THE VICIOUS CIRCLE OF MARGINALIZATION OF THE KOKODA TRIBE IN SORONG, SOUTHWEST PAPUA

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ABSTRACT

Objective: to analyze the complexity of marginalization faced by the Kokoda Tribe in Sorong, Southwest Papua.

Theoretical framework: The Gramsci’s theory of hegemony explains that the dominance of intellectual and moral leadership by the ruling class caused the complexity of marginalization.

Methods: qualitative research with a critical ethnographic approach. Data were found through field observations, in-depth interviews, and documentation. The data were processed through the stages of ethnographic discovery, making ethnographic notes, and ethnographic descriptions. Data were analyzed through four stages: domain analysis, taxonomy analysis, component analysis, and theme analysis.

Results and conclusion: the complexity of marginalization of the Kokoda Tribe, including psychological marginalization: negative stereotypes such as destroyers of nature, criminals, and low work ethic. Political marginalization: political monopoly and political victimization. Economic marginalization: jobs that only come from nature, such as stone breaking and selling mangroves. Social marginalization: ostracism and limited information. Educational marginalization: very low education. The vicious circle of marginalization experienced by the Kokoda Tribe is the result of the hegemony of the dominant group's power.

Research implications: Suggestions to the government, academics, and social institutions to help improve the quality of life of the Kokoda Tribe who are independent, dignified, and able to create a sustainable living environment.

Originality: The causes of marginalization are not always external, but can also be internal, such as the domination of indigenous Papuan ruling groups.

Keywords: Complexity of Marginalization, Discrimination, Hegemony, Kokoda Tribe.

O CÍRCULO VICIOSO DA MARGINALIZAÇÃO DA TRIBO KOKODA EM SORONG, SUDOESTE DE PAPUA

RESUMO

Objetivo: analisar a complexidade da marginalização enfrentada pela tribo Kokoda em Sorong, no sudoeste de Papua.

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Estrutura teórica: A teoria da hegemonia de Gramsci explica que o domínio da liderança intelectual e moral pela classe dominante causou a complexidade da marginalização.

Métodos: pesquisa qualitativa com uma abordagem etnográfica crítica. Os dados foram obtidos por meio de observações de campo, entrevistas aprofundadas e documentação. Os dados foram processados por meio dos estágios de descoberta etnográfica, fazendo anotações etnográficas e descrições etnográficas. Os dados foram analisados em quatro etapas: análise de domínio, análise de taxonomia, análise de componentes e análise de temas.


Implicações da pesquisa: Sugestões para o governo, acadêmicos e instituições sociais para ajudar a melhorar a qualidade de vida da tribo Kokoda, que é independente, digna e capaz de criar um ambiente de vida sustentável.

Originalidade: As causas da marginalização nem sempre são externas, mas também podem ser internas, como a dominação dos grupos dominantes indígenas papuásios.

Palavras-chave: Complexidade da Marginalização, Discriminação, Hegemonia, Tribo Kokoda.

1 INTRODUCTION

Socially just development as the nation's goal, should ideally be present to provide changes for the better to all levels of society. The participation of all levels of society is an absolute requirement to ensure that the process is inclusive. Every element must be included, especially in the local context, which needs to be driven based on local knowledge by local actors as well. The Law of the Republic of Indonesia No. 17 of 2007 concerning the Long-Term Development Plan 2005-2025 at point IV.2.4. is very clear to realize an independent, developed, equitable, and prosperous society through the development of competitive human resources. Indonesian human resources are expected to be intelligent, resilient, competitive, moral, and capable of driving sustainable development.

However, the reality is that there are still social inequalities in development, namely there are still marginalized groups of people who find it difficult to participate in the development process. In this case, the Kokoda tribe in Sorong, West Papua. Their aspirations are ignored in all socio-political aspects. Existing local institutions also experience limitations in terms of voicing the aspirations of their people (Chiodi, et al., 2022). The Kokoda tribe is marginalized in social, political, economic, and educational life. Marginalized people are people who cannot adjust to the development process, marginalized people, are in a relatively powerless position (Ampumuza, et al. 2020; Honig, et al. 2021); the ruling class and majority groups produce an othering process (Aziz, et al. 2020). Marginalization is created due to the creation of dominant ethnic groups and dominant groups. Where the dominant group marginalizes the Kokoda tribe as the dominant group.

