

Local Wisdom in Mepum Sadimop Fairy Tale of Ketengban Tribe, Pegunungan Bintang Regency, Papua

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KEYWORDS	ABSTRACT
Local wisdom of Mepum Sadimop fairy tales	Local wisdom represents unique knowledge and practices held by specific communities, passed down through generations. This study explores the local wisdom in the Mepum Sadimop fairy tale of the Ketengban Tribe in Pegunungan Bintang Regency, Papua. Using a qualitative phenomenological approach, this descriptive research employs interviews, data grouping, and translation to analyze cultural phenomena. Findings reveal that the Mepum Sadimop fairy tale encapsulates local knowledge (e.g., tools, materials, and natural resources), cultural values (e.g., kinship, cooperation, and honesty), and traditional practices (e.g., stone-burning ceremonies and the use of Balapu attire). These elements embody the tribe's identity, social norms, and survival strategies. This study not only preserves the oral tradition but also underscores its relevance in promoting cultural education and sustainable community development. By documenting these traditions, this research contributes to safeguarding intangible cultural heritage and inspires further interdisciplinary studies on indigenous knowledge system.

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Introduction

Papua Province Mountains Regency Ketengban tribe has local wisdom that is different from other tribes in Papua (Wibowo et al., 2024). Local Wisdom is a science owned by a particular community. According to Sibarani (in Daniah) Local Wisdom is a form of understanding that exists in regulating people's lives or what is commonly referred to as local wisdom. Regarding "Local wisdom in the fairy tale of Mepum Sadimop, in the Ketengban tribe is used as the basis for the development and development of a more sustainable society in various aspects of its life. Especially the knowledge that the community has about its wisdom / knowledge. Awareness of the need for local wisdom is getting greater attention by researchers, especially in the field of literature (Sumartias et al., 2020; Zuhri, 2024). Because through literary works we can find out the description of cultural life and humanist values, which exist in oral stories or fairy tales, especially the wisdom or wisdom of a local or local community group, especially the Ketengan tribal community, because every ethnic life has knowledge to live and develop in its own life (Khairani & Wiradnyana, 2023).

Local wisdom includes a variety of knowledge, views, values and practices of a good community obtained from previous generations of the community (Putra, 2009, p. 10; Rakhman et al., 2020).

Today's children do not care about the local wisdom that exists in a community group. Judgment of local wisdom from outside is more important than their own wisdom, for example, koteka, (men's clothing), kalya Bakar batu and building Ati houses with roton etc.

The wisdom, such as, Kalya, (Burning traditional cooking stones) Balapu, Koteka traditional clothing for men, Alen, Noken, Papuan bags, Jen sap mar sap, bows and arrows, (senaja mono) sekneyo tapu, rattan fire matches, such wisdom, is found in the Mepum Sadimop fairy tale. This wisdom is often taught by parents to children, for example high school students of arts and culture wearing traditional clothing such as koteka, Batik, Cawat is a good teaching to be applied.

This Mepum Sadimop fairy tale has a border area, namely the Ketengban tribe with the Ngalum tribe. The border areas are Okbab district with Okbibab district and Oksop district. Okbibab district is located in the eastern part of Okbab district, while the southern part of Okbab district borders with Oksob district and the northern part of Okbab district borders with Aboy district.

Research on local wisdom cannot be separated from previous research conducted by other researchers. Using this relevance research to ensure the novelty of previous research with a researcher entitled "Local wisdom in the Mepum Sadimo Fairy Tale of the Ketengban Tribe of the Bintan Mountains Regency, Papua." The previous research is as follows:

Widyaningrum (2018) in his research entitled, "Learning to Write Local Wisdom-Based Fairy Tale Texts for Class IV Students" *Jpe (Journal of Edutama Education)* Vol. 5 No. 2. The research objectives are (1) planning learning to write local wisdom-based fairy tale texts (2) implementing learning to write local wisdom-based fairy tale texts (3) evaluating learning to write local wisdom-based fairy tale texts. In addition, Nurul et al. (2017) "Arceptipal Studies and Local Wisdom Values of Legends in Purworejo City and Their Relevance as Teaching Materials for Prose Studies" in *Literacy, Scientific Journal of Pend. Language, Indonesian and Regional Literature*, Vol.7, No. (2) e-ISSN 2549-2594. The journal has described: (1) archeptipal studies of legends in Purworejo; (2) the value of local wisdom legends in Purworejo City, and (3) the relevance of archeptipal studies and the value of local wisdom in Purworejo City as teaching materials in the Prose Fiction Study course. Meanwhile, Handayani Nst et al. (2019) with a research entitled, "Revitalizing the Legend of Lake Lau Kawar Through Comics" in the journal *Basa Taka*, University of Balikpapan, Vol. 2, No. 2. The methods used in the research used include a qualitative approach to explore information on the story of Lake Lau Kawar. As the main design subject, such as interviews to informants or local people. The results of this research are formulated in the concept of retelling the Legend of Lake Lau Kawar. The use of comic media as media can be one of the efforts to preserve folklore.

