

# Nibitanisi Philosophy of Sumuri Ethnic in West Papuan Oral Tradition

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This study aims at describing the philosophy of Nibitanisi as the Sumuri ethnic identity which was transmitted through oral literature. This research uses an ethnographic approach with participant observation, interviews, and document study techniques. The findings of the research show that Nibitanisi harmonises Sumuri's human relations with God, personality, nature, and society. In conclusion, the philosophy of Nibitanisi reflects the Grandmother May as the essence of Sumuri's customs and ethnic life in West Papua.

**Key words:** *Folklore, cultural identity.*

## Introduction

Sumuri ethnic is one of seven ethnic groups who inhabit the Bintuni bay district, in the province of West Papua. In kinship system, the Sumuri ethnic group has nineteen clans, namely: Soway, Simuna, Inanosa, Kamisopa, Dorisara, Sodefa, Fosa, Masipa, Maera, Docation, Bayuni, Ateta, Weripa, Agofa, Sabandafa, Wayuri, Wamay, Siwana, and Muerena. The first clan who inhabited the Tanah Merah village then was known as the landlord. They were the Soway clan. The eighteen other clans were migrants from the area around the Bintuni Bay, Fakfak, Kaimana, and Serui islands in Papua. The informants acknowledged that each ancestor came there and then inhabited the Tanah Merah village together with the Soway clan. Each clan has a slightly different style of culture from one another. However, in their togetherness there is a cultural relationship that refers to a system of "cultural sharing". Cultural relations are centred on one parent culture which is the basis of the philosophy of living together between them. The closeness of culture is found in one of their oral literature, namely "Grandma May" (*wowiri biti may*).

*Wowiri biti* is a special designation for a grandmother's ancestors. She was an ethnic woman of Sumuri Saway clan. Since her coming on the earth, she has experienced blind eyes. However, she possessed supernatural powers. She was a woman who led Sumuri people from dark life to bright one. She dared to talk and did everything that was meaningful to Sumuri's life. Angerler & Johann (2017) "assert that women are skilled speakers in the world with their words making the earth a place where humans could live". The Sumuri ethnicity underlies the teachings of grandmother *may* as the nature of life that reflects the values of the customs, culture, and identity of the Sumuri until today. "Values, on the other hand, are collection of guiding principles that are considered true and desirable in life, especially regarding personal behavior, values that are embedded in oral literature namely folklore/folksongs", (Nwigwe, 2016). These values are then formed in collectivity as a guide that makes them close to oral literature and philosophy of Sumuri life.

The word Sumuri comes from the Sumuri language, *nibitanisi*, which means dark. Based on its meaning, the word dark is a philosophy of life that is interspersed with Sumuri's oral literature. Snijders (2004: 18) explains "that philosophy departs from experience and returns to experience. Philosophy has always existed in humans and was formulated as a reflection of experiences that were carried out rationally, critically, scientifically, with a view to understanding human beings from the most basic aspects". *Nibitanisi* is Sumuri's philosophy which refers to the foundation of the grandmother's life and is transmitted through oral literature. The philosophy for Sumuri is a guideline and reflection on social control over customary and wise decision-making. Grandmother's story may be classified as the oldest oral-literary product, with all its qualities, recounting past events that were conveyed orally from generation to generation (Pratiwi, et.al., 2017: 65). Its contents represent cultural messages related to the origin, identity, character, mysticism, and beliefs of Sumuri.

Although Sumuri's oral literature is a reflection of the life of the Sumuri's people, it is very unfortunate because not all Sumuri generations understand the contents of the text in depth. This was revealed by the informants and one of them is from the Saway clan. He did not hear the stories directly from the original speaker, so there was no clear insight into its contents. Similarly, the interviews with students (from elementary to senior high school students) in the Sumuri district were also carried out to reveal the information. They said that they only heard the story, but not the whole version because they did not understand the meaning contained in the whole story. The statement proves that Sumuri's oral literature has not been fully understood by the Sumuri generation, even though the story is a role model that reflects the Sumuri ethnic life in West Papua.

