

Revitalizing Peace Values in the Dimensions of Local Wisdom in Papua (Case Study: Sentani)

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Abstract

Local wisdom can be a keyword in modern society where social and cultural diversity challenges the existence of society as a whole. The Unitary State of the Republic of Indonesia is formed by territories that possess a variety of unique characteristics, languages, values, and symbols that originate from the culture of the Indonesian people. The results showed that good social relations in the Sentani Indigenous community are inseparable from customary law, which has been respected and upheld by indigenous peoples. The values of peace in local wisdom must be maintained and developed in a dynamic concept. As a concept, local wisdom is always open to the possibility of challenges and opportunities.

Keywords: *Cultural diversity; local wisdom; social integrity Sentani culture; peace values.*

Introduction

The term local wisdom is prevalent in the community. As stated (Afwan, 2015), local wisdom is often used as political jargon for specific political interests. Local wisdom is, therefore, also often identified with “identity politics.” Local wisdom has been developed and has also been criticized. Among the cynical critics is that local wisdom is nothing more than the discourse of romanticism. Local wisdom is understood as revitalizing the traditions or culture of the past that seemed flawless (Hasse, 2014). It is assumed like a past concept that must be applied in the present without being critical. These criticisms are valuable and should be appreciated if, indeed, local wisdom is understood as a static concept.

The value of peace that can be developed from local wisdom in Papua (Sentani) is built explicitly through the internal network of the Sentani tribe. Conflicts in society are still often occurring and especially those that come in contact with the tribe, so if the conflict is not managed correctly, it will lead to efforts to strengthen their tribal identity (Al-Said et al., 2018). However, ethnic conflicts within ethnic groups can be overcome by mechanisms that they build themselves (Desrosiers & Vucetic, 2018). In Sentani’s local wisdom, various forms of traditional meetings in Obhe (home of Ondofolo) were realized.

The meeting can end the conflict and simultaneously build peace and solidarity between them, so we can say that peace is not new for the Sentani people. Local wisdom is the wealth of Sentani people in managing differences by the mechanism of obtaining a way

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out of the conflict by peaceful means. This research will also present examples of cultural mechanisms in resolving conflicts, including managing the dynamics of differences. Sentani cultural mechanisms, are means of conflict transformation, which include: 1) Sentani people's perception of the community; 2) the perception of Sentani people towards individuals; 3) the principle of the collective atmosphere.

Therefore local wisdom that will be developed from this research is a concept that emphasizes the importance of "dynamics." As a concept, local wisdom is always open to various possible challenges and opportunities (Naryatmojo, 2019). It is not understood as a "sealed envelope," as if there were no (possible) changes. He continued to adapt to various contexts in the course of history and transformed. Local wisdom is about change as well as sustainability (Hasbiah, 2015). This cultural concept is synonymous with dynamics, transformation, and reproduction. Once again, this concept is understood and is the focus of this research.

Cultural dynamics do not come from outside but are sourced from social capital in the community for a harmonious form of life. Communal conflicts or disputes with the community in this paper will briefly review some of the social (communal) conflicts that occur in this area (Sujarwoto, 2017). Social conflicts have different typologies and characteristics and their background and the actors involved in the conflict. Local wisdom as a cultural treasure of the local community is expected to be a medium for conflict transformation and, at the same time, become the basis for the formation of a culture of peace among the Papuan people (Sentani).

Many social phenomena today make us have to rethink the past of this nation. Indonesian society is currently characterized by multidimensional social problems, ranging from economic, educational, socio-cultural, and political problems. It requires much analysis to be able to explain how the background, process, and way out of the multidimensional crisis is not too small-starting from historians who see the past of our society, sociologists who look for the roots of current social problems, psychologists. They are looking for causes of psychiatric factors, to religious explanations by religious leaders in seeing the same phenomenon. The involvement of explanations from several disciplines above can provide better learning in our society today.

