

Exploring on the Use of *Kaonak* Greeting as Non-Verbal Communication
By the Native Papuan in Jayapura City

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Abstract

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This study aims to investigate the function of *kaonak* greetings as non-verbal communication of native Papuans and the implementation of *kaonak* greeting by native Papuans in Jayapura city. This research used qualitative method design, where data is collected through observation and interview. The data sources of this study are native Papuan in Jayapura city. This study using Miles and Huberman technique of analysis those are data reduction, data display and conclusion. Based on the results of the study, there are five functions of the *kaonak* greeting. Namely as a symbol of familiarity, as a symbol of respect for elders, as a symbol of peace, as a symbol of cultural identity and as a symbol of the non-Papuan approach to native Papuans. In addition, the results of this study also explain how the implementation of *kaonak* greetings by native Papuans in everyday life. In its implementation, *kaonak* greetings are not much different from greetings in general which are carried out when meeting or want to separate, and *kaonak* greetings are also often used to make an agreement, and when apologize. However, the findings of this study provide recommendations for Indonesian people visiting Papua. An information and guide in building stronger communication and emotional relationships between communities in Papua, especially the Amber community towards the Komin community.

KataKunci:

Salam kaonak,

Komunikasi non-

verbal, Suku asli Papua

Abstrak

Penelitian ini bertujuan untuk mengetahui fungsi sapaan kaonak sebagai komunikasi nonverbal orang asli Papua dan implementasi sapaan kaonak oleh orang asli Papua di kota Jayapura. Penelitian ini menggunakan desain metode kualitatif, dimana data dikumpulkan melalui observasi dan wawancara. Sumber data penelitian ini adalah penduduk asli Papua yang berada di kota

Jayapura. Penelitian ini menggunakan teknik analisis Miles dan Huberman yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Berdasarkan hasil penelitian, terdapat lima fungsi ucapan kaonak. Yakni sebagai simbol keakraban, sebagai simbol penghormatan terhadap orang yang lebih tua, sebagai simbol perdamaian, sebagai simbol identitas budaya dan sebagai simbol pendekatan non-Papua terhadap orang asli Papua. Selain itu, hasil penelitian ini juga menjelaskan bagaimana penerapan sapaan kaonak oleh masyarakat asli Papua dalam kehidupan sehari-hari. Dalam pelaksanaannya salam kaonak tidak jauh berbeda dengan salam pada umumnya yang dilakukan pada saat bertemu atau ingin berpisah, dan salam kaonak juga sering digunakan untuk membuat perjanjian, dan saat meminta maaf. Bagaimanapun temuan studi ini memberikan sebuah rekomendasi bagi masyarakat Indonesia yang berkunjung ke tanah Papua. Sebuah informasi dan petunjuk dalam membangun komunikasi dan hubungan emosional yang lebih kuat antar masyarakat yang ada di Papua, khususnya masyarakat *amber* terhadap masyarakat *komin*.

INTRODUCTION

In a multicultural environment like Papua, non-verbal communication has its own advantages. The uniqueness of the forms and patterns of community communication in the Papua region is still something that always fills the debate. There are various forms of communication that are often used by indigenous Papuans in their daily communication activities such as non-verbal communication. This form of communication is a special concern for some Papuan people, especially those who come from outside the Papua province. This provides a new view because it is different from the form of greeting normally used by society in general. This phenomenon can be a very important thing to be investigated comprehensively through research activities. So that it can provide complete information and understanding to communication users in the Papua region. Apart from that, it will facilitate the process of interaction between indigenous Papuans and immigrants.

One of the uniqueness of non-verbal communication in Jayapura that is not owned by other regions is the use of the *Kaonak* greeting gesture as a potential message value for the sender or user (Wang, 2009), the *kaonak* greeting is a typical handshake gesture of the native Papuan where this handshake gesture is a characteristic or habit that is generally carried out when meeting or passing each other, besides that the *kaonak* greeting is also not infrequently used as a means to pay respects to one another, in some cases *kaonak* greetings is also interpreted as a symbol of peace by the people of papuan native.

Kaonak greetings are a cultural expression of hand shaking carried out by the Papuan people as a form of respect, welcome, and mutual respect between individuals or groups. The *Kaonak* has a deep and meaningful meaning. The *Kaonak* means "greeting" or "warm greetings" in the local language. This greeting is spoken with tenderness and sincerity, showing mutual respect and intimacy between Papuan natives. Basically, this greeting is a symbol of solidarity and unity among the native Papuans. The Papuan natives have a unique and diverse cultural wealth, and the *Kaonak* greeting reflects local wisdom and the values of life that are upheld by the Papuan natives.

