

THE EFFECTIVENESS OF ECONOMIC EMPOWERMENT BASED ON THE LOCAL POTENTIAL OF THE PEOPLE OF TANAH PAPUA INDONESIA

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Abstract: This type of qualitative research through a phenomenological approach, while the results of the study show that people's economic empowerment requires the involvement of all interested parties, be it the government, community leaders, religious leaders, academics or the community itself, where every program made by the government needs to synergise with the interests and expectations of the community, various concepts offered need to look at the aspects of the community itself, considering that people have different understandings, cultures and perspectives so that every program before it is implemented needs socialisation and approaches to understand the importance of every program related to community empowerment itself.

Keywords: Empowerment, Community, Economy, Governance, Effectiveness

CHAPTER I THE INTRODUCTION

Papua is one of the largest and richest provinces in Indonesia, Papua has natural resources such as oil, coal, gold, copper, uranium as well as marine products and even tourism. However, none of this natural wealth has been able to change social life and improve the welfare of indigenous Papuans, to this day Papua is included as a poor region in Indonesia, various problems faced by the Papuan people, ranging from horizontal conflicts to vertical conflicts which have caused turmoil in Papua today. The local government as the holder of power in charge of carrying out its functions and duties as fully responsible for the welfare of its people has not optimally carried out its duties.

The main objective in the development of the Unitary State of the Republic of Indonesia. realising and improving the welfare of the community in accordance with Indonesia's development goals as stated in the preamble of the 1945 Constitution. In the context of implementing local government in accordance with the mandate of the 1945 Constitution of the Republic of Indonesia, which requires local governments to be able to regulate and manage their own household affairs according to the principles of autonomy and assistance tasks. In developing countries, one of the main priorities in organising state activities is national development, as well as the Indonesian nation. One of the things that is considered in national development in Indonesia is in the economic field. In the current era of regional autonomy, realising national development in the economic sector is not only the responsibility of the central government but also local governments.

With the existence of Law Number 23 of 2004 concerning Regional Government, the Regional Government has broad authority in developing the potential of its region. Regional governments are directed to be able to accelerate the realisation of community welfare through improvement, service, empowerment, and community participation, as well as increasing regional competitiveness, with due regard to the principles of democracy, equity, justice, privileges, and the specificity of a region in the system of the Unitary State of the Republic of Indonesia.

The implementation of this regional government is carried out by paying more attention to aspects of relations between government structures and between regional governments, regional potential and diversity, opportunities and challenges of global competition by giving the widest possible authority to the regions accompanied by the granting of rights and obligations to organise regional autonomy in the unity of the state administration system.

One of the local government development agendas carried out by the Jayapura Papua Regency Government is community empowerment, where the community is required to further develop creations after receiving various training and teaching to increase the potential of the community in the home industry business and can improve living standards and meet daily needs.

The concept of community empowerment is one of the goals of the government, both central and local governments. To realize the welfare of the community, various training programs and adequate financing can ensure that government programs can run smoothly, but not only these factors influence but the activeness and support of the community to develop the potential of their area.

A. Problem Formulation

1. What is the form of economic empowerment carried out by Papua Province

CHAPTER II LITERATURE REVIEW

COMMUNITY EMPOWERMENT

When we want to empower communities, we want people, both as individuals and communities as a whole to have power. Empowerment is a process that is carried out to increase the capacity and ability of individuals or groups so that they have the strength/power and capacity, to take control over all aspects of their lives as a home industry.

Community Empowerment is capacity building to strengthen and improve the "know how", expertise, competence, and skills (leadership and managerial), of individuals and communities to make them more empowered and productive.

At the individual level, empowerment is seen as building confidence, insight and understanding, and developing personal skills, such as the ability to analyse situations and communicate effectively with others. Those who are empowered are emotionally more stable and have the ability to access information and know how, and they are also more caring and tolerant of the views and behaviour of others.

At the group or community level, empowerment includes: building trust, co-operation and communication among members, and the preconditions for this are appropriate structures and procedures, with effective sanctions against those who do not work according to mechanisms and procedures. There are opportunities for people to meet and exchange Home Industry views and thoughts or opinions, and ways to document what is agreed and done.

