

Dynamics of Industrialization: Leadership Transformation in Indigenous Papuans

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Abstract

This research explores the dynamics of industrialization and leadership transformation in indigenous Papuans, focusing on the Comoros Mimika Tribe in Papua Province, particularly in the context of the relationship with PT Freeport. This research uses a qualitative approach to explore it. Data collection was conducted through in-depth interviews with various stakeholders, such as indigenous leaders, youth, women, NGOs, and the government in the Comoros Mimika Tribe. In addition, participatory observations and document analysis were also conducted to gain a holistic understanding of the dynamics of leadership and social change in the community. The results show that diverse perspectives are presented through the views of indigenous leaders, youth, women, NGOs, and governments on this change. Indigenous leaders stressed the need to preserve traditional values while accommodating the realities of modernization, while youth saw change as an opportunity to improve social and economic conditions. Women fight for gender inclusion and protection of their traditional roles, NGOs and governments seek to unite economic development with the preservation of indigenous peoples' cultures and interests. These findings reflect the complexity of the relationship between tradition and modernity and highlight the challenges and opportunities in maintaining a balance between the two in the context of PT Freeport in indigenous Papuans.

Keywords: Dynamics of industrialization, Transformation, Leadership

Introduction

In indigenous Papuans, leadership is not only concerned with political affairs, but also includes responsibility for the environment, culture, and community welfare. Industrialization puts pressure on these traditional structures, by introducing new dynamics such as population migration, urbanization growth, and the adoption of different lifestyles. The case study of the Comoros Mimika will discuss how leadership in indigenous peoples evolved in the face of industrialization challenges, including the role of indigenous figures, adaptation of local policies, and integration of traditional values with the demands of modern economic development (Mentansan, 2022). Thus, something that underlies this research is that the sustainability of indigenous peoples in Papua is a very important issue in the context of industrialization. Indigenous peoples in Papua, including the Comoros Mimika Tribe, have a rich cultural heritage, including languages, traditions, and value systems that have been passed down from generation to generation. Therefore, the Kamoro Tribe is known to have various cultural riches such as natural rituals, traditional ceremonies, carving, weaving, dances, and handicrafts. The Kamoro tribe is also known as a tribe that has high abilities in terms of carving. Various forms of carvings are exhibited in this event, ranging from shields, oars, sago bowls, drums, and other everyday items (Maryone, 2018). They also made special carvings called Wemawe, statues in the shape of humans and Mbitoro, totems made for ancestors. The process of industrialization, by introducing rapid economic and social changes, can threaten this cultural and social sustainability.

Relevant to Umanailo & Basrun's (2019) writing on "The Structure of Social Change in Industrial Society" that, the community in industrial areas consists of several elements of social elements formed due to the development of an industrialization process. Problems that arise in the industrial community include: relationships or interactions between superiors, workers, workers and communities around the factory, changes caused by the presence of factory buildings around the community, both social, cultural, economic to the influence of development that leads to an understanding of the materialistic nature. The impact of the industrialization process is inseparable from the problems that tend to lead to social jealousy, both materialistic and resulting from disharmonious relationships or interactions of every element in industrial society in the form of social distortions which according to the author are called conflicts in industrial society (Sadjad, 2021).

Another important aspect of this research is the need to interpret aspects of sustainable development that can provide a framework for evaluating the impact of industrialization holistically, including economic, social, and environmental impacts. Theoretically, it emphasizes the importance of striking a balance between economic development, environmental protection, and social justice. In the context of Papua, where natural resources and traditional values are very important, this can help guide sustainable development efforts and take into account the cultural sustainability of indigenous peoples (Desa, 2016).

The rationale of this research arises from the urgent need to understand the impact of industrialization on the lives of indigenous peoples, particularly in Papua Province with a focus on the Comoros Mimika tribe. The process of industrialization, often accompanied by economic and infrastructural modernization, has the potential to profoundly change the social and cultural dynamics of indigenous peoples. The sustainability of traditional life and cultural values of the Comoros Mimika may be threatened by these changes, and this research was initiated to delve deeper into how the transformation of leadership and cultural identity goes hand in hand with the tide of industrialization.

