

Wapwapek Ambover Traditional Wisdom of the Napa People in Dispute Resolution

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Abstract

This research aims to understand Wapwapek Ambover: the traditional wisdom of the Napa People (Subetnik Biak) used in dispute resolution which can be adopted as a contextual model that is considered suitable for resolving disputes effectively, thoroughly and with dignity. The method used in this exploratory research is supported by two empirical research methods, namely exploratory and descriptive methods to obtain ethnoscientific data on the Napa People, which is still relevant in dispute resolution supported by triangulated interview and observation techniques. The results of the research found that Wapwapek Ambover is the wisdom of the Napa people in dispute resolution efforts, namely the traditional court called fuknuser under the Kankain Kakarara Vyak institution, and four forms of violence: structural (political), resolved with material fines, which ends with the sacred ritual of Wapwapek Ambover "reed-cutting oath", as a model for achieving harmony and peace. Wapwapek Ambover is a model of effective dispute resolution, according to Napa people.

1. Introduction

The Biak Numfor Islands traditional region is located to the north of the Saireri Bay cultural area (now Cenderawasih Bay) which consists of 3 (three) large islands and 63 (sixty three) small islands before experiencing regional expansion. Among these small islands, most of them are uninhabited areas, and some islands even have no names. Three large islands, namely: Biak Island, Supiori and Numfor Island. Apart from that, the small group of islands that dominates Biak Island is the Padaido Islands group which is located to the east and southeast of Biak Island. The islands of Rani and Insumbavi are located to the south of Supiori Island, the islands of Myosvefondi and Ayau are located to the north of Supiori Island and the Mapia Islands are located far to the north of Ayau Island.

The expansion of Biak-Numfor Regency based on Law Number 35 of 2003 concerning the Establishment of a New Definitive Regency, Supiori Island became Supiori Regency which is naturally separated by the Sorendidori Strait, practically now the Biak-Numfor area only has an area of around 15,124 km. The area is 2,602

km² or around 17.20% of the total area, which consists of two large islands, namely Biak Island and Numfor Island. The total remaining area is 12,522 km², or around 82.79% of the total area.

Based on its location, Biak-Numfor is to the north of mainland Papua, namely 0055'--1027' south latitude and 134047'--1360 east longitude. Definitely, Biak-Numfor Regency has the following boundaries: (a) to the north it borders Supiori Regency and the Pacific Ocean, (b) to the south it borders the Yapen Strait, (c) to the east it borders the Pacific Ocean, and (d) To the west it borders Manokwari Regency.

Biak-Numfor Regency consists of 19 districts, 12 districts are on Biak Island, namely: East Biak, Biak City, Samofa, Yendidori, North Biak, Yawosi, Andey, Bondifuar, Warsa, West Biak and Swandiwe District. Meanwhile, on Numfor Island there are five districts, namely: West Numfor, East Numfor, Orkeri, Poiru and Bruyadori District. Of the 19 districts, there are three districts with the largest area, namely: North Biak District with an area of 277.77 km², Yendidori District with an area of 275.13 km², and Andey District with an area of 270 km². The districts with the smallest areas are Padaido District with an area of 30.72 km² and Yawosi District with an area of 39.63 km².

North Biak District is known as the largest district with an area of 277.77 km², which was divided into traditional legal areas in the past, called Napa or Var Risen (wave area). Because this area directly faces the Pacific Ocean, in this report the author uses the name Napa as the name for the North Biak traditional community. So far, the Biak ethnic customary law community, specifically the Napa sub-ethnic (Napa people) have had traditional knowledge (ethnoscience) which is used in resolving disputes or conflicts that arise in the social life of their community. Patterns or forms used to resolve conflicts or various problems that often occur, usually with: rovepnas, porcelain plates'; rovena/kasuba 'corrosive cloth'; bine 'woman', and papus/pipi 'money' which ends with the wapwapek ambover ritual 'oath to cut reeds'.¹

Wapwaper ambover is a model of dispute resolution that is considered effective in providing a deterrent effect for a person or group of people who repeatedly commit problems that seriously disturb the tranquility, harmony, peace and harmony of the Napa people in the village in the past.

