



## Papua Stone Burning Tradition in the Perspective of Fine Art Symbolism, Ritual, and Cultural Expression

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### **Abstract**

The tradition of stone burning is one of the traditional rituals on the island of Papua, stone burning is the cultural identity of the Papuan people. This ritual is not only a method of cooking in general but also contains symbolism, rituals, and cultural expressions that are rich in social, spiritual and aesthetic values. This research aims to analyze the tradition of the ritual of stone burning in the perspective of fine art with a focus on elements of symbolism, ritual and cultural expression. Data were obtained from several sources collected from various literatures such as books, articles and related journals. The results of the study show that the tradition of stone burning from the perspective of fine art is not only a tradition of eating together, but this tradition when viewed from symbolism can be interpreted as a very beautiful visual aesthetic in representing the cultural identity and spirituality of the Papuan people. Then the fine art perspective of cultural expression can be realized through installations, visual motifs, or collaborative works that reflect the values of tradition and modernity, and the ritual stage has a rich narrative and can be translated into visual and contemporary art.

**Keywords:** *Stone Burning; Ritual; Symbolism; Cultural Expression*

### **Introduction**

Indonesia is known as a country of a thousand islands with a rich and diverse culture, where each region has unique traditions and rituals that reflect its local identity and values. Indonesia also has many different types of tribes that exist in each region. In the past, before religious teachings had not yet entered Indonesia, many tribal communities adhered to animism and dynamism beliefs where these beliefs still depended on the customary rules of their tribes. Each tribe has a variety of unique traditions where this tradition is to signify their identity with tribes in other regions.

Culture is a system of values, norms, customs, traditions, beliefs, and works that develop in society as a form of expression of human life. Culture not only reflects the identity of a group but also becomes a tool to convey moral values, aesthetics and spirituality. Indonesia, as a country that has a diversity of ethnicities, languages and traditions, is one of the countries with the greatest cultural wealth in the world. Each region has its own unique culture, such as dance, music, crafts, traditional clothing and traditional ceremonies.

One of the unique traditions in Indonesia is located on the island of Papua. Talking about Papua seems endless. This beautiful island, located at the eastern tip of Indonesia, has an exotic natural charm and is extraordinarily beautiful. Just mention one of them that has been worldwide, namely the island of Raja Ampat. The island of Papua not only has its natural beauty but also has a unique tradition, one of the traditions that is still preserved today is the tradition of Burning Stones from the island of Papua. Burning stones is a social and religious ritual performed by the Papuan people, especially the inland tribes, as a form of celebration, thanksgiving, or conflict resolution. The local Papuan community, especially in the interior of the central mountains, is known as the Dani or Ndani people or tribe, or the people also call themselves the Hubula people or the Baliem people.

From an art perspective, the tradition of stone burning can be seen not only as a culinary practice and social ritual, but also as a cultural expression rich in symbolism and visual aesthetics. Each element in the process, from the arrangement of stones, to the setting of the place, to the collective participation of the community, implies a deeper meaning, which is not only related to practical functions, but also symbolic. Stones, fire, meat, and social interactions all have aesthetic and philosophical values that are closely related to the beliefs and worldviews of the Papuan people (Weismann, 2005).

In the context of art theory, Bakar Batu can be analyzed as a performative and visual artwork that combines symbolic elements with ritual expression. The symbolism contained in each stage of the ritual process reflects humanity's relationship with nature, spirituality, and social solidarity, all expressed through visual elements and collective gestures. The aesthetics of the arranged stones, the colors and textures of the baked goods, and the social dynamics of the ceremony offer a new perspective in understanding art as an integral part of traditional community life.

Based on the description above, it can be seen that the focus of the problems in this article are (1) the meaning of traditional cultural expressions contained in the Papuan stone burning ritual. Furthermore, (2) how the perspective of fine art towards the tradition of the ritual of stone burning in reflecting symbolism, ritual and cultural expression.

The results of this paper are expected to enrich our understanding of fine art in the context of Papuan culture, but will also highlight how local traditions can serve as a medium of artistic expression that is rich in meaning and aesthetic value. Therefore, this research aims to explore the Papuan tradition of Bakar Batu in the perspective of fine art, focusing on symbolism, ritual, and cultural expression.

