



The Influence of the Nabelan-Kabelan Myth on Christian Acceptance in the Baliem Valley

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ABSTRACT

Nabelan-Kabelan mythology is a belief system of the Lani people in the interior of the central mountains of Papua future which is integrated into a culture rooted in oral stories that are lived through the symbol of Wabir, (They), Pirikur, (Bird) and Wip tree. This research aims to reveal how Nabelan-Kabelan was formed and played an important role in the process of encounter between culture and Christianity. The method used in this research is an ethnographic method with a social history approach, research data sources were obtained through observation, interviews and literature reviews. Primary data sources were obtained from figures belonging to the group of traditional elders, religious leaders and the community who have connections with the research topic. Based on the research results, it can be seen that this myth has a big impact on the acceptance of Christianity, which gives legitimacy to Christianity to convert important elements in culture into a theological narrative.

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1. Introduction

The existence of myths and cultural symbols in every culture in the world plays a very important role in how people know their world. Myths are believed to be the truth in providing a clear abstraction in a society's belief system, in order to identify themselves, God, Gods and Goddesses and how the process of a world was created (Karen Armstrong, 2019). In the Babylonian myth, the people recognized that no creation started from nothing, before gods and humans existed, a sacred reality existed, the same as what is stated in the Bible about the event of the creation of the world. (Karen Armstrong, 2019).

This Babylonian myth also provides the belief that Babylon was a sacred place, a holy place, the center of the world, and the homeland of the gods. Plato and the Greek rationalists revealed that mythology played an important role in expressing teachings through interpretation in terms that avoided scientific proof (Karen Armstrong, 2019). The Bible in the Old Testament is loaded with symbols about the Messiah who is said to be the king, the coming savior in the symbol of the lamb in Genesis 3:15, Micah 5:1 as well as Isaiah 53:3-7. There are at least 40 more prophecies about Jesus in the OT. In the Old Testament God expressed himself in various natural symptoms and symbols (Johana R. Tangirerung, 2003). Myths are God's compositions which contain the truth about God's essence in the knowledge of local communities (folklore). Each culture creates its own ideas about God and interprets them in the social space through belief in myths in certain symbols.

The existence of myths through symbols in a culture plays an important role in how local people interpret themselves and the world around them, as well as in how people access the past (history) and encounter the future, only through a belief system that is integrated in cultural symbols. certain. Paul Tillich explains in his work *The Religious Symbol* that the characteristic of symbols is figurative, which always describes something beyond itself, a higher level. Symbols can be described as imaginative concepts having innate power (an innate power) to describe the future (Ford, Lewis S, 1966).

Nabelan-Kabelan mythology is a cultural and spiritual belief system of local people who survived in the Baliem valley in the central mountains of Papua before the population was introduced to Christianity. The Baliem people in Papua are generally known as the Dani tribe or Ndani people and are inhabited by seven large groups, the East is inhabited by the Yali tribe, the West by the Lani, the north by the Walak tribe, the west and south by the Nduga and Mee tribes. Apart from that, Baliem people like to call themselves "Akumi Baliem mende" or "Palim Meke". Local people like to call themselves Hubla people. The term Hubula or Baliem people in their mother tongue is called akhuni Palim meke or nit Akuni Pallimeke which means "we are people from Baliem" (Johszua Robert Mansoben, 1994). The people of the Lani tribe are spread throughout almost the entire interior of the central mountains of Papua, starting from Wamena (Jayawijaya) as the main district, then the expansion areas, namely the districts, Puncak, Puncak Jaya, Nduga, Yalimo, Yahukimo, Lanny Jaya and Central Mamberamo.

