



The meaning of the Kapiri Kame tradition and its use for education and tourism in Central Papua

(Makna tradisi Kapiri Kame dan pemanfaatannya untuk pendidikan dan pariwisata Papua Tengah)

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Abstract: The Mimika Wee tribe retains much knowledge of ancestral traditions, one of which is Kapiri Kame. This tradition is a tool and complement to the expression of life of the Mimika Wee tribe, which is inseparable from the daily life activities of the Mimika people. This research aims to describe the meaning of the Kapiri Kame tradition and its use for education and tourism in Central Papua. This research is qualitative with ethnographic methods. Sources of research data are informants, phenomena, and documents. The data collection techniques used were interviews, observation, and document study. The analysis technique used is descriptive ethnography. The research results show that the Kapire Kame tradition represents the philosophy of life of the Mimika Wee people, which is reflected in the identity of the canoe, river, and sago (3s). This symbolization emphasizes respect for fellow humans, sensitivity, and concern without intervention in other people's affairs. The various riches in this tradition can be (1) a source of local knowledge and contributor to the development of the community's economy, (2) cultural potential and creative industries that can be managed and developed to support the community's economy, (3) empowerment of community skills in processing raw materials into finished products, including the processing of forest pandan leaves into bags as women's accessories, mats for sleeping mats, as well as the use of alang-alang, melinjo and pineapple grass as traditional clothing, and (4) exploitation of natural wealth, local wisdom and art as potential culture that can be used as a cultural tourism destination industry. Based on this, the Kapiri Kame tradition is part of the philosophy of life of the Mimika Wee people, which is timeless with modernization because the values contained in it are adaptive to current developments.

Keywords Education, Tourism, Kapiri Kame tradition, Tradition of Mimika wee

Abstrak: Suku Mimika Wee menyimpan banyak pengetahuan tradisi leluhur, salah satunya adalah Kapiri Kame. Tradisi tersebut merupakan perangkat dan pelengkap ekspresi kehidupan suku Mimika Wee yang tidak terpisahkan dari aktivitas kehidupan sehari-hari masyarakat Mimika. Penelitian ini bertujuan untuk mendeskripsikan makna tradisi Kapiri Kame dan pemanfaatannya untuk pendidikan dan pariwisata Papua Tengah. Penelitian ini bersifat kualitatif dengan metode etnografi. Sumber data penelitian adalah informan, fenomena, dan dokumen. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, dan studi dokumen. Teknik analisis yang digunakan adalah deskriptif-etnografi. Hasil penelitian menunjukkan bahwa tradisi Kapire Kame merepresentasikan filosofi hidup masyarakat Mimika Wee yang tercermin dalam identitas sampan, sungai, dan sago (3s). Simbolisasi ini menegaskan penghargaan terhadap sesama manusia, kepekaan, kepedulian tanpa intervensi terhadap urusan orang lain. Berbagai kekayaan dalam tradisi ini dapat menjadi 1) (1) sumber pengetahuan lokal dan kontributor dalam pengembangan ekonomi masyarakat, (2) potensi budaya dan industri kreatif yang dapat dikelola dan dikembangkan untuk mendukung perekonomian masyarakat, (3) pemberdayaan keterampilan masyarakat dalam mengolah bahan baku menjadi produk jadi, termasuk pengolahan daun pandan hutan menjadi tas sebagai aksesoris perempuan, tikar untuk alas tidur, serta pemanfaatan rumput alang-alang, melinjo, dan nanas sebagai busana adat, dan (4) eksploitasi kekayaan alam, kearifan lokal, dan kesenian sebagai potensi budaya yang dapat dijadikan industri destinasi wisata budaya. Berdasarkan hal tersebut dapat disimpulkan bahwa tradisi Kapiri Kame menjadi bagian dari filosofi hidup masyarakat Mimika Wee yang tidak lekang seiring modernisasi karena nilai-nilai yang ada di dalamnya adaptif terhadap perkembangan zaman.