## ***Methods***

This research uses a literature study approach with the Systematic Review (SR) method or better known as Systematic Literature Review (SLR), which is a structured technique for collecting, criticizing, integrating, and summarizing the results of various studies relevant to a particular question or topic. The research process begins with searching for articles that are relevant to the topic to be researched. A systematic review is a method used to analyze a problem in depth. By identifying, evaluating and selecting a specific problem. In general, method SLR (Systematic Literature Review) function to identify, assess, and interpret all existing research. This method involves a systematic process of reviewing and identifying journals, following clearly defined steps to ensure the accuracy and transparency of each stage of the analysis (Triandini et al., 2019).

## **Results and Discussion**

### **The Meaning of the Burning Stone Ritual as Traditional Culture.**

Traditional culture is a cumulative of values, norms, customs, beliefs, practices and works that are passed down from one generation to the next within a community or group of people. Traditional culture reflects the identity, outlook on life, and the way people interact with their social and natural environment. According to (Sumarto, 2019) in a journal entitled "*Culture, Understanding and Application: Aspects of Religious Systems, Language, Knowledge, Social, Arts, and Technology*," it is explained that culture is a concept that attracts attention because it is related to the way humans live life, think, feel, believe, and do something that is considered in accordance with their culture. In other words, culture reflects behavior and social phenomena that become the identity and image of a society.

The nature of Traditional Cultural Expression itself is "rural agrarian religio magis" which means that it has developed and passed down from generation to generation and is not something new, only in the form of repetition carried out communally by certain communities and not always meaningful in culture. Industry (Kusuma & Roisah, 2022). Traditional cultural expressions do not have individual characteristics because they express a common cultural identity. A community considers its traditional cultural expressions as an important part of cultural heritage (Kusumaningtyas et al., 2023).

Indonesia, as an archipelago, has a very diverse national traditional culture. This diversity is in line with the diversity of ethnicities, tribes, and religions that exist, all of which are national potentials that must be preserved. This traditional cultural wealth is also one of the important sources of intellectual work and requires protection through legislation (Setiawan, 2022).

Protection of Traditional Culture in Indonesia is included in the category of copyright. This is because the existence of Traditional Culture is in the realm of art, literature, and science. The purpose of copyright is to provide rewards for the creator.

The previous Traditional Culture arrangement in Law Number 28 Year 2014, is in Law Number 19 Year 2002 (old Copyright Law), especially in article 10 concerning the control of Traditional Culture copyrights by the state for creations that are not known to the creator. Then in Article 31 Paragraph (1) Letter (A) which regulates the term of protection of Traditional Culture mentioned does not recognize the time limit. (Ardiansyah, 2022).

The protection and preservation of Traditional Cultural Expressions is a very important activity carried out to prevent them from becoming extinct, because if Traditional Cultural Expressions are no longer practiced by the community, the potential for Intellectual Property Rights will be lost, and as a result, Traditional Cultural Expressions will be in the public domain. The ritual of stone burning is one of the traditional cultural heritages on the island of Papua. This ritual holds many deep meanings, reflecting customary values, beliefs, and relationships between family members in a tribe or community. Here are some of the cultural meanings contained in the ritual of stone burning:

#### **a. The meaning of unity and togetherness**

The stone-burning ritual involves many members of the tribe or community, from children to adults regardless of their social status. In this case, it reflects unity and togetherness in the community. The stone-burning ritual also not only aims to unite one tribe or one community group, this ritual also aims to end conflicts between tribes or groups to become a symbol of peace and harmony.

#### b. As a Meaning of Gratitude and Respect

Another meaning of this ritual is as a form of gratitude to God, ancestors, and nature for the abundance of crops or abundant natural products, which we know that the island of Papua has a very beautiful forest and has an abundance of flora and fauna.

#### c. Meaning of Harmony with Nature

Most of the materials used in this ritual are natural products, such as stones, leaves or vegetables, firewood and crops that reflect the harmony and respect or gratitude of the Papuan people towards the environment. This ritual also teaches about the principle where all natural resources are used wisely without disturbing or damaging the surrounding nature.

