
1-14-2023

Ethno-Pedagogical Expressions in the Ndambu Culture of the Kimaima Community, Papua

Tobias Tobi Nggaruaka
Musamus University, tobias@unmus.ac.id

Endah Tri Priyatni
Universitas Negeri Malang, endah.tri.fs@um.ac.id

Heri Suwignyo
Universitas Negeri Malang, her.suwignyo.fs@um.ac.id

Wahyudi Siswanto
Universitas Negeri Malang, wahyudi.siswanto.fs@um.ac.id

Follow this and additional works at: <https://nsuworks.nova.edu/tqr>



Part of the [Language and Literacy Education Commons](#), and the [Social and Behavioral Sciences Commons](#)

Recommended APA Citation

Nggaruaka, T. T., Tri Priyatni, E., Suwignyo, H., & Siswanto, W. (2023). Ethno-Pedagogical Expressions in the Ndambu Culture of the Kimaima Community, Papua. *The Qualitative Report*, 28(1), 121-142. <https://doi.org/10.46743/2160-3715/2023.5771>

This Article is brought to you for free and open access by the The Qualitative Report at NSUWorks. It has been accepted for inclusion in The Qualitative Report by an authorized administrator of NSUWorks. For more information, please contact nsuworks@nova.edu.



Ethno-Pedagogical Expressions in the Ndambu Culture of the Kimaima Community, Papua

Abstract

The Ndambu culture is one of the local wisdoms of the people of Kimaima, Papua, the eastern part of Indonesia, which must be preserved in today's globalized world because cultural values are now being abandoned by the development of globalization. The current generation is also starting to leave the culture of child initiation, so efforts are needed to preserve culture in traditional ways. Preserving cultural values has importance because it contains an ethno-pedagogy about parenting children to be personally responsible, independent, and autonomous. Even though there have been many studies on the local wisdom system of the community, there lies a paucity of research that looks at ethno-pedagogy in the community. Thus, further studies are needed to explore this ethno-pedagogy in the local Papuan community, namely Kimaima. Researchers believe that in cultural life there are patterns of knowledge transformation for the younger generation as an effort to transform local knowledge and maintain culture. The research method used in this study is qualitative with an ethnographic design. Findings suggest that (1) the forms of speech in the *rah kwo* and *mawo kwo* rituals include: (a) forms of explanatory speech, (b) forms of kinship greetings, (c) parables, (d) messages, and (e) form of speech prohibition; (2) The meaning of speech includes: (a) educational meaning, (b) sociological meaning (social interaction, helping each other), and (c) philosophical meaning (patience); (3) the functions of speech are (a) expressing feelings, (b) the function of hope, and (c) the function of advice.

Keywords

expression, ethno-pedagogy, Ndambu culture, rah kwo ritual, mawo kwo ritual

Creative Commons License



This work is licensed under a [Creative Commons Attribution-NonCommercial-Share Alike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

Ethno-Pedagogical Expressions in the Ndambu Culture of the Kimaima Community, Papua

Tobias Nggaruaka¹, Endah Tri Priyatni^{*,2}, Heri Suwignyo², and
Wahyudi Siswanto²

¹Musamus University, Merauke, Indonesia

²State University of Malang, Indonesia

The Ndambu culture is one of the local wisdoms of the people of Kimaima, Papua, the eastern part of Indonesia, which must be preserved in today's globalized world because cultural values are now being abandoned by the development of globalization. The current generation is also starting to leave the culture of child initiation, so efforts are needed to preserve culture in traditional ways. Preserving cultural values has importance because it contains an ethno-pedagogy about parenting children to be personally responsible, independent, and autonomous. Even though there have been many studies on the local wisdom system of the community, there lies a paucity of research that looks at ethno-pedagogy in the community. Thus, further studies are needed to explore this ethno-pedagogy in the local Papuan community, namely Kimaima. Researchers believe that in cultural life there are patterns of knowledge transformation for the younger generation as an effort to transform local knowledge and maintain culture. The research method used in this study is qualitative with an ethnographic design. Findings suggest that (1) the forms of speech in the *rah kwo* and *mawo kwo* rituals include: (a) forms of explanatory speech, (b) forms of kinship greetings, (c) parables, (d) messages, and (e) form of speech prohibition; (2) The meaning of speech includes: (a) educational meaning, (b) sociological meaning (social interaction, helping each other), and (c) philosophical meaning (patience); (3) the functions of speech are (a) expressing feelings, (b) the function of hope, and (c) the function of advice.

Keywords: expression, ethno-pedagogy, Ndambu culture, *rah kwo* ritual, *mawo kwo* ritual

Introduction

Culture is the basis of life for society. In every region and even countries throughout the world, people are trying to maintain cultural values that have begun to erode due to the times, so efforts to preserve these cultural values are necessary. There have been various efforts made as a form of maintaining the collectivity values of the community, one of which is the ethno-pedagogical approach in schools. Du Preez and Cornelia (2010) argue that schools should begin to negotiate, at their most basic level, values, including emancipatory values, human rights, and cultural values, that can support positive discipline in multicultural schools. In addition, schools need to process oral literature documentation from researchers as cultural treasures (Nggaruaka, 2019). Life values can be transformed through signs and symbols, the meaning or message of which everyone can understand (Nggaruaka, 2018). The form of transformation of life values through an ethno-pedagogic approach can be carried out by the

* Corresponding author

Kimaima community through the *rah kwo* and *mawo kwo* rituals. In the Waropen Papuan community, knowledge transformation is also carried out through objects or symbols to shape differences in behavior between men and women (Mawene & Yektingtyas, 2020). The process of maintaining the values of the oral tradition can be carried out both in traditional forms and also through application development efforts. App interactions can be utilized to express and foster joy and extend the historical heritage of oral culture (Lun & Steele, 2019). Assuredly, there have been many studies on culture, but the ethno-pedagogical aspect has not been maximally studied as an alternative to local culture-based learning (ethno-pedagogy) in Indonesia and specifically in Papua. Ethno-pedagogy has the function of developing educational patterns that are beneficial to the younger generation. Selasih and Sudarsana (2018) argue that ethno-pedagogy plays a role in value-based cultural education for teaching and learning in the context of teaching as cultural activities and teaching culture. Cultural values can be developed into learning media using tradition as a medium of learning (Wibowo et al., 2018). This is what the people of Kimaima, South Papua Province do with the *rah kwo* and *mawo kwo* initiation rituals.

The Kimaima community in Merauke Regency, Papua Province, Indonesia, celebrates *Ndambu* annually. In the *Ndambu* traditional ceremony, the community performs several initiation ceremonies, including the *ruh tetewene* ritual, the *ruake terare* ritual, the *mawo kwo* ritual (the *koteka* ritual), and the *rah kwo* ritual (the ritual of wearing a loincloth and tassels). This article focuses on the *rah kwo* and *mawo kwo* ceremonies. The *rah kwo* ritual is an ethnopedagogical representation of giving girls their identities through the wearing of loincloths and tassels. The girl is deemed to have reached maturity and independence by wearing a piece of loincloth and tassels. Meanwhile, the *mawo kwo* ritual is a particular ceremony in which boys are given a genital covering made of coconut shells. *Koteka* represents the boy's transition into adulthood and his ability to live as an independent, responsible member of his family and society. In the *rah kwo* and *mawo kwo* rituals, the community appoints or elects the traditional holders of *waruwundhu* and *warunduawu* to provide boys and girls with guidance or local wisdom. These words of wisdom constitute the ethno-pedagogical expression of the Kimaima community, both delivered through easy-to-understand language and metaphorical language.

The *rah kwo* initiation ritual is intended for girls who have entered adulthood. Symbolically the child wears a *rah* (tassel/women's traditional dress) as a symbol that the child has entered adulthood, so the child's body aura must be covered. Similarly, the ritual of *mawo* or *koteka*/genital covering made of coconut shell acts as a symbol that the child has entered adulthood and is already able to live as an independent individual and is responsible for oneself, one's family, and society. In the *rah kwo* ritual and the *mawo kwo* ritual, the community appoints or elects *waruwundhu* and *warunduawu* customary stakeholders to advise or impart knowledge to children as an expression of the ethno-pedagogy of the Kimaima community, both in language that is easy to understand and also using metaphorical language. The Kimaima community has ways and mechanisms to transfer collective knowledge to children, which is believed to be a form of ethno-pedagogy. Kusasi (2015) explains that people who have culture have their own ways or mechanisms of advising, reprimanding, reminding, or insinuating someone or a group of people have done wrong to them. The language spoken by customary/guidance holders is considered a learning system for children. Language and culture become self-identities or ethnic groups. Human rituals and practices are manifested through experiences, ideals, sentiments, aspirations, thoughts, and emotions. The depths of human rituals and practices are reflected by the truly creative people of a tribe and tell profound truths about life in different nations. It is then that one encounters several role models of behavior and values which are all embodied in one's actions and thoughts (Wangiwang, 2016).

