



Dani Tribe Culture in Implementing Family Planning Program in Jayawijaya District Papua Province (Case Study)

Saparuddin Latu^{a*}, Indar^b, Alimin Maidin^c, Darmawansyah^d

^a*Doctoral Student, Faculty of Public Health, Hasanuddin University, Indonesia*

^{b,d}*Department of Health Policy and Administration, Faculty of Public Health, Hasanuddin University, Indonesia*

^c*Department of Management Administration Hospital, Faculty of Public Health, University of Hasanuddin, Indonesia*

Abstract

This study aims to explore and find Dani Culture in implementing Family Planning program and the factors that influence it in Jayawijaya Regency Papua Province. The research method used is qualitative research (Rapid Ethnography Assessment) by conducted interviews with 16 informants. Selection of informants by snowball sampling, data collection using In-depth Interview method, observation, document review, Focus Group Discussion (FGD), Data analysis using interactive model. The results showed that family planning in Dani culture that has been implemented and actualized in their daily life from generation to generation, among others: the belief in the principle of life; Marriage according to customary law (*Inyagugi apik*), relation value (*Nege*), dividing value, loyalty value, work value (*Yabu*). The principle of firmness and obedience to customary orders has been carried on for generations with the customary government system (*Klen*). *Wesakun* leads religious ceremonies using sacred objects. The customary law that is practiced effectively has a direct or indirect relationship through decision-making behavior. The views of child and sex values on the variables between the first marriage age and the selection of spouses in the Dani Tribe Society.

* Corresponding author.

The involvement of government and cross-sectors in the development of community participation in conducting effective programs and communication on Family Planning and population is one of the approaches that can be developed to overcome the problem of birth control and quality of Human Resources for the improvement of life quality of Dani tribe society.

Keywords: Culture; Family Planning; Implementation; Participation; Communication; Dani Tribe.

1. Introductions

Indonesia as one of the developing countries still faces population problems that are generally differentiated in two kinds. First, the problem of population. Indonesia is currently listed as the fourth largest country in the world. The projection of the year 2000-2025 estimates the population of Indonesia in 2015 about 219 million people. This number will increase by about 3 million per year. If the government has not been able to control the population will increase to about 231 million people in 2019. Second, namely the quality of the population including health status, education level, and low income. If calculated from the Human Development Index (HDI), it is not very satisfactory. Based on data from the United Nations Development of Program (UNDP), Indonesia's IPM recorded in 2009 is ranked 111 out of 182 countries in the world. This ranking is far below the rank of other ASEAN countries [1].

In the early decades of the Family Planning (KB) running (1970-1980) Indonesia has been able to suppress the population growth rate to 2.34% from 2.8% over the previous decade, then in the next 10 years (1980-1990) the population growth rate can be reduced again to 1.98% and in the next decade (1990-2000) the rate of growth of 1.49% [2]. Although the population growth trend is declining, what needs to be understood is that the current population of Indonesia is approximately 219 million people, so it can be estimated that the absolute population growth rate of approximately 3 million people per year, almost as much as the population of Singapore or New Zealand, And will continue to grow even though the Family Planning program is running well. Estimated by the National Planning and Development Agency (BAPPENAS) in 2025 the population of Indonesia will amount to 273.7 million, so the existence of family planning program now and for the future is still needed in order to maintain the balance of population growth, economic growth, and Carrying capacity of environment [3].

Based on the result of Basic Health Research in 2013 indicates that Papua Province is at the lowest level where people use KB with a value of 17.2% [4]. Jayawijaya Regency which is capitalized in Wamena is divided into 40 districts/subdistricts. Until 2015 the population Jayawijaya registered in Information Systems (SIAK) as many as 265 242 people, consisting of 140 180 inhabitants male and 125 062 female souls. Based on the coverage of districts / municipal reports by the province in 2013, Papua Province has the lowest report coverage. The achievement of new Family Planning program participants in January 2013 was 7.36%. Meanwhile, the proportion of Fertile Age Women using KB in Jayawijaya District was only 3.7% in 2013 [5].

