

Research Article

Social Culture and Localism of Mee Tribe In Knowing Noken At Beko Village Obano District Regency Paniai, Province of Papua

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Abstract.

The purpose of this research is plants as raw materials for making noken in Beko Village, Obano District, Paniai Regency.. The method used in this research was descriptive method with Focus Group Discussion (FGD) approach. The results of the study that Noken is the result of cultural arts are owned by the Mee Tribe, especially women, which at the same time symbolize the values and socio-cultural functions. The Mee localism in making Noken by utilizing plant bark includes the Melinjo tree (Damiyo), Ilam tree bark (Tokeipo), anyamin tree (Kepiyai), tree bark (Woge), Watu tree bark and Epiyo which is still easy with the level of vegetation category poles with diameters between 10-20 cm. The traditional raw material treatment of large Noken by the Mee tribe in Beko village is by way of Melinjo bark (Damiyo), Ilam bark (Tokeipo), anyamin tree (Kepiyai), bark (Woge), Watu and Epiyo tree bark drying, smoothing bark and coloring. The process of making Noken follows the embroidery and woven pattern, types of local plants namely Takai and Tokeipo. Noken knitting process is done when relaxing or resting, where large Noken knitting can be at home, market or meeting place in the village.

Keywords: Social culture, Localism, Noken, Mee tribe

1. Introduction

Knitted bags or woven multi-functional handicrafts of the people of Papua, Noken, has officially entered the UNESCO list of cultural heritage. UNESCO's recognition will encourage efforts to protect and develop the Noken cultural heritage, which is owned by more than 250 Tribes in the Provinces of Papua and West Papua. This UNESCO inscription is not the final destination, but the beginning of efforts to explore, protect and develop Noken cultural heritage [1].

Noken is a Papua original container / bag. Made from twisted roots and woven in a jarring shape, because the Noken jarring is very elastic. Noken can function as a bag when carrying a few items, other times it can be "stretched" into a basket to carry lots

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of goods. Noken is indeed multi-functional, to bring vegetables and fruits, as well as carrying babies and even pigs [2].

Noken is one of the original handicrafts of Tribes in the Papua region but Noken is better known in several mountain tribes of Papua, its prominent variations indicate that certain regions or Nokens originated. Local wisdom in the form of the work of Noken is very necessary to be preserved for the sake of the stability of the local culture, because the artwork in the form of Noken is also one of the objects used as a symbol of welcome, goodbye and a sign of giving gifts to other relatives by the tribes in Papua, and also a symbol of fertility in the growth of a Papuan woman. Likewise, the local knowledge possessed by the Mee tribe in Beko village, Obano District, Paniai Regency in making cultural art items such as Noken (Agiya).

The Mee tribe community in Beko Village, Obano District, Paniai Regency is an example of a community / tribe that always interacts with the surrounding natural environment. This is seen in the fulfillment of the needs of life, they make use of the plants found in the environment in which they live. The traditional pattern of plant utilization is very important to be studied through this research. The community also views the forest as something that is available in the form of raw materials to be used in everyday life [4]. The socio-cultural and localism of the Mee about plants as raw material for knitting Noken (Agiya) is not well known, therefore this research aims: 1) to find out the socio-cultural perspective of the Mee tribe in knitting and interpreting Noken (Agiya); and 2) to find out the Mee localism about plants as raw materials for Noken (Agiya) in Beko Village, Obano District, Paniai Regency.

2. Method

The study was conducted on the socio-cultural and localism of the Mee tribe community who used plants in the Noken (Agiya) knitting in Beko Village, Obano District, Paniai District. The time of this research was (\pm 1 month) from July to August 2019. The method used in this study was a descriptive method with a Focus group Discussion (FGD) approach. Determination of sample respondents was done by purposive sampling of the community based on community considerations that often utilize various plants in knitting Noken (Agiya).

Data were collected in this study include primary and secondary data. Primary data obtained by socio-cultural information and localism of the Mee people in utilizing plants in knitting Noken. The social-culture and localism of the Mee in knitting Noken by utilizing various plants around their residence. The form of the approach used refers

to the classification of [4], which groups' plants into 8 groups based on their intended used, one of which is the plant part in the form of bark.

The data collected was processed by simple tabulation and analyzed descriptively based on the socio-cultural and localism of the Mee Tribe about plants in knitting Noken at Beko village, Obano District, Paniai Regency, presented in tables and figures.

