



Socio-Cultural study of new autonomous region (NAR) Central Papua Province Indonesia

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ABSTRACT

The development of a region in a country is a strategic policy aimed at improving the welfare of the people living in the area. Development efforts made by the government often encounter obstacles that result in efforts to develop welfare not being maximized. The purpose of this study is to try to identify social and cultural problems that occur in the new autonomous region as a result of regional expansion in Central Papua Province. The method used in data collection is a mix method that combines quantitative methods with qualitative methods. The purpose of using this method is to obtain more comprehensive, valid, reliable and objective data. In this study, qualitative data is used to explain quantitative data. The socio-cultural economic conditions of Central Papua Province as a new autonomous region (DOB) face many challenges in implementing development. The problems faced are related to health, education and security. In terms of security, it is often triggered by social jealousy between community groups which leads to criminal acts.

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1. INTRODUCTION

The expansion of a region into a New Autonomous Region (DOB) in the structure of the Indonesian State is intended to improve public services in order to accelerate the realization of community welfare (Temenggung et al., 2020; Wisesa & Salam, 2023). One of the goals is to spur regional economic growth and equitable development (Chapple, 2014). This makes regional expansion a concept of regional autonomy that emphasizes aspects of government services in the context of community welfare, increasing income, and also as a basis for an approach to accelerate development acceleration in the region (Pratiwi & Susiyanto, 2021; Rodríguez-Pose, 2008). Regional expansion in a philosophical order aims to improve community welfare (Collautt, 2005).

Another thing that underlies the lively phenomenon of regional expansion is because the formation of new autonomous regions allows regions to manage national resources available in their respective regions. This is stated in Law No. 23 of 2014 concerning Regional Government which states that regions have the authority to manage and maintain their national resources in accordance with laws and regulations. In addition, regions have the right to regulate and manage community interests

based on their own initiatives and community aspirations within the framework of the Unitary State of the Republic of Indonesia.

Based on the reasons above, several regions, even many regions, are starting to be interested in proposing the formation of new autonomous regions for their regions. However, what needs to be considered is whether the phenomenon of the rampant expansion of regions in Indonesia is merely a euphoria after the birth of Law No. 22 of 1999 concerning Regional Government, or whether it is indeed something that should be done and accompanied by the successes of DOB in achieving the objectives of its expansion. Problems arise when regional expansion is seen more as a political phenomenon without considering the technical procedural requirements. As a result, many regions do not perform optimally. Therefore, an evaluation of the performance of the expansion is very necessary.

Regional expansion has implications for all aspects of life (Pradana & Pikahulan, 2021). The impacts of regional expansion include; *first*, Socio-Cultural Impact (Li et al., 2022). From the social, political and cultural dimensions, it can be said that regional expansion has several positive implications, such as social, political and cultural recognition of regional communities (Rodríguez-Pose, 1998). Through the expansion policy, a community entity that has a long history of cohesiveness and greatness, then gains recognition after being expanded as a new autonomous region (Benedikter, 2009). This recognition makes a positive contribution to community satisfaction, regional support for the national government, and conflict management between groups or classes in society (Friedman & Desivilya, 2010).

However, the expansion policy can also trigger conflicts between communities, between regional governments which in turn also cause horizontal conflict problems in society (Stewart, 2009). Disputes between the parent regional government and the expansion regional government regarding the transfer of assets and territorial boundaries also often have implications for tensions between communities and between communities and regional governments (Allen & Cochrane, 2007). Tsing (2005) analogizes it as a wheel that can turn because of its meeting with the road surface (there is friction), while the steering wheel turns in the air but does not go anywhere.

Such friction often occurs in Papua and has caused bloody conflicts. The reasons may have been given by many researchers, namely the existence of different logics between local interests that still live in the hunter-gatherer system and global interests (Keenan, 1981). Not only because of the inability of local residents to adopt new techniques and ways of working and thinking but also competition with fellow tribes in Papua (there are more than 250 tribes), between indigenous people and immigrants in terms of accessing new economic resources.

