

ECONOMIC DEVELOPMENT OF INDIGENOUS PAPUANS: A CRITICAL ANALYSIS TO BUILD INDEPENDENT AND DIGNIFIED TRADITIONAL VILLAGES

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ABSTRACT

Problems within indigenous peoples include issues, such as self-identity, outlook on life, rights to land, forests or natural resources (SDA), claims to traditional territories/territories, and so on. The conceptual unification of the four dominant factors is 'vulnerable' which makes it easier for the existence and roles and demands of indigenous peoples to be marginalized. Discourse on indigenous peoples has been, is temporary, and will continue to take place in Indonesia. This study uses qualitative literature review approach method. The results of the study indicate that the model of economic development of indigenous peoples in Papua Province can be carried out through four strategies. First, the recognition and protection of indigenous peoples' rights by the state and local governments. Recognition and protection of the rights of indigenous Papuans by the state and the Papuan Provincial Government. Second, increasing the understanding of indigenous Papuans for their economic development. Indigenous peoples through existing institutions can initiate and manage their economic development process through partnerships with government and non-governmental institutions, such as banks and other banking institutions. Third, development of the economic capital of indigenous peoples, which consists of customs, belief systems, values, language, culture (traditional tourism, dance and carving), and traditional knowledge in the management and protection of life. Fourth, the development of community-tourism, in which the Papua Provincial Government needs to involve local indigenous peoples through the recognition of local wisdom possessed by indigenous peoples.

INTRODUCTION

The National Development Vision, namely the realization of an Indonesian society that is peaceful, democratic, just, competitive, advanced, and prosperous within the framework of the Republic of Indonesia supported by Indonesian people who are healthy, independent, faithful and devoted, have noble character, love the homeland, are aware law and environment, mastering science and technology, have a high work ethic and discipline.

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This is in accordance with the mandate of Law Number 21 of 2001 concerning Special Autonomy for the Papua Province, article 62 number 2 which states that "Indigenous Papuans have the right to have opportunities and are prioritized to get jobs in all fields of work in the Papua Province region based on education. and expertise." This provision is further regulated in a Provincial Regulation (Perdasi) (UU No.21/2001 concerning Special Autonomy for the Papua Province, Article 62 number 4). Indigenous Papuans are people who come from the Melanesian racial group consisting of indigenous tribes in the Papua Province and/or people who are accepted and recognized as Papuan by indigenous Papuans (Law No.21/2001 on Special Autonomy for the Papua Province), article 1 letter (t)).

Based on the contents of the Law above, it can be emphasized that the government through the Regional Government of Papua Province provides the widest possible opportunity for indigenous Papuans to get jobs in all fields of work in the Papua Province region based on their educational specifications and expertise which of course aligned with the needs of the company/ institution that requires it.

Papua Province has very large capital and assets, both natural resources (SDA), strategic geographical location, demographic structure of the population, as well as diverse and strong cultural resources. Papuan people have high potential in various fields, arts and culture, and sports and creativity (Bappeda, 2023). Even though the Republic of Indonesia Law No. 21/2001 on Special Autonomy for the Papua Province is already in place, there are still problems with economic development in the easternmost province of Indonesia. The main problem in this study is that the economic development of indigenous Papuans is not yet efficient, where they live below the poverty line.

Indigenous Papuans living in various customary ecological areas, such as mountains, forests, as well as coastal areas and small islands in this province can be referred to as 'Papuan people'. Indigenous peoples is the most commonly used term for members of more than 5000 different community groups in more than 70 countries, a population that universally suffers from poverty, conflict, discrimination and marginalization (Butler, 2021). Indigenous Papuans live by upholding the cultural values inherited by their ancestors, including in fulfilling their daily needs, such as living from natural resources, farming, fishing and other similar activities.

The results of research by Wahyuni and Damayanti (2014) found that policies to increase access of poor households to agricultural land, for example *land reform* were very difficult to implement in Papua Province, because the conversion of forests to agricultural land was not possible and customary land ownership was still very strong.

