

## Conference Paper

# Responses of Indigenous Peoples Against The Local Economic Empowerment in Biak Numfor Regency

Hariman Dahrif and Akbar Silo

<sup>1</sup>Faculty of Aquaculture, University of Yapis Papua, Indonesia

<sup>1</sup>Graduate School, Cenderawasih University, Jayapura, Indonesia

## Abstract

This research aims to understand and explain responses of indigenous peoples, as well as to identify and understand their socio-economic condition in the local economic empowerment program carried out in Biak Numfor Regency. Research analysis was done through phenomenology paradigm, qualitative approach, with inductive-deductive mindset, or inductive abstraction that point to specific to general. Data analysis is done through Spraedly analysis covering domain themes abstracted from the field, componential analysis and cultural theme on technical triangulation. The results demonstrate that indigenous people's responses to the implementation of local economic empowerment at research locations vary from those who are accepting and those of rejecting. But due to the strong role of the organizer (actor) as well as the rigid technical guidelines in the program implementation, the coercion occurs in its implementation, which finally makes indigenous peoples using "the mechanism of defeating self as well as symbol of resistance" and become powerless.

Corresponding Author:  
 Akbar Silo; email:  
 assilo708@gmail.com

Received: 16 July 2016  
 Accepted: 14 August 2016  
 Published: 25 August 2016

**Keywords:** mechanism of defeating self, powerlessness, social-economic

Publishing services  
 provided by Knowledge E

© Hariman Dahrif and Akbar Silo. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICSBP Conference Committee.

 OPEN ACCESS

## 1. Introduction

To overcome poverty, the government increasingly depends on social-economic empowerment programs in the local level. Biak Numfor is no exception. Some programs of economic empowerment have been conducted in Biak, among others, (1) PNPM Mandiri-RESPEK, (2) Enterprises Program "Mina Aquaculture and Capture", (3) Food Agribusiness and Agriculture Improvement (PUAP) program, (4) Business Group (KUBE). According to some indicators, the programs have contributed to the increase in social welfare. The indication shows a higher per capita income of 4470 rupiah in 2001 (at the beginning the special autonomy status) to 8070 rupiah in 2011. The Human Development Index (HDI) is improved from 66.00 in 1999 to 70.33 in 2011 and is ranked third among major districts / cities in the province of Papua. The data also indicates that the absolute poverty decreased significantly, from 30.61% in 2005 then to 36.51% in 2009 but 29.84% in 2012 (BPS of Papua Province, 2001-2011). However, even if the absolute of poverty can be reduced but the opposite phenomenon occurs, namely the increasing gap or inequality that increases significantly from 0.1819 in 2008 to 0.4576 in 2012. According to the World Bank Institute, Biak Numfor demonstrates one of the highest inequality indexes among regencies and cities in Papua Province.

Although given various local economic empowerment programs, Biak Numfor demonstrates that the living conditions of people in the regency is still marked by the development's imbalance, particularly in term of income. It also means that the amount of money given through the local economic development programs hasn't been able to stimulate the productivity, self-help and self-reliance of society as a whole. The programs haven't created or increase equitable welfare, instead the opposite happens, namely the increasing inequality that affects the degradation in their socio-economic life.

This phenomenon certainly raises a critical response from various members of Biak society and other stakeholders. There is an imperative to address and evaluate a number of problems concerning the financing and framework of the program. We use the term 'response' to refer to the answer or response given by individuals to the stimulus (stimulus) received in the social environment (Syaifuddin, 2007). Here, the social environment points to a program of local economic empowerment that is implementing in Biak Numfor at the present moment. Thus, the response that will be studied in this research are perceptions and experiences of indigenous peoples of Biak to firstly, the role of the executors and secondly, to the implementation of any local economic empowerment program itself, from its onset, implementation and supervision.

Suwardi (1982) has applied research on community acceptance of an agriculture intensification program in West Java in the 1980s. This study attempts to examine the impacts of the green revolution on the socio-economic status of Java. The study concludes that ecological relationships such as ownership of leased land and low income is not an economic problem caused by overcrowding and the limited area of arable land but a social problem that has not solved yet. The study indicates that open communications in the implementation of the program have positive impacts to the farmers, particularly on their attitude of supporting the use of modern technology and other modernization efforts. Simanjuntak (2003) examines the response of community of Sanggau, West Kalimantan, on the development of community forestry. His goal of study is to determine public responses to institutional changes. The result is positive as shown by the public's acceptance of some mapping activities conducted by the company. The mentioned programs certainly have meet people's needs. However, people have a negative response to the institutionalization of land use if the ownership has not changed. Institutional forest development projects in general received a negative response because the mechanism and rules are too complicated reforestation, which results in the low rate of community adoption to the program.