A bamboo-like plant, namely a reed called ambover, is believed to have sacred supernatural powers. Apart from that, it has a dual meaning and important function in the traditions of the Napa people (Ornap) from the past until now. One of the functions or uses of reeds (ambover) is to serve as a medium for legitimizing traditional decisions in resolving disputes that disturb the harmony and peace of the village, due to the bad behavior of certain individuals or groups. Apart from that, at certain times when Ornap is hit by a headwind or tornado (nik) which damages houses, humans, animals, plants and destroys everything, the common ambover plant becomes a powerful medium to repel and prevent wind and everything that endangers the surrounding community.

Thus, traditional knowledge (ethnoscience) of the Wapwapek Ambover type is a

¹ Frans Rumbrawer, (1995). *Dampak Pembangunan Jalan Trans-Biak terhadap Perubahan Ekonomi, Kekerabatan, dan Pendidikan Studi Kasus di Desa Bosnabradi, Kecamatan Biak Utara Kabupaten Biak Numfor. Tesis Magister Antropologi. Jakarta: Program Studi Antropologi PPS, Universitas Indonesia.* Lihat Andreas Rumbrawer, 2021, *Analisi Sanksi Sumpah Adat Wapambover dalam Penyelesaian Tindak Pidana Menurut Adat Biak. Skripsi Strata Satu Jayapura. Fakultas Hukum Uncen.*

model of traditional legality that is effective, sacred and appropriate in resolving disputes that often occur among the Napa customary law community.

This research aims to determine the ethnoscientific values possessed by the Napa customary law community which are still relevant in resolving disputes or problems, especially political disputes, which are currently widespread amidst the development of a safe and peaceful community life, especially for the Napa people who are now facing. There are many problems that trigger conflict between people and what is the best model for resolving them.

Theoretical and practical benefits are the two benefits to be obtained in this research. Theoretical benefits are benefits that are aimed at developing legal science in general and customary court procedural law and Alternative Dispute Resolution in particular. The practical benefit that is expected is to provide a concrete contribution to the Mananwir 'customary or village heads' in resolving every form of conflict, both disputes in general and political disputes in particular.

This descriptive exploratory research is formulated at the core of the main problem as a focal point that guides the exploration of the substance of the problem, so that the formulation formulated in Wapwapek Ambover becomes a model for dispute resolution in the Napa indigenous community.

2. Research Method

Researchers tend to focus their research on the type of empirical legal research. The empirical legal research aspect is something that can be observed directly in real life. In this context, law is not merely conceptualized as an autonomous normative phenomenon, as *ius constituendum* (law as what ought to be), nor solely as *ius constitutum* (law as what it is in the book). Likewise, researchers also use two approaches, including exploratory and descriptive research. The data sources used are primary and secondary data. In empirical legal research, there are known techniques for collecting data, namely: document study, interviews, and observation.²

3. Results and Discussion

Before the emergence of positive (formal) law from the western world, especially from Dutch colonialism, the Biak ethnic indigenous people already had special expressions, forms and models in legalizing and finalizing a customary decision which ended with a customary oath which had the power to bind both parties to the dispute. Wapwapek ambover has a psychological and sacred effect, which must be obeyed, because the consequences or negative impacts are very much feared by every member of the Biak ethnic group (Napa people). In this regard, it is necessary to explain that the proposition of the expression wapwapek ambover according to the Biak language dictionary explains lexically that wapwapek ambover (wapambover) comes from four morphemes (words) of the Biak language, namely: (1) the verb /wapek/ 'cut, cut'; (2) noun /ambover/ 'reed' (*Schizostachyum zollingeri*); and (3) the verb /ap/ 'mention, mention; swear; promise; agreement. Then it becomes (4) the noun /wapwapek/ 'cutting', derived from reduplication (qualitative repetition) of the basic word /wapek/ which means cutting. These four

² I Made Pasek Diantha, (2016). *Metodologi Penelitian Hukum Normatif Dalam Justifikasi Teori Hukum*, Prenada Media Group, Cetakan ke-1, Jakarta, h. 189.

morphemes, then became a verbal proposition used specifically in the magic oath ritual which is now known in the customary law of the Napa people as the Wapwapek Ambover 'reed cutting' ritual. Now, short rituals such as the Wapwapek Ambover are believed to be a medium for magical swearing, the owner of a supernatural aura (energy) that is most feared by individuals or parties in disputes. Because it has a negative impact and high risk for violators of the sacred "wapambover magic oath" (faknik).