Ismail (2015) show that the development of the populist economy in Papua Province is influenced by several weaknesses and other technical constraints, such as lack of working capital, simple equipment, low product quality and quantity, difficulty in accessing markets and weak entrepreneurial spirit, especially for those who are not. the community/economic actors of the indigenous people of Papua.

As an area rich in culture and many tourism destinations, Papua Province still has a number of obstacles in the development of the tourism sector. The results of the study Ismail (2020) reveal that the obstacles in tourism development in Papua are the unavailability of the Regional Tourism Master Plan, the lack of promotion of natural and cultural tourism, high migration to Papua, and unstable security conditions.

Pardede (2021) reveals that poverty in Papua Province is a multidimensional problem that must be viewed from various sides, namely health, education, and quality of life.

The Central Bureau of Statistics (BPS, 2022) revealed that the poverty rate in Papua Province in March 2022 had the highest poverty percentage, which was 26.56% and this figure was above the national average (9.54%).

Based on the above phenomenon, this article aims to formulate a market-oriented model for the economic development of indigenous peoples in Papua Province so that they can advance to a humanist competitive economic level while still prioritizing their traditional values. This article contributes to the Papua Provincial Government to empower indigenous peoples in the implementation of economic development.

METHOD

This study uses qualitative literature review approach method. For the literature review, articles followed the guidelines provided by Torraco (2016) to select relevant studies, compare and contrast relevant concepts, frame our analysis, synthesize findings, and present future research directions. To find relevant sources for review, a search was carried out on various writings containing topics on the economy of indigenous peoples, both indigenous peoples in general and specifically (Papuan indigenous peoples).

The study search using key terms and a mix of terms, such as economic development, poverty, indigenous peoples, and tourism. We followed four steps to review the literature. First, our initial search yielded a number of research studies based on two criteria (a) *peer-reviewed* and (b) qualitative empirical research. We did not include quantitative studies because they focused on the influence of economic features on indigenous peoples (poverty, welfare, etc.) which did not fit into anthropological scope. The screening process excluded non-empirical studies, including only studies of literature and conceptual in nature.

RESULTS AND DISCUSSION

A. Results

1. Tourism and Indigenous Peoples

Campbell and Vainio-Mattila (2003) found that CBT development provides alternative opportunities for tourism activities that have conservation value and community participation.

Johnson (2010) revealed that the potential to realize CBT through a social economy enterprise (social economy enterprise) by providing examples of various forms of business, so that community-based tourism is used as a tool to achieve goals that have economic benefits.

Carr et al. (2016) explore the indigenous culture and cultural heritage of a society that can be a resource for CBT. This is considered very strategic because in addition to having economic benefits, tourism can also be a tool to preserve indigenous culture by making it a tourist attraction, so the role of community involvement is very important, not only as workers but also as tourism planners and managers (Nechifor, 2014).

Maldonado-Erazo et al. (2020) who conducted research in Ecuador proved that the network approach as the first step in the development of CBT was successful in Ecuador. Therefore, the development of CBT should be approached from a networked approach, in which indigenous peoples (indigenous, mestizo, Afro descent, etc.) participate, administrations, private sector, civil society, NGOs and tourist destinations should join academic institutions with contribute solid data obtained through research that aids tourism development.

In the context of developed countries, the concept of CBT has been used sporadically. However, according to various definitions of CBT, this concept also applies

to developed countries (Zielinski et al., 2020). Although there are many definitions of CBT, the main aspects that characterize it are community control and management, cultural and natural preservation, empowerment, and community development (Goodwin & Santilli, 2009; Okazaki, 2008).

The results of the study Ismail (2020) reveal that the management of natural tourism objects in Papua is generally still managed traditionally and managed by indigenous peoples. For this reason, a strategy for developing natural tourism potential is needed in order to maintain the preservation of natural resources and maintain a conducive tourism climate.

2. Poverty and Indigenous Peoples

The results of research by Wahyuni and Damayanti (2014) recommend that policies that can be taken by the government to reduce the poor and near-poor are to involve the poor and near-poor in other activities that can increase their income.

