



Erosions of Traditional Wisdom: Kuwaikrik, Globalization, and the Church's Response in Masa-Bano Community of Jayapura-Papua

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ABSTRACT

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Erosion has a destructive impact that significantly affects sustainability. The local wisdom of Kuwaikrik from the Masa and Bano tribes, preserved since ancient times by the *Ondoafi* (highest leader) of the Tabi community in Jayapura-Papua, is experiencing erosion due to globalization and anthropocentric thinking. The aim of this research is to explore the erosion of Kuwaikrik's local wisdom values caused by globalization within the Masa-Bano indigenous community in Yakotim, and the church's response to these changes. The methodology employed is descriptive qualitative, utilizing data collection techniques such as observation and structured interviews with Ondoafi and church leaders in Yakotim Village, Namblong District, Jayapura Regency. Data analysis follows the Miles and Huberman technique, which includes data collection, reduction, presentation, and conclusion drawing. The findings reveal that Kuwaikrik's local wisdom, which encompasses three pillars of preservation—self (*Eni yau kenow*), others (*Ko ngan de bu*), and nature (*Kunare tmbari-tmbari kwo*)—is undergoing degradation, particularly in the pillar of nature preservation. This is attributed to the influence of globalization and anthropocentric attitudes, resulting in modern rationalism that includes greed and a shift in the position of the cosmos from subject to object. The church's response to this phenomenon is to provide education that nature is undergoing universal reconciliation for improvement, emphasizing its need to be regarded and respected as a subject. The follow-up to this education involves advocating for conservative services to restore the integrity of nature.

KEYWORDS:

Local wisdom of Kuwaikrik, values degradation, Globalization, Churches' Respond, Masa-Bano Indigenous community

1. INTRODUCTION

The indigenous community residing in various villages in Jayapura Regency, including Yakotim village, is led by traditional leaders known as *Ondoafi*. The leadership of Ondoafi has existed since ancient times, before formal government leadership was established. Historically, the indigenous people have consistently upheld their customs and ancestral traditions, maintaining the existence of their respective tribes. Formal leadership in government or religion has not yet displaced the position of Ondoafi as the highest respected leader among the indigenous community to this day (Warwer & Pontoan, 2023). In Yakotim village, the indigenous community is led by two Ondoafi: one leading the Masa and Bano tribes and the other leading the Waicang and

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Wambukomo tribes. Ondoafi reinforce and transmit customary laws or rules to the community, which are expected to be preserved and implemented in all aspects of their lives. If these laws or rules are properly adhered to, the community will prosper as they are continuously protected by the ruler of the universe, referred to in the Genyem language as *wai iram*, who created the world (*kunare*) with the aim of peace and prosperity (*wali*).

The leadership of Ondoafi in Jayapura utilizes their knowledge in leading and making wise decisions to uphold cultural values, thereby creating a system of balance within the community. The actions of Ondoafi illustrate that cultural values are something born from the mind and have a good purpose. The concept of cultural values is something present in the minds of the community that is considered valuable (Ahimsa-Putra, 2019). One of the thoughts that hold a high urgency of cultural value is "kuwaikrik." In the traditional Masa-Bano tribe community in Yakotim village, Namblong district, the regency bases their daily life on the cultural value of kuwaikrik. There are three main objectives of kuwaikrik: to protect oneself (*Eni yau kenow*), to protect others and

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fellow tribe members (*Ko ngan de bu*), and to protect nature (*Kunare tmbari-tmbari kwo*). When combined, these three main objectives of kuwaikrik form a sincere concept of " *menjaga baik-baik*" or give good protection," which means not merely protecting but doing so wholeheartedly.

However, nowadays, the local wisdom of kuwaikrik, which the Masa-Bano tribe community upholds, experiences deviation or erosion in its meaning and implementation. This is due to the strong influence of globalization. Exposure to globalization transforms the community into being consumptive and individualistic (Kabanga, 2021). The result of this exposure makes the community greedy. Greed is implemented across all levels of society, from government elements to the lower social strata. Greed is the root of the problem of injustice in all aspects of human life. Activities based on greed cause environmental crises, economic crises, energy crises, and various other crises (Winarno, 2013). Ironically, practices of greed in the form of corruption bring wealth, power, and positions to irresponsible parties but also cause deep suffering for the victims of this greed. Contextually, in Papua, the impact of greed has led to years of living in poverty, ignorance, powerlessness, disease, and death. The exploitation of natural resources brings suffering to both nature and humanity. The natural wealth is not enjoyed by the indigenous people but by capitalists, and access to education and health always prioritizes the 'wealthy.' The poor struggle with their poverty while, on the other hand, some enjoy a hedonistic lifestyle.