Kata Kunci Pendidikan, Pariwisata, Tradisi Kapiri Kame, Tradisi Mimika wee

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INTRODUCTION

Indonesia has cultural diversity in each region. This cultural diversity supports the government in promoting culture by means of inventory, security, maintenance, and rescue. Culture is abstract and cannot be perceived with the five senses (Dabamona et al., 2021; Didipu, 2018; Herningsih, 2018; Mahmudah & Supratno, 2018). Culture also gives rise to various references and guidelines for acting according to the norms of life in society. Values in culture become guidelines for a more directed life. One of the objects of cultural advancement is oral tradition. Oral tradition is a form of documentation of the history and development of ancient human life (Ismar & Pratiwi, 2020; Pete, 2020). The inheritance of oral tradition is conveyed by word of mouth which is then widely spread.

Oral tradition is part of the culture that is present, growing, and developing in society for generations which is given to the next generation in oral form and agreed upon as common property (Golontalo et al., 2020; Pete, 2020; Wilkie et al., 2020). Oral tradition is referred to as an expression of shared communication spread over an area. Therefore, oral traditions in each region have different characteristics. The maintenance of oral tradition is one form of effort in preserving culture in Indonesia.

One area that has a wealth of oral traditions is Central Papua, especially in the Mimika Wee tribe. The Mimika Wee tribe holds a lot of knowledge of ancestral traditions, one of which is *Kapiri Kame*. This tradition is a device and complement to the expression of the life of the Mimika Wee tribe which is inseparable from the activities of daily life. *Kapiri Kame* comes from two words, namely *Kapiri* which means forest pandan leaf / nipa leaf / mat leaf. Forest pandan leaves are used as roofing material for houses by weaving. *Kame* which means a simple cottage / house that is built, occupied, but temporary. Based on the results of an interview with one of the interviewees, the hut functions like a *bevak-bevak*. That is, *Kapiri Kame* is a simple hut or house that is built, erected, and closed using woven forest pandan leaves with the aim of supporting community activities at a certain time.

The oral tradition of *Kapiri Kame* is the cultural spirit of the Mimika Wee tribe which is realized through the actions and attitudes of the community to carry out trusts and responsibilities in life. Tradition occurs through a very long process, repeated, so as to produce important values, namely experience, knowledge, teachings, and life guidelines in the control of social life (Firmanda et al., 2018; Misnawati et al., 2020). The oral tradition grows and develops into a cultural form that is preserved in the daily activities of the community (Pete, 2020). Oral tradition is also referred to as a very valuable form of cultural expression, because oral tradition stores traditional cultural values which later become the roots of the birth of a new culture (Pete, 2020; Wilkie et al., 2020). The oral tradition of *Kapiri Kame* has norms, ethics, and principles of life that have been ingrained as ancestral heritage. This tradition is unique that if people are in one village to pick up food and they feel unfulfilled, then they will move to another place until their needs are met. Another uniqueness, when in the place visited, they can interact with nature and utilize natural wealth as a need to eat and drink, but not farming. The *Kapiri Kame* tradition is simply a traditional journey carried out to meet the needs of life by walking from village to village.

In the modern era, the oral tradition of *Kapiri Kame* has not been widely known by the modern generation in depth. This is evidenced by a statement that the oral tradition of *Kapiri Kame* is a culture that makes people lazy, because it depends on the availability of natural materials, such as natural wealth in the sea, estuaries, swamps, rivers, beaches, and land that have promised the survival of the community. This phenomenon makes people complacent and have no motivation to utilize natural wealth with innovation and creativity. This attitude shows the blind attitude of humans to the use of natural wealth as a source of economic development.

The *Kapiri Kame* tradition can be a source of economic development through increasing tourist destinations in Central Papua by utilizing its natural wealth. The potential of tourism business in

Central Papua is very large because it has authenticity and cultural characteristics (Ismail, 2020; Palimbunga, 2018; Rumpaidus et al., 2019). Its natural wealth is a strong capital in developing the tourism business, but the Mimika Wee community must be responsible for managing and unifying the uniqueness, characteristics, local wisdom, and characteristics of natural resources in their area. The location of the establishment of *Kapiri Kame* is a cultural aesthetic entity with local wisdom that can be used as entertainment by adding creativity from the artistic results of the Mimika Wee community. The creativity of art through the oral tradition of *Kapiri Kame* can provide a variety of entertainment and knowledge for families, local tourists, and domestic tourists visiting Central Papua.