Pardede (2021) recommends that the Provincial Government of Papua needs to make efforts to improve the living standards of the poor, especially in rural areas through the Village Development Program. This program is funded by a village fund program sourced from the APBN, village and customary village budgets which are transferred through the district/city regional revenue and expenditure budgets. This program is expected to improve the welfare of rural communities. Therefore, monitoring from the government so that the program will continue for the future.

3. Infrastructure and Society (General Community and Indigenous Peoples)

Fauzi et al. (2019) who conducted research on infrastructure development in Papua found that the readiness of human resources, cultural issues, and weak coordination between each level of local government agencies were the main problems in Papua's infrastructure development.

Based on the findings of the various studies mentioned above, it can be concluded that the problems in the economic development of indigenous peoples in Papua Province are as follows:

- a) The high number of people's dependence on social assistance funds from the government which is only temporary and periodic.
- b) The management of sustainable tourism, but in its realization 'no' or 'less' involves indigenous peoples, so that the existence of their *economic capital* is not able to contribute to their economic development.
- c) Lack of counseling and guidance to local governments to increase the understanding of indigenous peoples for their economic development.
- d) Inadequate infrastructure is due to the readiness of human resources and cultural problems related to socio-cultural activities, especially activities that require very high social costs.

Based on the problems in the economic development of indigenous peoples in Papua Province, the strategic model that can be carried out by the Papua Provincial Government in the economic development of indigenous peoples in this region is as follows:

- a) The Papuan provincial government gives full rights to indigenous peoples to realize their economic, social and cultural development independently and with dignity (DRIP, 2007).
- b) The Papua Provincial Government fully recognizes their rights to the land they own, the territory they occupy, the resources they have and prioritizes factors that act as socio capital, such as customs, belief systems, values, language, culture and traditional knowledge that they have converted. in the spirit of the economy. For

example, Indigenous peoples have maintained relative units as workers' units and guard, security and strategic groups in developing various forms of customary economic activities. This means that economic activities that place a strong emphasis on individual activities are highly discouraged because they will disrupt the basis of solidarity which serves as a strong and secure strategic buffer.

The Papuan provincial government through related agencies also needs to provide modern knowledge so that they are able to improve their welfare. This modern knowledge can be related to natural resource management so that indigenous peoples are able to increase their harvests (Global Indigenous Preparatory Conference for the United Nations High Level Plenary Meeting of the General Assembly, 2013).

All of the above development strategies are summarized in a people's economic development model which can be seen in Figure 1.

