

Social Capital Strengthening Model in the Framework of the Employment Expansion for Native Papuan in Manokwari District, West Papua

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Abstract

Purpose: The aim of this study is to seek the framework model of employment expansion for indigenous Papuans in West Papua.

Method: The approach used is grounded theory based on phenomena by applying in the form of concepts, categories, and propositions as a means of construction, reconstruction, and elaboration in a social process, with a constructivism paradigm model and more emphasis on the emic approach. Methods of observation, interviews, and documentation.

Result: The research findings show, namely; (1) there is an imbalance of knowledge and understanding of the meaning of trust; (2) there is a tendency for indigenous Papuans to prefer to work in the formal sector rather than in the informal sector; (3) the collaboration of social capital and other capital in the process of expanding employment opportunities; (4) indigenous Papuans have no mutual trust, mutual suspicion of one another, a sense of inferiority; (5) a sense of injustice (6) the government in empowerment there is no follow-up; (7) MRPB and LMA should collaborate with the Special Autonomy faction, Regional Apparatus, Organizations (OPD), TNI/Polri, and the private sector; (8) Perda and Perdatus constraints.

Limitations: There may be something wrong with the implementation of special autonomy in terms of expanding employment opportunities for indigenous Papuans, both in the informal and formal sectors.

Contribution: The presence of the Special Autonomy Law in Papua and West Papua will be a solution or a problem for indigenous Papuans.

Keywords: *strengthening model, social capital, expansion of employment opportunities, indigenous Papuans*

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1. Introduction

Special Autonomy (*Otsus*) for the Provinces of Papua and West Papua is a political policy of the Indonesian nation towards the Papuan people when indigenous Papuans expressed aspirations for self-determination or wanted to separate themselves from the Unitary State of the Republic of Indonesia (NKRI), special autonomy was adopted as the solution in 2001. It is evident from the number of employment programs focused on urban areas or medium-sized companies that most of the program's beneficiaries are indigenous Papuans, especially in developing business skills. While other programs aimed at increasing company capacity are mostly followed by non-Papuans. Furthermore, the poorest

people in 2014 were in Teluk Bintuni Regency with 38.92 percent, on the contrary, Kaimana Regency as much as 17.65 percent was the district with the smallest percentage of poor people.

Pamungkas and Rusdiarti (2017) stated that before the Special Autonomy Law (UU) for Papua was enacted in 2001, the issue of conflict or competition between migrants/immigrants with indigenous Papuans (OAP) became a social problem in Papua, especially because control of the Papuan economic sector by migrants, both small traders and the industrial sector. These problems include limited economic access for indigenous Papuans (Peyon, 2012) including Papuan entrepreneurs and the low competitiveness of Papuan entrepreneurs in dealing with large investors or investors from outside Papua and abroad in the mining, forestry, plantation, and fishery sectors. Based on the problems above, the researcher is looking for solutions on how to deal with problems in terms of expanding employment, both in the informal and formal sectors by using a social capital approach.

Wiranata and SH (2011) also stated that the term social capital was used almost a few centuries ago, but the term has only begun to be known in the academic world since the late 1980s by a French sociologist in an article entitled "The forms of capital" named Bourdieu (1986). Pierre Bourdieu argues that in order to understand the structure and functioning of the social world it is necessary to discuss capital in all its forms, it is not enough to only discuss capital as it is known in economic theory which is considered non-economic because it cannot directly maximize material profits. According to Lawang (2004), cultural capital is capital that exists under certain conditions and can be exchanged for economic capital and can be institutionalized in the form of educational qualifications.

Cultural capital is not only trust but also the market's ability to absorb the certified workforce. Again, cultural capital is not independent and perhaps this is the reason for Bourdieu to say that these capitals do have a relationship with one another and may be interchangeable. Next, Field (2008), stated that there are some versions of the understanding of social capital in the form of a jobs search network, such as the job-seeking behavior of migrants and young workers during the 1970s, which has had little impact on the broader debate on human capital. Sutrisno and Keagop (2010) said that the Papua Special Autonomy Law gave Papuans the opportunity to become special police officers to serve in the Papua region, namely in 2007.