In general, the issue that emerged from the meeting between the local Papuan community and new forces originating from outside their territory was the emergence of the issue of resistance. The encounter between local communities and modern socio-economic and political forces has overhauled the existing social order of society and resulted in communities tending to become marginalized. Studies like this can be seen in what was done by Scott (2000) who discussed the resistance of the peasants and Tsing (2005) who discussed the resistance of the Meratus Dayak people using the concept of marginalization. Tsing states that the influx of global powers has created a new arrangement of cultural and power patterns in these societies.

Second, Impact on national defense, security and integration. The formation of DOB for some inland communities and communities in border areas with other countries is an important national political issue (Risal et al., 2022). For these communities, they may never see and feel the presence of 'Indonesia', especially marked by the presence of the military in the name of controlling separatist movements (Aspinall, 2009; Brown, 1988). The expansion of autonomous regions, therefore, can improve the handling of national politics in the regions by increasing support for the national government and presenting government at a lower level (Briffault, 1995).

However, the presence of this DOB government must be paid for with expensive economic costs, especially in the form of apparatus spending and other operational costs (Fountain & Osorio-Urzuá, 2001). In addition, the political costs can often be very expensive, if political management during and after the expansion process cannot be carried out properly (Cameron, 1978). As proven in

several regions resulting from expansion, the inability to build political inclusiveness between groups in society has resulted in demands to expand the newly expanded regions again (Almond & Coleman, 2015). To prepare for this expansion effort, the process of expanding the lowest government units, such as villages for district expansion and district expansion for provincial expansion, is a new problem that needs to be considered.

The results of the regional expansion evaluation show that from the aspect of regional economic performance, two main problems can be identified, namely: uneven distribution of economic potential and a higher burden on the poor. In terms of economic growth, the study results show that new autonomous regions are more volatile than parent regions which are relatively stable and increasing. It is known that the expansion regions have made efforts to improve economic performance, but because the transition period requires a process, not all economic potential can be mobilized (Ge, 1999; Stimson et al., 2006). In terms of poverty alleviation, improving the welfare of the community in the new autonomous regions has not been able to catch up with the backwardness of the parent regions even though the welfare of the new autonomous regions has been relatively the same as other districts. In terms of the economy, the backwardness of new autonomous regions compared to parent regions and other regions is generally due to the limitations of natural resources and human resources available, in addition to government support that has not been maximized in supporting the movement of the economy through public investment.

2. RESEARCH METHOD

In the study, a mixed methods approach was used (Creswell, 1999; Leech et al., 2010). This study is a research step by combining two forms of research that already exist, namely quantitative research and qualitative research (Kelle & Buchholtz, 2015). According to Creswell, mixed research is a research approach that combines qualitative research with quantitative research (Creswell, 2019). The combination research method (mixed methods) is a research method between quantitative methods and qualitative methods to be used together in a research activity, so that more comprehensive, valid, reliable and objective data are obtained (Sugiyono, 2013).

The combination of quantitative data with qualitative data is usually based on the results obtained previously from the first stage (Bergin, 2018; Pluye et al., 2009, 2018). The main priority at this stage is more emphasized in the first stage, and the process of combining the two occurs when researchers connect quantitative data collection with qualitative data analysis. In this study, qualitative data is used to explain quantitative data. The use of these two methods is considered to provide a more complete understanding of the research problem than the use of one of them. Mixed methods research is a research approach that combines or associates qualitative and quantitative forms (Sugiyono, 2013). This approach involves philosophical assumptions, the application of qualitative and quantitative approaches, and the mixing of the two approaches in one study.

Descriptive is a research that is directed to provide symptoms, facts, or events systematically and accurately, regarding the characteristics of a particular population or area (Banerjee et al., 2009). In relation to this research, it describes as it is, about things related to factors that influence economic stability in Nabire Regency, Puncak Jaya Regency, Paniai Regency, Mimika Regency, Puncak Regency, Dogiyai Regency, Intan Jaya Regency, and Deiyai Regency.

