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## Honai Philosophy Traditional House of the Nayak and Lani Tribes in Papua Province, Central Mountains, Indonesia

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### **Abstract:**

Indonesia is an archipelagic country that has various tribes and cultures or traditions. There is a culture that is still developing and maintained by the Nayak and Lani tribes. The author will discuss the concept of traditional house honai, which is called a healthy house for the Nayak and Lani tribes in the Central Mountains of Papua. However, the author's background, as someone from the Nayak and Lani tribes, wants to conduct research on the Honai philosophy in traditional houses of the Nayak and Lani tribes because several previous researchers, including books, journal articles and Google, were less accurate in their discussion, so The author wants to conduct research, namely:

- The history of the traditional honai houses of the Nayak and Lani tribes, which are called healthy houses, is still being developed and maintained today.
- How is the philosophy of values and Honai learning in the traditional houses of the Nayak and Lani tribes so that it is still developed and maintained today?

The Honai of this traditional house consists of 3 types, namely: Honai: (1). Men's honai, (2) Women's honai, (3) Honai is sometimes used as a place for livestock. In this research, the author used a qualitative descriptive method with an ethnographic approach. Using this method, the author examines the Honai philosophy of traditional houses of the Nayak and Lani tribes in the Central Highlands of Papua. Understandably, this will be applied to the younger generation so that they are encouraged to maintain the cultural roots of the traditional Honai houses of the Nayak and Lani tribes.

**Keywords:** Honai philosophy of the traditional house of the Nayak – Lani tribe

### **1. Introduction**

Indonesia is a country in Southeast Asia that has a very diverse culture spread from Sabang to Merauke. According to (Hasmika, Soendro. 2021), Indonesia is also an archipelagic country that has various tribes and cultures or traditions. (Indonesian Institute of Arts and Culture Isbi 99225). Providing an explanation that Papua Island has an area of 31,7062 km<sup>2</sup> located between 130 - 141 East Longitude and 225 North - 9 South Longitude. In the past, Papua was known as Irian Jaya and West Irian. Since 2003, it has changed to two names, namely, Papua Province and West Papua Province with the capital Manokwari and Papua Province with the capital Jayapura. Then, in 2022, the expansion will be carried out, resulting in 4 new provinces, namely, Central Papua Province, capital of Wamena Regency; Jaya Wijaya; South Papua Province, capital of Merauke Regency; Central Papua Province, capital of Jayapura Regency; and Papua Daya Province. It can be concluded that Papua, as one of the islands with the largest area in Indonesia, consists of various tribes who still adhere to their customs, culture and traditions without any foreign cultural influence.

There is a culture that is still developing and maintained by the Nayak and Lani tribes in the Central Mountains of Papua (Putro, 2019) at an altitude of around 1,800 meters above sea level. Unlike other cities on Papua Island and Papua Province, Gunung Tegah does not have a sea because it is located in

the mountains. Have you ever visited the Central Mountains of Papua? Do you know one of the traditional houses that comes from the Central Mountains of Papua? Named Honai or often called onai in Indonesian, bungil houses are often also called traditional houses originating from the Nayak and Lani tribes.

The Nayak and Lani tribes also reflect the concept of traditional house honai, which emphasizes the importance of "dynamics." As a concept, the traditional Honai house, which is called a healthy house, is always open to various possible challenges and opportunities and continues to adapt and transform to various contexts in the course of history. Honai traditional houses reflect the change. Hona traditional houses tell stories about the past, as well as about the present and even about the future (Hasmika, Suhendro. 2021).

The author will discuss the concept of traditional house honai, which is called a healthy house for the Nayak and Lani tribes in the Central Mountains of Papua. However, the author's background, as someone from the Nayak and Lani tribes, wants to conduct research on the honai philosophy in traditional houses of the Nayak and Lani tribes because several previous researchers, including books, journal articles and Google, were less accurate in their discussion, so The author wants to conduct research, namely:

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According to Fangnania Trifena Rumthe (2018), the Nayak and Lani tribes previously did not live in Honai. They live under big trees. One day, they saw a bird building a nest. Based on these observations, the Nayak and Lani people began to learn to make houses that could protect them from hot, cold and rainy weather, and these houses became known as Honai.

