

## Conference Paper

# Empowerment Policy for Indigenous Papuan Traders as a Conflict Resolution Strategy

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This study focuses on the policy of empowering indigenous Papuan traders as a conflict-resolution strategy. A library research approach was used, and the data was obtained from literature sources relevant to the research topic. Data analysis was carried out in the following stages: data collection, data reduction, data presentation, and drawing conclusions. The results of this study indicate a sufficiently deep gap between indigenous Papuans (amber) and immigrants (komin). Indigenous people generally live within the poverty line, whereas immigrants live with adequate income levels. Inequality exists in various economic activities, where migrants play a more prominent role in controlling economic activities, while indigenous Papuans face challenges in competing due to various factors. This kind of polarization then gives rise to dichotomies in social life, which often leads to clashes with one another (conflict). The policy of developing a special market for Papuan women as a response from the government has not been able to fully address existing problems. Therefore, as a recommendation, an affirmative policy is needed for the protection and empowerment of indigenous Papuan traders to maximize the sales of local cultural commodities. The ultimate goal is for indigenous Papuan traders to be more prosperous and able to compete with migrant traders. An affirmative policy on the empowerment of indigenous Papuan traders can also be used for conflict resolution. Various research results have shown that local community empowerment policies can be used as a strategy to resolve social conflicts.

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## 1. Introduction

Indonesia has a diverse range of tribes, nations, and cultures. This diversity is actually a big capital to become a more advanced nation and equal to other large countries. However, on the other hand, this diversity also creates the potential for social conflict. Referring to Astri [1], this diversity is colored by the quantity of Indonesia's heterogeneous society, who live scattered throughout the region from rural areas to urban areas, all of which have the potential to cause social conflict. In addition to a diminished sense of nationalism, Indonesian people are currently faced with social inequalities such as

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social stratification, which is not only focused on meeting economic needs but also political ones.

As is the case in Papua, a province on the eastern tip of Indonesia, it is prone to social conflicts. One of the government's efforts to address this problem is the granting of Special Autonomy (Otsus) for Papua. The emergence of this policy (Special Autonomy Law) is a breath of fresh air in the framework of advancing the welfare of Indigenous Papuans (OAP). Nevertheless, the course of Papua's special autonomy is still marked by conflict. This is in line with the opinion of La Pona [2] that as long as the implementation of special autonomy in Papua has not shown signs of significant improvement, even though an increasing number of people can live better lives. Meanwhile, Pekey [3] said that the conflict resolution solutions provided by the Indonesian government through special autonomy were expected to lead the Papuan people to obtain peace, justice, prosperity, and progress, but did not run optimally.

The marginalization of Indigenous Papuans (OAP) is an integral part of the existing conflict. Local communities that previously had authority over value systems, social institutions, traditional government institutions, and socioeconomic roles had to lose authority. This condition began to be felt after the arrival of migrants from various regions in Indonesia through the transmigration program, including the opening of opportunities for investors or entrepreneurs to enter Papua, starting with small, medium, and large businesses. According to Pekey [3], this marginalizes local communities and entrepreneurs who are limited in capacity and ability. Of course, these tendentious views have various reasons, motives, and specific goals, and have given rise to feelings of displeasure, unfriendliness, rejection, and an atmosphere of closed conflict between a group of indigenous people and immigrants and transmigrants [2]. According to La Pona [2], since the entry of Papua into the bosom of Mother Earth, migrants and transmigrants have made many positive, important, and strategic contributions to the lives of indigenous people, as well as regional and national development in the land of Papua.

Baihaqi [4] in his study distinguished 2 (two) forms of migrant groups in Papua, first; innovative migrants who are newcomers because of the desire to get something new such as mining activities, and secondly, conservatives, namely newcomers who are due to the transmigration process. The resistance of Indigenous Papuans who are pro-independence is aimed at innovative migrants because they are considered economically and socially threatening, where jobs that should be filled by local people are ultimately taken over by migrants with better work competence [4]. In line with Broek [5], employment and economic opportunities should be filled by Indigenous

Papuans, but most are dominated by immigrants. As a result, economic development is marked by fierce competition for existing economic opportunities, which will be won by those who are sufficiently equipped with education, skills, and cultural openness to be able to compete [6]. Therefore, it is not surprising that Indigenous Papuans experience marginalization due to inequality in education, skills, and cultural openness with migrants.