#### d. As the Meaning of Spirituality

Before and during this ritual, prayers are offered for blessings, protection and wellbeing for all members of the community or tribe.

#### e. The Meaning of Identity and Cultural Heritage

This ritual teaches Papuans to always maintain and pass on cultural values to the next generation, and also as an expression of tribal identity. Basically, each tribe has unique variations in the implementation of rituals, which are the hallmark and pride of each.

#### f. As a Reminder of Traditional Values

In the ritual procedure, there is a structured process led by traditional elders that shows the importance of adhering to existing customary values and ancestral traditions. It also symbolizes the importance of balance between humans, nature and the spiritual world.

Basically, this stone-burning ritual is not just a tradition of cooking together, it is a form of culture that unites the community, spiritual values and the community.

Social society of Papua. And a reminder of the importance of harmony in our lives.

### **A Fine Art Perspective on Symbolism, Ritual, and Cultural Expression in the Burning Stone Ritual**

Culture is the nation's identity which is used as evidence that the nation has a long history. Papua Island is geographically located at the eastern tip of Indonesia, Papua is an area that has abundant natural resources, but is also rich in traditions. Each tribe in the region formerly known as Irian Jaya has unique characteristics of their own traditional arts.

The tradition of stone burning itself is a tradition located on the island of Papua and has existed since the time of their ancestors, where this tradition itself has a very deep meaning and meaning for the tribal people in Papua. In this stone-burning tradition also reflects the spirit of mutual cooperation of the Papuan people, in this tradition each individual has their own important role from collecting ingredients to serving food. This stone-burning tradition is used as a place to cook on a large scale and is usually held during major events in a tribe.

According to the Dani tribe of Papua, the history of this stone burning ritual originated from a couple of families who wanted to cook their tribe's abundant harvest and which could later be enjoyed with the tribal community. The burning ritual aims to offer a form of expression of joy and sadness to the ancestors in every event they experience. The ritual of stone burning is not only located on the island of Papua, but is located on the island of Biak which is still one tribe separated by the ocean, they call it the Barapen term. In the tradition of stone burning also has stages that must be passed. The initial preparation

of this tradition is that each tribal community submits their livestock such as pigs, chickens, or cows as offerings. Then not only that, some people, especially women, will perform dances while the stone burning process takes place, and also for men they will prepare stones and wood to be burned. In the process of burning stones, it begins by stacking the stones in such a way that the wood that has been prepared is burned, in this process it can also take up to 2 hours depending on the number of stones burned. Then after that, the men prepare the animals to be cooked, in the form of pigs, chickens or cows. In this ritual, the majority of tribal people are Christian, which usually uses pigs. Usually this animal will be processed by the tribal leader because in this process there is a special process in executing the pig, namely by means of arrows. In its development, this tradition is known by various names. The Paniai people, for example, call it Gapiia, while the Wamena people know it as Kit Oba Isogoa. The Biak community uses the term Barapen for this tradition. However, the most common term used to refer to this tradition is Gapiia.

Burning stones is Barapen. Like other traditional ceremonies, the Stone Burning Tradition also has stages that must be followed (Elas, 2018).

In this stone burning ritual, there is a unique and meaningful way of archery. When the tribal chief will shoot the pig, the tribal chief is required to shoot precisely or it can be said that the pig must die immediately, otherwise the stone ritual event is said to not run smoothly or the people who hold the event are not sincere in holding it. Most Papuan people still preserve this ritual culture, basically this ritual is often used by the community for welcoming ceremonies, death and thanksgiving ceremonies. The Burning Stone Ritual tradition literally refers to a method of cooking by heating stones first, then placing them in a small hole that has been prepared. The hot stones are arranged together with meat, such as pigs, chickens or other farm animals. The Dani also often use hunted animals. In addition, tubers, vegetables and leaves are added as supplements. In general, this tradition is part of a series of customs in the mountainous region of Papua that are carried out collectively (Nipur, M., Rumampuk, S., Matheosz, N. J., District et al., 2022).