3. Result and Discussion

The socio-cultural perspective of the Mee tribe in knitting and interpreting Noken (Agiya)

The socio-cultural Mee knit Noken (Agiya)

In the socio-cultural life of Noken knitters by the Mee Tribe at Beko Village, Obano District, Paniai Regency has a lot of natural potential that can enrich the lives of Noken knitters (Agiya), one of the activities carried out by Noken knitters such as collecting Noken on making materials from natural products The activity of weaving Noken and preparing the tools or materials for making Noken is an entrenched activity in the minds of Noken knitters.

The local government sees the condition of such Noken knitters, so that the local government unites the Mee women to form a Noken knitting group and is given venture capital assistance with respect for funding sources for 2017/2018, the Government's goal is to provide assistance so that it can be used as well as possible by the knitters and developed, because with the results of their Noken knitting business they also have income from each of their woven products that can supplement their household needs

The activities of the Mee women, as woven knitters of Noken are a work that is always done, Mee women weave Noken because to supplement their own needs and also to supplement household equipment as a means of loading garden produce, selling, pig food, human food and sometimes the results Noken's webbing is for sale. [5]

Female Noken knitters, the Mee tribe, her activities as Noken knitters, because by weaving Noken, the woman can load the sales to meet her needs at home, such as; buy rice, side dishes, cooking oil, sugar, coffee, cigarettes and even pay for their children's schooling.

Symbolity and function of Noken

Noken in the Mee tribe generally has two sizes according to its function namely; Large noken with large size and small Noken. The Noken function in the Mee Tribe is used to load goods. Based on its function, Noken can be seen from its size, namely, large Noken (Ibo Agiya or Yato) and ordinary Noken (Daba Agiya).

Large noken (Ibo Agiya or Yato) is used to load crops such as; sweet potatoes and vegetables, containing hunting catches such as; wild boar, cassowary, kangaroo, loading babies, loading firewood, loading shopping, loading clothes while traveling in other villages and others. While Noken (Daba Agiya) which is small in size is used to load personal needs such as; wallets, cigarettes, matches, bath soap, tablespoons, combs, mirrors, roasted potatoes, traditional or natural medicines.

Noken Symbolism for the Mee Tribe

Noken (Agiya) is identical to Woman, and Noken symbolizes the existence of women, in daily life a woman certainly weaves Noken, the community's evaluation of a woman who weaves Noken shows that they are real women and good women. The Mee tribe uses Noken as a sign of welcome and good-bye, the gift of Noken is usually done when another relative or family arrives from another village for a very long time or goes to another city for a very long time. This is a tradition that has been cultured for generations by the Mee Tribe.

Noken and Mee Tribe Women

Noken is also one of the results of cultural arts that are owned by the Mee Tribe specifically, Mee women accidentally (unexpected knowledge) finally find a way to weave Noken, and become a knowledge of weaving Noken.

The beginning of the Mee woman knew Noken webbing that when a Mee woman needed a container to load her harvest, she sat pondering, banging her thighs and fingers in turns by issuing words while angry, what was my finger for, what my thighs are for, repeatedly but the anger continues to grow and then the woman stands up and pulls all the branches near her with her scolded fingers, then she finds a very strong tree bark, she takes it and tries to unite it all the tree bark by binding to one another turns out to be a plait called Noken (Agiya) in a form that is not so good, over time each woven Noken becomes as good as the Noken-Noken we see today.

Mee Tribe Localism About Plants in Knitting Noken (Agiya) at Beko Village, Obano District, Paniai Regency

Raw Materials for Making Noken (Ibo Agiya / Yato and Daba Agiya)

The materials for making Noken (Ibo Agiya and Baha Agiya) are in accordance with the mention of the Mee language at Beko village, namely; genemo tree bark (Damiyo) means yarn made from Malinjo bark, llam tree bark (Tokeipo) means thread made from llam tree bark, anyamin bark (Kepiyai) which means it is made from tree bark Banyan forest, tree bark (Woge) which means the yarn is made from the bark of the Mahkota Dewa Hutan, in addition to the above species there are also Watu and Epiyo tree bark

is a supplementary material that can spruce up every plait and is also a material for measuring the small size of each knit Noken, Takai tree root which is a dye material Noken Another red coloring material taken from one of the plants is called the Tokeipo for local people, and the Bat Bone is a material used as a plait needle.

TABLE 1: Types of Plants as Raw Materials for Making Noken (Agiya) by the Mee Tribe Society in Beko Village, Obano District.