The previous research described above shows the similarities and differences between previous research and researcher research, namely, the similarities lie in; local wisdom, qualitative research type. Both are part of the field of literature, namely about fairy tales, legends while the difference is in the different ways of presentation in uarain and tapsiran and interpreting the research subjects carried out by each researcher, besides that the different research results obtained in the research, the novelty in research from previous research is the research subject chosen. This shows that research on the local wisdom of the Mepum Sadimop fairy tale has never existed before. Therefore, the researcher conducted a study to describe the local wisdom and character of the characters in the Mepum Sadimop fairy tale, through the words, sentences, expressed by each character who played a role in the dongeg story. The purpose of this study is to describe the types of local wisdom that are knowledge, views, values, and practices carried out by the characters in

the Mepum Sadimop fairy tale. The wisdom has never been written or published so that it does not know the existence of their local wisdom, both among Papuans and outside Papua.

Research Methods

The method used in this research is descriptive research method, descriptive method is the process of solving the problem to be studied by interpreting or describing the collected data and then drawing conclusions (Sugiyono, 2019, p. 93). This type of qualitative research with a phenomenological approach method, is a study of experiences, traditions and various cultural phenomena of a social community, Creswell in Rosyada, p. (2020, p. 51). The data collection technique uses the interview method. One of the most popular data collection methods in qualitative research, Rosyada, p. (2020, p. 200). Researchers conducted an unstructured interview model, meaning an interview armed with a guideline or general instructions about the interview to be conducted, Matheres 2000: 113-134 in Rosyada, p. (2020, p. 205). The technique of recording and grouping the words of sentences spoken by Narasumer that contain Local Wisdom. Documentation in the form of videos/recordings and photos. Furthermore, secondary data are books on local wisdom theory, and scientific journals related to the research title. Data analysis method is a process to reduce problems in research by describing the problems known to researchers (Sudaryanto, 2015, p. 7). The data analysis technique in this study uses a descriptive method, namely by analyzing qualitative data by describing the data in detail using writing. The following are the stages of data analysis. a. Translit / translate from the local language of the Ketengban tribe into Indonesian from the interviews of Mr. Mika Kasipka and Solaiman Malo and Menius Kasipka regarding the Mepum Sadimop fairy tale from the beginning to the end of the story in the interview video that has been conducted by the researcher. b. Describe the local wisdom data in the Mepum Sadimop fairy tale c. Draw conclusions from the research results in the Mepum Sadimop fairy tale of the Ketengban tribe.

Results and Discussion

Research Results

Based on the research data processing that has been done and found that there are some data included in the local kaerifal. The data collected by researchers through documentation techniques in the form of words, sentences, and quotations that contain local kaerifan. This section describes the data analysis regarding the Local Wisdom in the Mepum Sadimop Fairy Tale. Based on the analysis conducted, the results of research related to local wisdom are obtained. In the fairy tale Mepum Sadimop; research results. The forms of wisdom found are as follows:

Knowledge

(a) Knowledge of Wen/Bua Pandan (as a seasonal fruit) (b) Knowledge of Poiya or Stone Axe (as a tool for cutting wood, defending wood etc.) (c) Knowledge of Pokpokma or Dove (sacred bird) (d) Knowledge of Alen Noken (skill) (e) Knowledge of sekneyo/Rattan Match (natural knowledge) (f) Knowledge of Jen Mar Bow and Arrow (skill for men).

View

(a) Views on Ati/honai (Education, guidance and sacred place) (b) Views on Balapu/Koteka. (Gift from God, symbol of maturity for men) (c) Views on Pokpokma,/yalmama (Holy Bird/ bird of paradise) (d) View of Kalya/bakar batu (special cuisine typical of Papua Mountains) (e) View of Alen/Noken (God's gift and symbol of maturity for women) (f) View of Am/Keladi taro (special staple food) (g) View of Baki sayur

lilin (as seasonal vegetable) (h) View of Yaibo and Tolong (as salt and Ajino natural motto) (i) View of Menai Poiya Kampak Batu, (God's gift).

Nila

Cultural Values (1) Stone Axe (has the value of culture and has tribes in the Land of Papua) tribes in the Land of Papua (2) Position with physical (symbolizes the culture and typical of Papua Mountains) (3) Gotong royong (value of cultural equality of local community life) (4) Tolerance value (value of life as a social being) (5) Moral values (attitudes and actions) (6) Balapu cultural value (as the identity of the group/tribe of Papua Mountains) (7) Sekneyo as culture (rattan lighter) (8) Sharing culture (7) Sekneyo as Culture (Rattan Match) (8) Sharing culture (basic value of humanist life) (9) Honesty as a moral value (basic life) (10) Intellectual Character Value (quality of one's ability) (11) Economic Value (life needs) (12) Kinship.