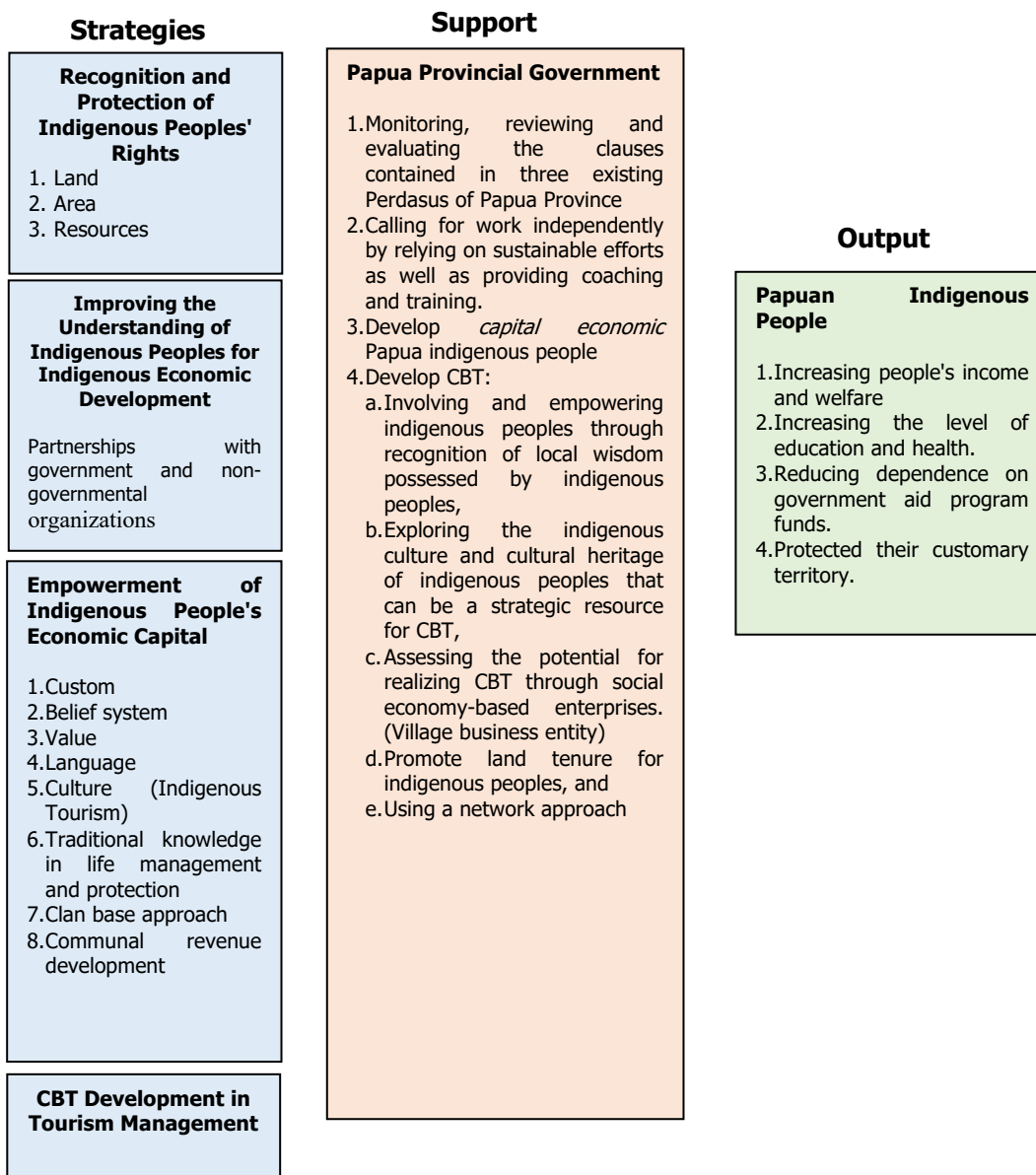


Figure 1 Model of Economic Development Strategy for Indigenous Peoples of Papua

B. Discussion

The model of indigenous peoples' economic development in Papua Province is carried out through the following four strategies:

1. Recognition and protection of the rights of indigenous peoples

Recognition and protection of the rights of indigenous Papuans is carried out by the state and local governments to the lands, territories and resources they own. This recognition is of course with the existence of legal certainty in the form of regulations which are derivatives of Perdasi and Perdasus.

2. Recognition and protection of the rights of indigenous peoples from the state

Recognition and protection of the rights of indigenous peoples from the state comes from the provisions contained in the second amendment of the 1945 Constitution, Article 28B paragraph (2) which reads "the state recognizes and respects customary law community units and their traditional rights as long as they are alive and in accordance with development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated by law".

Based on the contents of Article 28B paragraph 2 of the 1945 Constitution above, it can be stated that the Government of Indonesia through the provincial and district/city governments expressly recognizes and respects customary law community units and their traditional rights. The traditional rights referred to here are the rights owned by these customary law community units. For example, rights to land, rights to territorial resources.

Recognition and protection of the rights of indigenous peoples is also contained in Government Regulation in Lieu of Law of the Republic of Indonesia Number 1 of 2008 concerning Amendments to Law Number 21 of 2001 concerning Special Autonomy for the Province of Papua and Law of the Republic of Indonesia Number 2 of 2021 concerning the Second Amendment on Law Number 21 of 2001 concerning Special Autonomy for the Province of Papua.