Through the description of previous researches that have ever been done, the researchers attempt to observe processes that take place in the indigenous community and implications arising from their acceptance of the programs of local economic empowerment that have been carried out so far. The formulation of the problem statement in this research is: how do indigenous peoples respond to the local economic empowerment projects? What is the role of various actors in the program? This research aims to explain and understand the responses of indigenous peoples

with respect to the implementation and implementers (actors) of local economic development programs in the District Biak Numfor.

## 2. Methods

This study focuses on the desire to understand the local community's responses to the economic empowerment programs in the local government level. To understand the organization of the public response we are required to understand the process and the changes that they experience. The study also describes the role of actors in organizing activities within the program. Yet the research's main purpose is to reveal the response of the local community as a target goal (beneficiary group) at the location of activities. Secular and Blake (1990) suggests that research on response or perception is better done using a qualitative approach. The reason is that the excavation of in-depth information about the response or perception of a person or group can be achieved if there is more frequent contact between researchers with the object studied.

This study will be conducted in the locations of local economic empowerment programs that include five districts in Biak Numfor regency, namely: (1) Biak City, (2) East Biak, (3) Oridek, (4) Aimando, and (5) Padaido. The object of local economic empowerment programs that is immediate and tangible for the local community is the granting of aid money (fresh money) to community groups.

Data analyses for this research take place since the early phase of the fieldwork, during the data collecting and after the fieldwork. Activities on the ground are grouped in terms of abstracting phenomena. Final analyses are conducted through Spradely method, using data that is abstracted from the field, componential analyses and formulating cultural themes.

## 3. Literature Review

### 3.1. Theoretical responses

In social psychology a response is usually used to study the attitudes and behavior of human beings. People's behavior is a result of an interaction of individuals with the environment in which there is communication of ideas and negotiation process. According to Parson (quoted in Wertheim 1999), a person's behavior is a response to respond to a real situation encountered and is the result of the working of the values that exist in society.

Discussions of responses are often associated with the theory of social psychology; especially in the consistency that reveals their status to change (Strasser and Randall, 1981). For Max Weber, a status is an expression of a lifestyle or consumption patterns. However, the status is also affected by many factors, such as race, age and religion (Beteille 1970). Veblen in Haryanto (2011) suggests there is a relationship between the status of economic behavior and people's actions.

We believe that the complexity of situations and social environment affects the individual's responses. Indeed it determines their attitude and behavior to act. Hence, the model is developed to understand these attitudes and behaviors as developed by Rosenberg and Hovland (1960) and Azjen in Syaifuddin (2007). They trace the typology of responses and divide it into two types of responses, namely verbal and non-verbal response types. Verbal types can be represented by (1) a statement of what is believed (related to the cognitive aspects); (2) a verbal statement of one's feelings towards plans (affective aspects); and (3) a statement of preposition of action (related to cognitive aspects). The nonverbal type includes (1) a reaction to perspective plan (cognitive), (2) a physiological reaction shown through facial expressions and body movements that indicate feelings of the individual concerned to the plans that have been produced (affective), and (3) a reaction in the form of a call to action (cognitive aspect)

### 3.2. Indigenous Peoples

The definition of indigenous peoples refers to the Kari-Oca Declaration, the Earth Charter by Indigenous Peoples worldwide in Brazil, on 25-30 May 1992. The declaration states as follows:

*"We, the indigenous peoples, walk to the Future in the footprints of our ancestors ... we are connected by the circle of life to our lands and environments". ("We, the indigenous peoples, walk to the future in the footsteps of our ancestors, ... we are linked by cycle life with land and our environment"). The emphasis there is that last sentence that "we are linked by cycle life with the land and our environment."*

Indigenous Papuans are defined under Article 1 of Law No. 21 of 2001 on Special Autonomy for Papua, namely the citizens of indigenous Papuans who live in the area and are bound and subject to certain custom with a sense of solidarity among its members.