The presence of Christianity on April 20 1954 in the Baliem Wamena Valley has brought major changes in the lives of the people living in the Baliem Valley to understand themselves and the world outside them. The people living in the Pyramids and the western part of Wamena also experienced a major breakthrough when Christianity arrived. This breakthrough began when Christianity began to comb the western central mountainous areas such as Ilaga. In May 1957, the Damal people in Ilaga began to be evangelized by Kel, Larson then in June 1975, the Damal people in Ilaga began to accept the gospel by burning their customs and amulets because they were not in accordance with the

Christian faith of more than 5000 people who were present at the time. it burns mystical traditions and talismans (Benny Giay, 1994). Then continued in 1960, Mr. Larson and 5 people were sent to the Pyramid and arrived at the Pyramid on February 13-14. Around 8000 people at the Pyramid also burned their amulets spontaneously. (James Sunda, 2012). The local community spontaneously accepted Christianity without waiting a long time. Different things happened on Mansinam Island where it took Ottow and Geissler quite a long time, more than 20 years, to spread the gospel to the entire coastal area.

The burning of customs and amulets in the Pyramid area spontaneously followed the burning of customs and amulets in Ilaga apparently not without cause, the influence of the Nabelan-Kabelan mythology as a cultural and spiritual belief system of the local community that binds relations between tribes played a large role in the acceptance of Christianity. Unfortunately, today the richness of cultural values and history in this myth is rarely known by the wider community, even among the Baliem people themselves, this myth is almost not exposed in the knowledge space. Although Marde Christian Stenly Mawikere has explained this myth a little, in his writings Marde explains that the Baliem people, like Papuans in general, have messianic cargo cult hopes regarding the existence of an ideal future through the mythology of Nabelan-Kabelan or Nawulal-Hawulal or Nabudlal-Habudlal or Nabutal- Habutal or Nanggonok-Kanggonok (Christian Stenly Mawikere, 2018).

In this article we will look at how the Nabelan-Kabelan mythology was formed, how the local community lived this myth, how this myth influenced Christianity and we will also see how Christianity converted this myth into a theological narrative so that the transplantation of the Gospel and communication of the Gospel could be effective.

2. Research Method

In this research, the data used as a writing source were obtained from ethnographic fieldwork which the author conducted in Pyramid Village, Pyramid District, Jayawijaya Regency, Papua Mountain Province, which was carried out for two months from January to March 2024. Data collection was carried out using using a number of techniques including participant observation and formal interviews. Observations were made at historical places, such as seeing the place where the Nabelan-Kabelan myth was believed to have been formed, as well as the places where the local community accepted Christianity where people burned cultural attributes that were contrary to the Bible. Meanwhile, formal interviews were conducted with several religious figures and tribal chiefs including: Bpk, Olek T, 54 years old, works as a servant of God, Bpk, Kenak K, 46 years old, servant of God, Bpk, Manu T, 60 years old, tribal chief, Mrs. Tana T, 61 years old servant of God, Mrs. Ena W 70 evangelist, witness to history, etc. The resource persons were selected based on their involvement and knowledge of the research topic. This article is supported by a literature study of literature relevant to the research topic. The next stage, after the data has been collected, the author then reduces and analyzes the data using a social history approach to create an appropriate writing scheme.

3. Results and Discussion

3.1 Nabelan Kabelan Mythology

The world of myth is always synonymous with complex mysteries and a close relationship between humans, gods, God and nature, all of which form a religious system that binds humans in myth. Mircea Eliade describes that myths are human interpretations in describing supernatural trajectories into the world of myth. Religious man wants to enter into sacred history or rather wants to relive the early times when supernatural things, gods, deified ancestors created the universe and established the rules of man (Mircea Eliade, 1969).

Eliade claims myth to be "absolute truth" and "true history" provided as a form of human behavior. In his book *Myths, Dreams and Mysteries*, he said that myths are thoughts or ideas to express absolute truth, because myths tell a sacred or sacred history, namely a transhuman revelation that took place at the beginning of early times at the sacred or holy time of the beginning of the world (Mircea Eliade, 1969). The description expressed by Eliade raised the Nabelan-Kabelan myth to the surface of knowledge as a sacred truth in the folklore of the Baliem people.