Practices

(1) Stone Burning Ceremony; (a) Burning stones from the harvest of the new garden (thanksgiving) (b) Burning stones for the farewell of the dead (farewell ceremony) (c) Burning stones for the inauguration of the church building (thanksgiving) (2) Using Balapu / koteka: (a) Students use Balapu during school farewell (symbol of maturity) (b) Using Balapu when picking up honored guests (showing identity officially to accept) (c) Burning stones in December (thanksgiving) (d) Pick up guests with Jene mar /Bows and Arrows (showing the symbol of joy.) (e) Using Balapu when picking up honored guests (showing the symbol of joy.)

Discussion

Local wisdom Knowledge

1. Knowledge about Wen/Bua Pandan

Knowledge about Wen/Pandan Fruit, according to local knowledge, pandan fruit is a once-a-year fruit. This means that they know when to bear fruit and when to harvest. They know the characteristics of ripe and unripe pandanus fruits. They go to harvest Pandan fruit in each hamlet based on their respective clans and descendants. For example, in the fairy tale of Mepum Sadimop, the group goes and harvests.

"Residents in Lopkop hamlet when the Wen harvest season for Pandan fruit has arrived go with a group to harvest Pandan fruit in Mepumiri Lawandamban with a plan to stay there for one week and will return after obtaining Pandan fruit, kus-kus, woodworms." (Solaiman, 2023:1).

The excerpt above shows that the residents with their group went to harvest pandanus fruit. residents who go to the forest they obey the norms that apply while in the forest. the norm in question is the rule not to mention for example red fruit, fish and so on.

2. Knowledge of Poiya or Stone Axe

Knowledge of Poiya (the local language of the Ketengban tribe for the Stone Axe) poiya is created manually by local people with their own knowledge. for example "Sentani tribes such as in Ayapo, Doyo Baru (Bambar); Dani tribe in Baliem Valley-Wamena and Ormu tribe in Ormu village are described as having various meanings and social functions. Mepum sadimop Batim Amedume before he goes to the forest he brings Poiya to cut wood, defend the view fruit and even to clean the skin of pandanus fruit.

"Batim Amedume Batim talalng Deal rushed to the forest, Mepumiri Lakwandamban with the preparation of holding a noken Napu alen... Poiya, a stone axe for cutting wood, when burning stones, building a house." (Solaiman, 2023:2)

Based on the quote above, Amedume prepares a stone axe to Mepumiri lakwandamban.

3. Knowledge of Pokpokma or Pigeon

Knowledge about Pokpokma (pigeon). Local people know that the dove hunting season is in March-May and November-December.

"You guys, I haven't harvested my Pandanus fruit, my Kus-khus, my woodworm hasn't been harvested and also my Merpatiku burug, so I have to go and harvest there, you better walk home yourself I don't want to listen to your offers, I am also a child of the hamlet of Mepumiri Lakwandamban not someone else!, I'm still going there! Thank you." (Solaiman, 2023:6)

Based on the quote above, Amedume gave a statement to the villagers because they asked him to return from the middle of the road, even though he as the owner of the Mepumiri Lakwandamban hamlet wanted to go there to hunt Panadan fruit and keep pigeons as his special food.

4. Knowledge about Alen Noken

Knowledge about Alen/Tas typical of Papua. Alen, (as it is called in the local language of the Ketengban tribe). The knowledge of making Alen is knowledge passed down from the ancestors of the ancestor Nimi Kwemdin Ngebo. "God Almighty." who gave to the women of the Ketengban tribe and in general the Papua Mountains. Older women teach their daughters how to make noken to easily develop and preserve it as their identity. Alen is a multi-functional wada for filling, storing all kinds of foodstuffs and other documents that are confidential or not confidential.

"They return from the forest, not empty-handed but carrying the harvest of Pandanus, Kus-kus, Doves and woodworms. They fill each one in a noken (a bag made from genemun bark etc. It is used to fill all kinds of foodstuffs and other items) for Amedume's own personal use as a child of the village and some for other friends who still keep their honai (houses)." (Solaiman, 2023:2)

The quote above Alen is made from the bark of Keneibol / jenemun / another name for Melinjo but its quality is durable 10-15 years can be used depending on the quality of the bark and care by the user.

5. Knowledge about sekneyo/Rattan matches

Men have the knowledge to build a fire from rattan. They know the type of wood, moss and rattan used to produce fire quickly and precisely in rainy or dry conditions. For example, in the story of Mepum Sadimop, they prepare to bring Sekeyo or rattan matches before going to Mepumiri Lakawandamban.