Indigenous Papuans have long maintained a social system rich with traditional values, which include a leadership structure that is uniquely linked to the surrounding environment. With the influx of industry, especially in regions such as Papua that are rich in natural resources, questions arise about how these values interact with the dynamics of the modern economy. A deep understanding of these changes is crucial, especially as it can provide guidance for sustainable policies that respect the rights of indigenous peoples (Li, 2020).

In this context, this study aims to identify not only the economic impact of industrialization in the Comorian Mimika tribe but also how these changes are reshaping social and institutional dynamics, particularly in terms of traditional leadership. Rationale research also arises from an awareness of the potential conflict between traditional values and economic modernity that often characterizes industrialization processes (Girinsky, 2023).

In addition, the research can provide the basis for more effective and pro-indigenous policymaking, which often faces challenges when it comes to navigating between the demands of modern economies and the preservation of their cultural heritage. By detailing leadership transformations in the case study of the Comoros Mimika tribe, the research is expected to provide practical guidance for developing forward-looking policy strategies, ensuring that the sustainability of indigenous peoples' cultures and values is not compromised by the inevitable impacts of industrialization (Amalia et al., 2023).

Methods

This research requires an in-depth and contextual approach. Qualitative methods will enable researchers to thoroughly understand these changes in the structure of the industry and their

impact on the traditions of the tribal leadership. This qualitative research approach can involve in-depth interviews with members of indigenous peoples, local leaders, and relevant parties in the industry. Content analysis from sources such as folklore, historical track records, and industrial policy-related documents can also be used. As such, the study will not only uncover shifts in the industrial structure of the region, but will also delve into its impact on the traditional leadership values of the Comorian Mimika tribe, enabling a deeper understanding of the dynamics between industrial modernity and societal traditions

In-depth interviews with members of the Comoros Mimika community, indigenous leaders, industry workers, and other stakeholders can provide in-depth insights into the transformation of leadership. The interview questions are designed to explore their views on leadership change, the effects of industrialization, and its impact on indigenous peoples.

Observing the daily lives of the people of the Comoros Mimika Tribe by participating can help understand the social, cultural, and leadership dynamics in a real context. These observations can provide a deeper understanding of how industrialization affects daily life and leadership structures.

Collecting and analyzing pertinent documents such as historical records, government policy documents, and indigenous peoples' documents can provide the historical and legal context of leadership transformation. Document analysis can also help understand how industrialization policies have affected indigenous peoples.

Holding an FGD with the Komoro Mimika community group can open a space for discussion and mutual understanding about the transformation of leadership. Group discussions can help identify views and understandings that may vary among community members.

Involving case studies in research can provide an in-depth understanding of the specific experiences of the Comoros Mimika people regarding the transformation of leadership and the impact of industrialization. Case studies can involve direct observation, interviews, and document analysis focused on the case.

Results and Discussion

Kamoro Mimika Indigenous People's Leadership Transformation

In the context of PT Freeport's dynamics in the Comoros Mimika Tribe, changes in the traditional leadership hierarchy structure are conveyed through diverse perspectives. Indigenous leaders maintain traditional values while adapting to the changes brought by PT Freeport, while youth leaders see these changes as an opportunity to play a more active role in community building. On the other hand, female leaders emphasized the need for gender equality in leadership structures, while NGOs fought to fight for democratic principles and social justice. Government figures, on the other hand, seek to integrate traditional structures with formal governance systems, while providing support for communities in facing PT Freeport's challenges. The opinions of each of these groups reflect the complexity of the social and leadership changes taking place, with efforts to maintain cultural values while adapting to the realities of modernization and economic development.