Napa people have long used ambovers, both verbally in words and in real (empirical) cultural customary practices. This is generally understood by the indigenous Biak ethnic community, more specifically the Napa people in North Biak, who until now still secretly use reeds (ambover) as an oath tool which is considered sacred and has other dual functions that need to be explained to the observers. Apart from the magical or sacred meaning which is used as a medium to reinforce swearing in customary court decisions, the Napa people also use the Ambover plant in other forms of magical media, which is briefly narrated as follows:

a. Ambovr Eyosuk Nik "Rebuke the Tornado".

The daily life of Napa people, whether at sea or on land, is when they face the dangers of hurricanes, namely headwinds or tornadoes. A kind of vortex of rainwater and wind that always kills humans and various living creatures on land and sea, which has the potential to also damage villages, houses and all plants. Because of this danger, when the Napa people see the appearance of the nik, the ambover rod is used to rebuke the power of the nik, with the intention of immediately rejecting, or blocking the power of the nik, so that it does not cause damage or bring disaster to the surrounding village community.

b. Forswas "Curse of Swearing".

Napa people also use ambover to curse or curse people loudly. For example, someone says: I am not happy that you are like an ambover (reed). The bad consequence is, when someone violates this ambover oath and promise, it will have fatal consequences for the violator and the risk will be chronic illness (vyeroro) that ends in death (marmar). For this reason, the reed plant with the aura of faknik (sacred natural address) is strictly prohibited from being used for 'swearing' against children, siblings, relatives, humans or pets and plants, because it usually causes conflict within the family or village.

c. Epen/Amfur "Walls/Roofs of Houses".

Ambover is also used as a quality material that is light, heat and rain resistant, so Ornap is commonly used for: walling houses, durable woven roof frames, strong roof coverings, so that they are not blown away by the force of storm winds. Traditional elders, especially the Biak sub-ethnic community called the Napa People, are accustomed to using ambover as a symbol of traditional institutions that have customary legal suggestions, because they believe it has natural sacred value (faknik), and has multiple benefits for life. However, it has a fatal impact, when certain people deliberately use Ambover to hit, curse or swear at someone, it will have bad consequences for the user, what's more, the victim will become chronically ill (vyeroro) which ends in death (marmar).

d. Ambover Apyeper "Buluh Sasi Prohibition of Crossing".

The form of prohibition with the symbol apyeper (X) 'crossing two reeds', is often found on "rat roads" as a sign of sasi, namely a strict prohibition for the general public, so that they are not allowed to enter the nuclear family's farming land; fields (per family) called Sar; pig hunting area (raprup ansan); sago village

(ser baryam); or the pinang village (row beren) which is decorated with apyeper ambover for a grand party (worveyeren). As a consequence, if someone deliberately violates this apyeper ambover (sasi ambover crossing), then the offender will receive fatal consequences and the person concerned as a violator of the sasi will be ill for years (vyeroro) until it ends in death (marmar), if the person concerned does not admit to his disgraceful act. to be completed in Mananwir according to Napa customs.

e. Aryuver Pasan "Harpung/Kalawai Lighting Javelin".

The Biak indigenous people (Napa sub-ethnic) use ambover as a kalawai stalk with magical powers to kill the power of fish or repellent/anti-nik (sacred) or faknik (sea ghost power) in their fishing seas. Ornap believes that ambover has the power to exorcise sea ghosts that endanger fishing or maritime travel for the Biak ethnic group at sea. When you put the ambover into the sea, the sea ghosts are afraid and won't bother you. So, the ambover has a double value in the science of catching fish in the sea, or hunting in the forest, namely the ambover also functions as a pasan lighting stick (arrows for hunting: birds, pigs, tuna and fish in the river).

f. Amboverkerwas Saprop "Land Boundary Reeds".

The issue of customary land ownership also needs to have clear boundaries, so that it is not claimed or violated by other individuals or clan groups. For this reason, Ornap land ownership rights in North Biak are commonly found under the names of customary land boundaries, such as: Ambover ekerwas, Amboverdido, Ambovereker, Amboforswas, and so on. Therefore, the reed plant, called ambover, is usually planted with its young stems (sticks) as a medium or living proof of the boundaries of a person's or keret group's (clan) customary land rights. The negative impact, which is usually experienced when someone violates the oath and promise of ambover planted as a land boundary, has fatal consequences for the violators of the oath that was pledged together, so that the violators will reap the risk of chronic suffering (vyeroro), chronic illness which ends in death. (marble), if it is not completed as soon as possible by Mananwir keret or village.

g. Burs Eyew Roveyan "Food Pepes Container".

