

Assistance in the preparation of academic study materials on traditional villages in West Papua Province: conservation and development of customary peoples

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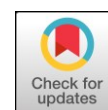
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Received 2020-10-27; accepted 2021-04-24; published 2021-04-28

ABSTRACT

The empirical problem of the preservation and development of indigenous peoples is that the customary village has not been legally formed based on the applicable laws and regulations. The purpose of this mentoring program is to improve the knowledge, attitudes, and skills of provincial and district/city officials in understanding village and customary village governance. The target is to discuss how the Assets and Potential of the Villages in West Papua Province can be identified as materials for the preparation of an Academic Study on Customary Villages. The output is expected to contribute to (1) understanding the region and cultural characteristics in West Papua and (2) formulate recommendations for the establishment of institutions that can support the preservation of Customs and Culture in West Papua. This activity uses the Participatory Exercise Model or participatory andragogy for adults with lecture, training, and mentoring methods. The mentoring activity took place from December 3-7, 2019. The classification of activity participants consisted of elements (1) Provincial and Regency/City Governments throughout West Papua, (2) Universities, (3) Traditional Institutions, (4) Women Activists, and (5) Heads of the Big Tribe (Big Man) with 75 participants and 8 resource persons. The impact of this activity is the formulation of a Provincial Regulation on Customary Villages and technical institutions related to village development and empowerment that can carry out the process of forming customary villages.



KEYWORDS

Mentoring
Academic study
Customary village
West Papua



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1. Introduction

Recent progress and developments illustrate that Papuan Indigenous People/*Orang Asli Papua* (OAP) who live in the current globalization era do not necessarily make OAP become advanced and independent from the process of underdevelopment. This fact causes the existence of OAP is still experiencing delays in various sectors of life. For this reason, one of the ways that the local government is working on is by encouraging villages in Papua to be transformed into customary villages. The purposes are to protect asset ownership and the potential of the village as a source of cultural identity in their respective cultural areas, while at the same time to take care the existence of OAP. In addition, for OAP, every inch of land must be protected because land is like a “mother” who gives life, gives hope about the future, and prosperity for posterity. For this reason, an area and its land with the status of ulayat land is a right that is bound by customary law that continues to be upheld to this day. On the other hand, the noble desires above do not automatically turn out as expected. For example, according to Sitorusof, the implementation program for the collaboration of customary villages and government in general has been reflected in the bureaucratic structure of customary villages such as in the activities of customary women, customary education related to traditional languages, and so on [1]. Another thing is reorganizing customary villages through mapping of customary territories, as well as reconstructing the history of traditional villages as part of identity. If

they are not maintained, it is feared that sooner or later the customs and culture will be extinct. Current facts illustrate that between customary villages and the government have not synergized in promoting the noble aspirations of OAP as customary people.

In the governance structure of the traditional village, people have to start with their own skills to build their village. This traditional village must grow from the authenticity that exists in these villages [2]. Apart from that, the most important thing is how the indigenous people can protect their lands and forests for the welfare of themselves and future generations. The statement above indicates that the current condition of OAP in addition to learning from knowledge adopted from developed countries, they must also refer to their customs and culture. This is because only in their original customary and cultural order can be built into a force to develop the country and the region for the future of the OAP themselves. This assistance activity aims to discuss how the assets and potentials of villages in the cultural areas of Doberai, Bomberai, and Saireri in West Papua Province can be identified as material in the context of preparing an academic study of customary villages in West Papua Province at this time. It is also hoped at least approaching the ideal situation to be identified and classified by the government through programs to increase the capacity of district officials in the preparation of a reference frame for the study of conservation and development of indigenous people in West Papua Province. In addition, this activity is expected to contribute in (1) understanding the territorial and cultural/customary characteristics of West Papua; and (2) formulating recommendations for the establishment of institutions that can support the customs and culture preservation in West Papua