Thus the main objectives of community empowerment include:

- a) Creating conditions that allow (enabling) the potential of the community to develop, so that no community is powerless by building community creativity, encouraging motivation, developing and increasing their potential.
- b) Empowering the potential and resources owned, building networking and partnerships to enable the optimisation of available resources.
- c) Providing protection by ensuring healthy competition among the community, ensuring everyone gets the same opportunities.

In making efforts to empower the community, it should be based on the following principles:

- a) The Principle of Alignment, which means alignment with the common or shared interests, not creating elite groups in the community, everyone is treated equally not creating elite groups within the community, everyone is treated equally.
- b) The principle of empowerment means that the community has a good capacity, so that they have the power to control existing resources for their welfare.
- c) The principle of the community as actors means that all activities are driven by the community as a home industry, and the government is only a facilitator. Communities/individuals act as planners, implementers, and

supervisors and evaluators of all activities implemented.

In order to achieve the effectiveness of community empowerment activities, various approaches need to be taken, including:

- a) Community needs approach, meaning that empowerment is carried out based on individual or community needs.
- (b) Home Industry Independence (self-reliance), meaning that the approach is carried out based on the potential and capacity possessed, optimising internal resources to overcome various problems faced.
- (c) An approach based on the environment, by choosing the types of skills and expertise that are in accordance with current environmental conditions and possible changes that will occur.

In this regard, some of the values of community empowerment that need attention include:

Learning: recognising the skills, knowledge and expertise of people who can contribute to, and build on, the present and past.

Equality: recognising the challenges of discrimination and oppressive practices within organisations, institutions and communities.

Participation: facilitating people's freedom to engage in issues that affect their lives.

Cooperation: working together to identify and implement, and encourage networking and relationships between communities and organisations.

Justice: enabling people to claim their human rights fulfil their needs and have greater control over decision-making processes that affect their lives.

When communities and their people are empowered. They have the capacity to articulate their needs, identify actions to address their needs, and mobilise and organise Home Industry resources to achieve those goals. When people in a community come together and work together for their future, they realise that each individual in terms of education, job title, ethnicity, age, or background has something important to contribute to both personal, and community empowerment. Indeed, the greater and more varied the participation, the richer the vision and the more effective the achievement.

03. LOCAL ECONOMIC DEVELOPMENT

Empowering communities through local economic development is intended to increase the capacity of local economic units to create prosperity for local residents. Such improvements occur when local resources such as labour, land, skills and technology are used more efficiently and productively.

Local economic development is an approach to economic growth by:

- 1) Bringing together important issues and integrating them through co-operation
- 2) Encourages participation in decision-making through strategic planning.
- 3) Emphasise the local economy and the role of local government, and promote economic growth.

The objectives of local economic development are: building local economic capacity, to improve the economic future and quality of life for all people. Local economic development is the process by which the public, business and non-governmental sectors partner together to create favourable conditions for economic growth and job creation.

The activities labelled "Local Economic Development Programme" cover 2 (two) categories, namely:

- a. Providing basic assistance targeted at individual businesses (MSMEs) in which home-based industries will provide greater benefits for economic development and growth.

b. Strategy initiatives in which, the general spending and tax policies of the government in the Home Industry are changed to encourage the development and growth of the local economy,

Thus, local economic development is a process where various partners come together to work together to increase local potential and resources to encourage sustainable economic growth. Local economic development is locally owned by local public and private stakeholders working together under the leadership of local government to maximise local resources for the purpose of promoting a self-sustaining and sustainable Home Industry economy. The local economy has 4 (four) components:

- 1) Capacity building.
- 2) Networking and partnership building.
- 3) Home industry support.
- 4) Implementation of an incentive scheme.

Strengthening the local economy starts with capacity building, both for human resources as economic actors by increasing capacity; know how, knowledge, skills (managerial, leadership), competence, and confidence; and increasing organisational capacity, regarding vision and mission, legality, structure, job design, and business units and so on.