The Nabelan-Kabelan myth greatly influences the lives and perspectives of the people of the Baliem valley and the Lani people in the Pyramids in describing the reality of the future. The Nabelan-Kabelan mythology contains a story about a race between birds (Pirikur) and snakes (wabir) which suggests a race about people's lives regarding their future regarding death and life. The Nabelan-Kabelan mythology begins from a place called Wabir Ambor (snake spine), in Yalingume Village, Bolakme Kimbim District, an area to the west of Jayawijaya Regency or now called Wamena Regency.

3.2 Wabir and Pirikur

Nabelan-Kabelan mythology historically began with a race between a snake in the local language called "Wabir" and a bird "Pirikur". Wabir and Pirikur before starting the competition discussed a statement about the nature of the future of the Baliem people regarding the realities of life. Wabir said; "If in this competition I win the match, then the people in this valley will not die but will only change their skin like me and they will live forever Nabelan-Kabelan. Then Pirikur said; "If I win this match then the people in this valley will die Pirok Yikologun" pirok yikologun (have air, when they die they will use pecek all over the body as a form of sadness). Then the race began from east to west, towards the area called Wabir Ambor (snake spine) (Interview, Tana T. 05, 24,2024).

In this match, Pirikur won, this Pirikur perched on a tree which was named by the local community as the "Wip" tree which still exists today. The snake, knowing that it had lost, was then embarrassed and made itself into the land, which today is in the shape of a snake and can still be seen and traversed by local people, this place is named Wabir Ambor. The winning bird then says; "Because I am the one who won this match, the people in this valley will die of old age and will not live forever."

The formation of this myth lives in the collective memory of local communities as a link between traditional and modern society. The Baliem people live this myth as a source of sacred belief in a profane time and make them a religious society. Religious

humans want to enter into sacred history or more precisely want to relive the early times when supernatural things, gods, deified ancestors created the universe and established human rules (Mircea Eliade, 1969). This myth is the center of the existence of the Baliem people's cosmos civilization while alive and after death. This myth becomes a sacred rite in the imagination of the Baliem people and has an existential function that bridges social reality and the universe. This means that this myth is considered the local wisdom of a certain community in maintaining something useful so that it can be passed on to other communities (Olif Kause, 2013).

Snakes and birds in the imagination of the Baliem people represent two opposite things. Birds signal goodness and sorrow while snakes signal disaster. In honai (custom home) If you hear the sound of a particular bird whistling near the honai, people will quickly describe the event that will occur, including the arrival of a special guest, sorrow, dry season and rainy season. Snakes in the Baliem people's imagination are synonymous with disaster. In local community activities, when they see a snake they describe it as a bad sign. This makes snakes and birds symbols of happiness and misfortune, which is connected to the myth of Nabelan-Kabelan being the center of the future of the Baliem people. Gnostic people in the 2nd century turned to philosophy and myths to answer their ignorance about a holy God who they clearly actualized as the source of happiness, suffering and shame (Mircea Eliade, 1969). In the Nabelan-Kabelan myth, people interpret it as the essence of truth in seeing the reality of nature, God and the future. Nabelan-Kabelan contains dualism in the empirical and spiritual dimensions of interactionism which strengthens the nature of values and facts in the nature of Baliem folklore, in order to observe the future reality which is conventionally understood in oral understanding.

3.3 Wip Tree: Tree of Knowledge

Trees are a source of life that provides many benefits for human life ranging from water, oxygen, medicine, building materials, paper and many others. But trees are also considered by many communities in culture as a sacred rite and sacred to be worshiped because they contain many meanings. The Peterongan people of Semarang revere the Mbah Gosang Tamarind tree as a sacred tree. This can be seen from the worship of this tree. This tree ritual is considered a tribute to the ancestors (Siti Nur Asiyah, Mudjahirin Thohir, Af'idatul Lathifa, 2019). The community considers the Mbah Gosang Tamarind tree as a place where they can meet their ancestors.