2. Method

This community service activity uses the Participatory Training Model and participatory andragogy for adults using lecture, training, and mentoring methods. Participatory training model is carried out by adopting several activity steps and adapting them to the needs and socio-cultural characteristics [3]. Several steps of participatory research method activities are; (1) inventory of workshop participants, (2) identifying (needs, sources, and possible obstacles), (3) formulating and determining workshop general goals and specific objectives, (4) compiling terms of reference, (5) compiling and recommending the formation of institutions that support the preservation of Papuan customs and culture, and (6) prioritizing the increase of understanding and applicative ability to transfer knowledge [4]. Participatory learning activities consist of teaching and learning activities for the active participants in the entire discussion process, starting from planning, implementing, and assessing learning activities in workshops. The moderator and speaker act as facilitators in mentoring activities as part of the discussion process in the workshop. Participants in mentoring activities consisted of (1) elements of the Province and District/City Governments in West Papua, (2) universities, (3) customary institutions, (4) women activists, and (5) big tribal chiefs (big man). There were 75 participants and 8 speakers. Recruitment of the participants was carried out by selecting and sorting competent candidates who are in direct contact with the preservation and development program of customary people in West Papua Province. The participants were then divided into 4 discussion groups accompanied by 2 speakers. In addition, this activity was also supported by government cooperation partners, namely the LSM KOMPAK (Community Collaboration and Services for Welfare) through the West Papua Kompak Foundation program. It is a governance program especially for basic services such as education, health, and village empowerment and civil registration which is funded by the Australian Government to support the Indonesian Government in achieving its targets of reducing poverty and addressing inequalities.

The assistance activities were held at Billy Jaya Hotel, Merdeka Manokwari Street, on 03 - 07 December 2019. The results of the assistance would be implemented in 2020 in accordance with the planned activities and budgets allocated in the related DIPA OPD in 2020. The workshop began with conducting an initial evaluation for the participants regarding the understanding of the preservation and development program of customary communities, then continued with another sessions according to the activities schedule. The activities in this mentoring process consist of 3 stages: (1) delivery of basic material on areas and characteristics, (2) preparation of terms of reference for academic studies on customary

villages, and (3) weighting and preparation of recommendations for local governments (province and district/city). The materials and activities in assisting the preparation of academic studies on customary villages in West Papua Province can be presented in the following Table 1.

Table 1. The Schedule of Activities for Assisting the Preparation of Customary Village Academic Studies

Time	Materials/Activities	Person in Charge
Tuesday, 03 December 2019		
15.00 – 18.00	Registration of participants from any district/city in West Papua Province	Committee
18.00 – 19.00	Preparation for the opening	Committee
19.00 – 20.00	Opening	Governor of West Papua
Wednesday, 04 December 2019		
09.00 – 11.00	Funding planning for traditional villages	Speaker
11.00 – 13.00	Characteristics of the tribes in the Doberai, Bomberai, and Saireri Customary Areas of modern culture.	Speaker
14.00 – 16.00	Characteristics of the tribes in the Doberai, Bomberai, and Saireri Customary Areas of the development tradition of women and children	Speaker
16.00 – 17.30	Identification of village assets and potentials in the Doberai, Bomberai, and Saireri Customary Areas	Speaker
17.30 – 18.30	Understanding the tenure of Ulayat rights and characteristics of its users in the customary territory of West Papua	Speaker
Thursday, 05 December 2019		
08.00 – 09.00	Group discussions and introduction to discussion grids	Committee
09.00 – 18.00	Group division and assignment: 1. Group I : Customary village arrangement 2. Group II : The authority of customary village 3. Group III: Customary village government	Speaker /Fasilitator
Friday, 06 December 2019		
09.00 – 18.00	Presentation of results for groups I, II, and III	Ketua Kelompok
Saturday, 07 December 2019		
08.00 – 09.00	Activity review and reading activity recommendations	
09.00 – 10.00	Closing	Committee