Burnt Stone in relation to the value of solidarity between tribes in the central mountains of Papua is very strong, this is because implicitly Burnt Stone is seen as the identity of a tribal community in Papua. It explicitly mentions structures and forms that are different from other tribal cultures in Papua. Burning stones is a joint activity for a common goal. The community knows they are a unified whole, which means that geographical separation does not prevent the value of partnerships built through stone burning (Tabuni, 2023).

In the tradition of this stone burning ritual, it is usually held by Christians because most Papuans adhere to Christianity, and also basically tribal people used to hold this ceremony using pigs until now, but over time the use of animals is preferred to respect other religions. According to Milton Rokeach and James Bank, value is a type of belief that is within the scope of the belief system in which a person acts or avoids action, or has and is believed (Muslim, 2019). From the history of stone burning that has been explained above, there are various kinds of meanings and elements of symbolism, rituals, and cultural expressions in the art perspective as follows:

### **a. Symbolism**

Linguistically, the origin of the word symbolism goes back to ancient Greek times, that symbols are gestures of eye and lip movements to express hidden language meanings rather than overtly (Khatimah, 2023). According to Edwin Smith in the journal symbolism according to Mircea Eliade, a symbol can be interpreted as something that refers to or has a relationship with a particular object or reference, such as a predetermined reference, reference, or basic pattern of interpretation. The symbol describes the meaning of the reference

It becomes a tool for understanding the reference or object, represents a particular part of the whole, or serves as a reminder of a reference or object that has been lost. Symbols are also part of the function of language. In addition to being the result of existing thought processes, symbols can be generated through historical processes. In other words, symbols can be understood as a way to get the desired effect, for example in this tradition bakar batu has a symbol in the form of a sign of marriage, thanksgiving of the tribal community for a bountiful harvest and a symbol as a death ceremony.

Symbolism can be seen through behavior but in this case symbolism is by no means limited to behavior alone, symbolism also takes consciousness itself. In its terminology, symbolism has two possibilities, namely, arising from the term consciousness. This awareness can be parallel to the given, but awareness can also be limited to the representative portion of the given (Tandianga, 2021).

In the view of fine art, the symbolism contained in the tradition of stone burning can be interpreted through visual elements, form, composition and the implementation process. Here are some of the symbolism in the tradition of stone burning according to the view of fine art:

#### 1) Stone and Fire

Stone is a natural object that has an irregular shape, reflecting the authenticity produced by nature. In fine art, the shape of stone is often used or interpreted to symbolize permanence and resilience. Fire in stone burning is used to heat the stone which radiates dynamic energy and transformative power, in fine art this is manifested through warm colors such as red, orange and yellow.

#### 2) Earthen Pit: Symbols of Cosmic Space and Life

The hole dug in the ground for cooking can be seen as a cosmic space in art. It symbolizes the center of life and the interaction between humans and nature. and also the hole in the ground can be interpreted as a place to give birth to new life, reflecting gratitude for the blessings of nature. While the circle shape in art often symbolizes harmony, unity and the cycle of life.

#### 3) Food Composition: Harmonious and *Aesthetic*

The layered arrangement of food composition in the bakar batu tradition reflects the harmonious and aesthetic principles that are important in fine art. Each layer of food shows a balance between visual elements similar to the principle of layering in fine art.

#### 4) Leaves or Vegetables: Symbols of Texture and Protection

The leaves or vegetables used in this stone-grilling tradition are used to cover the food, creating a rich visual texture. From an art perspective, texture is often used to provide depth or to reinforce and emphasize aspects of protection and unification. Leaves and vegetables also symbolize a connection with nature, which is often depicted in traditional Papuan art. For example, the traditional Papuan garment Koteka is made from pumpkins.

#### 5) Circle Pattern: A Symbol of Togetherness and Sustainability

Circle patterns are usually done in the stages of eating together. In art, the circle pattern symbolizes unity, and harmony between individuals. It also creates a sense of connectivity without boundaries, such as the relationship envisioned in the tradition of stone burning.

