



Value Of Local Wisdom In Traditional Ceremony Of Stone Burning Dani People In Baliem Valley

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ABSTRAK

People have knowledge, attitudes, and skills in maintaining the environment and maintaining a good social life order. Human ability in managing environmental conditions, especially environmental preservation is part of human conscious efforts in realizing and developing self-potential, self-control, personality, intelligence, noble morals and skills necessary to systematically manage environmental conditions against various symptoms and events in the environment. Through local wisdom of the community that is manifested in the form of ideas, ideas, processes, and forms or artifacts. By using ethnographic methods, the findings in the field in the form of local wisdom values of tribe dani the value of harmony, religion, socio-culture, adaptation, practical and praxis. The results of this study are expected to give deep meaning to millennials in behaving wisely and wisely to the environment in accordance with the principles of environmental ethics and love and pride in the richness of local culture that has in daily life, because in essence human life can not be separated from the environment of residence. From the values of local wisdom dani tribe is expected the results of this research can later be used as a material to correlate culture with education to build education based on local culture that becomes the main issue in contemporary theory.

Kata Kunci : Local Wisdom; Environment; Values

ABSTRACT

People have knowledge, attitudes, and skills in maintaining the environment and maintaining a good social life order. Human ability in managing environmental conditions, especially environmental preservation is part of human conscious efforts in realizing and developing self-potential, self-control, personality, intelligence, noble morals and skills necessary to systematically manage environmental conditions against various symptoms and events in the environment. Through local wisdom of the community that is manifested in the form of ideas, ideas, processes, and forms or artifacts. By using ethnographic methods, the findings in the field in the form of local wisdom values of tribe dani the value of harmony, religion, socio-culture, adaptation, practical and praxis. The results of this study are expected to give deep meaning to millennials in behaving wisely and wisely to the environment in accordance with the principles of environmental ethics and love and pride in the richness of local culture that has in daily life, because in essence human life can not be separated from the environment of residence. From the values of local wisdom dani tribe is expected the results of this research can later be used as a material to correlate culture with education to build education based on local culture that becomes the main issue in contemporary theory.

Keywords: Local Wisdom; Environment; Values

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Introduction

Kegiatan The article should be between 8-20 pages (not more than 7000 words), single-spaced, 11 pt Bookman Old Style font type, including references and appendices. Use no indent for the first paragraphs and leave a space (6 pt) between paragraphs.

The Indonesian nation became a country rich in the diversity of tribes, languages and customs whose people spread from sabang to marauke. The distribution of the community, then formed groups that have different traditions, languages, cultures, and beliefs. Even so, the variety of cultures spread in Indonesia, always have good values to safeguard the sovereignty of the nation.

Local wisdom is a knowledge that is closely related to the cultural values of Indonesian society. As explained by Maryani & Yani (2016) states that "Local wisdom is the pinnacle of cultural excellence that becomes the main identity of the nation. Local wisdom which is a cultural character has an advantage, namely (1) able to survive against outside culture, (2) has the ability to accommodate elements of outside culture, (3) has the ability to control, (5) able to provide direction of cultural development.

Local wisdom is formed as the cultural glory of local people as well as geographical conditions in a broader sense. This is in line with the statement by Zamzami (2016) suggesting local wisdom is a way of adapting that arises from the social aspects of society that aims to fix social problems related to the way of life of the community itself. But with the development of the times driven by the rapid flow of moderanization and globalization today fades from the existence of local wisdom that exists that many of the wisdoms of ancestral heritage that should be passed down through generations that have been forgotten, which is considered outdated by millennials today.

Every individual in the ethnic group has local wisdom that contains the values of nobility from the aspects of knowledge, skills and socio-culture that must be upheld and preserved. Values containing petatah and petitih in admonition or message passed through the message of ancestors to always take care of each other, as well as human interaction with nature and the environment Original

Dani people are indigenous Papuans who inhabit the baliem valley that is well known in all corners of the world. The Dani are divided into two large groups of Wita and Waya bordering the Baliem River. But with large groups in the community remain united. In line with the opinion of Anakotta and Alman (2019) that in socio-cultural differences

form diversity and harmony in the order of people's lives. The existence of this tribe is widely known, even researched by various parties from inside and outside Indonesia. The Dani tribe is known as a tribe that still fosters tribal wars in solving problems that are not resolved by consensus between the two sides. In fact, this tribe is very friendly and has many abilities in the field of art, even they are very happy to sing, behind its loud appearance, the Dani people apparently keep a lot of tenderness.