3. Results and Discussion

3.1. Delivery of Basic Materials

3.1.1. Asset

Assets according to Government Accounting Standards (SAP) are resources that can provide economic and/or social benefits which are controlled and/or owned by the Government, and can be measured in units of money, including non-financial resources needed to provide services to the public and resources that are maintained for historical and cultural reasons [5]. The asset contained in a village is more likely to be fixed asset. Because it has a very significant value and have a high level of complexity, fixed asset in the village is one of the balance sheet posts in the village financial statements in addition to current assets, intangible assets, historical assets, and other assets in the village area. The main characteristics of fixed asset according to Kieso and Weygandt are as follows: (1) fixed assets are usually acquired for use in the entity operations and are not intended to be sold; (2) in general, assets have a fairly long useful life (usually several years) therefore the assets will be depreciated over those useful lives; and (3) the physical form of fixed assets can be seen [6].

According to the Statement of Governmental Accounting Standards Number 07 (PSAP 07), fixed assets are tangible assets that have a useful life of more than 12 (twelve) months to be used in government activities or utilized by the public. Fixed assets can be classified as follows; (1) Land. Land included in fixed assets is land acquired for use, such as land used for buildings, roads, irrigation, and networks; (2) Equipment and machines. Equipment and machines include machinery and motorized vehicles, electronic

devices and all office inventory, and other equipment whose significant value and useful life is more than 12 (twelve) months and in a ready-to-use condition; (3) Buildings. Buildings include all buildings acquired with the intention of being used in government operational activities and in a ready-to-use condition, such as office buildings, official houses, places of worship, tower buildings, historical monuments/buildings, warehouses, museum buildings, and signs. These buildings do not include land acquired for the construction of buildings thereon. Land acquired for this purpose is included in the land group; (4) Roads, irrigation and networks. Roads, irrigation, and networks that are classified as fixed assets are those that are owned or controlled by the government for use in government activities or utilized by the general public and are ready for use. Examples, of fixed assets included in this classification are: roads and bridges, water structures, installations and networks; (5) Other fixed assets. Other fixed assets include fixed assets that cannot be grouped into groups of land; equipment and machines; buildings; roads, irrigation and networks, which are acquired and utilized for government operations and in ready-to-use conditions, but meet the definition of fixed assets. These other fixed assets may include library collections/books and art/culture/sports items; (6) Construction in progress. Construction in progress includes fixed assets that are in the process of being built, which at the balance sheet date have not been fully built. Construction in progress includes land; equipment and machines; buildings; roads, irrigation and networks, and other fixed assets whose acquisition and/or development process requires a certain period of time and has not been completed.

3.1.2. Village Potential

Broadly speaking, natural potential in villages throughout Tanah Papua is generally divided into 2 potential groups: potential biological resources and potential non-biological resources. Both are sectors and assets that are able to support the Papuan people and Indonesians who live in villages or in the Outermost, Marginalized, and Frontier (3T) areas if they are able to be managed properly by the village in a good and sustainable manner.

3.1.3. Customary Village

Customary Village is a customary law community unit that has a hereditary tradition and social etiquette, and has a certain area and right to manage its own household based on the customs adhered to. For example, a customary village of the customary community in Jayapura District named YO in Sentani and Tepra language. Customary village has some characteristics; (1) consisting of customary people from the inhabited area; (2) still impose customary rules for its members; (3) having a leadership pattern according to the leadership system adopted in the customary community structure; (4) has a genealogical unit; (5) has a territorial unit and/or a territorial genealogical unit; (6) has traditional customary rights; and (7) have a customary court.