These facts prove that Sumuri's oral-literary research is important to study. So far, there has been no specific research on Sumuri's ethnic oral literature as has been acknowledged by the following resource persons. Firstly, Sumuri's oral literature is actually a lot but not all parents

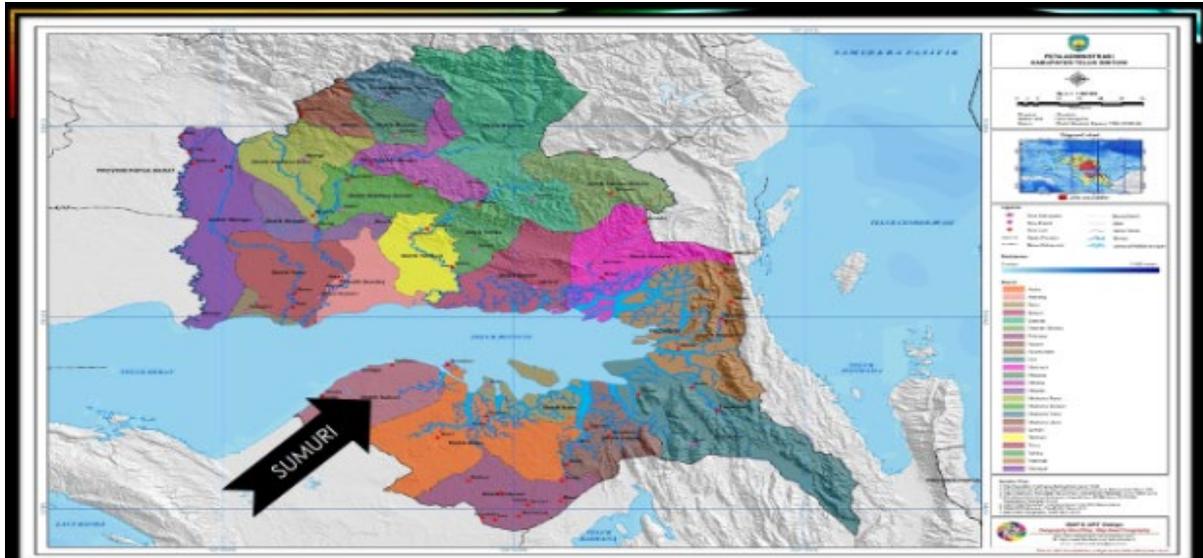
tell or retell it to young generation, so the story is being interrupted. Secondly, the attachment to customary rules which confirms the storytellers is only the traditional literature the elders in the clan could spread. Thirdly, if someone were not given a mandate but he/she still tells the story including the story of other clans, then the consequences will bring misfortune to speakers and researchers. The obedience made parents not to dare speak Sumuri's oral literature. The phenomenon provides clarity that Sumuri's cultural products were transmitted through oral literature and have not been studied yet. Therefore, the phenomenon of community culture which is used as a philosophy of the nature of Sumuri ethnic customs and traditions needs to be studied to revitalise it in order to anticipate the extinction of Sumuri's oral literature in West Papua.

### **Method**

This research uses an ethnographic approach using some steps namely observation, participant, in-depth interview, documentation, and field notes. These research steps are in line with experts' opinions such as Danandjaja (2002: 191-201); Spradley (1997-2007); & Creswell (2017: 247-249). The source of data of the research is the Saway clan and several informants who are of the same clan recommended by the clan elder to clarify the contents of the story. The informants were chosen based on seven criteria: (1) Sumuri native people, (2) aged between 35-60 years, (3) physically and mentally healthy, (4) having adequate knowledge about the existence of Sumuri's oral literature, (5) having a position which is quite important in clan groups, (6) being fluent in Indonesian and Sumuri languages, and (7) being domiciled in the Sumuri district. Thus, the informant is a teacher to ask questions (Spradley, 1997: 35 & Ratna, 2010: 229).

