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## The Role of Traditional Leadership in Community Participation in the Development of Assolokobal Village, Assolokobal District, Jayawijaya Regency

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### ABSTRACT

*In the mountainous regions of Papua, there is a system of warty leadership (big people) or influential people in a group. This leadership style certainly impacts policy making, which is sometimes not done in the appropriate planning mechanism. The Assolokobal community is one of the many local communities in the Jayawijaya Regency that adheres to the typology of influential community leaders of this leadership style so that it impacts their lives, especially access to development programs. In this study, we found that the leadership role there is very influential on community participation as long as it has the same norms and values and fosters trust among the group. This research examined how these influential people's role/type of traditional leadership affects community participation in development in the Jayawijaya Regency, especially in the Assolokobal community.*

## 1. INTRODUCTION

Papua is a large island in the eastern part of Indonesia, divided into two provinces, namely Papua Province and West Papua Province, with various geographical conditions, i.e., coastal areas, swamps, valleys, and mountainous areas. Indigenous Papuans inhabit each room with

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different traits despite being black and having curly hair. More than 200 tribes and indigenous languages are the languages of communication between nations, which distinguishes and is characteristic of the Papuan people. Categorizes the tribes in Papua are based on indigenous territories where there are seven traditional territories in the region of West Papua Province and part of Papua Province (Deda, 2014). Region I is called the Tabi or Mamta cultural customary area, which includes tribes that inhabit the Mamberamo River plain to the Tami River. Region II is called the Saireri cultural expected area, namely the tribes that inhabit the Saireri Bay area. Region III is called the Doberay cultural customary area, including tribes that inhabit the bird's head area. Region IV is called the Bomberai cultural expected area, which provides for tribes that inhabit the Bintuni Bay area to Mimika. Region V is called the Ha - Anim cultural customary area, the territory of the tribes that inhabit the area between Asmat to Kondo (Merauke). Region VI is the traditional area of la Pago culture, including the tribes that inhabit the Eastern Central mountainous area. Region VII is the indigenous area of the Me Pago culture, which provides for tribes that inhabit the western central mountainous area (Rai S, 2021).

The diversity of regions, tribes, and discussions of the Papuan people is also related to lifestyles such as livelihood systems, belief systems, and indigenous values and cultures that hold their lives. All of these things must have something to do with the leadership role of maintaining and managing all the systems and values that apply in each community. According to Koentjaraningrat in the Indonesian Ethnographic, the traditional leadership system in Papua is known as several types or models of leadership, namely the supervision of an authoritative human being (big man), the king's leadership system, the clan leadership system (ondoafi), and the mixed leadership system (Koentjaraningrat, 2007). This leadership typology is divided into several areas, namely in the bird's head area, for example, Fak-Fak, Kaimana, Raja Ampat, Sorong with the king's leadership type, while Manokwari, Bintuni, Teluk Wondama, Biak, Serui with a mixed leadership style. Areas such as Jayapura, Sarmi, and Keerom have an ondoafi leadership model, and central mountainous regions have authoritative male leadership types (Enembe et al., 2018).

In particular, the Assolokobal community is one of the various indigenous communities of

the Dani tribe in Jayawijaya Regency in the central mountain region of Papua; of course, it adheres to the type of leadership of authoritative men. A traditional human leadership system is a form of leadership in achievement obtained through the leader's efforts. Efforts to achieve that power are passed through ways such as education, training, or other social initiation processes that can encourage the achievement of prospective leaders in a measure of leadership standards embedded in the local community's cultural values. The actual manifestation of this authoritative male leadership style comes from the ability of one's partition to manifest itself in economic (rich) success, the highest level of education at the highest level, proficiency in speech and diplomacy, courage to lead wars, having a large and well-built body, having a loving/generous nature. This leadership system is more all autonomous.

This study aims to identify traditional leadership roles in increasing community participation in development. The results of this research are expected to contribute to the development of more inclusive and participatory development policies. By strengthening the role of traditional leadership in action, it is hoped that community participation in development can increase and the story can run more effectively and efficiently. In addition, this research can also provide a better understanding of the importance of maintaining and developing local culture and traditions in development in Indonesia.

## **2. METHODOLOGY**

This qualitative descriptive study explains the situation in a location used as a research object by the facts. According to S. Nasution (Research Method : (Scientific Research) / S. Nasution | Tasikmalaya Regency Regional Library, n.d.), descriptive research is " a study to give a clear picture of the social situation.

This study focuses on the people of Kampung Assolokobal, considering their leadership and influence on their participation in development. The result of leadership and community participation from the perspective of the Assolokobal community is undoubtedly a single variable that can explain the local wisdom of the community in encouraging acceleration and its active role in development. The purpose of this study is to describe the relationship between leadership theory and field facts by the culture/traditions of the local community in looking at the type of leadership in aspects of development.