Cultural values are conceptions of ideas about something that is seen and recognized as valuable and lives in the mind, stored and embodied in norms, rules, and laws. Language is part of culture (Cooper, 2018). Interpreting language and culture refers to the ideas, concepts, and beliefs possessed by humans. Mulyana (2019) states that language is a cultural representation or a "rough map" that describes the culture, worldview, beliefs, values, knowledge, and experiences shared by the community concerned. The communication system in the Kimaima community in the *rah kwo* and *mawo kwo* ceremonies is a cultural system or pattern of communication as a system of oral tradition passed down from generation to generation which lives in and is maintained by the Kimaima people. The ethno-pedagogical system practiced in child initiation rituals is continuously maintained and practiced by the Kimaima community. The collective knowledge system of the Kimaima community needs to be transformed to the younger generation so that children live according to the norms of community life and the community's cultural system is preserved. With ethno-pedagogical expressions, it is believed that the Kimaima people are carrying out cultural transformations for the younger generation. The Kimaima community transforms collective knowledge from generation to generation through child initiation rituals. Local and foreign culture must go together as part of the dynamics of life in the current era of globalization. Local culture must be understood as a collective concept, which is in line with Sudikan (2013), who states that traditional knowledge is knowledge that is owned, controlled, or used by a particular community or ethnic group, which is hereditary and continues to be developed in accordance with environmental changes. The learning curriculum system that influences the problem of preserving the government's cultural values does not consider the uniqueness of each region (nature, culture, and social wealth) to be integrated into the school curriculum in Indonesia so that there is a need for action to maintain local wisdom values and cultural awareness by indigenous peoples (Sianturi, 2018). Cultural awareness needs to be present (Sianturi, 2018).

The communication method used in the *rah kwo* and *mawo kwo* ceremonies in the Kimaima community is a living cultural system and oral tradition that has been passed down from generation to generation is preserved by the Kimaima community. The Kimaima community continues to retain and implement the ethno-pedagogical system utilized in initiation rites for children, and maintains to preserve its collective knowledge system by transmitting it to the younger generation so that children can live in accordance with the rules of community life and the cultural system of the community. It is considered that the Kimaima community is implementing cultural transition for the younger generation via ethno-pedagogical expressions in initiation rites for children. This is consistent with Sudikan (2013), who defines traditional knowledge as that which is owned, controlled, or used by a particular community or ethnic group, is inherited, and continues to evolve in response to environmental changes.

As an ethno-pedagogical expression of the Kimaima community, the *rah kwo* and *mawo kwo* rituals carry teachings about life in the form of phrases or proverbs. This manifestation represents the cultural community's identity, a manner of cultural transmission from the older generation to the younger generation, and a means of preserving culture. It is claimed that *rah* (loincloth and tassels) and *mawo* (*koteka*/genital cover) have cultural significance for society and can shape the character of a child during their development. The ethno-pedagogical expressions can be observed from the forms, meaning, and functions of utterances in traditional ceremonies. The oral literature of Ndambu culture must be preserved as a cultural practice and product that reflects educational ideals through the utterances of traditional leaders. The practice of advising, reprimanding, recalling, or initiating children into the *rah kwo* and *mawo kwo* ceremonies is a pattern of the Kimaima community's oral tradition and of direct cultural education (ethno-pedagogy) for their children. Children who observe the rites of *rah kwo* and *mawo kwo* are supposed to grow up as individuals for whom the laws of community life, are

introspective, maintain the beauty of their bodies, know the difference between good and evil, and are responsible for themselves and others. Oral literature is defined by Endraswara Suwandi (2018) as a creative work that promotes cultural awareness. According to Hartley (2010), utterances typically refer to the entire framework of words (vocabulary) and how a nation or person combines grammar.

The Ndambu culture reflects the behaviors that are ingrained in the life of the Kimaima community and are inherited as a cultural pattern that remembers and requires the community to express signs of gratitude, acknowledgment, and human obedience to God Almighty for all blessings and abundance in the lives of the Kimaima people, which have relevance and coherence with the demands of modern times. Nggewaka (2020) sees Ndambu as a cultural product. Culture, according to Hartley (2010), is the production and exchange of sense, meaning, and consciousness. Meaning links production (economics) and social interactions (politics). In other words, culture is the area of the reproduction of life, not objects (materials). According to Endraswara (2018), culture is the entire system of ideas, deeds, and outcomes of human labor that are utilized as property rights and learning resources. The Kimaima tribal community recognizes the Ndambu culture as the foundation of life that must be transmitted through language. Ndambu is a philosophy that encourages everyone in the community to be self-reliant and accountable for themselves and others. In the thoughts of the Kimaima people, the Ndambu ritual's expression of life's values is viewed as an endeavor to modify the norms of existence.

The Kimaima community upholds Ndambu culture as a philosophical concept and the concept of communal thought that exists and is preserved in people's lives. According to Nggewaka (2020), Ndambu is a multifaceted manifestation and actualization of the utopian ideas and aspirations of the *Kima-Ghima* society, which necessitates integration and consensus in social connections between humans and between humans and God. According to Koentjaraningrat (1981), the "cultural framework" gives significance to the essence of a cultural system. In Koentjaraningrat's theory, the cultural framework is composed of a number of components, including (1) the form of culture and (2) the content of culture. Culture takes the form of something abstract, such as an idea, behavior, or the actual or physical form of an object. The three types of culture in physical form, ideas, and behavior are successively referred to as (a) an abstract cultural system (ideas), (b) a somewhat concrete social system (behavior), and (c) a highly concrete physical culture (physical form). According to Koentjaraningrat, the content of culture consists of seven universal elements: (1) language, (2) technological system, (3) livelihood or economic system, (4) social structure, (5) knowledge system, (6) religion system, and (7) art.

The inhabitants of Kimaima are aware of the Ndambu culture as a living collective that is preserved and modified from generation-to-generation. Endraswara (2018) recognizes that culture elevates people. Cultural awareness is a state of heightened sensitivity to external and internal factors. Oral literature expresses the cultural understanding that heightens the significance of life for its owners and listeners. In other words, cultural awareness entails vigilance regarding environmental occurrences, physical conditions, memories, and thinking. According to Endraswara (2018), cultural awareness is a mental-cultural issue that can enlighten people. Awareness is described as the process of having a complete understanding or appreciation of a person and his environment, which needs perception from the outside. In the Ndambu culture, traditional leaders' counsel is used to teach children knowledge about life and living. According to Schiffrin (2007), the purpose of communication discourse is to transfer information and guide one another toward the perception of meaning and purpose or goals. During the act of communication, according to Smith (1977), it is assumed that someone creates something that may be understood by others as messages that were not previously possessed by others. Acceptance of the message may result in a shift in action. Acceptance of

action is merely the submission of information for future reference or reuse. Cooper (2018) contends that language is composed of signs and symbols. Using this definition, everything has significance. According to Titscher (2009), interactions generate social order and include “local” circumstances. Social truths are generated through the continual practice of a society’s members. This paper focuses on the form, meaning, and function of ethno-pedagogical expressions in the *rah kwo* and *mawo kwo* rituals of the Ndambu culture practiced by the Kimaima community in Merauke, Papua.

Role of Researchers

All researchers are Indonesian and interested in language and literature education. Tobias Nggauaka is a lecturer in Indonesian Language and Literature Education at Musamus University Merauke, Papua. He is the first author of this article. He graduated with a master’s degree in Indonesian Language Education at the State University of Malang, East Java and is currently completing his doctoral education at the State University of Malang, East Java, Indonesia. He has research experience in qualitative research, especially in the area of education. He acts as an author of article drafts, conducts research, and analyzes research data.

Endah Tri Priyatni is a senior lecturer at the State University of Malang, Indonesia. He is a professor in the field of Indonesian Language Education. His area of expertise is text writers and language learning. He graduated with a doctorate of Indonesian Language Education degree from the State University of Malang, East Java, Indonesia. He has research experience in qualitative, quantitative, and development research. He assisted with data collection and analysis as well as the refinement of the manuscripts.

Heri Suwignyo is a senior lecturer at the State University of Malang, Indonesia. He is a professor in the field of Indonesian Language Education and has expertise in literary criticism, language and literature, and scientific philosophy. He graduated with a doctorate of Indonesian Language Education degree from Malang State University, East Java, Indonesia. He has research experience, both qualitative and quantitative. He assisted with data collection and analysis as well as the refinement of article manuscripts.

