

Utilizing the Practice of Betel Nut in the Cycle S of Li Fe Papuans in Jayapura City

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Abstract : *This study is based on the limited research on areca nut as a cultural object (material culture) used by Papuans in everyday life or life cycle based on their local understanding (ideational culture). The purpose of this study is to explain the practices of betel nut in the ceremony of Papuan life circle. This research method is a qualitative descriptive method. Data collection is done by triangulation method by combining data collection techniques as follows; interviews, Focus Group Discussion (FGD), and observation. Data were analyzed by three steps: data collection, data reduction, presentation in the form of description and explanation / interpretation and conclusion. The stages of this proposed study are also recommended by Miles and Huberman (in Emzir, 2010: 129). Data analysis is done on a cycle basis, starting from the beginning to the end of the study, and returning to the early stages. The results show that this versatile plant called latin areca catechu L, has a variety of efficacy and utilization in the ceremony of a circle of life. At birth, for example, areca is presented as a treat of honor and a sign of gratitude to a midwife who will help deliver. Besides chewing areca done to eliminate boredom and drowsiness for waiting for the birth of the baby. The purpose of the present areca as well as hope that someday the baby get welfare or fortune abundant. At the wedding, the betel nuts worn on the wedding dress are a symbol of greatness or pride. Pinang ornaments tied to body parts such as the symbol of the areca nut. At the feast of death or at the time of grief, Supply of areca nut and lime from the bereaved family is used as a feast to the mourners present. Usually on the third night after death, some people usually put betel nut and cigarettes in the corner of the dead person's room. According to their belief, that on the third night the spirit of the dead is still there. It is intende d to keep the relationship between the living and the dead remains harmonious. For Papuans, chewing areca plays a significant role in their interactions. Pinang in the life cycle of Papuans mainly serves as a means or symbols that describes appreciation of the values of life. Therefore betel nut has become a must to be presented in every ceremony of life circle that is the birth period, marriage party, and death (moment of grief). Associated with the habit of chewing areca required joint responsibility is to n ot throw nut arbitrarily in order to create cleanliness of the environment.*

Keywords : *areca (areca catechu), life cycle, symbol, culture.*

1. INTRODUCTION

Papua has an exotic natural beauty or has a unique charm because it has not been widely known and unique cultural objects such as koteka, noken, tifa, honai, matoa, burn stone, ornament, batik papua, and pinang. With all the uniqueness of the Papua government seeks to make Papua as one of the reliable tourist destinations in Indonesia (Laksmiana 2010: 13-22).

Pinang including a very significant fruit in the lives of people of Papua, which demonstrates the uniqueness of Papuans with the tradition of chewing betel nut (nut *meal*) which has been going on since centuries ago until now indispensable to the life of the Papuans. The habit of chewing areca is thought to have lasted 3000 years ago or the Neolithic period. In the Chinese traveler's note reveals that the habit of chewing areca nut has been done since two centuries BC. This tradition is thought to have originated from Indian culture. Apart from India, betel is also long known by people in Southeast Asia, such as Cambodia, Vietnam, Thailand, and Malaysia then spread to Indonesia (Rooney, 1995).

Pinang fruit has been known for a long time in Indonesia, namely in the guest appointment that serves as chewing food. A number of areas in Indonesia such as Sumatra, Kalimantan, Sulawesi, Maluku, Nusa Tenggara also consume betel nuts only in certain age and circle ie the nobility and the old people. The habit slowly began to disappear by the times. D i the Sultan Palace, for example, the tradition is still going on, while the ordinary people, the tradition is almost extinct. In Papua the habit of chewing areca is thought to appear before the fourth century AD.

Pinang known almost all ethnic groups in Papua, ranging from ethnic groups inhabit the southern coast, and even spread to areas To e rom (border) between the Republic of Indonesia and Papua New Guinea (Hamzuri et al 1997: 6). In contrast to the habit of chewing areca nut in other parts of Indonesia, for the Papuans, the habit of chewing areca nut is still maintained and

practiced on all levels of society, from ordinary people to officials, parents and children, men and women, from daily activities to traditional ceremonies.

In Toraja, chewing (*ma'pangan*) are generally more attractive to mothers, especially in ceremonies such as *signs* and *signs tuka solo*. Chewing is a process of chewing betel nut, betel nut, whiting, gambier and dry tobacco. The process of mastication and chemical stimulation of ingredients used in the process of slurping may affect the salivary profile (Marcellina and Samad 2014: 10). For Papuans, betel nut is believed to be beneficial for digestion and as a dental reinforcer, as a healer of various diseases, such as skin wounds, scabies, ulcers, myopic, worms, deodorizing, and sari making the body clean from within. Young betel nut is also considered to shrink the uterus after childbirth, and its Arekolin content is believed to be beneficial to increase male sex drive (Nafiroh 2010: 3).