The sample in this study was that 10% of the population of Assolokobal village was 1861 people to 186.1 or rounded to 187 people. Some of the people selected to be sampled are then collected by visiting as many as possible the number of samples that have been determined for the interview (Martono, 2016). Of course, the model is people considered to have the potential and influence the leadership system of Kampung Assolokobal. Any information obtained from sources (informants) is then explained as a result of research in this paper or analyzed by referring to leadership theory to find the influence and value of local community leadership on its role in development.

### **3. DISCUSSION**

#### **a. Regional Description and Leadership Types**

Assolokobal Village is located in the south of Wamena City, the capital of Jayawijaya Regency, about 10 km away, which can be reached by using two-wheeled and four-wheeled vehicles. Assolokobal Village belongs to the administrative area of Assolokobal District; administratively, to the north, it borders Sinata Village, and to the west, it borders Asotipo Village. To the north, it borders the Village of Walesi, and to the east, it borders the Village of Minimo. Geographically the village of Assolokobal is located at 040 south latitudes and 1380 east longitude and an elevation between 1550dpl below the foothills of Mount Carstensz Pea. Assolokobal village is located in the highlands or mountainous areas of Papua, which is very influential in shaping the morphology of human life. In general, the morphology of human life in New Guinea is formed based on the characteristics of the place of residence. Therefore the pattern of life among the population is also different. Some ecosystems are well understood (e.g., seagrass meadow ecosystems and coastal vegetation), while others are almost unknown (e.g., cave ecosystems) (Kartikasari et al., 2012). The morphology of the inhabitants in the coastal areas is very different from that in the mountainous regions, so the lifestyle is very different; this also applies to residents living in swampy areas and valley areas and those living around riverbanks (Rumansara, 2015). Terms of leadership are communally formed based on the demands of a lifestyle that develops according to the morphological conditions and the characteristics of the respective regions.

The Assolokobal community, as part of the local community, is among the many local communities in the central mountains of Papua that know the type of leadership of authoritative men. The administration of traditional men in the Dani Tribe is based on the ability to fight (big man war) (Heriyanto, 2016). The big man war political system arose because certain ethnic groups supported this system as the focus of their culture, so certain people who dared to appear as leaders were raised. Dani people do not know leadership is characterized by hierarchy, bureaucracy, and inheritance of power. The administration of an authoritative man is determined by how much influence a person has on his community which is determined by the advantages he has that he can influence his group.

The Assolokobal were called "leaders" in their local language *Ap Kain* or chief, with extraordinary abilities that no one else in his group had. *Ap kain* is considered the most influential on the success or progress of his group. *Ap kain* is a leadership style born from stories about their origins, a belief from a long history. According to the Assolokobal, their ancestors came from a sacred Maima lake. In addition to Maima, informants often mention another place that originates the Balim People, Seinma (Seima), about two kilometres south of Maima. Seinma and Maima are the origins of all other creatures in the Balim Valley to the surrounding mountains. The myth regarding the belief in the head of the ancestors of the Assolokobal people is called Naruekul, with the figure of the ancestor known by the name of Walhowak as the creator of the universe (Heriyanto, n.d.).

Walhowak is the central figure in their beliefs as an important figure who created the universe. Still, it also teaches much about living in harmony with nature and fellow human beings. As a result, Walhowak's wisdom in pinning the community received a positive response, and his influence became more widespread, so it caused him to be killed. The discovery of Walhowak caused changes in the people's social life, and they began to be suspicious of each other and causing infighting between them. The land disputes and struggles became the cause of divisions in the community, so they began to spread and split into community groups and caused wars between them.

Initially, humans from Maima did not have eyes, ears, or genitals. After many people came out, they sat on the lake's edge. One of them pulled out an arrow; everyone got eyes, ears, and genitals. They don't spread everywhere. They all live together in harmony and peace on the banks of the Balim River near Telaga Maima. The village was later named Wesaput. Their

lives have always been tinged with traditional feasts. As their numbers increased, some formed several clans and created villages around there, up to the other side of the Balim River (Heriyanto, n.d.).

They organized a typical feast one day. They met at Wesaput and joyfully danced (*etai*) and sang. From the other side of the Balim River, the Esiak Hurukulek tribe saw their dance. The weirdness occurred as they were singing and dancing. A large man was dancing among all the other individuals. The complexion is white and light, in contrast to the dark-skinned Assolokobal people, and the physique is more significant than most Assolokobal people's. Compared to dancers, it is different. While others were nude and unadorned, he wore a *hulumulum* (a beaded adornment) on his body.

