
“Dumtru”: The Expressing of Democracy in Bring Village Grime Valley - Papua - Indonesia

Erlin Novita Idje Djami¹, Lutfi Yondri^{1,*}, Sonya Martha Kawer¹, Marlin Tolla², Klementin Fairyo³, Bau Mene¹, Peter Marinus Apituley³, Theodora Ngaderman⁴

¹Research Center for Prehistoric and Historical Archaeology, National Research and Innovation Agency, Jakarta, Indonesia

²Research Center for Archaeometry, National Research and Innovation Agency, Jakarta, Indonesia

³Research Centre for Environmental Archaeology, Maritime and Sustainable Culture, National Research and Innovation Agency, Jakarta, Indonesia

⁴Geological Department, University of Science and Technology, Jayapura, Indonesia

Email address:

Novita_idje@yahoo.co.id (Erlin Novita Idje Djami), yondrilutfi@gmail.com (Lutfi Yondri), kawersonya@gmail.com (Sonya Martha Kawer), fairyoklementin@yahoo.co.id (Klementin Fairyo), Marlin_felle@yahoo.de (Marlin Tolla), Baumenc83@gmail.com (Bau Mene), peterapituley@gmail.com (Peter Marinus Apituley), theodorangaderman@gmail.com (Theodora Ngaderman)

*Corresponding author

To cite this article:

Erlin Novita Idje Djami, Lutfi Yondri, Sonya Martha Kawer, Marlin Tolla, Klementin Fairyo et al. (2023). “Dumtru”: The Expressing of Democracy in Bring Village Grime Valley - Papua - Indonesia. *International Journal of Archaeology*, 11(2), 37-45. <https://doi.org/10.11648/j.ija.20231102.13>

Received: October 31, 2023; **Accepted:** November 21, 2023; **Published:** November 29, 2023

Abstract: The existence of archaeological sites and remains contained therein can be concluded as a reflection and deposition of various human behaviors supporting their culture in the past. One aspect that is quite interesting to study in the scope of Papuan cultural customs is how aspects of democracy in society in the past were formed and then became traditions in the lives of the people who support their culture. The research aims to reveal the process of the formation of democracy so that it becomes a reference for today's Papuan people who are still implementing this system amidst socio-cultural developments and changes in community life. The method used is a qualitative approach with semiotic model data processing. The results of the research begin with a search for terms used for democracy among the Papuan people in the Grime Valley area, which are manifested in the form of archaeological remains in the form of a ring stone called Demutru by the Demetin community, Dumtru by the Sawoi community, Demoutru by the Nimboran community, and Dumtru by the community Bring and Klaisu refer to stone buildings that were used as places for traditional deliberations in implementing aspects of democracy in the past by the five main traditional institutions. Archaeological findings include the center of the earth (Yansu), a fire furnace (Nanglik Katuk), a human being turned into a stone (Dum Me), a Keystone (Dumklap), an Inauguration Stone (Ulapdum), and a stone arrangement for traditional deliberations (Dumtru) in Bring Village As part of the Grime Valley area, it is a very important cultural heritage in revealing the beginning of the formation of democracy, because behind these remains there are values of cultural progress such as traditional knowledge, art and community rituals.

Keywords: Stone, Structure, Culture, Democracy, Society

1. Introduction

The study of archaeology is not limited to reconstructing past events. The results of archaeological studies are required to be able to formulate laws and cultural dynamics from time to time. The study of archaeology became one of the main vehicles for discovering civilizations that may have been

buried for centuries [11]. This view is in line with the scope of archaeological research put forward by Sir Mortimer Wheeler in the 1950s which states that what archaeology excavates is not limited to objects but society as contained in his sentence "We are not digging up things but peoples". Thomas Julian [23] has also expressed his view that "Whatever archaeology studies about people's lives in the

past should make us reflect on the context in which we carry out archaeological activities in the present, and vice versa [23].

Concerning the past culture, Smart [20] in his book “The World’s Religions: Old Tradition and Modern Transformations” also expressed his view that we naturally strive to develop knowledge to study prehistoric life. The more lives of past people can be recognized through the objects left behind; various values that once existed in the society of that time can be explored [20]. Related to Indonesian cultural development, J. L. A. Brandes (1889) theoretically said that long before the arrival of Indian cultural influence, Indonesia already had 10 cultural skills or knowledge namely puppetry, gamelan, sanjak rhythm science, batik, metalworking, own currency system, shipping technology, astronomy, rice field farming, and orderly

government bureaucracy. When the aspect of orderly government bureaucracy from Brandes associated with the variety of shapes, sizes, stone arrangements, the location of the establishment of media used for ceremonies or places that are concluded as the location of community gatherings in the past which are generally found in the form of chair stone arrangements, circular stone arrangements, it can be suspected that the points about the orderly government bureaucracy are closely related to democratic aspects in the past. The arrangement of stones placed in a circular shape can be suspected in the past, not everyone gathered at the location but only represented by a few people. It is presented by the number of stones or stone chairs in the circular arrangement as a presentation of the people who have positions in their community or as a representation of figures who initiated the group in the larger community.