### 3.3. Theory of Poverty and Economic Empowerment Local

Friedman in Sumodiningrat (2001) theorizes a concept of "empowerment" as an alternative to development that puts pressure on the autonomous decisions of a community group that is grounded in the resource person, directly (through participation), democracy, and social learning through direct experience, including beyond the economic structure in order to have a bargaining position both nationally and internationally. The concept of "empowerment" is the result of works at both ideological interactive processes (top down- bottom up), growth strategy and promotion of people-centered practices and practicality (the fight between autonomy). Mubiyarto (1997) suggests that the concept of "empowerment" contains a preposition to the concept of siding with society below the poverty line, as defined by Korten (2009).

Therefore the issue of empowerment is always hand in hand with other problems such as poverty trap. Chamber (1988) says that there are linkages between the empowerment of "empowerment" with the dimensions of the trap of poverty

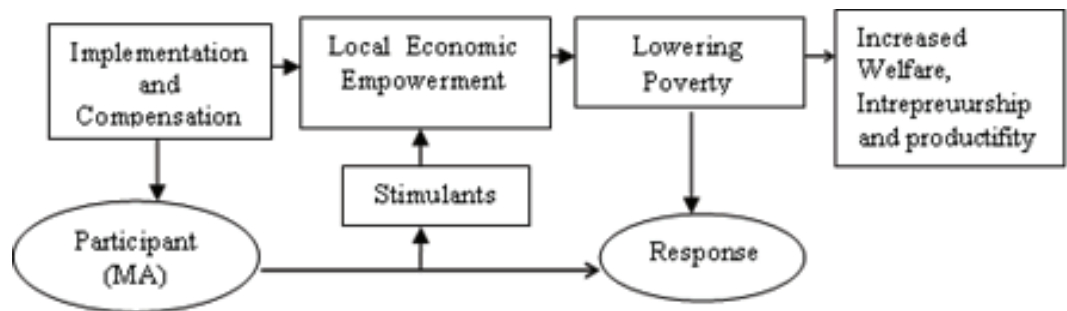


Figure 1: Map of the Research Concepts.

(poverty), physically weak (physical weakness), vulnerability, alienation and isolation, and powerlessness in development. While the powerlessness of society is also caused by several factors such as lack of access to information, financial support, training and expertise, this problem also relates to the lack of development of quality community resources, fair political processes, and social tensions. Nurkse in Kuncoro (2000) says, "A poor country is poor because it is poor"

Relationship between responses and economic behaviors of the people who will be engaged in the local economic empowerment program (PEL) in the study areas can be described as follows:

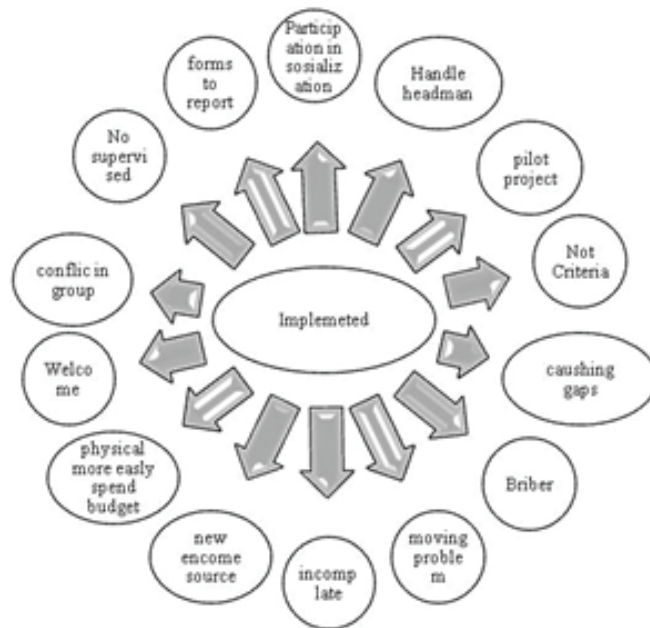
## 4. Results and Discussions

### 4.1. Findings from The Field

The diverse indigenous peoples' responses to the implementation of local economic empowerment program (PEL) in the location are shown in the scheme below:

From the variety of responses shown above, it appears that the acceptance of indigenous peoples to the implementation of programs to empower the local economy in the research area is quite low. This is not expected or desired by the program. The responses tend to be conditioned by the level of its implementation and the willingness of the actors who deliver the program. As a result, most members of the indigenous community and other informant respond with a negative acknowledgment.