Arekolin is a cholinergic compound that is useful to overcome the choline acetyl compounds that are widely circulated in the body. Acetyl cholin when too much can cause a person to feel tired and unwell. This compound is a potential that should be used in small amounts as much as 2 mg a pure rekolin was able to cause a stimulant effect that strong, so the recommended dose does not exceed 5mg for single use (BPOM 2000). Conversely, the properties of beneficial kholinergic areca make the body healthy, fit, and full of passion. The habit of chewing betel -sirih can provide other pleasures, such as smoking, as a leisure time activity (Iptika 2014: 68). Areca fruit is always presented and become 'mandatory goods' in every meeting and ceremony that serves as a means of social relations or means of socializing for the people of Papua. That is, areca always start or become 'opening' in interaction between one person to another. After all chew betel nut, then the communication went smoothly. This shows that the people of Papua, the nut is a fruit that is good for the multi function health, social functioning, as well as the values of its local culture. Cultural values are at once able to function as development capital in order to advance Papua Province. The fruit of the tree which belongs to the family of palm even this to be one part of a tradition that makes the betel nut-sweet bestseller traded and sold everywhere, like those selling cigarettes (Stanley 2006: 300) that shows how the practice of chewing betel nut is not only important as part from tradition, but also economic value in the life of the Papuans.

A tradition or habit does not stand alone, but he became a circuit with a system of knowledge and action patterns of a group of supporters. Tradisi is common in every culture, as well as the people of Papua. Culture understood as a device symbol or sign, which also refers to the common view that is used in anthropology and stated explicitly by Koentjaraningrat (2005: 12) that essentially covers cultural culture material (*material culture*), patterns of behavior (*pattern of behavior*), and knowledge (*knowledge*). The practice of utilization or treatment of betel nuts is part of the material culture, used with various functions embodied in patterns of behavior, based on local Papuan knowledge. For the Papuans, betel nut is a tradition of life that always exist in traditional events, in village meetings, and becomes a daily necessity in all social strata.

As a practice accepted and integrated into the lives of people of Papua, then chew betel not just part of the habits that have been ingrained but also has become an identity that is inherent in the people of Papua. Even the name of this fruit is also used to bring together people of Papua who want to share their stories or life experiences (*para-para nut*).

However, when the habit of chewing betel nut is causing environmental problems due to people often discard the pulp and spit without considering the cleanliness of the surrounding environment, such as streets, schools, offices, hospitals, shopping malls, airports, terminals, etc., these conditions then was very disturbing for anyone who watched it. Spotted scattered spit, in addition to looking dirty and dirty, also makes us uncomfortable to move. The government has provided a special place to dispose of saliva to implement the ban on removing the pulp / spit of areca nut in any place, as stated in the Regional Regulation no. 15 of 2011, and officially applied on March 28, 2013 in Jayapura City. One among a clause in this regulation is about the way of taking out the trash, including pulp and spit betel nut. Violations on it get a threat of fines up to Rp. 50.000.000, - or maximum 6 month confinement (bintangpapua.com/index.php/lain-lain/k2-information). Nevertheless, dumping of pulp and pinlet salt is still occurring in any place. This is because until now the punishment or fines for the person (who throw spit / dregs areca) has not really enforced. I ni raises questions related to the threat of fines in the regulation and demonstrate the rules state that 'toothless' on chewing betel Papuan culture.

This study mainly aims to examine how the nut as cultural objects (*material culture*) Papuan people use in everyday life (*behavioral culture*) and in the circle of life that is based on their local understandings (*ideational culture*).

2. METHOD RESEARCH

Type Research

The research is a qualitative descriptive of a study that seeks to understand and explain the systematic descriptive data and the facts on the ground. The approach used in this study is a qualitative approach, namely a research paradigm to describe the events, behavior of people or a situation in a particular place in detail and depth in the form of narration.

Data collection technique

To obtain data related to the focus of the problem, then the method is used, by combining the following data collection techniques : Triangulation

a. Deep interview

Collecting technique data through interviews using interview guides and tape recorders to informants to obtain information about the behavior associated with the practice utilization Papuans nut in life cycle ceremonies.

b. Focus Group Discussion (FGD)

FGD conducted against groups community based demografi s divided into several ethnic groups, ie groups of people Nafri, groups of Biak, the Pulo Wood, and Wood Stone. Each group consists of six to seven people. The topics of discussion was the behavior of people of Papua related to the utilization of betel nut in life cycle ceremonies. FGD is intended to clarify and explore the information obtained through interviews in depth and in a *sense* the group.