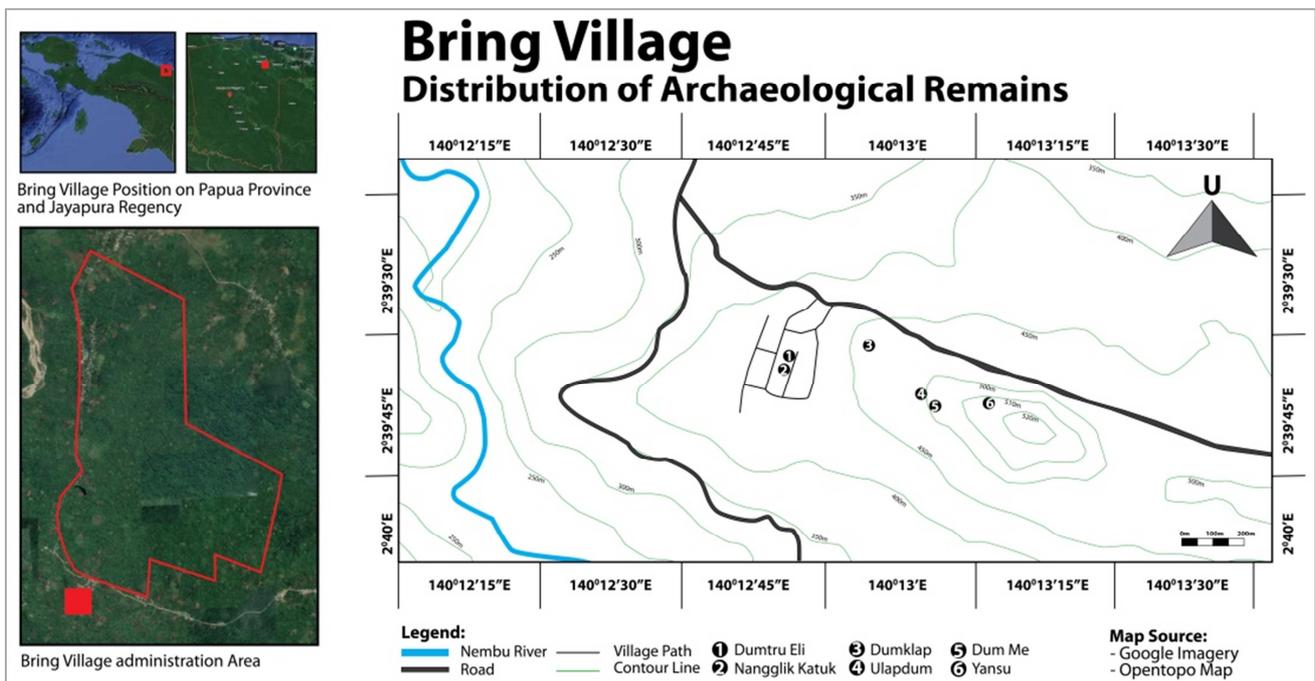


Figure 1. Distribution of Archaeological Remains in Bring Village (Source Google Imagery; Modified by Apridio Eduaward Katili, 2023).

Bring Village, which is part of the Grime Valley area, is one of the areas in Papua that has not been explored by much research, but many archaeological remains have been found. Geographically, this region is located in the interior of the central coast of Papua, most of this region is inhabited by indigenous Australo-Papuan people, they live in groups forming small villages with a traditional organizational system, more inclined towards agricultural and hunting activities, still upholding traditions by applying the beliefs, laws, and values it inherits from generation to generation. Cultural relics from the past that are quite interesting to study from an archaeological perspective found in the communities living in the Grime Valley area are buildings made of stone. Some of these stones only consist of two or three stones, while others are made in a circular shape with a larger number of pieces, namely five to twelve stones. The arrangement of these stone buildings is called by each clan in

the Grime Valley area by its name. In Bring village, which is the research location, the stone structure associated with traditional government bureaucratic activities is Dumtru. The discovery of Dumtru in Bring Village is one of the archaeological pieces of evidence that can reveal and illustrate the history of the birth of democracy in West Papua, Indonesia.

2. Method

The research method used to discuss the stone arrangement (Dumtru) is qualitative. It aims to describe and analyze the phenomena, events, social activities, attitudes, beliefs, perceptions [14], and thoughts of people individually and in groups [13]. Qualitative-descriptive analysis in research is adapted to the theoretical framework of the semiotics model of Roland Barthes [1]. Data is collected through field studies

accompanied by description and classification activities. From these results, analysis and conclusions are then carried out because of the activity process.