Borrowing the opinion of Miall [7], the following are several conflict transformation schemes: (1) elements of oppression must be understood, (2) forms of injustice must be identified, and (3) latent conflicts that can be transformed by instilling awareness among local people who do it carefully must be recognized. Awareness raising can be carried out by third parties through community mobilization and empowerment through various programs. From this opinion, it was revealed that empowering local communities could be used as a conflict resolution strategy. This strategy could be initiated by empowering Indigenous Papuan traders. Therefore, a policy of empowering Indigenous Papuan traders with local wisdom is needed to support conflict-resolution efforts in Papua. Local wisdom resulting from the interaction between the community and its environment is needed to help indigenous people independently [8]. In this context, the empowerment of Indigenous Papuan traders based on local wisdom means placing local values as input for advancing the welfare of indigenous people.

The discourse on Papua that has been developed is always associated with three main interrelated issues: conflict, politics, and natural resources. Papua has an extraordinary wealth of local knowledge. Local products can be used as capital to empower native papuans. Community empowerment can only occur if citizens participate. In Papua, there are many forms of community empowerment that can be implemented. This can be started by empowering Papuan mothers (mama-mama Papua) to market their wares in traditional markets by accommodating the processing of natural products and handicrafts.

In fact, there are many wisdoms in Papua that can be raised as a source of livelihood for local communities, such as the making of noken, paintings of khombouw bark, areca nut, local culinary, and local food [9], [10]. This can be used to empower the local communities. So far, women have been selling local products using conventional techniques at traditional markets, storefronts, and on the side of the road. In the future, they can be distributed to hotels, online markets, supermarkets, and souvenir shops. This should be targeted in strengthening marketing in small business management because, so far, what they know is conventional marketing methods.

Referring to Sulaiman, the approach prioritizes customs by first communicating with community leaders. This can be part of the initial strategy to start empowering local communities; this step is likened to an entry point before being welcomed to enter. Empowerment like this is what the people of Papua need to know about the opportunities that will come and prepare from today, including strengthening entrepreneurship habits..

## 2. Literature Review

### 2.1. Community Empowerment Policy

#### 2.1.1. Public Policy Concept

Public policy has a close relationship with the government as a policymaker and with the people who have an interest in the policy [11]. Public policy can be defined as a series of program plans, activities, actions, decisions, attitudes, or actions carried out by parties (actors) as a stage for solving the problems faced [12]. Furthermore, referring to Zainal et al. [13], public policy is a rule that is formulated by public actors and becomes a basis for taking action with specific aims and objectives, in which obstacles and opportunities are still found in achieving a goal. Quoting Sunarti, in Sapioper et al. [14] public policy is defined as a process taken by the government in order to solve certain problems for the purpose of public interest.

According to Mustari [11], government policy in managing community life in various aspects is a public-interest-oriented policy (community). For this reason, community participation is needed, one of which is through community empowerment policies.

### 2.2. Community empowerment

In the book community empowerment in a public policy perspective, Mardikanto & Soebiato [15] revealed that community empowerment had become a national program. Not only government agencies in the business world but also both State-Owned Enterprises and the private sector have an obligation to empower the community through social and environmental responsibility programs. Empowerment comes from the word power which means "strength," and is a translation of the term in English "empowerment," so it can be explained that empowerment means giving power or strength to weak groups who do not yet have the power/strength to live independently, especially in meeting

basic needs/basic needs of daily life such as food, clothing/clothing, housing/boarding, education, and health [16].

According to Noor [17], it is said that the government's efforts to increase the alignment of development with the interests of the community are unlikely to be separated from community empowerment (empowerment) as a development model that has a people dimension, where community empowerment policies are an integral part of regional autonomy policies. In community empowerment, the government is responsible for empowering the people. The role of the government is very important. Therefore, the government has implemented policies to support community empowerment programs and activities [18]. The government's empowerment program aims to improve the community economy [19].

Community empowerment is commonly used by many groups, such as policy and decision makers, professionals and practitioners, social workers, and professional groups. Various practical and scientific arguments presented through works and/or writings on community empowerment were used as benchmarks. These communities deal with all roles and movements in formulating community empowerment programs [20]. Empowerment-based government programs will reduce the cost of work with the same quality as non-empowerment programs. This approach will increase the relevance of (government) development programs to local communities and their sustainability by encouraging a sense of community ownership and responsibility [20].