Meteray (2016) stated that in research on the historical journey of Papua, the process of forming institutions such as the Nieuw Guinea Raad (NGR) in 1961 and then the Papuan People's Assembly (MRP) in 2005 (MRP, 2020), has an important meaning. The presence of these two institutions with different periods, backgrounds, and goals provides an important meaning for the involvement of Papuans in an institution. NGR has the authority, among others, in the right to petition or submit applications, the right to interpret or request information as well as the right to provide advice in matters of laws and government regulations. Meanwhile, the MRP is tasked with giving consideration and approval to the candidates for governor and deputy governor proposed by the Papuan People's Representative Council (DPRP) and to candidates for members of the People's Assembly of the Republic of Indonesia from the Papua Province proposed by the DPRP as well as to the draft special regional regulations (Raperdasus) proposed by DPRP together with the governor.

This has resulted in indigenous Papuans being more likely to choose to work in the formal sector (Sartini, 2007), assuming that working in the formal sector will provide promising benefits for the family's future and elevate one's social status in society. Compared to the informal sector, where the assumption is only for consumptive purposes and for the benefit of the family, this is due to past discrimination and stigmatization problems (Syahra, 2003). In line with the problems above, some findings can be formulated such as (1) there is an imbalance in knowledge and understanding of the meaning of belief, which is only limited to tribal or clan worship alliances; (2) There is a tendency for indigenous Papuans to prefer to work in the formal sector rather than in the informal sector; (3) The collaboration of social capital and other capital in the process of expanding employment opportunities; (4) Indigenous Papuans do not trust each other, are suspicious of each other, feel inferior; (5) A sense of injustice (6) There is no follow-up from the government in empowerment; (7) MRPB and LMA

should collaborate with the Special Autonomy faction, Regional Apparatus Organizations (OPD), TNI/Polri, and the private sector; (8) Obstacles on *Perda* and *Perdasus*.

Based on the findings above, the researcher observes that there are three main reasons that encourage further development. First, the author understands that indigenous Papuans interpret social capital as exclusive (bonding), which has a bond between tribes and clans and even has approximately 250 languages and 250 ethnic groups. The second reason, the author sees that indigenous Papuans in expanding employment in the informal sector and in the formal sector are very limited in constructing social capital and other capital as a bridge (bridging social capital). This is related to the process of aspirations of indigenous Papuans in affirmative action/interaction in representing the diversity of social relations between individuals and groups regarding the implementation of the Special Autonomy Law article 62 paragraph (2) (Indonesia, 2001).

The third reason, the author wants to realize social capital can be converted into other capital as a resource, which has power in the process of network formation and fosters a climate of cooperation by building (linking social capital) in order to elaborate, as a form of trust and solidarity in expanding employment opportunities for the community of Papuan natives. Therefore, it is necessary to build a network of cooperation with cultural representative institutions (MRPB and LMA) (Sutarto, 2016), policymakers (DPRD Manokwari Regency and DPR West Papua Province), and implementers of activities (Provincial Government, TNI/Polri, Regency/City and Private). For example, the relationship of affirmative action/interaction between indigenous Papuans and PT. Freeport Indonesia or other private companies that are considered to have economic capital that can support personal and social abilities and facilitate the acceptance or recruitment of new employees proportionally (Afifah, 2012; Arisandi, 2015; Damsar, 2009).

2. Literature Review

2.1 Social Capital

Many debates about social capital as a policy tool are still ongoing and there is no consensus on this social phenomenon. The fact that social capital carries consequences regardless of structural factors means that the principal insights in the debate on social capital must be applicable (Field, 2008). Social capital was first proposed by Bourdieu which is often used as a reference by other figures in defining social capital. According to Bourdieu (1986) social capital is the amount of actual or virtual (implied) resources that develop in an individual or group of individuals because of the ability to have a long-lasting network of more or less institutionalized relationships based on knowledge and mutual recognition of more or less institutionalized introductions and confessions.

According to Coleman (1994), social capital is a useful resource for actors through their social relationships. This includes various entities according to Coleman's conjecture (Rosyadi, 2003; Suyanto, 2013), all of which consist of several aspects of the social structure and all facilitate certain actions of the actors - people who work together - in that structure (Coleman, 1994). Using the conventional separation in economics between private goods, Coleman explains how social capital helps the problem of collective action. This is not like human capital and physical capital which are usually private goods of ownership whose results are attached to the individual. Coleman also portrays social capital as an inseparable part of public goods that are created and may provide benefits not for those who seek to make it happen, but also for those who are part of a structure (Coleman, 1994).