#### 6) Colors in Tradition: Symbols of Energy and Spirituality

In the stone-burning process there are also colors that have deep symbolism:

- a. Red and Orange (fire): symbolizes energy, transformation and zest for life.
- b. Brown and Green (earth and vegetables): represent the relationship between humans and the earth and nature.
- c. Black and Gray (stone and ash): represents the ancestral strength and resilience of indigenous people.

#### 7) Man in Tradition: Symbolic Gesture and Collaboration.

In fine art, human gestures are often the main subject. Human gestures in this stone-burning tradition such as when digging the ground, arranging the food, or when eating together represent gestural symbols of collaboration and togetherness that can be visualized in art as a series of simultaneous actions.

#### 8) Ritual Pattern: Ornamental Motif Inspiration

The patterns resulting from the arrangement of food, such as vegetables, meat and stones in this tradition can become ornamental motifs in traditional Papuan art.

This pattern reflects the order and spontaneity typical of traditional art that is rich in philosophical meaning.

#### 9) Narrative Context: Symbols of Life Stories

The tradition of stone burning holds deep social, spiritual and emotional narratives. In art, these narratives are translated through works that tell stories of togetherness, conflict, peace, and the relationship between humans and nature.

Myths can be an exegesis of certain symbolic rituals, because culture generally comes from the exegesis of the oral and written literature of a society (Weismann, 2005). In this case, symbols are a medium of concrete communication or verbal communication, these symbols can be seen through gestures and words in language. However, in a more meaningful and conceptual use, the symbol system functions as an identity to bind members in a community, or as a medium of social integration, which is realized as a value system or social institution (Hendro, 2020).

Symbols are also considered mutual consent, as something that gives nature or represents or recalls by having the same quality or by imagining in reality or thought (Sinta Dewi, 2022).

### **b. Cultural Expression**

Basically, long before art developed in various aspects, humans had developed the skill of making signs, which were intended to immortalize important events that had passed. Basically, the material from nature already provides everything that is desired and easily obtained.

As well as easy to use, this is in the form of natural stones, clay, cave rock walls, wood, bamboo, bones, metals, animal skins, shells, leaves, and also woven fabric sheets (Rohidi & Sabana, 2015).

Broadly speaking, culture can be said to be a traditional cultural expression. The presence of the growth of traditional cultural expressions is naturally a very long history and contains treasures for humanity and social science. For example, many dramas are derived from ancient beliefs, poems are created based on folk songs, and novels are created from oral folktales. Thus, EBT can be considered as the essence of human culture that has extraordinary value and importance (Susanti et al., 2019). In this case, the meaning of traditional cultural expression according to (Kusuma & Roisah, 2022) is an intellectual product in the form of art, in which there is a literary expression that contains characteristic elements of traditional heritage obtained, developed, and maintained by indigenous communities.

The cultural expression present in the Papuan tradition of stone burning reflects various aspects of life for the Papuan people through visual elements, symbols and ritual processes with many meanings. According to the view of fine art, this tradition can be analyzed as a form of collective artistic expression that is rich in aesthetics, symbolism, and cultural messages. In this case there are several cultural expressions that can be seen from the view of fine art;

#### a) Ritual as Performance Art

In this case the grilling tradition involves many people working together from gathering stones and materials to cooking the food together. In this case the movement and coordination in the process demonstrates the art of performance in which the ritual action is organized in a structured way and has its own rhythm.

#### b) Elements of Composition: Symbol of Harmony and Order

In this case there are two points, namely the arrangement of the food layers and the use of natural elements. The layered arrangement of food in the hole reflects the principles of harmony and balance similar to the arrangement of elements in fine art such as paintings or installations, in this composition teaching about the balance between physical (food) and spiritual (gratitude) needs. Meanwhile, the natural elements found in the use of natural materials such as vegetables, stones, animals and soil are natural visual elements that reflect the philosophy of life of the Papuan people who have great respect for nature. In fine art, this element can be interpreted into works with the theme of ecology or life.