"Before they go there, they prepare enough food, ... sekneyo tapu / rattan matches to set a fire in the forest honai where they hunt." (Solaiman, 2023:1)

In the quote above, the villagers prepared matches from rattan so that when they arrived in the forest, they would have no trouble setting a fire.

6. Knowledge of Jen Mar Bows and Arrows

Men have knowledge of bows and arrows to measure long and short distances. They have the knowledge to measure arrows, to be used to hunt all kinds of animals and also know the strength of bows that are used to archery and those that are not used to archery from a long distance so that before hunting

they must try to pull strongly and release the arrows if they are harvested or archery in accordance with expectations or targets then prepare as bows and arrows to be used for hunting both pigs, cuscus, hunting pigeons / other animals.

Arrows are a hunting tool so in this Mepum Sadimop fairy tale they do or prepare before they go to the forest where they hunt and where they pick pandanus fruit as seasonal fruit food for them.

"Before they go there, they prepare enough foodstuffs, besides preparing Lye cawat clothes for women and koteka for men, besides that, bows, pana children as hunting tools for kus-kus pigeons and besides that, prepare noken to fill pandanus fruit and other game." (Solaima, 2023:1)

The above quote is them preparing to hunt cuscus, pigeons in the Mepumiri Lakwandamban forest. the tradition that is often carried out through the teachings of parents to children is that before going to the forest there needs to be readiness first food ingredients, hunting tools including bows and arrows.

View

1. Views on Ati/Home

Ketengban tribal community, Ati is seen as a place to live together, meaning that in one house the residents consist of; parents, adults and children, even guests from other villages they stay overnight or several days they will live together in the house. The house is a place of education, in the form of advice on matters containing moral values of life, for example, the prohibition, "do not steal, do not kill" or other education on gardening, hunting and other teachings. In addition, it is a place of guidance for children to easily shape the character of life. Ati can be divided into three, as follows: (1) Bokam/Youwa (a term for a man's house in the language of the Ketengban tribe) bokam Youwa is seen as a place to live with the spirit and soul of man, so women are not allowed to enter or even glance from the defects of the doors and walls of his house. (2) Mem Youwa (the name for a special house in the language of the Ketengban tribe.) is seen as a sacred house and a special house for the education and training of men. In this house, they conduct traditional initiations to become mature and have character according to the teachings of their ancestors. For example, working together, solving problems between individuals, groups, feeding people, how to dress, how to hunt, how to build Ati/honai, how to care for fellow human beings, etc. (3) Dipa, (Ketengban tribal language for women's houses) Dipa is seen as a special house for those who have a family, usually living with their husband, wife and children. This Dipa also functions as a place of special education for women easily, namely learning to make Noken/tas typical of Papua, making loincloths / women's skirts etc. (4). Samai ati, (a term in the Ketengban language for a special house for women who get the moon). Samai Ati is viewed as a forbidden house for men to enter the area let alone visit the house.

2. Views on Balapu/Koteka.

For the Ketengban tribe Balapu is seen as a gift from God the creator to mountain Papuans to be used as men's pants, both adults and children. Balapu/Koteka is used as an ancestral heritage that never existed in other areas besides in tana papu.

"Before they go there, they prepare enough foodstuffs, besides preparing Lye / loincloth for women and Balapu / koteka for men in addition, bows, arrows as a tool for hunting dove cuscuses and besides that, prepare Noken to fill pandanus fruit and other game" (Solaiman, 2023:1)

The above quote shows that the villagers are preparing themselves with enough food and men's clothing, Balapu etc.

3. A look at Nenong/ Storytelling.

In the Ketengban language, Nenong has two syllables, Ne and nong. Ne, (I) Nong, (Soul) is interpreted as (my soul). Another meaning of the word Nong is (result or work.) Another term Nenung, Ne (I) Nung, (Story) "I tell stories". So we can conclude that Nenong is the work of my soul. This means that Nenong is a work produced from the soul of a person's imagination. The Ketengban community sees fairy tales as sacred stories and is forbidden to tell them during the day, because storytelling during the day will get a disaster such as getting hit by a thorn or getting something unwanted and is seen as a story told by their ancestors.

4. Views on Pokpokma,/yalmama

Pokpokma, /yalmama (the Ketengban language for pigeons) is seen as a sacred bird and pigeons are forbidden to be eaten by women because according to custom pigeons are sacred birds. Doves are regarded as human beings and are seen as expensive birds because they are different from other birds in the world. Doves are usually eaten by men while women are considered unclean meat. Doves can be found on every mountain peak but only at certain times such as 6-8am and in the afternoon at 3-4pm. Amedume hunts in Mepumiri Lakwandamban in the afternoon.