3.1.4. Experience of the Customary Villages Formation

The Jayapura District Government, Papua Province, together with the customary people, proclaimed October 24, 2013 as the Day of the Awakening of the Customary People' Identity. The customary people consist of nine customary people units; (1) the Bhuyaka Customary People; (2) the Moi Customary People; (3) the Tepera Customary People; (4) the Jouwary Customary People; (5) the Demtru Customary People; (6) the Oktim Customary People; (7) the Elsen Customary People; (8) the Yokari Customary People; and (9) the Imbi-Numbai Customary People. The nine Jayapura customary people units above were then able to recommend one of the villages in their customary territory as a candidate for a customary village which was subsequently determined to be nine customary villages in the territory of the Jayapura District government. In encouraging the formation acceleration of traditional villages, there have been several changes and additions to the nomenclature in the SKPD/ OPD and the fields in the Jayapura District Government that were changed, namely the Community and Village Government Empowerment Agency (BPMPK), the Village Community and Customary Community Resilience Sector (MKM-MA), and Customary People Institution Division (LMA). In addition, the district government also synergizes with local non-governmental organizations such as AFP3 Papua, Pt. PPMA, IKM, and universities such as Jayapura Cenderawasih University to participate in overseeing the process of forming customary villages [7].

The Jayapura District Government is the first district in Tanah Papua to implement Regional Regulation (Perda) Number 8 of 2016 concerning customary villages as an effort to protect the local wisdom of the local customary people. The formation of customary villages is an implementation of the provisions of Law (UU) Number 6 of 2014 which contains the arrangement of customary villages, customary village governance, customary village authority, and customary village regulations [7]. In addition, the formation of customary villages is also an implementation of Law (UU) Number 21 of 2001 concerning Special Autonomy for Papua which deals with the protection of customary people in the management of natural resources in the form of land, customary rights, customs and traditions, and preserving customary cultural arts [8]. Jayapura District Government in encouraging the formation of traditional villages has issued two regional regulations regarding customary villages. The regulations are; (1) Jayapura District Regional Regulation Number 14 of 2014 concerning Villages which consists of 13 Chapters and 81 Articles, the 2014 Regional Gazette of Jayapura District Number 8, Supplement to the Regional Gazette of Jayapura District of 2014 Number 15; and (2) Jayapura District Regional Regulation Number 8 of 2016 concerning Customary Villages which consists of 15 Chapters and 78 Articles, Jayapura District Regional Gazette of 2016 Number 33, Registration Number for Jayapura District Regional Regulation 08/16; Supplement to the 2016 Regional Gazette of Jayapura District Number 33. [Figure 1](#) is the delivery of materials related to the delivery of basic materials.



Fig. 1. Speaker: Dr. Hugo Warami, M.Hum., was delivering the basic materials

3.2. Discussion and Formulation of Basic Reference Material Framework

3.2.1. Tribal Characteristics

The characteristics of the tribes put forward by Mansoben, in their comparative study of the social system of people in Papua found that there are four characteristics types of the tribal kinship system which are used as the basis for managing customary territories: (1) Iroquois type; (2) Hawaiian type; (3) Omaha type; and (4) Iroquois-Hawaiian type [9]. In particular, in the province of West Papua or the cultural areas of Saireri, Doberai, and Bomberai, several types of kinship can also be found that affect territorial control and local potential. The first characteristics type is the iroquois type kinship system. It classifies members of a relative of a parallel cousin with the same term as the sibling and is different from the term used for cross-cousins. It also uses of the same term to refer to the father as well as to all the mother and father's brothers. For example, the Wandamen Tribe (Saireri Customary Territory) and the Iha Tribe (Bomberai Customary Territory). The second characteristics type is the hawaiian type kinship system. It is a grouping system that uses the same and parallel terms. This type is found in the Mairasi Tribe (Bomberai Region), the Arfak Tribe (Hatam, Meyah, Sough, and Moile/Moskona). The third characteristics type is the omaha-type kinship system. It is a system that classifies matrilineal and patrilineal cousins with different terms and the term for cross-cousin is influenced by the level of generation and is asymmetrical in nature, so that the term for male sibling is asymmetric, thus the term for mother's brother's son is the same as for mother's brother and the term for father's sister's son is the same for his sister's son. This type is found in the Maybrat Tribe. Meanwhile, seen from the principle of lineage, there is a principle of inheritance:

having offspring through the father's line (patrilineal). For example, the tribes in the Bird's Head (Maybrat, et al), the tribes in Cenderawasih Bay [10].

