Grand Design for Provincial Expansion in Papua from the Perspective of 7 (Seven) Cultural Regions

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Abstract

This research aims to identify seven cultural regions that can contribute to the development of contemporary and future Papua, while adhering to the principles of the Unitary State of the Republic of Indonesia. This study combines the theory of "Bhinneka Tunggal Ika" and the concept of a cultural approach, with a focus on the threefold spirit of Melanesian brotherhood among the people of Papua. The integration of these two conceptual frameworks is crucial in preserving the nation's existence amidst its diverse population. The goal of this effort is to ensure answers and provide recommendations for a comprehensive development plan for the expansion of the Papua Province. The research prioritizes the use of qualitative data through interviews with informants and respondents. The aim is to explore the potential consequences of regional expansion when approached through a comprehensive cultural lens, based on anthropological and sociological perspectives influenced by Papuan and Melanesian studies. This research is based on the theoretical framework of "Structuralist Anthropology" developed by the Leiden School of Anthropology, with a specific focus on the concept of regionalism known as FoS (Field of Anthropological). The findings of this research examine a comprehensive plan to expand to seven provinces in Papua. From a cultural perspective, this approach is considered a more appropriate solution for realizing a prosperous future for Papua, with the ultimate goal of improving the well-being of its population within the framework of the Unitary State of the Republic of Indonesia.

Keywords: Regional expansion, Cultural approach, Papua, Indonesia.

A. INTRODUCTION

Since the 1998 reformation, changes in political and governance dynamics have become apparent, with a shift from centralization towards decentralization and regional autonomy opening up new autonomous spaces throughout Indonesia (Riza, 2007). Regional expansion is a manifestation of regional autonomy and requires careful consideration as it has the potential to optimize regional development and growth. In addition to the above, regional growth also plays a role in driving social transformation, which impacts the well-being of the population (Zuhro, 2018). The emergence of the regional growth paradigm, driven by the principles of regional autonomy, has the potential to expedite development, improve public services to the community, and enhance the well-being of the people (Widada et al., 2019). Meanwhile, the idea of regional expansion is often linked to the economic and political interests of local elites (Ramdhani, 2022). Conceptually, Indonesia follows an asymmetric decentralization as advocated by the UGM school of thought, as a decentralization model with its own characteristics that grant special autonomy. This is in response to the issues of tension and specificity due to socio-cultural and regional

functions (Kurniadi, 2012; JPP UGM, 2012). In legal terms, asymmetric decentralization is seen as a path to reconciliation leading to the well-being of regions, strengthening the unity of the Republic of Indonesia (Rahman, 2018). The establishment of New Autonomous Regions in Papua is one way to promote well-being and service delivery to meet the basic rights of the indigenous people of Papua (Fajri, 2021). Furthermore, the cultural perspective, particularly the Papuan culture with the 7 (seven cultural regions) approach, is essential. The cultural values are significant as they represent the identity of the Papuan people. The designation of the 7 (seven) Cultural Regions or customs serves as the cornerstone for the birth of Law No. 21 of 2001 concerning Special Autonomy for the Papua Province, first initiated by the Congress of the Papuan Customary Council. It is hoped that these 7 (seven) Cultural Regions will become provinces in Papua and West Papua, within the framework of the Unitary State of the Republic of Indonesia (NKRI). This ethno-demographic approach is essential in driving a region towards autonomy in managing resources for the well-being of its population (Tirtosudarmo, 2005).

The author argues that the discussion of Papua is fundamentally related to its cultural aspects. This assertion is supported by the inclusion of the Special Autonomy Law for Papua, which designates the MRP (Papuan People's Assembly) as the representative body responsible for preserving the indigenous Papuan culture. This is a widely acknowledged fact and can be substantiated through empirical evidence. One important provision outlined in Law No. 2 of 2021 regarding the expansion of provincial and district/city regions in Papua. The Second Regulation of 2021 stipulates that the process of expansion can be carried out by the Central Government or the DPR (People's Consultative Assembly) without the need to involve the preparatory regions, as mandated by the current law, which is Law No. 23 of 2014 on Regional Governance. To expedite development and enhance the well-being of the people in Papua, it is crucial to establish regulations that empower the Central Government to engage in regional planning in Papua, in line with national strategic policies. This top-down mechanism should complement the bottom-up mechanism established in Law No. 21 of 2001.