C. observations

The observations were made to observe the behavior of people or groups who are taking areca both in everyday life and in ceremonies of their life cycle. Observations were used to confirm each other the data collected through interviews and FGDs.

Data analysis

A nalisis data in this study is done from beginning to end of the study or collection of data. Data analysis is done with three steps: data collection, data reduction, presentation in the form of description and explanation / interpretation and conclusion. The collected data is classified and described holistically and integratively, and is interpreted qualitatively from the perspective of the studied community (emik) and from the researcher's perspective (ethics) to answer the research problem. Satori and Komariah (2012: 201) argued that data analysis is a process of searching and systematically gathering data obtained from interviews, field notes, and documentation by organizing data into categories, to the stage of making conclusions to be easily understood by yourself and other people.

The stages of this proposed study also borrowed a model recommended by Miles and Huberman (in Emzir 2010: 129). Data analysis is done on a cycle basis, starting from the beginning to the end of the study, and returning to the early stages.

RESULTS

This study shows a descriptive that b agi Papuans, versatile plant called latin *areca catechu L*, has a variety of properties and use in ceremonial life cycle. Pinang which is a group of plants from the family *Palmae* classified as a medicinal plant because it is useful in healing various diseases. As the experience of some informants in Kampung Kayu Pulo, Kampung Nafri, Kayu Batu, and from Cenderawasih Bay Area. According to Mama Emma (70 years) as a public figure in Kampung Kayu Pulo that the nut can lower blood sugar by drinking a decoction of betel nut regularly. Besides the areca seed extract can also heal new wounds by rubbing on the wound and should be done in the morning. Similarly, recognition and experience of Mr. Abisay (47 years) as traditional leaders and government leaders in Jayapura that betel nut is also useful for de-worming, malaria, indigestion and ulcers heal wounds. There is also Mr. Terianus (51 years) O n tofro (traditional chief) of the village Nafri suggests that extracts of betel nut can heal the usual water fleas as practiced in the family.

At the time of birth, In preparation for any expectant, nut prepared as a gala tribute to traditional birth attendants who will help labor. As the experience of an ce grandmother (83 years), from the village of Pulo Wood also likes to chew betel, that: *"There is always a nut when the process of the birth. The banquet is given as a symbol of honor from the host. Chewing betel nut will relieve boredom and sleepiness. If the first s fter giving birth had to eat nuts. So that the wounds inside heal quickly. Quick drying. If now people are also disposable drug "*(interview 26 November 2014). In addition, chewing pinang done to eliminate boredom and drowsiness for waiting for the birth of the baby. The purpose of the present areca as well as hope that someday the baby get welfare or fortune abundant. Mama Mince (50 years old), a housewife, said: *"If my experience, betel nut which are yellow dirahung (burnt to black) and then mashed into powder, mixed with a little oil and then rub on the belly of new mothers give birth. Apply in the center, smeared. It was to give a clean, all slippery out "*(interview in October 2014).

Organizing a wedding party in Papuan society, will start from the stages of adat apply, deliver and submit dowry. According to Mr. Hofni (55 years), religious leaders and government leaders that: *"Pinang in the event of making a proposal as to show that that comes propose is" a great man ". That is, the pinang brought during the marriage will indicate the social status of the wooing party. Can also from areca that brought will raise satire ah, not good just come take it. So we come people are able to judge, of course nut "*(interview in June 2016). Mama Emma (70 years) suggested: *"As we come to woo e, as I have a boy, we came to woo girls, we carry the treasure, the treasure was only two. It was then nut beads, Pinang was two or three oki tied together betel wrapped "*(interview October 14, 2014). Similarly, according to Mr Mamoribo (56 years), the chief of Biak were explained, chewing betel b ahwa: *"If men would like to apply, then he should prepare the betel nut (one packet) in one dish. After that, he came to the women's residence. At the time of the visit should be carrying a male betel nuts in the dish until allowed to sit by the women in their living room "*(interview, October 5, 2014). When in the delivery dowry event does not present pinang, it will be labeled or viewed as a person who does not know custom. As Mrs. Nella (45) points out: *"As before, if we're in an event, we do not put nut, means we are not people of Papua. For example in payment of dowry, we come not given like that, then that will be the fruit of lips. Ah, that family is so funny, we go there no kakesnya. So it's the same with self-esteem, dignity and prestige of the family, can be so "*(interview December 14, 2014). Similarly, at the wedding, according to Mr Terianus (51), Kampung ontofro Nafri: *"There is a story that people, if in marriage, women dikasi betel-nut on his head, that if people Finkreuw, that they have the mark of greatness. So they have that first thought, the betel, those who have, because of them until it can spread widely. So nut for them could not be any "*(interview 14 November 2014). As Mr. George Awi (70 years) as the head of customs (Ondoafi) Nafri village, that: *"When the nut is decorated in the bride, it is a creation that shows the identity of the person that he is Papuans' "*(interview October 28, 2015). Mama Se l l y (53 years) housewife from the village Wood Pulo m engungkapkan that: *"If we look at a wedding or prom, for example, there are children wear ornaments nut on the body, it has been discovered that the o, children's wear nut, means he's a hybrid or descent Youwe "* (interview November 26, 2014).