Putnam (2000) argues that the concept of social capital explains more about the differences and involvement of citizens. Furthermore, it can be discussed among the community about the evidence of relative institutional performance (Acemoglu & Robinson, 2014; Agustinus, 2013), both at the levels of citizen involvement. Social capital is widely applied to social organizations such as trust, norms, and networks, to be able to increase the efficiency of society by facilitating coordinated actions with relationships between individuals - social networks and norms of reciprocity and trust that grow from these relationships (Aziz & Halim, 2005; Fukuyama, 1996; Garna & Sosial, 1996). This formulation

seems to mark the improvement of the previously stated definition, in which it presents trust (along with reciprocity) as a fundamental element of norms that arise from social networks by providing two rather than three primary ingredients, namely networks and norms (Giddens, 1984; Giddens, Bell, & Forse, 2004; Gomes Cardoso, 2003).

Next Putnam (2000) introduces the difference between the two basic forms of social capital as bridges (inclusive) and binding (exclusive). Bridged relationships are better at linking external assets and information dissemination (Field, 2008; Samuel, 2010). Kaasa (2009); Woolcock and Narayan (2000) argue that there are three dimensions of social capital, among others: (1) Bonding social capital refers to the relationship between individuals who are in primary groups or neighboring neighborhoods that are close together. Communities showing strong internal cohesion will more easily and smoothly share knowledge. (2) Bridging social capital is the relationship that exists between different people, including people from different communities, cultures, or socio-economic backgrounds. Individuals in the community that reflect the bridging dimension of social capital will easily collect information and knowledge from the environment outside their community and still obtain actual information from outside the group. This type of social capital refers to relationships between individuals who have power or access to business and social relationships through secondary groups. (3) Linking social capital enables individuals to explore and manage resources, ideas, information, and knowledge in a community or group at the level of formation and participation in formal organizations (Yenrizal, 2012; Yohanis, 2013).

2.2 Theoretical Framework

2.2.1 Structuralism Theory

Formally this approach was put forward by Claude Le'vi-Strauss in the 1950s, with his thoughts on various phenomena of human culture. There are four principles developed by Strauss first, all meanings, practices, and actions can be understood in terms and driven by subjective consciousness. Second, structuralism maintains that the meaning of practice and action can be explained only by studying the relationships among elements in a structure or system. Third, structuralism sees binary opposition as the key to understanding structural relationships among elements (such as signifier signified, raw/cooked, male/female). Fourth, structuralists tend to focus their attention on synchronic analysis which studies the relationships among the elements of structure formation at a certain time (Haryanto, 2012).

2.2.2 Institutional Theory

Institution comes from the word institution, which means the rules in an organization or community group to help its members interact with one another to achieve the desired goals (Agustinova, 2015; Kaelan, 2012). According to Scott (2007), the new institutional theory (Neoinstitutional Theory) is about how to use a new institutional approach in studying organizational sociology. Its theoretical roots come from cognitive theory (Jonathan, 2006; D. Sugiyono, 2013; P. Sugiyono, 2011), cultural theory, as well as phenomenology, and ethnomethodology. There are 3 (three) elements of analysis that build institutions although sometimes there are dominant ones, they work in combination. All three come from different perspectives on the nature of social reality and social order in the earlier sociological tradition (Jailani, 2013). The three elements are regulatory aspects, normative aspects, and cultural-cognitive aspects, including:

- 1) Regulatory is a regulation that exists within an institution, the regulation consists of the powers, policies, and sanctions that have been made by the institution. This means that with these regulations, it is possible for the institution in its action to provide licenses, special powers, and benefits for the institution itself (Samdin, 2019).
- 2) Normative is a concept of norms used in an institution, where the norm is the basic guideline for institutional policies. Norms can evoke a strong feeling in the members of the institution. The normative conception in an institution emphasizes influencing social stability and good norms for society (Haridison, 2013; Suharto, 2000).
- 3) Cognitive culture, namely thinking about a culture that exists in the institution. Cognitive culture includes understanding, belief, binding, and comfort. Cognitive culture in this theory will be very

important because the cognitive culture in this theory is more changeable compared to the other two pillars, namely regulative and normative.

