

Cultures of Nyao People at Mosso Village in Borderland of Papua Indonesia and Papua New Guinea

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ABSTRACT

The Indonesian state has a plurality of ethnic cultures that inhabit the *Negara Kesatuan Republik Indonesia* (NKRI). These ethnic groups have their own unique and distinctive culture. Information about the cultural life of various ethnic groups in Indonesia has been carried out through various research activities, but there are still many cultural life of ethnic groups that have not been informed. so research on the culture of Nyao people living in the Indonesian border region and Papua New Guinea (PNG) is very necessary carried out in order to obtain in depth information about cultural life, which can later be used as a capital of development today and in the future in improving the level of welfare and happiness of the lives of people living in the Indonesian border region. collect information (data) on the culture of the Nyao people. Field data was collected through interview techniques, by interviewing several informants *Ondoafi* (chief), community leaders, community members who knew the cultural life of the Nyao people. Nyao people know and have an indigenous social structure, which has the function of regulating all social interactions among Nyao people and the others, based on the values, norms, cultural rules of the Nyao people. The person knows and has an original social structure, which has the function of regulating all social interactions between the Nyao people and others, based on the values, norms, cultural rules of the Nyao people. Her daily activities are hunting, gardening, and trading at the border using simple technology. the community order is led by a tribal chief called *teha pahri* who leads the traditional rituals and belief systems. to survive the people of Nyao adjust to the environmental conditions and developments that exist in their customary territories

Keywords: Culture, Nyao People, Mosso Village, Borderland, Papua

INTRODUCTION

The state of Indonesia has a plurality of ethnic groups who inhabit the territory of the Republic of Indonesia (NKRI). The ethnic groups in it have their own unique cultural characteristics. Research on the lives of various nations in Indonesia has been done through various studies. But there are still many ethnic lives that have not been informed, so research on people living in Indonesia and Papua New Guinea (PNG) is very necessary to obtain information related to life, which can be used as capital for the development of current and future masses in increasing the level of welfare of the community. live in the border area of Indonesia.

Papua Province is the province with the largest area of 416,000 kilometers in the entire Republic of Indonesia. The total population inhabiting the land of Papua is around 2,833,381 inhabitants, consisting of 1,505,833 men and 1,321,498 women, with a density level of 9 people / km². These figures show the number of population increases in Papua (Statistik, 2015). Although most of them are still classified as very few, in terms of ethnic groups and communities, Papuan

people have a very large diversity. The diversity of ethnic groups in Papua which involves various cultures, social organizational structures, leadership, kinship systems, community half, religion and livelihoods sourced from natural resources (Suparlan, 1995; Mansoben, 2004: 86).

Culture is a whole system that is determined, ideas, tastes, and actions and works produced by human beings in social life, which are made his own by way of learning (Koentjaraningrat, 2009: 72, Haviland, 2006: 332-355). Universal culture has a form of culture depicted through a system of coordination, ideas that are very abstract, stored in the minds of every human being. become a cultural system. work. Behavior in carrying out revolution-ideas and ideas contained in the human mind-concrete. Can be seen and photographed, if done at any time will be patterned and always followed in its activities will become a social system. (Koentjaraningrat, 2009: 75).

The system of thought and ideas contained in the human mind which is carried out through various activities and forms of the body created by works that can be enjoyed and have a very high aesthetic value, if done continuously will be patterned in the form of monumental works, which will produce physical art that can be remembered for all time. Every cultural system contains cultural values that are very difficult to change. even if it changes it will take a long time. This is caused because every human being has learned cultural values from an early age, so the cultural values learned become the center and guidance of all non-non-cultures. These cultural values will, become the nature, style, identity. How to think, also how to behave. In human culture also has a universal universal culture, where social systems, social systems, material systems / material and cultural values. The development of every culture in a culture meets the same. Therefore, in this article, I want to explore how the Nyao culture exists in Mosso Village which is the Border Village of Indonesia and Papua New Guinea. I use the concept of culture that was coined by Koentjaraningrat (2009) as an analysis by parsing the culture of Nyao Mosso based on the seven elements of universal culture.