3. RESULTS AND DISCUSSIONS

Social and Cultural Conditions of Central Papua Region

Law Number 15 of 2022 concerning the establishment of the New Autonomous Region (DOB) of Central Papua Province where the regencies in the Central Papua region which were originally in the Papua Province changed their status to the Central Papua DOB. The Central Papua Province DOB consists of 8 regencies, namely: 1. Nabire Regency as the Capital City of Central Papua Province, 2. Puncak Jaya Regency, 3. Paniai Regency, 4. Mimika Regency, 5. Puncak Regency, 6. Dogiya Regency, 7. Intan Jaya Regency, 8. Deyai Regency. In general, the eight (8) districts above are in at least four (4) character culture areas, namely:

- a) Culture area of Mee Paqo, namely: part of Nabire Regency, part of Puncak Regency, part of Mimika Regency, Paniai Regency, Deyai Regency, Intan Jaya Regency, Dogiyai Regency,
- b) Culture area of La-Paqo, namely: Puncak Regency and part of Puncak Regency.
- c) Culture area of Anim-ha, namely: Part of Mimika Regency.
- d) Culture area of Saireri, namely: Part of Nabire Regency.

The ethnic groups in the Mee Paqo cultural area include the Mee (Ekari/Ekagi/Kapauku), Moni, Damal and Amungme ethnic groups. Meanwhile, the ethnic groups in the La-Paqo Cultural area include the Dani/Lani ethnic groups. The ethnic groups in the Anim-ha Cultural area include the Kamoro (Mimika Wee) ethnic groups. The Kamoro ethnic group is included in the Anim-ha cultural area, because although generally the tribes in the Anim-ha cultural area are in South Papua Province. However, why are the Kamoro people included in the Anim-ha cultural area? This is because both the physical characteristics of the body and a number of cultural elements of the Kamoro people, such as language, livelihood system, technology system, knowledge system, religion and art are almost the same. Even in the story of the origin of the Kamoro people, it states that the Kamoro people come from the eastern region, where the Asmat people are, especially from the Siret River. Meanwhile, the ethnic groups in Central Papua Province in the Saireri Cultural Area include: 1. Wate (Tarungare) ethnic group, 2. Yerisiam, 3. Yaur, 4. Hegure, 5. Mora and 6. Gowa.

These tribes are located in the Nabire Coast region to the interior bordering the Mee people's territory. They are categorized as part of the Saireri cultural region because the tribes in this region, in addition to having cultural elements that are generally similar to the Saireri culture, they also have kinship relations, especially with tribes in the Biak Numfor, Yapen-Waropen, and Teluk Wondama regions which are part of the Saireri cultural region.

Although it cannot be denied, the culture area is no longer something rigid and very firm because of the acculturation process that has continued for decades, even in some places for hundreds of years. However, the specific characteristics of these cultural areas are still quite strong and can at least be used as a guideline in understanding the ethnic groups living in the area.

When mapped based on ecological zones, for example, the Mee-Paqo and La-Paqo areas are generally located in the Central Mountains region where there are mountains and large valleys. The livelihood typology of these two cultural areas is also generally known as the "sweet potato-pig culture". This is because the ethnic groups in this area are tough farmers and livestock breeders, especially pigs (wam-ekina). The results of the sweet potato garden are not only consumed by humans, but also by pigs. Pigs are the main source of protein for ethnic groups in these two cultural areas. In addition, pigs also have social value, namely as a means of paying dowry (bride-price), as a means of payment in the event of socio-political conflict. Pigs are also an important and special treat when various ritual-ceremonial events take place, such as weddings, inaugurations of officials, the anniversary of the founding of the Regency, the inauguration of church buildings, and so on. In such events many pigs are sacrificed to carry out the stone burning event, which is a typical dish in the Mee-Paqo and La-Paqo regions.

The Mee Paqo and La-Paqo Cultural Areas are also two areas that are geographically very difficult to reach because they are located in highlands with mountainous topography, valleys and high levels of steepness. The government has now made efforts to build road and bridge infrastructure to reach these areas. Several regencies can already be connected to the provincial capital in Nabire by land, such as Dogiyai, Deyai, Paniai and Intan Jaya Regencies. However, the other two regencies, such as Puncak and Puncak Jaya Regencies can only be reached by plane. Likewise, Mimika Regency in the southern region of Papua, the easiest and fastest means of transportation from and to Nabire, the provincial capital, is by plane.