In addition to being a beneficiary in the field of tourism, the oral tradition of *Kapiri Kame* is also a source of new knowledge in the field of education for the current generation. Cultural values in these traditions can be an effort to save, maintain, and preserve the local wisdom of the Mimika Wee tribe. Education is a process of developing abilities, attitudes, and good behavior in society (Jacob & Sandjaya, 2018; Nisa & Samputra, 2020; Sandila et al., 2020). Therefore, the surrounding environment can participate in launching education in Indonesia by utilizing culture based on local wisdom, such as utilizing the oral tradition of *Kapiri Kame* as one of the learning materials.

There is relevant research related to the Mimika Wee tribal community that has been conducted by Mustafa (2018). The language and power of the Mimika government show the effective dissemination of discourse to the public. Discourse is said to be effective because the government is able to lead people's views on the logic of policies that will be passed, are being implemented, and have been implemented. The results of the study found that the use of power language in the Mimika government was represented in the form of words, phrases, and sentences classified as legal, moral, and social varieties. The use of these elements can build power with a positive response from society. Previous research focused on the issue of the language of power of the Mimika government. The next research was conducted by Rumagit (2021) which discussed economic development in Mimika district. Based on the results of the study, the agricultural sector in Mimika district does not help economic development, because its contribution is relatively low after mining, construction, trade, information, and communication. Subsectors that have enough potential to be developed are the fisheries, livestock, and forestry subsectors. Furthermore, research conducted by Renyaam (2019) uses three approaches to improve development in Mimika. *First*, the *system resource approach* is quite effective in the public health program in Mimika. This is evidenced by the report on the success of the program in the health sector in the Mimika community. *Second*, the *internal process approach* has been carried out optimally and has proven to produce a better Mimika Regency for the future. *Third*, the *goals approach* that has been implemented optimally, but new problems arise in children who have dropped out of school, special attention is needed from the government for these children.

Based on the results of previous literature reviews, research related to the meaning of the *Kapiri Kame* tradition and its use for education and tourism in Central Papua has never been studied. Therefore, this research is still new and different from previous studies. This research is interesting and important to be researched because it can help Indonesia, especially Central Papua in the Mimika Wee tribe community in introducing their oral traditions to the wider community. The topics studied have the potential to preserve, preserve, and maintain oral tradition culture. This research is based on the object of cultural promotion designed by the government and one of the objects is oral tradition. This study aims to describe the meaning of *the Kapiri Kame* tradition and its use for education and tourism in Central Papua. The results of this research are useful in language and literature learning (oral literature-oral traditions), archipelago culture, oral history, anthropology, sociology, cultural arts, tourism, and which leads to multidisciplinary multiliteracy learning. This phenomenon prompted further research to interpret the cultural life of the oral tradition of *Kapiri Kame* who lived with the Mimika Wee tribe community.

METHOD

This research uses a qualitative type of research. The approach used is the ethnographic approach method. The ethnographic approach method is a form of approach to collect data based on cultural

phenomena and analysis of growing needs in society (Mangaluk, 2019). The location of the study was conducted in Kekwa village. The source of research data is the results of interviews, phenomena, and documents related to the oral tradition of *Kapiri Kame*. The data in the study was divided into two, namely primary data and secondary data. Primary data is data that is directly related to the object of research. Primary data were obtained from interviews in the form of recordings transcribed in writing to strengthen arguments in research. The research resource persons consisted of traditional heads, religious leaders, and communities. Phenomenon data are obtained from community activities that support the research objectives and attached photographic evidence, while secondary data is data that is not related to the object of research but can help facilitate the research process. Secondary data are obtained from documents sourced from books and scientific articles. Data collection techniques in this study are observation, interviews, and document studies. The analytical technique used is descriptive-ethnographic by interpreting and describing the meaning of the *Kapiri Kame* tradition and its use for education and tourism in Central Papua.

RESULTS AND DISCUSSION

Oral tradition can be said to be part of a culture that coexists with Indonesian society (Apriadi & Chairunisa, 2018). This is one part of the cultural expression of the reflection of society in it and becomes Indonesia's cultural strength (Kartika & Soraya, 2021). One of them is the oral tradition of *Kapiri Kame* which grew up together with the Mimika Wee community. The discussion in this study will describe the oral tradition of *Kapiri Kame* in the cultural context of the Mimika Wee community which highlights the sustainability of ancestral life patterns that are still maintained today. This research confirms that the oral tradition of *Kapiri Kame* is not only part of the cultural heritage of the Mimika Wee tribe, but also an authentic representation of the identity of the tribe since the beginning of their life journey on the land of the archipelago.