The research data is the text of the transcript of the grandmother's oral story. Observation data is extracted through the situation to find out attitudes and behaviours that support the contents of the text (Spradley, 1997: 86; Danandjaja 2002: 195-197). Other documents used to provide the supplement research data are articles, journals, and references or literature. The researcher acts as a key instrument. She was directly involved in the daily activities of the Sumuri community (see Bogdan & Biklen, 1992: 29; Ratna, 2010: 248). Field recording is done as supporting material to complete meaning in the context of the interview (Bogdan & Biklen, 1998: 106-156). The location of this research is in the Sumuri district covering four villages namely Tofoi, Sumuri, Onar, Saengga, and Tanah Merah.

**Figure 1.** The map of location of Sumuri Oral Literature research in Teluk Bintuni District of West Papua



Data analysis activity uses Miles and Huberman's concept (1992: 16-20), they are (1) data reduction which includes summarising, identifying, and classifying, (2) presenting data, which includes encoding, analysing, interpreting and interpreting through a hermeneutic perspective (Palmer 1963: 3; Ricoeur, 1985: 43; Sumaryono, 1999: 23), and (3) making conclusions namely verification or re-examination of findings.

## Findings

This study aims to describe the meaning of the philosophy of *Nibitinisi* as the Sumuri ethnic identity which was transmitted through oral literature. The data findings are in the form of text coded SLES (Sumuri ethnic oral literature) and numbering code follows Thompson's suggestion (in Danandjaya, 2002: 54-55). The following is a data table on the findings of the Sumuri ethnic philosophy transmitted through SLES.

**Table 1:** Sumuri philosophical expression data

Data Code	Data Classification	Sumuri Ethnic Philosophy	The Definition of the meaning of Sumuri's Philosophy
SELS NM 1210	The relationship between human and God	➤ Nibitanisi/S umuri	Humans from the dark; they realised that life is a gift of God; therefore they must go through hard work; obey orders and stay away from His prohibitions, and reflect light for many people.

SLES NM 1220	The relationship of humans being and personality	<i>Wawiri biti</i> , powerful woman	Sumuri woman, tough, loyal, patient, has a strong opinion, role model, and reflects life for many people.
SLES NM 1230	The relationship of human beings with nature	<ul style="list-style-type: none"> <li>➤ Cassowary true friend/ Betati</li> <li>➤ Sumuri's whip crab light</li> </ul>	<ul style="list-style-type: none"> <li>➤ Elm ancestor incarnation; helper; giver of life events for humans</li> <li>➤ For Sumuri, the crab is a teaching animal, an intruder; lazy, resigned, and dare to face challenges, and does not depend on nature</li> </ul>
SLES NM 1240	The relationship of human beings and social life	➤ Sumuri Tumang Sagu light	➤ Manusia Sumuri ibarat tumang dan sagu, wadah kehidupan bagi banyak manusia.
		➤ Kali may, Sumuri's beginning human incidents	Sumuri Man is like a natural welfare provider. Kali May is not a fairytale without meaning, but a source of ancestral bead life. Sumuri Man is as cool as water as may, wise, and a light bearer of life for humans on earth
		<ul style="list-style-type: none"> <li>➤ Obanaba/ Sumuri's well, Sumuri's welfare</li> <li>➤ <i>Kenete te kirano</i>/Mother's land of Wombs.</li> </ul>	<p>The well is not as extensive as nature, but its depth cannot be measured by humans, that is Sumuri's wealth. Sumuri's well is a source of livelihood and human welfare on earth</p> <p>From inside the land, the Sumuri people get life, on the land they enjoy the produce of the earth, like a womb which stores all the necessities of human life. Land is Mama's Womb</p>

The following figures are phenomena of cultural heritage which are considered to be mystical and sacred, engraved in the oral literature of Sumuri ethnic. Until now, it has been guarded and protected by nineteen clans.

