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The Phenomenon of Cultural Acculturation in the Association and Marriage of the Younger Generation of the Lani Tribe of Mountainous Papua Province

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Abstract:

This study was conducted to determine the impact of acculturation of social culture and marriage in the younger generation of the Lani tribe because this topic is urgent and necessary to be discussed, reviewed, and researched. The method used in this study is descriptive qualitative research. The results of this study indicate that cultural acculturation has a negative impact on the younger generation of Lani, where many are trapped in new cultures, especially Western culture, and in the end, many generations of Lani die. In addition, the matter of marriage is no longer following the existing norms, such as marrying a fellow clan or marrying his own brother. The proposal of this study is that there needs to be cooperation between parents and the church, pastoral counseling, education and teaching in the church and seminars.

Keywords: *Acculturation, association and marriage, young generation, Lani tribe*

1. Introduction

Along with the development of the times, of course, various changes occur in various fields, especially the phenomenon of acculturation in the culture of association and trust of young people in the Lani Tribe. The change of a society is a state that inevitably occurs as a consequence of socio-cultural development. Changes are sometimes added or reduced and can also be adjusted to the needs of the era (Soemaryatmi, 2015). The tribe of Lani did not escape from it. The Lani tribe is known as one of the largest tribes in the mountainous Papua province. They lived and settled for centuries in the central mountains of Papua in the western part of the Balim Valley, including Lanny Jaya, Tolikara, Puncak Jaya, Puncak Papua, Nduga partially and Central Mamberamo. The language they use is Lani, and although there are differences in dialect, it is still the same. Some of the areas mentioned above are where the Lani people live and use the same language, namely the Lani language. Even if it has a slightly yang sedikit differentdialeg. According to Sofyan " " Lani is a very rich and extensive language with its terms. Lanai has a high level of education. In calling people, of course, there is a classification and ethics of its use." (Dumma Socratez Sofyan, 2010).

The Lani are people who always live with a high consciousness that they have a life, a language, a history, a culture, a land, a clear village, a clear lineage, and a clear belief, and they live orderly and orderly. They are an independent nation, and they have never been colonized by any race or tribe. They govern themselves and finance themselves.

The concept of the Lani tribe on the norms of association and marriage has been regulated by customary norms that it is the parents who have the responsibility to educate, nurture and direct the future of children and explain the lineage that is allowed and not allowed to marry, and explain the background of the origin of ancestors and their development. The concept of sexual use must be preceded by the recognition of ownership through a traditional marriage ceremony, and to achieve the level of recognition of ownership in the Lani culture, one must meet several conditions, namely: First, researching the lineage that is allowed and that is not allowed (prohibited). By the word 'prohibited,' the author here means a close family relationship or blood relationship, but also from the side of the problem of parents towards others, such as having committed murder against other clans around him. This is related to hereditary diseases that will later be transmitted to their children. Secondly, parents do not allow girls to look for a life partner (spouse) on their own, which is far from their hometown, in the hope that the old age of their parents will not be noticed by their children and grandchildren. Third, after the recognition of ownership through traditional marriage accompanied by the payment of the dowry, then both spouses have the right to own each other in sexual relations in the interest of obtaining offspring.

2. Research Methods

The method used in this study is descriptive qualitative research. Qualitative research aims to understand social phenomena from the point of view of the participants or subjects studied through the collection and analysis of unstructured data or based on direct experience. (John W. Creswell and J David. Creswell, 2018). This research was conducted using a literature study approach (Deddy Mulyana. 2018). This approach is a research method that is conducted

by collecting and analyzing literature relevant to the research topic. The steps to be implemented by the author are as follows:

- First, collecting literature relevant to the research topic. In this case, the author uses reliable literary sources, such as scientific journals, books, and Research reports.
- Second, selecting literature relevant to the research topic. In this case, there will be a review of the abstracts and summaries of the collected literature to determine whether the literature is relevant or not to the research topic.
- Third, synthesizing the results of the analysis. Synthesis of the results of the analysis of the selected literature to draw up a conclusion that is relevant to the research topic. (Kamba & Kogoya, 2021).