The pattern of community life depicted in the oral tradition of *Kapiri Kame*, provides an overview of the customs, customs, and social and cultural values in the life of the Mimika Wee people. This cultural heritage needs to be preserved because it stores cultural wealth, cultural identity, and becomes a cultural root in shaping Indonesian culture (Supriatin, 2012). In these results and discussions, it was found that the creativity of the community in fostering the oral tradition of *Kapiri Kame* as a creative industry by utilizing natural resources. Oral tradition is one of the products of Indonesian culture that has survived and developed throughout various historical periods (Apriadi & Chairunisa, 2018). In addition, *Kapiri Kame* is also used as a multiliterate learning medium and has the potential as a tourism destination in the Mimika Wee area which will be described below.

Kapiri Kame Oral Tradition Entities Mimika Wee

The meaning of *Kapiri Kame* is a simple cottage or house built using materials from the surrounding nature. The existence of *Kapiri Kame* in the lives of the Mimika Wee people reflects the lifestyle of those who have their expertise and creativity in making shelters from natural weather. The existence of *Kapiri Kame* is used for the needs of the community in carrying out life activities outside the home and is different in function from permanent house buildings.

The *Kapiri Kame* structure uses poles made from natural materials such as mangrove trunks and after fulfillment, the site is left with the poles standing, while the roof is dismantled for reuse at the next location. In ancient times to get fish catches, the community would establish *Kapiri Kame* for temporary shelter and their catches could be directly processed or taken home (Hardinsyah et al., 2006). After carrying out various activities such as obtaining sago, catching fish, and hunting, they returned to the village. *Kapiri Kame*'s activity was repeated when food supplies were running low. *Kapiri Kame* is part and pattern of life of people who move around to collect foodstuffs that utilize natural resources (Tebay & Mallongi, 2020).

Kapiri Kame was created with the main purpose as a place to find food in the sago forest or by the beach. The *Kapiri Kame* tradition is deeply embedded in the lives of the Mimika Wee people because it influences their actions, deeds, and character. This is shown in the use of materials, such as forest pandan leaves which are the main ingredients of *Kapiri Kame* which has a multifunctional role in the daily life of the community. Apart from being the roof of the house, pandan leaves also function as a place to sit,

sleeping mats, boat covers, head coverings during bad weather, and bag media to carry garden products. Along with the changing times, pandan leaves are also used as a material for party bags and fashionable accessories to beautify women's appearance. The explanation can be seen in the following figure.



Figure 1. (Kapiri Kame is used for groups of people as an umbrella)

Figure 1 shows that the community can function as an umbrella or protection from hot and rainy weather. The use of natural materials such as knitted pandan leaves shows that the skill of weaving Kapiri has long been carried out by Mimika Wee's ancestors who were passed down from generation to generation. Oral tradition not only aims to communicate aesthetic, pragmatic, and ethical messages, but also has a historical function (Ardiansyah, 2016). The knowledge and skills in knitting forest pandan leaves, which are then used as materials for weaving mats or house covers, were acquired by ancestors through an independent learning process. Although not through formal education at school, they are able to develop those basic skills autonomously in a home environment. This is still evident today, becoming concrete evidence of the cultural heritage left by their ancestors.

In the past, parents in the Mimika Wee community gathered and discussed to exchange knowledge and build mutual respect. The discussion was held in Kapiri Kame and then there was interaction between parents and children following, imitating, and applying good values in the family and social spheres. This proves that the function of oral tradition can be used as a means of learning for children to convey moral messages contained in a tradition (Djou, 2021).

This educational approach shapes character and morals gradually, considering the psychological, physical and mental strength differences between boys and girls. For example, in the activity of obtaining sago, men cut down sago trees and prepare firewood, while women trim and process sago into flour, and serve it to eat together. This approach reflects the tradition of educating social and cultural norms in Mimika Wee, which are applied continuously in community life. A moment of togetherness that strengthened brotherly relations occurred when building Kapiri Kame. Before, they discussed planning and dividing tasks. After completion, women are responsible for knitting and weaving pandan leaves to form Kapiri Kame.

