

# The Resilience of Traditional Settlements of Sentani Indigenous Peoples on Lake Sentani Island, Jayapura District, Papua

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## ABSTRACT

Sentani traditional settlement on the island of Lake Sentani is a unique and distinctive ancestral settlement and is still maintained to this day. The phenomenon of sacred indigenous settlements formed by ancestors causes indigenous peoples to be able to maintain their existence in traditional villages on the island of Lake Sentani. Research about the resilience of traditional settlements of indigenous peoples on the island of Lake Sentani has never been done the research, especially traditional indigenous peoples whose lives on the water. The purpose of this study found the factors that cause the existence of Sentani indigenous people to live in indigenous villages on the lake island Sentani Jayapura Papua regency.

The research method used is a qualitative method by using an approach: Intrinsic Case Study Approach model with descriptive research properties. Analysis of the data in this study using the method of Cultural Theme Analysis (Discovering Cultural Themes). The loci of this research are the three oldest villages written in historical references. The results of the study show that the resilience of traditional settlements is because the traditional house "obe imae" and the church are sacred places where both in their implementation and meaning have taken root as traditions in the life of the Sentani indigenous people. The status of land ownership as customary land with one clan group unit cannot be delegated to other parties, and the pride of owning an ancestral house shows that the social status of ancestors and their descendants is highly respected.

Keywords: Traditional Settlements, Dwelling, Resilience, Indigenous Peoples

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## I. INTRODUCTION

Traditional settlements are manifestations of the socio-cultural values of the community that are closely related to the socio-cultural values of its inhabitants, who are in the process of preparing it using the basis of

traditional norms (Rapoport Amos, 2005). While Sasongko (Sasongko, 2005) said traditional settlements are often represented as places that still hold customary and cultural values related to the value of belief (religion) that is special (unique) in a particular

community rooted in a certain place also outside of historical determination.

The purpose of this study is to find the factors that cause the existence of Sentani indigenous people to live in indigenous villages on lake island Sentani Jayapura Papua regency. Research examining traditional settlements is dominated in the context of romanticism of past cultural wealth, examining visual forms, spatial patterns, traditional construction technologies, and cultural **symbolism**, as has been done (Setiada, 2003) in the traditional village of Legian in view of traditional Balinese village patterns, (Funo et al., 2004) in consideration on the typology of kampung house and Betawi house of Kampung Luar Batang (Jakarta), (Ira Mentayani, 2008) in the footsteps of traditional architectural relations of the Banjar and Bakumpai tribes, (Chen et al., 2008) in the typological rule system of Malay house in Peninsula Malaysia, and Wasilah (2011) in the comparative study of traditional architecture Toraja and Mamasa.

While previous research on the resilience of the village included (Susanti et al., 2019) in Resilience Factors of Kampong Malang, Semarang, the results of village resilience research were influenced by the boundaries of commercial areas with residential areas, the existence of a history of settlement, and economic factors. (Dhyah Puspita Dewi, 2015) in the Semarang Village Area Stated that what makes the village survive against floods and poverty is the **social** condition of the village is **good**, and because of the ease of making a living; The life of indigenous peoples of Kampung Banceuy: and While (Moeis, 2017) in the existence of customs in the face of socio-cultural changes (Historical Studies 1965-2008) states that binding values such as customs in Kampung Banceut always survive with the changing times. From previous research studies, this research is updated in the context of different research locations on traditional settlements on the island of Lake Sentani and has ancestral customs that are still applied today. It is hoped that different loci discover new findings of the sustainability of traditional settlements.

## II. METHODS AND MATERIAL

The research method used in the study of the sustainability of traditional settlements is qualitative (Creswell, 2013). This is because research is carried out on traditional settlement environments that are natural and still hold firm to **traditions** and customs to the ancestral spirits of ancestors. The approach in this study uses the Intrinsic Case Study Approach model which is a case study conducted because of its uniqueness in which researchers explore a particular phenomenon (case) at a time and social group activities and collect detailed and in-depth information using various data collection procedures over a certain period.

Therefore, the method of collecting data in an intrinsic case study uses survey methods, observations, archives/documents, and interviews (Creswell, 2013). In this study, researchers explored the phenomenon of the existence of traditional settlements of Sentani indigenous people who live on the shores of Lake Sentani Jayapura district.

