

# The Role of Kamoro Traditional Leaders in Communities Empowerment and Health in Mimika District

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## Abstract

This study uses a qualitative method. Researchers as research instruments, collect, process, analyze, interpret, and verify any data and information obtained from informants. Data obtained from participants is enriched, supplemented, and refined through in-depth and free interviews, to good informants who meet the requirements so that the validity and reliability of the data can be justified. The results of this study have shown that the role of Kamoro traditional leaders in community empowerment and health in Mimika Regency. Pioneering traditional leaders who marry programs of teaching traditional values into various aspects of life, increasing public interest in formal and informal education. These traditional leaders are also one of the bridges between the government and the community and also with the company, in this case PT. Freeport. The social interaction of traditional leaders with the government and other community leaders in the context of empowering and improving public health in rural areas, is done through social contact and communication through various channels, both formal and informal, both with the community or with other regional leaders such as the government. This traditional figure has played a role in providing an understanding of the concept of empowerment to the community where they have also been involved as members of community organizations Angmume and Kamoro community development institutions which are present as institutions for community empowerment and health protection. Giving an understanding of empowerment is conveyed in a conceptual framework according to the Kamoro tribal culture approach. In relation to empowerment, related to the problem of stages in the representation of adat in the form of programs, and the higher the stages (local, regional and national), the empowerment perspective is broader and does not go directly to technical issues.

**Keywords:** *Role of Customary Leaders, empowerment, agent of change, work ethic, health*

## Introduction

Changes in socio-economic opportunities in various sectors of life in the Kamoro tribe as one of the products of accelerating modernization that are difficult to avoid, apparently cannot be captured and examined equally among the people. This is caused by differences in abilities, education, attitudes, and tempo of adjustment to developing phenomena or new symptoms in modern life so that it becomes a major factor causing socio-cultural inequality both in general society but also for

Kamoro people in Mimika Regency.

The gap in ability to overcome difficulties and life challenges faced by one group with other groups in society, tends to cause differences in attitudes between the groups. Besides that, the unequal contribution of ownership and control of living facilities can also threaten the continuity of emotional solidity that has been well established within a community. These differences led to the growth of conflict and dichotomy between sub-groups and between groups themselves in the community in the Mimika area.

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In this context, the government and PT Freeport through the Amungme and Kamoro Community Development Institute (LPMK), have involved many

community leaders or traditional leaders to oversee various community empowerment programs, hoping that they can be more effective in the implementation process. Community empowerment in this case is more directed at disadvantaged communities through efforts to change social structure (reallocation of power), so that the community is expected to be able to master their lives by understanding and implementing the concepts of self-help, participation (participation) participation), net working, and equity<sup>1-4</sup>

Meanwhile the reality that exists at the level of rural communities in the Kamoro tribal region, is still far from what is expected to change. This is where the role of community leaders and local elites turned out to be quite effective in influencing the lives of the people themselves, both in the social, economic and political fields. The elite group, among others, work as officials or officials of the local government and community leaders, and one of the community leaders who have a strategic role in this case is the community leader. Community leaders in the Kamoro tribe are figures who have important and central positions in the community, their position is related to their position as educated people and has more wealth economically compared to the economic life of other general public, so that if there is a problem this traditional leader can provide a solution. As elites, traditional leaders provide knowledge to the inhabitants of the village, and with the wealth they have, traditional leaders always become a patron to anyone and there are many villagers who depend on and hope for these traditional leaders.<sup>5-7</sup>

## **Materials and Method**

### **Research Design**

This research uses a case study approach with the aim of examining Kamoro traditional leaders in Timka in its activities to empower the community. The study was conducted through qualitative methods that focused on cultural research with participatory methods. The qualitative method contains the meaning of a description of the data using words and sentence lines. Qualitative research aims to understand a social situation, events, roles, interactions, and groups. The study was carried out in stages by understanding social phenomena by differentiating, comparing, cataloging, and grouping study objects.

### **Data source**

The research data were sourced from informants, namely data from interviews with the main actors, both from the ulama and from rural communities related to the empowerment program. While secondary data sourced from articles, literature studies, documents, statistical data, archives from the government and private parties, as well as mass media.

