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Kelambut: environment-based traditional music of the Waena Tribe, Sentani, Jayapura, Papua

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Abstract. Kelambut is an important instrument for the Waena Tribe and plays a vital role in raising awareness about climate change mitigation. However, until now there has been no in-depth study about Kelambut music. The purpose of this study is to identify the traditional music of Kelambut musically and to know the meaning of Kelambut for the Waena tribe. This research was conducted using qualitative methods. The data source is the music of Kelambut. If the informants are the chief of the Waena tribe, performers, and local cultural observer. All data collected through participative observation, interviews, records, and FGDs were analyzed using ethnic music theory and structural-functional theory. The results are: (1) Kelambut is a traditional musical instrument made from natural environmental wood in the Sentani area. It resembles a boat and is played by hitting the inside part and functions as a communication tool and musical accompaniment to dance. (2) Besides valuing it as a work of art, to balance life with the environment, the Waena tribe also interprets Kelambut as sacred music which provides protection, as a liaison with their ancestors, as a sign of the appointment of a tribal chief (*Ondoafi*), and as the cultural identity.

1. Introduction

The Waena tribe is one of the tribes in Papua who live around the Cyclops or Dobonsoro Mountains and Lake Sentani. Administratively, Sentani is located in the city of Jayapura, Papua. This area is very rich with forest products and several types of trees such as ironwood trees (*Intsia bijua*), *soang* trees (*Xanthostemon* sp.), *Matoa* trees (*Pometia* sp.), and *kombou* trees (*Ficus variagata*), thriving around the Cyclops mountains. It is around the Cyclops Mountains that the Waena people depend on gardening. Apart from gardening, the Waena people also live as anglers by fishing on Lake Sentani. In addition to meeting the needs of daily living, they sell plantation products such as sago, cassava and tubers, as well as various fish catches in Lake Sentani in the market or on the side of the road around Waena village.

The Waena tribe strongly believes that the relationship between humans and nature cannot be separated. According to the views and beliefs of the Waena tribe that have been passed down from generation to generation, the natural environment is "Mama". Mama gave birth to us, Mama who took care of us, Mama who raised, and Mama who directed and supported us. Therefore, we must respect Mama, love Mama, and defend Mama if anyone dares to hurt her. If our mother falls sick, her milk will



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be unhealthy, and if we drink that milk, we will fall sick (interview with Don A.L. Flassy, December 15, 2019).

The harmonious relationship between humans and the environment is implemented into environmental-based cultural arts to give birth to the concept of cultural ecology. One example is the existence of a musical instrument called Kelambut, which has been a tradition among the Waena tribe. Kelambut is seen as a sacred instrument and very important for this tribe because apart from being entertainment, this cultural arts media is also used as a means of increasing public awareness to preserve the natural environment and prevent disasters such as landslides, flash floods, and forest fires. Thus, the local wisdom of the Waena tribe community that is reflected in this Kelambut also supports the issue of climate change mitigation.

This is in line with the results of the research conducted in 2014 [1] in the Baduy community in Lebak Regency, Banten Province. Suparmini states that the local wisdom of the Baduy community is closely related to the mitigation of earthquakes, landslides, floods and forest fires. Furthermore, the concept of a harmonious relationship between humans and the natural environment is also found in Balinese culture. Duija [2] mentions, "Balinese cultural life and society have two orientation namely vertical and horizontal. Vertical brings out the concept of religiosity with the creator (God) while horizontal brings out the concept of human relations with humans, and humans with the environment. This basic philosophy of value patterns is called the philosophy of Tri Hita Karana".

As mentioned above, the harmonious relationship between nature and the environment is very strong in the Waena tribe. This tribe has a musical instrument called Kelambut, which is known as a musical instrument to raise public awareness about the issue of climate change mitigation. However, in reality, until now there has never been an in-depth study of Kelambut. Thus the purpose and aim of this study are to identify the traditional music of Kelambut musically and also to know and understand the meaning of Kelambut traditional music for the Waena tribe.

2. Literature review

This study uses literature from previous studies in art, culture, and the environment. "Raven Feathered Barong Aesthetics Based on the Three Basic Framework of Hinduism in Gulingan Village, Mengwi District, Badung Regency" by Agung [3] and "The Shift in the Values of Leather Painting Ornaments (Khombow) in Asei Village, East Sentani District" by Rumbrawer [4]. Other literature are Culture and Environment in an Anthropological Perspective by Poerwanto [5], Helaehili and Ehabla by Yektingtyas-Modouw [6], "Tifa from the Land of Papua: Text and Context" by Rai S [7] and "Tifa in the Land of Papua in an Ethnomusicology Perspective" [8]. In these previous studies, none of them specifically discussed the Kelambut traditional music in the Waena tribe.

3. Research methods

This study uses a qualitative method. The data source of this research is the Kelambut music itself; selected informants of 10 people which includes traditional leaders and the Waena tribal chiefs, performers, and local cultural observers. All data collected through participatory observation, interviews, recordings, and FGD, about Kelambut and its socio-cultural context, were analyzed using ethnic music theory and structural-functional theory.