3. Recognition and protection of indigenous peoples' rights from the local government

Recognition and protection of indigenous peoples' rights from the Papuan provincial government with the issuance of three Perdasus. The three Perdasus consist of (a) Papua Province Perdasus Number 20 of 2008 concerning Customary Courts in Papua, (b) Papua Province Perdasus Number 22 of 2008 concerning Protection and Management of Natural Resources of Indigenous Papuans, and (c) Papua Province Perdasus Number 23 of 2008 concerning the customary rights of customary law communities and individual rights of indigenous peoples to land.

4. Increased understanding of indigenous peoples for their economic development

The Papuan Indigenous Peoples Empowerment Program (PIPE) which aims to reduce poverty and achieve peace and development in Papua and West Papua is managed by the International Labor Organization (ILO) which was implemented for three years (2005-2008) implemented using funds from the United Nations Trust Fund for Human Security (UNTFHS) with support from the Government of Japan. This project is the ILO's initial form of support for the overall effort to reduce poverty and support existing peace and development mechanisms in Papua, in the context of the implementation of the Special Autonomy Law for Papua (Otsus). Overall, the project reflects the central government's development priorities as indicated in the "Decent Work National Program for Indonesia", which highlights job creation as a key step in poverty

alleviation and regional development. This program involves elements of community organizations, local government units and non-governmental organizations in the two provinces.

5. The impact of this project is reviewed at the community level and government level

At the community level, the most significant impact is an increased understanding that rather than merely being spectators and beneficiaries of externally planned and managed development programs that are generally unsustainable, indigenous peoples through existing institutions can initiate and manage their economic development processes. through partnerships with governments and other service providers. As a result, many partner community members, both women and men, have created or are creating greater income and opportunities for self-employment, and are on track to move out of poverty.

At the government level, the impact of project activities is seen through the increasing willingness of partner agencies in government to support community driven participatory development initiatives, particularly in relation to income generation and employment. This can be seen from the emergence of greater opportunities for the use of community-based participatory development approaches in program implementation, such as the National Community Empowerment Program (PNPM) and the Village Development Strategic Plan (RESPEK).

6. Development of economic capital of indigenous peoples

Development of economic capital of indigenous peoples of Papua can be carried out by local governments. The economic capital of indigenous Papuans consists of customs, belief systems, values, language, culture (traditional tourism, dance and carving), and traditional knowledge in the management and protection of life.

In most cases, culture is the main asset for tourism development as well as one of the main beneficiaries of this development. Culture is a major factor in the attractiveness of most destinations, not only in terms of tourism, but also in attracting residents and inward investment (OECD, 2009).

Culture is increasingly being used as an aspect of tourism product and destination imaging strategies, and tourism has been integrated into cultural development strategies as a means to support cultural heritage and cultural production. This synergy between tourism and culture is seen as one of the most important reasons to encourage a more direct relationship between these two elements. This relationship is even more significant, given the growing importance of tourism and culture to economies worldwide (OECD, 2009).

Giampiccoli and Kalis (2012) who conducted research in amaMpondo, South Africa found that indigenous culture is not only seen as a tourism attraction, but can improve the CBT development process. An important component of this participation is the recognition of the local wisdom possessed by indigenous peoples in advancing their own livelihoods. This kind of marginalization of knowledge undermines the ability of indigenous peoples to direct their own development and enjoy their own space and freedom of expression.

Indigenous cultures have become a strong attraction for tourists and as such they have attracted the attention of tourism entrepreneurs, government agencies and academics. For indigenous peoples, the essence of this advantage lies in their distinctive culture and the increasing attraction of non-indigenous people to traditional things.

Western economic rationale remains the main motivation for engaging in the indigenous tourism business (Butler, 2021).

Basically, tourism is seen as a way to overcome the many economic, social and cultural challenges facing indigenous peoples (International Union of Official Travel Organizations [IUTO], 1963; United Nations, 1999). The essence of this argument is that income generated through tourism represents a fair exchange of value between indigenous and non-indigenous peoples. Increased economic independence will be accompanied by higher levels of self-determination and cultural pride due to the shackles imposed by poverty and low social welfare (Butler, 2021).