Ethnoclassification of bamboo plant species, more specifically reed species in Ornap ethnobotanical knowledge, three types of reed are known, namely: (1) ambover, reed'; (2) bures 'a reed with a large stem and long segments' and (3) a type of evek, a special reed for weaving baskets, baskets, bags; and fiber for sewing roofs for houses." The second type of reed (2), called bures, is usually used as a container for food pepes (sago, taro/bete, rice/rice and meat: pork, poultry, fish, eel, octopus, squid, shrimp, and so on. The aroma of the bamboo shoots (bures), has a delicious taste and is pleasing to the tongue and has a tantalizing aroma that immediately passes through the nose, when compared to other types of bamboo.

h. Ambover Verok "Merdu Flute (Songger)".

Apart from the various dual functions of the reed plant species mentioned above, the ambover is also used as a musical instrument for the mouthpiece (apausor), namely a musical fluit called Songker or Songger Verok, a flute that has a melodious sound. The consequences for users are: whoever violates the taboos of ambover which have been narrated above, it will have fatal consequences for the user or violator. For this reason, Ornap always reminds

anyone who uses or functions an ambover in accordance with its customary prohibitions properly, so that it does not pose a bad risk for him, namely causing the risk of vaveroro 'chronic illness' that ends in marble, death'.

Napa people resolve disputes through traditional justice institutions (fuknsoser, faiuser, or fuknuser) which are usually carried out under the supervision of a traditional institution called Kankain Kakara Vyak. Through the supervision of these traditional institutions, customary justice can be implemented which is called fuknsoser. Napa people distinguish between three distinct forms of conflict-igniting factors. First, in the form of verbal violence through speech; second, in the form of acts of harassment or humiliation towards others; and third, violent murder/deprivation of the right to life which must be punished with excommunication and material fines. A number of the consequences of this violence were of course resolved with material fines and ended with a short ritual, known as cutting the reed (*Schizostachyum zollingeri*), with the sacred name of ambover, which is briefly described below:

a. Structural (Political) Violence.

This legal anthropology nuanced research can understand and discover the phenomenon of Ornap conflict which is also fueled by structural (political) violence, such as violence that occurs because of political situations, certain institutions, because of social, political and economic structures. Including massive and structured political violence such as overpopulation, food shortages, pollution and widespread dissatisfaction in various villages of the Napa sub-ethnic community. The phenomenon of political violence, which is included in the structural violence briefly mentioned above, is also found in the Napa customary law community. Because of this, political situations, institutions, legal products, political structures, social groups and political-economic problems arise. Violence like this also includes large populations resulting from massive population displacement (trans-migration), food shortages, and the population has become a direct threat to humans, structural violence also threatens the Napa human species today. Like the State Family Planning Coordinating Board (BKKBN) program which has been intensified by the government, whether consciously or unconsciously, it has massively and structuredly participated in directing the 'silent killing or genocide' of the Napa people in various villages in North Biak during this time.

b. Verbal Violence.

Some forms of verbal violence that usually disturb the sense of peace and love among fellow citizens, and trigger conflict, are in the form of words with a negative aura, violating ethics, norms or customs (unwritten laws). Chronic verbal violence in social life, sometimes sparking disputes, which violates the customary law (*rari apyaur*) of Napa people's comfort. Therefore, dispute resolution efforts are needed which must be carried out by traditional elders, the Mananwir, to resolve verbal violence, namely the utterance of negative words, such as: insults; insult; fraud; swearing; and so on, which hurt the feelings and undermine the peace of others, so that the sense of harmony and peace of life, needs to be resolved in the form of a fine (*vavyak*) which ends with a short ritual of *wapwapek ambover*.

c. Violence Harassment.

The forms of violence referred to here are a number of forms of harassment carried out by someone or a group with evil intentions, such as by, among other

things: touching the buttocks, pulling the breasts/penis, pinching the thighs, spitting on the face, and hugging someone's body (male/female). This behavior is declared as sexual harassment which is embarrassing for the victim being harassed. Therefore, it needs to be resolved with a material fine and ended with the Wapwapek Ambover being held by both problematic parties and witnessed by the traditional elders, for the sake of the victim's peace, and as a strong advice for the perpetrator to repent, and not repeat the act of violating the customary norms or rules. polluting the harmony and peace of the village.

d. Violent Action.

