua; A Story about Skouw in Papua"?. The general research problem is specified into the following subsidiary questions.

6.   What is the content of message of the film Skouw Mabo, Skouw Sae, and Skouw Yambe located at the district of Muara Tami, Jayapura, Papua?
7.   How is the content of message about the intensity of the narrative Skouw language at the villageSkouw Mabo, Skouw Sae, and Skouw Yambe located at the district of Muara Tami, Jayapura, Papua?
8.   How is the content of the message about Skouw language preservation at the village Skouw Mabo, Skouw Sae, and Skouw Yambe located at the district of Muara Tami, Jayapura, Papua?

RESEARCH METHOD

This study used descriptive method, and appliedcontent analysis techniques to gain an overview of the content of the message delivered systematically in the movie " Cerita tentang Skouw di Papua. A Story about Skouw in Papua". Itis a form of symbolic representation which is adopted to see the content of message as a collection of symbols and emblems representation, not just the content of the message shown (manifest message), but also the content of the message is hidden (latent message). The content analysis of this study was used to examine the document in the form of text, images, symbols, movies, and so on to understand the culture of a particular social context. Macnamara(2003)stated thatcontent analysis is used to study a broad range of 'texts' from transcripts of interviews anddiscussions in clinical and social research to the narrative and form of films, TV programsand the editorial and advertising content of newspapers and magazines.

A broader definition of the content analysis is given by Barelson (1952) that is "research technique for the objective, systematic and quantitative description of the manifest content of communication". Further Berelsonmentionedfive main purposes of content analysis, namely:

1.   to describe substance characteristics of message content;
2.   to describe form characteristics of message content;
3.   to make inferences to producers of content;
4.   to make inferences to audiences of content;
5.   to predict the effects of content on audiences.

FINDINGS AND DISCUSSION

The diversity of languages archipelago is divided into two large language groups of the Austronesian family and the Non-Austronesian. The threat of extinction of the local language tends to occur in clumps non-Austronesian, particularly languages used by the speakers who live in eastern Indonesia. The extinction of the language is caused by the fact that the communitydoes

not speak the language. The parents no longer teach the mother tongue to children. Some people also do not use it in everyday communication. In fact, language is a measure of the vitality of a language preservation.

Skouw Mabo village with an area of 1,107 hectares or 87.7 sq km is one of the six villages included in Muara Tami district. According to BPS Jayapura in 2013, the there are 604 people living in the village, 321 men and 283women (*BPS Kota Jayapura, "Jayapura dalamAngkatahun 2013"*). Some schools are establised in the village, 1) State (Inpres) Elementary School Skouw Mabo; 2) State Junior High School (SMP Negeri) Muara Tami; 3) State SMK 7 (border of Indonesia and PNG Jayapura); 4) State Senior High School (SMU Negeri) Muara Tami(Kipra Papua, 2017a).

SkouwSae village is included as administrative area of Muara Tami district with an area of 52.7 km2. Seen from the demographic situation, according to BPS city of Jayapura, in 2012, the population of SkowSae is 589 people, consisting of the male population 313 people and female population 276 people (*BPS Kota Jayapura, "Jayapura DalamAngkatahun 2013"*). The education formal institutions in this village are State (Inpres) Elementary School SkouwSae was founded in 2000. Once the pupils SkouwSae went to school at Skouw Mabo, but in 2000 since the government opened SDN InpresSkouwSae they did not go to school at Skouw Mabo(Kipra Papua, 2017b).

Skouw Yambe is in the administrative area of the district of Muara Tami. Demographic situation, the population of this village by BPS in 2012 was 604 people, consisting of 296 male and 308female residents. Because there are no schools in the vellage, students should study in their neighboring villages in Skouw Mabo. They have to walk for about 1 km. The distance between State (Inpres) Elementary School Skouw Mabo and Skouw Yambe is 1 km and the distance between the Junior Hingh School, Senior High School and SMK Skouw Yambe is 3 km (Kipra Papua, 2017).

Film "Cerita tentang Skouw di Papua (A Story about Skouw in Papua)" was produced by UPT BalaiInformasiTeknologi-LembagaIlmuPengetahuan Indonesia (UPT BIT-LIPI) Bandung in 2015, based on research in three villages, namely SkouwSae, Skouw Mabo and SkouwYambe village. The three villages are located in the district of Muara Tami, Jayapura, Papua, at the border of the Republic of Indonesia and Papua New Guinea. The duration is 24:50 minutes, featuring three researchers from the Research Center for Social and Culture - Indonesian Institute of Sciences: 1. LeolitaMasnun, Anthropologist law; 2. Zainal Fatony, Researcher of Social; and 3. Nazarudin, Researcher of Linguistics. Three community leaders, namely: 1. Edward Muttang, SkouwSae village Head; 2. AlfonsinaMuttang, Primary School Teachers; and 3. Yan Mallo, Ondo AfiSkouw Mabo. One Pidgin language speakers, namely: Irwan Mohammad, Border Market Traders. One elementary school student, namely: Leonard Leowinalli.