"You guys, I haven't harvested my Pandanus fruit, my Kus-khus, my woodworm hasn't been harvested and also my Merpatiku burug, so I have to go and harvest there, you better walk home yourself I don't want to listen to your offer, I am also a child of the hamlet of Mepumiri Lakwandamban not someone else!, I'm still going there! Thank you." (Solaiman, 2023:6)

Based on the quote above, Amedume is willing to hunt doves in her village of Mepumiri Lakwandamban.

5. Views on Kalya/stone burning

Kalya/(cooking) Bakar is seen as a special dish for thanksgiving, peace, separation, payment of Masawin (Ner tapua) and in all matters, both individuals and groups of the Ketengban tribe. Kalya (in the language of the Ketengban tribe, the name for Burning stones) which is a traditional way of cooking Papuans in mountainous Papua. Stone burning is done by individuals and community groups. An individual burns a stone when he gets a pig, cuscus, red fruit or he harvests a new garden, for example Amedume did when he got a cuscus, pigeon and killed Mepum sadimop he burned a stone alone in Semu Youwa.

"The following process is to start Sekne paprur or setting fire, then burn the stones, then prepare banana leaves as neatly as possible. Then arrange the stones that have been burned, layer the banana leaves again from the rough to the easy smooth then on top of it I put down vegetables, taro, vegetable wax, then in the cracks I put the stones one by one after that Mepum Sadimop is arranged and mixed with a little water to further heat the stones and cook the food ingredients finely not charred like the cooking ingredients in the bundle of stone burning" (Solaiman, 2023: 8).

The quote above is, the stone burning process carried out in Semu Youwa's house by Amedume and Semu Youwa is a place of education and guidance for men to become a form of character and live independently. Kalya / stone burning is carried out by the community individually and the Ketengban tribal area group cannot be influenced by new cultures that enter the wilah.

6. Outlook on Alen/Bag

Noken is seen as a symbol of maturity for women when they make Alen/Noken. Alen is seen as a direct gift from God the Creator of Man and the Universe for the Ketengban tribe and Papuan women in general. Alen (Bag) is seen as a versatile and valuable woman in their eyes. Another view is that Alen can solve the problem of marital property, noken is used to pick up the arrival of honored guests, such as regents and governors.

7. A look at Pokpokma

Pokpokma/Dove (burng heaven) is regarded as a sacred bird from heaven by the local people or Ketengban tribe. Women are forbidden to eat doves, but nowadays their religious authorities allow women to eat doves.

"You guys, I haven't harvested my Pandanus fruit, my Kuskhus, I haven't harvested my caterpillars and also my Merpat bird, so I have to go and harvest there, you better walk home yourself I don't want to listen to your offers, ..., I'm still going there! Thank you." (Solaiman, 2023:6)

The above quote shows that Amedume has a great desire to get pigeons as her favorite food.

8. Views on taro Am/Keladi

Am (taro) is the name in the language of the Ketengban tribe for (taro / taro) Am is seen as pokon food given by Lilmneng and he provides seeds naturally from Mount Lim, thus they believe in the myth that comes from Gunug Lim regarding the origin of this am or taro food.

9. Tray's view is waxy

Baki sayu lilin is seen as a good vegetable for stone roasting with pigs, red fruit and is considered a seasonal vegetable, because Baki does not every month bear or contain so they call it Baki lyi /aki li meaning seasonal vegetables.

10. Yaibo's Outlook and Help

Yaibo and Tolong are seen as a gift from God, a substitute for Ajino Motto and salt. Because without cooking with ajino motto and salt, it is very delicious to eat yaibo and tolong.

Yaibo and Tolong. Yaibo is one of the ingredients in vegetable and meat dishes. Yaibo is similar to galangal leaves but Yaibo is bigger and grows elongated, usually living in cold areas. Yaibo is used as a fragrance for vegetables and meat, especially when cooking with pigeons and cuscus. The second is Tolong, the leaves are similar to siri leaves but the fragrance is not the same as siri leaves, these leaves are usually cooked with sayu and meat and the aroma is very pleasant.

11. View of Menai Poiya Stone Axe

Poiya (in the language of the Ketengban tribe the name for the Stone Axe) is seen as a Blessing from God for gardening, cutting wood, defending wood and is seen as a means of payment for marriages, a means of paying heads for deceased relatives, as a means of paying dendah etc.

Value

Cultural Values

1. Stone Axe.

Stone axes have value for payment of dowry, as a means of paying heads for deceased relatives, as a means of payment / fine. because this stone axe is difficult to get and has a benefit for cutting wood, defending wood and using it for other needs.

2. **Physical handshake** (Buri Dual)

Physical jabatanan is carried out by the people of Papua Mountains and specifically the Papua Mountains including the Pegunungan Bintang district in the Ketengban tribe. Physical jabatanga is done while saying Telep (in the Ketengban tribal language a greeting for: Good, health, peace and joy). This handshake is done in all situations. meetings, farewells, greetings, greetings of peace, greetings of joy. For example, in the Mepum Sadimop Fairy Tale, the people meet Amedume and they greet each other.