Local economic development also depends on collaboration, networking, and partnerships with other institutions and economic units. This partnership development is carried out in relation to the development of production and marketing, the development of standards and increased competitiveness, as well as information sharing.

The implementation of incentive policies for local economic development is another very important part of enhancing local economic units in strengthening and improving their competitiveness and business sustainability.

The main objectives of the Local Economy development programme are:

- 1) Strengthen the community to support local economic development
- 2) Building good collaboration, between various stakeholders to work together to develop the local economy.
- 3) Improve networking, economic co-operation and knowledge networks, for sustainable business.

B. Concept of Empowerment

The concept of Home Industry land empowerment is an antithesis to the development model and industrialisation model that is less favourable to the majority people. This concept is built from the following logical framework:

1. That the process of concentration of power is built on the concentration of control of production factors
2. The concentration of power over production factors will give birth to home industries, The concentration of power over production factors will give birth to the Home Industry, a community of workers and a community of entrepreneurs on the fringes of the Home Industry.
3. Power will build a manipulative superstructure or knowledge system, political system, legal system, and ideology to strengthen and legitimise.
4. Cooptation of knowledge systems, legal systems, political systems, and ideologies, will systematically create two groups of people, namely empowered people and helpless people, finally the Home Industry that occurs is a dichotomy, namely the people in power and the people who are controlled. To liberate the situation of controlling and being controlled, liberation must be carried out through the process of empowerment of the powerless.

The Home Industry experience and the historical experience of this dichotomous socio-economic format have given birth to the Home Industry and various views on empowerment.

The first view of empowerment is the destruction of power or power to nobody. This view is based on the belief that power has alienated and destroyed humans from their existence. Therefore, to restore human existence and

save humans from alienation and oppression, power must be abolished.

The second view of empowerment is the sharing of power to everybody. This view is based on the belief that centralised power will lead to abuse and tends to alienate the normative rights of humans who are not in power or who are controlled. Therefore, power must be distributed to everyone, so that everyone can actualise the Home Industry.

The third view of empowerment is strengthening the weak without destroying the strong. This view is the most moderate of the other two views. It is the antithesis of the power to nobody view and the power to everybody view. According to this view, Power to nobody is impossibility and power to everybody is chaos and anarchy. Therefore, according to the third view, the most realistic is power to powerless.

The three views mentioned above, if examined carefully, have a significant impact on the concept and practice of empowerment. In the field, there are at least three concepts of empowerment.

The first concept is empowerment that only revolves around 'leaves' and 'twigs' or conformist empowerment. Because the social structure, economic structure, and economic structure are already considered given, empowerment is an effort to make the helpless community adjust to what is already given. The form of action of this concept is to change the mental attitude of the helpless community and provide assistance, such as providing capital assistance, building educational infrastructure, and the like. This concept is often referred to as the magical paradigm.

The second concept is empowerment that only revolves around the 'trunk' or reformist empowerment. This means that in general the social, economic, political and cultural order, there is no problem. The problem is in the operational policies. Therefore, this style of empowerment is to change from top down to bottom up, while developing its human resources, strengthening its institutions, and the like.

This concept is often referred to as the naïve paradigm.

The third concept is empowerment that only revolves around the 'roots' or structural empowerment. If a community's powerlessness is caused by political, economic, and socio-cultural structures, which do not provide space for weak communities to share power in the economic, political, and socio-cultural fields, then the structure must be reviewed. This means that empowerment is only understood as a Home Industry reversing the existing order.

All orders are considered wrong and therefore must be destroyed, such as for example facilitating the people to fight the government, provoking the poor to fight the rich and or entrepreneurs, and the like. In short, the concept of community empowerment that only revolves around the roots is the overthrow of the powerful. This third concept is often referred to as the critical paradigm. By Pranarka and Moelyarto (1996), because of this misunderstanding of empowerment, it has led to wrong views, such as that empowerment is a process of destroying power, a process of destroying the state, and a process of destroying the government.