Content of Message

According to Indonesian dictionary (*Kamus Besar Bahasa Indonesia* (KBBI)) message possesses three meanings, namely: 1. command, advice, requests, mandate delivered through others; 2. the words (of advice, will) of the last (of the people who will die); 3. smack pesanan banyak - which can not be served because of a shortage of labor and materials. (Pusat Bahasa Kemdikbud, 2017). The meaning of the message in this paper is a message delivered through others (film) to the attention of stakeholders.

At minute 02:40 the introductory movie showed artifacts of the culture, songs and dances (Jo'kang'ka) which still exist in the Skouwvillage, while at minute 02:54,LeolitaMasnun, Anthropologist law, explained that the purpose of the study is primarily to describe the Skouwculture, which became ethnographic data about the people who live there related with the cultural elements such as the history of the tribe, the traditional political system, the existing art like a dance or song. Then their knowledge system like the treatment, sculpture, and the other specifically related to language were also collected.

At minute 8:55, Leolita Masnun said that the study sought the cultural document elements there. In terms of art, based on the information from the village figures, some cultures still exist. One of them is traditional. Their traditional songs also still exist, but needs to be further investigated whether the songs accompanying the dance is still original or created. The important point is that the culture is dynamic, where the dance and the song still exist. Artifacts of the culture, and the materials which still exist in the village are rare. These can be found in Skouw Mabo, at the Ondo Afi's home, where villagers still keep the art tools such as tifa, tambur/drums, kelambut, Triton. Some musical instruments are beaten, while others are blown.

The content of the message delivered by Leolita Masnun above shows that the research was conducted to provide insight into the culture and community, including language of Skouwvillage, specifically the data about the language collected. It also included the villagers' Skouw system of knowledge about the treatment, sculpture and many more.

Figure1. Leolita Masnun, Anthropologist law

At minute 4:22, Zainal Fatony, social researcher, said that the transition of people is still included in the city of Jayapura, the real city, even though they were still in the village. It can be inferred from statement that the peoplewere villagers even though they lived in urban areas. The transition is quite interesting, because the issues of environmental health problems, related to environmental sanitation, clean water, handwashing, toilet-shower, and washing constitute basic problems. Other problems are maternal and child health issues. In Papua, the health problems are the major problems. The problems also include child and maternal mortality in childbirth, child nutritional problems like poor nutrition or lack of nutrition. HIV-AIDS issue is also quite sensitive. Those problems were still found in the location where the study was conducted. They were not only related with facilities and infrastructure, but also their access-related understanding and behavior of society themselves.

Figure2. Zainal Fatony, Social Researcher

While at minute 6:42, Edward Muttang, Head of Kampung Skouw Sae, mentioned that they have culture, a habit, where at every moment in every church the villagers carry flutes, and drums for praising while entertaining the congregation.

Figure3. Edward Muttang, Skouw Sae village Head

Contents of the message about the intensity of Skouw language
At minute 12:07, Nazaruddin, Researcher of Linguistics mentioned that Papua itself is a region with largest number of languages in Indonesia. Judging from the existing research, i.e. from foreign research institutions, it is found that there are 270 languages in Papua where the population is less than 2 million. When three million is divided by 270, only few people who speak the native language. If it is reduced again, of the three million people who are newcomers, how many people speak the language? How many Local residents use the language? The result will be fewer speakers. Skouw language in this border is one of them.

Calculations have been done by ethnologists. They said that the speakers of Skouw language were only about 700 people and they were spread in the villages. 700 people speak one language. If they cannot speak Skouw, how could it be? Out of 700 people, for example 100-200 teenagers/children who may not speak Skouw, the remaining were 500 people. How is the existency of the Skouw language 10-20 years later? More interestingly, Skouw position exists on the border between Papua New Guinea.

Indonesia has the unity language, that is Indonesian language. Papua New Guinea also has a national language or Pidgin. How was the interaction of the people at the border? Their access to

Papua New Guinea is relatively free; they come and leave any time. They still have kin relations with the tribes living in Papua New Guinea's border. So inevitably the family relationship still remains closed.