3. Conception and Theory

The conceptions and theories behind this paper are concerned with the value of wisdom and semiotics [5, 10], especially structuralist semiotics pioneered by Roland Barthes. Related to the value of wisdom, is lexically derived from the word "wise" which means "wise", "ingenious and clever", "knowledgeable", "understanding", "understanding", and "understanding". Wisdom means (1) "wisdom" and (2) "intellect" [9]. Based on the understanding of meaning in the dictionary, the meaning of the word "wisdom" as stated by Rahyono relates to two things, namely (1) character or personality (emotions) and (2) intelligence (cognition) [15].

The value of past wisdom is often also called local genius. As the view presented by Wales referred to by Soejono [21] It is stated that the meaning of local genius refers to several cultural characteristics shared by a community as a result of its experiences in the past [21]. These points of thought are then formulated into a definition of local wisdom, namely "intelligence possessed by a group of ethnic humans obtained through their life experiences and manifested in their cultural characteristics" [15]. It deals with the structuralist semiotic theory pioneered by Roland Barthes. It can be argued the term semiotics used by Barthes wants to study how humanity interprets things. To signify in this case cannot be confused with communication. Interpreting those objects not only carries information but also constitutes a structured system of signs.

Related to structuralist semiotics, Roland Barthes proposed elements of semiology that were used to study cultural phenomena, namely connotation and denotation. Connotation is a system consisting of signifiers, signifiers, and processes that express signifiers and signifiers. Connotation is the degree of signification that explains the relationship between signifier and signifier, in which operates a meaning that is not explicit, indirect, and uncertain (meaning open to various possibilities of interpretation). Furthermore, the denotation in semiotic elements is called "metalanguage". Metalanguage is a process of a complex series. Denotational meaning is the level of signification that describes the relationship between signifier and signifier, or between sign and its reference to reality that produces an explicit, direct, and definite meaning [8]. If the denotation of an object is the objective definition of the thing, then the connotation of an object is its subjective or emotional meaning. It is said to be objective because this denotative meaning is generally applicable. Conversely, connotative meaning is subjective in the sense that there is a shift away from general (denotative) meaning because there is already an addition of sense and value.

4. Result and Discussion

Administratively, Bring Village is in the Kemtuk Gresi District, Jayapura Regency. Located in the highlands around

the Inland Grime Valley Area of the Papua Coast, at an altitude of 527 meters above sea level, about 2 km southwest of the District City of Kemtuk Gresi. Stone remains, both single (monolith) and in the form of a circular stone arrangement or what is commonly known in the world of archeology as the stone enclosure, were found in Bring Village.

The existence of finds of cultural remains made from stone structures, whether placed singly or referred to as monolith stones [22], or those found in certain forms of arrangement in Bring Village is very interesting to discuss, especially about the various concepts that are owned and continue to be inherited by several tribes. in the village until now. Based on the results of field surveys which are then supported by data from interviews with local community leaders, two forms of material cultural remains found in Bring Village can be obtained, firstly related to the origins and markers of residential development, and secondly, material cultural remains in the form of stone structures related to the implementation of aspects of democracy [17] in Bring Village from the past to the present.

4.1. The Origin and Remains of Material Marking Residential Development

4.1.1. Center of the Earth (Yansu)

Based on the results of interviews conducted with several traditional leaders in Bring Village, the Bring people believe in the occurrence of the universe which is known as the center point of the earth or the four cardinal points, namely the place where the earth is placed above the meeting of four dragon snakes that meet each other. interlocked, and their heads each point to the four cardinal directions, namely Woi Klak (East), Woi Sut (West), Takalit (North), and Tasemna (South).

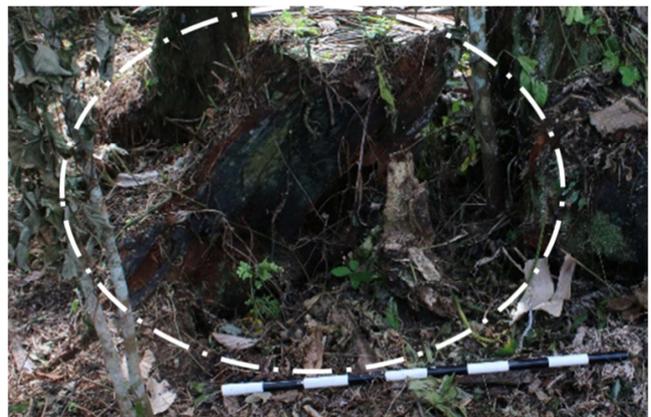


Figure 2. Burnt Tree Marks in Yansu of The Center of the Earth – The Four Cardinal Directions.

This place as a marker of the center of the earth (bogonhub) is called Yansu. Yansu is also considered the starting point of life or the place of the first human events, and as the place where two women called Naa lived, namely the first woman who brought life (east) and the second woman who brought the economy (west), and also

as the name of a place to mention all cultural events, which contains historical stones such as Dum Me, Dumklap and Ulapdum as well as a place for distributing cultural treasures. Yansu is also home to many tribal clans who then left and formed new settlements around it, and one of them is Sugluwoi or Bring Village.