At the feast of death or at the time of grief, there is also the use of areca nut chewing food. Mama Emma (70 years old): "In any event there must be a nut, if there are meetings including in times of grief. At a minimum, each person must bring nut" (interview in October 2014). Similar to Mr. Herman Hamadi (68 years), Great Ondoafi Tobati-Enggros, said: "In the event of grief, the nut had been there first. Who comes with areca nut. Everyone must have areca nut. Although the host has also set up" (interview 24 November 2014).

DISCUSSION

Based on the above description, it can be concluded that in the circle of life of Papuans, there are practices of the use of areca nut. Starting from the birth, the wedding, until the event of death (at the time of grief).

At birth, for example, areca is presented as a treat of honor and a sign of gratitude to a midwife who will help deliver. Besides chewing areca done to eliminate boredom and drowsiness for waiting for the birth of the baby. The purpose of the present areca as well as hope that someday the baby get welfare or fortune abundant.

In matchmaking events, application, until delivery of dowry, areca also become an important part in the procession of adat (sacred). In the event of submission, the areca offered by the male side, when received by the woman (host) means showing the receipt symbol (approved application). In certain clans (as descendants of areca) will wear areca on the body as a symbol of greatness. While to the outside appearance of the show's identity as people of Papua (Papua's all). At the wedding, the betel nuts worn on the wedding dress are a symbol of greatness or pride. Decoration nut attached to a body part such as waist or the head shows a symbol that they are the descendants or family hot RGA nut person. In the implementation of the marriage ceremony, many people use symbols that are considered to have a value of sanctity. For example rice grains, rice, fruits, flowers, and others. Similarly, in the customs of Papuans in the city of Jayapura, such as presenting betel-betel that is not just as chewable food. As the examples above (areca in applying, at the usher and hand over the dowry and wedding) in accordance with Umiarso and Elbadiansyah (2014: 192), which suggests that the symbols that exist in every human life is an important issue which emphasized in symbolic interactionism. That is, most human actions are represented by symbols agreed upon by society.

In addition to departing from the philosophical view of betel nut plants (hundreds of seeds) in each mayang describes the symbol of a classy economic life. Thus indirectly also shows the social status of the family that organizes the party. According to Cavallaro (2004: 5) that also be a system of inherited concepts expressed in symbolic forms practiced, developed and preserved in the social life of the community of supporters. The symbols used diverse and it is the purpose of symbols also differ from one society to another, between one culture to another.

At the party of death or at the time of grief, Supply of nut and lime of the bereaved family used as a feast to the mourners in attendance. Usually on the third night after death, some families usually put betel nut and cigarettes in the corner of the dead person's room. According to their belief, that on the third night the spirit of the dead is still there. It is intended to keep the relationship between the living and the dead remains harmonious.

CONCLUSION

Papuans culture with all aspects accompanying a picture of a social reality that is part and source of wealth for the Indonesian culture in its development needs to be preserved. Pinang and betel fruit use practices in Papuan communities have been longstanding, explaining that pinang has become an important part of the needs of the community from time to time and has significance in the existing cultural system. Papuans chew nut significant role in their interaction. P hosts in the life cycle (*life cycle*) Papuans mainly serves as a means or symbols that describe the appreciation of the values of life. Therefore betel has become imperative to be presented in any ceremonial life cycle that is time to born, weddings, and death (time of grief). Associated with the habit of betel required m engunyah shared responsibility that is by not throwing betel nut spit indiscriminately for the creation of a healthy environment. P host culture unyah clicking on the Papuan community with all the diversity of ways and its values is one of the heritage of traditional knowledge that have positive values, so it needs to be preserved.

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