Screams came from across the river, and the people dancing heard them. They halted the dancing as well. They looked at the large man dancing next to them. He goes by Naruekul. In addition to being taller and having a fair complexion, Naruekul is also incredibly intelligent. Naruekul could respond when they enquired about sources of food. He is also knowledgeable on various topics, including how to build a house, grow a garden, and identify edibles. He also explained to them all the traditional marriage laws, known as *wita-waya*, based on dividing the society into two groups. He also advised them on how to live healthily (*wene hesekewa kolik welagarek*).

The Balim people feared that Naruekul would defeat them after seeing his cunning. They also decided to shoot the large, tall man with an arrow after they had captured him. They then drape leaves over his corpse. A miracle occurred after one day and one night. They noticed that Naruekul's body, which they had covered in leaves, had sprouted sweet potatoes (*hipere*), sugarcane, bananas, taro, and various other delicacies. The sweet potato was likewise prepared and consumed. They also divided the bones of Naruekul among each tribe once the banquet was finished, and only the bones remained. When this happens, remorse over killing those who had instructed them in various abilities and given sound advice on living comes to mind. They held each other responsible until they ultimately chose their ways. They left Wesaput and dispersed to different locations while carrying fragments of Naruekul's bones and plant seeds that originated from his corpse. Since then, every klen has preserved a portion of the Naruekul

bone, known as a *hareken*, and *hypere* has become a typical dish.

Life in Wesaput underwent a significant transformation following the killing of Naruekul. Stop dancing; they felt guilty. They believed that their cohabitation at that location was no longer necessary. They thus left that location in pairs, and *klen wita* and *waya* were created in pairs by the offspring and grandchildren of those spouses. They carried fragments of Naruekul's body and dispersed around the Balim Valley and the nearby mountains. That's why Dani people still settle in small communities today.

The fact that Dani people often reside in small towns known as *Silimo* or hamlets to get an overview, we first review the daily lives of Dani's women and men. Dani's women's world in her daily activities includes *ebe ai*, *lesema / hunila*, *lalekenma*, *hipirakama*. This means that women live and sleep in *ebe ai*; in the morning prepare breakfast for the family in *lesema / hunila*, after which the woman feeds the pigs in *lalekenma* and *wam aila*, then goes to the garden (*hipirikama*) to grow sweet potatoes or vegetables and picks part of it during the day to be cooked for the family partly given to the pet (pig) located behind the kitchen. Such is the cycle in the women's everyday lives of the Dani tribe, which is part of the daily culture. This daily cycle may alter depending on the ritual he will do with his family if there is a traditional ceremony.

Men reside in *honai* throughout the afternoon and evening hours. While awaiting dinner from women, they share stories. In *hunila/lesema*, which served as kitchens and gathering places for the entire family of one *silimo*, they occasionally visited mothers and children. They instantly head to the *honai* to sleep after eating or receiving food. In the *hunila*, the female is responsible for farming and food preparation. If there is a threat of war, they must be on guard with weapons and protective gear to safeguard themselves, maintain the borders of their realm, and watch over ladies in the garden (Salipu & Santoso, 2014).

That is the picture of the Assolokobal society as part of the Dani tribe, which, in its social life, becomes a picture of the leadership of authoritative men or big man war.

#### **b. Discussion of Leadership and Community Participation in Development**

Indeed, the picture of life in Pilamo and the traditional beliefs in the Assolocobal community became the overall picture of the type of leadership among them. This story is an image of an authoritative man as a leader who provides protection and well-being and upholds human values. There is no leadership structure and inheritance of power, but what exists is the

power and wisdom capable of influencing his group so that a leader will be trusted and flattered. This potential becomes a substantial social capital in affecting the community if viewed from community participation in development.

Theoretically, social capital, as explained by several experts, generally consists of three components, norms, trust, and networking (Saefulrahman, 2017). But of course, the opinion of these experts is based on his studies in other parts of the world, in particular, Europe. Even if it is in the Asian region, it is the result of his research in China, which can be different from Indonesia. These three components are considered strengths in a leadership model that connects, bridging, and links. Leadership as bonding refers to an exclusive identity. It maintains homogeneity while bridging social capital unites people from various open social domains (Juwita, n.d.).

Each of these formats enables it to combine various demands. Binding social capital is beneficial for sustaining reciprocal connections, mobilizing solidarity, maintaining strong commitment within the group, and enhancing specific identities. However, both types of social capital have a lot of potential as positive societal forces. While bonding social capital is constrained, bridging social capital may lead to broad identities and reciprocal interactions. Putnam explains this demonstrated how social capital might be crucial in attaining a better political and economic existence in his book "Making Democracy" When we talk about social capital, we mean social capital backed by the trust as the primary capital of friendly relationships. In other words, Putnam thinks social capital may be a key element in economic progress (Putnam et al., 1994).