Yansu is astronomically located at coordinates S: 2°39'37.43" S and E: 140°13'16.46" E at an altitude of 527 meters above sea level, and as far as 156 meters from the Dum Me object (figure 1). The form of cultural remains in Yansu is the remains of a burnt iron tree in the form of a trunk with a diameter of 70 cm and a black color (figure 2). They believe that this form of remains marks the center of the earth (bogonhub) or the center of the four cardinal points.

4.1.2. Fire Furnace (Nangglik Katuk)

Other remains mentioned by the traditional leaders of Kampung Bring are three large boulders (limestone) which are referred to as fire pits (Nangglik Katuk) (figure 3). The fire furnace is located 30 m from the Dumtru position (figure 1). According to the story of traditional figures, this fire stove is a place where two women (Naa) cook food to feed all humans. The existence of this fire stove (Nangglik Katuk) is also a sign of economic stability and prosperity.



Figure 3. Three Stone Stove (Nangglik Katuk).

4.1.3. The Man Who Became a Rock (Dum Me)

Apart from symbols that are used as markers of economic stability and markers of the beginning of real human life made of stone, in Bring Village, some boulders are considered symbols of humans turning into stone or what is called Dum Me (figure 4). The location of Dum Me is on the edge of the garden path and is under a large mango tree, which is 60 meters to the east of the Ulapdum location (figure 1). Astronomically, Dum Me is at coordinates S: 2°39'37.82" S and E: 140°13'11.47" E at an altitude of 506 meters above sea level.

Dum Me is a large limestone boulder with a length of 168 cm and a height of 56 cm. The physical condition of the stone has a flat surface and a lot of moss and fungus growing all over the surface of the stone. According to the story of traditional figures, Dum Me is a symbol of a soulless human who at that time wanted to be appointed as the sole ruler, but

during the inauguration process there was a rebellion which resulted in the Me man not being appointed, and due to this incident, the Me man turned into stone. The existence of Dum Me is stated as a sign of humans becoming stone, or also as the first inauguration stone that failed, and/or a symbol of a failed government.



Figure 4. Dum Me (The Human Named Me Become a Stone).

4.1.4. Keystone (Dumklap)

It is called a keystone (Dumklap) because, in the center of the stone, there is an artificial hole shaped like a keyhole. The keystone (Dumklap) is on the east side of the Kampung Bring settlement, to reach this location walk via a footpath through the residents' gardens. This keystone (Dumklap) is in the area near the current residents' burial complex, which is 231 meters from Ulapdum (figure 1). Astronomically, the keystone (Dumklap) is located at coordinates S: 2°39'31.55" S and E: 140°13'04.58" E at an altitude of 476 meters above sea level. This stone is a semi-circular flat stone board, has a stone width of 126 cm and a stone length of 16 cm. In the middle, there is a hole that resembles a keyhole (figure 5). This stone board is lying on the ground in a west-east orientation. The community believes that this keystone (Dumklap) is a marker of the formation of a household and the origin of real human life in the world, and is also a symbol of the path of life that goes through the process of death, namely the sacrifice of a living woman (Naa). This keystone (Dumklap) is also seen as a stone of human civilization, and also a symbol of the birth of customary marriage law.



Figure 5. Keystone (Dumklap).

4.2. Traditional Leader Inauguration Stone and Traditional Deliberation Stone

4.2.1. Inauguration Stone (Ulapdum)

Then not far to the southeast of the keystone (Dumklap) there is an inauguration stone (Ulapdum). Astronomically, Ulapdum is at coordinates S: 2°39'36.57" S and E: 140°13'09.94" E at an altitude of 505 meters above sea level or 60 meters from the Dum Me (figure 1). Ulapdum stone is made from limestone, oval like a menhir, measuring 84 cm long and 24 cm wide. The position of the stone lying sleeping on the ground. The physical condition of the Ulapdum stone has a lot of moss growing on its surface and the surrounding area is surrounded by ornamental plants (figure 6). According to the story of the Bring traditional figure, Ulapdum was the place where the Eli clan was inaugurated as the first Digno in the Grime Valley area and its surroundings. This Ulapdum is a marker for the inauguration stone, namely the inauguration of the first successful head of traditional government, and also as a symbol of the declaration of traditional government, and the place for the distribution of traditional positions and the place for distribution of cultural assets to traditional leaders.



Figure 6. Digno's Inauguration (Ulapdum).