Some examples of economic capital of indigenous peoples in Papua Province are as follows:

a) Social Traditions

Several community groups in Papua have social traditions for the benefit of development and activities for common needs. They can cover certain potential areas, such as coastal areas, lakes, sago forests to give nature an opportunity to increase the quantity and quality of natural products. For example, the population of fish, sago, coconut and so on in a certain period for the benefit of society. The customary prohibition to limit economic spaces from human actions that exploit the potential of natural resources (SDA) excessively is a form of local wisdom which is often called the 'Sasi Ceremony'. The 'Sasi Ceremony' is a customary prohibition against a potential area for a certain period of time and will be opened by marking a certain ritual economically. This part can be considered as social capital in building economic strength for the sustainable tourism sector (Yulita et al., 2017).

Another example that becomes the economic capital of the Papuan people is the existence of an economic structure that is managed by indigenous peoples strictly and firmly. Several tribal chiefs in indigenous peoples are given special tasks to manage and improve village economic programs. For example, the 'Puyakha' tribe in Sentani District, Jayapura Regency. Tribal chiefs who are in charge of the economy, both the agricultural sector (local term: *hekheyo Ayo*), the fisheries sector (local term: *khayo heugo*), and the livestock sector (local term: *yuyo raugho*) have rituals that are very reliable in managing and developing these three economic sectors.

b) Dance and Carving

Art Dance and carving are a special strength for Papuans in some cultural areas. Asmat dances and carvings are a worldwide example. Tibe dance is a dance typical of the Asmat tribe which is also known as the war dance. This dance was once performed to increase the morale of soldiers when there was an order to fight. Along with its development, Tibe dance began to be used to welcome guests as a form of appreciation. The beauty of the Asmat has been recognized to foreign countries. Until now, the Asmat believe that their carving skills come from one of the gods named *Fumeripitsy* who came down to earth.

The Awajale Rilejale dance is a traditional dance typical of the Sentani tribal people who live in Sentani District, Jayapura Regency. This dance depicts the natural beauty of Lake Sentani at dusk, when its residents come home from work by boat. This dance is performed by a group of men and women wearing traditional clothes called *Pea Malo*. The clothes are made of genemo tree fibers, bark, and sago leaves and are equipped with *hamboni* (beaded necklaces) jewelry.

The Det Pok Mbui dance is a traditional dance originating from three sub-districts in Merauke Regency, Papua Province, namely Agats, Sauwa Ema, and

Pirimapun. This dance as a 'devil mask ceremony'. This dance is performed by a group of men and women in the afternoon or evening after harvesting looking for sago. This dance is generally performed by the river, because there is a scene of riding a boat.

c) Typical Food

Papuan indigenous people have a number of special foods that also function as economic capital that can 'spoil the tongue' of every visitor who comes there. For example, papeda with the main ingredient sago with the addition of cork fish typical of the people in Sentani District, Jayapura Regency. Mashed taro which is widely consumed by people in Biak Numfor Regency. Saur gelisa which stands for genemo, wax vegetable and coconut milk. All of that is only part of the typical Papuan food that is widely served for domestic and foreign tourists. The existence of various Papuan specialties needs to be published by the local government in a good promotional media through electronic media, print media, and other promotional media.

d) Cultural activities

1) Asmat Pokman

Festival The Asmat Pokman Festival is a name change from the previous Asmat Cultural Festival or Festival. This change has been since 2019. Pokman in the Asmat language dialect of the Bisman family contains the meaning of the work which is an expression of the culture and identity of the Asmat tribe or Asmat people and local tribes in the land of mud and swamps of Asmat. This festival is held in Agats, the capital of Asmat Regency.

A number of activities are carried out during this festival. For example, traditional house performances (honai), tifa titles and sacred songs, local cuisine, mangrove tours, cross-cultural carnivals, carving and weaving demonstrations, Pangkur Sagu dance performances as a welcoming dance, and art performances.