According to Karl Marx, community empowerment is a process of struggle for the powerless to obtain surplus value as their normative right. The struggle to obtain surplus value is carried out through the distribution of control of the factors of production. And the struggle to distribute control of the factors of production must be carried out through political struggle. If according to Marx, empowerment is the empowerment of society, then according to Fiedmann, empowerment must start from the household. Household empowerment is empowerment that includes social, political, and psychological aspects.

Social empowerment refers to how weak households gain access to information, access to knowledge and skills, access to participate in social organisations, and access to financial resources. Political empowerment is about how vulnerable households have access to public decision-making processes that affect their future. While psychological empowerment is an attempt to build trust in the Home Industry of weak households. In addition to Karl Marx and Friedmann, there are still many views on the definition of empowerment, such as Hulme and Turner (1990), Robert Dahl (1963), Kassam (1989), Sen and Grown (1987), and Paul (1987), which in principle is that empowerment is strengthening people to be able to participate in the decision-making process that affects

their future, strengthening people to be able to obtain factors of production, and strengthening people to be able to determine future choices.

CHAPTER III RESEARCH METHOD

Qualitative research type through phenomenological approach

CHAPTER IV DISCUSSION

1. Forms of economic empowerment carried out by the Papua Provincial government

In an effort to accelerate development and community welfare, the Regional Government divides the development area into 6 (six) areas based on cultural unity and similarity. namely: Mamta, Saereri, Anim Ha, Mee Pago, and La Pago. The purpose of the regional approach is to have similarities so that it is easy to share information for all regions in Papua province..

1. Mamta Group:

- Jayapura City
- Jayapura Regency
- Keerom Regency
- Sarmi Regency
- Mamberamo Raya Regency

2. Saereri Group:

- Biak Numfor Regency
- Supiori Regency
- Yapen Islands Regency
- Waropen Regency

3. Hanim Ah's group

- Merauke Regency
- Boven Digoel Regency
- Asmat Regency
- Mappi Regency

4. Mee Pago Group:

- Home Industry e District
- Paniai Regency
- Deiyai Regency
- Dogiyai Regency
- Intan Jaya Regency
- Mimika Regency

5. La Pago Group:

- Tolikara Regency
- Jayawijaya Regency
- Central Mamberamo Regency
- Lanni Jaya Regency
- Yalimo Regency
- Yahukimo Regency
- Puncak Regency
- Puncak Jaya Regency

- Nduga Regency
- Pegunungan Bintang Regency

The division of these areas is based on various characteristics, including the role of women in family life, ownership in business or business, leadership, problem solving, social and cultural life, etc.

In relation to the role of women in the family, for example, most women in mountainous areas (Lepago and Mepago) are dominant and play a major role in family life. They are responsible for looking after and raising the children, cultivating the garden, providing food, etc., while men are not involved in these matters. Most husbands are polygamous, and women remain faithful and bear the burden of raising their children.

Another characteristic is that the women earn money by selling garden produce at the market, cultivating the garden, harvesting and bringing it to the market for sale, sometimes until late afternoon/evening. The proceeds of the sales are used for family needs, children's studies, health, and this is done every day in an effort to maintain the sustainability of their family life.

Another feature in Papua is that business asset ownership is also considered as collective assets, making it difficult to manage business expenses that are mostly taken for extended family needs, such as financing the culture of putting on earrings, financing the culture of helping mourning, the cost of gotong royong and others. There is a need for role models of successful local entrepreneurs who can be used as examples for changes in business asset ownership arrangements. Indigenous Papuan (OAP) women entrepreneurs can also grow through marriage to non-Papuan (Javanese, Sulawesi), for example Ibu Agustina, a yellow rice seller in Nimbokrang sub-district, Jayapura district. Papuan women are always in community groups with meeting places that may be in markets, health centres, places of worship, schools, and arisan, but for business matters are more individual. Skills upgrading training for women or for aspiring women entrepreneurs:

- Training content is tailored to local needs (asked directly) or training that is really needed such as training in making business and household wallets because many cannot separate business and household finances.
- Using local equipment and materials brought by the Home Industry trainees themselves
- Need role models of successful entrepreneurs
- Local trainers
- Need a motivator/mentor
- Training is organised using simple Indonesian language (not complicated).