In addition, in particular the cultural areas of Saireri, Doberai, and Bomberai, have the character of a traditional leadership system which also influences territorial control (ulayat rights) and local potential. The traditional leadership system of the West Papua cultural region refers to the leadership category proposed by Mansoben three types of leadership. They are; (1) bigman 'authoritative man'; (2) king leadership system; and (3) mixed leadership system. The three types can be described as follows [9]. First, the Big-Man Leadership System 'Authoritative Man'. It is a system in which a strong man attains leadership status because the achievement which is determined by a person's personal ability which is manifest in economic success (rich), clever diplomacy and speeches, courage to lead a war, has a large and well-built body, and has a generous nature in the distribution of profits. Another characteristic of this type of leadership is that all power is exercised by the true leader in a single autonomy. This bigman system is reflected in the tribes in the cultural area of Saireri, parts of Doberai, and Bomberai. Second, the King's Leadership System. It is characterized by inheriting the position of leader from parents to the eldest son, but if the child is unable to inherit it because he does not meet the requirements required for the position, then one of his younger siblings or a brother of the father who meets the requirements leadership requirements can obtain this position. Thus the right to power is always maintained and inherited in the framework of large kinship groups, such as clans, through the inheritance system or "ascribed". The principle of validity here is heredity, which is strengthened by mythology and religion. This royal leadership system is reflected in the tribes in Doberai and Bomberai, namely the Maybrat Tribe in the Bird's Head, the tribes in the Raja Ampat Islands, the tribes in the Onim Peninsula (Fakfak) and in the Kaimana area. Third, the Mixed Leadership System. It is a pattern that arises either because of one's own abilities or on the basis of heredity, but also as landlords who pass power to the firstborn; while a mambri "warlord" attains his power because of personal strength but on certain occasions can exercise power as the head of the village or the head of the tribe. This Mixed Leadership System is reflected in most of the tribes in the Saireri cultural area, partly Doberai (large Arfak tribe), and Bomberai (Kuri Wamesa tribe).

3.2.2. Characteristics of Cultural Areas

In the cultural area, the characteristics of the tribes in seeing land as the core and central point of the ecological center and the basis of a single ecosystem that regulates the relationship between humans and all living things in nature. Soil is the source of all life on earth. Above the ground, in the ground, and deep in the bowels of the earth are stored mineral sources, deposits, and other earth content needed by humans. Land is understood and classified by most customary people as the land itself along with the sago hamlets, rivers and timber forests on it. Land in relation to the interests of life is not always perceived with an economic perspective alone, but is also always associated with several aspects such as culture, religion and politics. According to Warami, the characteristics of the land perceptions above can be described as follows [11]. First, economically: soil and plants on it are media that provide all the necessities of life, ranging from food, drinks, medicine, firewood, and materials for making houses. Second, culturally: the land is perceived as "mother", that is, the party who gives birth and raises up; Therefore, it is "legal" if the mother guarantees the lives of all her children with fertility and an abundance of natural wealth. On the other hand, the child is required to always pay attention to the condition of the "mother" to remain perfect in carrying out her duties and giving results, which are by maintaining norms and carrying out a series of ceremonies, in order to expect that the mother will always provide abundance of fertility to all of her children and grandchildren. Third, religiously: the land is always associated and/or associated with the ancestors, the spirits of the ancestors. Even the belief is manifested that life comes from land or land is a legacy given by ancestors in carrying out their lives. In this view, land receives high respect, because valuing land has a meaning as part of respect for the ancestors. Fourth, politically: land is part of community sovereignty. The political existence of a community is measured by whether it has an area for community groups and how much land is able to accommodate all the interests of the community's life. The land provides the possibility to carry out social relations with other communities.