Regional expansion is one of the implementations of regional autonomy (Muqoyyidin, 2016; Safitri, 2016). The underlying principle of regional autonomy lies in its ability to facilitate cohesive and cooperative relationships among various regions. Achieving shared prosperity and mitigating regional disparities require collaborative efforts across different sectors. Maintaining a good relationship between regions and the central government is also of paramount importance in upholding regional autonomy. This means safeguarding the territorial integrity and loyalty to the Unitary State of the Republic of Indonesia, making it easier to achieve national objectives (Ane, 2014; Ayunda, 2021; Oja, 2017). The legal foundation for regional expansion or the establishment of additional autonomous regions stems from Article 18 of the 1945 Constitution of the Republic of Indonesia. This article serves as the legal basis for the implementation of regional autonomy from the reform era to the present. It has been one of the key national agendas aimed at expediting the fulfillment of

regional aspirations, improving the welfare of the population, strengthening democratic principles, developing five new economic centers, and achieving development equality across various regions.

The main purpose of this essay is to enhance understanding among government institutions and explore a new approach to growth under the New Deal Concept regarding the Cultural Identity of Papua, within the framework of the Republic of Indonesia. The proposition states that the development of Papua's society should employ a cultural approach rather than a security-based approach, as the security approach is deemed insufficient in addressing existing social issues. The population of Papua amounts to 254,000. This perspective aligns with the viewpoint expressed by Mr. Jhon Gluba Gebze, a prominent figure from South Papua, who argues that the development strategy in Papua should be based on recognition of the 254 different ethnic groups residing in the seven cultural regions. The Mamta region, also known as the Mamta customary area, refers to the customary land located near Jayapura. The Mamta Customary Area covers a vast region and is distinguished as the widest customary area, consisting of a total of 87 different tribes. The Mamta region includes Port Numbay as one of its constituent areas. Sentani is the location referenced in the user's text. Sarmi, also known as sarma or dolma, is a popular traditional dish in many cuisines, and throughout the discussion, the focus is on Memberamo Raya. The term "Keroom" refers to a concept or entity that requires further clarification or context to be understood within the II. Saereri Regional Command.The Saereri Regional Command has administrative divisions located around Cenderawasih Bay, namely: Biak Numfor, Supiori, Yapen, Waropen, and the Nabire Coastal Area. AKU AKU AKU. The Domberai Regional Command is a significant administrative entity in the designated region. The Domberai region is located in the northwest part of Papua, covering the Sorong Manokwari region and its surroundings, including: Manokwari, Bintuni, Wondama, Sorong, Raja Ampat, Sorong Selatan, and Tambrauw. The topic of discussion is the Bomberai Regional Command, its role, and significance in the broader academic discourse. The Bomberai region is located in the western part of Papua, specifically covering Fakfak, Mimika, and the surrounding areas. This area consists of many regions, one of which is Fakfak. The term "Kaimana" refers to a specific concept or entity, the details of which are not provided in the user's discussion topic, which is Mimika Coastal. The topic of discussion is the V. Ha Anim Regional Command. The Ha Anim region is located in the southern part of Papua, around Merauke. Its coverage includes many regions, one of which is Merauke. The next regions are Boven Digul, Mappi, and Asmat.

VI. The La Pago Regional Payment Command Area is the smallest customary area located in the Eastern Central Papua Mountains, encompassing: the Star Mountains, a prominent mountain range situated in the Papua province, Indonesia. Wamena is a city located in the Jayawijaya Regency, Papua, Indonesia. Three prominent peaks in Indonesia are Lani Jaya, Puncak Jaya, and Pucak. The term "Nduga" refers to a region or a group of people, but additional context is required for a more comprehensive understanding. The topic of discussion is Yahukimo. The term