The structures that make up society and the dominant paradigm adopted by society, the most obvious being a civilized nation, polite, and peaceful, are now almost no longer a hallmark of society in this beloved country. This happens not only on a large scale at the domestic level but also to remote or indigenous peoples. In this regard, (Nouwen, 2007) said:

"Wherever there is life, there are movement and growth. In filling this life, we need to be prepared to experience many surprises, unexpected changes, and constant renewal. No life is the same from time to time. Life always means ready to face things that are not yet known. Life demands faith and belief. We never know precisely how we will feel and think tomorrow, next week and next year and the next ten years."

Nouwen's opinion appears in the life of the nation and state within the framework of the Unitary Republic of Indonesia. National and state life in the echo of "Satu Nusa Satu Bangsa" is often torn apart by a series of violent conflicts that are rife in various regions in Indonesia. Not only on a national scale but also joined in spreading tearing, tearing the power of culture (local wisdom), which has long been a culture of the Indonesian people, namely cooperation, tolerance, and love. As a result of the tearing of the distinctive culture of Indonesia, various labeling occurs, towards certain ethnic groups, towards certain ethnic groups as evil tribes or ethnic groups. In truth, each tribe (ethnic group) has intrinsic peaceful values. Tribal and cultural strength is the strength of the nation. The choice of this research topic is based on various assumptions, and one of the writer's most prominent views is the conflict that affects the cracking of software in social networks. Therefore, the effort to revitalize local wisdom is a necessity as a source of strength for

the community and the nation in efforts to foster peace. Strengthening the values of peace in local wisdom in Papua so far has not been done adequately even though its power is believed to be the social capital of the community.

Why the revitalization of peace values is vital in this study, there are at least two main reasons. First, the Sentani people are a society that up to now still upholds customs, but in reality that the community is inseparable from the conflict in an even distribution of conflicts in all regions in Indonesia, including ethnic groups who claim to have authentic cultural values (customary law) like Sentani. Conflicts that arise in Sentani, in addition to individual conflicts, communal conflicts have also helped adorn news in the mass media, both national and local.

Culture is a manifestation of the life of every person or group of people who are always changing nature. Human activities treat their natural environment, that is culture. Culture is a human endeavor and the struggle of every person or group in determining its future. Van Peursen in (Sartini, 2004), culture is an activity that can be directed and planned. Therefore it is demanded the ability, creativity, and discoveries. Humans not only allow themselves in old life but are required to find new ways to achieve a more human life. The basis and direction in cultural planning are human beings themselves so that humanization becomes the basic framework in cultural strategy.

In Indonesia, social scholars had discussed more deeply about diversity, even long before it was used as the foundation of the nation's footing by the founding father of our nation. The cause of the diversity of various ethnic groups in Indonesia is greatly influenced by the openness of the Indonesian people and the hospitality of the Indonesian people, which is the necessary capital or public reflection in the practice of diversity of ethnic groups spread throughout the Indonesian islands. Cultural diversity is something that cannot be denied its existence. In the context of an understanding plural society, in addition to the culture of ethnic groups, Indonesian society also consists of various regional cultures that are territorial, which is a meeting of various cultures of ethnic groups in the area.

The definition of local wisdom is not understood as an exclusive local culture but is instead inclusive. According to (Kaimuddin, 2019), the descriptive term specifically refers to a limited space of interaction with a limited value system as well. The pattern of interaction that has been designed is called setting. The setting is an interaction space where a person can arrange relationships face to face in their environment. A life set that has been formed directly will produce values. These values will be the basis of their relationship or become a reference for their behavior. Local wisdom can be understood by using their intellect (cognition) to act and behave towards an object, or an event that occurs in a particular space.

According to Zohar and Marshall (Ruslan, 2018) that human life, requires not only economic capital, but also requires social capital and spiritual capital. Although social and spiritual capital is not in the form of economic terms, they should not be seen as having any economic benefits. Alternatively, in view (Scheffert et al., 2020) that either personally or the community is trying to increase social capital, it will have an impact on change. Besides causing change, there is also open access or network to do something in a relational relationship. The basic idea of social capital is that family, friends, colleagues and even acquaintances are essential assets. All of that can be used to survive the crisis, improve financial footing, or enjoy life more. This applies to individuals and groups. Communities that have a rich and diverse stock of social networks and civic associations are less vulnerable and can easily overcome problems.