METHOD

The research method used is a qualitative with an ethnographic approach to explore and uncover the culture of the Nyao people in Mosso village. The technique of determining informants is done by snowball by determining the key informants first. Then, in this study also involved a guide and research assistant, while collecting data in the field. Data collection techniques used were in-depth interviews, observations, and focus group discussions. The informants involved during this research were *Ondoafi* (tribal chief), traditional leaders, clan chiefs, heads of government, and several members of the Nyao community found in Mosso Village. The research instrument is in the form of interview guidelines, recording tools and field notes that help document the results of observations and reflections during the field. Related to research ethics issues, before heading to the field, we first take care of research permits to the relevant agencies. Then also report to the TNI security officers at the border and convey our intention to visit the village of Mosso to carry out research.

Data obtained in the field will be analyzed in stages. All interview results are read again, grouped according to the aspects of the culture under study, then each aspect of culture is described, completing the data description that is missing and missing during the data description process, researchers and research assistants return conduct interviews with informants at the study site. Field data that has been described, written using scientific writing rules in the form of a final report on the results of field research. Before and ongoing research activities, an equally important aspect is the literature study using content analysis. This activity is important because during data collection and research reports can enrich the aspects of the study under study. This kind of methodological activity is essentially an inductive approach which is to find, explain and understand the general

principles that apply in a community's life by starting from reality and objectivity to the theory (Creswell, 2012; Denzin, 2009).

RESULT AND DISCUSSION

Mosso Village in Nyao is called *cang wa*, which means Water. This understanding refers to the original name of the river Mosso which flows on the North side of Mosso Village. While the word mosso is a name given by the Netherlands Indië government to enter the area, which describes the name of the river in the area as mosso, because the river was once very full of moss. Mosso Village is one of the administrative areas covered in Muara Tami District, Jayapura City. The geographical location of the village of Mosso, in the south it borders Yetti Village (East Arso District), in the north it borders Skouw See Village, in the west it borders Sangke Village (East Arso District), and in the east it borders with Papua New Guinea (PNG) (BPS, 2018). Mosso Village is part of the Muara Tami District. Administratively, Mosso village was only formed in 2006 with an area of 32.7 km². Before becoming an independent village, Mosso village became one with Skouw Sae Village. The expansion of Mosso as an administrative village is inseparable from the struggle of the Nyao people to claim their rights, that is between the Skow Sae people and the Nyao who live in the surrounding area of the Mosso river which is higher in terms of customs as well as their cultural style and origins, and customary leadership itself, as well as customary land rights. For this reason, they want their region to become a village that has its own administrative area, not part of Skow Sae (Idris & Frank, 2019).

Mosso village since 1990, including 3 families (*Kepala Keluarga*), this is due to political upheaval in Papua in the early decade of the 1960s until the end of the 1990 reforms which made its people make repairs and flee to PNG, they sought refuge in the old villages of Nyao-Nemo and Nyao-Koto which were found in the Wutung District, Vanimo. After Repairing There Is a Slow Start Returning to Their Home Village (Idris & Frank, 2019). Until now in 2018, there are 68 Families (*Kepala Kluarga*) that have settled, with a total of 308 people, consisting of 181 male inhabitants and 127 female residents. The administrative status of the Nyao population, there are about 7.46% who are foreign nationals (Papua New Guinea Guinea), and 92.54% of the Nyao people Indonesian citizens (*Warga Negara Indonesia*), as evidenced by KTP (*Kartu Tanda Penduduk*), Family Card and Cross-border Card, which are Inhabited by all residents who now live in Kampong Mosso. Papua New Guinea (PNG) in Mosso village, due to marriage ties and kinship ties. Mosso villagers are now heterogeneous, there are migrants from outside Papua, such as *Orang* (Ambon, Seram, Manado, Ternate), and Nyali Nyao people. (BPS, 2018).