Local wisdom of the traditional stone-burning ceremony of the dani people in the baliem valley of the central mountains of Papua. A reflection on the local wisdom there are values that apply in the community. This local wisdom is a thing or action that is considered good by the community. If it is not good, then this local wisdom will slowly fade and disappear. But bad habits can also occur if there is coercion from the ruler or local government. If that happens then it will grow not naturally, but forced.

In this era of globalization we often lose our identity in understanding the local culture in our surroundings. Local wisdom that should be characteristic and adhesive between individuals and groups in the community. In fact, it is slowly sidelined by the presence of new trends from foreign cultures. In the digital 21st century, local wisdom in community communities must be preserved. Seeing the uniqueness of local wisdom, researchers are interested in researching with the title "Value of Local Wisdom In Traditional Ceremony of Stone Burning Dani People In Baliem Valley Jayawijaya Regency Papua Province".

Methods

The method used in this study is an ethnographic method on the conception of dani people as a center of competency cultivation including qualitative research types. This ethnographic study studies cultural events, presents the dani tribe's view of life as the subject of study, this research is a model of social sciences that use the foundation of phenomenological philosophy.

Research design

The research is qualitative. Ethnographic research is the study of a whole and natural cultural group over a period of time. In line with Creswell's opinion, (2013) it is said that the process of a research is flexible contextual data developed in response to the reality of people's lives encountered in the field. In an ontological perspective nature of the phenomena of social activities of the community becomes very important in conducting the process of ethnographic research.



Creswell (2013) Ethnography is one of qualitative research strategies in which researchers investigate a cultural group in a natural environment in the collection of key data, observation data, and interview data. Explains that ethnographic research systematically conducts descriptions, analyses, and interpretations by living the interactions and perceptions of the people studied instead of the perceptions or wishful thinking of researchers. Socio-cultural behaviors and practices in all forms of interaction, communication, rules, morality, belief systems are described as being in the daily life of the Dani tribal community and explaining the identification and selection of the right informant will strengthen access to data sources relevant to the ethnographic research questions of the conception of tribal communities as a center for cultivating study competencies and presenting the best practices on interactions, relationships, and socio-cultural situations, socio-cultural practices, indigenous organizations.

Researchers act as key instrument researchers in collecting data through documentation, behavioral observations and interviews. Human instrument is developed on the basis of knowledge and using methods that are in accordance with the demands of research. In relation to the determination of participants or research subjects, then there are several criteria used namely the background, the actors, events, and the process Miles & Huberman (2007). Thus the participants of the research were the community of Dani tribe Baliem Valley domiciled in Jayawijaya Regency, which consists of elders from Dani tribe, community leaders, Dani tribal community forums, and educational figures from Dani tribe. Data collection in natural conditions, primary data sources, and data collection techniques that are much to observation, namely in the community Dani tribe and observe the stages passed, participatory observations, in-depth interviews with public figures Suku Dani and documentation. Sampling of data sources is done purposively and snowball. Triangulasi collection techniques, inductive/qualitative data analysis, and qualitative research results emphasize the meaning of generalization.

Research Time and Location

This research was conducted in August-November 2021 by the Dani community in the Baliem Valley, Papua.

Results And Discussion

Research Results

Baliem Valley is located in the central mountainous region of Papua Indonesia province, this valley was formerly known as Grote Valley or Jaya Valley. Geographically the Baliem Valley stretches from the northwest to the southeastern part of Papua province. Baliem Valley is located at an altitude of about 1650 meters above sea level. Baliem Valley is surrounded by mountain peaks with an altitude between 2500 to 4500 meters. Astronomically located at (138°30'– 139°30' BT and 34°0' – 42°0' LS). Based on the history of this valley was first seen from the air by foreign nationals instead of native Papuans. It is said that the story of Baliem Valley was discovered shortly before the end of World War II until then Baliem is considered as an uninhabited area. The people of Baliem Valley come from the Dani tribe known as the warlike tribe but not bully like the neighboring tribes that live in the east of the Baliem valley. The only city in Baliem valley is Wamena city. Wamena is administratively included in the list of Jayawijaya districts. The name Baliem is taken from the name of the river that flows through the valley.