In Papua, considering the existing phenomenon, a policy of empowering Indigenous Papuans is needed by placing local wisdom as the main input to produce this policy. The term putting local values (local wisdom) here is interpreted as an appreciation of practices that improve the welfare of native peoples. Regarding the description above, this study aims to discuss the policy of empowering Indigenous Papuan traders (OAP) with local wisdom in order to provide maximum benefits for the welfare and sense of justice for Indigenous Papuans, as well as to support conflict resolution efforts

### 3. Methods

This study was conducted using library research methods (library research). Referring to Hamzah in Ohoiwutun and Ilham [21], library research is part of a type of qualitative research because this type of research has strong post-positivist philosophical roots. Therefore, the characteristics of qualitative research must be transformed into the context of library research by moving the field set to the library room, including changing interviews and observations to text and discourse analysis.

According to [22], this type of library research is comprehensive, holistic, complete, and comprehensive. Data collection was carried out by searching library sources, such as books, journals, newspapers, online platforms, and other sources deemed relevant to the research topic. Then, a cross check was carried out to test the validity of the data [23].

Data analysis was conducted from the beginning of data collection, which was based on 3 (three) main stages: data reduction, presentation, and verification. New conclusions are drawn after no further information is found regarding the case under study. Then the conclusions that have been drawn will be verified properly as a form of the researcher's thinking framework and with existing data until a consensus is reached at an optimal level between researchers and information sources and with the research team so that validity and accuracy are obtained [24].

## 4. Results and Discussion

### 4.1. Results

#### 4.1.1. Community Empowerment Policy as Conflict Resolution

As a processing activity, community empowerment programs and activities should be expected to elevate people's lives as target groups to become more prosperous, empowered, or have strength in meeting the main needs of life, and in the end will create self-sufficiency in society [16]. Various studies have stated that community empowerment policies can be used as a strategy to resolve social conflicts. Community empowerment is a process, method, and program that aims to build the ability of the community to have adequate social resilience and to ward off various threats in people's daily lives, which, in turn, can live side by side in peace without widespread conflict. The results of Harding's study (2010) show that, in an effort to prevent social conflict, it is deemed necessary to empower the community to strengthen social harmony that supports community integration.

In their study, Iradat and Haeril [25] stated that the government's role in resolving conflict escalations is a good way to resolve conflicts by involving the community, where empowerment policies are an effective strategy for resolving conflict. Likewise, Sumanto [26] discussed social forestry, where empowerment policies through social forestry are a conflict resolution strategy. Empowerment through social forestry programs as a conflict

resolution should always focus on elements of the existence of society and its culture, as well as elements of change itself.

Some conflicts are caused by neglecting community rights [27]. In their article discussing the Kepau Jaya Special Purpose Forest Area, Yuniarto and Sutrisno [27] emphasized that with the existence of a community empowerment program apart from economic benefits, benefits were also obtained from the social aspect, namely, there was a decrease in acts of conflict over management conflicts and land conversion and reduced forest and land fires, and that the long-term goal of this empowerment activity is an ecosystem restoration effort.

In the context of Pertamina Refinery Unit II Production, Sungai Pakning, an oil and gas processing company operating in the Bukit Batu area, Bengkalis, Riau, with the characteristics of a rural community, social conflict management is crucial because it maintains not only the operational reliability of oil and gas processing, but also corporate sustainability in terms of social, economic, and environmental aspects. Based on the results of research conducted by Widhagdha and Hidayat [28], community empowerment carried out within the framework of environmental and social responsibility is one strategy in social conflict resolution and mitigation. As a result, the implementation of the community empowerment program from 2017 to 2018 not only improved the quality of community welfare but also decreased the number of cases and social conflicts within the community. In addition, the implementation of a participatory community empowerment program is capable of mitigating efforts to manage relations with the community and stakeholders before it ends in social conflict. The impact is sustainable, social relations between the company and the community are well-developed, the economic welfare of the assisted communities increases, and the quality of the environment increases because of community empowerment programs [28].

Conflict is a phenomenon that always occurs in society. One of the conflicting phenomena is the agrarian conflict in farming communities that occurred in Genteng Village, Sukasari District, and Sumedang Regency. Various conflict resolution efforts have been made by various parties to overcome this agrarian conflict. One of them is conflict resolution and problem solving in Genteng Village, one of which can be achieved through community empowerment [29]. Furthermore, talking about state and community conflicts can be seen as a form and a real picture of local political dynamics, and various precise steps must be taken to reduce the number of conflicts, one of which is empowerment [30]. As with handling the Papuan conflict, a more humanistic approach, including empowerment, is needed.