These various issues make the church aware that, besides the leadership of Ondoafi, the Papuan community, in general, also respects ecclesiastical regulations, to grapple with human greed that underlies the practice of injustice. The foundation for every ministry in the context of greed and corruption is the effort to grow or build human beings. The church must support and practice human development through presence, service, and human education to return to recognizing and understanding their existence in the world as rational creations of God (Yeow, 2004). This phenomenon, viewed from the church's perspective, depicts the globalization of greed as a serious threat that must be confronted with the spirituality of modesty, which means self-control over material wealth, positions, and power. Additionally, ecclesiastical traditions and teachings of other religions also emphasize the importance of living a self-sufficient life (Martasudjita, 2021). The concept of modesty refers to a simple way of living, self-control, rejection of greed, and excessive consumption. In a spiritual context, modesty means living sufficiently, avoiding excessive luxury, and prioritizing needs over desires.

II. LITERATURE REVIEW

Culture encompasses everything that is thought, done, and impacts life, continuously passed down through generations. A famous anthropologist, E.B. Taylor, as cited

in Ratnapalan (2008), defines culture as a complex whole that includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by humans as members of society. This view emphasizes that culture is the result of a social learning process and not innate, meaning each society has its own unique and diverse culture. In line with this, Koentjaraningrat (2000) argues that culture can be recognized through systems consisting of ideas, social activities, and tangible forms or artifacts. Local wisdom is one derivative of culture, encompassing complex elements because it includes ideas, values, and regulations concerning the order of life.

Local wisdom is knowledge passed down through generations that governs the life of a particular community. It can encompass various fields, including economics, social customs, traditions, values, norms, and even education. Local wisdom also serves as a highly effective medium for resolving local issues. Some examples of using local wisdom to resolve large-scale conflicts in Indonesia include the local wisdom of "*pelagandong*" which resolved religious conflicts in Maluku-Indonesia (Ismail, Wakano, & Leasiwal, 2022), the local wisdom of prohibiting the destruction of King's sago, Buko, Nonaku, Ma ngadodo gomu pahiyara (maintenance boundaries) to preserve the forests of the indigenous Tugutil community (Niapele, 2013); and the Sasak ethnic group's use of the concept of *anjinin* to foster mutual respect and tolerance (Zuhdi, 2018). From the evidences above, it can be concluded that local wisdom has the power to unite and mend fractures within the community.

One factor that sometimes alters the course of local wisdom is globalization, as globalization is always associated with modern culture. One aspect of globalization is cultural globalization. Globalization is not always destructive; however, it generally tends to transform cultures that are not resilient. Cultural globalization is facilitated by advancements in technology and information communication, which involve the processes of exchange and dissemination of cultural elements (Suneki, 2012). Cultures considered to have significant benefits will influence other cultures.

Previous studies explaining the importance of living a sufficient life are associated with the concept of modesty, which aligns with the local wisdom of Kuwaikrik, such as efforts to eradicate poverty (Pattiasina, 2021). The erosion or fading of local wisdom caused by greed can be countered by implementing the values of modesty, which emphasize living simply and prioritizing balance. Poverty can be addressed through the values of modesty. Modesty is not just about living simply but is viewed as a philosophy of sufficient living. A lifestyle that prioritizes modesty or simplicity and sufficiency includes responsibility towards the environment and solidarity with the less fortunate. According to Luke 3:10-14, modesty descriptively outlines living a sufficient life (Limbong, 2020). The goal of modesty emphasizes the

importance of sharing, spreading love, and living simply. It highlights how to appreciate others, fulfill rights without violating others' rights, and promote a spiritual frugality concept, which provides guidance for leading a meaningful life.

Modesty from a theological perspective concerning the "mantunu" culture among the Toraja people is an effort to provide insight to the community about the importance of living sufficiently and simply (Rumengan, 2023). The underlying issue addressed is the urgency for the community to practice "mantunu" which aims to create recognition of social status views. The results show that this culture does not reflect a modest or simple lifestyle and impacts various aspects such as the economy, education, and religious views.