In that regard, there has been a significant adjustment in the roles and responsibilities of traditional leaders. They are not only responsible for maintaining local wisdom and customary customs, but must also facilitate the integration of indigenous peoples in PT Freeport's processes. Traditional leaders are expected to mediate between the interests of indigenous peoples and Freeport, ensuring that development is carried out in a sustainable manner and paying attention to the rights of indigenous peoples. In addition, traditional leaders must also empower indigenous peoples, especially women and youth, to participate in the modern

economy and ensure their voices are heard in decision-making processes. Collaboration between traditional leaders, NGOs, and the government is key in ensuring that PT Freeport runs in line with the interests of all parties and improves the overall welfare of indigenous Papuans.

In the context of PT Freeport's dynamics in the Comoros Mimika Tribe, through Jacques Derrida's deconstruction theory can provide an interesting point of view. Derrida emphasizes that a text or narrative never has a fixed and definite meaning, but rather is always open to a variety of diverse interpretations. In this case, the diverse perspectives conveyed by the characters in the narrative can be seen as a representation of the diversity of meanings and interpretations contained in it. Indigenous leaders who seek to maintain traditional values while adapting to the changes brought about by PT Freeport, for example, can be understood as an attempt to negotiate between tradition and modernity. However, this view can also be deconstructed to reveal internal contradictions that may exist in the effort. Likewise with other views, such as the views of youth leaders on new opportunities and the views of female figures on gender equality. In deconstruction, we see that each view is the product of a complex and sometimes contradictory referential framework. Similarly, government efforts to integrate traditional structures with formal systems of government can be seen as an attempt to reduce tensions between two different paradigms. However, deconstruction suggests that the boundary between the two may not always be clear and may generate unexpected conflicts or tensions. Thus, through the lens of deconstruction, the complexity of social change and leadership in such narratives can be seen as the result of a struggle between various conflicting and constantly changing meanings.

Factors Affecting Leadership Transformation on Kamaro Mimika Indigenous Peoples

Factors influencing leadership transformation such as economic factors highlight how the economic conditions of society affect leadership transformation, and whether the presence of new job opportunities or additional income affects leadership structure. Education highlights how the education level of leaders and indigenous peoples affects the way they lead, and whether more educated leaders have different impacts on change. Social factors highlight how interactions between traditional leaders and industry representatives affect leadership dynamics, and whether there is cooperation or conflict arising from these interactions.

In terms of economic conditions, various figures have diverse views related to how the economic conditions of society affect leadership transformation. Indigenous leaders consider that a stable economy supports the sustainability of indigenous leadership, but PT Freeport can threaten traditional values. Youth leaders see economic progress as an opportunity for young people to acquire resources and education, although they also note negative impacts such as separation from cultural values. Women leaders believe that economic progress provides greater opportunities for women to engage in leadership, but they also recognize the risk of increasing gender inequality. NGOs support inclusive leadership transformation, but are concerned about the impact of economic inequality and social injustice that PT Freeport may cause. Meanwhile, government leaders see economic growth as an opportunity to support sustainable leadership development, but recognize challenges such as regulation and protection of indigenous peoples' rights that need to be addressed wisely. Overall, these views reflect the complexity of leadership transformation in the context of economic and social change in indigenous Papuans.

Meanwhile, various figures such as indigenous leaders, youth, women, NGOs, and the government have diverse views related to the influence of the education level of leaders and indigenous peoples on the way of leadership. Indigenous leaders emphasize the importance of maintaining traditional values while accommodating modern knowledge. Youth leaders

highlighted the importance of equitable access to education and the role of educated leaders as examples for the younger generation. Women leaders emphasized empowerment through education and the need for an inclusive perspective in dealing with the impact of PT Freeport. NGOs highlighted the importance of improving access to education and skills building to meet the demands of the job market. Meanwhile, government figures stressed the importance of education as a means of economic and social development, but faced criticism regarding education policies that have not always paid attention to the special needs of indigenous peoples.