Community participation is important in the implementation of Family Planning program. There are facts in the Dani culture that have upheld the customary law which is often internally socio-cultural and external in form of support from the government bureaucracy [6]. Law No. 21 of 2001 on Special Autonomy (OTSUS) for Papua

Province, becomes an opportunity to lift and accelerate the development of Human Resources (HR). However, the facts that the development of human resources in Papua is slow, it is shown that the HDI ranking of Papua which was ranked 33 in Indonesia in 2013. This fact shows the weakness of the bureaucratic structure of the constraints, to reach every *honai-honai* or houses Papua Villages. Papua's expansion policy pursued, to shorten the vulnerability of government control but not an effective solution. Ironically, the various development policies undertaken by the government, especially at the district level in Papua Province, have not been based on demography and family planning aspects [6, 7].

In this context, the participation of the community, the role of community leaders both formal and non-formal is very important, especially in influencing, giving examples and mobilizing the involvement of all citizens in their environment to support the success of the program. In the Dani tribe, the role becomes the determinant factor because the position of the community leaders is still very central and strong influence, even become a role model in daily life activity of the society [8, 9].

Dani tribe is one of the oldest tribe who inhabits the Baliem Jayawijaya valley firmly adheres to the principle of indigenous peoples known as the structure of the Institute of Indigenous Peoples has been set forth in the Special Autonomy Law of 2001. Based on the description of the problem, this research provides deep information about Dani culture in implementing Family Planning Program (KB) in Jayawijaya Regency Papua Province.

2. Materials and Method

The type of research used is qualitative research with Rapid Ethnography Assessment approach. The narrative reveals Dani culture in implementing family planning program implemented during January 2017 until May 2017. Informant's search is done by snowball sampling.

Primary data were obtained through in-depth interview, observation, document review, focus group discussion (FGD), secondary data obtained from related institutions ie Health Department, Women's Empowerment and Family Planning Agency, Central Bureau of Statistics, Population and Civil Registry And the Regional Development Planning Board of Jayawijaya Regency.

The method used in this research follows the interactive model [10] which include: data collection phase, data reduction, data presentation and draw a conclusion from the interpretation that has been done, in the form of an answer to the problem or research question.

3. Results

This research was conducted in Jayawijaya District of Papua Province with 16 key informants during January to May 2017. Experienced Dani Tribe Culture in implementing Family Planning program. The informants in this study were Head of Health Office of Jayawijaya Regency, Head of Women Empowerment and Family Planning, Head of Family Health Division, Head of Family Planning, Head of Mother and Child Health Section, Community Shop, Custom Shop, and Community.

The results of interviews conducted with the Head of the Health Office on the Dani tribe and related government policy Special Autonomy Law of 2001:

"In accordance with Perdasus, the Dani tribe is the oldest tribe in the Baliem Valley and very adherent to the Social Structure of Indigenous Peoples in the form of Indigenous Peoples Institutions (Informant LMA)"

"It has been so detailed in the 2001 Special Autonomy Law that it explains how the role of indigenous peoples and their empowerment so that there are so-called Papuan People's Assemblies (MRP)" (Informant OR).

"So the role of Indigenous Peoples Institutions (LMAs) in the preparation of priority programs of local government development is always reflected from the preparation of the Village Development Planning Meeting involving Forum Skateholder to arrange it" (MMT Informant).

The results of interviews conducted with the Head of the Office of Women's Empowerment and Family Planning about the pattern of life of the Dani tribe with the program of regulating the birth rate of infants:

"In accordance with the principle of life of the Dani tribe that has been adopted from generation to generation where honai / sili as a board usually between men and women are sleeping on different honai as a culture that has been inherent from generation to generation" (NH informant).

"In terms of togetherness they have certain times to gather between husband and wife and it can be known by the family in (honai/sili) it" (Informant ES).

Results of interviews with cadres (health workers at Primary Health Care) on the value of marriage:

"Although customarily allowed polygamy for tribal chiefs or custom shops not many have children of more than 2 (two) children" (Informant KW)

"Akhuni nen hanohak meke hagasusak (we must help each other in whatever Good) (Informant MS).