The political culture character of these two cultural areas is also unique, because the ethnic groups in this area are included in the big man political typology (man with authority), (Mansoben, 1995). Big man politics is a traditional political character in which a leader emerges because of achievement. This type of leader, in addition to having economic success, such as having many pigs, a

large garden that is managed by a number of his wives. The big man leader must be someone who has a generous nature, likes to give, has the ability to make speeches, diplomacy, and also has a strong body. The ability of a big man is also seen in terms of war strategy where the big man has been proven to defeat his enemies.

Meanwhile, the other two cultural areas: Anim-ha and Saireri, both of these typologies are in the ecology of swamps, coastal areas and islands. As a result of adaptation to the natural environment, the ethnic groups in this region are tribes whose lives depend on natural resources in the sea, rivers, and especially sago as a staple food. The Kamoro people in Mimika, for example, are known as 3S (River, Sampan and Sago). They are very dependent on these 3 important elements. Without rivers, they would not be able to search for food, because they move to search for food in rivers to look for fish, crabs, shellfish, and tombelo. They also go to collect sago in the sago hamlet with their main vehicle being a canoe/boat without an outrigger. The traditional political typology of the Kamoro people (Mimika Wee) is the big man typology, where in ancient times they knew someone who had the ability to fight and was able to lead a war in headhunting activities.

As for the ethnic groups in the Saireri cultural area, in the coastal area of Cenderawasih Bay (Geelvink Baai). They generally depend on the results of sago gathering, a little farming, hunting and fishing. Ethnic groups in this area also live on several islands, such as the Mora people, inhabiting the Mambor, Moor, Hariti, Arui, and Matini Islands. Ethnic groups in the coastal Nabire area and its surroundings have long social and cultural contact with various other ethnic groups in the area around Cenderawasih Bay (Geelvink Baai), such as socio-cultural contact with the Biak and Numfor people, the Waropen people, the people in the Yapen Islands, and the people in Wondama Bay, (Band. J.G. Held).

Contact, Change and Development

According to historical records, the areas in Papua (New Guinea) have been explored by European explorers since the 16th century. According to Mampioer (2000)(Mampioer, 1976), Commodore Jan Cartstensz, who explored the south of Papua in 1623, saw high mountains with snow on top. The results of his report were denied by many parties, because they believed that in tropical areas near the equator there could be no snow. However, it turned out that the report was true. The area that the Amungme people called Nemangkawi is now Puncak Jaya. Cartstensz's name was then immortalized on the peak.

Ethnic groups in the North Coast region, especially those in Nabire Regency, such as the Wate (Tarungare), Yerisiam, Yaur, Hegure, Mora and Gowa tribes, some of whom inhabit coastal areas and islands. This area has had a lot of contact with European explorers and missionaries since the 19th century. Contact with ethnic groups in the Geelvink Baai area intensified when the Gospel entered Mansinam in 1855 and the presence of the Dutch government in Manokwari in 1898.

The Mee ethnic group lives in the lake areas such as Lake Paniai, Tage and Tigi and the large Kamu Valley, which is at an altitude of 1500 feet above sea level (Boedisantoso, 1963)(Thomas & Jebasingh, 2016). Since the discovery of the Paniai, Tigi and Tage lake areas by Wissel in 1936, until the end of 1956 there was only one Dutch government post in the Central Mountains, namely on the edge of Wiseelmeren (Veldkamp, 2006).

Government

The province known as Papua Province, was first known as West Irian in 1969-1973. The name West Irian was changed to Irian Jaya by President Soeharto when he inaugurated the Freeport copper and gold mine. The name Irian Jaya was then changed again to Papua Province, in accordance with the mandate of Law Number 21 of 2001 concerning Special Autonomy for Papua. In 2002, Papua Province was expanded with the presence of West Irian Jaya Province (IJB), which was later renamed West Papua Province. However, we need to know that there were nine (9) definitive districts at the beginning when West Irian Province was founded in 1969 - 2001, namely:

- a) Jayapura Regency
- b) Biak Numfor Regency

- c) Paniai Regency
- d) Manokwari Regency
- e) Jayawijaya Regency
- f) Fakfak Regency
- g) Yapen-Waropen Regency
- h) Sorong Regency
- i) Merauke Regency

