

## CONSTRUCTION OF INDIGENOUS EDUCATION ON NATIONAL INSIGHTS OF THE MAYBRAT TRIBE BASED ETHNO PEDAGOGY

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**Abstract:** The “national relevance” of the insights of the indigenous Papuans (OAP) are often “looked at with suspicion”. This study, therefore, aims at inquiring into the insights of the Maybrat tribe living in West Papua focusing on the educational values of the *woun-wofle* tradition based on ethno pedagogy. This research described the values embodied in the *woun-wofle* indigenous education whereby the Maybrat people have a way of understanding the nationalism and coexistence in Papua. The research method is descriptive, focusing on ethnographic types. The research findings suggest that the construction of the *woun-wofle* influences the process of enlightenment and the formation of “true humans” in the Maybrat people tradition, such as having leadership abilities, medicine, historical-cultural understanding, self-understanding, and the power of nature. It also characterizes a strong social relationship between humans. It tells many things about human nature, including the tradition of encounters between humans, such as responding well to the presence of other tribes. Furthermore, the national relevance of the Maybrat people’s insights has also been heavily discussed in *woun-wofle* itself; and the relation to Eastern clothes, which is nothing but respectful for other nations and tribes, becomes important because the presence of other tribes also concerns the value of changes in a life. The presence of other tribes influences their awareness, insight, and system of thinking. This study concludes that the Maybrat people have insights of relevance for the nation, embodied in customary values (*woun-wofle*). This indigenous education clearly shows insights into multiculturalism and the tolerance spirit for the Papuans.

**Keywords:** Ethno Pedagogy, Indigenous Education, National Insight

### INTRODUCTION

Do Papuans think about how to be a nation? We start with this background; we must ask basic questions to begin unravelling the veil of the state and nation of Papuans in their local wisdom. Significant changes occurred in Papua after the presence of cultural acculturation of both Islamic and critical influences; the company of outside cultural civilization also gave a significant difference, and there was even a shift in the values of local wisdom that existed in the Maybrat tribal community. The local community is reasonably accused of having their intellectual wisdom and even leading to a perception that is built that the traditional *wofle* education rite by the Maybrat tribal community is envious. After that, the presence of the state gave a stereotype and severe conventional education accusation rituals in the West Papuan community; even the allegations led to a separatist movement, which the researcher must take seriously.

There are three types of education to remember: Kambik traditional education in the Moi tribe, the inisiasi indigenous education in Tambrau, and the wofle traditional education in Maybrat. Stevanus Malak reviews the peak of this misconception in the 1970s and this note is included in the ethnographic work of the Moi tribe in Sorong Regency (Likewati, 2011). If you explore the meaning of traditional education, it saves a pearl of deep intellectual wisdom, morality, and insight into the nation. How is it from the traditional education that Papuans

understand human cosmology, which talks about human relations, customs, and nature (God)? Actual humans, or what the Maybrat people refer to as real humans, are the embodiments of the relationships depicted in this cosmology. In his research, Ajo (2021) mentions it as “*Rae Ati*.” So there needs to be a culture-based policy to maintain the authenticity of local culture from external challenges or maintain a balance between local cultures and foreign cultures (Susim, 2019).

Indigenous education is a place of enlightenment for the Maybrat tribal community (Ayamaru, Aitinyo, and Ayfat). These *wofle* educational values make them actual human beings whom the Maybrat people with the indicator conceptualized. The people who graduated from *wofle* traditional education are honest and understand history and culture, humanity, and tolerance in the meaning of eastern cloth (symbol of encounter civilization between the Maybrat people and other nations in the archipelago). *Wofle* traditional education saves the noble values of the Papuan people, and even in *wofle* conventional education, the eastern cloth becomes a symbol and part of the pre-conditions for payment for *wofle* traditional education in the Maybrat tribe of West Papua.

There is a deepening of the sense of nation and state by respecting the values of the archipelago in the practice of *wofle* custom education of the Maybrat tribe. Most people think that Papua is full of separatism frameworks. It turns out that in the values of the Maybrat people’s local wisdom, we can build a strong sense of nationalism, nobility, and strength of national integration. Many generations of Maybrat people were formed from the process of internalizing the wisdom values of the Maybrat tribe itself so that the Maybrat tribes are people who prioritize achievement, educational establishment, and can have a good state. The Maybrat tribe itself has several times sent the best generations to occupy strategic positions at the national level.

The researcher hoped that this research would be a reference for the Papuan generations and the public about how the state and nation from the perspective of local wisdom can unravel the tangled threads that have been a phenomenon that is difficult to solve.