In the book "Nusantara Traditional Houses" published by the Language Development and Development Agency, it is explained that "Honai" houses cannot be found throughout Papua; they can only be found in the valleys and mountains of Papua's central mountains. Honai traditional house Honai is home to the Nayak and Lani tribes. Honai houses consist of 3 types, namely: Honai: (1). Men's honai (2) Women's honai (3) Honai is sometimes used as a place for livestock.

According to Socrates Yoman (2010), an organization adapted to "Lani" will have a clearer, deeper and broader meaning if added to the individual structure "Ap" means it becomes Ap Lani, which contains the meaning, namely: "autonomous, independent and a fully sovereign individual."

According to Abdul Azis Said in the book, "Symbolism of Visual Elements of Toraja Traditional Houses," a traditional house is a building whose composition, method of construction, shape, function and decoration have their own characteristics and are passed down from generation to generation so that it can be used as a residence for local residents.

## 2. Research Methods

The method used in this research is descriptive qualitative with an ethnographic approach. The ethnographic or ethnomethodological model is a qualitative research model that aims to describe the cultural characteristics found in individuals or groups of people who are members of a cultural group society (Miles, M.B, Huberman, A.M and Saldana, J. 2014).

Spradley's qualitative model research stages consist of 12 stages, which begin with determining key informants (key sources) who are authoritative informants who are believed to be able to "open the door" for researchers to enter the research object. After that, the researcher conducted an interview. Next, the researcher's attention focused on the research object and began asking descriptive questions, followed by interview analysis (Sugiyono. 2014).

Based on the results of the interview analysis, the researcher then conducted a field analysis. The next step is that the researcher determines the focus and carries out a taxonomic analysis, then the researcher asks contrasting questions followed by a componential analysis. From the results of the componential analysis, the researchers then discovered a cultural theme. Next, the researcher writes an ethnographic research report. Structure His research starts from broad thinking, then focuses, and expands again. According to (Loc.Cit), there are three forms of analysis of ethnographic qualitative research information to search for cultural themes, namely: regional analysis, taxonomic analysis, and componential analysis of cultural themes.

## 3. Research Results and Discussion

### 3.1. Background of the Ancestors of the Nayak and Lani Tribes

There is a story passed down from generation to generation about the origins of the ancestors of the Nayak and Lani tribes, that they came out of a place or cave called "Yalugari Ngekokme." It is said that they consisted of two men and two women. From the place, equipment was found in the form of work tools such as axes, sweet potato seeds, yellow pumpkins and the like. Those who then gave birth to the "Nayak and Lani Tribes" were spread across several areas in the Central Mountains of Papua Province, such as Lanny Jaya Regency, Puncak Jaya Regency, Puncak Papua Regency, Tolikara Regency, Nduga Regency, Central Mamberamo Regency and so on. There is the existence of locations/regions such as Piramit, Makki, Tiom, Kelila, Bokondini, Karubaga, Mamit, Kanggime, Ilu, Mulia, Nduga, Kuyawagi, Sinak and Ilaga. According to Socrates Yoman (2010), an organization adapted to "Lani" will have a clear, deeper and broader meaning, if added to the individual structure "Ap" it means it becomes Ap Lani which contains the meaning, namely: "autonomous, an independent and fully sovereign individual."

### 3.2. Observations on the Origins of Honai

In the past, the ancestors of the "Nayak and Lani" tribes did not live in Honai. They live under big trees. At night, the air is very cold. Likewise, when it rains, the tree leaves cannot continue to withstand the heavy rain. It was rainy, wet and cold. Not to mention if there is a strong wind blowing. According to (Rumthe and Fangnania Trifena Masyarakat 2017), the Nayak and Lani tribes live very dependent on nature. They learn to survive from nature. One day, they noticed birds making nests. If a bird wants to lay eggs, it will build a nest. Male and female birds will fly here and there, collecting smoking wood and dry grass. The crushed wood and dry grass are then formed into a round nest. Newborn baby birds live in warm nests. Based on these observations, the Nayak and Lani people began to learn to make houses that could protect them from hot, cold and rainy weather. The house is known as honai or onai. In Indonesian, onai means house.