Based on the background, this research aims to explore and examine the erosion of the local wisdom values of Kuwaikrik within the indigenous Masa-Bano community in Yakotim village, Namblong district, Jayapura regency, due to the influence of globalization and the church's perspective on this erosion. The questions addressed in this research are: How does the erosion of Kuwaikrik's local wisdom manifest due to globalization, and what are the responses and perspectives of the church regarding this erosion?

III. METHODOLOGY

This research employs a qualitative descriptive method to study the local wisdom of Kuwaikrik as practiced by the Masa-Bano indigenous community in Yakotim village, Namblong district, Jayapura regency. The descriptive method aims to gather information about phenomena or events occurring during the research and to describe the observed conditions at the time of the study. The research focuses on the daily life of the community, guided by the local wisdom of Kuwaikrik, with the primary participants being Ondoafi, or the highest leaders in the indigenous community structure, who have the authority to provide information about the community's traditions and customs. The selection of participants is based on specific criteria to ensure that the chosen Ondoafi truly possesses authority and in-depth knowledge of these traditions and customs.

Data is collected through literature review and field studies. The literature review involves gathering data from books, documents, and relevant scholarly articles, while the field study includes direct observation at the research site and face-to-face interviews with Ondoafi. The interviews are planned considering the time and conducted using a structured interview technique. Data obtained from observations and structured interviews are analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and data verification (Miles & Huberman, 1992). Data reduction is performed by organizing and summarizing relevant data, focusing on key points that can answer the research question, while data presentation involves arranging the information narratively, which is then

compiled into tables. The results of the analysis are used to draw conclusions about the local wisdom of Kuwaikrik and its relation to contextual Christian education within the Masa-Bano indigenous community.

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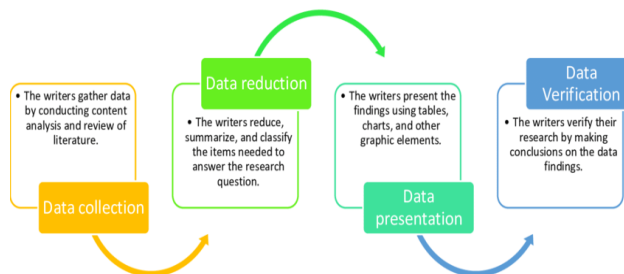


Figure 1. Procedure of Analysis Data by Using Miles and Huberman's technique

IV. RESULT

The local wisdom of Kuwaikrik among the Masa-Bano community consists of three pillars: maintaining oneself (*Eni yau kenow*), others (*Ko ngan de bu*), and nature (*Kunare tmbari-tmbari kwo*). A serious concern today is the erosion of the pillar "Kunare tmbari-tmbari kwo" due to globalization's influence, which promotes modernization. This indicates a shift in Kuwaikrik wisdom within the local community, influenced by modernizers or newcomers driven by specific motives. These motives include economic values and an anthropocentric attitude towards nature. The result of the erosion of the *Kunare tmbari-tmbari kwo* value is an ecological crisis impacting various aspects of life.

The church's perspective and response to this phenomenon involve mitigating through educating the community to adopt conservative practices. This education aims to make the community aware that the ecological crisis is due to nature undergoing a universal reconciliation - a comprehensive change to restore the damaged order. Beyond this, the church educates that nature is a created entity or cosmos that holds the status of a subject, not merely an object to be exploited massively. Nature needs to be respected and preserved because it is a companion for humans to maintain a symbiotic relationship.

Table 1. Causes and Impact of Erosion of Kuwaikrik

Kuwaikrik local wisdom	Causes of Erosion	Impact
<i>Eni yau kenow</i>	Cultural globalization	1. Crisis Ecology 2. Change in status function
<i>Ko ngan de bu</i>	Cultural globalization	
<i>Kunare tmbari-tmbari kwo</i>	1. Cultural globalization 2. Shifting of	

	cosmos' subject to object that leads to great exploitation	
	3. Anthropocentrism	
<i>Church's Respond</i>		
1. Mitigating great exploitation by educating community through religion perspective.		
2. Providing conservative services.		

V. DISCUSSION

Meaning of Local Wisdom of Kuwaikrik and Its Contamination

The foundation of a simple and sufficient life, or Kuagahari, is reflected in the local wisdom of the Masa-Bano community in Jayapura-Papua, known as Kuwaikrik. This reflection of Kuagahari is implemented through a lifestyle that includes maintaining oneself, caring for others, and protecting nature. The Masa-Bano community is accustomed to a simple way of life, ensuring their needs are met through their own efforts.