Several studies explain the variety of marginalization in this part of the world. Among them; marginalization has been used to represent demographic marginalization (Benner & Wang, 2015), Sexual Minority Marginalization (Fredriksen-Goldsen, et al, 2017; Bear, C,
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In contrast, this research sees the complex phenomenon of marginalization of the Kokoda Tribe. The complexity in question is; the aspect of education, the Kokoda Tribe is very behind. Difficult access, lack of teaching staff, and lack of infrastructure are one of the problems in education. Political aspects, low community involvement in the decision-making process even for their interests. Economic aspect, low access to capital, resources, markets, and the world of work. Social aspects, the existence of exclusion and limited information resulting in social exclusion (Anakotta, et al., 2019). In psychological marginalization, people are alienated by negative stereotypes resulting in a sense of inferiority, laziness, poverty, and backwardness (Anakkota, et al., 2019; Ali & Alam, 2022). The complex reality of the Kokoda Tribe's marginalization was analyzed using Gramsci's hegemony theory.

2 METHODOLOGY

This research uses a qualitative approach, where research is based on natural language, small samples, and focuses on specific individuals or groups using participant observation (Gerring, 2017; Asaka & Awarun, 2020; Ningi, 2022). This research uses a critical ethnographic approach. Critical ethnography assumes that various cultures are positioned unequally in power or power relations, so critical ethnography views cultural descriptions as shaped by various interests (Hammersley, 2018; Friales, 2023). The research informants were 40 people consisting of individuals involved, authority figures, elites, and outsiders who understand the conditions of the Kokoda Tribe. The process of making field notes always shows a reciprocal relationship that emphasizes the fact that each step in ethnographic studies involves translation. Data analysis techniques: (1) domain analysis, (2) taxonomy analysis, (3) component analysis, and (4) theme analysis (Spradley, 2016).

3 RESULTS AND DISCUSSION

The Complexity of Marginalization of the Kokoda Tribe in Sorong City and Regency, West Papua

3.1 Psychological Marginalization

Marginalization is a process of making particular groups on the edge, marginalized, or powerless in expression. Marginalization here is carried out through negative labels to the Kokoda Tribe that they are people who often commit chaos, and are poor, backward, and uneducated. These negative stereotypes result in the Kokoda Tribe being marginalized, denied access, treated unfairly, and defeated so that they are powerless due to a forced condition. When the Kokoda Tribe commits criminal acts such as stealing, begging, and others, it is stigmatized that the Kokoda Tribe is only like that, only destructive, and cannot change even with various
efforts. Even the government itself as the representative of the dominant tribal group considers that all efforts are futile because they have low knowledge.

The Kokoda live in psychological uncertainty between two or more communities, unable to express themselves and limited by their limited reach. The negative label mentioned above has been accepted over time and has become a community habitus. As a result, it has shaped the Kokoda tribe's low self-esteem, lack of motivation to change, and social frustration. Because of this stereotype, the Kokoda Tribe does not have the trust of the general public, especially when they want to find a job. The bias and stigma will further exacerbate negative life experiences that should be recognized and controlled (Juntunen, et al. 2022). The local government as the highest authority is expected to be able to provide this function, together building a positive image while providing opportunities for the Kokoda Tribe to be more confident, and independent as their ancestors used to have a good image as an advanced tribe in terms of economy and education. A research result states that inequality among oppressed groups is embedded in the sociocultural context and any experience of negative prejudice can also cause negative psychological outcomes in these oppressed groups (Sharma & Subramanyam, 2020). From the reality of the Kokoda Tribe's life, it can be understood that if a person or community group fails to meet their expectations where they live, then they can experience prejudice and negative stigma, which can further affect the well-being of the individual or community.

3.2 Social Marginalization

Marginalization is a multidimensional process that closes opportunities and outcomes for those ‘living on the margins’ while increasing opportunities and outcomes for those 'in the middle' (Alam & Halder, 2018). In general social life, the Kokoda tribe experiences exclusion from the dominant tribe. In their daily lives, they only mingle and interact with their communities because since migrating from their hometowns in South Sorong, they have often been evicted and moved to peripheral areas, resulting in them living in groups with only their fellow tribesmen. This has also resulted in a repeat of the nomadic lifestyle of their ancestors and other primitive living patterns such as a lack of attention to sanitation and hygiene. Only a very few residents have mingled with other tribes.

In addition to alienation due to exclusion, marginalization is felt by the Kokoda Tribe due to the lack of trust given. They are not given trust in terms of work, economic activities, or other socio-cultural activities. They do not have the power to move more freely and freely. They are unable to build or change the face of their existence as a marginalized community. This is because they do not have the space to express themselves in a variety of functional roles toward state power. However, in other conditions, the Ayamaru tribe as the dominant tribal group has the widest possible access to state power to support the development of human resources at all levels of society.