Figure 2. Sacred House



Figure 3. The statue of Grandmother may, and tumang sagu



**Figure 4.** Betati/Cassowary the guard/ Soway's ancestor clan



**Figure 5.** Kumapa stone sacred house used to throw at giant body



**Figure 6.** The Grandma May's place, the sacred well; now is the location of LNG Tangguh. This site is the evidence of the Elm ancestor of Sumuri's welfare



**Figure 7.** the ceremony of traditional ritual before the telling of oral literature of Sumuri



The Sumuri ethnic has a philosophy of life that is held in high esteem throughout the community. Philosophy is not only an expression of oral stories but is carried out in daily life through actions and behaviour. *Nibitinsi* is the foundation and reflection of life as a product of the harmonious culture of harmony between Sumuri in the Bintuni Bay of West Papua.

The Sumuri community which inhabits four villages (picture 01) is an agrarian society. As demands for the acceleration of industrial technology development supported by the potential of the region, they are now ready to enter a lifestyle as an industrial society. Despite having to enter the life of the industrial world, Sumuri ethnic groups are very firm in upholding the philosophy of *nibitanisi*. The philosophy that marks the Sumuri civilization is May's ancestral heritage. Therefore, Sumuri realised that the shortcomings of Grandmothers may also be their shortcomings. It is believed that the spirit of Grandmother may always be inhibited between life so that the statue was made resembling the ancestors of May which are accompanied by a shelter called sacred and not far from the well of heritage. The sacred territory can only be visited by nineteen clans. It has become a tradition before entering the sacred area; they perform traditional rituals (pictures 03 and 04). With respect to that identification, Tulus,(2016) says that “the message of the indigenous people of his research area which confirms that the place is an ancestral heritage; no one will allow taking it away”. The statement is exactly one of the attitudes of the ethnic group of Sumuri.

It was realised that they came from the dark world and because of their obedience, patience, and loyalty the ancestors might accept the reality of life; then the Creator sent other humans to bring *Sumuri* out of the darkness (please read SLES quote). The phenomenon of *nibitanisi* forms the fabric of harmonisation of Sumuri ethnic life in the system of moral and cultural values. These values are related to the relationship between Sumuri man and God, personal, social, and natural which is described as follows.

### ***Sumuri's Philosophy about a Human Relationship with God***

Although the text of the story is not directly revealed as the word God, they say “It” as the creator of the universe. According to the informant, parents used to teach their children, so that they could not mention God's name out of respect. Respecting God as the creator must be realised through good attitudes and behaviour in accordance with religious teachings. The sentence that confirms the meaning is in the SLES 1210 quote as in the following:

In the past, The Only Grandmother May have been in Sumuri's village with her relatives (SLES.1210). She looked up meaningfully as if she were speaking to the Creator (SLES.1211)

The above quote confirms Sumuri's human view of the recognition that their ancestors were God's first creatures to fill the world. It represents their recognition of their awareness that the highest authority in human life is in the hands of God. Quote of SLES 1212 in the following explains the attitude of recognition of the majesty of the power of God over human beings who are born in blindness, but by His will humans can get out of the dark life. The quote in Sumuri's human view is a miracle for human obedience to God.

In the peak of His emotions, .... and said *utererere ... uterere ... utererere ...* Suddenly both eyes opened and the crab fell to the floor of his house. She was surprised because she saw a bright light. As if in disbelief, she raised her hands to ... (SLESNM 1212).

The initial sentence of SLES quote 1212 reflects that language as a meaningful symbol for expressing various intentions filled with philosophical content. The phrase *uterere, uterere* refers to the symbolic language of a mystical meaning, which according to the informant is rather difficult to explain in Indonesian. The phrase, according to Frolova (2017), "is a symbolic model of ancient Indonesian belief drawn from original literature, discussing the cultural uniqueness of animistic symbols". In customs and traditions, such languages often appear outside one's knowledge. Duija (2005) "emphasizes that the tradition, on the one hand, is a strong local cultural identity, so that global culture does not eliminate the local cultural identity". Interpreting the phrase refers to the meaning of jerks, surprise, the power of mystery from within the characters themselves that never happened or even seemed impossible. However, it was all real. Interpretation in human consciousness is God's will. The concept states mystical language which according to Sabri (2017: 95) "is a way of speaking of religious people about their spiritual experiences. Next, in the second sentence, the character expresses infinite joy for the affection she receives from God". That statement is a reflection for the Sumuri man.