The response of indigenous peoples against the executor (actor) LED program is shown in Figure 3. Slightly different from the response of indigenous peoples to the implementation of programs of local economic empowerment, their responses to the actors' roles in delivering the program are quite varied. There is an impression that the role of companion or actors in delivering the program is quite weak. The actors are said not to understand the task and mentoring well. They often impose their own wishes, such as in the case of interpretation of program guidelines (perverted interpretation), consequently the community has to completely succumb and adjust their attitude to the will of the mentors.



**Figure 2:** Description of responses of Indigenous Peoples (IP) to PEL Implementation. Source: The Themes of Verification Results of Field.



**Figure 3:** Responses of indigenous peoples and other stakeholders towards stakeholders actors. Source: The Themes of Verification Results of Field.

#### 4.2. Synthesis

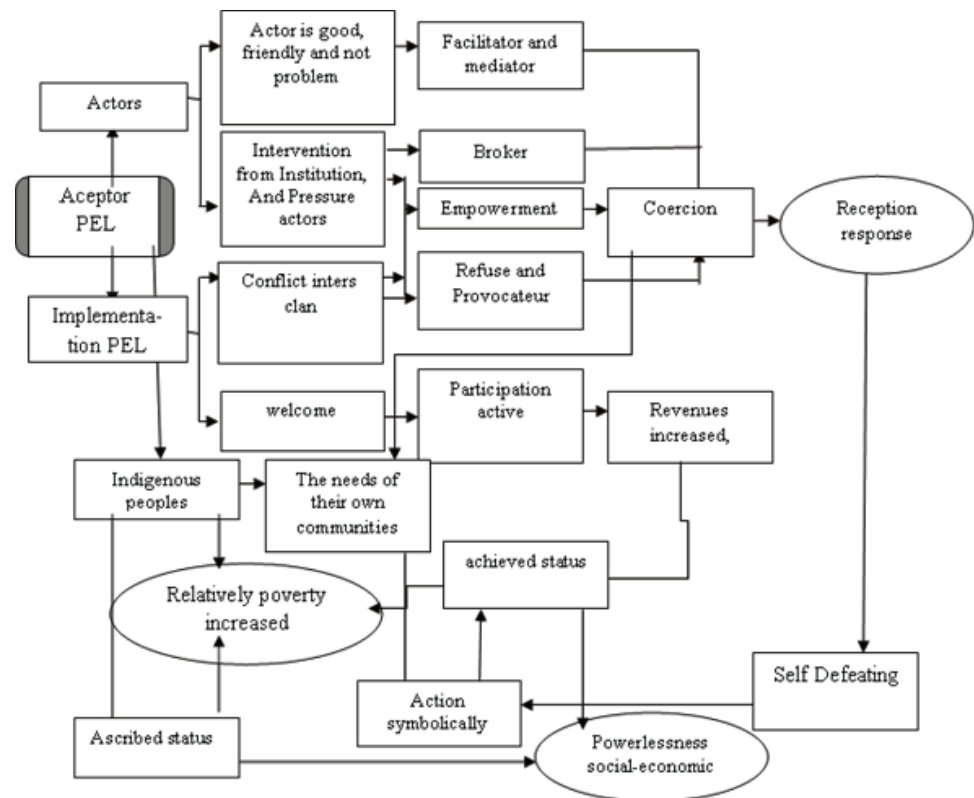
From the above description, we found that responses to both the implementation of the program and the implementers (actor) can be divided into 2 (two) groups: the

first is those who accept, meaning that the presence of the executor (actors) and implementation of the programs to empower the local economy is responded positively, second, the groups that perform symbolic acts of resisting or rejecting, meaning that the role of the executors and the implementation of programs are responded negatively through a performance of symbolic actions such as through an aggression, negative reactions, gossips, slandering, a rejection of certain categories, boycotts, petty theft, and escaping from liability.

Although split into two groups, a careful examination demonstrates that both groups have received or performed symbolic actions that lead to the means of coercion. It can be observed from the response groups that perform symbolic acts, early in the program meeting. Having briefed the end they receive, what assistance provided in the form of money. As against the group that received from the beginning, finally trapped by the conditions of the will executor (actors), or technical guidance from economic empowerment programs locally rigid (not conditional), ultimately boils down to the response mechanism of self defeat.