The structure of the Kapiri Kame building in the Mimika Wee culture was built following the surrounding natural conditions. In mangroves, the shape of a stage with mangrove wooden poles, while on sandy beaches, it is triangular in shape with support poles, and if made on a feeding boat it is adjusted to the shape and magnitude of the boat. The Mimika Wee people, who live around sago forests and coastal areas, rely on sago as a staple food, also utilizing marine and forest products to meet their needs. Mimika's rich natural contours eliminate the need for farming, resulting in a shifting lifestyle. Uniquely, Kapiri Kame is always carried when moving, marking a moment of togetherness that strengthens brotherly relations. The construction of Kapiri Kame involved discussions, with women responsible for knitting pandan leaves as construction materials.

Apart from being a house cover, Kapiri Kame is a means of life that contains local knowledge and creates harmony in the family. At night, before going to bed, parents invite children to sit together and tell

daily activities in interesting language. The story takes place in the yard or in the bedroom, illustrating a model of multiliteracy learning in a comfortable setting. Kapiri Kame, as part of the Mimika Wee oral tradition, is not only a practical object, but also a symbol of cultural wealth that shapes moral, social, and knowledge in society.

The oral tradition of Kapiri Kame can be one of the elements of strengthening culture-based learning and needs to be taught to young people throughout the archipelago. This is so that they understand, appreciate, and feel that they have ancestral cultural roots that must be preserved. The values of strengthening character education in this tradition should be integrated at all levels of education, using innovative learning methods and approaches. The night before bedtime, parents guide children with stories of daily activities, summarizing them in light language and accompanied by age-appropriate fairy tales. This ritual creates moments of togetherness that strengthen family relationships. The stories are told in the yard or in the bedroom, under moonlight and firewood, forming a multiliterate learning experience that provides entertainment. Kapiri Kame is not only a shelter, but also a place that brings good relationships between parents and children.

The following is a picture with informants who own the Kapiri Kame Oral Tradition in data collection activities.



Figures 2 and 3. (Informant of oral tradition Kapiri Kame, Mimika Wee tribe)

Figures 2 and 3 show that the oral tradition of Kapiri Kame is a discourse that grew and was recognized by the Mimika Wee community. This tradition teaches learning and knowledge of life that needs to be preserved by the next generation in the Mimika Wee community. The pattern of life that occurred and intertwined in Kapiri Kame became the beginning of a culture that had social and cultural values and became a milestone of peace in society in Mimika Wee. This oral tradition is part of local wisdom that contains cultural realities that need to be preserved and developed to enrich Indonesian culture (Majid, 2017). This is a differentiator and a unique force of Indonesia which has regional cultural diversity.

Assembling Kapiri Kame Traditional Art as a Multiliterate Learning Media

Literacy culture still seems to be a problem for Indonesian society where there are still many regions in Indonesia that lack this development. This literacy culture is actually a habit introduced to develop the knowledge of the Indonesian people. The existence of this literacy culture will later play a role in creating an intelligent society and will form a quality nation (Permatasari, 2015). This literacy culture is closely related to the oral teaching model which is also widely used in regions in Indonesia. One of them is the Mimika Wee community located in the land of central Papua. The people use a lot of spoken language to introduce various forms of culture in Mimika Wee. Spoken language culture is indeed good to use to establish communication with anyone who lives side by side. It seems simple, but the use of spoken language to introduce existing oral traditions turns out that there are still many new innovations so that the cultural values conveyed can be realized properly. Not only divided from verbal elements, but this oral tradition is a method of delivering cultural heritage that is carried out for generations orally (Sibarani, 2015).

One of the famous cultures in Mimika Wee is the Kapiri Kame tradition. Kapiri Kame is one form

of cultural heritage of the archipelago that contains many character education values that must continue to be preserved. There are many media that can be chosen to develop character education which can later function to shape the character of a moral and civilized nation society (Embram, 2016). One of them is through the Kapiri Kame tradition, this is a form of oral tradition that introduces how harmonious family relationships are created. Kapiri Kame is not just a house cover, but Kapiri Kame holds a lot of knowledge and local cultural heritage Mimika Wee. Through the tradition of Kapiri Kame we can see how harmony is created between family members. In addition, we can also see how the form of oral teachings, social norms, advice, life principles and even customs in Mimika Wee.