Conflict is something that can be avoided, so an understanding is needed as to what is the right way to avoid and solve it. From the above studies, it is evident that local community empowerment policies can be used for conflict resolution. According to Ismi [31], conflict resolution can be understood as a way to overcome differences in goals and opinions to find ways for everyone to work together peacefully.

#### 4.1.2. Empowerment Policy for Indigenous Papuan Traders Based on Local Wisdom

This is clear from the fact that there is a deep gap between indigenous and non-Papuans or migrants. Natives generally live in poverty, while immigrants live with a much more adequate level of income. Referring to Daryanto and Hafizrianda [32], the existence of this striking income difference sometimes creates friction between natives and immigrants. In general, this is due to inequality in various economic activities.

Migrant residents are more dominant in controlling economic activity, as are the existing markets, both big markets, and people's markets, and very few native Papuans appear as traders. As a result, indigenous Papuans are pushed to the outskirts of the city because they have no ability to compete with migrant traders who are supported by strong capital and have more skills in trading or doing business. Furthermore, Daryanto and Hafizrianda [32] state that this kind of polarization creates a dichotomy in social life, which often causes clashes with one another. Ultimately, the terms *amber* (indigenous) and *komin* (immigrant) were born.

Many Indigenous Papuan traders occupy the overhang of newcomer shops to market their wares. Likewise, existing markets occupy many sidewalks and other open places. Referring to the land of the Papua news portal, *Jubi.co.id*, it is said that the Papuan people who want to progress are independent and prosper in their country through economic endeavors are not supported by policies or actions to provide adequate public facilities from the government. They are still displaced, such as vegetable sellers and noken craftsmen native to Papua selling on the ground, roadside, overhangs of shops, and brought in emergency tents every year [33]. This contradicts the rhetoric of special autonomy. This is because the implementation of Special Autonomy is for the welfare of indigenous Papuans, as the government's statement adorns media coverage when there is political turmoil in Papua [33].

Seeing the facts that happened, the government then adopted a policy by presenting a special market for traders of indigenous Papuans (Mama-mama Market). Merchants no longer sell their wares at roadside stalls. The Mama-Mama Market is a magnificent,



clean, and modern building. The Mama Mama market was President Joko Widodo's response to the desire of Papuan women to have a good place to sell; previously, they had to put their wares on the plastic ground on the ground, lining the streets. Development of a special market for Indigenous Papuan traders (Papuan women) as a form of fostering and empowering the economy [34]. Nevertheless, the development of a special market aimed at Papuan women has not been able to fully become a solution. This is because the traders of indigenous Papuans are not ready when they have to be faced with patterns of competition, in this case, competing with their brethren, who are migrant communities. This is, of course, in line with the opinion of Broek [5], who stated that Indigenous Papuans are very fragile if they have to be faced with patterns of free competition with migrants because they are not supported by expertise. This was further strengthened by Akhmad's statement [6] that those equipped with education, skills, and cultural openness will win the competition. In this context, indigenous Papuans experience marginalization due to inequality in education, skills, and cultural openness with immigrant communities. Because of these limitations, marginalization occurs so quickly that Indigenous Papuans are increasingly marginalized. According to Akhmad [6], this fact creates a social climate full of potential conflicts and strengthens a sense of primordiality among Indigenous Papuans.

Good quality economic growth is a sufficient condition, and in economic development, community empowerment is needed more realistically. Empowerment is an alternative solution for the welfare of native Papuan people to realize the role of society, government, and the private sector is urgently needed. Therefore, there is a need to establish the right model through policies and programs to support various activities. Empowerment of indigenous Papuan traders is very important because they generally do not get the opportunity. This is so that they can function as subjects and objects in various aspects of development, both as planners, decision-makers, and implementers, as well as to evaluate and enjoy various development outcomes evenly [35].

Therefore, the author argues that a policy of protection and affirmation is needed for Indigenous Papuan (OAP) traders. It is important for the Papua Provincial Government to respond to this problem by issuing regional regulations concerning the Protection and Empowerment of Local Traders. The regulation can later regulate agricultural products that are mostly planted by Indigenous Papuans, such as tubers, sago, and areca nut, and the token may no longer be sold by non-Papuan traders. These crops are processed in the form of food by non-Papuan people, such as tubers made into cakes or other foods. This policy will certainly provide protection and affirmation to indigenous Papuan traders in maximizing the sales of local cultural commodities, which ultimately

aims to make indigenous Papuan traders more prosperous and able to compete with non-Papuan traders. When indigenous Papuan traders are independent in selling, these regulations can be reviewed, because indigenous Papuan traders are considered capable of competing in trading local Papuan commodities. Local cultural commodities must be developed independently and optimally by traders of indigenous papuans. The fact that is happening at this time, cultural commodities are more dominantly sold by non-native Papuan traders [36].