#### c) Visual Symbolism

In this visual symbolism is found in hot stones, fire and natural colors. Stones heated by fire create striking contrasts of color and texture, in fine art this is translated as a symbol of transformation and energy dynamics. Meanwhile, the colors that emerge in this tradition such as red (fire), brown (earth), green (vegetables) and gray (stone) illustrate the relationship between humans, nature and spirituality. In fine art, it is the color palette that is often used to express themes of traditional life and sustainability.

#### d) Traditional Patterns and Motifs

Patterns are found in the formation of arranging food into pits or when gathering to eat together, in this case from the view of fine art is a symbol of togetherness and unity that is often used in traditional and modern visual arts as a symbolic motif. In the next section there are leaves or vegetables and stones, in fine art this inspires modern textile, carving or installation art.

#### e) Symbolic Expressions in Social Meaning

In this case, it can be seen when the whole community worked together from the beginning of the search for ingredients to the distribution of food, this shows social art, where the value of collaboration and togetherness reflects equality and inclusiveness. In visual art, this can be seen through interakti installations, partitionati artworks, and solidarity themes.

#### f) Narratives of Tradition as Inspiration

This section explains that traditions are often accompanied by stories from ancestors about the origins of the tradition of stone burning. Through these stories in art, it is a source of inspiration for works such as paintings, murals, carvings and can also capture emotional dynamics, transitions from conflict to harmony and symbolization of resolution through abstract or figurative works.



### g) Environmental Interaction.

This stone-burning tradition is a form of cultural expression that aims for thanksgiving between humans and nature. In fine art, this can be represented through an environment-based art installation.

### h) Aesthetic Transformation

The ritual of stone burning has become a contemporary art ritual and a symbol of globalization. This means that in the course of this tradition, the development of the times will also transform the purpose of holding this ritual procession, which was originally for traditional ceremonies, increasingly with the development of the times this tradition aims as a symbol of local identity that survives in the midst of globalization which combines traditional art with new art media.

Traditional cultural expressions are closely related to collective entities, such as communities, societies, small groups or indigenous peoples. These expressions are not individualized, as they represent a shared cultural identity. For a community, traditional cultural expressions are considered an important element of their cultural heritage (Kusuma & Roisah, 2022). Epistemologically, cultural expression comes from three main concepts; tradition, culture and expression. The word "expression" refers to the act of expressing or to convey one's intentions, ideas or feelings clearly. Meanwhile, the term "culture" in Indonesian is equivalent to "culture" in English which comes from the Sanskrit word "budhayah" meaning mind or intellectual. In general, culture can be interpreted as the result of human mind and intellectual activities that aim to adapt and survive in their environment (Citra Setyaningtyas and Endang Sri Kawuryan, 2016).

## c. Ritual

Rituals and identity have a close relationship through rituals, the group performing the ritual communicates and reflects on their existence while also marking an identity. Ritual is an important identity because ritual is one of the media to mediate two or more different entities (Rumahuru, 2018). Rituals are traditions that still take place today and will not be changed in form and supporting elements, such as time and place. However, additional supporting elements in the form of art presented in the ritual can add to the creation of supporters to further enliven the ritual (Fitriasari, 2012). Customary rituals are one of the community traditions that are considered to have very relevant values. Rituals are not only an attempt by humans to connect with the spirits of their ancestors, but also a manifestation of the ability of humans to adapt to nature and their environment. For example, the Papuan stone burning ritual, this ritual aims to honor people who have left us (Boer et al, 2020).

In the view of fine art, the ritual meaning of the Papuan stone-burning tradition can be seen as a form of formal and symbolic art that reflects the relationship between humans and nature, spirituality, and community. The following are some of the meanings of rituals in the Papuan stone-burning tradition from the perspective of fine art:

### a) Ritual as Collective Performance Art

The bakar batu tradition involves elements of movement, collaboration and ritual structure that can be considered performance art. Performance art includes the meaning of harmony of movement and natural stage. The meaning of harmony of motion, each stage of the ritual, from the collection of ingredients to the preparation of food, has a certain rhythm that resembles choreography, in fine art this is called installation-based work or performative art. The natural stage is the location of the ritual itself and becomes an aesthetic space that displays human interaction with the environment, turning nature into a living place of art.