According to the Bring traditional figure, the resulting customary declaration stated that customary power or government was handed over to the clans of each tribe to carry it out. The five traditional positions formed were Digno, Trang, Tegai, Bemei, and Srom. These five positions were divided in Ulapdum, at that time the position of head of government was given to the Eli Clan as Digno through an inauguration ceremony, then Digno Eli divided the other four positions to the Mebri Clan as Trang, the Nian Clan as Tegai, the Mes Clan as Bemei and the Tabisu Clan from Kiyeeep as Srom. These tribal clans live in Sugluwoi or Bring village. The distribution of positions to each clan occurred because at that time the number of people in each clan was still very small so it was not enough to form a government structure based on each clan, so that in the future the clans had enough people so they would form a system of government, itself based on five customary positions that have been formed. It should be noted that of the five traditional positions, only those who hold the position of Digno are appointed. Other information obtained from Bring traditional leaders was that

at the time of Digno Eli's inauguration, all the surrounding tribes were also invited to the inauguration event, namely the Nimboran tribe, Kemtuk tribe, and tribes from coastal areas such as Ormu. After Digno Eli was inaugurated and distributed traditional positions to tribal clans living in Sugluwoi/Bring Village, then Digno Eli also appointed some Digno from various tribal clans who were present and distributed cultural treasures in the form of stone bracelets (samon), stone axes (udu), and pieces of pork to those appointed as symbols of Digno's leadership. After the inauguration ceremony was over, all the invitees went home to form their government systems according to the concept that had been formed, but following the readiness of each tribal clan. For example, Bring Village, consists of five tribal clans who agreed to form one Dumtru traditional government alliance.



Figure 7. 1. Traditional Hause (Saliyap) and 2. Dumtru Eli.

4.2.2. Arrangement of Stones for Traditional Deliberation (Dumtru)

Dumtru or the stone where traditional deliberations are held is a manifestation of the results of the traditional declaration from Ulapdum. The Dumtru that was first built was Dumtru Klen Eli the first head of the traditional government (Digno). This Dumtru is in the yard of Digno Eli's house head of the traditional government (Digno), in the middle of the current Bring village, or to be precise north of the traditional house (saliyap) Eli Clan. Astronomically, the position of Dumtru is at coordinates S: 2°39'32.84" S and E: 140°12'56.34" E at an altitude of 421 meters above sea level or 260 meters from the location of Dumklap (figure 1). Dumtru consists of five flat-surfaced boulders which function as seats for the five main traditional officials. The five stone blocks are arranged in a horizontal circle around the fireplace

in the center, but currently, in the center of Dumtru Eli there is a stone table (Figure 7). According to the Bring traditional figure, the stone table was only added at the time of the signing of the inauguration of the Eli Klen traditional house (Saliyap).

Dumtru is a structure of five stones marking democracy. Etymologically, the word Dumtru is formed from two words, namely Dum which means stone, and Tru which means support. Meanwhile, the word Dumtru, in traditional philosophy, has the meaning that Dum is interpreted as Digno, and Tru is interpreted as being supported by the traditional positions that sit above it in running the wheels of traditional government. Dumtru as a place for traditional deliberation is a place to discuss various aspects of community life, and the highest authority in Dumtru is Digno who is also the decision maker. Traditional leader Bring also said that in Dumtru there was no discussion of war issues, and war issues would be discussed elsewhere.

In Sugluwoi/Bring Village five tribal clans have their historical origins, however, these five tribal clans have agreed to live together in one village and even in one Dumtru traditional government system. They are the Eli clan whose domicile is Digno, the Mebri clan whose domicile is Trang, the Nian clan whose domicile is Tegai, the Mes clan whose domicile is Bemei, and the Tabisu clan of Kiyeeep whose domiciled as Srom. The five tribal clans hold positions in customary terms and have their respective roles, duties, and functions as described as follows:

- 1) Digno is the head of a traditional government who has the power to look after and protect his people (blung), provide life and prosperity, and ask for the blessings of his descendants to maintain the existence of his group;
- 2) Trang as tribal chief maintains and manages natural resources (hamlet affairs), educates, and feeds the people (blung);
- 3) Tegai as Digno's representative and spokesperson receives all forms of proposals and input from other traditional apparatus to be discussed in Dumtru and then conveys the results of the deliberations to the lungs, he also provides protection and sends people out with a mandate from Digno;
- 4) Bemei is responsible for storing and safeguarding living cultural treasures or pure treasures. Natural resources such as stones, minerals, trees, sand, water, and receiving dowries;
- 5) Srom is the organizer of the event and also functions as spokesperson, preparing food and prayers of blessing and receiving the head payment.

The five elements of traditional equipment at the Dumtru location which are marked by boulders as seats for the figures can be described as follows:

These five sets of customs are the main ones in Dumtru, however, during the discussion in Dumtru, there were also three basic sets of customs under them, namely:

- 1) Usudegu who takes care of the garden,
- 2) Yapdegu who takes care of building the house, and
- 3) Dasidegu takes care of the hunt.

Then, as development progressed, other degu emerged according to the needs of the time, such as Pradegu who was in charge of the war, and Samdegu who was in charge of carving.