In addition, there are various views from various figures regarding the impact that more educated leaders have in responding to these changes. Indigenous leaders emphasize the importance of leaders who are able to combine formal knowledge with local wisdom values to bring positive impact. Meanwhile, youth leaders underlined the need for leaders who remain connected to their communities and cultures in the face of change, so as not to sacrifice local identity. Women leaders highlighted the importance of women's participation in decision-making processes to ensure inclusive change and pay attention to gender perspectives. NGOs emphasize collaboration between educated leaders, NGOs, and indigenous peoples to ensure change delivers equitable and sustainable benefits. Meanwhile, government leaders support improving access and quality of education, as well as the need for coordination among stakeholders to ensure changes that benefit all parties and strengthen local self-reliance.

Meanwhile, indigenous leaders tend to maintain indigenous values and traditions, while youth leaders see new opportunities brought by PT Freeport, but still pay attention to the negative impacts on culture and the environment. Women leaders champion gender inclusion and protection of women in social and economic change. NGOs oversaw the process with a focus on human rights, the environment, and social justice, while government figures saw it as part of sustainable economic development. Synergy between all parties is needed to achieve a balanced and sustainable approach in facing PT Freeport's challenges and opportunities in indigenous Papuan communities, such as the Comoros Mimika Tribe.

In addition, indigenous leaders highlighted potential conflicts due to changes that threaten their cultural and traditional values, but they also saw opportunities for cooperation through open dialogue. Youth leaders, meanwhile, welcome Freeport as an opportunity to improve living standards, but are also mindful of its negative environmental and cultural impacts, and they look forward to collaborating with governments, NGOs, and indigenous leaders. Women leaders highlighted the particular challenges faced in this dynamic, both as household managers and as workers, and they emphasized the need for inclusive policies. NGOs acted as mediators and advocates for indigenous peoples' rights, highlighting the importance of cross-sectoral cooperation. The government, on the other hand, is committed to accommodating the interests of all parties in sustainable development and respecting the rights of indigenous peoples. With strong dialogue and partnership, it is hoped that conflicts can be resolved to achieve inclusive and sustainable development for all parties involved.

In other words, the complexity of interactions between traditional leaders and representatives of PT Freeport and their impact on society. Various figures, such as indigenous leaders, youth, women, NGOs, and governments, offer diverse views on the leadership transformation that is taking place. Indigenous leaders emphasize the importance of maintaining traditional values while accommodating modern knowledge, while youth leaders fight for equitable access to education and staying connected to local culture. Women leaders highlighted gender inclusion and protection of women in social and economic change, while NGOs championed human rights, environment, and social justice. The government is committed to accommodating the interests of all parties in sustainable development and respecting the rights of indigenous

peoples. Synergy between all parties is needed to achieve a balanced and sustainable approach in facing PT Freeport's challenges and opportunities in indigenous Papuan communities, such as the Comoros Mimika Tribe. With strong dialogue and partnership, it is hoped that conflicts can be resolved to achieve inclusive and sustainable development for all parties involved.

Relevant to Derrida's deconstruction theory, the views that emerge from various figures in PT Freeport's dynamics in indigenous Papuans can be interpreted as an attempt to show complexity and instability in concepts such as leadership, culture, and development. Indigenous figures, for example, emphasize the importance of maintaining traditional values while accommodating modern knowledge. However, in deconstructive thought, the emphasis on "traditional" and "modern" is considered a dualism that gives birth to a hierarchy of values. Instead, this view can be questioned as a result of the underlying power structure. Similarly, youth leaders' views on change that bring opportunity but also bring negative impacts on culture and the environment, can be understood as an attempt to navigate between economic interests and cultural preservation. However, within the framework of deconstruction, the concepts of "opportunity" and "negative impact" can be seen as social constructs that are vulnerable to the influence of power and knowledge. Women leaders who highlight gender inclusion and protection of women in social and economic change challenge established gender constructs in society, while NGOs and governments seek to manage power imbalances and support cross-stakeholder dialogue. Using Derrida's deconstruction approach, these views can be seen as a series of interlocking and interstructuring constructs, offering the potential to explore ambiguous and perhaps hidden aspects in the narratives provided by various parties.