### **Informant**

Informants are people who provide data and or information in the form of words or actions, and know and understand the problem being investigated. Informants are obtained according to specific objectives, meaning that selected informants who meet the requirements based on the characteristics of the research objective.

## **Results and Discussion**

The Role of Kamoro Indigenous People in Customary Institutions The first pillar concerns aspects of the use-value customs for the economic development of the Kamoro people to answer the challenges of meeting the economic needs of the community. The second pillar concerns the survival aspect of the socio-cultural identity of the people which supports the integration of the Kamoro people but also as Papuans and the National people so that the outside world can also get to know the Kamoro people. The third pillar deals with the ability of the community to carry out the organization of potential customs and socio-cultural values in an autonomous, independent and professional manner.

The Objectives of the Kamoro Indigenous Peoples Institutions in general are, the Preservation and Development Program of Kamoro customs and the socio-cultural values of the Kamoro people that aims to preserve and develop local customs and cultural values, especially in the existing local arts and culture.

Besides the general objectives, they also have a specific purpose, namely; a.) Increase community participation in the assessment of the socio-cultural potential of the community (especially in the field of local art and culture) as a social capital for development, as well as mapping opportunities and threats in the framework of planning, implementing, controlling, evaluating and following up and taking responsibility

for rural community development activities; b) Empowering community groups developing local art and culture, especially in the context of improving the welfare of these groups in an effort to continue to preserve the said cultural arts, through the development of appropriate productive economic ventures. c) Support the development of the Kamoro regional culture that can compete with other cultures in bringing economic value to the Kamoro tribe residents to achieve an increase in the quality of sustainable cultural resilience and develop the tourism economic sector going forward.

#### Development of indigenous potential in the Kamoro community

There are a number of roles played by Kamoro adat leaders in Mimika Regency in providing an understanding of empowerment to the community, through the following: Changing the Kamoro People's View of Social Change. The views of Philip, et al<sup>7</sup> factors that influence social change, namely because of the driving factors and inhibiting factors of social change. The driving factor is a factor that encourages and triggers social change, while the inhibiting factor is a factor that inhibits or complicates social change. These driving factors can occur from the community and factors from outside the community concerned.

Questions related to the above aspects are addressed to the traditional leader of Acting Chairperson Lemasko, Gergorius Okuare in February 2020 in a meeting which was also attended by the author, according to him related to the question whether social change also influences the cultural and health changes of the Kamoro community; For Kamoro people themselves, we always follow the changes that occur, but in those changes we still respect our cultural values. The Kamoro people have seasons and climate in the Kamoro adat area and for a long time we Kamoro people have made peace with our nature.

#### **Protecting the Environment & Culture**

The universe has its own meaning for the lives of our people, especially inland communities. Nature is like a mother who always accompanies and accompanies the lives of her people, nature always accompanies, each tradition is so united with the pattern of life. Alignment becomes evidence or a real sign of every set of daily needs. Nature is still a sign to share. The shade of trees

as a hue and a complement in the process of life blend and coexist. Proof of creating harmony. Formation based on true stories, steps and life seems to grow in harmony. The close relationship between culture and the environment is very clear to indigenous peoples.

Questions relating to the above aspects are addressed to other Lemasko traditional leaders namely, Dominikus Mitoro, in the same month namely February 2020 in a meeting he said that;

“The existence of the Komoro indigenous territories has been completely eroded apart from the garbage disposal by PT Freeport, but also many investors who entered the Kamoro area they encroached on our forests, our sago hamlets, our mangrove forests which are the source of our lives, The question is whether we Kamoro adat institutions can save our environment that is still separated from this life. That is why our role here is to provide counseling to the Kamoro community so that every investor who enters the traditional Kamoro area must get the blessing or permission from our institution. Even though in the past our land, our hamlet, everything we owned was taken by all those who entered our area, but we still have hope even though it is small, we want to protect our village.

This is the task of our indigenous community institution. “The Kamoro tribe is also known as a tribe that has a high ability in terms of sculpture. A National Geographic publication. stated that: In their daily life, Kamoro tribe residents used to make various types of carvings, for various purposes. Shields, paddles, sago bowls, drums and other everyday items, they make them so beautifully. In addition they also make special carvings. Wemawe, a statue in the form of a human and mbitoro, totems made for ancestors, is the creation of Kamoro carving artists that are difficult to find in the world. All these carvings they made with two purposes: for the traditional ceremony and also for them to sell.