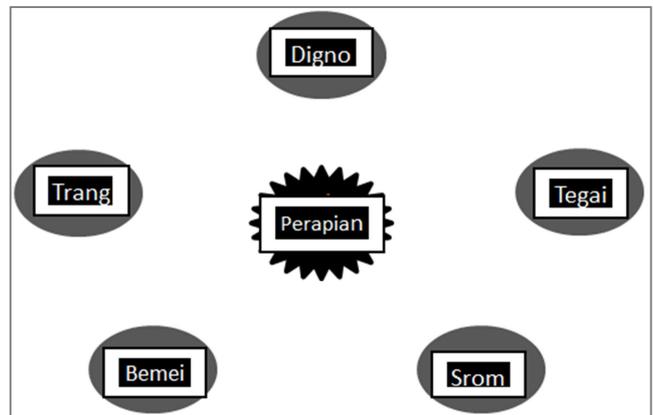


Figure 8. Sitting Pattern of Traditional Officials in Dumtru (Deliberation Place).

The information obtained from field interviews in Bring Village is quite interesting. If traditional officials held a meeting to discuss war, it would be held elsewhere and Digno was not involved in it. It is said that these war activities are at odds with the function of a Digno, which is to protect his people, not to invite people to go to war. Apart from that, if you look at the formation of tribal clan alliances from the beginning, the number of which was very limited or small, the main concern of a Digno was to develop the descendants of his group, and not even destroy them, and it is also conceivable that in those days in the early days of human life, there may have been no war because it can be seen from the existence of additional customary bodies dealing with war (Pradegu) which appeared later than the other three basic customary bodies, and also in the main customary structure there were no positions responsible for war and it was even said that in Dumtru not to talk about war.

Another interesting thing is that in Sugluwoi-Kampung Bring, each of the main traditional instruments in Dumtru Kampung Bring has also formed its own Dumtru with instruments taken from within the tribal clan itself, but currently the form of Dumtru It no longer has the concept of five stones arranged in a circle but has changed to the shape of a traditional house (Saliyap), but at the front of the Saliyap there is a formation of a long circular bench and in the middle, there is a fireplace (figure 7). The formation of the Dumtru clan followed the declaration made in Ulapdum that traditional government was returned to be run according to each clan. In implementing this system in Bring Village, they continue to coordinate between fellow traditional officials, namely the main traditional apparatus from Dumtru when it was first formed at the time of the declaration, namely the five tribal clans with traditional apparatus according to the clans that were formed later, according to their respective positions, for example, the position of Bemei from The Nian clan will coordinate with the village Bemei position held by

the Mes clan.

Apart from the remains of stone monuments, from the results of surface surveys in Bring Village, especially in the areas of Yansu, Nangglik Katuk, Dumklap, Dum Me, Ulapdum, and Dumtru, pottery fragments were also found in quite large quantities and various types, shapes, sizes, and techniques making it. Some of them even show the presence of red slip on the pottery. From several literatures and expert conclusions, red slip pottery is one of the characteristics or can be used as a marker of the existence of Austronesian culture. In addition, it is also known that pottery is not a culture produced by the Austro-Papuan group, but this culture was introduced by Austronesian speakers who have migrated or crossed the Papua region [4].

Regarding the Dumtru culture in Bring Village, it is quite interesting when compared with the findings of the same cultural remains found in other Grime Valley areas, such as in Hatib-Sawoi, Kaitemung-Nimboran, Klaisu, and Demetin Villages. In Hatib Village, namely at the Kampung Tua Dat site, Dumtru or Dumutru belongs to the Nasadit clan which consists of an arrangement of five stones forming a circle, which indicates the same five main traditional positions as in Bring Village. Meanwhile, Dumtru in Klaisu Village is Dumtru belonging to the Kwano-Irab (Digno) clan which is in Dekening Old Village which is called Dum Yaku, which is in the form of an arrangement of twelve stones forming a semi-circle and there is a stone table in the middle and on the outside, there is a stone table Dum Yaning is a place that serves food.

According to the Kwano traditional figure, the number of stones in Dum Yaku was initially only five stones, and in the middle, there was a fireplace, but in the development of Dum Yaku, there were additional stones as inserts and also a stone table in the fireplace. Apart from Dum Yaku, in Klaisu village, there is also Dumtru from the Bemei Clan in Old Yapuja village which is called Dumbai which consists of five stones, but its condition has been exposed due to farming activities because the location of Dumbai is in a community garden. Still in Klaisu Village, there is also Dum Wadi in the form of two large boulders as a symbol of the greatness of the Wadi (Trang) clan. Meanwhile, in Demetin Village there is also Dumtru or Dumutru which consists of five stones [18] the same as in Bring Village, and in this area, there is also a ring stone belonging to the Yawang-Dani clan from the war section (Pradegu), namely the traditional apparatus responsible for matters related to war, the presence of a ring stone belonging to the clan of this warring tribe is proof that indeed the issue of the war was not discussed in Dumtru but elsewhere.