The topography of Jayawijaya Regency consists of high mountains and wide valleys. Among the mountain peaks there are some of them are always covered with snow, such as Trikora Peak (4750 m), Yamin Peak (4595 m), and Mandala Peak (4760 m). The soil generally consists of limestone or limestone and granite found in mountainous areas while around the valley is a mixture of mud deposits, clay.

Dani people settled this valley is in the middle of the mountains Jayawijaya in the Dani tribe prefer to be called Parim or Baliem people. The tribe has great respect for its ancestors, usually performed through pig party ceremonies. The Dani tribe that inhabits the Baliem Valley area is one of the Largest Tribes that inhabit the central mountainous region of Papua in addition to the Dani tribe of the central mountainous region of Papua inhabited by tribes, Ekari, Moni, Damal, Mugme and several other tribes.

The uniqueness of the area is so amazing does not stop there but the uniqueness of clothing that is characteristic of the Dani tribe in the Baliem Valley of the Dani men usually wear a long and thin koteka. Dani women follow the typical clothes of Yali women, namely a short skirt made of leaves with a woven bag called 'noken' on top of her head.

Burn stone one of the local wisdom that there is a Dani tribe is a cultural heritage inherited by the

ancestors hereditary lasts until now and the existence is preserved by the people of Papua, especially in the central mountain highlands. Local wisdom of stone burning is a tradition of cooking meat, vegetables and tubers using hot stones that have been heated with embers. This tradition stone burning party is only owned by Papua, especially the dani tribe of central Papua, such as Wamena, Jayawijaya, this culture has long been inherited from generation to generation until now. Stone burning is often done in various activities to commemorate the big day or ceremonial such as traditional ceremonies (mawe), gratitude for the fertility of the land, success, preparation of war, peace in resolving after the dispute between the two camps, welcoming the birth of children, wedding ceremonies, symbols of peace and other parties.

Stone burning is not only limited to ordinary ceremonies or limited to cooking but stone burning has meaning or value that also has the authority of filosofis atara others, containing the value of harmony, religious values, socio-cultural values, religious values, economic values. From the view of value above philosophical as a whole with stone burning interprets the symbol that can bring human mental health, fertility and unity between dani people who live side by side and in groups.



Figure 1. New Burn Preparation

From the local wisdom of stone burning found in the dani tribal community in the baliem valley researchers found there are several components of the value of local wisdom of stone burning ceremonies that can not be separated.

Alignment

Harmony means conformity to match, the people are shoulder to shoulder in completing their respective tasks seen from social asfek. Dani people have the majority of farmers' livelihoods at masyarakat stone burning events to contribute to each other's agricultural and livestock products. Borrowing back the explanation by keraf (2005) about harmony part of the principle of environmental ethics, namely simple living and in harmony with

nature. This means that the pattern of consumption and production of modern humans must be limited. This principle arises based on nature as an object of exploitation and gratification of human life interests. Human harmony in living in nature gives rise to the value of life that is meaningful to be implemented by every human being in looking at the surrounding natural conditions. Human view of the natural condition harmoniously, interpreted as the value of harmony, namely by the form of local wisdom contained in the admonitions in the community.

Religion

Respect and love god's created creatures and grateful ceremonial traditions related to the tradition of dani tribal people, in local wisdom burn, the tradition is carried out at thanksgiving events (family, church, new land opener grief, marriage, birth). The most interesting stone burning event is conducted at the traditional event (mawe) which is a wedding event problems as well as the time leading up to land clearing. In the afterment of the tradition of burning stones is a form of expression of respect, love and gratitude for the enjoyment of the harvest obtained.

According to Gazalba and Rohilah (2010), that religion comes from the latin religio which is derived from the root religare which means binding. Religion is man's spiritual tendency to relate to the universe, the value that encompasses everything, the meaning of the latter, and the nature of it all. Religion as a belief in the power of a substance that governs the universe and life on the face of the earth Sarwono (2006).