There are three crucial things in carrying out leadership as capital that can influence others to participate in the development, namely:

- **Norms**

Social standards mainly establish boundaries for how individuals should act in public. As a result, norms have consequences, and those who violate them will be held accountable through social consequences. This practice is typically unwritten. But every member of society adheres to and comprehends this ideal. This norm is demonstrated through respect for parents and other people's opinions. Value is a historical ally that community members consider



legitimate and valuable. The actual figure is pretty close to the mean. Contrastingly, penalties are now part of the accepted norm (Saefulrahman, 2017). Certain items may be subject to restrictions from the bar, such as the importance of competition, where each participant must follow the norm's rules (Pontoh, 2010).

The social value in the leadership of the authoritative man of the Assolokobal society lies in the character of a person who is considered a leader among them. But based on historical aspects, it has explained how their ancestors started a harmonious life in a balanced order of values and norms between man and the universe. They are taught to live in harmony before a split between them.

Although life has been different at all times, they have been able to adapt to the development of social life on a local, regional, and global scale. In social life, there is a change in values and norms even though they leave their traditions a little bit; in fact, the meaning of these values and norms remains in the universal rules that maintain a better social life. The development of religion became the leading cause of the action of such values and norms. Authoritative men are still a type of leadership but, in carrying it out, are more influenced by external developments that enter the joints of life of the Assolokobal community. Religion is an essential factor in changing values and norms, and it gives legitimacy to the leader to bring about change in his community (Saberia et al., 2013).

- **Trust**

According to Fukuyama, trust is an attitude of confidence that all members of the group or society would look out for and refrain from doing each other any damage (Ruslani, 2007). There is the idea that other people feel the same way as he does. Therefore, this trust stresses the faith in each individual in the society or group. Development results from the values (mainly religious) that each person always holds dear and the construction of a solid network among all its members (Nahapiet & Ghoshal, 1998).

As an authoritative male leader, of course, group members have complete trust in someone who can lead their group. A person possesses more value, which is why he is trusted, for example, war skills, level of education, economic status, or other more valuable things. These aspects become reliable indicators because the typology of authoritative male leadership is based on the big man war, so what is needed is the unique ability and expertise to lead. This

means the surplus value will be the capital to defend or attack.

- **And networking**

Social capital is not created by a single person but rather by a group of intimate social ties who work together to develop networks. The strength or weakness of a group's social capital will depend on the synergistic links among group members in this network (Juwita, n.d.).

The cooperation network built in the Assolokobal community is based on mutual trust and similar values and norms between members. A leader influences this collaboration network, and each group member will follow the leader's direction and instructions. They are obedient and submissive to the leader because of the one-command system.

The three things that have been explained above, when viewed from the point of view of the lifestyle of the Assolokobal people who live in hamlets (*pilamo*) will undoubtedly see several things:

The similarity of values and norms is built due to the separation of houses (*honai*) between men and women; each woman has her weight as well as men. The separation of residential homes is related to the role of each group member, namely between men and women, because women do more about finding and fulfilling family drinking. Men do other activities that help women's affairs and maintain and ensure the safety of both the residence and the place of work to make ends meet. Men are not charged with the responsibility of earning a living solely as an act of vigilance against the security of their group.

The trust built between fellow group members is established by the similarity of values and norms in the *pilamo*, where fellow group members trust each other. Different beliefs are based on the fact that living together in *pilamo* is accompanied by similarities in values and norms.

Cooperation does not only occur because of the division of roles because in life in *pilamo* almost all household affairs are carried out by women, from foraging to serving food. Cooperation is established in carrying out religious ceremonies or rituals so that the leadership role of cooperation intervention is more vital.

#### 4. CONCLUSION

With the leadership of authoritative men clearly and unequivocally, it can be seen that the role of a leader in the Assolokobal community group becomes central and affects the situation and condition of each person. From the perspective of Assolokobal leadership, leadership as social capital is the best opportunity to encourage community participation, especially in development. Leadership as a social capital supported by norms, trust, and networking is a strong bond that can unite the Assolokobal community. The leadership of an authoritative man in Assolokobal society can make breakthroughs as long as it has the same norms and values and fosters trust among his group.

An Assolokobal authoritative leader can create security stability to facilitate the implementation of development programs if his involvement gets complete legitimacy. If there is a difference of opinion in society, there must be a split between them, but it is all solely a difference of views among the elite. Problem-solving occurs from different perspectives by bringing together group leaders to solve problems because they broadly impact each group. The weakness of this study is that it does not thoroughly find the impact of traditional leadership roles on community participation because it only focuses on leadership roles. In the future, it may be necessary to conduct a study on the impact of leadership on development because this pattern can encourage community participation.

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