*Figure 1: Honai Observer from a Bird's Nest  
(Photo: Zebulon Wenda Lani, 6 January 2024)*

### 3.3. Ingredients for Making Honai

Build a "Honai" house in a round or circular shape, exactly like a bird's nest. The shape of the roof is round but only half a circle. Initially, honai were made without using nails, either to build or to strengthen the boards. The following are the materials needed to make honai. All concepts for making Honai are simply taken from natural ingredients:

- Preparing boards as a wall, made of strong and hardwood to last a long time b. A wooden beam for the center post or main post. The main pillar supports the honai roof.
- Fruitwood for the Honai roof covers the frame.
- Lokop/Pinde is shaped like a small, long bamboo, which, unfortunately, functions as a bed and along grass works as a honai roof.
- Rattan rope comes from tree roots or plant vines that function like balls. Third, if someone plans to build a honai, they will collect the materials first. In the third era, there was no carpentry, such as saws for splitting trees or fruit axes made of stone, so the expositions for collecting the material could last for months. This means that the materials can be collected within one month. The along used as the roof of the Honai was collected by mother and child when the frame of the Honai building was erected. Honai is done collaboratively. The composition of making honai takes three days to one week.

### 3.4. Honai Building Exhibition

Families who want to make a honai will invite their relatives and friends. During the building exposition, they would eat together. Eating together is called stone burning.



*Figure 2: Tian and Honai Board  
(Photo: Jeninus Wenda, 19 January 2024)*

First, they dug the ground for the main pillar supporting the honai. Unfortunately, a large, flat rock was placed as a pillar. The aim is to ensure that the main mast does not quickly rot due to water infiltration.

The location of the main pole is right in the middle of the honai.

Next, the soil is excavated around the circular pole. A cutting board with a pointed end is stuck or planted following the circle that has been dug. The distance between the cutting board and the main pole is adjusted to the area of the honai to be made. Each foot of the board planted must be tied with bone rattan so that the board walls are tight and stand firmly.

The Nayak and Lani tribal communities are experts in making circular honai. Nobody taught you how. They also did not use a compass or special tools. Someone once said that ability comes from the "heart."



*Figure 3: Honai Roof Frame*  
(Photo: Jeninus Wenda, 21 January 2024)

After the main pillars and honai walls are installed, the next stage is installing the roof frame. Installation of the roof frame is done by tying fruit wood to the main pillars and honai walls. The fruit wood is arranged in a circle like an umbrella above the honai.

The grass is collected while the roof frame is being installed. The reeds are then tied like tying a broom to a certain size so that it does not come loose when installed as a roof. The along roof is then tied to the roof frame with rattan rope. Along roofs need to be smoked so they do not rot quickly.



*Figure 4: Lokop/Pinde Honai*  
(Photo: Jeninus Wenda, 22 January 2024)

Lokop/pinde is a regional language for a plant that resembles rattan because it is flexible, but the inside is hollow like bamboo. Lokop/pinde is woven into mats to be used as sleeping mats and topped with reeds in the regional language "Yanega" as a substitute for mattresses, providing warmth.



*Figure 5: Fangnania Trifena Rumthe (2018)*

Round House/Fangnania Trifena Rumthe; Editor: Djamari; Jakarta: Language Development and Development Agency, Ministry of Education and Culture, 2017. vi; 62 p.; 9 cm. The final part of this exposition is the construction of the furnace in Honai. This fire stove functions as a heater while sleeping. Apart from that, the fire pit is also a place to roast sweet potatoes. Then, to prevent rainwater from entering the honai, it is necessary to dig air channels around the honai.



*Figure 6: Honai Made in Tiers*  
(Photo: Jeninus Wenda, 29 January 2024)

At first, the honai was made in tiers. Finally, honai can only be occupied after installing a base, namely a lokop/pinde base and spreading dry grass to make it warmer. Honai can be used for 4-5 years.



*Figure 7: Asil Honai*  
(Photo: Jeninus Wenda, 26 January 2024)

### 3.5. Types of Honai and Learning

There is more than one honai at the residence location. Larger honai are called men's honai. This Honai is a bed for adult men and boys who are growing up. Traditional symbols are stored in men's honai.



*Figure 8: Honai for Adult Men*  
(Photo: Jeninus Wenda, 26 January 2024)

The youth teach about how to survive and how to be responsible for their families and groups in honai. Men's honai is also a place for group meetings or receiving guests. Therefore, the size of men's honai is usually larger.