In general, this paper departs from three previous study trends that have been reviewed by researcher, the three trends in question include: the first, the effect of non-verbal communication, the second is the study of non-verbal communication strategies, and the third is the impact of non-verbal communication. Before investigating this topic, the researcher had gathered information on earlier studies, where the current study patterns were shown in the following manner. First, study that describe the significance and various forms of non-verbal communication techniques (Gantiano, 2020). This study demonstrates the value of non-verbal communication and several non-verbal communication tactics, including six components: Haptic, Kinesic, Proxemic, Chronmic, Paralinguistic, and Artifact.

Second, studies that emphasize non-verbal communication as a tactic in Surabaya's early childhood learning process (Sholikhah, 2020). This study focuses on the use of non-verbal cues by early childhood educators during the teaching

and learning process. This study focuses on how non-verbal communication is used by teachers in the learning process in early childhood. The third, study focuses on the role that non-verbal communication plays in achieving effective communication in interactions between salespeople and customers in the city of Medan (Auza, 2019). This study aims to investigate the process of non-verbal communication used by insurance agents at the PT. Axa Financial Indonesia Medan branch, to understand the role of non-verbal communication in fostering effective communication between agents and customers at the PT. Axa Financial Indonesia Medan branch, and to identify the non-verbal communication strategies used by PT. Axa Financial Indonesia insurance agents to achieve effective communication to customers.

The fourth, study focuses on non-verbal communication techniques used during the Covid-19 Epidemic (Mayopu & Loupatty, 2022). In order to keep raising the selling price of both goods and services during the Covid-19 pandemic, Swiss-Belhotel Ambon established a communication strategy, which is explained in this paper. Then, a study of the impact of online lectures on the understanding of non-verbal communication by communication science students in Jakarta. In Jakarta State University, where non-verbal communication is a code that has multiple meanings and is not written anywhere, this study tries to describe and analyze the influence of online lectures on students' knowledge of this form of communication (Otniel & Putri, 2021).

Three tendencies have been identified among the ten earlier studies. As a result, the study undertaken diverges significantly from previous studies that have examined the use of *Kaonak* welcomes as a form of non-verbal communication in the city of Jayapura. Consequently, additional study is required to fill the gap. So, through the current study, the focus is on exploring several study objectives related to the function of using *Kaonak* greetings and forms of implementation of the use of *Kaonak* greetings by indigenous Papuan people in Jayapura City.

METHOD

Qualitative study was used in this study because it was considered the right design for exploring the objectives of this study. Qualitative study is the study which investigate the quality of relationships, activities, situations, or materials (Bogdan & Biklen, n.d.). In addition, (Corbin & Strauss, 1990) also claimed that qualitative method can be used to better understand any phenomenon about which little easy yet known.

The informants of this study were native Papuans in Jayapura city. In this study, there are seven native Papuans as key informants to be interviewed in order to determine the function of using *Kaonak* greetings as a non-verbal communication. The researchers also observed the interaction and communication processes of the native Papuans in Jayapura City. The results of observation were used to explore the implementation of *Kaonak* greetings as non-verbal communication by native Papuans. Moreover, the analysis technique of this study used Miles and Huberman model by dividing it into three parts, namely: data reduction, data display and conclusion (Huberman, 1994).

FINDING AND DISCUSSION

Findings

1. The Function of *Kaonak* Greetings as Non-Verbal Communication

The researcher have been investigate about *Kaonak* greetings as non-verbal communication can vary across cultures and social contexts. According to Papuan native *Kaonak* greetings has multifunctional purposes those are as a symbol of familiarity, as a symbol of respect to the elders, as a symbol of peace, as a symbol of cultural identity and as a symbol of approach of non-papuan to native papuan.

Table 1: The symbol of Familiarity

The Function of <i>Kaonak</i> Greetings	The Result of Interview
As a symbol of familiarity	“The <i>kaonak</i> is a tradition in the mountain region to signify greetings like that, so when shaking hands we don't have to just shake hands but we also have to have the name kumbi or <i>kaonak</i> like I said. Like that, so from there, there is the emergence of what? Kinship, friendship so the purpose of kumbini is like that. That's the function actually” (AP, Extract I)

Table 2: Symbol of respect for the elders

The Function of <i>Kaonak</i> Greetings	The Result of Interview
As a symbol of respect for the elders	" <i>kaonak</i> or dukal in us is for greetings so, to give respect to the elder" (AL, Extract II)

Table 3: Symbol of Peace

The Function of <i>Kaonak</i> Greetings	The Result of Interview
As a symbol of Peace	" <i>kaonak</i> greetings can be used for all situations, but here's something I forgot earlier, <i>kaonak</i> can also be used as a symbol of peace, they made peace by using <i>kaonak</i> like in the past I have seen in the news or articles, I forgot that there were Muslim leaders and Christian priests breaking up their conflict with <i>salamkaonak</i> until it was included in the news, try looking for it later (CNS, Extract III).