Marginalization is a systematic interactive socio-technical process that encourages and holds certain groups on social “margins” where their needs are constantly ignored (Gibson & Martin: 2019). In line with the results of the study, the mobility of the Kokoda Tribe is only horizontal which interacts with their fellow tribesmen. Every time they interact only with fellow difficult people, people who are experiencing problems so that status, experience, and habits do not shift. There is no learning process in life. The Kokoda tribe was placed in a relocation area due to eviction. The isolation and ostracization experienced by the Kokoda Tribe make their life cycle unchanged because it only revolves around themselves. The alienation is increasingly felt because they are never involved in activities organized by the government. Finally, social marginalization is people being outside the mainstream of productive activities and social reproductive activities (Alam & Halder, 2018).
3.3 Political Marginalization

In the political context, the Kokoda tribe has been unconsciously constructed by the system to be increasingly marginalized. The Kokoda tribe is only a victim of politics by the dominant class because of their sincerity, innocence, and weakness in politics. They are unable to read and interpret the cunning of political actors. Unfortunately, within the Kokoda tribe, they do not have strong solidarity in politics as they are often incited or lured. In this condition, they are easily provoked and listen to incitement from outsiders. In a political context, the Kokoda tribe is only used as a political victim by the government, the Kokoda tribe is considered to have very low human resources so they are always used or used in certain issues for a mass mobilization movement. For example, when there is a slight problem, the Kokoda people are called to demonstrate, and so on. Because they are identical with strong bodies and are not afraid to kill or beat each other.

The Ayamaru tribe as the dominant tribe monopolizes power. The Ayamaru tribe occupies all positions from the village head to the highest position in Sorong City. In contrast, the Kokoda Tribe has no representatives in the executive or legislative seats. In the contestation of the election of council members, there is no representation of the Kokoda Tribe given the opportunity. They only become victims of political exploitation in terms of obtaining voters’ votes. They are given sweet promises when their votes are needed but are forgotten immediately if they are elected. Another form of political marginalization is related to Special Autonomy Funds and regional expansion. One of the goals of these programs is to develop human resources in Papua as a whole, but these funds are only monopolized by those who have access. The division that has been championed by Papuan elites has only dragged on the issue of kinship sentiment in Papua.

The monopolization of power by the dominant tribal group has resulted in a decrease in the level of political engagement and even deprived the Kokoda Tribe of the basic right to participate in political life. Their voices are not heard due to not having a single representative in the executive and legislative seats. Meanwhile, it is said that community political involvement with a focus on participation in political institutions, processes, and decision-making in practical terms is an effort to help marginalized communities get out of the problems they experience (Brady et al. 2020). This political participation is one of the requirements that must be fulfilled by the government as a representative of the dominant group so that the Kokoda Tribe has a more decent life. It is further argued that building people’s capacity as social actors and engagement in political aspects can support people's positive development as individuals, enhance their future roles as citizens, and help ensure better responses to their needs (Brady et al. 2018).

3.4 Economic Marginalization

West Papua’s Human Development Index (HDI) data presents a low figure for an area with a high proportion of native Papuans. BPS data shows a scatter diagram of the percentage of native Papuans and HDI, both forming a linear pattern with a negative gradient. This means that the data does show an increase in HDI from year to year, but the data is still accumulated in Sorong city and district, which of course the data in the field shows that the increase in human development achievements has not targeted the Kokoda Tribe. The government as the dominant group does not protect, prosper and build the economy of the Kokoda Tribe like their own fellow tribesmen. What is given is only consumptive economic concentration, hedon, through basic food and cash that forms a mental hazard, where people tend to be happy if they are called poor. The assistance provided does not build an independent and creative community so that it can slowly escape from dependence on nature and external assistance.
Marginalization is a process in which certain groups experience many social determinants that limit their access to resources, including (a) Margin Creation, (b) Living between cultures, and (c) Vulnerability Creation (Baah, et al. 2018). The economic system of the Kokoda Tribe is known as an entity economic system where they fulfill their daily needs only from the sale of stones and the Mangi-Mangi wood. In terms of the economy, the Kokoda people are indeed very risky because they still depend on nature. In this aspect, they are very vulnerable because from time to time the availability of stone and wood has decreased and even run out. The economic culture of the Kokoda Tribe is evidence of the economic history of alienated communities or marginalized communities. Economic activities only depend on the surrounding nature and have restrictions because at any time there is a ban on the presence of power because it is considered destructive and has an impact on ecology.