Wahyudi Siswanto is a senior lecturer at the State University of Malang, Indonesia. He is a professor in the field of Indonesian Language Education whose areas of expertise include writing poetry, creative writing, and literary theory. He graduated with a doctorate of Indonesian Language Education degree from Malang State University, East Java, Indonesia. He has research experience, both qualitative and quantitative. He assisted with data collection and analysis as well as the refinement of article manuscripts.

Methods

This study aims to answer how the forms, meanings, and functions of ethno-pedagogical expressions exist in the Ndambu ritual of the Kimaima community, Merauke Regency, Papua. To find and answer research questions about form, meaning and function, the researcher uses qualitative research. The choice of a qualitative approach in research is due to: (1) Ndambu culture as a text or as a cultural product that is full of life values, (2) Ndambu culture as a social reality of the cultural life of the Kimaima people, Papu Province, and (3) the meaning of the text in rituals. Ndambu comes from cultural actors, namely the Kimaima community, Merauke Regency, Papua. The problems studied are based on the daily cultural experiences of the Kimaima people. The characteristics of qualitative research are as follows: (1) using text as empirical material (not numbers), (2) starting from the idea of social construction and from the reality studied, (3) being interested in the perspective of the participants, and (4) practice and everyday knowledge day that refers to the problem under

study. Biklen (1990) asserts that qualitative research has the following characteristics: (1) natural setting: research is carried out in natural settings or in the context of a whole, (2) descriptive: research data in the form of words and pictures, not numbers, (3) emphasizes the process rather than results (mere products), (4) inductive: qualitative research uses inductive data analysis, and (5) meaning: meaningfulness is important in qualitative research.

This research uses ethnographic research. This type of research was chosen because ethnographic research seeks to pay attention to the meanings of actions expressed in language. Spradley (2006, p. 5) states that the aim of ethnography is to pay attention to the action meanings of events which are expressed directly by using language, and among the meanings received, many are conveyed only directly through words and deeds. A society uses a complex system of meaning to regulate their behavior, to understand themselves and others, and to make sense of the world in which they live. Spradley (2006, p. 4) also states that ethnographic research involves learning about the world of other people through seeing, hearing, speaking, thinking, and acting in different ways.

Research Participants

In this study, we only focused on the Kimaima community, Merauke Regency, Papua Province as actors of Ndambu culture. The Kimaima community is one of the tribes that has culture, namely the Ndambu culture, which is held by tegu, supervised, guarded, and transferred from generation to generation. We believe that the nine traditional leaders we interviewed were able to provide information for research purposes; namely, to reveal the form, meaning, function, and ethno-pedagogical patterns of the Ndambu rituals of the Kimaima community. Researchers have this belief because the Kimaima people are one of the Marind people who adhere to the Ndambu culture as a philosophy of life. The Kimaima people of the Marind tribe also continue to make efforts to transform knowledge to the younger generation as a form of cultural preservation. The knowledge transformation system can be carried out by having a child initiation ritual, namely the *rah kwo* and *mawo kwo* rituals.

Data Collection

In this study, we collected data through (1) observation, (2) determining informants, (3) interviews, and (4) documentation. Here's an explanation: first, observation activities were carried out by researchers in order to collect initial information in the Ndambu ceremony of the Kimaima community. Observation activities aim to find out the procedures for the *rah kwo* and *mawo kwo* ceremonies in the Ndambu ritual of the Kimaima community. In observation activities the focus of the researcher is on the aspect of language use as an expression of self-autonomy in the *rah kwo* and *mawo kwo* ceremonies as a pattern of communication for the Kimaima community. All data collected in observation activities becomes supporting data as well as a form of research data identification. Observation is a systematic process of finding and recording details, events, routines, settings, and people's behavior (Marshall & Rossman, 2016). It provides researchers with rich contextual information and opportunities to understand routines and aspects of life in verbal, non-verbal and physical forms (Clark, 2009). Second, determining the informants was carried out to ensure that the selected informants had good cultural knowledge about Ndambu culture. Spradley (2006, pp. 68-69) stated that potential informants vary in their level of enculturation, and good informants are informants who know their culture well. Good informants will know their culture so well without having to think about it because they have knowledge that is embedded in the informants' cognition. In determining the informants, the researcher looked carefully at the direct involvement experienced by the informants.

Third, informant interviews: the purpose of interviewing informants was to obtain information in accordance with the research objectives. In this case, the researcher conducted interviews with cultural actors with the aim of obtaining information about the meaning, form, function, and ethno-pedagogical patterns in Ndambu culture. Ethnographic interviews are a special type of speech event. The specifics of the interview were carried out by obeying the existing interview rules; namely, the process of starting the interview, ending, taking turns, asking questions, or pausing for a moment (Spradley, 2006, p. 79). Spradley (2006, p. 85) states that ethnographic interviews are a series of friendly conversations in which the researcher slowly determines how the informant gives answers as an informant.

Third, documentation, or making ethnographic notes, is carried out with the aim of collecting data relating to the *mu berua* ceremony, the *ruake terarera* ceremony, and the *ruh tetewene*, *rah kwo*, and *mawo kwo* ceremonies in the Kimaima community. Data collection was carried out by recording, transcription, and grouping data according to research needs.

Research Data

The research data is in the form of ethno-pedagogical expressions in the Ndambu ritual of the Kimaima community. The data are grouped in the form of utterances of ethno-pedagogical expressions both verbal and nonverbal. The data in this study were obtained from initiation rituals, namely the expression of self-autonomy in the *rah kwo* and *mawo kwo* (EOD) ceremonies. Verbal data occurred in the form of words, phrases, sentences, and utterances spoken in the form of language by Ndambu cultural actors. Nonverbal data includes ceremonial procedures, costumes, and objects (loincloth/tassel (*rah*) and *mawo/koteka*).

Verbal and nonverbal data express cultural expressions of the Kimaima people. In this study the data was in the form of Ndambu cultural information in the form of recordings and interviews as supporting data to strengthen and sharpen the interpretation of verbal and nonverbal expression of data obtained from informants who had an understanding of Ndambu culture. The primary data sources for this research were direct speakers; namely, traditional stakeholders who act as guides for children, cultural actors, and tribal chiefs who have an understanding of the Ndambu culture of the Kimaima community. This data can be used to strengthen ideas according to the focus of the research problem. The data in this study are in the form of recordings documented using a tape recorder (Sony brand) and video recording using a Sony camera. The data were obtained based on the results of field notes during the Ndambu ritual process which was carried out, especially in the *rah kwo* and *mawo kwo* ceremonies.

Research Data Sources

The sources of the research data are oral literary texts conveyed or spoken orally by traditional leaders or advice in the *rah kwo* and *mawo kwo* rituals (loincloth/*rumbai-rumbai* (*rah*) and *mawo/koteka*). Data were obtained through interviews, recordings and videos which were transcribed and translated. As Neuman (2007) said, the research data is in the form of words, phrases, sentences, and symbols that are relevant to the research focus. The data relates to the thoughts, speech, and actions of the characters. The informants in this study were traditional leaders, women leaders, and Ndambu cultural actors. The criteria for selecting informants were based on the consideration that the person concerned mastered the local language, was physically and mentally healthy, and mastered the procedures for the Ndambu ceremonial procession, more specifically the *rah kwo* and *mawo kwo* rituals (ritual procession of maturation).

Data Analysis

Data analysis was done using Miles and Huberman's (1994) model consisting of (1) data reduction, (2) data presentation, and (3) drawing conclusions. Data analysis involved interpreting forms, meanings, and functions by taking the form of descriptions, verbal, and nonverbal explanations. In conducting the analysis, we sorted all pre-coded data into suitable themes, sub-themes, and components based on the research questions (Werang, 2022). Thus, the classification process can easily be carried out according to cultural themes. We used analysis techniques that can be carried out by classifying data, coding data, interpreting data, creating data categories, and conducting data analysis with the aim of finding cultural themes (ethno-pedagogy) in the Kimaima community.

Results

Forms of Ethno-Pedagogical Expressions in Ndambu Culture

The following sections explain the forms of ethno-pedagogical expressions found in the rituals of *rah kwo* and *mawo kwo*, Ndambu culture, which are celebrated by the Kimaima community in Merauke Regency, Papua, Indonesia.

Explanatory Ethno-Pedagogical Expressions

Cultural richness is the real wisdom of the Kimaima community that needs to be nurtured and used in social life to develop a civilization of the nation's children that is critical, innovative, and responsible in today's globalized existence. In the lives of the Kimaima community, the expression of ethno-pedagogy becomes an alternative for imparting education other than through formal schooling for children. The community's collective system assumes that the ethno-pedagogical method helps form children's character so that they become responsible persons, have a critical attitude, and can take obstacles in life. Explanatory ethno-pedagogical utterances relate to utterances that explain a fact and are followed by logical explanations. The following excerpt gives an example of such a statement:

Mawo ye kwatabo ma ndiwati, kwa wete, ma ye piwodembo, rewikwo, endere rewakwo me, enda aworare. Mawo mborate dakarua. Kati ngge awo aduawama, maworama. Nanatererendawa na are mawo kwo. Mawo nindakarua. Ngeranati mawo kwo areta nge riangadiane.