All forms of life of the Mimika Wee community can be seen through the oral tradition of Kapiri Kame which holds a lot of life ethics and identity of the local community. Social ethical values are an integral part of common life in society, involving diverse groups and orientations, where these values serve as guides in every daily interaction, ensuring that individual interests in the community are maintained and protected (Erwanto & Contessa, 2020). Therefore, all forms of moral education reflected in the Kapiri Kame tradition can be used as a medium of local multiliterate learning through oral tradition as a new form of knowledge for the younger generation. The Kapiri Kame tradition is transmitted as Mimika Wee folklore. This is clearly seen because almost all Kapiri Kame traditions tell about the life and culture carried out by the Mimika Wee people. However, there is one negative perspective on the Kapiri Kame tradition, which is as a "lazy" culture. This perspective arises because of a cursory attitude and view in understanding the meaning of the Kapiri Kame tradition itself.

This Kapiri Kame tradition is created from two men and women who have responsibilities to each other and complement each other. The male party is tasked with cutting down trees used for poles to build huts or simple houses commonly called "Kame" and forest pandan trees woven as hut covers or called "Kapiri". The task of this woman is to weave the leaves of the forest pandan which is used as a hut cover. These two different tasks were carried out responsibly which eventually became the beginning of a complete harmonious household in Mimika Wee. All forms of life lessons, norms, customs and behaviors that exist in the Kapiri Kame tradition are taught and spoken to their children and grandchildren. Not only in the form of a building, but Kapiri Kame has many life lessons for the Mimika Wee community such as the skills of making canoes / boats, understanding the change of seasons, understanding the conditions of life in the sea, rivers and land and the skill of carrying sago. All the daily stories of the Mimika Wee people are stored in the Kapiri Kame tradition.

Based on the cultural point of view, Kapiri Kame belongs to the cultural category belonging to the community that is attached to the memory of the Mimika Wee people. This is also because the Kapiri Kame tradition is passed on orally by word of mouth, so this oral tradition continues to develop in society. The delivery of cultural heritage through generations through spoken language is an active process in maintaining and preserving cultural values believed by the community that inherits them (Rohmadi et al., 2021; Riezal et al., 2019). The concept of learning the Kapiri Kame tradition can not only be seen in the perspective of multiliteracy but also in the concept of numeracy (mathematical calculations). This is evidenced by the calculation of the number of support poles used to erect Kapiri Kame so that it can stand firm and not easily collapse. Then the top of the cover is equipped with woven forest pandan leaves produced from the creative hands of Mimika Wee women. After the two important components are ready, it takes several ropes as adhesives between the two so that they can become one force to dispel existing wind shocks. To realize all that requires cooperation and unification of thoughts or ideas, so that Kapiri Kame can stand firmly as a shelter and survive. All these processes form a concept of multiliterate learning media where we can define the meaning of the Kapiri Kame tradition based on the process. Understanding of a certain meaning, especially in cultural traditions that develop in the community, seems to be one of the things that must continue to be developed through this multiliteracy learning program so that all forms of oral culture that develop in the community remain sustainable. This will also provide a wealth of knowledge to the next generation of Mimika Wee so that it can dismiss the concept that states that the Kapiri Kame tradition is a "lazy" culture because it actually has a long process. Through this research, it is hoped that the younger generation of Mimika Wee will have a new perspective and change the way of thinking about the Kapiri Kame tradition.

The positive view of Kapiri Kame as a place to obtain livelihoods and use natural resources that must be managed appropriately is now attached to the tradition of Kapiri Kame. Kapiri Kame is one of the learning practices based on the local wisdom of the Mimika Wee community. As a form of learning rooted in culture, this Kapiri Kame tradition can be used to increase understanding of cultural heritage for the younger generation, especially for students and students in universities. The importance of understanding the concept and context of oral tradition in community life also seems to be a benchmark for how far the culture of the tradition has developed.

Learning about this oral tradition is one form of preservation of local culture that develops in the community. Introduction to various forms of oral culture can begin to be introduced to the younger generation through creative learning media that are developing today. This learning media is usually used by educators, both teachers and lecturers to help convey the subject of the material to be taught or introduced. Closely related to the context of cultural preservation of oral traditions as local wisdom of the Land of Papua, the Kapiri Kame tradition can be introduced through multiliteracy learning. According to [Nopilda & Kristiawan \(2018\)](#) the multiliterate approach is a learning method that is built on understanding and acknowledging the diversity and complexity of students' cultural perspectives, including variations in their learning styles. This needs to be done so that all meanings in the oral tradition can be conveyed properly.