Local wisdom is a term that sticks to the surface by adopting the principles, advice, order, norms, and behavior of ancestors in the past, which is still very urgent to be applied in managing various phenomena that arise (Darling-Hammond et al., 2020). Local wisdom is part of cultural construction. In the view of John Haba in Irwan Abdullah in (Rusli, 2012), local wisdom "refers to a variety of cultural wealth that grows and develops in a

society known, trusted, and recognized as important elements that can strengthen social cohesion among citizens.”

The existence of local wisdom today is considered as an alternative in solving various kinds of deadlock in conflict resolution, both on a local and national scale. Local wisdom (local wisdom) or in another study is called a local genius, or cultural identity refers to one subject, namely the local customary law community. Quritch Wales first introduced the term cultural identity (Danggur, 2018). Local genius or cultural identity (personality) is the nation's culture that can absorb and process foreign cultures according to their character and abilities. The ability of culture itself, including the regional culture of any kind, is included in the local genius space which has the characteristics of (a) being able to withstand external culture; (b) can accommodate outside cultures; (c) able to integrate external culture into the native culture and be able to control and direct the development of culture.

Revitalizing the values of peace in the dimension of local wisdom means reviewing a value in culture, developing a variety of riches contained in that culture, which have experienced new formations based on encounters with the other. Talking about a value contained in society is talking about something sacred. Fery Hidayat, in his book *Sacred Anthropology*, said:

“Sacred anthropology as a resultant, or rather ‘derivatives’ of an earlier study of the pioneering author: *History of Indonesian Philosophy*. From historical tracing of philosophical traditions in Indonesia, the authors found a missing link between the Adat and the flow Modernism. Termination and abolition of the flow of Modernism over the Adat tradition, which began in the 19th century AD, caused the Adat tradition to experience an extremely acute loss: loss of cultural objects, loss of religious traditions, loss of the homeland, and loss of future generations. Nevertheless, the most terrible loss experienced by the Customary tradition in the opinion of the author is none other than, is the loss of life philosophy: ‘Indigenous Philosophy.’ Like glasses, philosophy is a tool to see everything“.

If indigenous philosophy is lost, then the understanding of life and the understanding of death that the Adat generation has lost. From the ruins of the remaining traditional civilization, Hidayat ventured to write the *Indigenous Philosophy*, hoping that his writing could save indigenous intellectual traditions from total extinction. Reconstruction (redevelopment) of the *Indigenous Philosophy* it seeks, he admitted, was not the first; because many philosophers have pioneered it.

The revitalization of values in this research is placed in the sense of an attempt to re-interpret spiritual values that are spiritual, and lived in a contemporary context, through identity and open strengthening and able to adjust to relevant new values. Why are the values that need to be revitalized abstract? Because values are abstract, universal, and cannot stand alone (requires a carrier). Value is abstract, meaning that value does not exist in the media. Example: “good” value, can be reached by the five senses after being attached to behavior or an item, before being attached to a behavior or an item, the “good” value generally applies and cannot be seen directly (Hidayat, 2010).

There are several types of values, objective values, subjective and inter-subjective. Objective value is the value that comes from within the goods/something itself. Subjective value is the value given by the subject to an item, or the value given by one human to another human. In contrast, the inter-subjective value is a value that is the result of the assessment of several subjects of one particular item.

According to (Didik Dwi Sulisworo, 2012), there are three types of values, namely material values, vital values, and spiritual values. Material value is everything that is material/ tangible objects, and vital value is everything that is considered necessary in life. Spiritual value is everything related to human psychology. There are four spiritual

values, namely the value of truth, the value of goodness, the value of beauty, and the value of holiness (Hidayat, 2010).