Honai is the traditional house of the Papuan people. The shape is round to circle like a bird's nest. Honai is made of wood and the roof is made of thatch. The Honai roof is conical like a mushroom. Uniquely, Honai only has one door and was built without windows. Honai is a small residence that aims to keep the room temperature warm. In the social system, Honai also functions as a gathering place to discuss war strategies. In Honai, elders or parents also provide education to their children about traditions and how to take care of the household (especially for girls).

Tifa is a traditional Papuan traditional musical instrument. Tifa is made of wood with a *membrane* of animal skin and is classified as a *single-headed frame drum*. For the Papuan people, Tifa is a symbol of identity and pride. In addition, tifa is also a symbol of unity, local wisdom, and harmony. Therefore, Tifa is usually played in major ceremonies and certain commemorations.

Pangkur Sagu dance functions as a dance to welcome guests (welcome expression). This dance depicts the activities of the indigenous Papuan people who are preparing to harvest agricultural products in the form of sago. This dance symbolically depicts the party rituals held by the indigenous Papuan people when making sago. Mutual cooperation, togetherness, and gratitude are values to be displayed in this dance.

2) Baliem Valley Festival

This valley is located at an altitude of 1,600 meters above sea level (masl) around the Jayawijaya mountains (Jayawijaya Regency) which is the residence of indigenous Papuan tribes, such as the Dani, Lani and Yali. In this valley, tourists

can see indigenous Papuan tribes wearing 'koteka' for men and tassel skirts for women, koteka is made from the snout of a taong-taong bird (Riambo) and pumpkin skin. The tassel skirt is made of sago leaves that have been dried and knitted neatly. Tourists can also watch traditional Papuan music performances that can captivate the hearts of every visitor.

In the Baliem valley, an annual three-day cultural festival is held in August called the 'Baliem Valley Festival'. This annual cultural festival is the local government's way of eliminating the tribal wars that often occur here. In this festival, war is used as a cultural show with a certain scenario. The war usually begins with the kidnapping of women from one of the tribes or the theft of pigs that become livestock in this area. Furthermore, the war will take place starting with the traditional dances of each tribe and accompanied by traditional music. The visitors can see the uniqueness of the patterns painted on the faces and bodies of the dancers.

Pig races and roast pork feasts can also be witnessed in this cultural festival. Visitors can also see and enter the 'honai' (Papuan traditional house). Various handicrafts made by local tribes are also sold at this annual festival. For example, noken (bags made of bark), wood carvings, koteka, spears, and sali-sali (tassels made of bark). This Noken has been registered with the *United Nations Educational, Scientific and Cultural Organization* (UNESCO) as one of the traditional works and world cultural heritage. On December 4, 2012, the typical Papuan noken was designated as a UNESCO 'Intangible Cultural Heritage'.

There was also a spear throwing action that was demonstrated by the tribal people there. Interestingly, visitors are allowed to participate in trying to throw this spear. In addition to throwing spears, visitors will also be taught how to shoot the Papuan people who usually hunt everyday. Spears and arrows are culturally very close to the lives of indigenous peoples in the Baliem Valley.

7. The development of community-based tourism

CBT and other sub-branches of community-centred sustainable tourism has been commonly applied as a vehicle for rural development in rural areas (Zielinski et al., 2020). Its beginnings began in the 1980s, when CBT was believed to be an alternative for rural communities in the South (Weaver, 2010), and a viable instrument for poverty reduction, offering opportunities for conservation (WWF, 2001) and rural economic development (Hall, 2005). Because of these benefits, many CBT initiatives have become community development projects in developing countries (Stronza & Gordillo, 2008).

Dewi et al. (2019) revealed that tourism can be a solution to reduce poverty, especially through CBT in Merauke, Wamena, Jayapura, Biak, Papua Province. Community participation in fostering sustainable tourism development through community-based tourism, namely preserving the environment and ecosystem while taking into account the socio-cultural conditions of the local community.