This tree is a meeting center and bridge between the past and the present, between primitive humans and modern humans. The peak of the ritual is to get closer to God. So in the imagination of the people who carry out this rite, the Mbah Goseng Tamarind tree is not just an ordinary "tree", but is a holy place to meet God, the Mbah Goseng Tree as a Mosque or Church. In "The Tree Springs to Life" (The Tree Radiates Life), a contemporary hymn work that unites differences from a musical perspective reveals that trees are a symbol of unity. Jesus is the owner of the tree and all humans are its branches. Not only the people of Jerusalem, Israel but also Hiroshima, Dallas and South Africa

(Sallie McFague, 1975). Trees have different meanings in each culture. It depends on the value and meaning given to the tree.

In the Nabelan-Kabelan myth, the Wip Tree is the tree that Pikukur fell on in the race between snakes and birds. The ancestors in the Baliem valley said that at that time the Wip tree was the only one in the Baliem valley among the many trees growing at that time. Because Pikukur only perched on this tree, the old people at that time prophesied that: "If this Wip Tree grows and spreads throughout the Baliem valley then know that there will be a sign where people will use Cough (Hat) brings good news (Where we are) will come or appear from the West" (Interview, Manu T. 14 5, 2024). This prophecy was then continued to be heeded by the elders and tribal chiefs whose role was to monitor the times. At that time, because Wip trees were growing more and more in mountainous areas and valleys in Baliem. The elders and tribal chiefs then said now we will see people who wear Watuk (Hats) up. Finally, the people in the Pyramid and Balim Valley met European people (Missionaries) who came wearing Watuk which signified the fulfillment of the prophecy about the Wip tree (Interview, Olek T. 15.5, 2024).

The Wip Tree is in the imaginative knowledge of elders and tribal chiefs whose role is to be observers of the times. Seeing connectivity to see the future bridging past, present knowledge (Interview, Kenak K. 14, 5, 2024). The Wip Tree has taken attention and made it into a mirror of knowledge of Futur in the imagination of the Baliem people. Moses wrote in the OT about the sacredness of the tree of knowledge of good and the tree of knowledge of evil which contained the knowledge of life and death. The Wip Tree is a tree of knowledge of good news in the memory of the elders and tribal chiefs to see the reality of the future which will enable the people of the Baliem valley to respond and accept the presence of Christianity.

3.4 Nabelan-Kabelan: Idel Life

Every human civilization has a utopian concept that demonstrates ideal life in a complex cultural ecosystem. This provides an abstraction in shared knowledge to achieve true life. The ancient Hebrews had the concept of the Garden of Eden, the Greeks had Plato's Republic, and early Christianity had the city of God as an image of the peak of ideal life (William F, Fore, 1999). Augustine, Francis, Dominic and Benedict, the monks, tried to construct a shared mind in monastic life to reach the climax of an ideal life by making rules to be obeyed.

The life of early American society in New Salem, the Shaker community and Mormon settlement, was founded on a view of the Ideal life (William F, Fore, 1999). The cultural concept of primitive and modern societies jointly develops shared experiences in achieving an ideal life. This concept provides legitimacy to views on how to achieve utopia. To achieve an ideal life, society is regulated based on the intensity of effective experience in the structure of social society. This allows empirical experience to penetrate the walls of time and arrive at a supernatural state in eternity.

The Baliem people have a concept of ideal life in Nabelan-Kabelan knowledge. People who live in oral cultural traditions live this myth in deep appreciation. This myth is lived out in the traditional Honai-honai by the elders, tribal heads. Honai is an important place

for togetherness, whether in a man's house (hit or hit) as well as in women's homes (eweai or ebeai) because Honai is the place there is a teaching and learning process in which young people gain a lot of experience from older people (Agus A. Alua, 2009). The Elders and Chiefs, shared knowledge (Collective memory) in looking at the future when having a dialogue about Nabelan-Kabelan.