The value of local wisdom is kindness, harmony, cooperation, love for nature as a source of life, and many other values. This is called real, local wisdom. In contrast, the subjective value of local wisdom is the result of the community's evaluation of specific customs values, namely truth, usefulness, and goodness.

Materials and Methods

This research uses a qualitative methodology. The choice of this qualitative approach is because research is carried out through the process of discovering, understanding, explaining and obtaining a picture of social phenomena and public phenomena related to local wisdom, and the dimensions of handling dispute resolution in indigenous communities in Papua.

The reason for using this qualitative approach, also one of which is based on the explanation (Lincoln & Guba, 1985) that qualitative research or naturalistic inquiry is a way of research that is intended to understand actuality, social reality, and existing human perceptions. According to (Nasution, 1998) that qualitative research and naturalistic research carried out in research situations that are natural as they are, without being manipulated and regulated through experimentation mechanisms.

Naturalistic research seeks to present events from parts of life or slice-of-life documented through natural language and to present as jointly as possible how people express what they know, what their attention and concern, beliefs, perceptions, and understandings are. Qualitative research methods are more on giving meaning and interpretation to the object under study (Ezzy, 2002). So, the qualitative research emphasis is on the specific meaning of the problem object. In the context of this research, the process of meaning and interpretation is carried out on local wisdom in Sentani.

Results and Discussion

Local Wisdom as Conflict Transformation Efforts (Sentani People's perception of the nature of society as social capital for conflict reform towards Akha Pekahe and non-Akha Peakhe)

The conflict itself does not always influence conflict. One reason is the perspective. A conflict occurs because it is perceived differently from those who conflict. In the context of the Sentani society called "Big Brother" (Akha Peakhe), the concept taken over from the historical understanding of the Sentani ethnically the semantic meaning of the personality of the community is: the word community, called "Akha Peakhe", formed two syllables, namely (1) "aka "means" brother, firstborn, senior, elder, first and foremost, first; (2) "Peakhe", means' family kinship relationships that have been grouped, united and collected and are experiencing a permanent, established, independent phase in the conventional institutional system, in the sense of kinship, already exists and have reached self-rationalization (manifesting) and autonomous independent. Furthermore, for togetherness, all kinship is collected and forms a broader kinship unit, called the village. Next, the word Peakhe is used for two meanings in the Sentani language: first, for kinship (unity); and second, it is used as a pointer (noun or choice, i.e., 'this'). The first understanding is used for this research, according to John Ibo:

"With an understanding of Akha Peakhe, making Sentani people become a tribe that is very open to the acceptance of outsiders. That brother has also been patterned in the daily life of the Sentani people, so that in certain matters guests or other people who are present

amid community life, whether known or not, usually the community will behave very friendly.”

Developing and reviving local wisdom cannot be separated from crucial issues in the life of the Sentani people. These crucial issues can be categorized as follows: 1) Ethnonationalism. Sentani is part of the unity of Papua that lives within the territory of the Unitary Republic of Indonesia but wants to separate from the state; 2) Communal competition. Competition between groups to gain political power (Christian vs. Moslem); 3) Ethnoclass. The efforts of certain ethnic groups to achieve equal rights and overcome discrimination as immigrants and minorities; 4) Indigenous peoples. Live within a specific area and want greater autonomy from the ruling state to protect customary land; 5) Militant religious sects, small groups fighting for religious ideologies (e.g., Laskar Jihad). These categories, in fact, sometimes do not take place separately. Often conflicts of ethnic groups with a religious background are influenced by communal competition from certain elites to seize power. In the context of Papua, Klinken sees the ethnic conflict there as having ethnonationalism and indigenous people; 6) Lazy. Less painstaking work, less work is demanding, likes to spend time gathering rather than focus on work; 7) Like to get drunk. Getting drunk seems to have been a label for Papuans, especially men.

