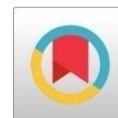


FI RA WALI: CULTURE-BASED STRATEGY FOR THE DEVELOPMENT OF THE SENTANI COMMUNITY

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Abstract: This article intends to explain how Fi Ra Wali (read: my sago my life) can be used as a culture-based community development strategy in defending the sago forest as a local community commodity from the threat of a global crisis. Interviews and literature studies were used to obtain data. Fi ra wali as a self-concept of the Sentani community has local values that are used to strengthen the existence of socio-culturalism in the face of modernization. This article reveals that in Fi Ra Wali some social norms and rules are built spontaneously to create a culture of obedience, discipline, respect, and social awareness in maintaining their local wisdom. Fi Ra Wali is a manifestation of hidden rationality, as a manifestation of hidden knowledge that shows the strength of a traditional society that is resistant. This article concludes that Fi Ra Wali is a culturally specific strategy that has a safety value in every activity, to maintain the continuity of life, not only in the present but also in the future. Keywords—Cultural Development, Modernization, Fi Ra Wali, Sago Forest, Safety Value

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I. INTRODUCTION

Mobilization of non-Sentani residents in Jayapura Regency was 91.982% or 175,676 people in the last year. The high population migration from the outside of Papua is caused by the work and business sectors providing opportunities for this migration flow. In addition to the rapid development of the city with adequate infrastructure facilities including infrastructure, roads, and bridges as well as the fulfillment of housing infrastructure and livable settlements, it has had a great impact on the people of Sentani. On one side, there is a culture shock in society due to the influence of an outside culture that permeates all sectors of life [1].

This cultural inculturation causes significant value frictions and causes changes society drastically. On the other hand, there is the destruction of sago habitat in customary areas, as a commodative development area [2][3][4]. This value friction creates identity shocks as a result of cultural clashes, which have an impact on the essential integrity of life. This friction occurs when elite groups, both government and business, carry the dream of modernity through promises of "developmentalism" that offer progress, new civilizations, and of course a better life or welfare. But the dream must be paid for by the loss of their previous "life". The "life" is that the land that is used as a sago hamlet (called in the local language is Fiung Fikela that the meaning sago hamlet or land as a place for sago trees to grow) will become a victim of developmentalism.

Local people suddenly are forced to adapt to the new world and life in the modernization era. The government's demands that collude with an investment with its political economy administration regime, continuously encourage changes at the local institutional level starting from the district to sub-district and village levels, with various policies and programs. s. Sporadically and very hastily, local communities in the village move dynamically even beyond expectations to respond to changes that occur at the elite level. This result in local communities is being exposed to links with the outside world and new values emerging as a consequence of development. Accordingly, they are required to respond to the changes seriously and responsibly because it is directly related to their destiny in the future.

"Now, the Sentani community has become a victim of development that is not in favor of the local community". For the sake of development, the community must sell the sago hamlets and no longer pay attention to the future survival of the Sentani people. In my opinion, the loss of this main commodity has resulted in a gloomy future for the Sentani people because the Sentani people only know sago as their main food and nothing else."

The statement above confirms that sago as local wisdom becomes a particular marker and identity that makes one group different from other groups. The Sentani people see the sago tree as "life", not having a sago tree means the loss of identity as a Sentani person. Therefore, sago is not only seen as a commodity but as a life-giver. The sago hamlet is not to be traded easily, but the sago hamlet is used for the good of living together. This local wisdom is an ancestral heritage that shows the harmony of life between humans and nature, while globalization is often shown as the face of modernization that undermines the harmony of life with nature. Exploitation and commercialization seem to be opposite and contrary to the values in the local wisdom. These conflicting values harm the sustainability of the life of the Sentani people. The high tendency of hamlet conversion has been felt in the Sentani area as the entrance to the city of Papua Province. The greater the development activity in this region, causing the increasing demand for land resources. The availability of land sago that is relatively constant will lead to high competition for its use, which will significantly affect the needs of the community. This phenomenon can be found in traditional markets dominated by migrant communities such as Bugis, Buton, and Makassar. These migrant traders sell all the necessities of life for the community, including food needs, namely sago. Sago is the staple food of the Sentani people, causing the demand for this food to be very high. Every day the Sentani people eat sago, if they want to eat sago, they have to buy it from migrant communities as the dominant sago seller. This behavior shows that there has been a moral and cultural degradation that has shifted the Fi Ra Wali paradigm for the Sentani community. Can the Fi Ra Wali philosophy still belong to the Sentani people while there is no longer a sago hamlet in their customary territory?