## METHOD

The study took place in the Maybrat Regency of West Papua using a qualitative approach with a descriptive research type, the researcher looked in depth about the construction of *woun-wofle* traditional education and insight into the Maybrat tribe’s nationality. The researcher borrowed the thoughts of Jhon (2010) in affirming the direction of qualitative research. The researcher determined the informants in this study by a purposive method. The researcher ensures that the informants are people who understand and know deeply about the ritual process of *woun-wofle* traditional education. Therefore, the researcher took 5 (five) people consisting of 3 traditional leaders and 2 traditional education practitioners in Maybrat.

Interviews, observations, and document studies are instruments used in data collection. The researcher interviewed the coordinator of traditional education and studied several previous studies relevant to writing; the field observation process did not coincide with the education process. However, the researcher found empirical field data from the interaction process with the local community, which explained that this traditional education is still ongoing. The researcher has focused on researching indigenous education in Papua since 2017. After data collection, it is continued with in-depth data analysis to find the critical meaning of the phenomenon of *woun-wofle* traditional education towards national insights of Maybrat tribe.

## FINDINGS AND DISCUSSION

### Construction of the Maybrat *Woun-Wofle* Indigenous Education

The process of indigenous education (*Woun-Wofle*) of the Maybrat tribe was held again; this became a severe record of the history of the civilization of the Maybrat people because the local government encouraged this indigenous education to grow above the fast currents of global culture. The Maybrat people have a civilization to build human resources (HR) reflected in their own culture of life; this mountain tribe restores imagination. However, the traditional Maybrat education does not require female participants as is the case with the *kambik* education tradition in the Moi tribe.

The *woun-wofle* traditional education process has its mechanism, such as traditional payments, one of which uses eastern clothes; it turns out that there are solid cultural relations in the story of the civilization of the Maybrat people. The eastern cloth is a valuable item, which has a high value in paying dowries and buying land (barter). So, *woun-wofle* traditional education is the same as formal education in general, using the same tools. Traditional *woun-wofle* education is traditional education that characterizes the cosmology of the Maybrat tribe because the Maybrat people are buzzing about the rulers of nature, humans, and customs. Wahid (2022) mentions that our society reflects a stable cultural relational society; even though cultural changes are so fast, the level of tradition is still powerful and is a characteristic of Indonesian society.

This traditional education process (*woun-wofle*) is open to children over 12 years; all generations have the same opportunity to explore this traditional education, except for a woman. Implementing this education is in the forest (nature), and the process of reflection in the traditional education (*woun-wofle*) is the process of getting to know the ruler of the universe. However, the ritual took place before the presence of religion. The Maybrat people in the traditional education construct the ruler of the universe, and nature is the reference for all the dependencies of life on earth.

Fatie (2021) states that *woun-wofle* traditional education is one of the oldest traditional educations in the Maybrat tribe. The Maybrat people learn about how to understand the universe before the Maybrat people get a mission from the missionaries. Fanataf also explained that Woun's education consisted of eight kinds, namely *woun mos*, *moun will*, *moun tohmi*, *moun intape*, and so on. Each type of education has a different upbringing and material but it focuses on one point about the creator of the universe/the power of nature. Fatie (2021) said that essential things related to traditional materials in depth are the rights of teachers in traditional education itself.

The *woun-wofle* traditional education process includes all the food needs for participants, teachers, and other participants. The process of implementing *woun-wofle* traditional education takes place in the forest. Food donations come from each clan's community or women who prepare everything. Many people follow him to include themselves in the process and strengthening of the imagination, hoping to receive the grace and protection of the creator of the universe. This traditional education also triggers strong solidarity from all clan relations in the *Maybrat* tribe because the teaching and knowledge of indigenous education enhance good social bonds.

Social relations are essential in completing *woun-wofle* traditional education. The values of togetherness and cooperation are important in the success of the sacred education process. The humanity of the Maybrat people is reflected in their participation in indigenous education.

Referring to the opinion by Sagrim (2009) in his writings on "traditional theology of the *Maybrat imian sawiat* Papuan tribe," this article reviews quite a long one. It identifies the theological relation of the *Maybrat* people in the reduction of *wofle* traditional education itself. This approach is already in the realm of interpretation, but Sagrim can structure the *wofle*

traditional education system into a clear concept. People who study *wofle* are people who study the nature of divinity. The nature of divinity becomes the theological answer for the Maybrat people:

**Table 1. List of Divine Attributes in Maybrat Tribe Theology in Indigenous Education**

No	Divine Attributes	Meaning
1	<i>Wiyon-Wofle</i>	cannot be understood
2	<i>Wiyon-Wofle</i>	doesn't need anything outside of itself
3	<i>Wiyon-Wofle</i>	comes first and everything starts with him.
4	<i>Wiyon-Wofle</i>	Eternal
5	<i>Wiyon-Wofle</i>	Unlimited
6	<i>Wiyon-Wofle</i>	Omniscient
7	<i>Wiyon-Wofle</i>	Wise
8	<i>Wiyon-Wofle</i>	Unchanging
9	<i>Wiyon-Wofle</i>	Almighty
10	<i>Wiyon-Wofle</i>	Sublime
11	<i>Wiyon-Wofle</i>	Omnipresent
12	<i>Wiyon-Wofle</i>	Loyal
13	<i>Wiyon-Wofle</i>	Kind
14	<i>Wiyon-Wofle</i>	Fair
15	<i>Wiyon-Wofle</i>	very loving
16	<i>Wiyon-Wofle</i>	Bounty
17	<i>Wiyon-Wofle</i>	Affectionate
18	<i>Wiyon-Wofle</i>	Holy
19	<i>Wiyon-Wofle</i>	good fortune

Source: H. Sagrim, (2009)

The construction of the *Maybrat* tribal custom education describes quite deeply the context of divinity. The understanding of divinity in this sense is the ruler of the universe. Sagrim (2009) reduces to biblical language and correlations between traditional theology and religious explanations. *Wiyon-wofle* (God) is a story about the existence of divinity and imagining the existence that exists without creation. (Sagrim, 2009) clarifies scientific arguments. Although there are different opinions that traditional education is contrary to religion, the structure in *wuon-wofle* traditional education answers it well.

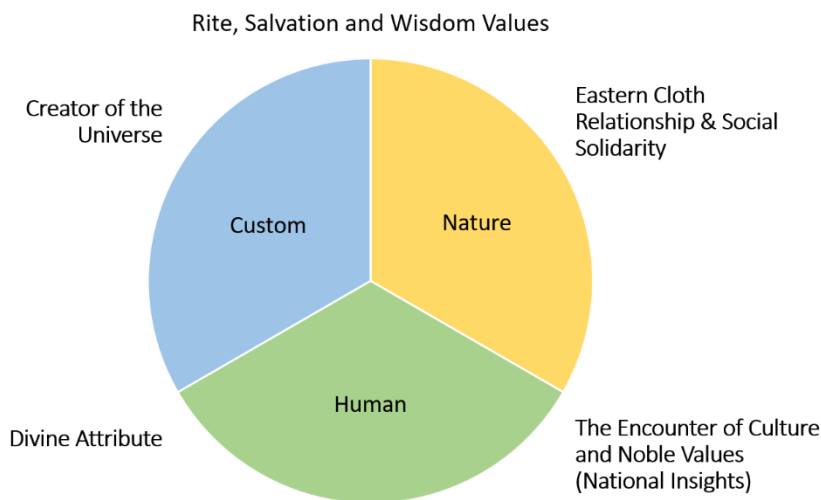
The marker for the civilization of the *Maybrat* tribe of West Papua shows that the history of the Papuan people is a great nation and civilization, especially those in the mountains. They do not have a scary civilization, but their civilization is about humanity. Every phase of humanity goes through an extended episode of primitiveness itself. However, the *Maybrat* tribe has finished with it, and they come as superior humans and fight in the open space based on ability and strong solidarity.

Bernat said in the interview that the *Maybrat* tribal education must be revived because it has a tremendous value for this nation. Education that is rich in national insights and solid social relations characterizes us. The logic is simple in that their traditional education is paid for using an eastern cloth; the eastern cloth is the result of an external cultural encounter with the

culture of the Maybrat people. Even though they all serve strong religions, respect and mutual acceptance of the nation’s culture is their principle.

“The Maybrat government fully supports cultural education. We will support it in the form of logistics and money for them to buy jewelry and others until this educational process ends,”. *wofle* education has an essential role because it shapes the character and personal integrity of the Maybrat people so that they should preserve and pass it on to the next generation. After the first batch in the Aifat Raya area, namely Ayawasi and Kumurkek, the following implementation would involve the entire Maybrat area, such as Ayamaru Raya and Aitinyo Raya.

The construction of *woun-wofle* traditional education has concretely built three crucial things: the universe/divinity, custom (wisdom values), and humanity (social solidarity) to become pioneers in the expression of intelligence in the Maybrat tribal custom education. This traditional education describes in depth, one of which is about customs in marriage, such as the mechanism of respect in paying dowry with the traditional process. An absolute requirement for marriage is that the groom’s family must pay the entire dowry to the woman’s family before getting married (Renjan, 2019). The spirit of this *woun-wofle* traditional education becomes an ethno pedagogy-based enlightenment process.