*Figure 9: Women's Honai*  
(Photo: Jeninus Wenda, 26 January 2024)

Honai Wanita is a bed for mothers and small children. Girls who have grown up are also taught by their mothers how to take care of the household and the skills of making tokens.

Apart from men's honai and women's honai, there is also a kitchen. The kitchen is rectangular. Cooking activities in the kitchen include boiling water and boiling or roasting sweet potatoes.



*Figure 10: Honai Dapur*  
(Photo: Jeninus Wenda, 27 January 2024)

The Nayak and Lani people cook using firewood on the stove because there is cooking activity, and the kitchen is warm. Therefore, sometimes the kitchen is used as a bed for domestic animals such as pigs, etc. (Budi Asyhari, Afwan, 2015).

Before going to bed, they usually light a fire while telling stories and then praying. Once warm enough, the fire is turned off and remains inside the honai. It is estimated that it can quickly warm the body until the morning.

The explanation on Honai is sufficient with the API programming interface. When there are candles, there are people who try to use candles. However, there is a risk of fire danger, so not many people use it.

Honai has no windows; there is only one exit and entrance. This has resulted in many people in mountainous areas who still live in Honai suffering from respiratory problems (Key Informant Interview. 2023). However, over time, you get used to it, so this Honai is called a healthy house.

### 3.6. Discussion Analysis

In the book "Nusantara Traditional Houses" published by the Language Development and Development Agency, it is explained that "Honai" houses cannot be found throughout Papua; they can only be found in the valleys and mountains of Papua's central mountains. Honai traditional house Honai is home to the Nayak and Lani tribes. Honai houses consist of 3 types, namely: (1). Honai men (2) Honai women (3) Honai are sometimes used as livestock.

## 4. Theoretical Study

### 4.1. Customary Law of the Neyak and Lani Tribes

The term customary law comes from a Middle Eastern language, which, when translated into Indonesian, means "customs." "Tradition or habit can be defined as: A person's behavior that is continuously carried out in a certain way and followed by the outside community for a long period of time so that the origin of the inventor is unknown" (Muhammad, Bushar. 1981). Thus, the elements of customary law are:

- A person's behavior
- Done continuously
- There is a time dimension
- Followed by others or society

- Its origin is unknown

The term customary law was first proposed by Prof. Dr. Christian Snouck Hurgronje in his book entitled "Het Adat Recht Van Nederland Non mainstream". With this term, the Dutch colonial government, at the end of 1929, began to use it officially in Dutch regulations. Customary law is basically part of community customs.

Customary law is non-statutory law, meaning that customary law is generally not written. Therefore, seen from the perspective of a legal expert, he deepens his knowledge of customary law with his reason and feelings. If it is opened and studied further, it will be found that regulations in customary law have sanctions where there are rules that must not be violated, and if they are violated, they can be prosecuted and then punished.

The definition of customary law itself is living law because it is the embodiment of the community's own legal feelings, which are actually in accordance with its essence; customary law is always in a state of growth and development like life itself. (Soepomo. 19930). Customary law is an inseparable part of culture, with a structure that is adapted to others. Customary law is a reflection of cultural ideas that form a system and, of course, has sanctions. Culture, according to Koentjaraningrat, is the entire system of ideas and results of human work within the framework of social life, which is made human property by learning, along with all the results of culture and work. (Pide Suriyaman, Masturi. 2014). According to Koentjaraningrat, there are three aspects of culture, namely:

- The complexity of ideas, ideas, values, norms, rules
- The complexity of human activities and patterns of action in society
- Things made by humans

#### 4.2. Basics of Customary Law

In the study of customary law, there are several principles that are complex to each other; researchers will mention several principles (Wignodipoero Soerojo. 1976). Customary Laws include:

- Principles of individual law
- Basics of family law
- Fundamentals of marriage law
- The basis of the customary law of inheritance
- Fundamentals of land law
- The legal basis of accounts receivable
- The basis of delic customary law

#### 4.3. Customary Law Style

Customary law, as a result of Indonesian culture, is based on Western thought and culture. Therefore, to be able to understand customary law, we must be able to understand the basic nature of thought that lives in Indonesian society. Customary law, which is based on the Indonesian mind, has a special style, namely:

#### 4.4. Corak Religion Magis (Magic-Religious)

The religio-magical style is very clearly visible in traditional ceremonies where offerings are usually made to the spirits of ancestors whose blessing and assistance they wish to ask for. Also, congratulations every time you face an important event, such as birth, circumcision, marriage, death, building a house, moving house and so on (Effendy H.A.M., 1994).