The data analysis method used is a method of analysis of cultural themes (discovering cultural themes), in which researchers dissolve themselves as optimally as possible during the study so that researchers can live the mind/orientation of the value of indigenous groups to unique phenomena that are being studied. This is to reveal the nature of the minds of traditional Sentani peoples to the value contained in the behavior of traditional peoples in maintaining their lives as a cultural wealth that must be preserved. Analysis not only collects and summarizes all the data/facts/information that has been found but also looks at the 'common thread' that interweaves between facts with each other in this case references the history of indigenous peoples in Lake Sentani. Based on this, the locus of this study is in the context of traditional Sentani traditional settlements on the lake island of Sentani Jayapura Regency, especially in traditional villages namely Asei Besar, Ayapo village, and Hobong.

### III.RESULTS AND DISCUSSION

Sentani according to Flassy in Marlin (Tolla, 2009) is not just a lake name as known by people outside Papua but is a naming given to the tribe that lives around Lake Sentani. Around this lake live Sentani tribe, Papuan-Melanesian race, ethnic group Sentani red land (Demta), subethnis Sentani, Tabi region scattered in Sentani District, Jayapura Regency and Abepura District, Jayapura City. Sentani City is the capital of Jayapura Regency; Sentani District consists of 27 villages and three villages, namely Yakonde, Yosiba, Ebungfa, Ayapo, Nolakla, Ifale, Dobonsolo, Sentani, Sabron, Maribu, Hinekombe, Dondai, Sosiri, Kanda, Bobrongko, Kehiran, Abar, Atemali, Puai, Asei Besar, Asei kecil, Nendali, Hobong, Ifar besar, Yobeh, Sereh, Doyo baru, Doyo lama, Dosai and Waibron.

Traditional Sentani indigenous people settled on the coast and lake island of Sentani by forming a group of settlements gathered in *iyeme-iyeme* and *yoho*. All units from *iyeme* to *yoho* form a *yo* (village) and are the embodiment of an autonomous community under the leadership of the chieftain "*Ondoafi*".

Sentani indigenous community is formed from the background of indigenous peoples in close kinship in one unit of its indigenous clan group and is taken into account through the existence of an ancestor or ancestor as the basis of offspring. A Sentani indigenous community can also join in *yo* or village that is not derived from its descendants. The incorporation of Sentani indigenous clans to form villages occurs because these clans have family relationships, and in their function have the same welfare and prosperity goals as fellow indigenous peoples. The majority of indigenous people in Lake Sentani live on the water in the form of stilt houses and eye searching as traditional fishermen.

Historically the traditional 1903 fishing settlements were agglomerated rural settlements on a grid on the water with lakes as a food source. The form of settlements clustered with the main orientation towards the traditional house "*Obe Imae*" located in

the leading position, and the worship house "*Khombo Imae*" was placed in the highest position. The structure of the outer space forms a holding space and aims to prevent the intervention of other groups into settlements and use the lake as an obstacle to slow the arrival of enemies or interference from outside. As Roscoe (Roscoe, 2008) says, in New Guinea, the settlement fortress serves to deter attackers by using several obstacles, to slow the arrival of the enemy.

Historical patterns of outer space order in Sentani customary settlements in 1903 form the composition of territory or space that includes sacred spaces, customary spaces, and community spaces. The sacred territory is formed from a hierarchy of positions and functions of *Khombo Imae* and *Obe Imae*, where *Khombo Imae* as a worship space to the forces of nature and ancestry is placed the highest (on the hill) of community housing. The traditional house "*Obe Imae*" as a traditional ritual room is placed at the front. Both are understood by society as physical and non-physical territories that are perceptual and treated sacredly.

At the three case study locations, the oldest settlements of Sentani custom namely Asei Besar village, Ayapo, and Hobong have a linear settlement shape parallel to the coastline with *Obe Imae* as the center, or as a center of activities and activities of indigenous peoples. While the church as the center of worship to God is placed in the highest position on the hill. The form of the settlement as said by Widyastomo (Widyastomo, 2011) the form of the village settlement Hobong Ifale in the form of a cluster (cluster) and surrounds the coastline of Lake Sentani, While in Widyastomo (Widyastomo, 2020) Ayapo village settlement in the form of a linear pattern following the coastline with *Obe Imae* as the central and center of all activities of indigenous peoples and sacred meaning.