The location of Kampung Mosso is on the edge of the RI - PNG main road to the east, but for the distance from the edge of the main section to the Mosso Village about 3 Kilometers. To get to the location of the village, you can use a motorcycle taxi that goes in the Mosso village and four-wheeler (charter car), or walk. There is no public four-wheeled vehicle serving up to the village of Mosso, one-time motorbike motorcycle taxi costs Rp. 10,000, per person from outside and into the village of Mosso. Travel to Mosso village location via the main road to the border area of the Republic of Indonesia and the state of Papua New Guinea (PNG), Reach the entrance to the Mosso village from the Muara Tami district center of Jayapura City around 18 Kilometers. The entrance to the direction of the village of Mosso where he lives, information can be found on the road to the border of Indonesia Papua New Guinea (PNG), information to the village of Mosso, installed on the right to the border area, and on the left to Jayapura City. information made by the Jayapura City government by permanent.

Who is Nyao ?

Nyao which means "Good people" in *Skow* language (Donohue, et al, 2002). In Cowan's (1953) research note, the Nyao are grouped into parts of the sub-tribe of the Tami Tribe that are in the Mamta (Memberamo-Tabi) customary area, the grouping is based on physical characteristics, similarity in leadership types, kinship patterns, customary rights, geographical and language similarity¹. Based on the origin of the Nyao Orang Originating from Mount *Frizi* which is also referred to as *husang* which means the dwelling place and inhabited the spirits of the ancestors. The descendants of the Nyao people from the ancestors who came from the mountain formed 10 clans (*Siau, Lu, Nutafoa, Wepafoa, Rewi, Siuma, Sumu, Nufri, Feu, Cilong*) scattered along the coast of Muara tami district (Papua Indonesia), Wutung, and Vanimo (Papua New Guinea) and some of them settled below the foothills of Mount *Frizi* (Lekito, 2017). The oldest village of the Nyao is located in the village of Nyao Cabring located in Vanimo, Papua New Guinea (PNG). Today, the Nyao people are starting to scatter around the northern region of the island of Papua, in Indonesia itself Nyao people have spread in Arso District east of Kerom regency, *Nyao Sangke* Village and *Nyao Mosso* Village in Muara Tami District, Jayapura City.

The Nyao people who live in Kampung Mosso come from Mount *Frizi* and their origin village which is Papua Vanimo. But they spread to various places. In the past, the people of Nyao adopted a distribution and pattern of shifting life in the era before colonialism and the formation of the state. They lived nomadically, through conquest of land and war. Conquered land then became customary rights and conquered clan property, former warfare between tribes and clans became a mechanism in the struggle for power over land rights (Wenehen, 2005). Like the village of Mosso and some also in PNG, it is the customary rights of the ancestors of the *Siau* and *Lu* clans that have been successfully defended until the change of era to the present (Lekito, 2017). As for the arrival of other clans to the village of Mosso due to mating and began to apply a sedentary lifestyle since the state was formed.

The Nyao Mosso people left their hometowns due to warfare so they moved near the Mosso river, the village called Nyao Nimo, an old village further south than the current mosso settlement. Political turmoil during the new order with the military aggression and separatist issues in the new order, made the Nyao people flee and their old villages burned, so the village they live in today is a new village that was built (Idris & Frank, 2019). They don't want to go back to their old village anymore, because the traumatic remains, by building a new village in the hope that they can live a better life, because the era of inter-tribal peerage has ended, the new order has also ended. *Kepala Kampung* head told us, "the past is still remembered, but we focus on the future to build the village, because so far we have been neglected, even though we are still part of NKRI. Even radically it can be said that they were victims of the political division of power sharing during the colonialism and the formation of the state, so they had to "living among head and tail".