Quote of SLES 1213 in the following, interprets the meaning that the character is not an ordinary human. Similar to a demigod as the messenger of the highest god whose name is God. They have come to save people who are faithful and obedient to God's law. Soway and Doway are envoys that save Grandmother May and these three figures are interpreted as demigods. It is due to the fact that their presence is not through the origin of speech, but suddenly it has been on the earth. The fact of the story proves that God has power over humans on earth. God has the right to give mercy and gift for manners and obedience to humans.

Then, she stared and said, "... Soway and Doway attentively said, thank you, you have made Grandma be able to see the light of this world. All gratitudes are for all the most beautiful and best for life on this red land village. Now I am not blind anymore, I can see very clearly. A foundation of life for humans who are able to live it with full confidence, patience, loyalty,

and obedience without being alone, then the time will meet with wisdom and happiness”. Her hands were raised in gratitude for all that had been lived in her life and she was ready to enter a new life with many people (SLESNM.1213).

Quote 1213 above confirms Sumuri's view in the interpretation of meaning that the Sumuri man is God's creation and lives in God's hands. They realise that God wants humans to be able to translate His intentions, obey His teachings, and stay away from His prohibitions. The text explains the facts of the obedience and loyalty of Sumuri's ancestors to achieve a new life in the world of light. Through gestures of the hands, head, and limbs as a symbolic reminder (*mnemonic device*), expressing gratitude to God for the life changes she experienced (Danandjaja, 2002: 2).

The Sumuri ethnic group acknowledges that before knowing God's name, their ancestors called Him the Creator. That knowledge is marked by raising her right hand above her head, her left hand placed on her chest, while bowing her head, then said that there is one more powerful up there. That is, above all humans, there still something which is more powerful, which is named as God. A symbol is a form of respect to God in the Sumuri tradition which until now has been firmly maintained. Researchers are involved together in the procession, so they feel and experience its meaning. The stages of implementing the tradition begin with deliberation with the traditional elder which are formulated as in the following: Firstly, the stage is initiated with determining the implementation of ritual traditions; determining the place of speech; the time of speech; and who has the right to speak. The unique thing that is contained in the implementation of the Sumuri's ritual is that before doing it they preceded it by praying in Christianity, Catholicism or Islam. After that, traditional rituals were carried out. After the process was completely carried out, then the next thing was the performance of traditional dances which were accompanied by music and traditional singing as a form of respect for ancestors and God. The pattern is a shared tradition that has been passed down from generation to generation (Dundeeds, 1965: 2; 1977: 17-35; 1978: 7; Danandjaja, 2002: 1).

According to Alybina (2018), “the tradition of belief is seen as one component of ethnic identity towards God in the traditional view”. Based on the facts, the traditional ritual procession is part of a function inherent in oral literature, (Hutomo (1991) as quoted by Ridwan, et.al., 2016). They explain that “the function of oral tradition is a system of projections, cultural ratification, and coercive tools to influence social norms and social control. It is an educational tool which provides a way that society justifies someone to feel superior, gives away to someone to blame others, protests against injustice in society, and also as mere entertainment or a means to escape from the difficulties of life”. Monginaite (2017) also asserts “that human sacred activities, prayer, meditation, mystery, and ritual are

the bridges between two visible and invisible worlds which are said to be the higher dimension”.