"If you want to get married there is a ceremony, women who want to marry pake noken Sali after the ceremony took off sali wearing yokal and people come bring wam and noken" (Informant OD)

"If you want to get married then men prepare a number of wam as dowries are determined in the family musuyawarah and headed by customary heads then mothers enter the forest to look for bark as a material of making noken" (Informant NM).

"Honai it's separate for men, there is a long kitchen (hunu) where women and there wamai so certain times can gather for husband and wife especially if have small children" (Informant PW).

The results of interviews with the Dani tribe community about the role of Honai as a family gathering place have an important meaning in the Dani life pattern which is still preserved even though the local government has prepared housing assistance from the social service:

"Family life referred to as a family usually consists of husbands, wives, children and sometimes male relatives or the sons-in-law of their sons living in a building complex called *sili*" (Informant TA).

"Lek usually stay *honai* there warm/hot get-togethers" (Informant TH)

"*Humi ok homagalugi ok eweai mo nogo-egarek (mothers and girls/girls always sleeping in eweai)*" (informant NM).

"We are both hard and sharing" (Informant TH)

"*Banung is another place for the garden, cattle pens removed*" (Informant IW)

"*Separate there honai men, women (ebey) and kitchen/cage*" (Informant DY).

4. Discussions

Dani tribe as one of the oldest tribe who inhabits the Lembah Baliem Jayawijaya Regency has an important role in the development process in Jayawijaya regency from time to time [11]. The results of the interviews show that the local government in implementing the development programs contained in the Regional Medium-Term Development Plan and and the Strategic Plan of each Regional Government Working Unit has indicated its priority programs in the Special Autonomy Law of 2001 namely the recognition of territorial rights and priority of All things for the sake of improving the existing human resources. The Dani tribe as part of the cultural asset shows as a broad family, which can consist of three generations and is patrilocal. They live in a complex of buildings called *Sili*, these are physically composed of several buildings: round houses (*honai* and *ebey*), longhouses that function as kitchen / *hunu*, pig / *wamai* cage and sometimes *pilamo* that serves as a traditional house for Save sacred objects. When viewed from the circumstances and layout of the dwelling, then *sili* grouped over the area that is personal (*honai* and *ebey*), semi public is a page called *hula kulaq*, the service of the kitchen and sacred place that is *pilamo*. One building with another building is connected by a fence and there is only one entrance that looks like a gate, called *mosohulaq*. Living in a *sili* can be seen as the smallest unit in a group because it is occupied by one broad family. The number of members of one current *sili* is not as much as in the past, from the observations, the geographical mobility of the Dani tribe is now higher and many are moving from their original *sili* [11]. But the number of members of a common *sili* is a dozen or at most about the twenties. In it are common male parents, some second-generation boys, one or several wives of second-generation men, and children of second generation (third generation). The average age of the Dani tribe is not high, or rarely exceeds the age of 60. There is currently no large family with 4 generations in it a *sili*. Observation found the average age and life expectancy (life expectancy) of women group are under male group. This is because women Dani tribe people work harder. Wives after marriage will live in their husbands *sili*, but he is not included in the "fain" (clan) of her husband, but still, use the name of his father's father. In every extended family or *sili* (as a place of residence) there is the head of the family, chosen through family consultation. The eldest son does not automatically become the head of the family, but the result of that deliberation is decisive. The basis is an assessment of the person to be chosen especially the ability to lead (leadership) and knowledge. This wide family social bond for a while uses a small clan concept to designate

social unity consisting of several small clan families [12]. This small clan can be filled by several extended families of the same fam or from different pams. The indicator is that the head of this small clan controls a certain land area, and usually resides in a residential entity such as a village, which in the local language is called *yukmo*. In economically, the indicator of a small clan is a working group in farming, especially on jobs Needing mutual help, such as clearing the land from the bushes and making fences. So a kind of economic working group that is paguyuban (Gemeinschaft).The number of family members who join in this small clan can be two or more people.