3. Research Methodology

This qualitative research departs from the phenomena found in the field and then develops an in-depth, natural understanding, involving the full context, and data collected from informants or direct participants (Afrizal, 2014). Where the researcher observes, collects data, and organizes the data obtained compared to other data (Creswell, 2009). Data was obtained from observations, interviews, and recordings (Moleong, 2007). Furthermore, this way of looking at phenomena or reality exists in various forms of mental construction based on social experience. If it is associated with the reality that is the object of this research, it will be able to: (1) the reality of social capital in this expansion of employment involves humans as actors, which are loaded with a world of meanings that are inherent and stored in themselves, and involve intentions, awareness, and reasons. -specific reasons; (2) examine the reality of the tendency of indigenous Papuans to choose to work in the formal sector rather than in the informal sector; (3) realizing social capital and other capital in expanding employment, but it is necessary to understand as actors to apply a qualitative approach using a constructivist paradigm that is guided by a grounded theory approach and researchers use an emic perspective rather than an ethical perspective, meaning that it considers the views of informants, about how to view and interpret phenomena rather than imposing a researcher's view (Burngin, 2007). Researchers enter the field without generalizations as if they do not know anything, so they can pay full attention to the concepts held by participants. While the ethical perspective means more concerned with the views of researchers (Nasution, 2003).

The emic perspective is structural which means that researchers assume that human behavior is patterned within the pattern system itself. The units of the patterned system together with the structural group units form a particular society through the actions and reactions of its members. Thus, it does not consist of analytical actions to achieve constructs that can be applied to that data. Thus the purpose of the emic perspective is to reveal and describe the behavioral system with its structural units and the structural group of those units (Emzir & Pd, 2012). While the ethical perspective means more concerned with the views of researchers (Moleong, 1990).

4. Result and Discussion

4.1 Employment Expansion Empowerment

Empowerment of employment expansion in the formal sector and the informal sector is seen as an alternative strategy to solve the problem of limited employment expansion (Dessler, 2015; Krishna & Uphoff, 1999; Lukatela, 2007). The informal sector functions as a safety valve that can reduce the social explosion due to the increase in job seekers both in the city and people who position themselves as migrants or migrants which is a social phenomenon or phenomenon for the Indonesian Government in the implementation and implementation of the Special Autonomy policy for indigenous Papuans (GAINAU, 2011). This aims to offset the advantages that are considered to be owned by other non-indigenous Papuan tribes who have already benefited from the existing system. This is the essence of the implementation of the Special Autonomy treatment policy which is principally based on various inequality problems experienced by a minority community, in order to empower and take sides in order to achieve equity and justice and the views of indigenous Papuans, in the implications of the implementation of Special Autonomy (Constant, 2005; Koentjaraningrat, 2009). According to Max Hahoren:

“Special autonomy is a state political policy for affirmative action for the fulfillment of the basic rights of the Indigenous Papuans. The goal is to create a just state life, to prosper and prosper the Indigenous Papuans. However, in the implementation of special autonomy, the objectives of the Papua Special Autonomy have not been fully implemented properly in good faith by the Indonesian state/government.” This, then Pa. Agus Sumule, said that empowerment for indigenous Papuans is

mandatory and natural because someone in the capacity building must-attend education and training, in order to increase performance in an organization.

“Once helped indigenous Papuan children with Pokja to join Welding/Welder with PT. PAL in Surabaya, we get 10 (ten) Papuan children, including; 5 (five) Papuan children from Papua Province and 5 (five) Papuan children from West Papua Province”.

4.2 The Partisanship of Employment Expansion

In accordance with the philosophy that humans are creatures created by God and from birth they have inherent rights (human rights). These rights are inherent in humans, so humans become humans, without these basic rights humans cannot fulfill their nature as humans and in fact, sociologically these basic rights are human demands that must be fulfilled in the implications of partisan policies for the life of society (Nasdian, 2014), nation and state based on the Special Autonomy Law article 62 paragraph (2), it reads: indigenous Papuans have the right to get opportunities and are prioritized to get jobs in all fields of work in the Papua Province region based on their education and expertise. This is a critical and crucial point, but also gives space in Special Autonomy for indigenous Papuans and gives authority to every state administration in expanding employment in the formal and informal sectors as affirmative action, especially to get jobs in all fields according to education and expertise. This was conveyed by AKBP Murwoto, the head of the Human Resources Bureau of the West Papua Police:

“In principle, the West Papua Police follow the Special Autonomy standards. According to AKBP MT, there is a policy agreed upon by the West Papua Police Chief and the National Police Chief, with a quota of 70% Papuans and 30% non-Papuans.”.