No.	Local Name	Common Name	Scientific Name
1.	Damiyo	Melinjo	<i>Gnetum gnemon</i>
2.	Tokeipo	llam	<i>Cypholophus sp</i>
3.	Kepiyai	Beringin hutan	<i>Ficus sp.</i>
4.	Woge	Mahkota dewa hutan	<i>Phaleria macrocarpa</i>
5.	Watu	Samama	<i>Anthocephlaus cadamba</i>
6.	Epiyo		<i>Guazuma ulmifolia</i>

Source : Research results, 2019

The Process and Criteria for Taking Noken Raw Materials

Utilization of bark by the Mee people in Beko village is also believed to have strength and bark properties and can last a long time. Utilization of bark for knitting Noken by utilizing bark from trees Melinjo (Damiyo), Tokeipo, Kepiyai, imu, Woge, Watu and Epiyo which is still easy with the category of pole level vegetation with diameter sizes between 10-20 cm. The process of taking bark, can be done by cutting down the tree and immediately taken the bark, and also by skinning the tree without cutting down the tree. Interviews with other communities, that *Gnetum gnemon* bark and several other types of wood have strong fibers and if dried and broken down can be spun like threads that are good to be used as raw material for making Noken. Following is the process of extracting bark from several types of trees as raw material for Noken, as seen in the following figures 1 and 2.





Treat Bark Fibers as Raw Materials for Noken

After extracting raw materials from the forest, then the process of treating raw materials is intended so that the bark is not easily damaged or rotten and is more durable. The traditional raw material treatment carried out by the Mee people in Beko village is by drying or smoking and smoothing and coloring, shown in figures 3 and 4 below.



Activities in preparing Raw Materials

After all Noken (Agiya) knitting materials are collected, the knitter can prepare or trim the materials that had been collected. In this stage, the knitter begins to dry or dry and smooth. Material from Melinjo (Damiyo) bark, Ilam (Tokeipo) bark, anyamin (Kepiyai), bark (Woge), Watu and Epiyo bark. Sun-dried and smoothed, how to soften their dry skin using a blunt knife or machete until the skin is completely smooth, then they spin a smoothed skin and become a yarn desired by the knitter, this material is to smooth Noken knives while determining the size of the Noken. . The Bones, in the rough, are scraped to the point of a Noken weaving needle, and Takai and Tokeipo are Noken's natural dyes.

Noken (Agiya) Knitting Activity

Knitting Noken cannot determine the time and place, because almost every time and wherever they are, Mee Tribe women knit Noken, The Mee Tribe women used to knit Noken by filling in their empty days or free time such as; in markets, mourning places, and in vehicles.

The noken is woven or knitted by inserting a needle that has been connected directly with yarn, inserted into each between the webbing and swinging his hand like playing the guitar or just pulling the needle and thread.



Noken (Agiya) yield and use by the Mee tribe

Noken by the Mee tribe in general has two sizes according to its function namely; Large Noken and Small Noken. The function of Noken in the community in Beko village, Obano District is used to load goods. Large nokens (Ibo Agiya / Yato and Daba Agiya) are used to load crops such as; sweet potatoes and vegetables, containing hunting catches such as; wild boar, cassowary, kangaroo, loading babies, loading firewood, loading shopping, loading clothes while traveling in other villages and others. Whereas small Noken is used to load personal needs such as; wallets, book cases, cigarettes,

matches, soap, tablespoons, combs, mirrors, baked sweet potatoes, traditional or natural medicines, as seen in Figure ?? below.



4. Conclusions

Noken is a traditional Mee container or bag in Beko Village, Obano District, Paniai District, made of Melinjo (Damiyo) bark, Ilam tree bark (Tokeipo), anyamin tree (Kepiyai), bark (Woge), Watu and Epiyo tree bark still easy with pole level vegetation category with diameters between 10-20 cm. Where the socio-cultural function of Noken is also a supplementary tool for household needs as it functions as a loading yard for crop yields for human food, pig food, selling products, carrying babies and hunting animals.

The process of taking bark, can be done by cutting down the tree and immediately taken the bark, and also by skinning the tree without cutting down the tree. Treatment of traditional Noken raw materials carried out by the Mee tribe is by drying Melinjo (Damiyo) bark, Ilam bark (Tokeipo), anyamin tree (Kepiyai), bark (Woge), Watu and Epiyo bark by drying, bark smoothing, wood and coloring. The process of treating raw materials is intended so that the bark is not easily damaged or rotten and is more durable (durable).

The process of making large Noken follows the embroidery and woven pattern, which of course is adjusted to the desired Noken pattern and size. Giving the color of Noken using natural dyes by utilizing several types of local plants namely Takai and Tokeipo. Noken knitting process is done when relaxing or resting. Noken knitting can be at home, market or meeting place in the village.

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