The selection of the right learning media will also affect the level of analysis and critical thinking of students. Learning media that is tailored to the needs of students will logically form independence and support the development of student mindsets in the learning process and understanding concepts. This critical mindset is also good for developing the potential of students' knowledge in understanding various forms of oral culture in Indonesia such as the Kapiri Kame tradition. Multiliteracy learning seems quite relevant as one of the media that can be used to introduce the meaning of the oral tradition of Kapiri Kame to the younger generation, especially in the field of education. Through this multiliterate learning, the concept of learning media is not only considered as a learning aid but also used to foster understanding in students. Media in the context of multiliterate learning serves as a means to achieve learners' understanding and improve their skills in communicating the understanding that has been obtained. Therefore, the Kapiri Kame tradition which is a culture-based learning medium oral tradition contains a series of cultural values as a form of representation of the life of the Mimika Wee community which is full of creativity and the demands of 21st century education. The following is a photo with informants where in the photo it can be seen how enthusiastic the local people are to tell the meaning in the oral tradition of Kapiri Kame as a source of learning in the field of education.



Figure 4. Enthusiastic Traditional Leaders in Providing Information Related to the Oral Tradition of Kapiri Kame in Tipuka Village

The enthusiasm of traditional leaders in Tipuka to introduce the Kapiri Kame tradition to informants is clearly seen from Figure 4. Advances in technology and information in the world of education have made the Mimika Wee community more open to try to accept the form of learning innovation used to introduce the Kapiri Kame tradition to a wider level. The demand to continue to follow the development

of education in the 21st century makes us realize that the innovation of appropriate learning media to introduce oral cultural traditions must be balanced with skills and creativity by each individual. These skills can include several things, among others, life skills in a career, flexible, adaptive, have high initiative, independent, responsible, have a good leadership spirit and be able to interact across cultures. The concept will later support 21st century learning which can unite all dimensions of people's lives. The learning that needs to be developed in this century is targeted to be able to nurture the younger generation to think critically, so that they can make the right decisions. This will make the younger generation more open in responding to various development phenomena in the world of education with integrated knowledge.

Kapiri Kame as Mimika Wee's Cultural Potential and Tourism Destination

Based on the hidden meanings in the oral tradition of Kapiri Kame, there seems to be a certain amount of local knowledge embedded in the collective memory of the community. Oral tradition can be defined as a practice that is continuously passed from one generation to the next by a community group. Oral tradition, as an important element in the context of global life, is considered a cultural value system that needs to be maintained and developed. Oral tradition shows its close association with language as the main means of transmitting values, knowledge, and stories from one generation to the next (Heryana, 2016; Dalmeda & Elian, 2017). The Kapiri Kame tradition, long dragged as a "lazy" culture, opens new horizons for the younger generation of Mimika Wee to understand its meaning wisely according to the 21st century learning concept. This knowledge gradually progressed from literacy to multiliteracy, and from this emerged the philosophy related to rivers, canoes, and sago (3S). In the context of the Kapiri Kame oral tradition, the river becomes a psychological symbol that reflects the totality of life of the Mimika Wee people on the coast. Sea wading includes an intelligent understanding of natural signs, weather conditions, and climate to ensure survival. Sampan, as a symbol of identity, shows Mimika Wee's human sensitivity and intelligence in utilizing natural raw materials as a means to survive. Sagu, as a source of life force and a formidable physical and character symbol, shows Mimika Wee's human ability to face various challenges. The river is considered a living world by the Mimika Wee people, implying calmness, patience, and respect for others without interference.

Their philosophy of life reflects an identity with canoe, river, and sago (3S), where the 3S principle affirms respect for fellow human beings, sensitivity, and care without intervention in the affairs of others. In Mimika Wee's life perspective, the 3S philosophy becomes a principle that shows high respect for fellow humans, sensitivity, and care, but without interfering in the affairs of others. The use of reason and intuition as a compass in navigating rivers with patience, and facing challenges to the sago forest to gain life force through food as a source of livelihood. Basically, man in his consciousness embraces the world around him through the interpretation of natural symbols. This suggests that humans engage with the surrounding world and cultivate it through symbols, in contrast to animals that see the world as a vital need.