3. Research Results and Discussion

3.1. Concept about Sex

Sex plays a very important role. It is believed that without sexuality, there is no human lineage and plantation. "Lani tribe," a term often used in the language of "Lani", is "*Kat lek nen an yogop logorak lek, an Lek nen Kat togop logorak lek mban,*" meaning that without him, I could not exist and without me, he could not exist, through sexual contact of the opposite sex of the kogoya clan group and its branches with the Wenda clan and its branches. Thus, every son and daughter must have a wife for the sake of survival and to maintain the development of new generations, more specifically, the son who is expected to inherit the inheritance of his parents. The concept of the Lani Tribe taught that it is not good to live alone (celibate). If a man or woman is found single, it is always considered a result of a curse, and usually, they live in public humiliation.

In relation to the concept of the Lani tribe about the importance of sexual contact, Rev. Meson Yigibalom points out three things in his book, *The Impact and Overcoming of free sex for Teenagers from the Lani Jayawijaya Tribe*, as follows:

- *First*, to produce offspring (children) so that they will maintain the inheritance, carry the fragrance of the ancestor's name and appreciate it in the form of religious ceremonies.
- *Second*, as a husband's helper, support various household activities, such as raising livestock, farming, and so on.
- *Thirdly*, to give each other happiness, both in relation to sexual contact and in developing communication and responsibility in the household (Meson. 2013, 8).

Intercourse with sex is based on beliefs that are applied through customary norms in the Lani tribe, namely: it is forbidden for a person to have sex freely during the day, witnessed by the sun and at night, witnessed by the moon and stars. It is forbidden even to look at the genitals because of the consequences of living in poverty, never experiencing change or living in inadequacy. Another thing is that the value of a girl is very expensive, and her virginity is held in high esteem, so every girl maintains self-esteem and is loyal to the discipline of life brought under parental supervision.

3.2. Youth Association

The association of young people in the tribe of Lani does not seem so free because the children live under strict guidance and discipline and live with their families (father and mother/relatives) in one village. Young people are not free to associate with whom and at what time. A boy who is approaching adolescence is already separated from the female honai to the male honai to be educated in various disciplines. According to the customary norms of the Lani Tribe, a father is responsible for educating and punishing with various disciplines for the sake of his future, including the prohibition of associating with the opposite sex and a mother to a daughter. Related to the Association of Young People, Rev. Meson Yigibalom, in his book, said:

The impact of promiscuous sexual intercourse on adolescents in the Lani tribe is explained as follows: Boys who are entering adolescence are directly directed to enter the war games. They are prepared to face the enemy. They are also guided to do other activities that are appropriate for men under the supervision of their fathers so that men do not have the opportunity to enter into sexual contracts with teenage girls. Teenage girls always live their lives under the strict supervision and guidance of their mothers, both at home and in carrying out daily activities in the garden (Meson. 2013, 11).

In the Association of young people in the Lani tribe, rape or coercive sexual relations often occur against a girl or mother when alone. It usually happens that this is done by a man who is dominated by high passions, and a rapist is considered as a result of the Curse of his parents or grandparents, so it is very difficult to obey the existing customary norms. The act of rape has a bad impact on the perpetrator's family life, which always causes war between clans or groups.

3.3. The Value of a Girl

It seems that a girl's self-esteem is very high, *dijunjung*. A girl is recognized as a precious treasure and a forbidden fruit that is only plucked by the owner. Also, a girl is like a parrot's egg that is easily broken if her anchor is shifted by someone. In general, the Lani tribe recognizes a girl as a very high-value treasure. The value of a girl is not the same as the value of money.

In connection with this, Dr. Socrates S. Yoman revealed, "Lani women are synonymous with the success of a man; that is, the important role of Lani women is to always lift the dignity of a man and be crowned a great leader who is respected by the Lani people with the title "Ap Nagawan" or "Ap Ndumma" that is, men are community protectors, protectors of the people, peacemakers, speakers of truth, justice, love and peace Lani women are synonymous with peacemakers. Lani women often appeared in front of the battlefield and declared that the war must be stopped, so the war stopped.

Lani women are placed in a more central life space as a source of wealth and life. Therefore, the Lani (Dani) people have always respected the Lani woman as the spirit of the Lani family and community (Article, October 2019).

That is why the men of the Lani tribe have great respect for women from generation to generation; Lani women are considered carriers of fertility. Thus, men of the Lani tribe rarely devalue and underestimate the dignity of Lani women. In essence, Lani women are the source of water, so the water source must be maintained, protected, and maintained the clarity of the water source with a sense of responsibility.