The Interaction of Tradition and Modernity in the Context of the Kamaro Mimika Indigenous People

The interaction of tradition and modernization highlights the changing cultural values and traditions of indigenous peoples, the integration of modern technologies and elements in traditional practices, and the reaction of societies to the adoption of elements of modernity in everyday life.

In the context of how cultural values and traditions change as a result of interaction with elements of modernity. Indigenous figures, with deep concern, stress the importance of maintaining cultural roots and traditions that have existed for centuries, while youth leaders reflect varied perspectives, with some seeing modernity as an opportunity for advancement but others feeling a dilemma between maintaining traditional values and following modern trends. A unique perspective comes from female characters, who see new opportunities but are also concerned about the negative impact on gender roles and the loss of traditional values that reinforce women's standing in society. NGOs focused on cultural and ecological diversity, championing the rights of indigenous peoples, while government figures, with a pragmatic approach, saw modernization as part of economic development efforts, but also recognized the importance of protecting the cultural sustainability and rights of indigenous peoples by creating policies that supported the integration of modernity with the maintenance of indigenous peoples' cultural values and traditions.

Meanwhile, the diverse views of various figures regarding the integration between traditional aspects and modernity are clearly reflected. Indigenous leaders tend to emphasize the importance of maintaining the continuity of the culture and traditions of the Comoros Mimika while carefully introducing elements of modernity. Meanwhile, youth leaders are more open to the integration of modernity with tradition, considering it an opportunity to improve social and economic conditions without sacrificing cultural identity. Women leaders highlighted the importance of gender roles in PT Freeport's process, while NGOs advocated for indigenous peoples' active participation in Freeport's development-related decision-making. Government

figures, on the other hand, tend to take a pragmatic approach that combines economic development with the preservation of traditional values and the interests of indigenous peoples in Freeport's policies and regulations. Overall, these diverse views reflect the complexity of the challenges and opportunities in maintaining a balance between modernity and tradition in PT Freeport's processes in indigenous Papuans.

While the integration between technology and elements of modernity with traditional practices, especially in the case study of the Comorian Mimika tribe. Indigenous leaders regard this integration as a complex challenge that requires a balance between technological progress and traditional cultural values. Instead, youth leaders see this integration as an opportunity to strengthen their cultural identity, while creating new opportunities for economy and education in their communities. Meanwhile, women leaders emphasized the importance of maintaining gender equality and protecting women's traditional roles in indigenous communities. NGOs and government leaders encourage collaborative approaches that involve indigenous peoples' participation in decision-making related to technology use, while ensuring that their cultural rights and sustainability are protected and respected.

Indigenous leaders, on the other hand, tend to highlight the potential for conflict or resistance to these changes, with concerns about their negative impact on indigenous cultures and traditions and threats to indigenous peoples' identities and well-being. On the other hand, youth leaders have a more diversified outlook, with some seeing PT Freeport as an opportunity for economic advancement and the opening of new job opportunities, but also concerned about the environmental impact and economic sustainability. Women leaders consider social and sustainability aspects, advocate for the protection of women's and children's rights and ensure their participation in decision-making processes. NGOs tend to have a critical approach, fighting for the protection of human rights and the environment, as well as active community involvement in decision-making. While government figures highlighted the economic benefits of PT Freeport, they should also consider the protection of indigenous peoples' rights and environmental impacts, trying to strike a balance between economic development and cultural and environmental preservation.