Marriage According to Dani Tribe Customary Law

Marriage according to Dani Tribe views is the process of forming a household and also extending family relationships between families with certain rules. Someone in the Dani tribe must marry someone outside his community with the initial consent of his in-laws. The marriage system adopted by the Dani tribe is the Patrilineal system. Marriage is basically to acquire property in the form of pigs, stone axes, *noken*, and other. But marriage is also to get offspring to expand the tribal position, to face tribal war or disputes that arise, for the benefit of family relationships between tribes one with other tribes.

Every male citizen of the Dani tribe who will make a marriage must have demonstrated physical maturity such as bearded, good mentality, honest and loyal to the customary provisions, has the nature of defending his tribe, and the nature of courage. While women are seen from the level of external maturity as menstruation. In Dani tribe society does not know the age of the basic requirements of marriage is also the material capability of the man is also a requirement. She must be able to pay the dowries determined by the female family and assume all such activities; Dance events, traditional ceremonies, as well as for food supplies. If we want to talk about polygamy as lived by the Dani tribe, then we must pay attention to the terms they use themselves. Because these terms reflect their real lifestyle. If this is ignored, there will be a difference of understanding both to the term and to the meaning contained in it. Moreover, because polygamy is increasingly disputed today, then the understanding is also more shallow. Polygamy understood as a social order, which helps members to save each other, is replaced by the notion of a man who has many wives. As a result of this shift in meaning is a tendency toward a strong individual lifestyle. While polygamy as a form of living together began to fade. So the following authors show some terms in the Dani tribe about understanding the Dani tribe.

Table 1

Term	Meaning
"Hipmi apik"	: Many women.
"Hate himi-hagugu apik"	: You have many wives.
"Inyeak-inya'buri api"	: Many children's wives, including all those who live in one household, go beyond the boundaries of the batih family.

The word "nice hymns", also means a group of mothers consisting of wives, becomes clear and meaningful when associated with one or more husbands.

Table 2

Term	Meaning
"Hagugi apik"	: Your wife is a lot.
"Hage"	: Your wife.
"Hagelak" or	: Your wives.
"hagugila"	
"Inyagugi apik"	: They have many wives.
"Inyagoun"	: Their husbands, some mothers or wives of a man.
"Ninyagoun pakiat"	: We have one husband, several mothers or wives declare themselves as the wife of one husband.

One activity that is still very inherent in the culture of the Dani tribe is *Burn Stone* party, where the stone is heated first by burning to heat in a collection of woods if the stone is hot then lifted using wood that is made like clasps and hot stone clamp and inserted on Holes that have been filled in layers with tubers, vegetables, the last with the meat and covered with grass and waited until cooking after that newly appointed one by one separated each food group earlier. Before being distributed to members of the community, they are first seated on the basis of the members of the community group who came and then delivered by the partying families after they had all received new meals together.

Polygamy terminology in The Balinese language becomes clear when connected directly with a man who has several wives or to some women who claim to be the wives of a man. The meaning of polygamy in the Balinese tribe is expressed also in expressing the purpose and motivation of choosing a polygamous family life form. In Balinese culture, the form of polygamous marriage is not a necessity but is recommended according to the ability of every Balinese man. The author formulates the values contained in polygamous marriages as revealed by the Balinese themselves. The aspects which for the Balinese are the values to be called can be distinguished, but can not be separated from each other by supporting one another, strengthening and relating to one another. The values formulated below can be reduced or supplemented according to the reality of polygamous families living in the Lembem Baliem tribe.

a. Ceremony of Customary Marriage (*Heyofcai*)

Three or four days before the wedding ceremony is held, on the side of the female family is usually held a party "burn stone" and "cut pork offerings" to be eaten by the bride. After the meal ceremony, parents and siblings give *noken* in front of the customs *honai* directly placed on the head of the prospective bride. On the appointed day of marriage, the groom's groom comes along with traditional *etai* dances while carrying offerings of pork,

whole smoked pork skin, and so on. After the ceremony of the wedding ceremony, the bride is brought to the *sili* (house complex) of the bridegroom.

b. Initiation Ceremony (*Abwaya*)

Abwaya is a ceremony to gain recognition from the uncle and the community that the child can already be classified as an independent man. This "maturing" ceremony is usually performed if the child is 7 years old. After the ceremony, the child is considered to have grown and is not dependent parents again. The word "adult" means here primarily the same rights and duties as adults. He has been able to represent his clients in negotiations and be entitled to inheritance.