Based on the description above, one of the strategies for developing the economy of indigenous peoples in Papua Province is through tourism management with the CBT program which is managed by the local government, but provides 'freedom' to the community to be actively involved in it. In other words, we can call tourism involving indigenous peoples as 'indigenous tourism'. What is meant by indigenous tourism is not tourism by indigenous peoples, but tourism which in some cases involves indigenous peoples to participate in it (Butler & Hinch, 2007).

In its realization, the Regional Government of Papua Province makes the culture of indigenous peoples (customary culture) an integrated part of customary tourism which will be able to create jobs for them. With the opening of a number of job opportunities to support tourism activities in the customary area (customary village), it will be able to increase the economic development of the traditional village. Economic improvement will have a positive impact on poverty reduction. Indigenous tourism involving indigenous peoples will also provide opportunities for conservation efforts.

With the implementation of the CBT program that involves the local indigenous community, the Papua Provincial Government will indirectly implement the village community empowerment program as stated in Law no. 6/2014 on Villages. What needs to be emphasized here is that a traditional village is the same as a village, but a village inhabited by indigenous peoples who uphold the cultural values of their ancestors.

Village Community Empowerment is an effort to develop community independence and welfare by increasing knowledge, attitudes, skills, behavior, abilities, awareness, and utilizing resources through the establishment of policies, programs, activities, and assistance in accordance with the essence of the problem and priority needs of the village community (UU Law No. No.6/2014 concerning Villages, article 1 paragraph (12)).

CONCLUSION

Recognition and protection of the rights of indigenous Papuans by the state and local government. Recognition and protection of the rights of indigenous Papuans by the state is contained in the 1945 Constitution, Article 28B paragraph (2), Government Regulation in Lieu of Law of the Republic of Indonesia Number 1 of 2008 concerning Amendments to Law Number 21 of 2001 concerning Special Autonomy for the Papua Province and Law of the Republic of Indonesia Number 2 of 2021 concerning the Second Amendment to Law Number 21 of 2001 concerning Special Autonomy for the Province of Papua. Recognition and protection of the rights of indigenous Papuans by the state is contained in (a) Papua Province Perdasus Number 20 of 2008 concerning Customary Courts in Papua, (b) Papua Province Perdasus Number 22 of 2008 concerning Protection and Management of Natural Resources of Papuan Indigenous Peoples, and (c) Papua Province Perdasus Number 23 of 2008 concerning the Ulayat Rights of Indigenous Law Communities and Individual Rights of Indigenous Peoples' Rights to Land.

Increasing the understanding of indigenous Papuans for their economic development. Indigenous peoples through existing institutions can initiate and manage their economic development process through partnerships with government and non-governmental institutions, such as banks and other banking institutions.

Development of indigenous peoples' economic capital consisting of customs, belief systems, values, language, culture (traditional tourism, dance and carving), and traditional knowledge in the management and protection of life.

Development of CBT, in which the Papuan Provincial Government needs to involve local indigenous peoples through the recognition of local wisdom possessed by indigenous peoples by exploring the indigenous culture and cultural heritage of indigenous peoples that can become CBT resources. This is considered very strategic because in addition to having economic benefits, tourism can also be a tool to preserve indigenous culture by making it a tourist attraction, so the role of community involvement is very important, not only as workers, but also as tourism planners and managers. The development of CBT provides alternative opportunities for tourism activities that have conservation value and community participation. The potential to realize CBT through a social economy enterprise by providing examples of various forms of business, so that CBT is used as a tool to achieve goals that have broad

economic benefits. A better approach is needed to possibly improve the livelihoods of indigenous peoples derived from ecotourism (as a variety of tourism activities) as well as to promote land tenure and community empowerment. CBT development can also use a network approach, where all interested parties in tourism development in Papua Province (government and non-government institutions) must join academic institutions (universities) by contributing solid data obtained through research that helps tourism development.

Jayapura Regency has designated 18 villages (kampung) as "customary villages" that have juridical codification. This means that economic development in traditional villages will use the patterns and strategies recommended in the article above.

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