Nabire Regency, which is now the capital of Central Papua Province, was formerly the Paniai Level II Region. Based on the Decree of the Deputy Prime Minister of the Republic Number: 120/PM/1965, dated November 23, 1965, Paniai was designated as an Administrative Regency separate from Jayawijaya Regency, with the Capital in Enarotali. Regarding the geographical location of Enarotali which is far inland, for the sake of effective and efficient government services, the capital was moved to Nabire in 1966. Nabire, which is located on the coast, is considered strategic as the gateway to Paniai (Enarotali). Regarding the change in the Regional Government Law, namely Number 18 of 1965, the Central Government stipulated Law Number 12 of 1969 concerning the Establishment of the Autonomous Province of West Irian, so that the Paniai administrative Regency was placed as an Autonomous Regency or Level II Regional Regency of Paniai. Based on PP. Number 52 of 1996, Paniai Regency was divided into 3 regencies: (1) Nabire Regency with its capital in Nabire, (2) Paniai Administrative Regency with its capital in Enarotali, (3) Puncak Jaya Administrative Regency with its capital in Mulia. The status of these two administrative regencies has changed to autonomous regencies, (nabirekab.go.id).

In 1996, Mimika Regency was established with the status of an administrative regency, then became a definitive regency in 2000. Likewise, the administrative regency was established in 1996 together with the provinces of West Irian Jaya and Central Irian, based on Law No. 45 of 1999. In addition to the Paniai administrative regency, the Puncak Jaya and Mimika administrative regencies were also established.

Meanwhile, Deiyai Regency was established based on Law of the Republic of Indonesia Number 55 of 2008. Deiyai Regency is a division of Paniai Regency, ([see deyaikab.go.id](http://deyaikab.go.id)). Meanwhile, Puncak Papua Regency was established based on Law Number 7 of 2008. Likewise, Dogiyai Regency was established based on Law Number 8 of 2008. Intan Jaya Regency was established based on Law Number 54 of 2008.

A brief description of the formation of the districts above can be classified based on the time before and after Papuan Special Autonomy, as follows:

- a) The first regency, namely Paniai, which originally had its capital in Enarotali and was later moved to Nabire.
- b) Nabire Regency was part of Paniai Regency in 1996, which was divided into three regencies, namely Nabire, Paniai, and Puncak Jaya. Likewise, Mimika Regency was established in 1996. The four regencies were established before the special autonomy of Papua in 2001.
- c) Puncak, Dogiyai, Deyai, and Intan Jaya Regencies were established in 2008.

Thus it can be seen that government development efforts have become more intensive during the implementation of Special Autonomy for Papua, where four (4) districts were added which then formed the Central Papua Province Autonomy.

Health Challenges

One of the health challenges in Central Papua Province is HIV/AIDS. This can be seen from the data presented by the Papua Provincial Health Office as of January 31, 2022. Where it is illustrated that the top three of this disease are in Nabire Regency (8,930 cases); Jayapura City (7,520 cases) and Mimika Regency (6,751 cases). The two main regencies, namely Nabire Regency as the capital of Central Papua Province, have the highest (first place) HIV/AIDS sufferers and Mimika Regency as a mining

industry city ranks third as the regency with the largest HIV/AIDS in the 4 provinces resulting from the expansion of Papua Province. The other six regencies, Paniai (2,111 cases), Dogiyai (484 cases), Intan Jaya (14 cases), Deiyai (114 cases), Puncak (61 cases), Puncak Jaya (668 cases). These data indicate that all regencies in the Central Papua region already have people with HIV/AIDS. Cumulatively, the spread of HIV/AIDS amounted to 19,133 cases in Central Papua Province.

The rapid changes in the era are one of the factors why HIV/AIDS is developing rapidly. The values and norms of customs that used to strictly regulate free sex violations are now being eroded by the times. Segments of customs and religion are faced with the development of the era, especially digital technology that provides various content including pornographic content. This makes children who are in culture shock swept away by modern technology. Android technology also makes it easier for young people to access communication to fulfill their sexual desires. Although there are threats and demands of customs that are quite harsh, they can avoid the demands of customs in various ways. Thus, the dangerous illicit relationship is not known, and continues to spread the disease from one person to another. The Papuan independence political movement that is now rampant in society makes people's actions uncontrolled. They are free to do anything.