"Yalimo" refers to a concept or entity that requires further clarification or context for complete comprehension. The Central Mamberamo region is a geographic area located in the Papua province, Indonesia. The discussion topic is Tolikara. VII. The Mee Pag Regional Command Area is located within the Central Papua Mountains and includes the following areas: Two areas of interest are Intan Jaya and Paniai. The mentioned locations are Deiyai, Dogiyai, Nabire Mountains, and Mimika Mountains. The phenomenon of regional growth encompasses provinces, regencies, districts, and villages, driven by the political aspirations of local communities in areas with extensive administrative regions. The fulfillment of two requirements is necessary in the formation of preparatory regions, as stipulated in Article 33 Paragraph (1) of Law No. 23 of 2014. The initial needs are related to fundamental characteristics, which are subsequently classified into geographic prerequisites. These standards include several criteria, such as minimum area size, minimum population count, determination of territorial boundaries, extent of territorial coverage, and the establishment of minimum age limits for provinces, regencies/cities, and districts. The user has provided the numeric value, which is the whole number 7. Another criterion that must be met is the need for regional capacity, which includes:

1. Geography,
2. Demographics,
3. Security,
4. Socio-political, customs, and traditions,
5. Economic potential,
6. Local finances,
7. Governance capability.

While in reality, the territorial expansion in Papua has faced both pros and cons among the elites, ultimately the expansion of the southern Papua region has progressed (Sumirat & Eriyanto, 2023). Therefore, this research strongly emphasizes a perspective of social anthropology, considering its relevance in examining the civilization of Papua's society and its connection to the historical development of the Church in the Land of Papua, particularly the Evangelical Christian Church in the Land of Papua (abbreviated as GKI). This civilization has evolved alongside the religious significance of the Bible in Papua. By recognizing the conflict reality in Papua and seeking fundamental solutions to incorporate Papua into the territory of the Unitary State of the Republic of Indonesia, it becomes evident that the lack of empowerment of Papua's society, particularly the government's inability to ensure that the resource-rich region will benefit the well-being of its people, has contributed to the development of a collective awareness of the fundamental identity of the Papuan people. The Papuan people perceive the government as prioritizing the exploitation of Papua's natural wealth. This situation facilitates the strengthening of the collective memory of the Papuan people regarding the pre-existing Melanesian Brotherhood. Ultimately, this reinforces the tendency to separate from the Republic of Indonesia. The author strives to enhance the cultural perspective to observe the underlying spirit that is not only present but also growing within the philosophy of

the Papuan society. The cultural method examines the involvement of the Papuan people with the Three Spirits of Melanesian Brotherhood, which encompass the principles of One People (representing a united nation), One Soul (representing shared essence), and One Solidarity (representing collective unity). This approach is influenced by the spirit of "Bhinneka Tunggal Ika" (Unity in Diversity). In connection to this, it is challenging to find adequate space and even access to the fundamental principles of the Unitary State of the Republic of Indonesia (Muqoyyidin, 2016).

In this composition, our objective is to present many perspectives about the partitioning of Papua into multiple areas under the overarching framework of Regional Expansion in Papua. Based on the preceding context, the author adopts a prospective outlook on the Concept of Thought for the next two to two and a half decades. The dissertation titled "The Grand Design of Regional Expansion in Papua: Utilizing the Approach of Seven Cultural Regions within the Framework of NKRI" (A Case Study of the Expansion of Southwest Papua Province) focuses on the regional expansion in Papua.

A. METHOD

This research employs a qualitative methodology, specifically an inductive descriptive approach. The purpose of this approach is to obtain a comprehensive understanding of the implementation of the MRP's functions in approving the partitioning of Papua Province. Additionally, the research aims to identify the challenges faced in fulfilling its responsibilities and functions as a representative body of indigenous Papuan people. It is essential to note that this research does not involve hypothesis testing. The MRP, as a group of political elites, has the ability to influence decisions that impact a significant number of individuals. Therefore, it is crucial to conduct a comprehensive study of the behavior, decision-making processes, and mindset demonstrated by this elite group (Hakim, 2013). As stated by Nawawi (1985:63), a descriptive design can be interpreted as a problem-solving approach that involves investigating the existing conditions of the subject and the object of the study through the description of observable or as-is facts.

