The Knowledge Inheritance System of Building Kombai Tribe's Tree House in Boven Digoel

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Abstract. In the process of inheriting knowledge about building a Tree House, the Kombai Tribe in Boven Digoel applies a hereditary system in which the younger generation is directly involved in the construction of houses. The knowledge and skills to build a Tree House do not go through special training or education but are self-taught from parents to children. The process of building house also uses mutual cooperation system between residents within the village or between residents within one clan. But over time, it is known that there are some dilemmas or obstacles in passing down this knowledge. This dilemma then becomes an obstacle in preserving the Tree House. This study aims to determine the knowledge inheritance system of building the Tree House and what obstacles are experienced by the Kombai Tribe in preserving the Tree House in the city. This study uses an inductive approach with descriptive survey method.

1. Introduction

Culture on the island of Papua is inherent in society. Papua has a culture that comes from the tradition of hereditary society. Culture in Papua is original and authentic and can even be different for each tribe. Culture in Papua comes in various forms. Cultural forms such as dance, music, literature, carving, philosophy of life, also one of them is architecture.

In Ref. [1] states that culture can be interpreted narrowly and broadly. Narrow means that culture is understood as art, so artists are considered cultural. Performing arts are often referred to as cultural events, art missions that visit abroad are often said to be cultural missions. This understanding cannot be completely mistaken because art is an important cultural element. Furthermore, ref. [1] explains culture in the broad sense that is no longer merely a collection of works of art, books, tools, or museums, buildings, spaces, offices, and other objects. Culture is mainly related to human activities as in references (van Peursen, 1976: 11) in ref. [1] who work, who feel, think, initiate and create. In this
sense, culture can be understood as the product of the processes of human taste, intention and creativity [1]. Architecture is a work of human creation that is part of culture.

Culture can be the identity of a certain area also wider that is the city scale. Therefore, architecture can be the identity of a city. The identity of the city becomes important when determining the direction of urban development policy in the future. Also besides that, in order to move forward wisely because it considers the inherent conditions in the native community in the city.

Ref. [2] quoting a song written by Mrs. Sud entitled Hai Becak which has a fragment of the lyrics: I want to go sightseeing, going around the city. Want to see the crowds there. I call a pedicab, a horse-drawn carriage that doesn't use horses. Pedicab, pedicab, try to take me. A child (human) needs tourism facilities in the city. However, tourism that has an identity or locality like a child chose to use a pedicab as a local transportation owned by Indonesia to get around the city. The lyrics of the song should be analogous to urban development. City planning expert, the late Prof. Eko Budiharjo revealed "a city without old buildings is like a human without memory". Abroad, in ref. [3] there are also examples in the city of Lucknow which have Imambara or the house of the Imam are the engineering and monumental imagination and experimentation in the Indo Islamic style of architecture.

But now the development of human life and the flow of modernization and globalization are also developing. For example, the Kombai Tribe who live in rural areas have a son who is growing up and is going to further education in the city area. This child then moved to the city to study. Then the child is descendant and has grandchildren in the city. Not always, children from the Kombai Tribe only settle in rural areas.

The preservation of vernacular architecture owned by the Kombai Tribe for the interior areas of the village is threatened. If the young generation who goes out of the village to the city, does not preserve it, then the knowledge of how to build the Kombai Tribe Tree House can be lost over time. Missing knowledge can also occur because knowledge is only limited in the mind, as in ref. [4] namely the existence of inheritance patterns and knowledge stored in the form of tacit (in the mind) alone makes knowledge of Songket making in Pandai Sikek vulnerable to extinction.

This study aims to find out how the process of inheritance of knowledge in building a tree house owned by the Kombai Tribe. In addition, it is also to look for dilemmas and threats in preserving tree houses.

2. Research methodology

Descriptive survey method becomes the choice for the research method in this study. The inductive approach is used because the initial stage is that the facts are collected and then a research analysis is formulated. Samples are taken non-randomly (nonprobability) with a purposive withdrawal technique. Samples were obtained by interviewing respondents. The respondent is a tree house maker who lives in the District of Mandobo, Boven Digoel Regency named Mr. Lukas Eluaru. Mr. Lukas Eluaru has a tribe, the Kombai. The research took place in May 2019 in Mandobo District, Boven Digoel Regency, Papua Province. Analysis is done by doing descriptive analysis by analyzing data collected from interviews with informants / respondents. Then after that it is used to produce conclusions (research results).
3. Discussion

In communicating the knowledge of making *songket* cloth in Pandai Sikek, ref. [4] said that this process took the form of experience in the form of information sharing. In this reference also states that knowledge is information that has been processed, the results of human thought, internalized experiences and learning become their own. The transformation of knowledge occurs because of a unique and historical shift of orientation. The existence of a transformation of knowledge is a change that occurs due to the results of human thought if caused by the experience and other external factors. Thus, the existing knowledge experiences: addition, subtraction, modification and change to the knowledge content.

Based on the results of interviews with respondents Mr. Lukas Eluang (the respondent), information was obtained that the knowledge of building a tree house owned by the Kombai Tribe was stored in the minds of elders. Then the form of information processed with spoken is also shown in actions when building a house. The children of the elders then pay attention to their parents or brothers, uncles, grandfathers, brothers when the house construction takes place.