Conflict Mapping

Political Factors of Papuan Independence

The issue of Papuan Independence is often triggered by armed movement groups, such as those that occurred in Puncak Jaya, Intan Jaya and Puncak districts. The conflicts that often occur are mutual attacks between the TNI/POLRI and Armed Groups (KKB/KKSB/OPM). The victims who fall are often civilians who are looking for a living. In addition, there are often mistaken shootings of civilians or local residents.

Robbery

Robbery is actually related to security issues, but something that is worrying is that the robbery is often difficult to distinguish between anarchic situations and TPN-OPM political issues. This condition is quite complicated because security issues, especially robbery, intersect with social and political conflicts. Robbery in this area is actually inseparable from the implementation of government. When compared to other new expansion areas, in Paniai Regency there are not many political conflicts, social conflicts, or social unrest because the government in the Paniai area is running quite well.

The government in Paniai is running better and there are not often social and political conflicts and riots, as in several other regencies which are greatly influenced by their regional leaders. Generally, areas that experience security disturbances are areas where regional leaders are often rarely present. Thus, it can be concluded that the problems that occur in society are largely determined by the factor of good and clean governance.

Economic

Economic conflict in the Central Papua Autonomous Region is one of the issues that often causes unrest. The conflict that occurs is generally between migrants and indigenous people. The burning of businesses owned by immigrants in several places in a number of districts indicates an economic conflict. The burning of kiosks usually occurs because a local resident was shot by the authorities. Very often the beginning of the burning of kiosks until the shooting is extortion by members of the community who consume alcohol. However, if we look at the reasons why kiosks are burned, it can be said that this is part of an economic conflict. Generally, the kiosks that are burned belong to immigrants who come to do business there. The burning of kiosks at the Wagate Deiyai Papua Market, from the news reported by CCN-Indonesia, occurred due to a riot between buyers and sellers. In fact, if observed closely, the riot between buyers and sellers is only a trigger, because in fact latent conflict has occurred previously. The economic conflict between indigenous people and migrants occurs because of two different perspectives. The immigrants view them as coming to make a living by trading in the area to make a profit. Meanwhile, the indigenous people view that traders control economic resources, especially trade, and tend to marginalize the indigenous people. Thus, if

a conflict occurs, economic symbols, such as kiosks, shophouses, and markets that are generally controlled by migrants (newcomers) become targets of attack.

The Puncak Regent once issued an instruction that non-Papuan motorcycle taxi drivers are prohibited from operating. (<https://fajarpapua.com/2023/05/13/bupati-puncak-keluarkan-instruksi-tukang-ojek-non-papua-ilarang-beroperasi/>). This Puncak Regent's instruction was issued to protect the safety of non-native Papuan motorcycle taxi drivers in the Puncak Regency of Central Papua. This had to be done because there had been frequent acts of terror, violence and murder of these motorcycle taxi drivers from the Armed Criminal Group (KKB). The problem is economic conflict. Here, non-OAP motorcycle taxi drivers consider the area to be fertile ground for earning a living through the motorcycle taxi transportation business they work on. Unfortunately, the presence of non-OAP motorcycle taxi drivers is considered to be disruptive to the efforts of the indigenous people who believe that they are the ones who have the right to do this business. The KKB is only an agent in expressing the thoughts and demands of the indigenous people in general.

Land Ownership

One of the conflicts that is a problem in the Central Papua Province is the land issue. This land conflict has occurred several times. On June 4, 2023 in the Topo area of Nabire Regency, there was a conflict between the Mee and Enik Lani ethnic groups which resulted in loss of life. Land conflicts in Papua, whether between families, families/clans/clans, between ethnic groups, between villages and even between clans/ethnicities, villages and the government, have been going on for a long time. Land issues are usually about suing for land ownership rights. However, the conflict that occurred in the Nabire area between the Mee and Lani ethnic groups is something that needs to be taken seriously. This is because the conflict resulted in two people being killed and a number of people being injured. This conflict has also caused the warring parties to deploy people with traditional weapons to fight. If there is no action by the security forces and the government in the area, it could potentially trigger a war between the two ethnic groups that are in conflict over the land.