B. RESULTS AND DISCUSSION

1. Regional Development Based on Local Wisdom in Papua

Considering the previous discussion presented in the introduction, it is essential to emphasize the significance of grounding regional development initiatives in local wisdom. Development is a systematic process of societal transformation, often governed by governmental or private institutions, which frequently faces challenges or setbacks due to clashes with cultural values encompassing ethics, regulations, traditions, norms, customary laws, and other specific regulations held by the community that is the focus of development efforts (Melmambessy & Achmady, 2020). The low development index in Papua presents a significant challenge in the realm of regional development, necessitating the exploration of novel techniques to foster the well-being of local populations (Ham & Octaviani, 2022). Local wisdom can be defined as a collection of local concepts that hold wisdom, have significant value,

and are deeply rooted in the community that is the focus of development efforts (Kono & Suni, 2020; Sukawi, 2010). Cultural values, including ethics, rules, recipes, conventions, and customary laws, hold significant importance in the lives of individuals as local residents. Consequently, these values are conventionally passed down from generation to generation through intergenerational transfer processes. The above cultural values are a socio-cultural heritage bestowed upon a nation by its ancestors. As a result, the process of replacing these values with foreign values poses significant challenges. Why is that? Cultural values play a crucial role in regulating the social structure of a society. Specifically, they include ethics, norms, regulations, and customary laws that govern three main aspects: a) the relationship between individuals and their creator, b) interpersonal relationships among individuals, and c) the interaction between individuals and their environment. The regulations, conventions, and customary laws governing these relationships are sometimes referred to as local wisdom, which historically guides human interactions with God, other individuals, and the surrounding environment (Ernawati et al., 2016). Historically, some ethnic groups have had native knowledge systems aimed at preserving the socio-cultural and ecological environment in their own habitat. According to Sirtha Nyoman, there are various roles associated with local wisdom. These functions include: (Rumsara, 2015):

a. Serves for the conservation and preservation of natural resources;
b. Serves for the development of human resources;
c. Serves for the development of culture and knowledge;
d. Functions as guidance, beliefs, literature, and taboos;
e. Signifies ethics and morals, manifested in ceremonies and spiritual purification;
f. Serves to create harmonious relationships among humans, groups, ethnic groups, and religious communities, and other functions.

If we examine the statement above, it is evident that the incorporation of local wisdom holds significant meaning in the planning and implementation of a development program. Development based on local wisdom refers to a development approach that necessitates the formulation of development plans from the grassroots level (Rachayu, 2019).

2. Grand Design for the Expansion of Papua Province Seen from a Papuan Cultural Perspective

Regional growth is a manifestation of regional autonomy that requires careful consideration. It is hoped that through the expansion of regions, the potential for maximizing regional development and distribution can be realized. The emergence of the paradigm of regional expansion is driven by the principles of regional autonomy, aiming to accelerate the implementation of development, improve public services to the community, and enhance the welfare of the people (Ayunda, 2021). Before delving deeper into regional growth, it is advisable to first understand the concept of regional expansion. According to Professor Eko Budiharjo, the word "growth" is incorrect

when viewed from a geographical perspective because the phenomenon that actually occurs is the reduction or shrinking of the area (Kompas, January 19, 2008). What is the reason for this? The phenomenon occurring in Indonesia today is the division of an autonomous region into many independent regions, resulting from the development of two or more autonomous regions merging into a new autonomous region. Saile (2009) argues that regional growth poses significant challenges, especially in determining administrative boundaries for the expanded area.

Changes in land boundaries between regions due to administrative constraints present complex difficulties for both the central and regional governments. Fair accommodation of regional preferences and capabilities, as well as meeting the aspirations of the people, has proven to be a challenging task (Trilestari, 2008). Conflicts and confrontations among communities are commonplace. The term "regional expansion" is sometimes used synonymously with "formation of regions." This is because of the nearly identical connotations associated with both terms. However, it should be noted that "formation of regions" has a different meaning than "regional expansion." The term "formation of regions" has many interpretations :

a. The term "formation of regions" is more appropriately used to indicate the process of transforming an area into a previously local administrative entity. An illustrative example is the establishment of regencies and cities in Java between 1945 and 1950, which served as local government structures for the newly born State of Indonesia.

b. The concept of "formation of regions" is also used to refer to areas designated as part of the Unitary State of the Republic of Indonesia but later handed over to the Dutch administration by the Allied forces after World War II.

a. The concept of “formation of regions” is used to denote the integration of Indonesian regional governance, where regions such as West Irian and East Timor were incorporated into the Unitary State of the Republic of Indonesia for an extended period.