Meanwhile, in Kaitemung Village in the Nimboran region, there is Dumutru with ten stones arranged in a circle and surrounding a fireplace in the middle. Five stones are the seats for the five main traditional bodies and the other five stones are the seats for the wives of each group. Apart from that, in the Nimboran region, there is also Dumtru or Demoutru which only consists of three stones occupied by three main traditional bodies, namely Iram (Digno),

Dunensking wouw (Trang), and Tekai (Tegai), all three of which are equally strong. These three stones are like waiting for a fire that supports a large cauldron above it (the cauldron and its contents are a community unit consisting of individuals and families) [7].

Referring to related research, namely the form of remains which is almost the same as that revealed by Djami [3] in research on the structure and function of Orudia in the Yokari tribe in Jayapura Regency. In the Yokari community, it is said that there are 23 Orudia who are divided into two groups, namely 6 Orudia from the war tribe (Yepei tribe) and 17 Orudia from the peaceful tribe (Yowari tribe). Orudia is unique and distinctive, made of stones that form a circular arrangement. These stones function as seats for the Yarona during an ongoing traditional meeting or deliberation. In each area, there is also a fireplace or fire pit in the middle. As the name suggests, the main issues discussed are that Orudia, the Yepei tribe only specifically discusses war issues, while Orudia, the Yowari tribe, is a place to discuss all aspects of human life, and does not discuss war issues [2, 3]. Remains of circular stone structures were also found in the Pacific region as practiced by the Polynesian people as stated by Gill, et. al [6]. It was stated that the circular stone arrangement by the Polynesian people in the Hawaiian region functioned as a medium to express various aspects of ideology, ceremony, and also as a calendar.

The recognition and spread of this circular stone arrangement in the Papua region is apart from the possibility that it is knowledge that was already possessed by people in the archipelago which was introduced by the Austronesian cultural group and then became a model in the Papua region. The leadership model in the Papua region was previously carried out through a language approach by Scaglione [19], and the functional structural approach by Mansoben [12], which describes that in the Papua region, there are four traditional leadership systems, namely (1). Leadership system of men with authority (Big Men), (2). Ondoafi's leadership system, (3). Kingdom system, and (4) a mixed leadership system. If you look at the leadership structure in Dumtru, namely Digno as the head of the traditional government, then this model is the same as the Ondoafi leadership system whose scope is limited to one traditional village, even if it is linked to the results of the customary declaration which handed over the government system to tribal clans, the scope is even greater. small again, namely limited to one clan only.

5. Conclusion

Based on the results of this research, it can be concluded that democratic values have been practiced for a long time by the tribal clans who inhabit Bring Village, part of the Grime Valley area, that is, when they had formed settlements after abandoning their life of hunting and gathering, they had already implemented democratic values [17]. They presented this democratic practice by making a circular stone arrangement as a place for deliberation for Digno, Trang, Tegai, Bemei, and Srom as a presentation of the positions or

titles that exist among their respective clans from the past to the present. Another interesting data from the survey results in Bring Village is the discovery of pottery fragments of various shapes and sizes as well as red slip pottery fragments which have been used as markers of Austronesian cultural influence. It is very likely that in the past Austronesian cultural influences were present in the region. Likewise, the existence of Dumtru which expresses and functions as a place to implement aspects of democracy since the past in Kampung Bring. These two aspects are certainly interesting to study in more depth, especially when Austronesian culture was present in the village in the past, and then contributed to the lifestyle of the community which was previously a hunting society and then settled down and developed democracy in its social life [16, 24].

ORCID

Lutfi Yondri: <https://orcid.org/0000-0002-0310-250X>

Acknowledgments

This article is a part of the research about Austronesia Influences in Dementin village Grime Valley, Kentuk Gresi District, Jayapura Resident led by Erlin Novita Idje Djami in 2023. To Frans Nian, Yordan Membri, Ruben Eli, and M. Hafdal. Thank you for your cooperation and support during research, writing reports and articles that will result from the entire series of research that we have carried out.

Conflicts of Interest

The authors declare no conflicts of interest.