The course of the ceremony: children who will be "inaugurated" are taken to a large tree that grows in the south of the village. They are accompanied by relatives especially from children who will be "inaugurated". While the relatives held a "pig-cut ceremony", the boy's uncles smeared their hair, face and chest with charcoal oil mixed with charcoal, to make it look horrible and horrible. Covertly they came out of the reeds to frighten the children. If they are afraid, they are considered passing and the inauguration can begin. Upon their inauguration ceremony, they were greeted by the community by singing and dancing.

Inaugurated children are brought to a field that has been fenced by humans. There they have to eat cooked pork chops that have been given leaf *meranggun*, which is a special plant in the inauguration ceremony. Finished eating them sprinkled with water from the dampened moss. After finishing everything then they held a ceremony "burn rock" and eat together.

In this ceremony, the uncles of the child provide supplies of custom knowledge and war equipment in the hope that the child will become a leader (Soekirno, 1990: 9).

c. Household Social Life

In family life referred to as family usually consist of a husband, wife, children and sometimes relatives from the side of men or the son-in-law of his son. They live in a complex of buildings called *sili*. *Sili* is physically composed of several buildings that are round houses (*honai* and *ebey*), long houses that function as a kitchen / *hunu*, pig / *wamai* cage and sometimes *pilamo* that serves as a traditional house to store sacred objects. When viewed from the circumstances and layout of the dwelling, then *sili* grouped over the area that is personal (*honai* and *ebey*), semi public is a page called *hula kulaq*, the service of the kitchen and sacred place that is *pilamo*. One building with another building is connected by a fence and there is only one entrance that looks like a gate, called *mosohulaq*.

d. Relation Value (*Namilak Neak*)

The value of the relation in question includes relationships or relationships especially among humans. The following terms indicate relationships within a family of polygamy.

"*Nege*": A husband's friend, some women as wives of a man, greet each other as friends; "*Nagece*": Brother, especially for polygamous family, a woman accepts her friend as part or half of her; The term "*nege, nagece*", can also be meant for some women of monogamous families who mate with several men from one family or clan. The relationship between a husband and his wives, including children, is expressed in the following words; "*Inyagoun*": Husband (them), some women expressed as the wives of a man; "*Neak naburi*": Wife including sons and daughters. A man as a father and husband declares all of them as part of him, he summarizes all the children with his mothers; "*Nagugi*": My wives, in that one word, a husband summarizes his wives. The relationship between mothers with in-laws, the father and mother of her husband are expressed in words such as:

Table 3

Term	Meaning
"Inyaksumi"	He has ever been and I live in my noken. It's special to express the attachment in the mother-mother with the mother of her husband
"Inyoan"	The part of our skin or the one we feel close to. The greeting of the wives to the mother of her husband
"Inyaklogomi"	The daughters. Greetings from the father of a husband to his son's wives.

e. Customary Governance System

The daily life of the Dani tribe knows the existence of culture rule. The fellowship had existed from their ancestors and continued for generations. The head of government is held by the chief of the Great Tribe, which in *Dani* is called *Apkainkok*. In carrying out his function as chief of a large tribe, he was assisted by a warlord. While in the control of the territory of the head of a large tribe assisted by some customary tribal chief in accordance with the number of divisions of the territory of the head of a large tribe. Then the chief of the tribe culture is assisted by some village heads or small tribal chief (*Agot*) in accordance with the number of village (communion) that is under the authority of the tribal chief.

The organizational structure and Chart of the structure of customary governance organizations set out in the Institute of Indigenous Peoples are as follows: 1) Head of the Great Tribe (*Apkainkok*); 2) Warlord (*Wimugire*); 3) Head of Indigenous People (*Apkaim*); 4) Head of Small Tribe or Village Head (*Agot*); 5) Heads of families; 6) People.