Almost extinction of sago as local food has caused changes in consumption patterns in the Sentani community. Changes in consumption patterns in the community where they no longer consume sago as a local food that has been passed down from generation to generation but have started to switch to eat rice. The uncontrolled availability and prices of local food in traditional markets and the flood of imported food (rice) have created sociocultural problems for local communities. This problem occurred as a result of the "rice"ization program in the New Order era, by providing Raskin rice assistance for the poor. This is what makes the Sentani people switch from their staple food and make rice as a source of life.

"The price of sago is getting more expensive, ranging from Rp. 20,000 – Rp. 30,000 per piece compared to the price of rice, which ranges from Rp. 15,000 – Rp. 20,000 per kilo. The high price of sago causes us to eat rice. If we do not eat papeda, we feel like we haven't eaten even though we have eaten rice or sweet potatoes. Sago is a filling food but also strengthens and nourishes the body. Sago has rich nutritional content. For me, the Sentani people cannot live without eating sago"

The statement above confirms that the potential of local commodities is large enough to fulfill the food needs of the Sentani people, but sago land is starting to decrease due to various policies related to the development and various other things. It is predicted that around 2,832 hectares of sago land will be eroded by development. The reduction in sago land affects the availability of sago in the market and has an impact on the price of this commodity. Sago is not only local food that can provide carbohydrates for the body alone, but sago has strong socio-cultural values in the Sentani community. The exploration of the issues and context of sago in Fi Ra Wali in the Sentani community above emphasizes that sago in the context of Fi Ra Wali is interpreted in the mystical spaces of the Sentani community. These mystical spaces provide mystical knowledge that is rooted in the relationship between humans and nature. Various efforts have been made by all components, both government and local communities, including the strategic role of sago activist groups to build commitments to maintain sago forests which are under threat from a global crisis. This threat becomes serious when sago forest is exploited for the development of regional infrastructure, beyond the normal threshold. In other words, there are quite a lot of modernity pressures that try to create disintegration and conflict in the use of sago forest as an economic commodity without paying attention to its socio-cultural religious values. The glocalization movement in various forms of resistance is carried out by local communities and local governments to face social changes as a result of exploitation, injustice, inequality, complaints, and anxiety in the Sentani community [5][6]. The Fi Ra Wali movement as a rational action and social protest emerge as a form of concern for community groups who were victims of modernization. Social actors are responsible for maintaining, caring for, and maintaining sago trees so that they remain a sustainable local commodity for the community. The sustainability of the sago tree occurs because of collective mobilization, where the community is the mover in the development and empowerment of Fi Ra Wali in public social spaces.

II. METHOD

Qualitative, or field research methods were used by the authors. The purpose of using qualitative research was to attempt to reveal various events, which were related to the problem that was to be studied systematically [7].

Qualitative research was used to obtain in-depth data based on the understandings of the informants. Techniques for taking data from informants usually started with the general questions, then specifying them. This was done because the author provided the widest possible opportunity for the informants to express their thoughts and arguments without being limited by the author. In the next step, the authors filtered the information, to suit the needs of the writing. Regarding qualitative data collection techniques, it was not only focused on procedural but also about involving all aspects of society, along with its structure but some exceptions can be made, related to the breadth of the research base. For the sake of time efficiency, the author might take one of the places of research, which has a variety of data sources according to the needs of the author. Therefore, in this study, the determination of the informants will be carried out using a snowball sampling model because the determination of the number and sample was not only carried out by the researcher. Researchers would work together with informants to determine the next sample that was considered important. Thus, the author took Sentani as the basic research. With consideration, Sentani provided a different form and variety, with previous research, both in terms of language, as well as expressions by the local community.