4. Results and discussion

4.1. Kelambut and its function

According to the belief that has been passed down from generation to generation from their ancestors, the Waena people believe that Kelambut has a close relationship with the natural environment. Kelambut is a work of art that is environmentally based because the material is taken from the natural environment of the Sentani area. In the views and understanding of the Waena people, "Art is truth, and the truth is moral ethics. Thus the truth is peace, satisfaction, and wisdom that is accomplished". Because of this belief, in their daily behavior, ethically and morally, the Waena tribe is obliged to maintain the beauty

*Me bhoho nine hulwate ee
Hulwate, hulwate. Oo ee ee
Me fi klebham nine hulwate ee
Hulwate, hulwate. Oo ee ee*

*Me kho klebham nine nundeate
Nundeate, nundeate. Ee ee ee*

*Ara ara ya, ara ara ya
Fanye mayende ee*

*Me yea me yea
Meyea mea hire mayende. Ee ee ee*

Meaning,

Our forest is now burnt down
Burnt out Oo ee ee

The sago forest is burning
Burned, burned. Oo ee ee

The coconut hamlet has disappeared
Lost, lost. Ee ee ee

We cried creeping on the ground
Waving hands on the ground as an expression of sadness

Weeping for the lost forest
With my hands, I collect the remaining pieces

The lyrics of the lamentation above contain a message that the residents will feel sadness themselves if they do not pay attention and protect the environment properly. Indiscriminate burning of forests and illegal cutting of trees will cause the forest to be deforested and the source of livelihoods will be lost. Because of this irresponsible act, fires, landslides, and flash floods occurred as happened in Sentani in 2019. According to the narrative of a Waena traditional leader, Levinus Modouw, after the flash flood that hit Sentani last year, the Lamentations of Losing the Village continued to be echoed by the Waena tribe because many Waena tribesmen became victims. They lost their relatives, gardens, and priceless possessions (interview on 16 December 2019 in Waena village).

Furthermore, Kelambut is also interpreted as sacred music, which is believed to provide protection and a connection with the ancestors. The Waena tribe believes that their ancestors will always protect their descendants and society. Therefore, whenever residents feel a threat, they will make contact with the ancestors with the medium of Kelambut voices and solemn prayers. Prayers like this are usually accompanied by chants with texts containing praise and supplications for ancestors in the form of lamentations. The lamentation tradition like this is unique and still ongoing in the Waena tribe now. A similar lamentation tradition also exists in the Sentani Tribe called Helaehili and having the same purpose as the Waena Tribe.

Also, Kelambut is interpreted as a sign of the appointment of Ondoafi or tribal chiefs. If there is an appointment of the Waena chief, the sacred Kelambut, which is kept in the traditional house (Obhey), will be sounded by a special officer who has received permission from Ondoafi. At the time of the inauguration ceremony for the tribal chief, five (5) attributes of Ondoafi's greatness will be shown, namely: *noken*, spear, *woku* (tifa), Cenderawasih bird/ bird of paradise, and courtyard. *N5en* is a symbol where Ondoafi's wealth is stored; the spear is a symbol of power; *woku* (tifa) is a symbol of

communication media and dance accompaniment; the bird of paradise is a symbol of the crown of greatness; and the courtyard is a place to carry out customary activities [8]. After the traditional Ondoafi procession, the sacred Kelambut that was previously placed in the traditional house will be moved to the courtyard where the ceremony takes place and functioned as a musical accompaniment to traditional dances.

As a sacred instrument, those that can beat the Kelambut are men who have been permitted from Ondoafi. Apart from the person whom Ondoafi has appointed, other people are not allowed to play Kelambut, especially a woman. If anyone dares to violate this customary provision, it is believed that they will have difficulties in life such as not getting a spouse, can be divorced, being sick, go crazy, and even to the point where there is a fatal result, namely sudden death.

Kelambut as a form of expressive culture, with also the Tifa drum and the tree bark painting (*lukisan kulit kayu*), is also interpreted as an identity for the Waena tribe. Therefore, in addition to customary importance, Kelambut is also used for other significance, for example as a symbol of opening official events such as opening a work meeting, opening a festival, opening a competition, and opening seminars at regional, national, and international levels. For example, at the seminar of the formation of the ISBI Tanah Papua, which took place at the Papua Governor's office in Jayapura in 2013, the opening was symbolically marked by playing two Kelambut. Four people, namely the Acting Governor of Papua (Constant Karma), Rector of ISI Denpasar (I Wayan Rai S), Head of Papua Education Agency (James Modouw), and someone representing the Director General of Higher Education played the two Kelambut that was specially placed in the seminar room.

12 5. Conclusion

Based on the results of data analysis, it can be concluded that Kelambut is a traditional environmental-based Waena tribe musical instrument. Kelambut functions as a means of communication, dance accompaniment, and is known as a medium for increasing public awareness of the environment while supporting climate change mitigation. The Waena indigenous people interpret Kelambut as a work of art to balance their lives with the natural environment, as sacred music that is believed to provide them with protection and as a link with their ancestors, as a sign of the appointment of a tribal chief (Ondoafi), and as a cultural identity of the Waena tribe, Sentani, Jayapura.

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