The Napa people in particular and the entire Biak ethnic group in general have long had a legal philosophy that says: *Eroi esyovsyof ambover yan nido na' pyaure inifi* "Whoever pulls the reed wrongly upside down at the top, it will be difficult for him to pull it". This philosophy is naturally used as a way of life that regulates every member of the village community, so that they do not carry out disgraceful actions that tarnish the peace of life, such as: murder, robbery, robbery, felling of trees, logging, burning of forests and the like which violate the principles and regulations. , or legal norms for living in harmony or peace for every person, family, group, entire village community.

The following is a narrative of some of the consequences of vavyak rovepnas, hard goods fines which have been determined to be used by the Kankain Karkakara traditional institution through the 'customary justice' function in resolving disputes in the form of a number of solid objects which are usually used to resolve disputes, including: (1) irai' beads"; (2) samfar, sanankora or sarak, hand/ankle bracelets made of shells or silver"; (3) rovepna,„porcelain plate"; (4) rovena/kasuba 'corsack cloth'; (5) papus/cheek 'money'; and (6) bine, woman' then usually ends with (7) the wapwaper ambover ritual 'oath to cut reeds' in cases that are repeatedly carried out by certain individuals or groups of keret.

It needs to be maintained, socialized or preserved, because many millennial generations do not understand and maintain the existence of customary law today. Today's young generation has lost guidance regarding the existence of customary law. The situation and attitudes of the younger generation are understandable. Because customary law is not in written form, so if the ancestors or traditional elders do not socialize wapambover to the younger generation so that they understand and can do it. Because gradually the inheritance of unwritten customary law is experiencing a case of total extinction.

Based on the concept of wapwapek ambover; function or use as well as a number of forms of emic knowledge of Ornap customary law, which have been mentioned previously, this section reviews the expected objectives, so that it becomes an effective dispute resolution model, in handling various types of political disputes, or other forms of disputes. Thus, it is hoped that the wapwapek ambover model of dispute resolution will be studied and adopted as an effective approach to dispute resolution, as expected in the general aim of this exploratory research.

For this reason, it is described briefly, among other things, as a model for resolving disputes such as violence: (1) structural, (2) massive politics, (3) verbal speech, (4) customary land; (5) violations of sasi, and (6) other forms of human rights violations, usually cause disputes in the lives of village communities in the traditional territory of the Napa people, North Biak.

Based on the description that has been put forward, this section briefly records the achievements that have been obtained. This exploratory research on

unwritten empirical law is based on general objectives and two important formulations which are used as a reference for this research, especially (1) a number of forms of Ornap indigenous wisdom (ethnoscience), and (2) wapwapek ambover which is used as a model for dispute resolution.

In this regard, the wapwapek ambover proposition is put forward regarding the meaning and magical function/use of the reed plant (*Schizostachyum zollingeri*) in the Biak language, namely: wapwapek ambover 'reed cutting' which means: mentioning; swear; promise; agreement. Then it became the noun /wapwapek/ 'cutting', which comes from the reduplication of the root word /wapek/ which means cutting a piece of reed.

Then it became a verbal proposition that was used specifically in the magic oath ritual which is famous in the customary law of the Napa people as the Wapwapek Ambover 'reed cutting' ritual. Because now this ritual is believed to be a medium of magical swearing for the owner of an aura (energy) of supernatural embracing power which is very proud and feared by individuals or parties to the conflict. Because it has a negative impact, there is a high risk for violators of the sacred 'wapambover magic oath' (faknik).

The Napa people use ambover, both verbally and in empirical (real) customary practices. Until now, Ornap still uses ambover secretly as a sacred oath tool and has a dual function that is valuable and has sacred magical powers, functioning as a medium to reinforce swearing (*lex specialis*) in Ornap customary court decisions.

Apart from that, ambover functions as a spiritual magical medium, including: (1) repelling tornadoes (ambover osuknik); (2) curse swearing (forswas); (3) walls/roofs of houses (epen/amfurdum); (4) reed sasi prohibited from crossing (ambover apyeper); (5) kalawai/harpung lighting javelin (aryuver pasan); (6) land boundary reed (ambover ekerwas saprop); (7) food pepes container (burs eyewan); (8) melodious reed flute (ambover verok, or songker verok).