The Culture of Nyao People

Local Knowledge

Nyao accept and implement based on cultural values. Transmission of values and knowledge is carried out within family and traditional institutions locally by providing knowledge about values, norms, rules, sanctions and laws based on culture (*citorere*), for example also knowledge of numbers and counting, knowledge of kinship terms, knowledge of nature such as flora (food ingredients, medicine) and fauna, Knowledge of home construction, knowledge of the time and direction of the compass (Lekito, 2017). Knowledge systems include knowledge of the ideal value

system and knowledge of environmental conditions for utilization in the context of survival. For example, the counting system, oran Nyao knows numbers only from 1 to 6 (*ofa, nyimo, nyina, nowi, wi, and no cio*). Then they got to know sea animals called *muu*, and crocodiles called *muu nuu*. Flying poultry is known as *ting*. And land animals (mammals), which are often bred or hunted and nurtured, such as pigs are known as *sunca*. Dogs are *naki*. Cassowary is *tinsi*. While sago food is *sii*, petatas is *unsa*, areca is *fae*, betel is *numa*. Medical plants such as *naa* (itchy leaves), leaf steam bath (*sahi*), as traditional medicine. Then the construction of houses is known as *befra* and traditional houses as *fra*. As well as knowledge of time, Nyao people have the knowledge and skills to read the time and movement of the sun known as "na". Then the direction of the wind *miko* (east), *winca* (west), *hwii* (north), *hwii re* (south).

Language

The Nyao language is included in the Trans-New Guinea Phylum Papuan class, Northern (Border-Tor-Lake Plain) Sub Phylum Superstock Level, Border Stock, Taikal Family (Wurm-Hattori), with a total of around 400 people, located at the Northeast near PNG location border just south of Jayapura (Silzer, et, al, 1986). Nevertheless, There are 3 languages spoken by the people of Nyao, namely *Bahasa* (Indonesian Language) dialect in Papua, English *vigin* and the local language of Nyao. The skills of the Nyao people speak these three languages because they live in a border area, which requires them to adapt in order to speak the language spoken in both countries. Because sometimes there are members of the Nyao community who want to visit next door Papua New Guinea, for that they also learn English "pidgin" which is a formal language in Papua New Guinea, and in the formal sector in Indonesia, especially to deal in the government sector and their formal education must use Indonesian language. Thus, it is imperative for the Nyao to speak three languages as a logical consequence of the group of people who live in the border area.

Social Organization

The kinship system adopted by the Nyao is Patrilineal, by carrying out endogamy patterns across clans. The traditional leadership structure adopted by the Nyao is *Keondoafian* Leadership. *Keondoafian* leadership is a form of leadership which in an effort to achieve it is based on inheritance from heredity (*ascribe status*), the area of ondoafi leadership is relatively smaller when compared to royal leadership (Sahlins, 1963; Mansoben, 1995). Specifically the Nyao people recognize the term *pahri* as traditional traditional leaders, and clan leaders are referred to as *teha pahri* (Lekito, 2017). The current leadership of the convert is occupied by Charles Wepafoa. Then each clan had a leader, there were 4 original clans inhabiting the village of Mosso, namely clan is *Lu, Notafoa, Siau, and Wepafoa*. While the clans who came were *rewi, sumu, nufri, feu, Siuma, and Cilog*. The four original klen were village hunters, while the others came from PNG after the village was formed. In addition to traditional leadership that takes care of adat issues, there are also village heads, who take care of village administrative matters and serve as a bridge connecting the representatives of the Nyao community to the government. The current village head is Agus Wepafoa. The village head carries the task of building the Mosso village by providing appropriate infrastructure for members of his community.