Table 4: Symbol of Cultural Identity

The Function of <i>Kaonak</i> Greetings	The Result of Interview
As a symbol of cultural identity	"What I know is that shaking hands is for the Papua region, especially the interior areas there, which has been a culture for generations" (CNS, Extract IV).

Table 5: Symbol of Approach of Non-Papuan to Papuan Native

The Function of <i>Kaonak</i> Greetings	The Result of Interview
As a Symbol of Approach of Non-Papuan to Papuan Native	"Yes, <i>kaonak</i> can be a place to approach, for example, to get to know each other, for native Papuans or migrants" (TK, Extract V).

2. The Implementation of *Kaonak* Greetings as Non-Verbal Communication

The second objective in this study focuses on providing information on how the implementation of the use of *kaonak* as a form of non-verbal communication by native Papuans in Jayapura city. *Kaonak* greetings or better known as *kaonak* is a distinctive and unique handshake gesture that is only done by native people, especially in the city of Jayapura. This typical of greeting is often implemented in various situations and interactions between native Papuans or native Papuans and immigrants. According to Syarifuddin in (Sahib et al., 2023) the native Papuan communities divided into two types; the indigenous Papuans, known as indigenous people in ethnic relations, and immigrant communities, also known as ethnic immigrants. Additionally, indigenous ethnic is known as *komin* divided into coastal and mountain communities. Meanwhile, immigrant is known as

amber are Papuan who come to wander or start a business and career in Papua after previously coming from outside the Papua province.



Figure 1: The Implementation of *Kaonak* Greetings

The implementation of the use of *kaonak* by Papuan is described contextually from the interaction of native Papuan people living in Jayapura city. Where this study positions the form of implementation of *kaonak* based on the context of its use. As information found, the implementation of the use of *kaonak* by native Papuans is based on three contexts. The three contexts are described in the following table:

Tabel6: The Implementation of *Kaonak* Greetings

The Implication of <i>Kaonak</i> Greetings	The Result of Interview
When meet and want to separate	“If the dukal or <i>kaonak</i> is when we are walking, it can be when we meet or when we visit, it can also be playful, events can also be like the barapen, bakarbatu event” (AL, Extract VI)

Table 7: The implication of *Kaonak* Greetings

The Implication of <i>Kaonak</i> Greetings	The Result of Interview
When make an agreement	“so this greetings can have an effect if we make such an agreement” (AP Extract VII)

Table 8: The Implication of *Kaonak* greetings

The Implication of <i>Kaonak</i> Greetings	The Result of Interview
When Apologizes	“For this ordinary group, in the past, there were still tribal wars, so when they wanted to solve problems so peacefully and apologize to each other, they were still do the <i>kaonak</i> , yes, but that was a long time ago, that's what I know”.(BB, Extract VIII)

Discussions

1. The Function of *Kaonak* Greetings as Non-Verbal Communication

The function of *kaonak* greeting as a means of non-verbal communication among native Papuans in Jayapura city based on interviews with native Papuans includes several aspects, namely: building good relationships between individuals or groups, as a symbol of respect for the elders, as a symbol of peace, as a symbol of cultural identity, and as a symbol of the approach of non-Papuans to native Papuans.

Researcher found that *kaonak* greetings as non-verbal communication is the right means to show sympathy and familiarity in a relationship between individuals or groups in the culture of native Papuans, this is because the meaning of *kaonak* greetings itself in the context of native Papuans is to establish a more intimate relationship in social life, This is in line with the results of study conducted by Sri Fatmaning and Hernisdewi which states that non-verbal communication is communication that can strengthen relationships between people and non-verbal communication can accommodate social, ritual, expressive, and instrumental communication functions that can stimulate communication and familiarity among members or individuals (Hartatik & Lestari, 2021).

In addition, non-verbal communication can also be said to be a symbol of respect for elders in the social context and daily life in various cultures. In this study, *kaonak* greetings have a function or meaning as non-verbal communication to show respect for elders or elders in the culture of native Papuans. This is in line with the results of a study conducted by Budi Mulyadi, which states that non-verbal communication can be a means of expressing or conveying respect, apologies, and gratitude to others.