Figure 2: Aerial Photo and Settlement of Ayapo Village, Jayapura Regency, Papua, Indonesia.



Figure 1: Aerial Photo and Settlement of Asei Besar, Jayapura Regency, Papua, Indonesia

Figure 1 shows the shape of the settlement of the great Asei village in a linear shape parallel to the shoreline of Lake Sentani, and forms a straight-line orientation toward the center of worship to God (Church). The traditional house is five tapers and the highest placed at the front of the Asei Besar customary settlement.

Figure 2 shows the shape of the settlement of Ayapo village in a linear shape parallel to the shoreline of Lake Sentani, and forms a straight-line orientation towards the center of worship to God (church). The pyramid roof-shaped traditional house is at the front and high in the Ayapo indigenous settlement.



Figure 3: Aerial Photo and Settlement of Hobong Village, Jayapura Regency, Papua, Indonesia

Figure 3 shows the shape of the village settlement Hobong in the form of a linear coastline of Lake Sentani and oriented straight line towards the center of worship to God. The tallest traditional house is in the form of tall buildings with stacked roofs and uses traditional symbols, and is placed at the front of the village settlement of Hobong Ifale. The customary settlement was found to have the same outer space structure as the ancestral form of ancestors, namely positioning *Obe Imae* as a center of customary activity that means sacred, and the church is positioned highest to mean great as a place of worship to God.

Preservation historical forms of ancestral settlements are still maintained in the form of customary defense spatial arrangements. The settlement of the Sentani indigenous people positions *Obe Imae* as a sacred space that serves as the center of village defense. *Obe Imae* as a place of customary activities and activities devoted to men and women is not allowed to enter the customary space. It shows that the historical preservation of ancestral forms is still preserved to this day with indigenous traditions that are hereditary as the customary wealth of the Sentani people.

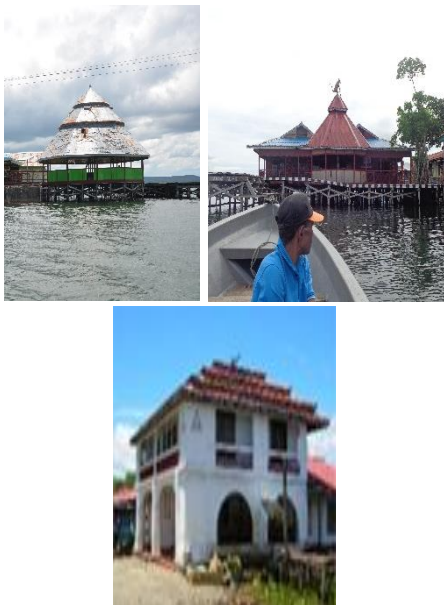


Figure 4: Traditional House: Symbolizing the Symbol of Sentani Indigenous Strength a) Asei Besar Village, (b) Ayapo village, and (c) Hobong-Ifale Village

The existence of Ayapo, Hobong, and Asei Besar traditional villages is unity from *iyemea* to *yoho* forming an autonomous *yo* (village) under the leadership of the chieftain "*Ondoafi*", with its own customary devices, and not under other villages. This is indicated by the status of the village land is the customary territory rights of his group under the power of the ownership of the chieftain or *Ondoafi* as a unit of Sentani indigenous peoples. Sentani indigenous peoples cannot be separated from the land and forests they have owned since their ancestors.

It is also strengthened by the form of life of indigenous peoples that are characterized by living together collectively in the large family structure of multiple family groups of indigenous clans. Working gotong royong (cooking, fishing, making nets, making boats) in life together is collectively a major feature of the traditional Sentani people.

The pride of Sentani indigenous people in addition to living in indigenous groups collectively, namely having ancestral houses in indigenous villages that will show the social status of ancestors and derivatives in their indigenous groups. In addition to this collective life, indigenous peoples protect their cultural traditions including handicrafts as traditional painting culture on the bark that has been done for generations as traditional traditions are maintained.