Mawo is made from coconut shell, which is oval and has no filling. There is also coconut with filling, and then the coconut is split in half. *Mawo* is a male genital covering device. Look, this is a *mawo/koteka*. The same person as me wearing a *mawo/koteka*. *Mawo* belongs to men. If you are wearing a *mawo*, you are already considered a grown man.

The quote above shows an explanatory ethno-pedagogical expression. In the quote, an elder explained to a boy that *mawo* is made from a special old coconut (*mawo ye kwatabo ma ndiwati, kwa wete, ma ye piwodembo, rewikwo, endere rewakwo me, enda aworare*). In addition, the elder also explained that *mawo* has a function as a male genital covering. The use of *mawo* is interpreted as a sign of maturity (*Mawo mborate dakarua Kati ngge awo aduawama, maworama; Nanatererendawa na are mawo kwo; Mawo nindakarua; Ngeranati mawo kwo areta nge cheerfuladiane*). In addition, the boy must be educated to be a responsible

and independent man, as indicated in the quote, “*Nanatererendawa na are mawo kwo*” (the same person as me wearing a *mawo*). The pattern of providing verbal and nonverbal explanations during the ceremony is ethno-pedagogical in nature. The rituals of *mawo kwo* and *rah kwo* are a sort of Kimaima community wisdom. Every bit of indigenous knowledge in the Indonesian country might be a fundamental asset in schooling (Eka Suarmika & Syarifah, 2019). Ethno-pedagogy is a community’s culture-based education that must be conserved so that the community can flourish alongside other nations in the world (Anwar et al., 2017).

Ethno-Pedagogical Expressions in the Form of Greetings

Kimaima is one of the subtribes of Papua that still practices kinship greetings. The culture is still maintained through the speech, actions, and life practices of cultural group members. In everyday conversation, kinship greetings reveal a cultural trait of the group that emphasizes kinship and close ties. There are also ethno-pedagogical expressions in the form of kinship greetings, as demonstrated in the passage below.

Adhana werenambera dedewe. Ni awerenambera ake dedewe mecenare amendecekarikemba. Adhena ni dedewe are kakawira ni ndembandemende dedeweka eterate. Niaka adembonadawotama nika terambe. Wore yebe nakenateratera ni mendecekakarimende.

Good morning, gentlemen. This morning we all gathered for this event. Gentlemen, today, we will explain to our children about our culture. Our sons came to us with that purpose so that they also know about our cultural system.

The excerpt above suggests that the Kimaima community maintains a culture of speech-based mutual respect. This also indicates a strong relationship between parents and children. *Adhana* (fathers) and *Niaka* (our children) are kinds of kinship greetings that demonstrate mutual respect between parents and children. This sort of kinship is prevalent in the community.

Ethno-Pedagogical Expressions in the Form of Parables

Parable Form

The ethno-pedagogical expression of advice in the form of parables describes one form of advice so that children become individuals who are self-aware and maintain self-purity. The use of parables in the *rah kwo* & *mawo kwo* rituals describes a situation or someone's behavior by comparing a state of nature, object, or animal (Baan, 2013). Ethno-pedagogical expressions in the form of parables refer to objects in ethno-pedagogical expressions of gratitude. The following is a quote stating a parable that refers to the following objects:

Rianuana akacebo kwadandiana. Duawo mu kati ria cuarewe mboratendi kewa duawondi, kati akanda mboratengarua, arera kwadangariama. Yeniamam hamlet defense, kati hak hulaya sign guard.

Boys are like the pillar of the king. When a woman gives birth, people ask whether it is a boy or a girl, and the boy answers, **it's good like a king's pillar.** It is he who is the defense of the hamlet and safeguards customary rights.

The data excerpt above shows that there is a form of parable that states objects. Boys are likened to a “king's pillar,” the main pillar as a support for a house building. The Kimaima people understand that a family is like a house building in which the main pillar or king's pillar is most important. A son is the hope of the family, the heir to the clan, and he is the one who has the power to protect *ulayat* and hamlet rights. In the building of a traditional house (*honai*) or in the Riandana language it is called *mbiwo*, which usually only has one pillar, namely the king's pillar, which is stuck in the middle. There are no other pillars except one, namely, the king's pillar, which symbolizes unity or union. In the life of the Kimaima community, boys are like pillars of the king. They have a supporting function, guardian in family life, but they also have full rights in obtaining inheritance, hamlet, and customary rights. The parable above symbolizes togetherness.

The ethno-pedagogical expressions in *rah kwo* and *mawo kwo* rites exemplify indigenous wisdom. The purpose of parables as a type of ethno-pedagogical expression is to instruct children so that they may become introspective persons for self-purity. In *rah kwo* and *mawo kwo* rituals, the usage of proverbs relates a person's situation or behavior to natural conditions, objects, or animals (Baan, 2015). The following is an excerpt containing parable expressions.

Kangge ruawore, anati ngge rah kwo, ndakwora ngge ria tatete rarah owota, nggaminica rema etetera, anati na ngge rah kwo. Nandu duawa nde nendendera tata.

You hear this: the *rah*/loincloth and tassels that will be worn on you, don't open it to others, don't give your chastity to any man other than your husband. Only your husband can open it. I want to wear *rah* on you. My daughter, act like a girl, be yourself different from the boys.

The quote above highlights the usage of a parable to give a life direction to a girl. A girl is supposed to know the difference between good and wrong while keeping her chastity before marriage. The story of the *rah*/loincloth and tassels imparts life teachings to girls, as mentioned in the *ndakwora ngge ria tatete rarah owota, gaminica rema etetera* (...don't open it to others, don't give your chastity to any man other than your husband. Only your husband who can open it). The expression reflects an attitude of the wholeness of self. A girl needs to be armed with the information to always be conscious of herself, to keep self-purity, and to recognize the difference between good and bad. A girl should also remember and grasp the nature of herself as a woman, which is distinct from men. The quotation also illustrates that a girl must be able to love herself and keep her honor as a lady for the purpose of self-purity.

Ethno-Pedagogical Expressions in the Form of Messages

The Kimaima Elders imparted ethno-pedagogical messages through two initiation procedures, notably *rah kwo* (wearing a loincloth and tassels) and *mawo kwo* (wearing *koteka*). These messages are intended to facilitate culture-based education, also known as ethno-pedagogy. The child's attitude and behavior will be shaped by the initiation ritual. The local community feels that this initiation prepares children to approach adulthood and live independently. Children are taught the “bare” (shame) culture through the initiations of *rah kwo* (wearing a loincloth and tassels) and *mawo kwo* (wearing a *koteka*), so that when they become parents, they have an obligation to love their spouse and children. The following quotations demonstrate a capacity for thinking using local contexts:

Kangge ruaware naka, nanduawo, nakacebo, ndakwora dodomora, dadhe cia, nanduawo ndakora dhakacia. Nngga duawo dhakaciawota bare, aniti nggawonde ngge akanda wa dhodo, mborate bare pecera.

You heard that, my son. My wife and children never eat from dirty income, begging for food, never begging for things. If your wife asks other people for things, it's shameful, and your friends will think that you're an irresponsible person, which is embarrassing for men.

Ngge newokworarawiawa mawo kwo. Mawora ondhendha cengarere, owame. Na dreterende, ngge yati retibe ngga tata dremara adada. Na drengga ecanda mberare, na ko ecanda ereme. Duawo akanda nge tatekadira nakendi. Jadi nandekwodha ngge dhadira ndanake duawawama, cuamime, dhurere nduare, mewebewe, ciwawa. Ngge dhoma nakenawama, dhodho nuana cawewama, ngge mboriacawe-mboricawe teramawaka rerete.

The *mawo*/loincloth and tassels you're wearing aren't for show. You must remove the *mawo*/clothes before going to the plantation. You should be embarrassed that everyone is staring at you. I'm a boat builder. Can you bring a homemade boat one day? I've built many large boats. I've created many beds. That's when she (daughter) starts weaving the mat. So, as a woman, you must be able to weave a mat, *cuamime*, *dhurere*, *nduare*, *mewebewe*, and *ciwawa*. Do you realize that you're an irresponsible person? Is it possible that you wear the *rah*/loincloth and tassels only for fashion? Then laze around all day?

Animi duawa ndhe kwanda ndadekwema endha ejek mambo, olok-olok mambo wah nimakanderaria nge kwo ngge ndenatereduawamaca ateratera. Yama ye ngge ndendemandhe mende atiatemambo dhawoma ruakedu-ruakedu mambo atera-tera. Arianemboda mere nawoyia kemia na yakwota dhawenuana terima panggia nde duawinua.