This pattern explains that customary law contains supernatural things which, if violated, will cause disaster to society. According to Koentjaraningrat, he wrote that the magical religious mind has the following elements:

- Belief in spirits, spirits and ghosts that occupy the entire universe and specifically in natural phenomena, plants, animals, the human body and other objects.
- Belief in supernatural powers that cover the entire universe and are specifically found in unusual events, unusual animals, unusual plants, unusual human bodies, unusual objects and unusual voices.
- The assumption is that passive magical powers are used as magic kracht in various magical acts to achieve human desires or to ward off supernatural dangers.
- The assumption is that an excess of magical power in nature causes a crisis situation, causing various kinds of dangers to arise, which can only be avoided with various kinds of restrictions (Tolib, Setiady. 2013).

#### 4.5. Communal Pattern

A communal or togetherness style is visible when village residents do community service. It is clear that there is a habit of living, working together, helping each other or helping each other. A high sense of solidarity causes people to always prioritize the public interest over themselves.

Concrete style, reflected in people's lives, is that the thought of structuring concrete elements in the reality of daily life causes one, according to Custom Organization, to act "the action is truly the realization of the word."

#### 4.6. Visual Pattern

Visual or visible patterns cause the presence of signs in everyday life that appear as evidence of affirmation or confirmation of what has been done or will be done in the near future.

#### 4.7. Honai Analysis of Traditional Houses of the Neyak and Lani Tribes

Honai traditional houses are a view of life and knowledge, as well as various life strategies in the form of activities carried out by local communities in responding to various problems and meeting their needs. Etymologically, local wisdom (neighborhood astuteness) consists of two individualized organizations, namely wisdom (insight) and local (nearby). Other names for local wisdom include local policy (nearby insight), local knowledge (neighborhood information) and local intelligence (neighborhood genius). According to the Big Indonesian Dictionary, wisdom means wisdom and intelligence as something needed in interaction.

An interesting thing happened to the Papuan people in the Central Mountains Province of Papua, who still preserve their culture, one of which is the traditional honai. This tradition is still guarded and preserved by the community and has not changed at all. On the other hand, there are also those that have experienced changes or even disappeared completely as traditions that are part of society. However, these are still held firmly by the people of Central Highland Papua, especially the Neyak tribe and Lani, which occupy the Central Mountains region of Papua (According to Socratez Yoman, 2010), such as Lanny Jaya Regency, Puncak Jaya Regency, Puncak Papua Regency, Tolikara Regency, Nduga Regency, Central Mamberamo Regency and so on. There are locations/regions such as Piramit, Makki, Tiom, Kelila, Bokondini, Karubaga, Mamit, Kanggime, Ilu, Mulia, Nduga, Kuyawagi, Sinak, Iлага, etc.

### 5. Research Analysis and Discussion

#### 5.1. Philosophy of Values and Learning

The round-shaped honai symbolizes unity and high integrity to always maintain tribal culture and the dignity of ancestors that have been passed down from the past until now. Honai symbolizes broad kinship, not only the nuclear family ties of father, mother, and children, but also relatives of father and mother called 'om' or uncle, who also have strong ties and influence. Children usually really appreciate and respect them because uncles are also involved in making important decisions.

The meaning and bond in the honai means that when someone builds a house, they will also build a honai next to the house. When night falls, they will gather in the Honai, turn on the programming interface and then tell stories until they fall asleep in the Honai.

### 6. Conclusion

Indonesia is an archipelagic country that has various tribes and cultures or traditions. So, the culture is still developing and maintained by the Nayak and Lani tribes. The author discusses the concept of traditional house honai, which is called a healthy house for the Nayak and Lani tribes in the Central Highlands of Papua. However, the author's background, as someone from the Nayak and Lani tribes, wants to conduct research on the honai philosophy in traditional houses of the Nayak and Lani tribes because several previous researchers, including books, journal articles and Google, were less accurate in their discussion, so The author wants to conduct research, namely:

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