3.4. Marriage

The marriage of sons and daughters is directly matched by parents from the village so that the relationship still occurs. Then, determining a spouse for a neighbor's child was involved in being matched based on considerations of married life later. Those who are ready to get married must follow some conditions, among others:

- *First*, a man who wants to marry must be able to pay the dowry and be able to guarantee and protect his wife. If a man can not afford to pay and guarantee his family life, then he is not allowed to marry.
- *Second*, the man must reach the age of marriage; if in a family there are three brothers and the older one is not married yet, then his younger brothers will have to wait until the older one gets married.
- *Third*, look for a life partner who must follow the lineage allowed by parents, namely the Wenda and Kogoya clans in the village.

If there is a violation in the selection of a life partner of the same clan, then it is often said, "Do not bring disaster (disease), and it becomes the subject of stories or ridicule, in Lani called "*Iruluk kagak waganegerak*" which means to marry a fellow clan. This is rare among the Lani tribe, for those who marry or commit adultery with the same clan are judged as a result of the Curse of their parents or grandparents.

3.5. Mask

Before the indigenous people accepted the Gospel of Christ preached by the Missionaries of the Australian Baptist Missionary Society (ABMS) at that time, the Lani people paid a dowry with a few pigs, up to 10 or 20 pigs plus noken, bika skin used as a tool tukur and some other valuables, but later after The ABMS mission set foot in the Lani world and after negotiating with some of the indigenous people who are the most exposed people, the first converts and had a strong influence to socialize that the dowry is only five pigs. One pig is accepted for the offering, and four others are accepted by the female family. That is why, for Lani, The Pig is the most valuable treasure; only with the pig can all problems be solved, including the dowry.

However, it should be understood that the dowry is not a head payment but a greeting and a sign of gratitude to the family of women because from the age of 0-9 months and 0-20s years raised with affection full of all sacrifices, then the dowry becomes a sign of honor to the family and strengthen relationships in the family. Maskawin also does not buy and pay women but acts as a sign of gratitude to the women's families. The dowry given from the male party to the female party marks the beginning of cooperation between the two partners, namely cooperation in the economic, social and even in all daily life. In short, Maskawin^{berar-ti}: heed or appreciate the maintenance that has been done by the family or keret in the past to the woman, and at the same time as a sign of a new closer relationship between the two keret in later times (Betty Sarewo-Nanlohy, 2023).

Some pigs the man gave to the woman for several purposes:

- A sign that the woman is no longer young or miss and already belongs to a man so that no man glances at or flirts with the girl.
- The sign of building a harmonious relationship between men and women in order to maintain the mutual respect of men and women.
- The sign of gratitude on the part of the male family to the woman because both the woman's parents and her brothers have nurtured and raised a girl child. In short, the man asks for forgiveness in an honorable and dignified way to welcome the girl as his life partner.
- Finally, to prevent the woman from feeling free, there is no moral burden because the man has not thanked the parents and family who raised the Lani woman.

In the Lani tribe, women are prohibited from doing hard work such as making Honai, making fences, gardening, and doing work that requires labor. Lani women are noble and honorable women in the hearts of men of the Lani tribe. Lani women are the paradise of Lani men. So, in front of the eyes of the men of the Lani tribe, never get angry or hit a sister. The women of the whole village will be angry and attack the families of men who belittle and devalue their sisters because in the civilization of the Lani people women are considered noble and everything.

If there is a Lani man who hits and injures his wife, it is questionable. Differences of opinion in the household it is already a dynamic in the family and a normal thing. Killing a woman is not worth living. So far, the myth has been developed that Lani's men pay a "dowry", and she treats the woman as she pleases because she has "paid the dowry." This is a very misleading and wrong myth.

The truth is that Lani men respect their wives as substitutes for their mothers, and Lani men are also often subject to the authority of their wives. Lani's man puts his wife as his lifelong friend and companion in joy and sorrow. Almost the majority of Lani men respect women very much."