Figure4. Nazarudin, Researcher of Linguistics

Irwan Mohammad, border market trader, at minute 15:43 mentioned the language they use is Pidgin language. Very few people in Papua New Guinea understand Indonesian, despite being long, they still use Pidgin language. So there they are also required to keep using Pidgin language, because the language we use is the language. So for the communication they must learn to speak Pidgin language.

Figure 5. Mohammad Irwan, Border market trader

Nazarudin, furthermore, at minute16:13, stated that their local language is not widely used. Then, how could the language compete with the languages existing around it? This fact is strengthen by Leowinalli Leonard, an elementary school student, at minute 16:47 that he can not speak Skouw. Only parents are able to speak Skouw, although Leomard understands Skouw language.

Figure6. Leonard Leowinalli, Elementary school student

At minute 17:01, Alfonsina Muttang, Primary school teacher, said that when she was child, children learned and communicated at home with their parents using Skouw language. Everything has changed, so the kids do not use language Skouw, but using Indonesian.

Figure 7. Alfonsina Muttang, Primary school teacher

Edward Muttang, at minute 18:14, said that Skouw language is still passable; people still use it in daily communication. Their children rarely useit; they are using the Indonesian language in daily interaction. They communicate with parents as well with Indonesian. Young people understand Skouw language but get difficulty when they speak.

They hope that in the future, Skouw language can be preserved. They fear the next generation do not use this language anymore. They fear that when the parents died, children will use Indonesian language, and then they end up losing their identity.

According to Nazaruddin, at minute 20:43, the language reflects the culture of the society itself. If Skouw language becomes extinct, there is no such thing as the concept of "Fa Tang", traditional house. If this Fa Tang concept is no longer used, the concept will also disappear.

Content of the message about Skouw Language Preservation

In *Kamus Besar Bahasa Indonesia*/KBBI (Indonesia dictionary) preservation / n possesses three meanings, namely: 1 process, way, works to preserve; 2 protection from collapse or damage; preservation; 3 management of natural resources which ensures wise utilization and ensure continuity of supply while maintaining and improving the quality and value of diversity (Pusat

Bahasa Kemdikbud, 2017). From the three meanings above, then in this study preservation means protection from annihilation.

At minute 21:06, Yan Mallo, Ondo AfiSkouw Mabo said that because of the current educational demands, visible language of the village is now increasingly eroded. Based on that reason, we invited some residents to coordinate with them to plan to set up a village education, especially for language education. The place is used to teach children the Skouw language.

On that location, there is a traditional house called Fa. Fa is a place for children aged 15 and older to learn culture and language. They learn how to carve drums, arrows, *penokok sago*, and also how to fight and how to do gardening at that place. They also learn Skouw language.

Figure8.Yan Mallo,Ondo Afi Skouw Mabo

Edward Muttang, at minute 22:30, mentioned their expectations. The government through the Ministry of Education and Culture can preserve the Skouw language and culture, so that future generation does not lose their own identity. They do not mimic the culture from other country to their villages and use it in their own country. Even if the world is getting modern, where people have to think globally, the local wisdom remains a part of the identity that we need to maintain and develop.

CONCLUSION

The purpose of the research in Skouw Mabo, SkouwSae, and SkouwYambe located in the district of Muara Tami, Jayapura, Papua is primarily to describe the culture and village community in Skouw Mabo, SkouwSae, and Skouw Yambe. The data were the people living there including the cultural elements that exist there, such as the history of the tribe, the traditional political system, and arts like dance or song. Their system of knowledge about the treatment or sculpture still exists, including the native language. It is suggested here that the relevant data about Skouw language can be analyzed so that it can be recommended to the stakeholders.

Related to the intensity of the spoken Skouw language in the Skouw Mabo, SkouwSae, and SkouwYambe located in the district of Muara Tami, Jayapura, Papua, Skouw language was only spoken by older people. Children do not speak Skouw language, although they understand it. With the condition, it is suggested that parents should teach Skouw language to their children, and speak it at their family.

Preservation has been done by learning of Skuw language at"Fa"(traditional house). This is a place where children aged 15 and older learn Skouw language and others. To preserve this Skouw language it is suggested that the government through the Ministry of Education and Culture preserves this language, so that the future generation will never lose their own identity.

The content of the message analyzed as part of the research and the system analyzes "content

encoding" which allowed other important variable that determined the likely impact of a text was also examined. In a content analysis software program, this variable is often built as a standard "fields". Typical variables are identified as important and necessary part of the best practice content analysis, which include weighting or categorization of media to enable media distribution measurement and rating (Macnamara, 2003)

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