## 4.2. Discussion

These facts show that there is a sufficiently deep gap between indigenous Papuans (*amber*) and non-Papuans or immigrants (*komin*). Natives generally live in poverty, while immigrants live with a much more adequate level of income. This stark difference in income sometimes creates friction between the natives and newcomers. In general, this is due to inequality in various economic activities.

Migrant residents are more dominant in controlling economic activity, as are the existing markets, both big markets, and people's markets, and very few native Papuans appear as traders. As a result, indigenous Papuans are pushed to the outskirts of the city because indigenous Papuans are very vulnerable when faced with patterns of competition with migrant traders who are supported by strong capital and have more skills in trading or doing business. This kind of polarization then emerges as a dichotomy in social life, which often causes clashes with one another. This fact then creates a social climate full of potential conflicts and strengthens the sense of primordiality among Indigenous Papuans.

Various studies have stated that community empowerment policies can be used as a strategy to resolve social conflicts. Community empowerment is a process, method, and program that aims to build the ability of the community to have adequate social resilience and to ward off various threats in people's daily lives, which, in turn, can live side by side in peace without widespread conflict. One of the steps taken by the government to provide space for traders of indigenous Papuans, especially women, is to present the Papuan mama-mama market. This policy certainly had a positive impact on the economy of indigenous papuans. However, it is not yet fully able to solve the existing problems.

Papua is still colored by conflict, one of the reasons for which is the problem of the welfare of indigenous Papuans. Therefore, the authors argue that the government should issue an affirmative policy to empower native papuans. Affirmative policies on

the protection and empowerment of Indigenous Papuan traders. The regulation can later regulate agricultural products that are mostly planted by Indigenous Papuans, such as tubers, sago, and areca nuts, and the token may no longer be sold by non-Papuan traders. This policy will certainly provide protection and affirmation to indigenous Papuan traders in maximizing the sales of local cultural commodities, which ultimately aims to make indigenous Papuan traders more prosperous and able to compete with non-Papuan traders. When indigenous Papuan traders are independent in selling, these regulations can be reviewed, because indigenous Papuan traders are considered capable of competing in trading local Papuan commodities.

The emergence of an affirmation policy on the empowerment of indigenous Papuan traders can actually be used as a conflict resolution. Various research results have shown that local community empowerment policies can be used as a strategy to resolve social conflicts. Community empowerment is a process, method, and program that aims to build the ability of the community to have adequate social resilience and to ward off various threats in people's daily lives, which, in turn, can live side by side in peace without widespread conflict.

## 5. Conclusion

There is a sufficiently deep gap between indigenous Papuans (*amber*) and non-Papuans and immigrants (*arrived*). Natives generally live in poverty, while immigrants live with a much more adequate level of income. Inequality occurs in various economic activities and immigrants dominate the dominant economic activity. As a result, indigenous Papuans are pushed to the outskirts of the city because they are very vulnerable when faced with patterns of competition. This kind of polarization then emerges as a dichotomy in social life, which often causes clashes with one another. This fact then creates a social climate full of potential conflicts and strengthens the sense of primordiality among Indigenous Papuans. The policy of developing a special market aimed at indigenous Papuans (Papua Mama-Mama Market) was the government's response, but apparently, it has not fully answered existing problems.

As a recommendation of this study, it is important to have affirmative policies regarding the protection and empowerment of indigenous Papuan traders. The regulation can later regulate agricultural products that are mostly planted by Indigenous Papuans, such as tubers, sago, and areca nuts, and the token may no longer be sold by non-Papuan traders. This policy will certainly provide protection and affirmation to indigenous Papuan traders in maximizing the sales of local cultural commodities, which ultimately aims to make indigenous Papuan traders more prosperous and able to compete

with non-Papuan traders. The emergence of an affirmation policy on the empowerment of indigenous Papuan traders can actually be used as a conflict resolution. Various research results have shown that local community empowerment policies can be used as a strategy to resolve social conflicts.

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