Chief clan rulers over a particular field of land, either to the distribution of land to his client's members or to the transfer of that right. It also determines when to open or cultivate and manufacture fences for new land or used land to work on. The system of land inheritance according to the pam line, as well as determine the leadership of clan leaders. The relationship of small clan heads with members is not a patron-client model as in many traditional societies, but rather democratic, even egalitarian. For example, a clan member has the right to work on a plot of land belonging to his clan chief, but he is not obliged to give a certain part of his harvest.

In deciding on clenical matters, whether it relates to land or custom or other matters, the clan head shall hold deliberations, and the results of the consultation shall be approved by all present. The right to speak in deliberations is for men only. So the head of the clan can not unilaterally take a decision, and if this happens and harms its members, then the authority of the clan chief may fall. But the head clerk can issue a member of his client if he is indeed breaking the custom or making a mistake; And vice versa the member can leave the village and head of klan if he is no longer fit with the head of klan and move into other kin group (this is quite rare).

5. Conclusions

Dani tribe built the whole existence of his life on the foundation that has been put his ancestors. On this religious foundation Dani tribe builds social, economic, political, religious, legal, and cultural life. 1) Respect for their ancestors who are the source of strength and creator of inheritance, especially in the preservation of *sili* that can double function in board fulfillment and arrangement of birth; 2) By pledging an oath of allegiance to the ancestors that they will preserve, preserve and pass on to the next generation the virtues of the noble tradition; 3) Maintain dynamic contact with ancestral ancestors through religious ceremonies to invoke the involvement and endorsement of the de cisions and behavior of citizens.

6. Conflict Interenst

Author declare there is no conflict interest.

References

- [1]. YLKI and T.F. Foundation, *Keluarga Berencana dari perspektif Perempuan*. 1995, Jakarta: YLKI dan The Ford Foundation.
- [2]. Handayani, *Buku Ajar Pelayanan Keluarga Berencana*. 2012, Yogyakarta: Pustaka Rihama.
- [3]. Kementerian Kesehatan RI, *Penyeliaan Fasilitatif Pelayanan Keluarga Berencana*. 2006, Kementerian Kesehatan Republik Indonesia: Jakarta.
- [4]. Kementerian Kesehatan RI, *Riset Kesehatan Dasar (Riskesdas) 2013*. 2014, Badan Penelitian dan Pengembangan Kesehatan, Kemenkes Republik Indonesia: Jakarta.
- [5]. BPS, *Survey Demografi dan Kesehatan Indonesia 2007*. 2008, Badan Pusat Statistik Pusat: Jakarta.
- [6]. Rahail, J., *Kajian Partisipasi Stakeholders Lokal dalam Pelaksanaan Program KB di Kabupaten Jayapura*, in *Perwakilan Badan Kependudukan dan Keluarga Berencana Provinsi Papua*. 2015, Perwakilan Badan Kependudukan dan Keluarga Berencana Provinsi Papua: Jayapura.
- [7]. Rudito, B., *Akses Peran Serta Masyarakat, Lebih Jauh Memahami Community Development*. 2003, Jakarta: ICSD.

- [8]. Florus, P., *Pemberdayaan Masyarakat*. Penerbit Institute of Dayakologi Research and Development (IDRD). 1998, Pontianak.
- [9]. Hamzah, J., *Perencanaan dan Pengembangan Sumber Daya Manusia dalam Rangka Kemandirian Wilayah*, in *Pasca Sarjana Magister Manager*. 1999, UNHAS-UNCEN: Jayawijaya.
- [10]. Satori, D.A. and A. Komariah, *Metodologi Penelitian Kualitatif*. 2009, Bandung Alfabeta.
- [11]. Douglas, H., *The Dani of Irian Jaya Before and After Conversion (Sentani)*. 1980, Australia: Region Press.
- [12]. Stanley, E., *Memberdayakan Orang Papua*. 2006, Jakarta: Institut Studi Arus Informasi.