Hosea Wally admitted, by interpreting the term Akha Peakhe, “the law of love which became the mandate of the gospel lived in the Sentani culture.” As a result, every conflict that occurs in Sentani society, Sentani people will not look at the subject of the cause but instead focus on the object of the problem. The problem object is then searched for a solution. An exciting aspect of this local wisdom is that even if there is a violation that results in a massive conflict, the parties still have a common ground (equality), namely “akha Peakhe”. The perpetrators who make mistakes are perceived as part of “the community is a brother,” so that the victim will not always do retaliation. Vice versa, the perpetrator after committing the offense, will very quickly feel ashamed, afraid, and realize the relationship Akha Peakhe, so that each positional each party is prioritizing Akha Pekhe kinship.

Conflict is understood as a dynamic process in which structure, attitudes, and behavior always change and influence each other. The uniqueness of local wisdom Sentani is when a conflict arises (Galtung, 1996). Usually, the formation of conflict is also formed, the formation of this formation does not lead to the interests of each conflicting party to suppress each other, but so that kinship in the terminology Akha Peakhe continues to be well maintained.

Contradictions in social relations in any society are inevitable, but in terms of contradictions, Sokoy said:

“In Sentani, if a conflict occurs and results in violence. Let us just say, someone intentionally removes the lives of others, which are categorized as severe crimes in positive law. However, in Sentani, the perpetrators (murder) after committing such heinous acts, he will run away not hide from the community because of his actions. However, the perpetrators will run to the victim’s house, asking for protection and asking for mercy and expressing responsibility. In Sentani culture, the perpetrator must not be touched as a form of revenge. If that is done, then the person who did it with the motive of revenge violates the norms of the Sentani custom.”

Even though, according to Galtung, contradiction is a fundamental conflict situation, but this kind of situation does not complicate efforts to resolve conflicts; this value, on the other hand, is considered to have weaknesses. As expressed by Charles Eluay, Rocky Thaime, Demianus Tukayo, as follows:

“As a result of an understanding of the community’s older siblings, or elders, the Ondofolo quickly sell land at a low price to newcomers, instead of protecting, but the loss

is for their children and grandchildren and future generations. The loss of customary rights that have been released quickly has become a disease of all Ondofolo in Sentani. Aside from land, the outskirts of Lake Sentani should be specifically for the indigenous community when they have been released to migrants.“

Respondents say that openness is okay as long as it has a humanitarian feel, but relinquishing communal rights to others is a process of killing the next generation of Sentani people.

This attitude refers to understanding or misunderstanding of one's group and opposing groups, and this attitude in Sentani's local wisdom is positive. As a result of the community's attitude, when compared with dispute resolution through positive law, it is very different. Positive law, more preoccupied with the position of conflict, while local wisdom Sentani emphasizes more kinship from a humanist perspective. The common ground of all conflicts in indigenous peoples is that the community is a brother, so that the Sentani people have an attitude, always prioritizing other people than themselves.

It can also be said that the Sentani people in their local wisdom have had a conflict resolution initiative, the Sentani local wisdom which considers the community to be elder, first and foremost, is the entry point for the initiative. Bodine and Crawford (Jones & Kmitta, 2001) put forward several conflict resolution initiatives and appear in Sentani's local wisdom: first, orientation skills. The Sentani community's understanding of conflict and attitudes that show that the community in the Sentani culture is non-violent, full of honesty, likes justice, is open to tolerance, has self-respect, and respects others and others; second, the ability of perception. Sentani people understand that each individual with other individuals is different, but they can see the situation as others see it and delay to blame or give a one-sided assessment to others; third, emotional ability. They can manage a variety of emotions, including anger, fear, frustration, and other negative emotions. Fourth, communication skills. Sentani people, in this case, can listen to others, understand the other person, speak in a language that is easily understood, and resume or rearrange emotionally charged statements into neutral statements. Fifth, the ability to think creatively. The ability to solve problems through various types of alternative solutions is a culture inherent in Sentani's living habits or customs. Sixth, the ability to think critically. The ability to predict and analyze conflict situations that are being experienced.