Conflict With Investors

One of the conflicts between the community and investors is regarding the mine owned by the Wate people in Nabire, namely in the village of Nifase. In the village there are two mining companies that are currently mining gold. The two companies are PT. Kristalin and PT. Tab. According to information from community leaders DM, one of the companies only takes gold but does not fulfill its responsibilities to the community. The community then deliberated and decided to stop the activities of the Kristalin Company. According to the community, the Kristalin company has been operating for decades with its promise to give 10% of its profits to the community.

Politics: Representation of Identity Groups

The Central Papua Autonomy does not only provide opportunities for various ethnic groups and other identity groups such as religious groups to represent their groups. However, the Central Papua Autonomy also triggers competition between identity groups in each district. This can be seen, for example, during the election of MRP members, members of the Regency DPR or the Central Papua DPR. Each identity group wants to be represented by the available political institutions. This symptom can be seen, for example, in one of the tribes in Nabire where they were dissatisfied with the results of the selection of MRP candidate members, two Traditional Institutions in Mimika held a demonstration.

Based on the data above, it is known that DOB also not only shortens the span of government control as has been touted so far. but demands in the name of identity representation politics could be even stronger. This could trigger new conflicts that were previously unimaginable.

Spread of Fake News

One of the causes of conflict that is quite rampant in this digital era is the rampant hoax news. One of the hoax news that is quite rampant is hoax using SARA issues. In several cases such as what

happened in Dogiyai, a number of business premises were burned down by the masses because of hoax news via social media.

Hoax news, especially through digital technology, is one of the problems in this era. Anyone can intend to create chaos or even horizontal or vertical conflict by spreading hoax news on social media. Hoax is actually not something new that happens to ethnic groups. Traditional hoaxes have actually existed and it cannot be denied that they have occurred before the existence of social media. The thing to worry about is when traditional hoaxes now use technology, namely social media, then their destructive power will be more fatal. Hoax is information, news, fake or false news. According to the Big Indonesian Dictionary, hoax is defined as false news. The problem is, hoaxes in this era are circulated via social media which can be consumed by a number of groups. If the people who receive this hoax are not digitally literate, the impact could be chaos, because they are provoked by false news.

Community Unrest: Local Government Failure. Accumulation vs. Distribution

Various social unrest that is currently occurring in several areas in Central Papua in the form of anarchic actions, criminalization, and armed conflict have caused public anxiety. Whether it is social conflict between indigenous people and immigrants, between fellow ethnic groups in Papua, and the TNI and TPN-OPM in the politics of Free Papua can be seen as part of the governance issues in each region. This is as in the discussion with one of the leaders of the OPD of Central Papua Province, PEW. He explained that although he had not been there for long as the leader of the OPD, but in his experience of dissecting the APBD while in the Papua Province (Papua Induk) the previous province, he concluded that the main problem was "accumulation" and "distribution". Accumulation is a situation where the budget for the community is only in the hands of a few people. While distribution is the distribution of money to beneficiaries. In terms of governance so far, distribution has not occurred as it should. The target group that should receive benefits does not get their share. Because so far what has happened is that many budgets are not used proportionally. The budget is more accumulated in one or a few people, so that the budget that if used properly could provide benefits to many people. It turns out that the money is accumulated in only a few people in large amounts. Thus the money that goes down to the community is only received by a few people and even then the value is not significant in an empowerment program, for example.

So what really needs to be seen here is the gap that occurs between the government administrators and the community as beneficiaries. What needs to be considered is the issue of cultural values brought in from the traditional cultural system to the modern government system. Traditional values need to be modified, upgraded in accordance with the values of government that have been outlined in the law. The values in terms of clean and authoritative government in the laws of our country are actually very ideal and good if implemented properly and correctly.

Culture-Shock: The Leap From Traditional Political System to State Politics.