Livelihood System

Meeting the life needs of the Nyao people in relation to clothing and food, is very dependent on local natural resources found around the village of Mosso. Nyao people generally fulfill their daily lives obtained through the activities of gathering sago, hunting in the forest (*tehe nana*), catching fish (*meu fe jeje*), gardening (*firihee*), looking for wood, trading, livestock (*fai jeje*) and *ojek* at the border and some are the state civil apparatus (Lekito, 2017: Frank & Wenehen, 2007;

Usman & Sairin, 2017). Direct food sources are obtained from customary land rights of each tribe and clan. Then, there is also food obtained from trading results, both trading in the Skow market and in Wutung. There are also those who trade by setting up kiosks along the village road. The materials available at the kiosk are basic needs as well as other supporting materials. Mosso people acknowledge that the existence of the Skow market that is open every day will make it easier for them to fulfill their needs, and that market transactions are not too far away, coupled with relatively cheap prices. Previously, they had to trade to the nearest market in Wutung, or to markets in the Koya region, so that now with the existence of the skow market forming economic integration in the functional border area in supporting the fulfillment of the life needs of border communities (Usman & Sairin, 2017).

Technology

The traditional living technology used by the Nyao is in the form of simple technologies intended to facilitate and increase efficiency and effectiveness in working and carrying out daily activities. Traditional technology developed by the Nyao adapts to the conditions of the surrounding environment as part of the adaptation process. Living equipment that is owned is related technology for hunting needs, technology for containers, and means of payment. The hunting technology made is *tigue* (bow), *oka* (bowstring), *Shu besi*, *Shu kalawai*, *Shu aini* (arrows). Whereas the containers are *heho* (coconut shell), *esie* and *aedu* (plates made from nimbang water), and *ifri* (bamboo water heaters). Then the tools used as mahar *te ha*, *te ro*, *te ki* (beads are black, sea blue, bright blue) and *Koo* which means stone bracelet (Lekito, 2017).

Believe System and Religion

The Nyao are well acquainted with the knowledge of the creator (*etepabibri*) residing in the sky (*briro*) who created the element of life (cosmology). Ancestral spirits, dwellings of spirits, such as in caves, large stones, ironwood trees, rivers, and banyan trees and places sacred according to local beliefs, received since the Nyao people were born and raised according to customary law (*citorere*) Nyao culture (Lekito, 2017). The Nyao Mosso people have beliefs about the signs of death when they face war. In their belief about this symbol of death they use fireflies or 'ofra' in the Nyao Language as insects which carry signs of the event. This ritual is usually performed by the Nyao Mosso community at night, exactly One day before heading to the battlefield or location of war. Usually when approaching the day of war that has been determined, *Ondoafi* (*pahri*) will order all the head of the klen (*teha pahri*) to gather every young man from each of the clen in the village. Then, at this time regarding the religion embraced by the Nyao has embraced Christianity. However, traditional rituals and traditional beliefs are still not completely abandoned by them. The Nyao people embrace Protestant Christianity because of the influence of the GKI Congregation Teachers in Papua from Biak. The first service at that time was only done under a tree next to the house of *Ondoafi* (chief). However, the construction of the church as a place of worship began in 2007 and until now the church of Steve Manufanda has been established.

Art

The art of the Nyao is very little to be found in the field, not because the Nyao does not have art elements in its culture, what is found in the field is artifacts owned by the Nyao people, such as the typical Nyao Noken, bamboo stick plates as decoration and also singing likes mind, one example is the song Jouw. The disadvantage of the Nyao people is that they do not have a traditional *sanggar* or hall where cultural objects are preserved (Lekito, 2017).

CONCLUSION

The Nyao People In Mosso Village, in the process of daily life, there is always a change and cultural development that comes from outside the culture. The process of cultural change which had a big influence on the life of Orange Nyao in Mosso village, the cultural change occurred because of the contact between the people of Nyao and others, resulting in cultural diffusion and acculturation. The Nyao culture in Mosso village, is one of the plural cultures in Papua. In the culture of the Nyao factually has revealed a view of fundamental aspects of socio-cultural, economic, physical, political and legal environment owned by the Orango who reside in the border regions of Indonesia and the State of Papua New Guinea (PNG) which periodically crosses the country's borders. This cultural information can be used as development capital in building the Nyauw Mosso people who live in the border regions of Indonesia and Papua New Guinea.

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