Knowledge together this makes Nabelan-Kabelan the epicenter of empirical experience in the symbols of Pirikur, Wabir and the Wip Tree but becomes the hypocenter in the peak of the Baliem people's utopia. Epistemologically, the community believes that Nabelan-Kabelan gives signals about the reality in the future, about how life and death will be. This makes Nabelan-Kabelan have more rationalistic values, in the view of life of the local community (Interview, Manu T. 05.15, 2024).

Nabelan-Kabelan is also believed to be God's revelation in the historical cycle of Baliem people's life in identification Watenak, Ap Ngain, (God) who will come in the future. The pre-Christian Baliem people believed that a time of light would come. This gives an idea that the Baliem people had a dark period in which the Nabelan-Kabelan myth is known. Nabelan-Kabelan has become a symbol of communication between dark and light times. Providing future projections from a projector of shared life experiences. Marde Christian Stenly revealed that: "The people of Baliem, like Papuans in general, have messianic hopes for cargo cults" (Christian Stenly Mawikere, 2018). Nabelan-Kabelan explicitly proclaims God, Messianic cargo cults, even though the image of the reality of God in the imagination of the Baliem people is still implicit and they do not fully see the God who will come.

In the cultural experience of the Israelites who saw the implicit Jesus in the symbol of the spotless firstborn lamb in the Old Testament and then they saw the real Jesus in the New Testament. Nabelan-Kabelan is God's call in the cultural experience of the Baliem people through traditional elders, tribal chiefs and observers of the times to become a way to welcome the future after pre-Christianity. Nabelan-Kabelan opened the way to bring together the people of Baliem to see a realistic Jesus in God's Gospel in the light of day.

Nabelan-Kabelan and the future from the perspective of the Baliem people are not an illusion but an authentic fact and have empirical arguments. Nabelan-Kabelan provides objectivity and a timeless vision. Manifestations of God that are different from other deities from the striking images and colors in Nabelan-Kabelan. Concrete and particular events in Nabelan-Kabelan build a bridge between revelation and reason which has imaginative and religious value to reach the peak of the Baliem people's utopia.

Walzer in Islamic Philosophy states; "We should not be ashamed of believing in the truth and taking it from whatever source it comes to us, even if it was presented to us by previous generations and foreigners. For anyone who seeks truth, there is no higher value than truth itself; truth never humiliates or humiliates the person who achieves it, but instead exalts and honors him (R. Walzer, 1990). Nabelan-Kabelan is a futuristic imaginative truth in Baliem folklore.

3.5 Christianity and the Nabelan-Kabelan Mythology

In 1936 the people in the interior of the central mountains were untouched and isolated from the outside world (Deloris Sunda, 1994). In the same year, in December, the existence of local residents in the interior of the central mountains began to be detected through the discovery of 3 lakes Paniai, Tage and Tigi by Lt. Wisel who conducted a search for community life in the interior of the central mountains of Papua. Two years later, in December 1938 Dr. Jafray, after hearing the news of the discovery of the three lakes, sent two envoys to make observations, two people he believed were: Deibler and Walther Post. In January 1939, only Deibler arrived in Enarotali while Walther Post returned to Makassar. Then in 1939, Deibler and Post began carrying out gospel preaching activities, assisted by 20 Dayaks who came together with the aim of broadcasting the good news (Deloris Sunda, 1994).

On April 20, 1954, the first landing was carried out by a CMA seaplane, from this landing in 1995 an airport was established after passing geographical observations. In 1954-1960 the existing airport encouraged evangelization to be carried out quickly starting from Lake Wissel towards the East and from the Baliem Valley towards the West. This expansion invited three evangelical institutions such as The Australian Baptist Mission, Unevangelized Fields Mission (UFM), and The Regions Beyond Missionary Union (RBMU) (Deloris Sunda, 1994) and also other mission institutions. The presence of missionaries was a rare precursor to a major breakthrough that would soon occur.