The indications associated with the acceptance responses are shared by Walgito (2002) who suggest that the public acceptance to an object can be divided into three parts, namely, accept, reject, or neutral. In this study, we add a variety of new responses, namely "a mechanism of defeating self as symbol of resistance". This phenomenon can be explained according to the typology and the categories of responses expressed by Rosenberg and Hovland (1960) and Azjen in Syaifuddin, (2007). The accepting groups accept the program verbally in terms of cognitive, affective and cognitive states while, the rejecting groups are forced to accept non-verbally and they demonstrate symbolic acts against the role of the executive and implementation of research programs in the PEL region.

The mechanism of defeating self as a symbol of resistances is raised in which the first sign can be seen from their non-consistency status, which is ascribed the status of the status acquired at birth, has been changed into achieved status is due to changes in modes of production arising from the response to the program PEL resulting in socio-economic changes in Social Physiologic. The above conditions resemble research conducted by Kuntowijoyo (1997) concerning the change of status of the majority groups in the agrarian society of Madura. This change occurred due to the changes in the mode of production to capitalism. Sarman (2000) also examines changes in consumption patterns and the phenomenon of "insubordination" among farmers in PIR Rubber, Salak Lake, South Kalimantan. Sarman's research indicates the emergence of a new social class, namely merchant middlemen as a result of shift of modes of production, an increase in income, and economic problems in the company's core. The same thing can be observed in a study conducted by Mulyadi (2009), which examines the failure of the technological adoption among Arfak community. He argues that the failure occurs not because they are conservative to change but because the execution uses a top-down approach and a comando system. Similarly, a research conducted by Fatimah and Anharuddin (2013) shows that Papuans reject the transmigration program due to cultural factors but also due to political factors and the uncertainties of policies from the central government. The findings of this research are also interesting to be



**Figure 4:** Construction scheme of synthesis findings and the Making of the Community Response to Implementation and Role of Executive (actor). Source: Research Findings Themes.

compared to Geertz’s research (1963) in exposing the poverty of the Javanese during the Dutch colonialism. The Dutch government introduced cash crops, such as rubber, coffee and tea, which had higher prices in the world market but peasants’ poverty in the farmer could not be overcome. The opposite even occurred, namely involution.

Schematically the responses can be inferred as follows:

## 5. Conclusions

Indigenous peoples’ responses to the implementation of local economic empowerment program at research locations seem very diverse. There are accepting groups and there are also rejecting groups. But due to the strong role of the organizers (actors) as well as the rigid technical guidelines in the program implementation, coercion occurred throughout its implementation, which makes indigenous peoples exercising “the mechanism of defeating self” as a symbol of resistances and socio-economic powerlessness. The findings of this study clarify the consistency of responses shown in many empowerment programs and research by Mulyadi (2009), Fatima and Anhar (2013), Kuntowijoyo (1997) and Geertz (1963). Nurkse’s findings (2000) reject Harold-Domar’s assumption that the provision of money (capital injection) to the community will increase community’s income and economic growth and break the vicious circle of poverty.