The first guiding principle in Kuwaikrik is to care oneself (*Eni yau kenow*). The Masa-Bano community believes that self-care leads to physical and external well-being. They identify four key aspects of self-care: achieving physical health, emotional health, mental health, and self-recognition and balance. One implementation of self-protection is self-love. This attitude goes beyond mere self-appreciation to include accepting and valuing all aspects of oneself, including physical appearance, thoughts, and emotions (Sulistiyanti & Sujarwoko, 2022). This aspect is fundamental, as understanding oneself is the first step in self-protection. Emotional and mental health contribute to internal balance. The Masa-Bano people prioritize efforts to balance the physical, emotional, and spiritual aspects of life, as this balance leads to wise actions.

The second guiding principle in Kuwaikrik is maintaining care for others (*Ko ngan de bu*). This principle extends from family members to fellow clan members, and to other people or tribes. Loving others becomes possible when an individual is capable of taking care of themselves. Takdir (2018) explains that caring for others reflects a state of balance, meaning a harmonious, orderly condition that always seeks a middle path. A person living in balance can place themselves in a position that does not conflict with existing values. The Masa-Bano community manifests this balance through their longstanding social relationships, helping and understanding others, and practicing familial and mutual cooperation values. Familial culture is reflected in strong solidarity, respect for elders and ancestors, and participation in family traditions and rituals. Meanwhile, their commitment to mutual cooperation is evident in community participation in sacred activities such as rituals and living harmoniously guided by strong customary values.

The final principle of Kuwaikrik is caring for nature (*Kunare tmbari-tmbari kwo*). Nature holds significant value for the Papuan community in general, as it is the source of their livelihood. They adhere to a symbiotic principle, by taking good care of nature, they believe it will provide a decent life for them (Kabanga, Belwawin, Natalia, & Istiningsih, 2023). Nature is considered Mother Earth, a concept that sees the environment as a supporter, protector, and provider of life for the Papuan people. Proper treatment of nature has a positive impact on the sustainability of life. Nature is seen as a symbol of prosperity and fertility. Integrating with nature is a concept that leads to balance and continuity in life.

Integrating the three principles of local wisdom—self-care, care for others, and care for nature—into concrete actions creates a strong unity and universal love. Universal love is an all-encompassing love that does not discriminate. It starts with loving oneself and others, and extends to loving by protecting nature as a part of life. Wariati (2019) describes universal love as a cosmic love that means loving without discrimination. Loving oneself, others, and nature is seen as a long-term investment. The symbiotic principle emphasizes utilizing and being responsible for maintaining nature, while the principle of continuity highlights the need for a harmonious relationship with nature. This implies that there is no justification for harming nature, as it is a vital part of life that offers significant benefits if its sustainability is preserved. Therefore, it can be concluded that the principles of simplicity and modesty are reflected in the manifestation of the symbiotic relationship with the nature.

However, the current issue is that external influences are causing deviations from the wisdom of protecting nature. These deviations involve violating the symbiotic principle and disrupting the harmonious relationship with nature, leading to the erosion of Kuwaikrik values. Various approaches are taken to achieve personal gain without considering the sustainability of nature. This exploitation results in environmental damage, which adversely affects local populations. The once-strong and well-preserved local wisdom in the community becomes weakened and eroded due to these powerful influences, causing the commitment to truly caring for nature to diminish.

Kuwaikrik Versus Globalization

Kuwaikrik is a local cultural value with three pillars: self-care, care for others, and care for nature. This value represents a strong life philosophy, starting from self-care, extending to others, and then to nature. It signifies that humans and nature are both subjects with equal status and mutual dependence. On the other hand, globalization is a force that accelerates changes across all aspects of life, not just in the economic and lifestyle sectors, but also impacting culture. Globalization has no geographical boundaries and permeates all areas (PRT, Paramma & Kabanga, 2021).

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Communities adhering to Kuwaikrik may change due to substantial influences. While globalization can offer positive changes, it also brings negative impacts. Thus, the role of individuals in responding to the globalization is crucial.

There are two outcomes when local wisdom is exposed to the forces of globalization: changes in status and ecological crises. The change in status refers to the transformation of nature's role from a multifunctional entity essential to various aspects of life into a monofunctional one, primarily as an economic object. This shift turns nature from a subject to be respected and preserved into an object to be manipulated and exploited for economic gain. For example, forests, which were once sacred spaces for rituals, are now seen as promising economic resources. The function of the forest has been altered to one of exploitation, often disregarding its sustainability.