The concept of the divinity of Sumuri appeared through their acceptance of the three religions that were presented in the middle of life namely Islam, Protestantism, and Catholicism. These three religions are seen by Sumuri as a modern religion, spread by merchants from Ternate-Tidore, missionaries from Germany, the Netherlands, and through teachers from Maluku around 1930 (Lefaan, 2010: 68). In Sumuri's perspective, the three religions are considered family religions, formed from the family through each clan in an even distribution system. Even though their belief in their ancestors revealed a relationship between them and nature which was believed to be the incarnation of their ancestors, they still counted on the truth of God. God gave all wealth on earth to humans to be used and managed together with mutual love. The concept is interpreted with the mandate contained in the law of God in the teachings of Islam, Christianity, and Catholicism. Human relations with God in the life of Sumuri can be seen through the implementation of religious holidays that occur in Sumuri. As in the celebration of the birth of the Prophet Muhammad, were young Christians took part as a committee and made friends from house to house, so did the celebration of Christianity. That relationship makes the Sumuri ethnic group to always live in harmony and peace until the present day. The harmonisation of Sumuri's humans with God is tightened with family religious life and is reflected through the philosophy of *Nibitinisi*.

### ***Sumuri's Philosophy about the Human Relationship with Personality***

As a God's gift, Sumuri has the nature of being a moral human being. The nature of morals is closely related to honesty, patience, fortitude, caring, obedience, politeness, resoluteness, responsibility, and humility. These characteristics make Sumuri people to be not easily swayed by various threats and challenges that might try to test the integrity of their lives.

They live in peace; love each other; respect; respect each other; they are friendly; honest; patient, obedient and very polite. Not only that. The other qualities possessed by both are sensitivity, intelligence, caring for anyone, and having a big spirit in protecting the living environment like a shelter (SLESNM 1220). With the talent that they both possess, the strategy is set to save red earth people from the pressure of giants (SLESNM, 1221).

The two quotes above prove that Sumuri has an inherent nature in each individual. Personality relationships between people are supported by wise behaviour through caring attitudes. The quote explains the nature of each character individually, honestly, and patiently with a great spirit in protecting the environment together with other people. Affirmed personal nature is directed at solidarity, saving fellow human beings from the clutches of a giant that is always frightening and even killing them. In addition, it also provides an

explanation of Sumuri's intelligent human nature in thinking, making strategy, and making decisions in solving life's problems. The traits and attitudes imprinted in the story quoted show that personality traits have been embedded as traditional teachings that uphold moral values in maintaining Sumuri's identity.

Moral teachings about Sumuri's personality are derived from oral literature, especially in folklore. "Oral literature (*folktale*) is a helpful tool in instilling moral values for children when it is used to lay a strong foundation in nurturing and educating", (Nwigwe, 2016). Folklore is a traditional learning container for Sumuri's children and grandchildren. "Folklore does not have a universal meaning, but the meaning is actualized by fairy tale narrators, recorders, listeners, or readers in their respective processes", (Jarv & Kaasik, 2018). In folklore, the teachings regarding the formation of a person's character are told through the characters. The moral values of human personality are often manifested through animals and their presence as gods, indicating the attitude of Sumuri's human personality.

Sumuri man realises the formation of attitudes and behaviours starting with one individual. Harmonisation of a person with his personality is expressed through honesty, which means being upright, not lying, not cheating, and being sincere. Sumuri's attitude and behaviour mandated throughout the entire oral literature are relevant to the character values affirmed in Permendikbud number 20, 2018, about "strengthening character education in formal education units". Thus, Sumuri's oral literature has given the teachings of manners in accordance with the expectations of education in Indonesia.

### ***Sumuri's Philosophy about Man's Relationship with Nature***

The concept of nature refers to everything that exists in the sky and the earth is God's creation. The natural state of an area where humans live greatly influences the character and mindset of human beings. One factor that greatly affects Sumuri's physical strength is the natural environment. Mountains, forests, hills, valleys, rivers, swamps, beaches, land, water, air, plants, and animals are the cosmos that can harmonise human life as a means of meeting the needs of life. Nature is an inseparable part of Sumuri ethnic life. Nature has provided all the necessities of life so that Sumuri sees nature as the breath of life, and from the soil grows fertility for their lives. Friendship with the land is livelihood, the birth of the mother's womb philosophy or "*kenete te kirano*", (figure 07). They believe that the whole nature is God's creation which has been entrusted to the ancestors to be guarded, utilised, and preserved. The fact of Sumuri's human relationship with nature is embedded in the following story excerpt:

Other properties possessed by both are sensitive, intelligent, caring for anyone, and have a great spirit in protecting the living environment like a shelter (SLESNM 1230).