This breakthrough began when missionaries began to penetrate the western central mountainous areas such as Ilaga. In May 1957, the Damal people in Ilaga began to be evangelized by Kel, Larson then in June 1975, the Damal people in Ilaga began to accept the gospel by burning their customs and amulets because they were not in accordance with the Christian faith of more than 5000 people who were present at the time. it burns mystical traditions and talismans (Benny Giay, 1998). On February 11, 1960, Gordon Larson and five evangelists from Ilaga came to visit the Pyramid, the names of the 5 evangelists who came from Ilaga were; Yimbutu, Yingani, Wenalok and Wogogulik (Deloris Sunda, 1994).

After arriving at the pyramid they held a meeting on the 13th, those gathered at that time included all elements of society from children to adults. From Tagime, upper Beam, Logot Paga, parts of Baliem Valley, Yalenga and many people at that time. After gathering, they sang and praised God and heard the word delivered by Larson and the 5 messengers in a unique way. They believed that when Mr. Larson delivered the word of God, it would be continued by the 5 evangelists who had lined up in the middle of a large gathering of people at that time. So after they heard the good news the people led by each group took a decision which would be a big breakthrough in the history of the Baliem people in the Pyramid, by saying :

“Yogo nit Wabit, Tewe Pirikur inom mbalkuga mende nit Nabelan-Kabelan kwaku lagagu mende etnogo wene ebe yi arat ninoba waga o. Nit arat marluk mende nggawrenggen mbo kali kunuwok o. “Yiluk wene mbalku dogolit, nggwanengge obogat

wolok watno. Telekma yomangge morla ndak inil paga endage buwalogo kali kunuwok 0. (Deloris Sunda, 1994).

The words above if translated are as follows: "So all this time we have believed in the Pirikur bird and the Wabir snake about eternal life and our ancestors searched for eternal life. Now this has come to us, namely the gospel. (Wene place). So now we burn all the sacred objects, amulets, so bring them here so that we burn them in front of these western people, while welcoming their names. (sacred and mystical objects). Before the people came and collected sacred items and amulets, the people were ordered to first hold a party in their homes as a farewell party between the amulets and themselves in welcoming God's gospel.

The Nabelan-Kabelan myth reached its climax when Christianity emerged through a long journey which is slightly unraveled above. This myth holds an important key that opens the hearts of the Baliem people at the Pyramid to proclaim their faith in Jesus. Parson in his book *Social System* shows the role of culture in legitimizing the social order. Thus, the existence of culture is separate but integrated in the social structure. In essence, this means that culture has a central role in ensuring balance and homeostasis (T Parson, 1951). Nabelan-Kabelan binds the social structure in the future imagination about the existence of eternal life. When Christianity arrived, people saw Christian culture as one part of the same but separated in the symbols of the Bible and the Wabir, pirikur and wip tree.

So the meeting between Nabelan-Kabelan and Christianity is literally a meeting of symbols and the transition of life from a primitive social order to a modern social order. There was a symbolic interaction at the peak of the meeting between Nabelan-kabelan and Christianity. This symbolic interaction changed the local community's perspective to see Nabelan-Kabelan as an old belief rite and to see Christianity as a new belief rite. This change in rite also had an impact on interpretation of local communities in responding to the presence of Christianity.

Habret Blumer in the theory of symbolic interactionism states that a person's actions are determined by the meaning contained within him. The interpretation of the process contained in the nabelan-kabelan mythology is interpreted personally and by local community groups as a truth in verbal and symbolic appreciation of the future. But then the interpretation changed universally when it encountered Christianity with the object of the Bible as Allah Wena (Word of God) as the future for living together. This meaning is acculturated as an essence of truth where local people see Christianity as an object of fulfillment of mythology. Christianity sees local communities as objects of evangelization.