The cultural tradition of paying head or *Yu* to the indigenous people of Sentani in Ayapo village is a hereditary tradition carried out by Papuans in East Sentani District, Jayapura Regency. This was done after the funeral. The culture of pay head or *Yu* is the payment of customary conditions after the death of a citizen in Sentani tradition is often referred to as "head payment" because of the translation of the word *Yu* or *Yum* in Sentani middle dialect. In the people of Heram Ayapo, especially the Sentani Tribe, the provision of services or property from the giving party to the recipient is usually seen based on social status, relationships, and the type of property used in indigenous groups.

The indigenous property of Sentani people used consists of various forms of color sizes with different qualities and values from each other, as well as the level in the use of these treasures. The use of customary property in the process of payment of head property as needed, responsibilities and obligations carried out and of course must see the community of property users in the social life of the Heram Ayapo community and in general the Sentani Tribe which in its implementation is led by their respective chieftains. The level of the custom property value of each object in its use consists of *Eba* (glass bracelet), *He* (stone ax), and *Reboni* (bead) seen in figure 5.



Figure 5: Treasures of Sentani Indigenous Peoples namely: *Eba* (glass bracelet), *He* (stone ax), and *Reboni* (bead)

Handicrafts on the bark of the famous Sentani indigenous people in one of the oldest villages of the Sentani tribe are on the island of Asei besar. The handicrafts of indigenous peoples will be displayed on top of the large Asei village traditional house and sold to visitors and tourists who visit the traditional village. Visitors are reached within 10 minutes from Khalkote beach, by using a speedboat to cross Lake Sentani.



Figure 6: Wood painter in Asei village

This shows that the Sentani indigenous people have pride in living in the ancestral land of their ancestors on the island of Lake Sentani shown in the traditional villages of Asei, Ayapo, and Hobong. Living in life together in a unity of indigenous groups collectively and led by the chieftain "*Ondoafi*" and their respective devices are autonomous, as well as maintaining ancestral culture in his life as a fisherman and maintaining the traditional culture of painting on bark and culture pay head or *Yu* becomes the basis of the existence of traditional settlements Sentani on the island of lake Sentani in Jayapura Papua Regency.

#### IV.CONCLUSION

Based on some research findings, it can be concluded that the resilience of traditional settlements of Sentani indigenous people in Lake Sentani Jayapura regency is influenced by ancestral traditions that remain firmly held by their people.

This can be seen from various aspects, namely:

- a) The concept of Sentani indigenous settlements puts the *obe Imae* traditional house as a sacred space (sacred) as a place of worship to the spirits of ancestors and placed at the front of the main orientation of the traditional village. The application and meaning of the concept of customary settlements have been rooted and have been used as a tradition of the pattern of settlement of Sentani indigenous peoples in Lake Sentani in the life of traditional customs and culture.

The outer spatial form of Sentani customary settlements puts *obe Imae* traditional house as the center and the front center of the pattern order of indigenous settlements still influenced by the customary belief system of natural forces entities and ancestors that are meaningful as protection and defense.

- b) The status of land in the Sentani customary settlement in Lake Sentani, namely *Asei*, *Ayapo*, and *hobong* village is recognized as customary territory land with a unity of clan groups and in the status of land ownership rights of indigenous customary territory that cannot be bestowed on others and make the existence of settlements can be maintained.
- c) The pride of the Sentani indigenous people has an ancestral home in the village that shows the social status of ancestors and derivatives. The shape and features of a large house with many rooms in one unit of his clan group are still maintained by his chieftain to this day as a hereditary legacy.

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## NOMENCLATURE

Sentani traditional language

|                                       |                                       |
|---------------------------------------|---------------------------------------|
| <i>Ondoafi</i>                        | Highest chieftain (commander of war)  |
| <i>Khombo Imae</i>                    | House of worship                      |
| <i>Romyea Imae</i>                    | Community house                       |
| <i>Obe Imae</i>                       | Tribal house                          |
| <i>Khoselo</i>                        | Chief of customs                      |
| <i>Phume - ameyo</i>                  | Prosperity field                      |
| <i>Yomme-</i><br><i>yammeyo</i>       | Order field                           |
| <i>Yonow</i> " or<br><i>"aranggae</i> | Customary council institution         |
| <i>Abu-afa</i>                        | Chieftain's special auxiliary devices |
| <i>Iymea-iymea</i>                    | Community houses                      |
| <i>Yoho</i>                           | Homegroup                             |
| <i>Yo</i>                             | Village                               |
| <i>Yu</i>                             | Pay Head                              |

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