You mocked and made fun of her that she was wearing the *rah*/loincloth and tassels from our mother. Your life can be the same as hers. She (the elder) is again advising you and telling you how to live; Therefore, think carefully. Everyone gathered in my house must accept them because I am the wife of a *panggi* (respectable person).

The elder in the statement above advises a boy to be responsible for himself, others, and his family. In addition to this guidance, the elder taught about the culture of shame (*bare*) so that when the boy marries, he is accountable as a father to meet the needs of his wife and children and loves them wholeheartedly (*Nngga duawo dhakaciawota bare, aniti nggawonde ngge akanda wa dhodo, mborate bare pecera*). Furthermore, the sentence “*Ngge newokworarawiawa mawo kwo*” conveys the lesson for girls to work hard rather than wear clothes to show off.

In the initiations of *rah kwo* and *mawo kwo*, boys are trained to be skilled farmers and boat builders, while girls are instructed to create many types of mats, not to be lazy, and not to flaunt their loincloths and tassels. The ethno-pedagogical pattern in *rah kwo* and *mawo kwo* ceremonies is a cycle in which youngsters receive preparatory life instruction. Children are well-prepared in their minds, attitudes, and actions so that they might become *panggi* individuals (people who are responsible for themselves and others). According to Supriyono et

al. (2018), a person must be accountable for their tasks and responsibilities to themselves, society, and the environment.

Ethno-Pedagogical Expressions in the Form of Prohibitions

Prohibition is another type of ethno-pedagogical expression in the rituals of *rah kwo* and *mawo kwo*. Children are counseled through the *rah kwo* and *mawo kwo* rites to become respectful of social norms and rules. This is consistent with Finayanti's (2019) assertion that counseling is a means of assisting a person in solving their problems and improving their thoughts, attitudes, and behavior. The following quotations exemplify prohibition as a sort of ethno-pedagogical discourse that children from the Kimaima community must comprehend.

Nendendera, yande ria nggetewa, nggera anama na athatua ambane na anembawawaduawama adumawa ni riandekemba nge awarera.

Sit well (behave well), other people's husbands are not for you, you see, the *rah* (the loincloth and tassels) I hold, I am a calm person (I know the difference between good and bad), that's why we must choose between a man for you.

Anama adhaka kwiterikemba aware, yande duawo nggeterwua, tekwo enda be kwiwota yakema enda mawo ewe.

This (*mawo*) which is between one thigh and the other, is to cover your genitals, don't play with girls. After the child is advised then, he can wear a *mawo/koteka*.

Duawo akacebua me ecanda be. Areta yanua masuk kedewasaan. Areta mutata nowa. Jadi ecere enda rah kwo. Jadi duawina enda rah kwo.

The girl was also advised like that. She has entered adulthood. Her breasts have grown, so she needs to wear tassels. The process of wearing the loincloth and tassels must be carried out by the mother or another woman.

According to the excerpts, the child initiation process teaches children to be introspective, to know the difference between good and evil, not to do things that are against the rules of communal life, and to become calm individuals (*nendendera, yande ria nggetewa*). The proverb "*Anama adhaka kweterikemba aware, yande duawo nggeterwua*" prohibits boys from playing with girls. As part of a culture-based education to prepare these children for maturity, all prohibitions are taught. The phrase "*Areta yanua enters adulthood, areta mutata nowa becomes ecere enda rah kwo*" indicates that the child has attained adulthood and that her breasts must be covered with tassels.

In the Kimaima community, ethno-pedagogy also encourages children to retain chastity and loyalty. The rituals of wearing loincloths, tassels, and *koteka* signifies that a woman's and a man's significant bodily parts must be covered because they have reached adulthood. The rituals promote self-awareness in children before entering adulthood. Self-awareness results in self-understanding and self-direction and enables individuals to comprehend themselves, such as through recognizing their own strengths and flaws. There is an effort to clear the mind during reflection, which allows one to avoid feeling the most righteous. Individuals will attain happiness and success via self-awareness. Frequently, introspection is regarded as self-evaluation, self-introspection, or self-examination (Finayanti, 2019).

Ethno-Pedagogical Expressions in the Form of Educational Speech

Formal and informal education provides learners with a sense of purpose in life. In the rituals of *rah kwo* and *mawo kwo*, boys and girls are prepared for life by learning knowledge and skills. Ethno-pedagogy is a strategy for incorporating culture into learning (Eka Suarmika & Syarifah, 2019). Education and culture are inextricably intertwined, as culture is the fundamental foundation of a society's existence. Anwar et al. (2017) suggest that education cannot be isolated from the philosophy of life of a nation or race as local knowledge. The following passage illustrates a pattern of developing thinking skills through an ethno-pedagogical approach.

Animi is the name of the construction of land in the country: kawa nakiaraware, dedewe amendekeda dedewe nakiaraware, awena hise me cacaawora-worame, punaba omba his enda cacaawora-wora, yenakanda naka kamba, said nge caca awora-wora of construction, of drewewenarendiama awora-woramambo. Bapak piara ecanda go wewanaka aware. The flower that blooms is gone and the birds have nurtured it. Yakacebo I climbed their flower. He is the one who talks. The dua of that pain. Ye asramekema kesalan nwawota said go ponabo petirende owora. Uji mental mamboriama, go didik mamboriama said that I am with you.

Her future husband is in the process of being trained. The trainer is one of the clan leaders (a highly respected person). He was taught everything, including gardening. During the training, the boy may also be struck with a sago palm. He believed he was merely being summoned, but he was abruptly struck and battered with coals. His foster father instructed him to sit at the boat's bow. The head rug on his head prevented him from seeing the women. The boy may not see girls. When he made a mistake in the dormitory, he was struck with a sago palm as a form of discipline. There will be a mental exam. He is trained; therefore, you can repay him.

Boys in the Kimaima community will be educated by others in a dormitory (*mondimborawa*) and not by their parents at home, as evidenced by the passage above. Boys will be instructed in gardening, responsibility, self-control, and patience. Their mental makeup will be examined (*animi* for the sake of fostering *kemba kwandamo pangginimi endha ambane: kawa nakiaraware, dedewe amendecekada dedewe nakiaraware*). In addition, the boys will be taught to be patient and unwavering (*awena yake me cacaawora-worame, punaba omba endha yake cacaawora-wora, yenakanda naka kamba, anati ngge caca awora-wora ya coaching kemba, drewewenarendiama awora-woramambo*). This quote is translated as follows: "during the training, the boy may also be struck with a sago palm. He believed he was merely being summoned, but he was abruptly struck and battered with coals."

This ethno-pedagogical approach offers a pattern of education designed to prepare a boy for marriage within the context of community life. When the boy leaves the dorm, he is already a responsible person with the necessary skills and intelligence. According to Butterworth (2008), community elders are "teachers" for society in the conventional sense. In this circumstance, civilization gains knowledge from the gods and ancestors. In the domain of practical communication, culture typically communicates a great deal of procedural knowledge. An elder serves as a "teacher" to children, developing their critical thinking abilities so that they can become adults who respect the community's traditions and customs.

Sociological Meaning (Social Interactions, Mutual Assistance)

The relationship or kinship that is cultivated inside the Kimaima community represents a collective structure. This system is also characterized by the history of the community, such that when a procession or ritual is held in the lives of people, all community members participate. This demonstrates a sense of care and belonging. This attitude also becomes a part of individuals' identities. Social identity can be interpreted in connection to other groups external to the group itself (Hewitt, 2003). The following excerpts exemplify the social cohesion or social connection of the Kimaima society, particularly in terms of mutual help.

Kwanda ndakora yake mo, yakwo me marga dukung, ni akawina mawo kwo. Persiapania ndiwa ye mondimborawera titeta. Yakema perhatikanti ah kerakwoti. Ya kerakwotina akandate yeca mawo kwo niakawa wore ye niakaceba dhoma mere. Ama margeme nde panggina enda mere.

Our son wants to wear a *mawo/koteka*. Clans are also involved, and they encourage our children to wear *mawo/koteka*. We want to make sure our son is ready to move into the dorm. This concerns the family immensely. They (the family) pick who will wear the *mawo/koteka* on our child in order for him to give us excellent advice. People who advise children are well-respected.

Reme nggamina nderianda edawota ngga mbokiam, duawa nde riandana nggakanda edawota, rianuana nde riandana edawota, jadi ngge areta keluargera titeta. Nggera rianuanende riandhandha terima, rianuana ye duawa nderiandhandha. Ye dhawema hidupca. Yati enda persiapaniama atiatemambo remewocate. Ngga hidup dhoma yama yake, ngge rianuanenderiandhandha dhoma terima-terimaca, rianuana me ecandha ecawotiaka nje hidup aman. Remewocateriama nandekwa nangge atietemambo.