The characteristics of the tribes in the Saireri, Doberai, and Bomberai regions in West Papua Province have socio-cultural views and values regarding the natural world (earth; area; land; sea; hamlet; gardens; forests; islands) as follows; (1) economic character, as a medium that provides all the necessities of life, starting from food, drink, medicine, firewood as well as materials for building houses; (2) cultural character, as a mother, the party who gives birth and raises; therefore it is "legal" if the mother guarantees the lives of all her children with fertility and an abundance of natural wealth; (3) religious character, to be associated and or associated with the ancestors, the spirits of the ancestors; (4) political character, part of the community's sovereignty. Political existence can be measured by individual and communal ownership of the area [12].

3.2.3. Doberai region

The Meyah tribe in the great Arfak tribal kinship has a view of representing *mewi* 'land' as part of their life. *Mewi* is related to identity and self-respect, where the process of birth, origin, and the right to it. *Mewi* is seen as; (1) *mewi erek mosu* 'the land is like a natural mother who gives life, gives shade and coolness to life'; and (2) a warehouse as a place to store food and future investment capital. The Hattam tribe in the Arfak great kinship has a similar pattern of land division with other sub-tribes. The distribution pattern consists of; (a) residential center area (village); (b) *situmti* area 'residential border garden'; (c) outer garden area; (d) recycle area; (e) *nimahanti* area 'former garden'; (f) *bahamti* areas 'primary/original forest areas'; and (g) *susti* areas 'management areas that can be cultivated as fields or gardens'. The Karoon tribe views that land is the foundation of life and livelihood for them, from an economic, social and cultural perspective. *Mesyuh tapam*. 'Customary land ownership rights' are based on heredity or genetics from the father and mother, which are passed down from generation to generation. The distribution of land or territory is carried out by the ancestors and is passed down from generation to generation, which is usually marked by rivers, mountains, and *totor* which indicate the boundaries of land ownership rights of each clan/ fam. The *totor* is usually planted with *tah keke*, where the pig's jaw, cloth, plate, sometimes cigarettes and food are planted to honor the spirits who inhabit and guard the place [12].

3.2.4. Bomberai Region

Most of the Bomberai area has the character of a groups or kingdoms which are divided into nine kingdoms; (1) Namtota kingdom; (2) Commission kingdom; (3) Fatagar kingdom; (4) Ati-Ati kingdom; (5) Rumbati kingdom; (6) Pattipi's kingdom; (7) Sekar's kingdom; (8) Wertuar's kingdom; and (9) Arguni's kingdom. The kingdoms above has important roles in the ownership of land or customary territory which is largely determined by the king or the landlord based on democratic principles. For example, Raja Rumbati (Ibrahim Bauw), Raja Mansmamor, Raja Ugar (Ugar Kingdom), Raja Sekar, Raja Rumbati / Pattipi in Kokas and Teluk Patittipi, Raja Waigeo and Raja Mayalibit, Raja Ampat (Raja Abdulah Arfan). In addition, most of the Bomberai area has a mythology of the "Movement of Daran" which is closely related to human origins, human life, and major religions. The Baham Mountains are the center of the Daran religion, which is the embryo of the teachings of Islam and Christianity; but as the guardian of the salt water 'al-quran' and the 'bible' fresh water spring [13].