In addition, *kaonak* greetings as a means of non-verbal communication is also a cultural identity and original characteristic of the Papuan people, especially people who come from the mountainous region of Papua, this is because *kaonak greetings* have become a customary tradition that has existed since long ago and continues to survive and be preserved to this day. This is in line with the theory put forward by Ronald Adler and George Rodman that non-verbal communication has a relationship with certain cultures inherent in society (Ronald B. Adler and George Rodman, 2010). However, there is limited information on the function of *kaonak* greetings as non-verbal communication in Papuan native. None of the papers specifically address this study question. Aditama in 2020 describes the use of Kerinci Jujun dialect greetings in Jambi Province (Aditama et al., 2020), Suandi in 2016 discusses the appropriateness of verbal and nonverbal communication acts in Balinese greetings (Suandi & Indriani, 2016), Efrianto in 2019 examines the politeness of demand in the Minangkabau language (Efrianto & Afnita, 2019), and Schumacher 1995 discusses the oral performance of *kakawin* poetry in Bali (Schumacher, 1995). Therefore, further study is needed to explore the function of *kaonak* greeting as non-verbal communication in Papuan native.

In addition, The use of *kaonak* greetings as a means of non-verbal communication to approach is in line with the results of study conducted by Inda Wardah Hasibuan and Syafruddin Ritonga where the results of the study and the theory initiated state that non-verbal communication can be used to approach others (Hasibuan et al., 2020).

2. The Implementation of *Kaonak* Greetings as Non-Verbal Communication

Kaonak greetings are a greeting that is classified as non-verbal communication which only requires a gesture similar to a handshake but has its own uniqueness and way when implemented, *kaonak* greetings is usually done at certain times including when an individual meets another individual or when going to separate, as a sense of respect definitely first do *kaonak*. In addition, *kaonak* greetings are also often done when making agreements and are also done

when resolving conflicts or apologizing. Interpretations of the study results that researcher found in the field include *kaonak* greetings used when meeting and parting. The use of *kaonak* when meeting shows appreciation and respect for the person met. This can reflect a culture that places importance on positive interpersonal relationships and building strong bonds between individuals.

Based on the results that researcher found in the field, it explains that the impact of using *kaonak* greetings as non-verbal communication of native Papuans is the formation of a very close kinship both among native papuans and among immigrant communities, besides that the results of this study can answer the curiosity of immigrant communities about the use of *kaonak* greeting itself. So it is hoped that all circles of society can implement *kaonak* in accordance with its purpose and function (Mutia Rahmi Pratiwi et al., 2019). In addition, non-verbal communication can also be used as a symbol to regulate agreements and regulations. This is in accordance with the concept of non-verbal communication initiated by Rodman and George that non-verbal communication is regulate or can be associated with certain rules and agreements (Ronald B. Adler and George Rodman, 2010). However, the previous studies provide some insights into non-verbal communication in different cultural contexts. Hakim found that communication patterns among ethnic Papuan students in Malang are diverse, including multidirectional communication patterns (Hakim, 2021). Suandi found that there was no quantitative appropriateness between verbal and nonverbal communication acts of Balinese speakers' loosely respective forms (Wouk, n.d.). Wouk found that the Indonesian discourse marker "kan" is used to build solidarity in conversation. Yanti found that the pragmatic meaning of verbal and nonverbal politeness of Sundanese people is manifested through kinesthetic nonverbal language (Tia et al., 2020).

By knowing the function of *kaonak* greetings as a means of non-verbal communication for native Papuans and knowing the implementation of *kaonak* greetings as non-verbal communication, it is hoped that togetherness between native Papuans and migrants be maintained, knowing that native Papuans can continue to preserve and be proud of a very unique culture. Researchers continue

to explore the cultural wealth that exists in Papua, especially in the city of Jayapura so that there be a lot of treasures about the original Papuan culture that be discovered and explored in the future.

CONCLUSION

Based on the results of the study, there are five functions of *kaonak* greetings as a means of non-verbal communication for native Papuans, namely as a symbol of familiarity and kinship, as a symbol of peace, as a symbol of respect for elders, as a symbol of cultural identity for native Papuans, and as a symbol of the approach of immigrant communities with native Papuans. While in its implementation, *kaonak* greetings are not much different from greetings in general, which are implemented when meeting or wanting to separate, and *kaonak* greetings are also often used to bind agreements between two parties who agree on something. Other than that, *kaonak* greetings are also often used when someone wants to apologize or when there are parties who have a dispute and then make peace. The findings of the study can become a bridge that will facilitate communication between communities in the Papua region. As well as helping the immigrant community establishes a good emotional relationship with the native Papuan community, which is full of hospitality.

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