The Sentani indigenous people have a mechanism for resolving problems, conflicts, or wars between them through meetings in Obhe in meetings called yo-ria (village meetings) are houses or buildings that become social media for sacred events and solving problems between ethnic groups. This place was deliberately explicitly made because of all the problems, needs, interests, and agreements between them.

From the observations obtained a typical description that Obhe, is a means for others. In terminology, the term 'Liyan,' is not only "someone who is outside of ourselves" (that one who is outside of our selves) but "someone who is also inside each of us" (Huntington, 2004). Because of that, various ways of giving attention to others outside ourselves will have consequences for our behavior in society (Ana, 2006). This approach is unique in understanding cultural devices that provide means amid conflict. Furthermore, it is an essential part of the external environment in which the Sentani people live and live; the natural environment, which is sometimes seen as "very dangerous" even though we are not part of it.

Revitalization of Peace Values in Sentani as a Form of Conflict Resolution and Empowerment of Papuan Peace Ambassadors Through Formal Forums

The results showed that the model of conflict resolution carried out by traditional institutions in the Sentani community was not included in the category of conflict resolution using the mediation resolution model in theory. Where the conflict resolution process carried out by traditional institutions tends to be like a state justice institution.

However, the judges who decide are those who have a birthright in the village. Although the conflict resolution process in Sentani takes the form of traditional justice, the principles and procedures carried out are very different from those of the state court. Where the conflict resolution process in the village is carried out with the principle of deliberation and communal justice, while state justice tends to use evidence and applicable law, justice that is produced by the state court is based on right or wrong, this shows that the practice they do is not included as a mediation practice because based on procedures and concepts are very different from mediation theory.

When viewed in terms of whom the third party has the right to be appointed to resolve the conflict, the practice carried out by adat institutions has tended to be similar to the state court because people who should resolve the conflict have been determined. Meanwhile, following by arbitration and mediation law, a third party is appointed by the parties to the conflict to assist in resolving the problem. At the same time, conflict resolution is carried out by an adat institution appointed by one of the parties to the conflict (Kasim & Nurdin, 2020). Then Abhu Afa, as one of the elements of traditional institutions, will meet or call other parties to the conflict/dispute.

In the concept of mediation, decisions are taken based on the agreement of the conflicting parties. While in the resolution of conflicts carried out by traditional institutions, decisions made by traditional institutions are then agreed upon by the conflicting parties. This practice is somewhat similar to the settlement practice with the arbitration model. Although the practice is similar to the arbitration model, decisions made by adat institutions are accepted by the parties based on the principle of interconnection and the interrelation of human life "Akha Peake." This principle is different from the decisions made in the arbitration, which are to the advantage of one party and the detriment of the other party (win-lose solution). However, it is somewhat similar to the principle of mediation, where both parties get win-win solutions. Therefore, the conflict resolution model carried out by adat institutions is not included in the category of conflict resolution by litigation, arbitration, and mediation.

However, the conflict resolution model carried out by traditional institutions in the Sentani community has its procedures and concepts that are different from the existing conflict resolution concepts. The concept of conflict resolution in the Sentani community can be put into the category of "the concept of mediation by the Sentani people", namely conflict resolution, which aims to produce decisions that do not harm the parties to the conflict based on standard procedures and principles.

The method of dispute resolution is based on the theory of conflict resolution; specifically, the process of dispute resolution through mediation, in this case, actually has found a way into the culture of Sentani. This entrance can be seen from the significant similarities in the Sentani culture in terms of dispute resolution and conflict mediation. In this case, open space for dialogue, in the context of developing traditional institutions into mediation institutions. Mediation is not a process but a mediation of the humanistic Sentani model.

If the mediation of the Sentani model is developed, it can be said that the culture of the Sentani people who are open to outsiders. These positions institutions are sacred institutions of humanity. The Alternative Dispute Resolution Institute (APS) became an institution accessible to all people in the Sentani customary jurisdiction. This was following the wishes of the Sentani Customary Council, which was formerly called the Sentani Tribal Customary Council (DASS). One of the reasons for the change of name so that all ethnic groups can access the Sentani Traditional Council.