Seeing the enthusiastic response of the people to God's gospel, the missionaries said this was the work of the holy spirit, just like when the Pentecost event occurred. Local people who do not yet know about the Pentecost event see Christianity as eternal eternal life that has been awaited by their parents in oral traditions in the appreciation and observation of the symbols of birds, snakes and trees.

3.6 Nabrlan_Kabelan Conversion in Theological Narratives

Christianity throughout history has proven itself to be a strong culture that penetrates every culture. world culture. Find a place at the top of the most strategic beliefs and take an important role in the transformation of society's life. An example is Germanic Mythology a belief in myths held in the Scandinavian region, before the region converted to Christianity. Myth is a belief system that is integrated into a culture and is based on oral stories and common practices more than a system of ritual worship (Cawley, Frank Stanton, 1939). The gods in myth are elaborated into theological narratives and in the end Germanic Mythology had a major influence on Christianity that came with the efforts of mass protestantism. If we look closely, Christianity can live at the level of local culture due to the elaboration of local cultural values into Christian cultural values. (value Conversion) so that theological narratives can be developed in local culture and vice versa.

In the book on customs and the Bible on the encounter of customs with the Christian faith in Batak land written by Lothar Schreiner, it is said that the presence of the zendeling brought changes in customs. Customs were deliberately changed by the zending messengers and by the kings. They divided customs into anti-Christian, neutral and pro-Christian provisions and elements and then utilized them according to these divisions (Schreiner, Lothar, 2000). The process that occurred, as happened in Batak, gave rise to social polemics among local communities in response to Christianity. But the point is that Christianity has found a place in every culture of the world.

The people of the Baliem Pyramid valley have an inductive interpretation of the empirical reality in the Nabelan-Kabelan myth, all of which is abstracted verbally in the collective collective memory. This memory contributes to the knowledge that the Pirikur, Snake and Wip Tree are symbols that empirically contain the meaning of eternal life, which allows people to have a connection with the supernatural world. Society connects empirical experiences to enter into supernatural experiences of eternal life apart from the material world.

Like early Scandinavian pagan worship which was a mixture of customs and culture with basic elements of nature worship (Schreiner, Lothar, 2000). So the worship of nature indirectly connects the empirical world with the supernatural world of the gods Odin and Thor in Germanic beliefs. When Christianity arrived, the Pirikur bird and the Wabir snake were legitimized as representations of God and the devil, Pirikur was the incarnation of God in an angel while Wabir was the incarnation of Lucifer as the old snake. Likewise, the Roman Church used a strategy to make pagan gods into demons. This legitimacy has directly converted The value content in Nabelan-Kabelan into another dimension which was initially only interpreted as Pirikur and Wabir as a symbol of the future has become the truth articulated in the shared experience when encountering Christianity as a sacred text.

The conversion of existing value content into a theological narrative has clarified supernatural relationships that were not yet clear in the collective memory of the pre-Christian Baliem people. This makes it possible for people to feel the existence of God over physical objects and one's senses through recognition of the sacred text of the Bible.

The oral transformation into text is a rare initial introduction to the true concept of eternal life. Indirectly, the Nabelan-Kabelan myth has moved from the oral world to the world of biblical texts.

4. Conclusion

Based on the results of the discussion above, it can be concluded that the existence of the Nabelan-Kabelan mythology in the culture of the Baliem people is very influential in the community's perspective in responding to the presence of Christianity. Society that already has cargo cult beliefs (Cargo Cult) in Nabelan-Kabelan mythology has carefully identified Christianity as the fulfillment of Nabelan-Kabelan mythology. Giving legitimacy to Christianity to reconstruct society's understanding to see existing culture, myths and symbols through the lens of theology. People who have lived in strict primordialism through the presence of Christianity have integrated themselves in new contexts, which unconsciously has pushed them out of a primitive life into a modern life.

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