Religious values can be understood as the value contained in every human behavior on the surface of the earth to its natural conditions in essence to manage, develop, and preserve. Religious values are applied to a process of human belief in his god to be grateful, organize themselves, and work on the balance between man and natural conditions.

In tribal and religious societies related to culture, how we live on the surface of the earth must respect each other and take care of each other. Burn stones before opening the forest or land before entering the forest or arable land will be held a permit event to the ancestors and ask for fertility of land and abundant harvest and kept away from danger and to the almighty if allowed to open the land. But seeing many of the events performed stone-burning not all of them used readings or mantras. Like a traditional event there is a mantra of its own. After that, the burning of stones covering the whole community thanked god almighty so that salvation on earth so

that no disaster occurs and given security until any time so that the social and physical environment is maintained. The process is a form of gratitude and glorifying the natural environment as a source of life that exists in the dani tribal community through eating together and there is no difference between the poor and sikaya all in the eyes of god the same through the above rituals can be identified as religious values, because it relates to the community's belief in gratitude.

Social- Culture

The values of education relate to social life in dani people. Stone-burning ceremonies in society provide educational values from the older generation to the next generation of the importance of a value, such as glorifying God, respecting and loving fellow human beings and the surrounding nature. Local wisdom burn stone into a very effective media, especially in it there is an art such as dancing together and reciprocated pantun that accompanies every procession of stone burning.

Socio-cultural is a link between human beings and daily habits, according to Enda (2010) social is a way of how individuals relate to each other and interact with each other. Socio-cultural in dani tribal culture has a value that is interpreted as the habit of the experience of managing, developing, and preserving every condition and component of nature around it. The management of natural components occurs through the form of local wisdom identified as a process that should be done by the community. In the local wisdom of burning stones is done in a joint. Help each other in doing and working on an activity. For example, the activity of preparing stone burning events up to cooking and sharing with the community the results of burning. The value of this membership becomes important for the next generation, especially referring to the present life that tends to be individualism. So the traditions that are done together become a real example that can be seen and understood even emulated by for the current generation.

In the stone burning activity is clearly seen that the main role is the community in preparing it is the local community in a district, as well as the dancer every burning ceremony is done. In the stone burning activity is clearly seen that the main role is the community in preparing it is the local community in a district, as well as the dancer every burning ceremony is done.



Figure 2. People help each other on stone burning activities



Figure 3. Society together to stone

The value of togetherness in the dani tribal community is highly respected, In every decision must be together to sit together whatever the problem is solved together, such as brewing until peace in the face and sitting together without any equality of degrees and positions led by the chief in the village. Local wisdom burn dani stone if seen to contain a very strong value of friendship. Where shoulder to shoulder alternately while fostering a sense of brotherhood between communities. Therefore, the community is very high in equality in order to create harmony between citizens.

Dirapikan lagi gambar dan Keterangan

Adaptation

The form and actions taken by the dani people identified there is local wisdom in it, is an effort to preserve the environment, social and physical environment. The results of the study there is local wisdom can be studied has a value that is interpreted as a conscious effort of the community in adjusting or adaptation to environmental conditions. Adaptation is a personal adjustment to the environment, this adjustment can mean changing oneself according to environmental circumstances, it can also mean changing the environment according to Gerungan's personal desires (1991).

The environment that is in accordance with the wishes of every human being certainly continues to be self-adjusted, through actions tailored to natural conditions, culture, norms, and local rules, to the ideal conditions or conditions expected by humans according to the same ideology among the



community. Efforts are always carried out stone-burning ceremonies if it will do thanksgiving to open agricultural land to be kept away from disasters. Such as maintaining the condition of forest land how to open land, how to maintain the land well, as well as restoring the natural state as before if it has been worked or used, is an effort made by the community through community organizations, and concrete manifestations in the preservation of nature in order to maintain quality and quantity. Human ordinances and forms of adjustment to the natural condition are interpreted as the value of adaptation.