3.2.5. Saireri Cultural Region

Part of the Saireri region which is included in the province of West Papua is in Wondama Bay or in the Cenderawasih Bay Marine National Park (TNTC) whose characteristics can be classified into two socio-economic groups; (1) Coastal residents with their main source of life as fishermen, gardening, and gathering, and have long interacted with outside (non-Papuan) communities; and (2) Lowland inland residents with their main source of life as sago gatherers, gardening, and catching fish in rivers and upholding traditional customs and always suspecting newcomers. Conflicts in the use of fishery resources often arise as a result of exploration and exploitation processes that are often impartial and ignore the socio-cultural infrastructure of the people who have customary marine rights, especially in traditional use zones. On the other hand, conflicts over the use of fishery resources are at the stage of fishing activities because the sharing of the results has not been enjoyed by the customary law community as holders of customary rights over the fishing area that lives in the Cenderawasih Bay Marine National Park (TNTC). Culturally, the tribes who inhabit Teluk Wondama Regency have the same views, power, and obedience

between communities which are social capital in upholding the values and norms that are materialized by the government in the form of guidelines regarding marine conservation zones and can be used as a channel to internalize marine conservation ideology. In safeguarding the cultural area, there are totems that become signs to be obeyed, such as prohibition of consuming or eating mermaids and stingrays to avoid pest attacks, and an ideology towards the cosmic realm that is part of life. Nature is not only seen as a mere physical form, but there are also other forces that are not visible. It is also believed that certain areas are sacred. For example, Tanjung Ayami which is considered sacred so it is not used for socio-economic interests. Belief in this sacred place is a form of belief that has been passed down from generation to generation, and serves as a norm in regulating the behavior of community members in dealing with the natural environment [14]. Figure 2 is the event of the preparation of the basic terms of reference.



Fig. 2. Speaker: Dr. Hugo Warami, M.Hum., involved in the preparation of basic terms of reference

3.3. Weighting and Formulation of Recommendations

As an effort to weight and formulate recommendations in order to support the preparation of the reference frame for the Study of the Conservation and Development of Customary People in West Papua Province, three recommendations were produced as follows. First, it is necessary to conduct a preliminary study or study that examines the development of customary people (assets and potential) in West Papua and its characteristics. Second, it is necessary to conduct field visits to other areas (Jayapura District, Papua Province) to see closely what successes and experiences they have faced in order to strengthen customary people through customary villages. Third, it is necessary to carry out mapping of the customary groups in West Papua in determining candidates for representatives of traditional villages in each cultural area.

3.4. Impact of Assistance Activities

Assistance activities for the participants; (1) Provincial and district/ city government elements in West Papua; (2) universities; (3) customary institutions; (4) women activists; and (5) big tribal heads (big man). In preparing an academic study of customary villages in West Papua Province through a program to increase the capacity of district officials in the preparation of a reference frame for the study of conservation and development of customary people in West Papua Province, it is expected to have a significant impact on government officials; (1) the birth of one Provincial Regulation (Perdasi) concerning Customary Villages in West Papua Province; and (2) 13 (thirteen) District/ City Regional Regulations concerning Customary Villages to form customary villages in all West Papua Province.

4. Conclusion

Based on the results of assistance activities for the preparation of academic studies on customary villages in West Papua Province through a program to increase the capacity of district officials in the preparation of a reference frame for the study of preservation and development of customary peoples, it can be concluded as follows. First, to support the formation of customary villages, traditional leaders based on the type of leadership can be involved in identifying assets and the potential and capacity of the community which includes groups, tribes towards independence. Second, siding with customary Papuans

in West Papua Province in the form of a customary village formation process is the main thing in order to improve the quality of life of customary Papuans. Third, protection of basic rights aimed at improving the welfare and quality of life of the community in customary villages must guarantee protection of the basic rights of customary Papuan sources of income (village assets and potential). Fourth, the customary village formation program must be open and must be known to all components of the customary community.

Acknowledgment

The author expresses his gratitude to the West Papua Provincial Government through the Village Community Empowerment Service for providing opportunities to the author and funding assistance activities based on Letter No. 019/86 / DPMK-PB / XI / 2019 dated 25 November 2019, as well as the provision of facilities and other supporting data in support of mentoring activities including designing a manuscript writing process so that it becomes a suitable article for publication. Gratitude was also conveyed to the West Papua PKAD Expert (TA), Dr. Sigit Darmawanto, et al (LSM Kompak-Landasan Kompak).

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