Similar sentiments were also expressed by Mr. Panus Werimon, a member of the Customary Area Working Group of Saireri under the Papua People's Council. Regional expansion refers to the process of distributing the Government's Mocha Cake to all the residents of Papua, with the aim of providing an opportunity for every individual to experience the New Autonomous Region, also known as DOB, in areas that meet the necessary criteria for expansion. This perspective is reinforced by the statement of Mr. Inditipid, the Chair of the Customary Task Force of the Papua People's Council and former Head of the Bappeda Bureaucracy representing the Anih Ha Region. Mr. Inditipid emphasizes that the purpose of this regional expansion is to create a balance between the interests of the State and the interests of Papua, making it easier to envision prosperity in Papua through an accelerated expansion process. The process of the well-being of the Papua community can be likened to the cassowary bird, whose different components such as the head, body, legs, and belly represent

wealth in the form of gold, nickel, silver, and other resources. However, to achieve stability and progress, there is a need to strengthen the metaphorical legs of the cassowary, representing the Anim Ha region, which includes Asmat, Merauke, Boven Digoel, and Mappi. This can be achieved by promptly expanding this region into a New Autonomous Region known as the South Papua Province, adopting the concept of 7 (seven) Cultural Regions. Furthermore, Papua is a geographically remote region characterized by limited accessibility and a scarcity of essential facilities, which are crucial for driving socio-economic progress. (Ane, 2014).

The author emphasizes the importance of understanding the difference between regional expansion and the establishment of new regions (DOB), especially when considering the cultural perspective of Papua. This analysis uses the seven cultural regions method. The current reform era has opened up many opportunities for regions to propose the creation of New Autonomous Regions, thanks to the regional expansion policy outlined in Law No. 23 of 2014. The existing policy has shifted the political process as the dominant factor in regional expansion, displacing technical procedures. The growth of regions driven by political goals throughout the Dutch colonial era is evident. Indeed, the proposal to add more provinces in Papua is not a new concept that suddenly emerged in today's political landscape. This idea had significant development in the late 1970s and early 1980s. Some experts argue that remnants of the local governance framework established by the Dutch colonial government can be identified, which served as the foundation for the potential provinces in the Papua region. This area was briefly partitioned by the Dutch government during their colonial efforts. The Administrative Division of Dutch New Guinea in 1961 was carried out by Papua as follows :

a. Hollandia Department with the capital in Hollandia
b. Nimboran Other Department with the capital in Genyem
c. Sarmi Other Department with the capital in Sarmi
d. Keerom Other Department with the capital in Ubrub
e. East Bergland Exploration Area with the capital in Wamena
f. Schoten-eilander Other Department with the capital in Biak
g. Yapen Waropen Other Department with the capital in Serui
h. Central New Guinea Department with the capital not yet determined
i. Paniai Other Department with the capital in Enarotali
j. Tigi Other Department with the capital in Waghete
k. Midden Bergland Exploration Area
l. West Bergland Exploration Area
m. South New Guinea Department with the capital in Merauke
n. Merauke Other Department with the capital in Merauke
o. Mappi Other Department with the capital in Kepi
p. Boven Digoel Other Department with the capital in Tanah Merah
q. Asmat Other Department with the capital in Agats
r. Muyu Other Department with the capital in Mindiptana
s. Fak-Fak Department with the capital in Fak-Fak

t. Fak-Fak Other Department with the capital in Fak-Fak
u. Kaimana Other Department with the capital in Kaimana
v. Mimika Other Department with the capital in Kokonao
w. West New Guinea Department with the capital in Manokwari
x. Sorong Other Department with the capital in Sorong
y. Raja Ampat Other Department with the capital in Doom
z. Manokwari Other Department with the capital in Manokwari
aa. Ransiki Other Department with the capital in Ransiki
bb. Bintuni Other Department with the capital in Steenkool.