"Batim Amedume Batim Talang Deal met them with happy hearts and warm handshakes from Lopkop residents and positive responses. They immediately offered to take Amedume back from the road because most of their harvest of Pandanus Fruit, cuscus, caterpillars and starchy birds had been filled for Amedume. The villagers did not hesitate to offer Amedume back from the road, but Amedume told them, (Soloiman, 2023:2).

The excerpt above, the outlined part, is the warm greeting given by the villagers when they met Amedume.

3. **Mutual cooperation**

Gotong royong reflects the togetherness that grows in the community in everyday life. Gotong royong creates cooperation between members of the community with one another and teaches each member of the community to be willing to sacrifice, both time, energy and thoughts. For example, Lopkop residents work together to pick pandanus fruit and hunt in Mepumiri Lakwandamban.

"Residents in Lopkop hamlet when the Pandan fruit harvest season has arrived go with a group to harvest Pandan fruit in Mepumiri Lawandamban ..." (Solaiman, 2023:1)

The quote above shows that residents cooperate in hunting and picking pandanus fruit as seasonal fruit food in the Papua Mountains area specifically Papua Pegunungan Bintang and in the Ketengban tribe in the cold region in the Okbab, Bime, Alemsom area,

4. **Tolerance Value**

Tolerance is a positive attitude that can help create a peaceful life. One of the values of tolerance is being a good listener and respecting different opinions. For example, Amedume's late father explained to Sadimop's Mepum troops to stop or be careful to confront Amedume to kill him. But when they heard what Amedume's father said, the Mepum Sadimop troops stopped their plan to kill Amedume.

"I am Amedume's father. I was born to guard the village of Mepumiri Lakwandamban. So if you want to kill Amedume, go ahead, but be careful. ... Mepum Sadimop's troops have gotten nervous and stopped listening to the orders of Mepum Sadimop as their chief for fear of death." Solaiman, 202:4)

The cover above shows the value of tolerance from Sadimop's mepum troops to his father Amedume.

5. Economic value

Local wisdom can be a significant economic resource. For example, by utilizing local wisdom to make Alen / Noken from kayau skin as handicrafts and local products. Alen / noken has a value of maturity for mountainous Papuan women. Papuan identity symbol, peace symbol, good life symbol. Alen/Noken also functions as a container to fill foodstuffs and store documents. For example, in the fairy tale of Mepum Sadimop, the people fill Pandanus fruit for Amedume and the people who live at home.

"They return from the forest, not empty-handed but carrying the harvest of Pandanus fruit, Kuskus, Doves and woodworms. They fill each one in a noken (a bag made from genemun bark etc.) for Amedume's own use as a person. They filled each in a noken (a bag made of genemun bark etc. used to fill all kinds of foodstuffs and other items.) for Amedume's own use as a village boy and some for other friends who were still guarding their honai (houses)" Solaiman, 2023:2).

6. Moral Value

Moral values are an important aspect of social life that needs to be understood by everyone. milasnya Cooperation, honesty, courage, independent responsibility, kindness, etc. Another example is the honesty practiced by Amedume's father to Mepum Sadimop's troops.

"... Ayaha Amedume, I have also taught you how to hunt, how to catch or kill special trees and even taught you the knowledge to protect yourself and face the enemy in battle, so will you not survive? Before it happens, I'll tell you people, you're good at it." (Solaiman, 2023:4)

The above quote shows the sincere honesty of telling his troops to be vigilant in dealing with an Amedume who was cooking all the products of his labor at Mepumiri Lakwandaman's house. Another example, an Amedume lives independently of the people with whom she lives.

"A long time ago Amedume Batim Talalang Deal lived alone, when his father died a long time ago. He lived alone in the honai (house) of Semu Youwa (the name of the house) in Lopkop hamlet. He has the ability to hunt pigeons, is good at picking pandanus fruit, looking for woodworms, hunting tree cuscus, good at gardening, smart at cutting pigs and he has quite intelligent knowledge and lives independently." Solaiman 2023: 1)

The quote above is a character in the fairy tale mepum sadimop He lives independently even though his parents have long left him.

7. Balapu Cultural Value

Balapu (Koteka) Balapu is a term in the language of the Ketengban tribe of the Bintang Mountains Regency of Papua Province. Balaupu as a cultural identity that reflects the identity of the ancestral values of the Papuan Mountain people. Balapu is a symbol of the maturity of a man / man.

8. Sekneyo as Culture (Rattan Match)

A vital tool that helps and complements the needs is the Sekneyo rattan Fire. The people in the Mepum sadowop tale when they go to Mepumiri Lakwandamban they carry a rattan lighter.