Excerpt 1230 above explains that Sumuri people have a sense of being sensitive to nature which is often characterised by raindrops alternating with sweltering heat. It means that nature also wants to get human attention in an environmentally friendly way. Sumuri people realise that they are wise in protecting, caring for and preserving nature as a container for their lives. Land use is carried out by cultivating appropriately.

In the following quotation, it is told that Sumuri's physical human form from the natural environment is carried out through a journey to fulfill the interests of life. Pragmatically, nature has become a symbol of life which is inseparable from Sumuri people's way of life. They told stories and joked and enjoyed the journey. The journey to grandmother's residence was followed by following the times, then down to the estuary, then up to find grandma's house at May time (SLES. 1231).

The whole nature fulfills the enjoyment and happiness of life. They use wood, tree branches, palm sticks, to make bows and arrows (*waganaro* and *wage*) and are used to shoot fruit as well as to hunt animals. The object then becomes the completeness of dances as well as cultural objects, as a symbol of the strength of men in maintaining environmental security, even it is used to anticipate the Hong Kong war. It shows that at that time Sumuri people already had the ability to create something very useful. These facts show that Sumuri is a creative people. They have utilised the abilities given by God in reasonable ways. Read the SLES quote. 1232 in the following:

The beauty of the natural surroundings enjoyed together with joy. They succeeded in making bows and arrows (*waganaro* and *wage*) to be used to shoot fruit in the vicinity of the village (SLES. 1232).

Apart from these natural resources, animals are an inseparable part of Sumuri's life. The value of sacredness is also presented through animals that are surrounding the life of Sumuri. Therefore, they are very good at preserving nature as well as protecting it. It is beyond expectation and ability of humans to think of the way that the coming of the supernatural power also comes from an animal such as the Cassowary or "*betati*". This is an animal which is believed to be the incarnation of the ancestors of the Soway clan. This animal always helped them in giving the good or the bad news of natural events regarding human life. Sumuri people is closely related to natural life because everything related to life is always marked by natural signs, as stated by the Cassowary or "*betati*" through the sound and the pace of the steps. The fact of explanation is revealed in the following quote.

Grandma May, always accompanied by "Betati or Cassowary". He is the closest to the daily life of Grandma May. Betati is always in Grandma's life. He is very loyal to help Grandmother may, even he/she can be present by incarnating and can only be seen by

Grandmother may. Betati always gives a signal about all the events of life which are about to happen onto humans for Grandma may. It was marked by the sound and clattering of his footsteps (SLES. 1233).

The quote above explains the fact of the relationship between Sumuri men and animals as part of the natural life. The moral values that shape the harmony of Sumuri's people with natural life are manifested through the philosophy, "*cassowaries of true friends*", meaning to be like cassowaries who are always loyal, caring for others, becoming reporters and role models.

The concept of nature refers to the meaning of everything that exists in the sky and on earth, as well as all the powers, efforts, strengths and abilities. Philosophers such as Hippocrates, Thucydides, Bodin, Ratzel (please see Puspa (1966) in Lefaan (2010; 221)) argued that "the natural state of an area, especially climatic conditions, greatly influences a person's inner properties, and destroys those who cannot adjust to it". The statement is to approve a cosmic event that can harmonise matters related to nature as a container for the needs of Sumuri's life including land, water, air, plants, humans and all efforts and all forms of natural wealth.