Your husband's family will arrive one day. Treat them as you would your own family, and when your brother arrives, your husband must also treat him as he would his own family. You already form a single-family. You must accept your husbands' brothers and sisters, and your husbands must accept your brothers and sisters in order to coexist in harmony. All messages are temporary provisions for life. You will live well if you are kind to your husband's brothers and sisters and to their husbands as well. So, your life is secure. All the messages I deliver to you, my daughter, are for your future.

In the Kimaima culture, family members are closely involved in the preparation of child initiation rites (*rah kwo* and *mawo kwo*). The clan prepares the party equipment together. Families must prepare ingredients in the form of tubers and determine who has the authority to be the children's elders to throw a celebration. Elders are not selected arbitrarily. Elders are distinguished in agriculture, respected, and of good character, enabling them to instruct children effectively (*kerakwotina akandate yeca mawo kwo niakawa wore ye niakaceba dhoma mer. Ama margeme nde panggina enda mer*).

In addition, the elder counseled girls and boys to be fair in their married lives, assisting one another in their respective households. It is considered that a household will be safe, peaceful, and prosperous if its members support one another. This can be seen in the following quote: "*reme ngamina nderianda edawota guns mbokiam, duawa nde riandana takanda edawota, rianuana nde riandana edawota, so ngge aretaluargera titeta. Nggera rianuanende*

riandhandha thank you, rianuana ye duawa” (Your husband’s family will arrive one day. Treat them as you would your own family, and when your brother arrives, your husband must also treat him as he would his own family. You already form a single-family. You must accept your husbands’ brothers and sisters, and your husbands must accept your brothers and sisters in order to coexist in harmony).

The elders gave a lot of advice and education to the children who underwent the ritual, one of which is about empathy, compassion, and fair behavior towards the family, both to the family of the prospective wife or husband. Fairness is one of the principles of family life. In this suggestion, it is believed that, upon marriage, boys will accept their wives’ sisters and brothers, while girls will accept their husbands’ siblings. They must treat one another with fairness and consideration; therefore, domestic life will be secure and tranquil. The guidance offered to children is designed as Kimaima community ethno-pedagogy. The *rah kwo* and *mawo kwo* rituals are life preparatory teaching for children.

Showing Patience

In the rituals of *rah kwo* and *mawo kwo* for children, patience is cultivated as a unique characteristic. The emblem for patience is the act of throwing sago starch. The child’s character is formed to be patient. A second implication of the *rah kwo* ritual is that the boy or the girl must one day become a worker capable of creating sustenance in the form of sago. This can be seen in the excerpt below:

Ya mendeceka enda ndiwa yakemaka enda merepete, anama enda ayangga awora-woramambo. Areta ye tidak bisa ayangga nace areta ndiwa, anama nirewana potewotemambo.

When the ceremony took place, the child was counseled, then sago starch was thrown (rubbed). He could no longer contain himself; his face and body were covered in sago starch, and tears also began to pour.

The excerpt above demonstrates that the *mawo kwo* ceremony tests the patience of boys involved in the ritual. This is evident in the proverb, “areta you can't ayangga nace areta ndiwa, ana nirewana potewotemambo” (He could no longer contain himself; his face and body were covered in his sago starch, and tears also began to pour). Patience is developed through heeding the council of elders and by tossing sago starch. The boy’s mental capacity is put to the test because the act is performed in public. The throw of sago starch represents independence, determination, and hard effort. The *rah kwo* rite is designed to instill a patient mindset in a girl so that she can live a patient married life and assume responsibility for herself and others in terms of serving her family.

Expressing Feelings

The ethno-pedagogical expressions expressed by the *rah kwo* elders also serve to express feelings, such as acknowledging the beauty of the girl. After the girl has donned all the jewels and clothing typical of the Kimaima culture, her beauty becomes evident. This is demonstrated by the following excerpt:

Nangge awowota areta ngge mboricawete nianena. Areta ngge mbori yamua ruhwa kwoti, yamua dhandharana, anting-antingan me kwoti, kame gantungti, niatu, niatu kamekembera aware.

I see you already look beautiful. You have dressed up with a crown, flowers, and earrings are also worn. You are also wearing beads (*kame*), and dog fangs have also been hung on the beads.

The ethno-pedagogical expression in the preceding statement conveys the elder's respect and affection for the girl undergoing the *rah kwo* ceremony. When a girl dresses in traditional attire, her mother must communicate maternal feelings to her child. In addition, the expression "*Nangge awowota areta ngge mboricawete nianena*" acknowledges that the girl is attractive (I see you already look beautiful). The elder admires the child's beauty when dressed in traditional attire and adorned with all traditional jewelry. This can be seen in the following quote: "*areta ngge mbori yamua ruhwa kwoti, yamua dhandharana, anting-antingan me kwoti, kame gantungti, niatu, niatu kamekamba aware*" (You have dressed up with a crown, flowers, earrings are also worn, you are also wearing beads (*kame*), dog fangs have also been hung on the beads).

Expressing Hopes

The function of the elders' ethno-pedagogical expressions in the initiation ceremony for girls is to instill in the girls the desire to be introspective and faithful to their husbands. This is demonstrated by the following excerpt:

Kangge ruawora, anati ngge rah kwo, ndakwora ngge ria tatete rarah owota, nggaminica rema etetera, anati na ngge rah kwo. Duawo doma nanderena eteratera, duawo katarikembaduawua. Mbi caca nawa-nawa.

You have heard that the tassel or *rah* that you wish to wear should not be opened for a man who is not your spouse. Maintain chastity for your husband. Your husband alone can open it (the *rah*). I wish to adorn you with *rah*. Girls adhere to the regulations, must maintain composure, and must not wander aimlessly.

The ethno-pedagogical utterances in the *rah kwo* ceremony express both hope and prohibition. The lines reinforce the attitude of loyalty that girls must possess. This expression of hope is seen in the quote: "*ndakwora ngge ria tatete rarah owota, nggaminica rema etetera, anati na ngge rah kwo*" (you have heard that the tassel or *rah* that you wish to wear should not be opened for a man who is not your spouse, maintain chastity for your husband, your husband alone can open it (the *rah*)). In addition, the elder also advises the girl to live according to social norms, as seen in the quote: "*duawo doma nanderena eteratera, duawo katarikembaduawua. Mbi caca nawa-nawa*" (Girls adhere to the regulations, must maintain composure, and must not wander aimlessly).

The ethno-pedagogical expression conveyed by the elder to the girl contains hopes that the girl can maintain her chastity and become a person who knows good and evil, lives according to the rules of social life, and does not live recklessly. Girls should be tranquil in the broadest sense possible. This ethno-pedagogical expression must be used as a life lesson for children. Girls in this community are shaped into persons who are faithful to their spouses and adhere to societal conventions.

Giving Advice

In addition to conveying a feeling of hope, the *rah kwo* ritual's ethno-pedagogical expression offers guidance regarding the interaction between fellow humans as well as the loving attitude and service system in family life. A wise elder advises a child on how to avoid evil. Advice is not just a matter of a good or bad attitude but also of love and service. The advice of an elder to a young woman is that she can become a respectful individual like the wife of a *Panggi* (a respected person in the community). The following passage includes this ethno-pedagogical expression:

Animi duawa ndhe kwanda ndadekwema endha ejek mambo, olok-olok mambo wah nimakande raria nge kwo, ngge ndenatereduawamaca ateratera. Yama ye ngge ndendemandhe mende atiatemambo dhawoma ruakedu-ruakedu mamboca atera-tera. Arianemboda mere nawoyia kemia na yakwota dhawenuana terima panggia nde duawinua.

You mocked and made fun of her that she was wearing the *rah*/loincloth and tassels from our mother. Your life can be the same as hers. She (the elder) is again advising you and telling you how to live. Therefore, think carefully. Everyone gathered in my house must accept them because I am the wife of a *panggi* (respectable person).

The expression of ethno-pedagogy in the form of advice from elders to young women is that women must serve their husbands with sincerity and diligence. Women are required to treat their husbands as lifelong companions who have been associated via marriage. This expression appears in the following passage:

Nandekuada duawandenendendera tata. Ngami kawadekwema edhawota mbawa endhate awarera nendendere. Remadandarianawi punabokakara acikembama aware cetandha ye ndadukema edha endhate nda mbawa nerera dre torikemba nde mbawa khusus. Worica ye akanda nanduawo doma ndiwa-ndiwa ne.

My daughter, girls behave differently. When your husband comes home from the garden, put a mat for him to sit on. When he comes home cold, put the sago palm as firewood beside him. When he gets home from there, lay a head mat by the fireplace. The mat is specially made for him. Let him say my wife is good to me.