**Figure 1. Construction of the Maybrat Indigenous Education**  
(Source: Primary Data in Research, 2021)

In reflecting on the traditional education (*woun-wofle*) of the Maybrat tribe, they started everything according to theological conversations. Life and everything on earth are always closely related to solid beliefs, even though they accept the spread and religion enters as a form of religion. In the presence of religious civilization in Maybrat, the Maybrat people have strong beliefs about ritual processes, sacredness, and wisdom values. All of them have been well ingrained in the Maybrat people. The human side of the Maybrat people shows their social relations. They can accept differences and cultural encounters even though they are mountain people, even though they are not coastal people, they easily accept good cultural assimilation. Being a farmer is an eastern cloth tradition. The cultural and aristocratic values of the eastern cloth relationship can describe and interpret the Maybrat people’s national insights. Yuliana and Heryanti (2018) studied indigenous education in the Mombirai region, finding the roots of education that talk about the cosmology of knowledge based on nature humans, and customs. If we read the book “becoming a *rai ati*,” we find Ajo’s (2021) description talking about

traditional education in the Aifat, Mare, and Aitinyo people, which elevates the values of knowledge and morality. Nevertheless, what distinguishes this research is the relation of national insight in the Maybrat tribe, with the relation of eastern cloth as a form of internalizing values in everyone.

The context of national insight is understanding and acceptance of cross-national encounters. Because Indonesia is full of different colors of identity, the description of the Maybrat people's national insight is essential. Many of Maybrat's people are well-established in terms of Human Resources (HR) and can draw national values in the position and order of the state.

### **Insights of the Maybrat Tribe's Nationality from an Ethno pedagogy Perspective**

Before writing this article, there had been tragedies and crimes against humanity and the massacre of four soldiers in Maybrat Regency, where this research took place. This event captures attention and deep sorrow for the country. However, the researcher positions a scientific and positional attitude to deepen the insight into the Maybrat people's nationality. The researcher hopes that this article can also contribute to and describe the real Maybrat people and how the Maybrat people seek justice for the killings in the *venor* ritual which is still carried out in Ayamaru west of Maybrat.

The Maybrat people have a critical culture and solidarity within their ethnic groups, but they are people who have national solid views/insights. Their resources can occupy several strategic positions in this nation. It is a sign of nationalism and unquestioned nationality.

The insight of nationality has reflected the humanity (social relations) of the Maybrat people with other nations, stories, and reviews of civilization marked by the eastern cloth in the mountains of Maybrat. It became the most potent memory regarding understanding/insight into his nationality. They accept other nations well, even though there is an old civilization that shapes their perspectives, but they have a great respect for other nations/tribes. The Maybrat people's social relations with migrants in Papua are pretty good, not just a matter of power politics. Nevertheless, their interests in educational development are also their primary concern. Social relations are rooted at the level of kinship, without the condition that they accept other ethnic groups even though they are of different religions. They prioritize these differences and colors as a necessity that must grow as a superior herd on earth.

Yumame (2021) explains that three things are in the concept of Maybrat's life, namely (1) *Mes* (flesh and blood); 2. *Nowion/nonos* (life); and 3. *Tafoch* (warmth). The flesh, blood, and soul are fused with the body; Since a person begins to grow in the mother's womb and is born alive until the end of life. Meanwhile, the element of warmth is outside of the self/individual, namely through social relations between fellow humans and objects around them. The reflection is in the transactions of exchanging eastern cloth, marriage, and children's birth. The warmth of social relations exists in a broad social network, between people per person, person per group, and group by group. *Tafoch* includes the circle of relatives. It can give a life a taste of vinegar, joy, reality, power, and strength of spirit for the movement of human life. The relationship of the eastern cloth has metamorphosed in the social and political aspects of the Maybrat people, so the cloth of the east is a way to find points of difference in politics (Kareth, 2016).

In the meaning of humans themselves, the Maybrat people separate them into two elements: the cold element, characterized by men as cold (*cha*), and women as hot (*an*). It is a sign that the balance and belief in the tradition are still strong. The belief that the existence of men and women (cold-hot) can balance life in the universe, of course, the role of humans as microcosm always runs in harmony with the universe/macrocosm.

According to Salosa (2015), the human dimension of the Maybrat people is the aspect of spirituality and divinity believed by the Maybrat community. It becomes an essential thing in social relations. The community understands that the “ancestor” is the cause for the existence of today’s society. Alberto concluded that today’s society’s existence and social relations come from the Maybrat people’s ancestors and the natural surroundings. Social construction in the context of national insight understood by the Maybrat people is respect and mutual respect for all cultural encounters. The Maybrat people are very attached to social relations (eastern cloth relations) in their social life. Even in power politics, this eastern cloth relation becomes a solid binder to reduce issues that create discriminatory gaps and social conflicts.

## CONCLUSIONS

So, there is a novelty value to the insight of the Maybrat nobility that binds strong social and cultural relations, as the existence of the eastern cloth has become one of the crucial instruments for the Maybrat people in understanding foreign nations. It is a pushing point for national insight based on local wisdom values embedded in the traditional education (*Woun-Wofle*) or ethno pedagogy.

The relationship of the eastern cloth is one of the values that the Maybrat people consider when looking at other nations. This insight is what puts the Maybrat people’s paradigm in looking at life.

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