"...Preparing sekneyo tapu / rattan matches to set a fire in the forest honai for hunting." (Solaiman, 2023:1)

besides Sekneyo, is Noken as a container to fill and store the results of the hunt and even a place to store confidential documents etc.

9. Moral values

Moral values in people's lives are the principles used to judge a person's actions and decisions. for example, honesty, independent cooperation, kindness etc. But sometimes there are conflicts between individuals and groups because of personal and group interests. For example, Mepum Sadimop plotted against Amedume but was killed by Amedume himself.

"He dismantled the roofs of houses while shouting. ... immediately shot Mepum Sadimop at the dead target then Mepum Sadimop shouted with a long voice "nguelek-nguelek, nguelek," then jumped in the air until he fell Nongge tara, (fell in the seplah direction of the Nongme river) and died under the brown spike vegetable trees without making a sound died on the spot." (Solaiman, 2023:5-6). " (Solaiman, 2023:5-6)

The quote above is Amedume showing her knowledge of the enemy. Mepum Sadimop was killed by Amedume and then brought back to Ati/honai Mem youwa Lopkop to burn stones and eat with yellow taro.

10. Honesty as a moral value

Honesty is a trait that shows sincerity of heart, not cheating in accordance between words and deeds. For example, Amedume's father revealed what he taught his son Amedume to Mepum Sadimop's troops.

"I have also taught you how to hunt, how to catch or kill special trees and even taught you the knowledge to protect yourself and face the enemy in battle, so will you not survive? Before it happens, I'll tell you people, you're good at it." (Solaiman, 2023)

The quote above is Amedume's father telling the truth to Mepum Sadimop's troops who planned to kill Amedume there at Mepum Sadimop's request.

11. Intellectual Character Value

Intellect is a good character value for a thinker. Intellect is defined as intelligent reasoning, and clear thinking based on science. For example, Amedume faced a battle with Mepum Sadimop but he won because of his intellectual ability and knowledge in dealing with the enemy.

"... Mepum Sadimop one entered the house the other foot was still outside but Amedume was ready sianga one, and immediately shot Mepum Sadimop at the dead target then Mepum Sadimop shouted with a long voice "nguelek-nguelek, nguelek," then jumped in the air until he fell Nongge tara, (fell in the direction of the Nongme river) and died under the brown spike vegetable trees without making a sound died on the spot, (Solaiman, 2023: 5-6)

The quote above shows Amedume's ability in terms of intelligence so that he is calm and faces the enemy and he wins the battle. intellectual character value responsibility, independent life does not depend on others. Living in accordance with the norms and guidelines and loving oneself and others by example. for example in the fairy tale Amedume as a brave and firm person in terms of communication and facing enemies.

"You guys, I haven't harvested my Pandanus fruit, my Kus-khus, my woodworm hasn't been harvested and also my Merpatiku burug, so I have to go and harvest there, you better walk home yourself I don't want to listen to your offer, I am also a child of the hamlet of Mepumiri Lakwandamban not someone else!, I'm still going there! Thank you." (Solaiman, 2023:2)

The quote above shows that Amedume is assertive and independent. She refused what the villagers offered her and went to Mepumiri Lakwandamban as her village.

12. Kinship Value

The value of kinship is the value of caring for fellow human beings. to foster tolerance in social life. the value of kinship in the Mepumsadimop Fairy Tale is based on clans based on hereditary fathers and mothers then will pass on to others.

"A long time ago Amedume Batim Talalang Deal lived alone, when his father died long ago" (Solaiman 2023:1).

The quote above shows the identity of the Deal clan. "Batim Talalang" is the name while "Deal" represents the clans in the local wilayah.

13. Economic value

Their residents utilize natural resources in the form of pandanus fruit, which is traded between residents and other residents, usually pandanus fruit that is cooked by fire and also ripe fruits / seeds that have fallen alone from the tree are also dried and sold. Alen / Noken which is the culture and identity of the Papuan nation but is usually bought and sold and the price is very expensive for noken.

Practices

1. Stone Burning Ceremony

The Burning Ceremony (Kalya) is a tradition passed down by the ancestors of each tribe in Papua Mountains, especially in the Ketengban tribe of the Bintang Mountains Regency of Papua Mountains Province. In the Ketengban Tribal Language it is called Kailya, meaning cooking. the purpose of kailya is to celebrate, honor, build solidarity, build brotherhood between villages, tribes and others. there are also types of stone burning ceremonies carried out by the Ketengban tribe community as follows:

a. Burning stones from the harvest of the New Garden

In the Ketengban tribe, the stone-burning ceremony is held when the garden has just begun to harvest. As a thanksgiving for His blessings bestowed by Allah Yanh almighty. This tradition is carried out by individuals and groups with the aim that any plants planted in the garden will be fertile and abundant. Before the first crop is burned, they sometimes separate the crops for the priest to pray for the harvest of the garden.