III. RESULTS AND DISCUSSION

A. Communities as Drivers in the Development and Empowerment of Fi Ra Wali Modernization always brings changes in society. This change has an impact on the mindset and behavior of the people themselves as a mover. Because an agent of community change has the functions as a carrier of change in society, he has a role as a catalyst, namely a person who can provide a dialogue space between social actors involved in development; second, as a solution provider in a problematic reality. This is where the role of the community is as an actor who directs, controls and acts as a mediator and initiator of solutions because community development and empowerment involves various kinds of individual characteristics with different social, educational, and intellectual abilities. The community empowerment approach in development implies that humans are placed in the position of actors and recipients of the process of finding solutions and achieving something for a better life. A fact that cannot be avoided and denied by anyone concerning community development is the reality of the problem of progress from the results of community development. The problem of community development that often comes to the surface is the development that has been achieved through development labels, whether it is the label of industrialization, modernization, autonomous development planning, innovation-based development, and so on, however in reality the process of its development, the local communities get development results that are not balanced or uneven compared to the development process that occurs. Inequality of development occurs at the level of local communities by sacrificing social capital, including local traditions and culture, causing development problems for the community itself. Development problems like this are very important and urgent to be addressed because if they are not addressed as soon and as effectively as possible, it will lead to wider socio-cultural problems and will have the potential to trigger counter-productive attitudes from the local community which in the end the local community will also become victims. In other words, the community development will be like a ticking time bomb for the community itself. Michael Lipton calls the phenomenon of the community development dilemma an urban bias, which is a condition of participation in community development that is apparent to a community development that has the potential to hoard potential problems of community conflict as a result of development that is not in favor of the socio-religious cultural values of the community [8]. Or to Robert Chamber, this condition describes local communities who experience invalidation in development [9]. This is because the community is aware or not that they have become victims of the perversion of the role of development, namely where the dominant group does not pay attention and cares about the rights of life of the local community but instead uses the local community with their wealth for the sake of development.

This condition is described as social engineering through development bias, among others; spatial bias, where the dominant group (government and investors or the private sector) is more profitable; cultural bias, where local values are sacrificed; personal bias, where local people are only objects; interest bias, where natural conditions are the reason for exploitation; diplomatic bias, where the power of the government is the reference. The occurrence of these development biases requires that there will be complex multicultural challenges when conducting community empowerment.

These multicultural challenges include:

- (1) The challenge of the paradigm of people's thinking which is obsessed that the rational dimension of development has a higher value than the moral dimension, the economic or material dimension is more important than the social dimension,
- (2) The challenge of the development concept paradigm which assumes that the development approach model carried out by the dominant group is more successful than those from the community, aspirations from outsiders are more effective than those from the bottom stream, namely the community. As an effect, the development carried out ignores and even underestimates the factual conditions of the social life of the local community.

From this understanding, it can be emphasized that community empowerment means a deliberate and planned effort to increase the prestige and dignity of the community through and at the same time using the potential of the community, both natural resources and local traditions and culture.

Because community empowerment is a development concept that includes the socio-cultural development of the community, it must reflect the people-centered paradigm of community development. This means that community development is carried out from participatory local communities, and implementation of community development can increase power and spirit, which encourages empowering for all community members. In other words, community empowerment that is oriented towards sustainable community development, directly or indirectly able to provide sufficient and adequate availability of natural resources for future generations.

B. Fi Ra Wali: Culture-Based Development and Empowerment Strategy

Sago as local wisdom has a close relationship with Sentani culture, integrated with the belief systems, norms and expressed in myths and rituals. In this local wisdom, it contains views and rules that contain values and norms so that people have a foothold in behaving towards sago. These values and norms are taught from generation to generation, from generation to generation through oral and non-verbal folklore, and become a signaling device in regulating human behavior towards sago palms [10] [11] [12].

Fi Ra Wali is a form of local wisdom that has noble values as an ancestral heritage that is full of meaning. Fi Ra Wali becomes a strong moral code to provide ethical boundaries for the use of sago forest for the life of Sentani people. When the Sentani people recognize Fi Ra Wali in human relations, they will appreciate sago as a brother who is treated with respect. This treatment is expressed in the behavior of not cutting down sago trees illegally, burning sago forests, and selling and destroying sago forests and hamlets for infrastructure development. These prohibitions become ethical but also moral sanctions that have an impact on the sustainability of the life of the sago tree and the Sentani people. Fi Ra Wali is also the glue that binds the Sentani community to interpret themselves and their cosmic meanings. The loss of the sago hamlet results in the loss of local entities of the Sentani community in the global era. This affects their behavior towards sago as local food. Sago is the main plant of the Sentani community, which has economic value and higher productivity compared to other carbohydrate-producing plants such as sweet potato, corn, rice, and cassava. One sago tree can produce 200-400 kg of sago starch. There are even certain types of sago trees, such as para and follo, which can produce up to 800 kg of sago starch. If sago is cultivated intensively, it will obtain a large amount of sago starch and can be used as another choice for carbohydrate consumption other than rice.