3.5 Marginalization of Education

According to the results of the native Papuans data collection supplement, the province of West Papua still reaches one-fifth (19.74%) of the total number of native Papuans. For secondary and higher education, they are still very lagging behind, and among them, as many as a quarter do not or have not graduated from elementary school. This data illustrates the backwardness of Papuans in various fields of development. The data presented is still an accumulation of native Papuans as a whole because there are no results of calculations by tribe or by region of residence. If as a whole there are only so many, what about the Kokoda Tribe when calculations are made separately? The inability of Kokoda people to read and write is the biggest cause of their difficulty in participating in all aspects. Whether to take advantage of economic opportunities, employment opportunities, participation in politics, and delays in access to other social life.

In general, the low level of education in the Kokoda tribe is influenced by three things: first, the low economic level of the community. Second, the lack of education infrastructure. Third, the distance students must travel to school is very far. However, from the results of research in the field, it was found that in addition to the three factors above, the more influential factor is the level of awareness of educational values or motivation to improve education which is still very low. The low level of education is related to the economic condition of the community. The condition of education in the Kokoda tribe is very different from what is felt by the Ayamaru tribe as the dominant tribal group. The Ayamaru tribe has a very high spirit and motivation in education and is fully supported by the government. Their children receive education funding from the government from the time they enter elementary school to the college level. This is not felt at all by the Kokoda tribe as the dominant tribe. Equality through education is needed, equality can be achieved through the implementation of various programs, policies, and schemes launched by the government for the educational development of every child from marginalized groups (Alam & Halder, 2018; Viera Trevisan, et al., 2022).

4 DISCUSSION

The complexity of marginalization experienced by the Kokoda Tribe is a result of the hegemony of the dominant group. Consensus hegemony arises through an active commitment to social classes that are historically born in production relations, in other words, this consensus is historically born due to achievements that develop in the world of production (Gramsci, 2020). Gramsci's understanding above is understood that a consensus accepted by the dominant society is passive. Consensus arises not because the hegemonized group considers the existing social structure as their desire, but it occurs because of the lack of a conceptual base that forms the consciousness that allows them to understand social reality effectively.
Marginalization is a network of multidimensional, dynamic processes, entrenched in power imbalances and systematically directed at specific groups and individuals, with probabilistic implications for development (Causadias & Umama-Taylor, 2018). The definition relates to the reality of the Kokoda Tribe where dominant and dominated groups are created. The dominant group is the result of a very complex relationship involving political parties, and cultural institutions, including the state, because the state has a monopoly on the use of power. The state or also called political society holds the power to carry out coercive orders or relationships that are coercive. State power in this case the government as the representation of the dominant tribe only thinks about the interests of their group. This is in line with the doctrine of “historical Materialism” with the thesis “since the war, that those who rule the nation and bring the world forward are for their interests” (Gramsci, 2020).

5 CONCLUSION

The marginalization experienced by the Kokoda Tribe illustrates a vicious circle, so they are unable to remove themselves from the domination they are facing. The Kokoda tribe's marginalization is so complex, including psychological marginalization, where negative stereotypes are built by the dominant tribal group which results in a sense of inferiority, laziness, poverty, helplessness, and low work ethic, resulting in the community becoming underdeveloped. Political marginalization, the Kokoda Tribe is only a victim of power politics and the low involvement of the community in the decision-making process even for their interests. Economic marginalization, the community has low access to capital, resources, markets, and the world of work. It creates an economic entity in that the Kokoda tribe's only job is to break stones and sell the mangrove wood. Social marginalization, the existence of exclusion, and limited information result in social exclusion and educational marginalization where the Kokoda tribe's education level is very low due to the low economy and does not get attention from the government.

In short, the complexity of the Kokoda Tribe's marginalization occurs due to the hegemony of power. Hegemony is sustained through the construction of margins between the dominant class group and the subordinated class group. The dominant class group creates reality through ideological leadership. The marginalization experienced by the Kokoda Tribe is the result of a network of multidimensional, dynamic processes, rooted in power imbalances and systematically directed at a particular group or individual. The probabilistic implication is that it creates a powerless society, underdeveloped in modern developments, and seems resigned to accepting a forcing reality.

Therefore, it is suggested to the government, academics, and social institutions to help improve the quality of life of the Kokoda Tribe who are independent, dignified, and able to create a sustainable living environment. The results of this research are still limited to findings about the complexity of hegemony as a portrait of the vicious circle of underdevelopment. For this reason, future research is needed based on community development.

REFERENCES