In other words, in the dynamics of PT Freeport and the transformation of leadership in indigenous Papuans, there are diverse opinions from different figures. Indigenous leaders tend to emphasize the potential for conflict or resistance to change, noting the negative impacts on indigenous cultures and traditions, as well as threats to indigenous peoples' identity and well-being. However, the views of youth figures are more diversified; some see PT Freeport as an opportunity for economic advancement and the opening of new job opportunities, but also voice concerns about environmental impact and economic sustainability. Meanwhile, women leaders consider social aspects and sustainability, advocating for the protection of women's and children's rights and their participation in decision-making. NGOs, with their critical approach, strive for the protection of human rights and the environment, as well as encourage active community involvement in decision-making. Government figures highlighted the economic benefits of PT Freeport, but had to consider the protection of indigenous peoples' rights and environmental impacts, trying to strike a balance between economic development and cultural and environmental preservation. In conclusion, these views reflect the complexity and challenges of reaching an agreement that benefits all parties and maintains a balance between economic development, cultural preservation, and environmental protection in Papua.

It is theoretically that the theory of deconstruction of Jacques Derrida can provide an interesting point of view. Derrida's deconstruction highlights that in any text or narrative, there are many conflicting and related perspectives, which give rise to uncertainty and plurality of meanings. In this regard, various opinions from different figures in the dynamics of PT Freeport and the

transformation of leadership in indigenous Papuans reflect this pattern of deconstruction. The diverse views of indigenous leaders, youth, women, NGOs, and governments, show that there is no single correct or dominant interpretation. On the contrary, each view has its own strengths and weaknesses, and can contradict each other. Derrida also stressed the importance of exploring imperfections and contradictions in texts or narratives to understand the complexity of social and cultural phenomena such as those in Papua. Thus, through the lens of Derrida's deconstruction, we can understand that the diverse range of opinions in this context should not be viewed as a form of disagreement or confusion, but rather as a reflection of the complexity and diversity in human experience and social reality.

Conclusion

Regarding leadership transformation in indigenous communities, Kamoro Mimika looks at the complex dynamics between traditional leaders and representatives of PT Freeport and their impact on society. Various parties, ranging from indigenous leaders, youth, women, NGOs, to the government, gave mixed views on this change. Indigenous leaders stressed the importance of preserving traditional values while accommodating modern knowledge, while youth encouraged equitable access to education and connectedness to local culture. Women fight for gender inclusion and protection of women in social and economic dynamics, while NGOs fight for human rights, environment, and social justice. The government is committed to accommodating all parties in sustainable development and respecting the rights of indigenous peoples. Synergy between all parties is key to facing the challenges and opportunities faced by PT Freeport in indigenous Papuan communities, such as the Comoros Mimika Tribe. Through strong dialogue and partnership, it is hoped that conflicts can be resolved in order to achieve inclusive and sustainable development for all parties involved.

Meanwhile, from the aspect of the interaction between tradition and modernity in the context of indigenous peoples, Kamoro Mimika sees the complexity and divergence of views among various stakeholders. Indigenous leaders prioritize the sustainability of the culture and traditions of the Comorian Mimika tribe, but they also recognize the need to introduce elements of modernity carefully. On the other hand, youth leaders see the integration of modernity and tradition as an opportunity to improve social and economic conditions without sacrificing cultural identity. Meanwhile, women leaders emphasized the importance of gender equality and the protection of women's traditional roles in indigenous communities. NGOs and government leaders encouraged a collaborative approach that combined economic development with the preservation of traditional values and the interests of indigenous peoples. However, there is also fear of potential conflict and resistance to change, particularly from indigenous leaders who fear negative impacts on indigenous cultures and traditions. In this regard, youth leaders showed more diverse views, with some seeing PT Freeport as an economic opportunity, but also considering its environmental impact and economic sustainability. While women leaders fight for social rights and sustainability, NGOs support the protection of human rights and the environment, while the government tries to strike a balance between economic development and cultural and environmental preservation. Overall, these findings highlight the challenges and opportunities in maintaining a balance between modernity and tradition in the context of PT Freeport in indigenous Papuans.

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