Overcoming the sago crisis in Sentani due to the massive destruction of sago land and hamlets, it is necessary to have high commitment and support from local governments for sago forest cultivation. Various advantages of sago, such as high productivity and gluten-free nature of sago, but also sago becomes important in social institutions and customary needs, so the government strictly needs to stipulate local regulations that are conducive to protect and maintain this superior commodity. The innovation of sago as a staple food and basic food ingredient in creating food security for local communities is a strategic effort to cultivate sago as a life-giver (fi ra wali) [13]. Indeed, Sentani as a place where sago is the main food currently tends to switch to rice. This is due to several factors, such as the extinction of sago trees due to the shifting of functions of land and sago hamlets, but also there is an assumption that rice is a more "prestigious" commodity and can improve social status compared to eating sago. Therefore, the Government has issued Government Regulation Number 22/2009 concerning the policy of accelerating the diversification of food consumption based on local resources and the Minister of Agriculture Number 43/2009 concerning the movement to accelerate the diversification of food consumption based on local resources, so the Local Government needs to be alert and quick to raise the awareness and promote the sustainable sago production and appropriate the use of sago land hamlets. To achieve this goal, communication, and networking between the government, traditional leaders, and local communities which are critical points in utilizing and using sago land and hamlets need to be carried out effectively and efficiently. Sentani is the largest sago forest in Indonesia with the most types of sago trees to further strengthen sago development efforts as part of responding to the challenges of increasing global supply [14][15][16].

Sago has a strategic role in the efforts to develop food diversification in the region to support food security because traditional raw materials are available in specific locations. Traditional food is a product with a high cultural taste in the form of a combination of creations to process local resources with tastes seasoned with customs and has been inherited from generation to generation. Thus, traditional food can be used as a means to realize food diversification in strengthening traditional food security [17][18]. In terms of food security, the presence of this sago food variant is a choice as a form of food diversification. This is good to prevent so that food consumption does not always be rice and flour. Sago, which is a local raw material, is an option to improve our food security so that it becomes stronger against various "food traps" such as importing rice and flour. Introduction and promotion must be carried out widely by utilizing all mass media networks, both print, electronic and social media to promote this local community as global-local wisdom. Agricultural talk shows need to be held with a focus on food diversification which will be very meaningful for food self-sufficiency and sovereignty in Jayapura Regency [19][20]. As social engineering that is offered for food security in Sentani, it can be maintained and ensure the survival of the community in the future only by using the Fi Ra Wali philosophy as a strategy in developing a culture-based society. This strategy is not a policy choice but the only alternative policy that revives society in the era of modernization.

IV. CONCLUSION

The Sentani community is not a local entity that is surrendering to accepting modern social domination, which sees the level of human civilization lies in development, and the traditional aspect is seen as an obstacle in achieving the goals of human civilization globally. On the other hand, the Sentani people are still trying to maintain their territory and cultural value system, to maintain the continuity of their social identity and historical cultural uniqueness. In this situation, the Sentani people carry out the Fi Ra Wali movement as a traditional resistance, towards the factors that threaten their habitus. This action is seen not only to arouse traditional sentiments but also to be transformed into a collective community mobilization action in maintaining the space and existence of the Sentani people's lives. Because based on their beliefs based on local wisdom, the space of life is not only physical but also a sacred space. This space is in all the cycles of life from birth to death. Structuring the living space of local communities based on the recognition and appreciation of the existence of Fi Ra Wali, related to projects that build sustainable communities (sustainable development). Culturally based sustainable development projects, open and strengthen the paths of dialogue-participatory-empathic, in the context of efforts to struggle with context. This is a bottom-up model that is in line with the civilization of the Sentani people, where the Sentani people live and grew up with sago, therefore development projects do not have to marginalize the civilization of the Sentani people, but instead use sago as a strengthening of the basis of the community system at the local level. Sentani is the largest sago forest in Indonesia with the most types of sago trees to further strengthen sago development efforts as part of responding to the challenges of increasing global supply. Sago has a strategic role in efforts to develop various foods in the region to support food security because traditional raw materials are available in specific locations. Traditional food is a product with a high cultural taste in the form of a combination of creations to process local resources with tastes seasoned with customs and has been inherited from generation to generation. Thus, traditional food can be used as a means to create food diversification in strengthening traditional food security.

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