Ecological crises refer to environmental damage that impacts global balance, leading to species extinction and the degradation of natural quality. For instance, when the third principle of Kuwaikrik—caring for nature (Kunare tmbari-tmbari kwo)—is not genuinely practiced and instead leads to the exploitation of forests, it results in deforestation. This, in turn, can cause flooding or difficulties in breathing. The crisis arises from rational thinking that disrupts or alters existing orders. Therefore, ecological crises occur because rational thought attempts to dominate reason, others, and nature, leading to imbalances in society (Muthmainnah, Mustansyir, & Tjahyadi, 2020). Such ecological crises starkly contradict the noble values of Kuwaikrik, which emphasize universal love and an ecocentric perspective.

Response and Perspective of the Church on the Shift in Meaning

The role of the church when it becomes aware of practices that violate symbiotic and sustainable living principles conducted by irresponsible individuals is to provide inclusive and proactive education in maintaining environmental stability. The education emphasizes a lifestyle of simplicity and responsibility towards caring for all creation. Since nature is a companion to humanity, humans and nature have an interactive relationship of mutual dependence.

The church's response to actions that deviate from principles of love and environmental stewardship is part of universal reconciliation. This does not mean that the church merely stands by and accepts the existing damage; rather, it views the phenomenon as an opportunity for self-correction. The concept of reconciliation suggests that there are broken relationships that need to be repaired. These relationships include the connection between humans and God, between humans and each other, and between humans and nature. The goal of this perspective is to create harmony among all creation, indicating that all beings are interdependent. Saputra (2022) emphasizes that ecological reconciliation involves a

comprehensive renewal, not only for humanity but for all creation. Just as Jesus Christ's sacrifice was for the atonement and removal of sins, nature too needs to be restored to mend the relationships within it.

The church's subsequent response is to recognize the cosmos or nature as a subject rather than an object. Nature requires attention because it is a subject or entity that plays a role in creation. Nature should not be seen as an object of exploitation but as an integral part of reconciliation, demonstrating that the cosmos is involved in the restoration process. Therefore, the cosmos is not separate from humans but interdependent with them (Awang, Setyawan, & Timo, 2019). Shifting nature's position to that of an object would have significant consequences and constitutes a serious violation of God's decrees.

However, an important aspect is the church's practice of integrating conservative stewardship. Conservative stewardship involves encouraging, inviting, and working together to restore and preserve nature, just as one would care for oneself and others. It seeks to eliminate anthropocentrism namely the belief that humans are the most important of all creations, reducing other creations to mere objects that can be manipulated and exploited. This movement reflects the belief that both humans and other creations, including nature, hold significant value in the eyes of God. It emphasizes living in harmony and mutual dependence.

The church responds to this shift by providing inclusive education that emphasizes a frugal lifestyle and responsibility towards nature. It promotes ecological reconciliation to restore relationships between humans, God, others, and nature. The church also views nature as an integral subject in reconciliation and restoration. Additionally, it implements conservative stewardship to collectively care for and restore nature, eliminate anthropocentrism, and highlight the importance of living harmoniously with nature as humanity's companion.

V. CONCLUSION

The wisdom of Kuwaikrik, which is based on a frugal way of life, is being deviated by environmental conditions due to globalization. Human attitudes and thoughts influenced by economic factors are causing damage to the previously preserved order. Cultural globalization is one element that has contaminated the values of Kuwaikrik. People are more inclined to exploit nature rather than to protect and respect it. As a result, Kunare tmbari-tmbari kwo, the pillar of environmental protection in Kuwaikrik wisdom, is experiencing erosion. The shift of the cosmos from being a subject to an object is a form of modernist rationalism that contradicts the church's view. Ongoing activities that exploit nature result in ecological crises, which seriously threaten the sustainability of life. The church's response to this phenomenon involves providing education through

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mitigation to prevent the escalation of environmental exploitation. This education emphasizes that nature is undergoing universal reconciliation for renewal and sustainability. Additionally, efforts are being made to restore the status of nature as a subject and one of God's creations that must be preserved from anthropocentric thinking. These efforts are followed by conservative measures to repair nature, so that the community can return to protecting nature and fulfilling the three pillars of Kuwaikrik wisdom that the Masa-Bano community once upheld.

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VII. DISCLOSURE

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