The philosophy held by the Mimika Wee tribe reflects a view of the reality of life that represents the whole society. This philosophy or attitude to life is not only a call to live philosophically, but also is the source and principle of life. Kapiri kame, as part of their philosophy of life, reflects skills and talents that are considered a gift of God. It involves the skill of knitting natural raw materials, considered a form of creative industry, where the creative industry itself is a way of industrial development based on human creativity. The spaces where culture is expressed and cultural events are held, especially those that attract the attention of many guests, have the potential to become platforms for exhibition, socialization and marketing of products of the creative industries. Local culture has a close relationship with the community in an area, as well as all aspects of natural conditions in the environment (Setyaningrum, 2018). Kapiri kame, with its knitting skills, can be regarded as capital that can support the development of the creative industry, which in turn can contribute to the economic improvement of the Mimika Wee community.

Kekwa Village has been chosen as a potential to be used as an industrial space for cultural tourism destinations because it has a strong historical track record and evidence that supports the development of cultural potential, especially in the oral tradition of Kapiri Kame.

Oral tradition is a form of information or message that is passed down from generation to generation within a region or community group (Gusti et al., 2021). In addition, this village is considered as

a source of learning and creative economy development for the Mimika Wee community. In an educational perspective, especially in accordance with the post-pandemic program, Kekwa village has evidence of historical heritage, maintaining the oral tradition of Kapiri Kame, as well as the richness of local wisdom and cultural authenticity. With the addition of an interesting natural panorama, this village has the potential to become a cultural tourism development area that can give a boost to the community's economy.

In addition, expertise in utilizing the wealth of natural raw materials to develop skills and create regional food and arts has become part of local wisdom passed down by ancestors and continues to be developed by generations of Mimika Wee since the beginning of civilization. Concrete proof of this is the sustainability of Seka dance art which is still active and participates in various competitions to date. This competition provides a positive space for school generations from elementary to high school / vocational school. Therefore, by considering this potential, it is hoped that local governments can be more responsive to community creativity, focusing on developing the literacy skills of students at various levels of education units.

The location of Kekwa Village is very worthy of being a field trip destination for students, considering its potential as an industrial place for cultural tourism destinations. Kekwa Village acts as an area for the development of cultural creativity which is a legacy from ancestors for the younger generation of Mimika Wee. The content of the kapiri kame oral tradition has a very valuable value as a source of learning, especially in the context of the implementation of an independent curriculum rooted in indigenous culture. In the legacy of oral traditions, there are various social and cultural values that reflect the customs and character of the community as a manifestation of local wisdom in a region (Hasanah & Andari, 2021). The oral tradition of Kapiri Kame is not just a simple building structure that uses natural raw materials. Moreover, the content stores rich socio-cultural values, which can become: (1) a source of local knowledge and contributors in the economic development of the community, (2) cultural potential and creative industries that can be managed and developed to support the community's economy, (3) empowerment of community skills in processing raw materials into finished products, including processing forest pandan leaves into bags as women's accessories, mats for bedding, as well as the use of alang-alang, melinjo, and pineapple grass as traditional clothing, and (4) exploitation of natural wealth, local wisdom, and art as cultural potential that can be used as a cultural tourism destination industry.

CONCLUSION

This study aims to describe the meaning of the Kapiri Kame tradition and its use for education and tourism in Central Papua. The results showed that the Kapire Kame tradition represents the philosophy of life of the Mimika Wee community which is reflected in the identity of canoes, rivers, and sago (3s). This symbolization affirms respect for fellow human beings, sensitivity, concern without intervention in the affairs of others. Various riches in this tradition can be (1) a source of local knowledge and contributors in the economic development of the community, (2) cultural potential and creative industries that can be managed and developed to support the community's economy, (3) empowerment of community skills in processing raw materials into finished products, including processing forest pandan leaves into bags as women's accessories, mats for bedding, as well as the use of alang-alang, melinjo, and pineapple grass as traditional clothing, and (4) exploitation of natural wealth, local wisdom, and art as cultural potential that can be used as a cultural tourism destination industry. Based on this, it can be concluded that the Kapiri Kame tradition is part of the philosophy of life of the Mimika Wee community which is timeless along with modernization because the values in it are adaptive to the times. This research is limited to the scope of research and is textual. Further research can be done with contextual design and highlight other oral tradition products. This is because the rich traditions of the Mimika Wee community have not been explored much by researchers.

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