References

- [1] Barthes, Roland. 1957. *Mythologies*. Paris: Edition de Seuil.
- [2] Djami, Erlin Novita Idje. 2017. Tipologi dan Makna Tinggalan Megalitik di Pesisir Pantai Utara Kabupaten Jayapura. *Amerta: Journal of Archaeological Research and Development*. Vol 35, No. 1 Juni. Pusat Penelitian Arkeologi Nasional. Kementerian Pendidikan Dan Kebudayaan. P. 33-46.
- [3] Djami, Erlin Novita Idje, Marlina Flasi, dan Simon Abdi K, Frank. 2021. Struktur dan Fungsi *Oru Dia* dalam Kebudayaan Suku Yokari. *Cenderawasih. Jurnal Antropologi Papua*. Vol II. Issue 2 December. P. 130-150.
- [4] Djami, Erlin Novita Idje and Hari Suroto. 2023. Distribution of Austronesian languages and archaeology in Western New Guinea, Indonesia. *L'anthropologie*. Article in Press. Elsevier. P. 2-13.
- [5] Froomkin, David, Shapiro, Ian and Dahl, Robert A. "democracy". *Encyclopedia Britannica*, 27 Oct. 2023, <https://www.britannica.com/topic/democracy>. Accessed 31 October 2023.
- [6] Gill, Timothy, and Patrick Kirch. 2015. Ideology, ceremony, and calendar in pre-contact Hawai'i: The astronomical alignment of a stone enclosure on O'ahu suggests ceremonial use during the Makahiki season. *The Journal of The Polynesian Society*. Volume 124 No. 3 September 2015. P. 243-268.
- [7] Griapon, A. Leonard, Octovianus J. Tabisu, Elvis Kabey, dan Wiklif Yarisetou. 2011. *Perserikatan Masyarakat Dalam Otoritas Adat Kabupaten Jayapura*. Diterbitkan atas kerjasama Pemerintah Kabupaten Jayapura dengan Penerbit Arika. Jayapura.
- [8] Hoed, Benny H. 2011. *Semiotik & Dinamika Sosial Budaya*. Pengantar Tommy Christomy. Edisi Kedua. Jakarta: Komunitas Bambu. January.
- [9] Kementerian Pendidikan dan Kebudayaan. 2019. *Kamus Besar Bahasa Indonesia*. Jakarta. Kementerian Pendidikan dan Kebudayaan.
- [10] Lavers, A. and C. Smith. 1967. *Elements of Semiology*. New York: Jonathan Cape (22nd edition by Hill and Wang, New York, 2000).
- [11] Loir, Chambert. 1999. Studi Arkeologi Membantu "Menemukan" Peradaban. *Kompas*. Edisi Jum'at, 5 Februari 1999. P. 12.
- [12] Mansoben, J. Robert. 1995. *Sistem Politik Tradisional di Irian Jaya*. Diterbitkan dalam rangka kerjasama antara Lembaga Ilmu Pengetahuan (LIPI), Jakarta Indonesia, dan Leiden University (RUL), Leiden, Negeri Belanda, dalam bidang Study Irian Jaya (IRIS/ISIR).
- [13] Moleong, Lexy J. 2009. *Metodologi Penelitian Kualitatif*. Bandung: Rosda.
- [14] Wheeler, Sir Mortimer, 1954. *Archaeology from the Earth*. London: Clarendon Press. <https://www.questia.com/read/10514034/archaeology-from-earth>. Diakses Rabu, 20 Desember 2022, pukul 12.00 WIB.
- [15] Rahyono, F. X. 2009. *Kearifan Budaya dalam Kata*. Jakarta: Wedatamawidyasastra.
- [16] Rasmussen, M. 2023. The Politics of Time: The Political Origins of Working-Time Regulation. *Social Science History*, 1-27. doi: 10.1017/ssh.2023.18.
- [17] Rusman, Roosmalawati, et al. 2007. *Sejarah Kebudayaan Indonesia*. Jakarta: Departemen Kebudayaan dan Pawirisata.
- [18] Sawaki, Andi Thomson, Ishak S. Puhili, Elvis Kabei, Yosefina Griapon. 2013. *Kearifan Lokal, Sistem Matapencarian Hidup Orang Mrem Distrik Kentuk Gresi, Kabupaten Jayapura, Propinsi Papua*. Kementerian Pendidikan dan Kebudayaan. Direktorat Jenderal Kebudayaan. Balai Pelestarian Nilai Budaya Papua. Kepel Pres. Yogyakarta.
- [19] Scaglion, Richard. Chielly Models in Papua. 1996. *The Contemporary Pacific*, SPRING 1996, Vol. 8, No. 1 (SPRING 1996), pp. 1-31 Published by: University of Hawai'i Press. Stable URL: <https://www.jstor.org/stable/2370681>.
- [20] Smart, Ninian, 1995. *The World's Religion: Old Traditions and Modern Transformation*. Cambridge University Press.
- [21] Soejono, 1983. 'Local Genius dalam Sistem Teknologi Prasejarah', (Analisis Kebudayaan, Departemen Pendidikan dan Kebudayaan RI: Tahun IV, Nomor 2, 1983/1984. P. 24-26.

- [22] Sutaba, I. M. 2021. Jelajah Arkeologi Dan Membaca Pesan-Pesan Sejarah Dari Kelampauan: Suatu Penelitian Pendahuluan. *Jurnal Penelitian Arkeologi Papua Dan Papua Barat*, 13(1), 71-94. <https://doi.org/10.24832/Papua.V13i1.303>
- [23] Thomas, Julian. 1996. *Time, Culture, and Identity an Interpretive Archaeology*. London & New York: Routledge.
- [24] Urbinati, N. 2023. A Prehistory of Democracy. *Social Science History*, 47(1), 157-159. doi: 10.1017/ssh.2022.40.