The aforementioned excerpts demonstrate that the elders of the Kimaima village taught their daughters that loving others includes serving their spouses. The advice the elders wish to impart is that a wife has a duty to serve her husband and others while respecting the principles of justice. Girls must behave similarly to the female elder who has advised them. The *rah*/tassels is an identity for women, which teaches them that they must have a respectable personality similar to that of the spouses of recognized community members.

Discussion

In the life of the Kimaima people there is a pattern of education that has been transformed from generation to generation. In that pattern, the child is included in the initiation

ritual. There were also initiations that were carried out, namely *mawo kwo* and *rah kwo*. This section of the discussion is divided into three categories: form, meaning, and ethno-pedagogical functions in the *rah kwo* and *mawo kwo* rituals. The two initiations aim to provide life lessons to children as well as to be signs or symbols of children entering adulthood.

The first form of speech (1) is explanatory demands: when the child is wearing *rah* (tassel) or *mawo*, the child is given an explanation of the purpose of using the *mawo* as a means of covering the male genitalia, as well as giving an understanding that by wearing the *mawo*, the child is considered to have entered adulthood. The child has become independent, so the child's body needs to be covered. The collective system of society considers that with an ethno-pedagogical approach, children's characters are prepared to become responsible individuals, have a critical mindset, and are able to accept challenges in life. In understanding speech, ethno-pedagogical expressions in the form of explanations are speeches that explain a fact and are accompanied by logical explanations. The second form (2) is greetings of kinship. The ethno-pedagogic pattern in the form of greeting becomes a learning that in daily communication it is necessary to pay attention to communication patterns, more specifically the manners of greeting. The third form (3) is parable speech. Ethno-pedagogical speech in the form of a child's parable is likened to a pillar of a house intended for the child to become a supporter or heir to the family. As a boy, he has full rights to look after the hamlet, customary rights, and rights of the heir to the clan or clans. The fourth form (4) is message speech: ethno-pedagogical utterances in the form of messages aim to inform a pattern of learning through spoken messages. Messages from advice are a culture-based learning also known as ethno-pedagogy. The child's attitude and behavior will be formed in the initiation ritual. The fifth form (5) is speech prohibition. The form of prohibition is understood as an order that prohibits an act from being carried out by a child. The system of advice in the *rah kwo* and *mawo kwo* rituals describes a pattern of counseling for children to become children who obey social rules and norms and are expected not to violate the norms of life.

Second, the meaning of speech includes: (1) educative. Education gives the meaning of life for learners both through formal and non-formal education. As in the *rah kwo* and *mawo kwo* rituals, the children participating in the ritual are given knowledge as a preparation for life. One of the approaches to integrating culture into learning is called ethno-pedagogy (Eka Suarmika, 2019). Education cannot be separated from culture because basically culture is the basis of the life of a society (Anwar et al. 2017) Anwar (2017) argues that education cannot be separated from the philosophy of life of a nation or ethnic group in the form of local wisdom. In view of the culture of the Kimaima people, children are educated by people other than their parents in a hostel (*mondimborawa*). Boys are educated in boarding schools; they are taught gardening, responsibility, discipline, patience, and their mentality is tested. This ethno-pedagogical approach provides a pattern for making a child who is ready to become an adult, a husband, in the midst of community life. When a child leaves the dormitory life, the child is already a responsible person, has skills and intellectual abilities. Butterworth (2008) states that community elders are "teachers" for the community as conventionally understood. In that situation, people learn from gods and ancestors. Culture usually also transmits a great deal of procedural knowledge in the context of practical communication. Advice to be a "teacher" for children involves developing the ability to think, reason, and become a person who obeys the rules and culture of society. Another meaning of speech is (2) sociological (social interaction, mutual help). The relationship of cohesion or kinship that is built in the life of the Kimaima community indicates that there is a collective system. This is also marked by a community's historical system, so that when there is a ritual procession held in people's lives, all members of the community are involved and take part in the procession. This process shows a caring attitude, an attitude of belonging to each other. This attitude also becomes an identity in

people's lives. Social identity can be interpreted when it is in a relationship with other groups outside one's own group (Hewitt, 2003.).

The Kimaima community in the child initiation ritual (*rah kwo* and *mawo kwo*) family members are directly involved in preparing for the ritual procession. To prepare the clan/clan initiation party together to prepare the completeness of the party. A third meaning of speech is (3) philosophical (patience). Patience is a special trait that is formed in the *rah kwo* and *mawo kwo* rituals for children. The attitude of patience is formed with the symbol of throwing sago starch. The character of the child is formed to be patient. Another meaning implied in the *rah kwo* ritual is that in the future the child must become a person who knows how to work and produce food in the form of sago or garden produce. Patience is formed with advice and also throwing sago starch, and the child's mentality is tested because the action is carried out in public. Another implied meaning is that throwing sago starch means self-responsibility, tenacity, and hard work. The patient attitude that is formed in the *rah kwo* ritual is formed so that when the child starts family life, he is able to face it patiently and be responsible for himself and others in terms of service.

Third, the function of speech is: (1) expressing feelings, hopes, and advice. The messages of ethno-pedagogical expression expressed by the advice in the *rah kwo* ceremony have the function of expressing feelings. The expression of feelings referred to in the ethno-pedagogical there those of the recognition of "beauty, beauty," and being a woman. "Beauty, beauty" appears after the child wears all the ornaments and wears the typical clothing of the Kimaima culture. A mother must express motherly feelings to her child when the child dresses up in traditional clothes. In addition, there is an expression of feeling that girls who follow the *rah kwo* ritual look beautiful. Another function of speech is: (2) expressing hope. The function of the ethno-pedagogical expressions uttered by the advice in the initiation ritual for girls contains the hope that later children must have self-awareness behavior, loyalty to their husbands, and even to others. The ethno-pedagogic expression in the *rah kwo* ritual in the quote indicates a hope that the attitude of loyalty is far more important and must be possessed by children. The utterances of ethno-pedagogical expressions expressed by the advice with the hope that girls must maintain their chastity, become individuals who know good and bad, live according to the rules of social life, and not walk arbitrarily; girls must be calm children in a broad sense. The ethno-pedagogical expression must be spoken to the child as a life lesson. Thus, the character of the child is formed into a person who is loyal to her husband and lives according to societal norms. (3) The function of ethno-pedagogical expressions contains advice that leads to human relationships with others and also advice about compassion and service systems in family life. An elder can provide learning to children and tries to give advice because through advice, children are formed into good people and prevent bad things. Not only about good and bad attitudes, but about love and service. Advice from an elder is given to children so that in the future, the children will behave well like the wife of a *panggi* (respectable person). The utterances of ethno-pedagogical expressions in the form of advice from admonitions to children that children in family life must serve their husbands well and sincerely as a life partner who has been united in a marriage bond.

Conclusion

The present study has focused on form, meaning, and function of ethno-pedagogy in the Ndambu ritual of the Kimaima community, Papua. The forms of ethno-pedagogy found in the Kimaima community include: (1) explanatory speech – to convey a message to a child, an elder uses a form of explanation, both verbally and nonverbally. Verbal direct speech uses language while nonverbal advice uses cultural symbols such as *rah* (tassel) or *mawo*. (2) Greetings of kinship – the form of ethno-pedagogy in the form of greetings becomes a lesson

that in everyday communication it is necessary to pay attention to communication patterns, more specifically the manners of greeting. (3) Parable speech – in advising children, a piece of advice uses the form of parables to provide learning to children. (4) Message speech – ethno-pedagogical utterances in the form of messages aim to inform a form of learning through spoken messages. Messages from advice as a culture-based learning or known as ethno-pedagogy. (5) Speech prohibition – the form of prohibition is understood as an order that prohibits an act from being carried out by a child.

Second, the meaning of speech includes: (1) educative – education gives the meaning of life for learners both through formal education and non-formal education. As in the *rah kwo* and *mawo kwo* rituals, the children participating in the ritual are given knowledge as a preparation for life. (2) Sociological meaning (social interaction, helping each other) – the relationship of cohesion or kinship that is built in the life of the Kimaima community indicates that there is a collective system of the Kiamima community. Third, the function of speech includes: (1) the function of expressing feelings, hopes, and advice. The messages of ethno-pedagogical expression expressed by the advice in the *rah kwo* ceremony have the function of expressing feelings. The expression of feelings is referred to in ethno-pedagogical expressions of recognition of “beauty, beauty,” and being a woman. (2) Function expresses hope – the ethno-pedagogic expression in the *rah kwo* ritual in the quote indicates a hope that the attitude of loyalty is far more important and must be possessed by children. (3) Advisory function – the function of ethno-pedagogical expressions contains advice that leads to human relations with others and also about compassion and service systems in family life.