The Subdepartment of the Grand Valley (home to Wamena) and the exploration areas of Northeast-Baliem and West Baliem, as well as Bokondini and Swartvallei, were formed from the former Central New Guinea Department, now known as Central Bergland. Before the government initiated the transfer under the UN, it might have become impossible to determine the boundaries of the subdepartments and exploration zones. The book "Belanda di Irian Jaya: Sejarah Masa Bergejolak, 1945-1962," is where we found this specific section. The KITLV representation in Jakarta, in collaboration with Gerda Budaya, released the translation of Pim Schoorl's work into Indonesian in 2001. The expansion of provinces or districts/cities requires a three-year regional preparation phase, as mandated by Law No. 23 of 2014. The purpose of this phase is to ensure that the expanded areas are ready to efficiently manage their own affairs without unduly burdening initial matters. The establishment of staging areas is subject to two provisions laid out in Article 33, Paragraph (1) of Law No. 23 of 2014. Provinces, regions, districts/cities, and sub-districts must first meet the minimum land area, minimum population, territorial boundaries, area coverage, and minimum age requirements, among others. The capacity requirements of the area, including these elements, are one of the fundamental prerequisites that must be met :

a. Geography,
b. Demography,
c. Security,
d. Socio-political, customs, and traditions,
e. Economic potential,
f. Regional finance,
g. Government administration capacity.

The development of preparation regions requires the fulfillment of the second requirement, namely administrative prerequisites. These requirements can be further categorized into two types, namely the administrative requirements for the establishment of provincial preparation regions and the administrative requirements for the establishment of regency/city preparation regions. The prerequisites for the procedure of establishing provincial preparation regions are outlined as follows:

a. Proposed cooperation agreements with the Regional People's Representative Council (DPRD) of regencies/cities, including preparation regions.
b. Proposed cooperation agreements with the Regional People's Representative

Council (DPRD) of the parent province and the governor of the parent province. In the context of determining the preparation region, it is necessary to consider administrative needs. These requirements include the choice of village deliberation related to the regency/city area.

c. Cooperation agreements between the Regional People's Representative Council (DPRD) of the parent regency/city and the regent/mayor of the parent area.
d. Cooperation agreements between the provincial DPRD and the governor of the provincial area, containing the initial steps for the establishment of regencies/cities.

C. CONCLUSION

The Grand Design for regional growth in Papua is seen through the lens of seven different Cultural Regions, representing the appropriate development approach. Apparently, the number 7 is considered a perfect number symbolizing success or blessing. It is worth noting that Papua consists of 250 different ethnic groups. Papua is generally categorized into two major linguistic groups. There are two distinct language categories, namely Austronesian and Non-Austronesian languages. The Austronesian language family includes some languages known as Papua languages. Both languages are considered native languages among groups consisting of approximately 250 local languages (Silzer, 1986; Language Program Research, Uncen, 2001). Furthermore, the Netherlands implemented a development strategy based on the concept of Papua's diversity and ethnic pluralism, resulting in the formation of six government regions.

Culture in Papua is conceived in the context of the Unitary State of the Republic of Indonesia (NKRI) with a New Deal paradigm. The arrangement of Papua and the longing to be together. In the current situation, the importance of collective identity and national unity carries significant weight. According to this line of thought, a nation can achieve realization and strength when it possesses the prerequisites that Soekarno referred to as "le Desire d'etre Ensemble," which aligns with Ernest Renan's view of the desire for unity. Soekarno emphasized the fundamental requirement for a strong nation, which is the collective aspiration of all components of society to unite. As often understood, the crucial need for the successful implementation of a comprehensive plan for organizing Papua is the cultivation of a collective and cohesive determination to unite. In this context, the importance of Velix Wanggai's ideas is considered to contribute to a new approach to Papua's development.

The author proposes the reconfiguration of the expansion areas in the West Papua Province, specifically in the Southwest West Papua Province. This reconfiguration should be based on a comprehensive provincial expansion plan in Papua, which aims to address the shortcomings of the current legal arrangements of West Papua Province related to Special Autonomy and Article 76 of Law No. 21 of 2001. The solution is idealistic and seeks to amend the division of the Bomberai Cultural Region and the Domberai Cultural Region.

The process of assessing the importance of Cultural Regions' meaning through an examination of cultural components can be made easier by aligning the author's hypotheses with both Cultural and Regional Expansion factors stipulated in Law No. 2 of 2021 and Law No. 23 of 2014. The nomenclature of provinces in Papua should be in harmony with the allocation of the seven different cultural zones. This initiative aims to cultivate the ethos of the Triple Spirit of Melanesia Brotherhood, which is the principle of unity (one nation), harmony (one soul), and collective support (one solidarity), in the context of the Unitary State of the Republic of Indonesia (NKRI).

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