Nature is an inseparable part of the Sumuri's life. In the concept of ethnic Sumuri's way of thinking, nature is the breath of life; nature provides everything so that all life needs are melted for Sumuri. Based on this philosophical perspective, natural conditions greatly affect the physical, lifestyle, and character of Sumuri. Their physical form is naturally formed and merges with the conditions of nature, making it difficult to leave the environment. Their harmony with nature is embedded in the philosophy of the mother's womb. According to the Sumuri, the operation of the LNG companies in the management of land as natural wealth is a fact of that philosophy (see picture 07).

### ***The Relationship between Sumuri and Social life***

The Sumuri ethnicity underlies life-based on moral teachings which were handed down by the ancestors as has been revealed through the mandate of oral tradition. The Sumuri relies on togetherness, discussion, and deliberation to find solutions for various life events and wise joint decision-making. This was done from the family of the *Batih* family to the Sumuri community. Moral values regarding caring, compassion, self-sacrifice, and solidarity are manifested through separate actions of the following Grandmother's story:

At one point, the sisters sat and exchanged ideas. They agreed to meet Grandmother May. The agreement came with the encouragement of caring and affection for their grandmother (SLES 1240).

The meaning of the SLES 1240 quote above is emphasising attitudes of caring and affection. They were manifested by Soway and Doway toward grandmothers who may have had blind eyes. The presence of the Soway and Doway figures is the fact of the nature of concern and care for the condition of Grandma May. Related to that, Schapper (2016) “said that the importance of respecting older people, making them parents themselves from the family or the wider world, including those in authority, and pretending that good deeds will produce good things for people who do it”. It is approved that they are said to be the two figures of demigods sent by God. The love manifested by Soway and Doway is the fact of meaningful learning for the Sumuri’s generation. The moral values and solidarity in the quotation are the nature of true humanity that God entrusts in both as preachers for all humans to live in obedience, to love one another, and to serve one another as brothers. Therefore, the following facts about moral teachings on how to deal with life's problems before making a decision to solve the problem, are true:

The first event that was considered to be very important to overcome was to find a way for Grandma May to see. The process was carried out by discussion to get ideas, (SLES, 1241).

The SLES 1241 quote above gives an explanation to all generations that learning about the settlement of life problems has been done by their ancestors since the starting of life on earth. Problem-solving is done with careful examination through meeting, sitting together, discussing, finding ideas, agreeing, then of giving decisions based on the results of deliberation. This fact is embedded in the Sumuri's philosophy (see table 02 and figure 08). The context approves that the thinking ability of the ancestors was already in the learning context that was sparked in the 2013 curriculum, namely using communication knowledge, high order of thinking skills/critical thinking, creativity, and collaborative experiences (4C). Based on 1242, the meaning approves that the Sumuri is a figure and role model for the West Papuan generation. Through a moral attitude of compassion, caring, loyalty, togetherness, and solidarity, any serious problems will be carried out wisely and humanely.

Human relations with a social life are based on the nature of Sumuri as the first people who can embrace eighteen clans. In the Sumuri community, there are kinship relationships that shape cultural values. “Cultural values have real values in directing someone to behave verbally in social interactions”, (Kusmiatun, et.al., 2017). Indirectly, socio-cultural factors are associated with expressing acts of togetherness based on compassion, caring, and solidarity between them.

## **Conclusion**

The Sumuri philosophy reflects the nature of Sumuri's life in West Papua. Sumuri's oral tradition and philosophy are the Sumuri's cultural artifacts which contain moral teachings,



norms, principles and customary law toward the Sumuri people. These cultural values give a description of the pattern of life behaviour that Sumuri inherited from Grandmother May's ancestors. Harmonisation of Sumuri people with God, nature, personality, and social life in totality are forms of human character that should be regarded as role models for all ethnicities in West Papua. Sumuri's oral literature is not a mandate without meaning, but a cultural spirit that provides local teaching and learning based on native Papuan culture. Sumuri's oral literature and philosophy dignify people and reflect human identity throughout West Papua. The oral-literary content and philosophy of Sumuri are learning modalities based on the preservation of West Papuan native culture that instills values of obedience, love, compassion between brothers without distinction, intelligence of wise thinking, and wise in all actions.

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