Practical and Praxis

Practical can be interpreted as practice (field of life and practical human activities (KBBI). Practically referred to is the sciences that an individual has can be applied systematically to an object or problem with rules and rules tailored to the design of material objects. While the practice is based on practice, it is easy and happy to use it, run, etc. (KBBI). The practice in question is the application of an idea or concept of thought then realized or applied to daily life, one of which is environmental conservation efforts that are realized through practices in the community. The existence of a form of local wisdom dani tribe gives life to the environment and people in it. The need for life for animals and plants, as well as other environmental components, as well as the standard needs for the community in carrying out daily activities, identification of local wisdom forms in the dani tribal community contains practical values, namely the function of the form of local wisdom in the form of ideas or ideas are praxis in efforts preservation of the natural environment contained in the admonition (message) in the research site of the identification results there is local wisdom of the dani tribal community. It is a form of knowledge through the messages of elders or community leaders about how preservation should be done or implemented.

Discussion

Dani tribe is one of the tribes that inhabit lenbah baliem kabupaten jayawijaya papua, has a clear lineage, customs and high ordinances. Almost all of the cultural elements have been owned by dani tribes, such as the history of language, knowledge

and social organization, living equipment systems and technologies, livelihood systems, religious systems and the arts. As we know eastern culture uses more speech culture than writing culture such as dani tribe has its own culture that needs to be known not only by the local community but also the outside community. The local community has an interest in not being deprived of its own cultural roots because the culture belongs together. With a number of ideals, values and standards of behavior, so that the individual in it can be understood by his group. As a shared knowledge that culture is the result of learning not heritage, culture is an idea and work of man, which must be produced by learning, and all of the results of belajar become a work. The learning continues to take place from one generation to the next.

Cultures belonging to dani tribes that are hereditary from ancestors to millennial must be changed and modified behaviors and values in the culture itself. Cultural change from one generation to the next requires a balance between individuals and society. To keep the direction of change still in the line of balance and change, through writings like this is indispensable by all parties both cultural supporters themselves and stakeholders in participating as local cultural activists and communities that understand cultural conservation. This is in line with the opinion of Habibi and Kusdarini (2020) customs are an eternal behavior that is passed down from generation to generation as a strong heritage and important in integrating into the pattern of community behavior. Culture gives room for achievement, quality, creativity and a spirit of kindness amid a flurry of abuse of the interests of groups and individuals.

Through this culture, it can be known which values still need to be maintained and which require environmental adaptation and which need to be developed and implemented. Dynamic cultural preservation will surely meet the needs of members of the community with the values of culture itself. The characteristics as a dani tribe are maintained and understandable no matter how little progress is made. The existence of characteristics that have should not be lost by the times, should be proud of its own culture more quality than the elements of outside culture.

The values of local wisdom that have today are fading with the development of the times. The values of local wisdom burn the stone of dani tribal communities need to be integrated as learning that is sourced to the values of local wisdom that is



environmentally friendly and sustainable development-minded in meeting millennials who are ready to face a bright future and behave wisely and wisely to the surrounding environment. There are five values of local wisdom of traditional stone-burning ceremonies of dani people such as harmony, religion, socio-culture, adaptasi, parktis and praksis. In addition, it should also pay attention to the sociological and cultural constraints faced by local communities is a guideline in the nature and character of the Indonesian nation that teaches people and young people to always be attached to the concrete situation they face.

Conclusions

Based on the results and findings obtained in the field about the value of local wisdom in the traditional stone-burning ceremony of the dani tribal community, there are activities of dani tribal communities that synergize with the environment. In the community activities there is a form, idea, idea, and process of the local community as the preservation of local culture.

Form of local wisdom based on the experience and knowledge of dani tribal people in baliem valley of jayawijaya regency of Papua province as the value of life that is considered correct so that it can be conveyed to the next generation. The results of the study of the value of local wisdom burn stone tribal communities dani there are harmony values, religious values, socio-cultural values, adaptation values and practical and praxis values.

Local wisdom of stone-burning traditional ceremony is a form of dialectic between man and the knowledge of life. The knowledge taken from the life in which man is located is then reflected to help man give meaning in life. As a community guideline, local wisdom further provides clear guidance on areas that can be reached by human behavior.

In the process of formation, local wisdom is not perceived Individually but requires the role of the community. Furthermore, local wisdom becomes part of the culture to then become the identity and even character of a society. Therefore, between local wisdom and culture is the relationship between the child and the mother. Local wisdom is nothing but part of the culture, all based on that cultural value. Cultural values that can encourage development, including the nature of suffering resistance, striving hard, tolerant of the establishment or beliefs of others, and mutual cooperation.

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