### b) Spiritual Symbolism: Transformation and Sanctity

Spiritual symbolism in the tradition of stone burning is depicted by, fire and stone. The stone heated by the fire becomes a symbol of transformation, purification and the power of ancestral spirits. In fine art, this can be represented through the use of intense colors (red, orange, yellow) that symbolize the energy of spirituality. In this case it is also depicted through food as an offering, this resembles the concept of an art installation where these elements are offered to create greater meaning.

### c) Life Cycle Representation

The representation of the Cycle of Life can be depicted through earthen pits and layers of food. The cooking pit symbolizes the beginning and end of life on earth. In visual art, the shape of the pit or circle can be used to express the concept of harmony and unity between humans and nature. Meanwhile, the layers of food can be represented in visual art as a metaphor for the hierarchy of life, with each layer symbolizing the elements of life such as strength, abundance and fertility.

### d) As Expression and Solidarity

It can be described through mutual cooperation and eating together, in the series of rituals of stone burning itself a lot of people are involved in it starting from preparing materials to eating together. This symbol symbolizes togetherness and equality, in art can be interpreted as the concept of collaborative or participatory work.

### e) Man and Nature

This tradition aims to show the deep connection between humans and nature, and to honor ancestors and nature. In art, it is called environmental and contemporary art.

### f) Shape as Cultural Identity

The tradition of stone burning is an expression of Papuan cultural identity as a symbol of local tradition. In fine art, it can be interpreted through narrative art such as paintings, carvings or murals. As well as being a ritual of peace, in the context of inter-tribal conflict in ancient times. It becomes a universal symbol in abstract or symbolic artworks.

### g) Color and Texture

The colors produced in this ritual are the colors of fire, stone, earth and vegetables, in fine art depicting traditional nuances. While the texture found in stones and vegetables gives the impression of visual richness that can be adapted in textile art, painting and sculpture.

### h) Narration of Ancestral Stories and Togetherness

There is a symbolic meaning in the bakar batu ritual itself, in its stages bakar batu has its own narrative from preparation to food distribution. In art, the narrative can be translated into a narrative work that describes the journey of life, struggle and harmony.

### i) Meaningful Simplicity

The tradition of stone-burning shows that simplicity can yield profound meaning. In art, this is in line with the principle of minimalism, where simple elements convey a strong and symbolic message.

## Conclusion

The Papua Stone Burning Tradition is a cultural heritage that has existed since the time of the ancestors of the Papuan people that we must maintain in this era of globalization. In the tradition of Papuan stone burning, there are many very deep meanings for the Papuan people, and also this tradition is a characteristic that is not owned by other island communities. The Papuan tradition of stone burning itself is a cultural expression rich in meaning, symbolism, and aesthetics that reflects a deep connection between humans, nature and spirituality. In the view of fine art, this tradition can be analyzed through three main aspects: symbolism, ritual and cultural expression.

### 1. Symbolism

The symbolism in the bakar batu tradition can be seen in the fire, stones, earth and leaves or vegetables, which convey important symbols such as the transformation of purity, fertility and harmony. The natural colors and textures of the materials in this tradition of stone burning create.

The visual aesthetic is very beautiful in representing the cultural identity and spirituality of the Papuan people.

### 2. Cultural Expression

This tradition illustrates the solidarity, mutual cooperation, and close relationship of the Papuan people with nature. In fine arts, cultural expressions can be realized through installations, visual motifs, or collaborative works that reflect the values of tradition and modernity.

### 3. Ritual

The ritual process reflects the cycle of life, respect for ancestors, and the value of togetherness. In the perspective of fine art, this ritual can be seen as a collective performance art that displays harmony of movement, rhythm, and human interaction with the environment. And the ritual stage has a rich narrative that can be translated into visual and contemporary art.

The Papuan tradition of stone burning as one of the cultural heritages, can be an inspiration to further understand how art can represent it into the values of life, spirituality, togetherness, and mutual cooperation. This tradition is not only a symbol of Papuan identity but also offers universal lessons about human harmony with nature and the importance of preserving cultural heritage through various art forms.

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