3.6. *The Impact of Acculturation on Social Culture and Marriage*

Along with the Times, culture also developed, more commonly known as globalization. Today's Lani youth are more interested in imitating Western culture that is different from their culture, thus triggering them to get along like more free Westerners. Almost every day, the mass and electronic media present news related to sex irresponsibly, as claimed by Ruben Wakerwa and quoted by Rev. Meson in his book, *Impact and Penanggulangan Free Sex*, "Rape, adultery, sexual freedom, fornication, prostitution, infidelity, pregnancy, homosexual, lesbian, and divorce, as well as flim-flim, billboards, pop songs, dangdut, most outstanding theme-colored sex (love, romance sensual, erotic and bed." (Ibid. Meson. 2013, 38). Josh McDowell and Bill Jones argue that the environment also influences the behavior of young *people*. *Peer pressure* is the influence of the peer-age environment, which forces one to perform according to one's will and whim. Briefly, it may be understood as "forced to do because of the influence and pressure' from the environment of friends who are the same age as you. The strong influence of your friends on you dictates the way you dress, the words you speak, who you should approach and befriend, the places you visit, and the attitudes you should have or display. It is the pressure you experience to conform to the standards or sizes that your friends like, even though you do not like them. This can be a good or bad influence, depending on where your friends come from (Josh McDowell & Bill Jones, 1990, 73-74).

Thus, the environment also shapes the behavior of young people, especially with whom, where and when they hang out because association with others can be detrimental but also beneficial. The situation before Kabuten Lanny Jaya, from 2007 down, most young people are not so free in association, even less/rarely found cases of pregnancy out of wedlock, rape, adultery, and most young people are guided by the norms of custom and ethics of God's truth to be part of and implement it. Also not much familiar with the behavior of modern life as it is now. However, the condition is now very alarming. The impact of the various trends above, the morale of young people as a personality standard to measure good and bad, is ignored. Their lives are without purpose, without a clear future. Unfortunately, many young people waste their lives with things that do not give them good luck because they fall into problems that cost them dearly. The influence of the changing times resulted in several problems raised by Rev. Meson Yigibalom in his book *Understanding Biblical Principles regarding the Association of Life* (Papua Baptist youth spiritual development materials). He explains, "Many young people waste their lives because falling into "drugs, free sex", which has an impact on getting pregnant out of wedlock and getting HIV/AIDS. If education is abandoned, life becomes useless. It can even be said to be a waste of society, causing many problems in people's lives." (Meson Yigibalom. 2015, Page 5)

Cases like this are very worrying because the hope of parents and the church who will enjoy the results of the struggle and become the backbone of the church to continue the ministry left by their parents, but because of their inappropriate Association resulted in failure in the struggle, even many young people who died because of promiscuity.

4. **Efforts to Repeat the Impact of Acculturation on the Culture of Association and Marriage Di Among Generations of Lani**

Based on the real conditions that exist among adolescents and young people of the Lani tribe, as discussed in the previous chapters, then in this topic, the author will discuss how efforts to minimize casual sex with some patterns of approaches used by the church and parents in an effort to overcome bad relationships among adolescents and young people of the Lani tribe.

4.1. *Pastoral Counseling*

KPastoral counseling is especially needed in connection with the calling and responsibility of a pastor. One way to cope with promiscuity is "pastoral counseling." In general, adolescents and young people who are involved in sexual freedom and other bad relationships experience many problems, both physical and psychological, which are difficult to resolve quickly. The inner wounds experienced by victims need help, and they have a very difficult struggle, and it is also difficult to express. Therefore, the Shepherd is obliged to help young people by using a personal approach, which is familial, sympathetic, and loving. Young people in trouble desperately need the attention, guidance, and help of a pastor.

4.2. *Importance of Education or Teaching*

Parents are responsible for providing a good time to educate and nurture their children. The education and formation of the faith of young people must go through a good Bible education. This education must be accompanied by biblical social ethics to save their children. The results of the study proved that the education of free association in the household less or rarely teaches their children. The pattern of sexual education or teaching that needs to be developed by parents is "continual", meaning that it is continuously taught to children. Therefore, the most important thing for parents is to provide a good time to teach the ins and outs of biological relationships Biblically at home or in the pastoral. Ted Ward, in his book, *The Value of Life Begins with the Family*, says, "Parents must take responsibility for the spiritual and moral growth of their children. Families are responsible and should not expect outside help to give moral and spiritual instruction to their children." (Ted Ward. 1979, 10-11). The Bible says, "*And ye fathers, stir up not anger in the hearts of your children, but educate them in the doctrine and exhortation of the Lord*" (Ephesians 6: 4). In the household is one of the specialized institutions where the first and main place of education for children. This parental responsibility is understood and must be lived in accordance with the Bible's truth. In relation to the education of parents towards children, V, *Gilbert Beers, in his series of practical guidelines, says the following:*

For parents who are entrusted with caring for and nurturing a child, talking to them has a new meaning. Your child depends on you, more than anyone else, to build his life as God has planned. You have been entrusted with the wonderful privilege of communicating with your child. From there, it follows that first, God has given us as parents a unique privilege

because he has entrusted the process of building the life of that important person, our child, into our care. It is a noble and holy calling. Second, our most effective tool in building the lives of our children is through our conversations sustained by example. Our communication between parents and children is a golden opportunity to build each other up. Third, as parents, we must inculcate the habit of talking to our children and not just talking to them. Conversation, communication, conversation, is a two-way communication. (Gilberts. Pp. 12-13).