Discussion with Dr Suryani Surbakti (Chair) and Flora Yvonne de Quelyoe, MSc (Member) - Centre for Women's Studies/PSW Cendrawasih University, also provided information and insight into the culture of Papuan women in their involvement in poverty alleviation programmes..

Papua's patriarchal culture makes it very sensitive to talk about leadership by women, even though the household economy may be sustained by female entrepreneurs. Thus the term contribution or participation of women in the household economy can be used.

The mentality of Orang Asli Papua (OAP) is still undeveloped due to, among other things:

- Cultural change from subsistence to the modern era, many already have sophisticated mobile phones but still do not wear clothes (only wearing bark to cover the body and not wearing shoes).
- Inappropriate empowerment processes due to the large amount of social assistance or village development assistance (Bangdes), so that they often assume that the Papua Regional Bank (Bank Papua) belongs to Papuans so that if they can borrow, they do not need to pay back or return it. Other examples are sometimes inappropriate or just helping without first discussing the real needs of the community being assisted, for example the discovery of stalled equipment since 2007.

Let's take the case for women in the Tabi Region, which is more developed, due to good access to financial assistance, facilities, and has more markets in towns or cities.

In Asei Island (Sentani Jayapura), for example, social assistance from the Ministry of Industry in the form of bark widening and pressing tools for raw materials for handicrafts is not appropriate.

- Inaccurate implementation of women's empowerment policies due to rapid changes in the Home Industry (rotation of positions) and replacement of incompetent personnel in the relevant Agencies or Departments that handle women's empowerment.

Discussion with Ibu Maria Banu (Head of Jayapura Regency Empowerment, Child Protection, and Family Planning Agency) and Visit to Asei Island, Sentani District, Jayapura Regency, showcasing the profile of home industries in the area. The Lake Sentani Festival (FDS) in Jayapura District is a tourism promotion event held every June, with cultural performances and an exhibition of Micro and Small Enterprises mostly attended by mothers who are members of the IPAS (Ikatan Perempuan Asli Sentani) group who exhibit noken and salak handicraft products.

A visit to Asei Island in the middle of Lake Sentani, Sentani District, Jayapura Regency and discussions with Mrs Delila Kaigere (one of the group leaders) showed that there are 5 (five) groups of Nembanye (Togetherness) Home Industry Women's KUBE. noken and bark craftsmen fostered by the Jayapura Regency Empowerment, Child Protection and Family Planning Agency since 2009.

Each home industry group consists of 15-20 craftsmen.

Noken crafts in the form of bags are valued at around Rp. 100,000 to 300,000, while bark crafts range from Rp. 250,000 to 500,000. Currently, 2 tools are needed for bark crafts in the form of bark expansion and press tools, while for noken crafts in the form of yarn spinning tools.

The Jayapura Regency Women's Empowerment, Child Protection and Family Planning Agency (BPPPA & KB) provides social assistance every working year.

Poverty Reduction Model

System Approach to Poverty Reduction Through the Craft Industry

Poverty alleviation has yet to find the most appropriate solution. Existing programmes are sectoral and rarely interrelated. Relationships between stakeholders have also begun to develop, although there are still silos in policy and coordination. This makes the problem of poverty more complex, thus requiring the involvement, contribution and shared responsibility of all parties involved. Through a systems approach, the complexity can be described in the form of a rich picture (Figure 1).

Stakeholders in the poverty alleviation system through home industries have needs in accordance with their commitments.

(a) Government/Local Government,

Requires community participation in programmes that have been established in policies and strategic issues that are the focus of human resource development. The government directs women's empowerment programmes in an effort to implement its focus, as stated in the Three Ends, especially related to equitable economic access for women.