b. Burning stone farewell to the corpse

In the Ketengban tribe, the farewell ceremony for the bodies of the families left behind is in the form of stone burning and prayer. After the stone-burning, the ceremony is accompanied by songs in the local language and concludes with a short worship service led by a pastor in charge of the village. Usually after the memorization is complete. The results of the stone burning are usually eaten together in the form of small groups or before the funeral must eat together after that usually go to bury the body. The burial of the body depends on the agreement between the families left behind. The purpose of this stone burning is to honor the deceased and deliver the body properly according to local beliefs.

c. Burning the stone of the church building's inauguration

This type of stone burning is a serious event meaning that the preparation and readiness of foodstuffs and stone fuel in the form of vegetables, firewood, stones and pigs that will be killed they

have really prepared and the day of implementation they burn stones with joy in the form of Yasi, Limne and Seleng dances. This type of stone burning ceremony is permitted by the government and the church for them to perform dances except at night which is prohibited due to other considerations such as no lights, security is not guaranteed and the organizers sometimes do not want the dances to be excessive from noon to night.

2. Using Balapu / koteka

a. Students wearing Balapu during school farewell

School farewell events are usually held at the end of the semester to give final year students the opportunity to say goodbye after completing their education. This event is usually performed by students with dances using Balapu Koteka. They perform these dances as a symbol of gratitude and a symbol of farewell between third grade students and their teachers at school. Schools in the Ketengban tribe area, such as SMA Negeri 1 Borne and SMP Negeri okbab, perform Limnene dances and Yasi dances. Usually the school requires students to dare to wear Balapu/koteka and perform while for girls they use Lye or loincloth because school farewell is an important moment for students to say thank you and apologize to the teacher and ask for blessings so that the knowledge that has been obtained is useful for their future.

b. Using Balapu when picking up honored guests

Organizing the pick-up of honored guests must wear koteka and pick up guests at the airport or certain places. Welcoming guests by wearing koteka indicates that the local community has been well received for their arrival. if they do not use koteka and pick up means that nature and humans do not accept sincerely.

c. Conducting the December Stone Burning

December 24-25 is a big day for local communities in general who are members of Prosestant Christianity to carry out bakarbatu every member of the congregation or church in every village in the Ketengban tribal area unless there is an order from church superiors such as from the Synod or regional coordinator in one district. the purpose of burning stones in December is to commemorate the Feast of the Birth of the Lord Jesus Christ as Savior according to his beliefs.

d. Pick up guests with Jene mar /Bows and Arrows

Jen Mar (in the language of the Ketengban tribe as the name for arrows and bows) uses to pick up honored guests, for example governors and regents or certain officials. People who live in the Ketengban tribal area will pick up guests, the mandatory law is to hold bows and arrows, besides that it is equipped with facial decorations in the form of cassowary feathers, birds of paradise, yakop / cockatoo birds. Guest pick-ups in the form of Lime, Yasi, Seleng and Aimut dances and also pick-ups in the form of free movements of both men and women. The most important person in the pick-up group is at the front of the group to welcome the guests while the dancers are at the back or sides.

Conclusion

The Mepum Sadimop fairy tale of the Ketengban Tribe in Pegunungan Bintang Regency embodies profound local wisdom that encompasses knowledge, cultural values, and traditional practices. These include insights into tools (e.g., stone axes, noken bags), cultural traditions (e.g., stone-burning ceremonies, the use of Balapu attire), and community norms (e.g., cooperation, kinship, and honesty). This research not

only documents these elements but also highlights their significance in preserving the tribe's identity and sustaining their cultural heritage.

To ensure the continuity and relevance of this cultural wisdom, several practical recommendations can be implemented. First, integrating the study of oral traditions and cultural practices like the Mepum Sadimop fairy tale into the educational curricula of local schools in Papua, particularly in areas inhabited by the Ketengban Tribe, is crucial. This initiative will foster an early appreciation and understanding of local heritage among younger generations. Second, cultural revitalization programs should be promoted by community leaders and cultural organizations through workshops and festivals that celebrate traditional practices such as stone-burning ceremonies, storytelling sessions, and the crafting of noken. These activities can serve as effective platforms for intergenerational knowledge transfer. Third, digital preservation and dissemination efforts should be prioritized by the government and cultural stakeholders to archive and share oral traditions like the Mepum Sadimop fairy tale. Utilizing multimedia content, such as videos or interactive platforms, can help reach a broader audience, including younger, tech-savvy individuals. Lastly, cultural tourism initiatives that highlight Ketengban traditions, including traditional dances, culinary practices, and craftsmanship, can provide economic opportunities while increasing awareness and appreciation of the region's unique cultural heritage. These measures collectively contribute to the sustainable development and preservation of the Ketengban Tribe's invaluable local wisdom

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