Thus, the family is the most important place for sexual education. The household is an institution consisting of parents and children. As Abineno says in his book *Sexuality and Sexuality Education*, "Education is first and foremost the duty of parents to help their children properly and responsibly explore their possibilities" (Abineno, 2002, 31).

In addition, parents should establish active communication with their children. Children from adolescence and young people need to be trained to say no when persuasion comes from peers or others with adverse motivations. Culture report when children travel: Parents are responsible for finding out who they are going with, where they are going, and what time they are going home. Young people today find it difficult to follow the advice of their parents; they have many reasons to cover up their mistakes. Sometimes, they do not keep time and do not tell where they are and what activities they are doing.

4.3. Special Formation of Youth in the Church

A pastor's involvement in youth activities to find out the problems faced by adolescents and young people is not enough if the pastor only speaks on the pulpit about the outlook on life, the Association of daily life in accordance with the development of today, only with the approach and observation only the pastor knows the needs of service for young people. There are some young men who argue that the negligence of the pastor is less helpful and encourages the ministry so that free association occurs. Such encouragement is expressed by Walcolm Brownlee as follows:

Their criticism of the church is that the church does not believe that young people can plan events that attract and help young people. The church has an old-fashioned view and is less relevant to the problems of the present. Others say, "The Church only wants to talk about Heaven and does not care about the problems of the world; it only seeks to defend its own rights and is indifferent to the rights of the poor and weak. There should be young people who think that today, the church has simply forgotten its spiritual duty." (Walcolm Brownlee. 2003,72).

All of the above criticisms are natural and also in accordance with the development of the church today; all of these criticisms need to be appreciated and accepted because the church is increasingly forgetting the real task; most pastors are only busy with activities outside of church activities. The duty of a pastor is to shepherd God's people. Therefore, it is necessary to realize that coaching and education for young people is not only the responsibility of parents but also the responsibility of the pastor, who must carry out coaching through Biblical teachings related to knowledge about sex and its use, God's purpose regarding sex when sex should be used, and about sin and the consequences of sin, ethics and morality, Christian life and family, tangung jawa young people as Christians. These things need to be well-equipped for young people and adolescents who will continue to serve in the future; as Abineno says in her book, *sexuality and Sexuality Education*, "The Church is a second place of sexual education. It is the church that should provide guidance in this area, not only to young people but also to parents, so that they can fulfil their duties properly." (Abineno. 2002, 43). From the quote above, it is clear that sexual education is closely related between the family and the church.

4.4. Seminars

One way to approach the ministry in order to overcome promiscuity among adolescents and young people is to hold "seminars" involving all age groups aimed at providing a good understanding of sex and its use. In a forum like this, it is very important that the purpose of these activities is to build a positive understanding through dialogue or discussion. Thus, it can open up opportunities to solve the problems faced by young people today and, through these activities, find the best solution through Bible truth.

5. Conclusion

Change in Lani society must be seen as a complex process in which factors such as association, marriage, migration, economy, education, religion, and technology interact. It is important to recognize that such changes bring challenges and opportunities for the Lani people. Therefore, the steps taken to maintain the sustainability of the culture and welfare of the Lani people must pay attention to this dynamic.

In an effort to preserve the Lani culture, cooperation between the government, researchers, non-governmental organizations, and local communities is essential. Steps are needed to document and promote Lani culture through data collection, research, education, and cultural maintenance programs. Supporting adequate formal education and education that takes into account local culture is also very important to ensure that the traditional knowledge and values of the Lani people are maintained.

It is also important to pay attention to the social and economic disparities in the Lani people. Measures that promote social inclusion and sustainable economic development in the Lani area can help reduce inequalities and strengthen their standing in the wider community. The study of the phenomenon of cultural acculturation in the younger generation of the Lani tribe in Papua provides valuable insight into their lives, the challenges they face, and the ways they navigate social and cultural change. With a deeper understanding of the Lani people, we can contribute to maintaining cultural sustainability, respecting human rights, and supporting sustainable development in the region.

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