One of the issues that cannot be ignored in the DOB in Central Papua Province is the problem of the leap in political culture from traditional to modern politics that occurs in some ethnic areas (regencies) in Central Papua Province. How we understand this can be seen from the local political system starting from the family level, then the extended family, clan, to the next level such as confederation and alliance. Traditional big man leadership is still often carried away in modern politics. In big man politics, a leader sees political power as far as his alliance. Alliances outside his alliance are not taken into account, let alone enemy alliances. This is different from the modern political system where if someone has become a leader at the district level, he is a leader for all his people. No matter from which village, which district, let alone which confederation or traditional alliance area?

However, the mindset and traditional values of the big man are carried into modern politics. This often becomes traditional camps that are re-actualized in modern politics (state system). For example, in the Dogiyai region it is famous for its 3 segmentation regions, namely: Kamuu, Mapia and Piayee regions. This is a "segmenter camp" of traditional regions into modern political regions. If a regional official is from the Kamuu region, then the official will tend to pay attention to family groups

and clans from the Kamuu region. Likewise, the leader becomes indifferent, ignoring families/clans from the Mapia and Piayee regions.

The principle of “segmentation politics” like this was once studied by a famous political anthropologist named Evans Pritchard in the African region who revealed his concept of “lineage segmenter” in the Nuer tribe.

Problem of Disorientation of Officials and Society

One of the uniqueness of society in the Melanesian region in general and specifically in Tanah Papua and Central Papua Province is that ethnic groups generally consist of many small groups (tribals). These ethnic groups generally have an egalitarian social structure. This egalitarian social structure does not have a complicated structure, without or little social stratification that creates distance between a leader and the general public, such as the differences seen in the kingdom model. For example, in the politics of the kingdom, the general public may not comment on anything according to their wishes, because there is a structure that takes care of this. For example, talking about politics by institutions or people who have the competence and right to talk about politics. Talking about religion, also by institutions or people who are competent and have the right to discuss it. Likewise with foreign affairs, bureaucratic affairs, defense affairs, health affairs, and others, are handed over to people who have the right and competence to convey it.

In an egalitarian society, generally everyone is considered to have the ability to lead, especially achievement status. This can be seen in the political typology of the big man. A big man is someone who works hard, has a large garden, has many wives, has wealth, is good at diplomacy, is good at giving speeches, is able to solve problems that arise in his community, and so on. In the big man structure, a leader directly leads his community, without any other intermediary structure. He is an autonomous leader in his territory, in his clan in his community.

The big man structure can be an example of an egalitarian society. In an egalitarian society, anyone can speak according to their wishes and interests. They can raise objections, protests, and even compliment and praise another leader. This situation occurs because in an egalitarian society, anyone has the opportunity to compete to become a leader in a clan, in a confederation and in an alliance.

An OPD official in Central Papua Province argued that one of the problems that often occurs in Papua today is the problem of disorientation. What is meant by disorientation is that people who do not have the competence and authority to speak about things that are none of their business. Likewise, people who should solve problems because that is their job, instead comment on blaming the things that need to be solved.

4. CONCLUSION

The analysis of this study found that the socio-cultural and economic conditions of Central Papua Province, as a new autonomous region (DOB), are facing challenges in implementing development. The problems encountered are related to health, education, and security situations. To address these challenges, the Central Papua Provincial Government has been working comprehensively with stakeholders to develop the potential of natural resources in coastal areas, mountainous regions, and valleys, as well as fostering partnerships with the private sector. Recommendations from this study include the need for policies by the Central Papua Provincial Government and the eight regencies to develop superior sectors in regional development, guided by the concept of growth centers tailored to each region's specifications. Economic development should align with available natural resources and local wisdom. Moreover, the development that involves exploiting natural resources must consider the perspectives of communities with customary rights to avoid conflicts with local culture and prevent prolonged disputes. Socio-cultural approaches should be prioritized, particularly in areas still experiencing conflicts, as part of conflict prevention efforts. There should also be development synergy that integrates three main institutions—customary authorities, the church, and the government—as represented by the symbol of “three stones, one hearth” in development. Finally, the gap between traditional governance values and modern political and government values (state) needs to be bridged.

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