The negative impact, which is usually experienced when someone breaks the oath and promise they have made, has fatal consequences for those who break the oath they made together. Violators will risk chronic suffering (vyeroro), chronic illness ending in death (marmar), if Mananwir klen (er) or village (mnu) is not resolved as soon as possible. So, the consequence is: "Anyone who violates the oath of ambover that is prohibited, it will have a negative impact on the user or violator. For this reason, parents always remind everyone who uses ambover that they need to pay attention to their traditional rules, so as not to cause chronic illness (vyeroro) which causes death (marmar).

Napa people understand the practice of resolving disputes through customary courts under the supervision of the Kankain Kakara Vyak traditional institution, which administers customary justice called fuknsuser. Ornap differentiates conflict triggers into three forms, namely: (1) verbal violence through speech; (2) acts of harassment or humiliation towards others; and (3) violent forms of murder/deprivation of the right to life which must be punished by material fines or excommunication, if necessary.

This violent behavior was resolved with a material fine and ended with the sacred ritual of cutting reeds (ambover) which is briefly mentioned as follows:

- a. structural (political) violence;
- b. verbal violence;
- c. violence of action;

d. violence, harassment, and so on.

The customary consequences as a form of legality of customary law for perpetrators are vavyak rovepnas 'hard goods fines' which have been determined by the Kankain Kakara Vyak Traditional Institution through the 'customary justice' function for resolving disputes in the form of a number of solid objects, such as: (1) irai 'beads'; (2) samfar, sanankora or sarak 'arm/ankle bracelets made of shells or silver'; (3) rovepna 'porcelain plate'; (4) rovena/kasuba 'corsack cloth'; (5) papus/cheek 'money'; and (6) bine 'female' which ends with (7) the wapwapek ambover ritual 'oath to cut reeds', for cases that are repeatedly carried out by certain individuals or keret.

Based on the concept of wapwapek ambover, function or use as well as a number of forms of emic knowledge of Ornap customary law, the general aim of wapwapek ambover is an appropriate dispute resolution model in handling various types of political disputes or other disputes.

It is hoped that this form of wapwapek ambover model dispute resolution needs to be studied further to be adopted as an appropriate model for resolving disputes. For this reason, here are several examples of dispute resolution cases that need to be resolved using the legal principles of wapwapek ambover, such as violence: (1) structural, (2) massive political, (3) verbal, (2) customary land; (3) violations of sasi, and (4) other forms of human rights violations, which usually lead to disputes. Thus, the wapwapek ambover model of dispute resolution needs to be studied and adopted as an effective approach to dispute resolution, as expected in the general aim of this exploratory research.

4. Conclusion

Based on the research results presented by the author above, it can be concluded as follows:

- a. The Napa people have the wisdom of fuknuser customary justice which is entrusted by the Kankain Kakarara Vyak institution in resolving various forms of violence against fellow humans. Violence is referred to in the form of: (1) structural (political) violence; (2) verbal violence; (3) violent acts (4) violent sexual harassment, and so on, resolved with material fines, and ending with the Sacred Ritual of Wapwapek Ambover as a sacred medium for Biak customary legality. The form of punishment for customary violations (disputes) is vavyak rovepnas, fines for hard goods, which are decided by the 'customary justice' authority in resolving disputes in the form of solid objects such as: (1) beads; (2) samfar, sanankora or sarak 'arm/ankle bracelets made of shells or silver'; (3) rovepna 'porcelain plate'; (4) Rovenak/kasuba 'crimson cloth'; (5) papus/cheek 'money'; and (6) bine 'female' which ends with (7) the Wapwaper Ambover Ritual 'oath to cut bamboo' which is held by both parties to the dispute, as a model path to achieving harmony and peace.
- b. Wapwapek Ambover is a model of effective dispute resolution according to Napa People. This model of dispute resolution is useful in disputes, such as violence: (1) structural, (2) massive political, (3) verbal, (4) customary land; (5) violations of sasi, and (6) other forms of human rights violations.

After drawing the above conclusions, the authors recommend the following steps:

- 1) There is a need to socialize the Wapwapek Ambover to the millennial generation who are the successors of the Customary Law (rari apyaur) of the

Napa people aswell as efforts to preserve the Wapwapek Ambover and the like so that they do not face the danger of total extinction.

- 2) If necessary, the adoption of Wapwapek Ambover as a dispute resolution model in the application of formal law.

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