Papuan Ambassadors Through Formal Forums

Empowerment is a personal and social process, a liberation of personal abilities, competencies, creativity, and freedom of action. Empowerment refers to the word “empowerment,” which means to give power, strength, to the less powerless.

The need for peace in the dimension of sustainable local wisdom, adequate empowerment is needed, dealing with various conflicts that arise in the community. Thus the empowerment effort here is to give power to Papua’s social capital to be more empowered, improve living standards, create peace, and make Papua a land full of love.

Community Empowerment is a development process in which the community takes the initiative to start the process of social activities to improve the situation and condition of oneself. In this context, the presence of the GKI Mediation Institution was born from the wishes of the community and responded positively by the Church and established a legal entity that would move in empowering the community, specifically the peaceful ambassadors of Papua. The communities in Papua that can be empowered as peace ambassadors of Papua are 1) Customary leaders; government leaders; 3) leaders of the churches in Papua; 3) NGOs (Non-Governmental Organization); 4) academics which include lecturers and students; 5) interfaith forum; 6) leaders of the community from various tribes in Papua, and so forth.

Community empowerment is in line with the concept of Community Development, namely: the process of building a network of interactions in order to increase the capacity of all communities, supporting sustainable development, and developing the quality of people’s lives.

The presence of Mediation Institutions in the empowerment process contains two tendencies: First, the empowerment process that emphasizes the process of giving or transferring some of the power, power, or ability to the community so that individuals are more empowered.

The first tendency can be called the primary tendency of the meaning of empowerment. The second tendency (secondary tendency), emphasizes the process of stimulating, encouraging, or motivating individuals to have the ability or empowerment to determine what their life choices are through the process of dialogue.

Conclusions

The local wisdom of the Sentani people in maintaining harmony has a deep philosophy; this can be seen from the process of dispute resolution in the culture of local wisdom. One of them is the perspective of wrongdoing, according to the Sentani people. The Sentani people interpret life as togetherness and interconnectedness that form a spider’s web. So, when there is a deviant act, it will be interpreted as a tearing of the net that must be fixed immediately, so that it does not interfere with the lives of others, or does not extend to other problems.

Sentani’s cultural system is very strict with values of wisdom in maintaining harmony. So that terms such as Akha Peakhe (the community are brothers) as the concept of Sentani people about gender equality so that humans are referred to as Ro-Mie, namely the mention of men and women in one person. The perfection of man is found in women and vice versa; the perfection of the woman is in a man.

In maintaining the harmonization of people’s lives, it is time to review the values contained in local wisdom. In addition to developing existing local wisdom, but at the same time, local wisdom was conceived anew. The novelty of this wisdom concept is in its “dynamic” nature. Local wisdom is always open to various possible challenges and opportunities. Local wisdom continues to adapt to various contexts in the course of

history. Local wisdom continues to adapt to various contexts in the historical trajectory that is transformed by producing change as well as sustainability. This cultural concept is about the past, as well as about the present, and even about the future. Local wisdom is synonymous with dynamics, transformation, and reproduction.

Its dynamic nature allows the carrying capacity of local wisdom itself. One alternative offered is the use of formal forums aimed at synergizing aspects of cultural wealth, community social capital, and dimensions of local wisdom that are useful for maintaining peace. The formal forum formed under the name Mediation Assistance Center is not present in the cultural space with rigid models and concepts. However, the formal forum referred to is the result of design, from an assessment of local culture. The synergy between formal forums and local culture gave birth to a new, more dynamic concept. Namely, mediation is our culture. The values developed in the Papuan culture are not processual. However, the development of humanist mediation based on the values of local wisdom, thus opening up new possibilities for the development of peace based on adat philosophy and developed into a preventive and curative dispute resolution.

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