(b) The business world,

Making the home industry a partner in strengthening its business, so that its existence needs attention. The business world can strengthen the development dimensions of the home industry, such as strengthening infrastructure through CSR programmes, business assistance through apprenticeships or strengthening women's home industries by strengthening their business governance and providing examples of practical business management.

practical examples of business management

c) Community institutions

Community institutions participate in various government policies and their implementation in poverty reduction programmes in the regions. Community institutions that grow and take root in the community become policy guardians and bring the government closer to the community, as well as becoming a bridge for socio-cultural transformation in regional development.

d) Financing Institutions,

Provide strengthening of productive business financing through special schemes according to the needs of the Home Industry and get policy support from the government. In addition, through the Home Industry development action programme, it can cooperate with the government in managing special funds needed by the community for women's empowerment in the region.

(e) R&D institutions or universities,

Foster the Home Industry through service programmes and dissemination of research results to be used by the Home Industry, the business world and society in general.

The system of poverty reduction in Papua through the development of Home Industry is formulated based on the situation of AOP women, Papuan socio-culture and regional policies such as stipulated in the Special Autonomy policy, which authorises the regions to allocate a development budget that focuses on empowering women's empowerment and child protection. With this in mind, a Home Industry can be formulated.

The Root Definition of the Home Industry Development System for Poverty Reduction, as follows

The Local Government optimises the special autonomy budget in empowering women, with the construction of commercial houses for home industries based on the socio-culture of Papuan women, to increase family income and increase the productivity of home industries. Women *f*

Household culture is more dominant than the culture of group work and the economic activities they undertake. and the economic activities they undertake. Therefore, to ensure the success of Home Industry development in Papua, the factors of work culture and business ethics typical of indigenous Papuans must be considered as strategic elements in the business development process.

Empowerment cannot be separated from industry, because one of the government's efforts to improve human resources is industry, in this case industry is a business unit that processes raw materials into semi-finished or finished materials which can later be enjoyed and can be utilised by consumers who are interested in the products produced by this industry. Community empowerment is a very important alternative in improving people's lives. In poverty reduction, it is directly related to people's lives to improve welfare in order to realise the life of the Bina Manusia community.

The community welcomes the existence of government programmes carried out to support the lives of people in the Home Industry District, especially the IKM (Small and Medium Industry) business actors. The role of the community in this empowerment makes the performance of the Industry Office more optimal because working requires good coordination not only between superiors and subordinates but is comprehensive so that the objectives of a plan in activities, especially programmes made by the Industry Office can be achieved. run well.

1. Business Development

Business development is very important in every empowerment activity, this is because human development that does not have an impact or benefit on improving welfare will not sell, even adding to disappointment. Conversely, only human development that is able to have an impact or benefit on improving welfare will sell or gain support in the form of community participation. Business development carried out by the government includes active

community participation to support infrastructure that supports the improvement of community businesses in developed neighbourhoods.

In conducting business development to the community, the government in this case the Industry Office is very serious because it not only provides knowledge with training but also finances the community to be able to compete in the Industrial world. According to Mardikanto (2012) in Hamid (2018) empowerment includes various improvement efforts, one of which is business improvement (better business), meaning that by increasing accessibility, improving activities, and institutions are expected to improve the business / business being run. Business development carried out by the government, in this case the Nabire Regency Home Industry Industry Office, is by conducting 3 activities, namely training in making bags from bark, training in making packaging products, training in sago-based noodles.

2. Institutional Development

Institutional development is not only concerned with the form of an institution, but also with how it can function effectively, because the existence of an institution will affect the success of business development, human development and environmental development. Institutional development is where each institution develops a set of agreements that are shared, so that one can predict the behaviour of others within the institution. A well-run institution will support the other scopes, namely human development, business development and environmental development.

Institutional development in community empowerment is strengthening community participation to realise empowerment programmes for the welfare of the community, fostering the role of the community so as to provide access to find solutions to problems faced by the community. In this case, the community as the subject of empowerment is the key to the success of a programme, where the role of the community and the District government and all stake holders have the same goal, namely community welfare and improving the quality of life through the concept of empowerment.

Chapter V Conclusion

Community economic empowerment requires cooperation between the government and the community, where each program needs to be synergistic with the interests and expectations of the community, the various concepts offered need to look at the aspects of the community itself considering that people have different understandings, cultures and perspectives so that each program before implementation needs to be socialised and approached to understand the importance of each program related to community empowerment itself.

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