## References

- [1] M. A. Baransano, Strategi Pemberdayaan Masyarakat Melalui Kebijakan Diversifikasi Pangan Lokal di Provinsi Papua Barat, in *Jurnal Sosek Fak, Pertanian dan Teknik, Pertanian*, Universitas Papua, 2013.
- [2] A. Barombo, Pemberdayaan Masyarakat Melalui Koperasi Credit Union *Jurnal Fakultas Ilmu Sosial dan Politik Universitas Tanjung Pura*, (2012).
- [3] A. Beteille, in *Social Inequality*, Penguin Education, California, 1970.
- [4] BPS, (2011), Papua Dalam Angka (Papua in Figures) 2011, Jayapura: Badan Pusat Statistik Provinsi Papua.
- [5] H. Dahrif, Membandingkan Konsep Pengelolaan Ekosistem SDA Berbasis Kearifan Lokal dengan Konteks Masa Kini *Jurnal Pembangunan dan Inovasi Papua*, (2012).
- [6] K.-O. Deklarasi, Piagam Bumi Nusantara Adat se-Dunia, 23-25 Mei di Brazil: Piagam Bumi PBB.
- [7] Fatimah dan Anharudin Resistensi Papua terhadap Program Transmigrasi, PUSLIT Ketransmigrasian, Kemenakertrans, Jln TMP Kalibata No 17 Jakarta *Jurnal Ketransmigrasian*, **29**, no. 1, 2012-57-67, (2013).
- [8] H. S. Friedman and Miriam W. Schustack, Kepribadian; Teori Klasik dan Riset Modern, edisi ketiga Jakarta: Erlangga (2006).
- [9] C. Geertz, in *Agricultural Involution: The process of Ecological Change in Indonesia*. Berkeley, University of California Press, 1963.
- [10] S. Hariyanto, in *Sosiolog Ekonomi*, Ar-Ruzzz Media, 2011.
- [11] M. F. Hendrawan, Evaluasi Program Jakarta Green and Clean di Cipinang Melayu (CSR) PT, Unilever tbk (2009).
- [12] R. R. Hendra, in *Pertambangan Batu Apung di Lombok Utara ditinjau dari UU. No.19 thn 2009 tentang Mineral dan Batu Bara*, Available on, <http://fh/Unram.ac.id>, 2013.
- [13] R. P. Irawan, Program CSR berbasis Pemberdayaan Masyarakat <http://pustaka.unoad.ac.id>, (2012).
- [14] I. Kirana, in *Peran CSR Bidang Lingkungan dalam menunjang Pengelolaan Program Peningkatan Kinerja Perusahaan PT*, Surya Kertas, Jurnal Ilmiah Mahasiswa USU, 2013.
- [15] Mulyadi, 2009, Perubahan Sosial dan Strategi Pemberdayaan Masyarakat Arfak Budaya Pertanian Papua, Penerbit: Kerta Media, (2009).
- [16] *Pengadossian Inovasi Pertanian Suku Pedalaman Arfak. "Kasus di Kabupaten Manokwari, Papua Barat"*, (Disertation), Sekolah Pascasarjana IPB, Bogor, 2012.
- [17] H. R. Radjaguguk, Perencanaan Program CSR Bidang Lingkungan PT (2013).
- [18] Rosyida I., dan Nasdian F. T., Partisipasi Masyarakat Dalam Penyelenggaraan Program CSR dan Dampaknya Terhadap Komunitas Pedesaan, *Jurnal Transdisiplin Sosiologi, Komunikasi dan Ekologi Manusia*, 2012.
- [19] S. Simanjutak, in *Pengembangan Hutan Kemasyarakatan (Huktan) di Kabupaten Sanggau, Kalimantan Barat*, Institut Pertanian Bogor, 2012.
- [20] Soewardi, (1982), Respons Masyarakat Desa Terhadap Modernisasi di Bidang Produksi Pertanian di Jawa Barat. Yayasan Obor Indonesia.

- [21] Sekuler R., dan R. Blake, *Perceptions*, Second Edition, McGraw-Hill Publishing Company, New York, 1990.
- [22] B. Sulisty, *Implementasi CSR pada PT (2013)*, Aqua Danone, [http:// bsulistyo.staff](http://bsulistyo.staff).
- [23] A. Syaifuddin, in *Sikap Manusia, Teori dan Pengukurannya*, Pustaka Pelajar, Yogyakarta, 2007.
- [24] H. Strasser and S. C. Randall, in *An Introduction to Theories of Social Change*, Routledge & Kegan Paul, London, 1981.
- [25] Undang-Undang, (2001)., No 21 Tahun 2001 tentang Otonomi Khusus bagi Provinsi Papua.
- [26] B. Walgito, in *Psikologi Sosial*, Andi Offset Yogyakarta, 2002.
- [27] W. F. Wertheim, in *Masyarakat Indonesia dalam Transisi; Studi Perubahan Sosial*, Tiara Wacana, Jogjakarta, 1999.
- [28] A. Wibowo, Respons dan Ketaatan Masyarakat Terhadap Kearifan Lokal di Pulau Gili, Kec. Sumberasih, Kab. Purbolinggo *Jurnal Ecso Fim*, **1**, p. 2013, (2013).
- [29] D. Yudianti, Efektifitas Program PTPN VII Peduli di PTPN VII Lampung. *Jurnal Ilmu Administrasi Publik*, **3**, no. 1, (2012).
- [30] H. N. Yunidia, in *Program Kemitraan dan Bina Lingkungan Sebagai Strategi Pembentukan Citra Perusahaan sebagai CSR Perusahaan Petrokimia Gresik*, Jurnal UNAIR, 2012.