Preparing Kamoro Tribe Human Resources National development policy by adhering to Law Number 22 Year 1999 concerning Regional Autonomy brings strategic changes to the quality of Human Resources that each region needs to be able to compete positively with other regions in Indonesia. Various efforts need to be made to realize the quality of Human Resources. Education is

one of the main efforts to imply these desires, but it also requires a long time and large costs. Various types and levels of education offered by the government. Improving the quality of human resources is the responsibility of all parties. Thus, development in education is one of the successes of a country / region.<sup>8-10</sup>

The Kamoro tribe community also faces problems faced by Kamoro tribes today, he said, ranging from minimal household economic capacity, not to mention the customs and cultural habits that prevent a person from being able to progress and develop. One example of the case, he said, was that Kamoro residents had a habit of living in a nomadic life (*kapiri kame*) to collect food supplies provided by nature because of their pattern of living as gatherers. "There are many Kamoro people's habits that are not so easily removed, such as closeness to children. Children are always taken away from the village to look for fish and sago," he said. As a result, children cannot go to school. Children should be left independent and encouraged by parents to go to school.

The question is how is Lemasko's role in overcoming, increasing and preparing Kamoro human resources? Following is the answer;

"The urgency of developing Kamoro's human resources is a key factor in winning global competition at this time, so we Lemasko also does not remain silent. This is our consequence as an adat institution that we realize will be increasingly intense competition amid uncertainty. So that the strategic steps that have also received full support from all stakeholders. Besides that, strengthening the Kamoro tribe human resources who also want to lead to superior humans has a close correlation with improving the quality of the children of the young Kamoro tribe. At one time the Kamoro children could also win the competition amid the rapid changes in the world of business, political economy and culture.

The commitment and realization that we have done is that as traditional leaders of the Kamoro community we have utilized the one percent budget funds provided by PT Freeport so that in strengthening human resources through the program which we have encouraged the Amungme and Kamoro community development agencies to increase the annual budget allocation in the field of education, health so that the funds financed can

have an impact on the development of human quality that continues to move up and can be put to good use by the Kamoro children. We as Kamoro traditional leaders have planned in the work program of our traditional institutions that natural resources and human resources are the most important and most strategic factors in developing prosperity, as well as the success in building our better society.

### **Understanding independence**

Understanding Independence according to Masrun<sup>11</sup>, independence is an attitude that allows someone to act freely, do something on their own and for their own needs without help from others, or think and act original / creative, and full of initiative, able to influence environment, have confidence and get satisfaction from their business. Self-understanding means being able to act according to circumstances without asking or depending on others. Independent is where a person wants and is able to realize his own desires / desires which are seen in real actions / actions in order to produce something (goods / services) for the fulfillment of his life needs and his fellow man. Every activity carried out by someone in order to succeed according to his wishes, then it requires a strong independence<sup>12</sup>.

### **Self-Awareness**

In community empowerment is inseparable from the awareness of independence where Community Empowerment Strategies There are three main strategies of community empowerment in the practice of social change, namely traditional, direct action, and transformation which are described as follows: Traditional strategy, Direct strategy -action and transformative strategy.

***Responses to questions by Mr. Robertus Waraoepa, are also the chairman of Lemasko and the chairman of the LPMAK Management Board;***

"In this section what the Kamoro traditional leaders do is how they use the 3 approaches above, namely; traditional approach, direct action or direct approach and transformative strategy in fostering the independence of the Kamoro tribe community. According to the results of the interview that if this traditional institution encourages the three approaches above, in community

empowerment it is certain that the Kamoro community will be independent and prosperous.

**Ethical Clearance** - Taken from University ethical clearance committee

**Source of Funding**- Self

**Conflict of Interest** – Nil

### **Conclusion**

It can be concluded that in playing its role as Kamoro traditional figure, it can encourage the community to be able to plan, implement and oversee the running of programs for the benefit of social, health, education and economic life in the Kamoro, Mimika community.

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