There is a transformation of knowledge to build a Kombai Tree House, namely the size of the house that is not patent in terms of dimensions, but will adjust depending on the number of family members who inhabit the tree house. Requires a certain analysis in terms of determining how much material is needed for certain dimensions of size, all of which are obtained only based on experience. The modification of the shape and material of the house that was carried out was due to functional reasons, namely in terms of the dimensions of the house and the availability of compiler materials, namely the type of trees around the village. The types of trees used for house poles are local trees around the village. And for the roof covering layer uses Forest Pandanus Roots.

In addition, there is a fireplace inside the tree house. This fireplace in every house there is a modification in terms of placement of the fireplace and in terms of the number of fireplaces, this depends on the number of family members, the more the number of family members, the more the number of fireplaces. In addition, the dimensions of the fireplace are also flexible according to the wishes of the builder of the house or also the desire of the homeowner. The fireplace inside the house uses a layer of soil, so that it is not easy to catch fire because the whole house is made of wooden poles and sago fronds. All of these modifications require knowledge in the form of special experience in making modification decisions.

3.1. Ways to pass on knowledge building a Kombai Tribe’s Tree House

In ref [5] it is stated that the cultural values in the traditions of the Buton people are still well preserved. Buton cultural values are socialized through three forms of local traditions, namely cultural values in the tradition of belief, cultural values in Islamic religious rituals, and cultural values in the traditions of the human life cycle. The process of inheriting cultural values in the traditions of the Buton people is carried out in an IPO environment (inputs, processes, and outputs). The process model of the inheritance of local cultural values in the traditions of the Buton people is carried out by means of socialization to all walks of life based on cybernetic mechanisms using the charismatic leadership approach of the Buton people (*Lebe*). The input, process, and output of inheritance on how to build the Kombay Tribe Tree House are explained namely in the following chart.

If we look at the form of socialization of cultural values above, the tradition of building houses raised by research respondents is that cultural values are inherited in the third form, traditions of the
human life cycle. That is, during the process of building houses that are carried out independently by the homeowner and assisted in mutual cooperation by the community in one clan even in one village. There are no special architects when building tree houses, so this skill is a must for boys in the house. The process of inheritance of knowledge to build a tree house in addition to through experience directly participating in development, also carried out in the form of advice from parents to children, especially in terms of tricks to build a tree house. Ref [6] the process of inheriting knowledge orally is also carried out in Ancient India.

3.2. Threat of preserving Tree Houses

Based on the results of interviews with respondents, the information obtained barriers to the preservation of the Tree House include the following:

3.2.1. Availability of tree house compiler materials. The material making up the tree house is dominated by nature, especially the Papua Forest. If the forest ecosystem is reduced or even extinct, then the availability of materials making up the tree house becomes scarce or difficult to obtain. Forest that starts to clear will become an obstacle in preserving the tree house.

3.2.2. Availability of land development location in the city. For the city area namely Mandobo District, Boven Digoel Regency, which is the location of the study area was found to be a problem experienced by the owner of the tree house related to the permission to establish a tree house. The object of research is the Kombai’s tree house, while the location of the location of the tree house is not the Kombai Tribe area.

3.2.3. Availability of large and old trees. For urban areas, it is difficult to get a large and strong tree as the basis for establishing a tree house.

3.2.4. Difficulties in material mobilization. The number of tree-house makers in urban areas that can be counted on the fingers and rarity further adds to the challenge of preserving the tree house. According to ref [7] that one of the obstacles of the Nusantara Architecture is that historical data recording is very minimal. This historical data record is also related to the number of tree house makers who know well how to build a house from building materials to the correct method of building houses.

Quoting the view according to ref [8], "However life goes on and culture always develops with the times". But development should not be totally absorbed from western culture which also enters Indonesia. If cultural acculturation occurs, Indonesian local culture should be dominant. So that Indonesian Architecture has identity.

Not only by paying attention to the threat of conservation, we can also pay attention to important values in preserving. For example there is a ref [9] that is the cultural and historical value of the museum exhibit is caused by the history of the subject, its original purpose, a place in society.
4. Conclusions

There are a number of things that become the conclusions and suggestions, including the following:

4.1. Conclusions

- The cultural value of knowledge building the Kombai’s tree house is inherited in the form of a tradition of human life cycle.
- Inheritance of knowledge using an input system that is knowledge of building a tree house, a process that is the real experience of the child of the parent / owner of knowledge in the form of direct involvement of the child in the process of building a house which also applies the principle of mutual cooperation. And the output is the tradition of the tree house construction process.
- Threats of conservation of Kombai’s tree houses include: availability of tree house compiler materials, availability of land development location in the city, availability of large and old trees, difficulties in material mobilization, limitations of someone who understands building tree houses.

4.2. Suggestions

Future research can be an urgency for preservation of cultural heritage buildings owned by the Kombai tribe in Boven Digoel. The contents of further research can be developed in further studies both in the field of building preservation, about the wealth of local identity, and about the wealth of natural resources.

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