References

- Anwar, A., Suardika, I. K., T., M., Suleiman, A. R., & Syukur, M. (2017). Kalosara revitalization as an ethno-pedagogical media in the development of character of junior high school students. *International Education Studies*, 11(1), 172-183. <https://doi.org/10.5539/ies.v11n1p172>.
- Baan, A. (2013). *Ekspresi Metaforis Dalam Tuturan Kada Tomina Daerah Toraja [Metaphorical expressions in the speech of Kada Tomina of the Toraja Region]* (Doctoral Dissertation, Universitas Negeri Malang).
- Biklen, B. (1990). *Riset kualitatif untuk pendidikan. Depdikbud Proyek Pengembangan Pusat Fasilitas Bersama Antar Universitas*.
- Butterworth, J. D. (2008.). *Lessons of the ancestors: Ritual, education and the ecology of mind in an Indonesian community* [Doctoral thesis, University of Melbourne].
- Clark, A. H. (2009). Learning to see: Lessons from a participatory observation research project in public spaces. *International Journal of Social Research Methodology*, 12(4), 345-360. <https://doi.org/10.1080/13645570802268587>
- Cooper, E. D. (2018). *Filsafat dan Sifat Bahasa. Terjemahan dari buku [Philosophy and the Nature of Language]*. Pustaka Pelajar.
- Du Preez, P., & Cornelia, R. D. (2010). Human rights values or cultural values? Pursuing values to maintain positive discipline in multicultural schools. *South African Journal of Education*, 30(1), 13-26. <https://doi.org/10.4314/saje.v30i1.52599>
- Eka Suarmika, P., & Syarifah, M. (2019). Ethnopedagogical study: Educational values depicted in Tumpek Wariga. *KnE Social Sciences*, 3(10), 555. <https://doi.org/10.18502/kss.v3i10.3946>
- Endraswara. (2018.). *Antropologi sastra lisan: Perspektif teori, & praktik pengkajian* (1st ed). Yayasan Pustaka Obor Indonesia.
- Finayanti, J. (2019, August). Teknik mawas diri dalam konseling kawruh jiwa sebagai alternatif pelaksanaan konseling [Introspective technique in kawruh soul counseling as

- an alternative to the implementation of counseling]. In *Prosiding Seminar Nasional Bimbingan dan Konseling* (Vol. 3, No. 1, pp. 56-61).
- Hartley, J. (2010). *Communication cultural, & media studies. Konsep Kunci*. Jalasutra.
- Hewitt, J. P. (2003.). *Self and society: A symbolic interactionist social psychology*. A&B Press.
- Koentjaraningrat. (1981). *Kebudayaan, Mentalitas, dan Pembangunan [Culture, mentality, and development]*. Jakarta: PT Gramedia.
- Kusasi, Z. A. (2016). *Identitas kebanjaran dalam peribahasa Banjar/Kusasi [Banjaran identity in Banjar/Kusasi proverbs]* (Doctoral dissertation, Universitas Negeri Malang).
- Lun, J. H., & Steele, C. K. (2019). 'Joy is resistance': Cross-platform resilience and (re)invention of Black oral culture online. *Information, Communication, & Society*, 22(6), 1-15. <https://doi.org/10.1080/1369118X.2019.1575449>
- Marshall, C., & Rossman, G. B. (2016). *Designing qualitative research* (6th ed.). SAGE.
- Mawene, A., & Yektiningtyas, W. (2020). Penetrasi impresif habitus gender pada Ayao Woniwon: Ungkapan tradisional Masyarakat Yapen Di Kota Serui Papua. *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni dan Pengajarannya*, 48(1), 44-54. <https://doi.org/10.17977/um015v48i12020p44>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed). SAGE.
- Mulyana. (2019). *Pengantar komunikasi lintas budaya: Menerobos era digita dengan sukses*. PT. Remaja Rosdakarya.
- Nggaruaka. (2018). Character education praxis in Namaku Teweraut by Ani Sekarningsih. *Proceedings of the 1st International Conference on Social Sciences (ICSS 2018)*, 1398-1401. *Advances in Social Science, Education and Humanities Research*, 226. <https://doi.org/10.2991/icss-18.2018.294>
- Nggaruaka, T. H. (2019). Collection and administration of regional stories (oral literature of riantana's travel for saving the khazana culture of Papua. *IOP Conference Series: Earth and Environmental Science*, 343(2019), 012236. IOP Publishing.
- Nggewaka, A. (2020). *Budaya Ndambu kontestasi: Ritus dan etos kerja petani suku malind di papua (suatu etnografi)*. U45 Press Mataram.
- Schiffrin, D. (2007). Ancangan kajian wacana. Terjemahan dari buku [*Approaches to discourse*]. (A. Syukur Ibrahim, Ed.). Pustaka Belajar.
- Selasih & Sudarsana. (2018). Education based on ethnopedagogy in maintaining and conserving the local wisdom: A literature study. *Jurnal Ilmiah. Peuradeu*, 6(2), 293-306. <https://doi.org/10.26811/peuradeun.v6i2.219>
- Sianturi, M., Chiang, C.-L., & Hurit, A. A. (2018). Impact of a place-based education curriculum on indigenous teacher and students. *International Journal of Instruction*, 11(1), 311-328. <https://doi.org/10.12973/iji.2018.11122a>
- Smith, W. (1977). *The behavior of communicating*. Harvard University Press.
- Spradley, P. J. (2006). *Metode Etnografi. Terjemahan Hanif Rabbani [Ethnographic method. Translated by Hanif Rabbani]*. Yogyakarta: Tiara wacana.
- Suarmika, P. E., & Syarifah, M. (2019). Ethnopedagogical Study: Educational values depicted in tumpek wariga. *KnE Social Sciences*, 555-563.
- Sudikan, S. Y. (2013). *Kearifan budaya lokal. Damar ilmu*. Somarjo, Yakob dan Saino.
- Supriyono, S., Wardani, N. E., & Saddhono, K. (2018). Nilai Karakter Tanggung Jawab Dalam Sajak-Sajak Subagio Sastrowardoyo [The character value of responsibility in the poems of Subagio Sastrowardoyo]. *RETORIKA: Jurnal Bahasa, Sastra, dan Pengajarannya*, 11(2), 183-193.
- Titscher, S. M. (2009.). *Metode analisis teks & wacana*. Gazali, Dkk (Trans). Pustaka Pelajar.
- Wangiwang, M. J. D. (2016). The customary marriage of the imangali in Tanudan, Kalinga. *International Journal of Advanced Research in Management and Social Sciences*, 5(6),

801-901.

- Werang, R. B. (2022). Working conditions of Indonesian remote elementary school. *The Qualitative Report*, 27(11), 2446-2468. <https://doi.org/10.46743/2160-3715/2022.5834>
- Wibowo, S., Wasino, & Joebagio. (2018). The educational values of oral tradition as an attempt to preserve customary land in Ketapang District West Kalimantan. *International Conference on Science and Education and Technology 2018 (ISET 2018)* (p. 80). *Advances in Social Science, Education and Humanities Research (ASSEHR)*, 247. <https://doi.org/10.2991/iset-18.2018.17>.

Author Note

Tobias Nggaruaka is a lecturer in Indonesian Language and Literature Education at Musamus University Merauke, Papua. He graduated with a master's degree in Indonesian Language Education at the State University of Malang, East Java, and is currently completing doctoral education at the State University of Malang, East Java, Indonesia.

Endah Tri Priyatni (corresponding author) is a senior lecturer at the State University of Malang, Indonesia. He is a professor in the field of Indonesian Language Education, in the area of expertise of text writers and language learning. He graduated with a doctoral degree in Indonesian Language Education from the State University of Malang, East Java, Indonesia. Please direct correspondence to endah.tri.fs@um.ac.id.

Heri Suwignyo is a senior lecturer at the State University of Malang, Indonesia. He is a professor in the field of Indonesian Language Education with expertise in literary criticism, language and literature, and scientific philosophy. He graduated with a doctoral degree in Indonesian Language Education from the State University of Malang, East Java, Indonesia.

Wahyudi Siswanto is a senior lecturer at the State University of Malang, Indonesia. He is a professor in the field of Indonesian Language Education and has areas of expertise in writing poetry, creative writing, and literary theory. He graduated with a doctoral degree of Indonesian Language Education from the State University of Malang, East Java, Indonesia.

Copyright 2023: Tobias Nggaruaka, Endah Tri Priyatni, Heri Suwignyo, Wahyudi Siswanto, and Nova Southeastern University.

Article Citation

- Nggaruaka, T., Tri Priyatni, E., Suwignyo, H., & Siswanto, W. (2023). Ethno-pedagogical expressions in the Ndambu culture of the Kimaima community, Papua. *The Qualitative Report*, 28(1), 121-142. <https://doi.org/10.46743/2160-3715/2023.5771>
-