To support the achievement of the objectives of the partiality program, the West Papua Regional Police also took affirmative action which classified the sons of the region under the terms (1) Kid/s of the original region, namely the father and mother of indigenous Papuans of the Melanesian race; (2) Kid/s of the Papua region, namely Mamas/mothers of native Papuans from the Melanesian race; (3) The kid/s of immigrants who were born and graduated from formal education in the Papua region; and or (4) The kid/s of immigrants or persons who are positioned as migrants (MRP, 2020; Rawls, 1999). Furthermore, MH, as Chair of the West Papuan People's Council (WPPC) said that the government and community structures from various elements were given a space of trust to provide convenience and rights for every native Papuan in expanding employment opportunities both in the formal sector and the informal sector for the benefit of the people administration to the government in the field of manpower in accordance with the policy of partiality in the essence of Special Autonomy (Ritzer, 2004). As for the statement from MH that:

“Partisanship is protecting the interests and constitutional rights of indigenous Papuans for the purpose of justice and equal rights as Indonesian citizens. And this problem has not been done properly in good faith by the state/government”. The findings of this study are contained in a matrix in accordance with the order of the problems:

Table 1. Research Finding

No.	Questions	Findings	Conclusion
1.	What is the role of the elements of capital in expanding employment opportunities for indigenous Papuans in the Manokwari Regency?	<ul style="list-style-type: none"> ➤ There is an imbalance of knowledge and understanding of the meaning of belief. ➤ Still have a sense of inferiority ➤ Still feel injustice ➤ There is no follow-up on the empowerment of the government. 	<p>Institutions mandated in the Special Autonomy Law such as;</p> <ol style="list-style-type: none"> 1. Policy Executor. (Regency/City/Provincial Government, TNI/Polri, and Private). 2. Representation of Determinant Culture (MRP/LMA).

			<p>3. Policy Makers (DPR Regency/City/Province).</p> <p>In this case, all of them have not understood and interpreted the elements of social capital in the form of trust, networks, norms/values as an effort to build social relations in strengthening resources by groups or individuals as a process of affirmative action (A., 2013).</p>
.	Why do indigenous Papuans prefer to work in the formal sector rather than in the informal sector in Manokwari Regency?	<p>The reasons:</p> <ol style="list-style-type: none"> 1. In the formal sector, <ul style="list-style-type: none"> • Because this job can provide security for the future, especially (income/salary every month and at the end of duty receiving pension benefits) • Because it is in a system that provides future assurance. • Fair treatment or not. 	<p>➤ Still understanding and interpreting working in the formal sector is the main job that can provide fixed rewards every month.</p>
		<ol style="list-style-type: none"> 2. In the informal sector, <ul style="list-style-type: none"> ❖ still understand and interpret this business as only consumptive. ❖ to meet the daily needs of the family. ❖ Another reason is because of the Melanesian consumption culture. ❖ Behavior and mindset about entrepreneurship education are limited. 	<p>➤ Still understanding and interpreting business in the informal sector as a side business or a consumptive business to meet the daily needs of the family (selling areca nut, retail gasoline, etc.).</p>
.	What are the efforts to realize the strengthening of social capital and other capital in expanding employment opportunities for indigenous Papuans in Manokwari Regency?	The existence of mutual distrust between fellow Papuans as well as with immigrants or people who position themselves as migrants.	There is no common understanding (synergy) in realizing the strengthening of social capital and other capital among Policy Implementers mandated in the Special Autonomy Law to collaborate with the Representation of Determinants of Culture as meaning in affirmative action/interaction

			(empowerment and partiality) for indigenous Papuans in Manokwari Regency.
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4.3 Structural Model within the framework of Employment Expansion for Indigenous Papuans

Based on the description in the previous sub-chapter, the structuring of the Wanggai social capital strengthening model (MPMSW) in the framework of expanding employment opportunities for indigenous Papuans in the Manokwari Regency. In general and broadly, to understand social capital which is converted into economic capital, cultural capital, and symbolic capital as the meaning of the nature of the elements of trust, networks, norms, or values in the framework of actions/interactions (Hasbullah, 2006; Shideler & Kraybill, 2009) to protect basic rights for indigenous Papuans by policy implementers representation of the culture of determinants and policymakers as institutions, which contains a group of people or individuals in groups who work together with a certain division of tasks to achieve the desired goal. This is a representation of the determining culture that is given the task and authority based on Article 20 of the Special Autonomy Law. Furthermore, the Representation of the Determinant Culture needs to be regulated proportionally in the process of expanding employment in the formal and informal sectors as a bridge/intermediary in affirmative expectations from the side of alignments and empowerment for indigenous Papuans.

The structural context model is a specific property of a phenomenon and at the same time a series of conditions that influence action/interaction (Wati, 2015). Furthermore, intermediary conditions are broad and general conditions accompanied by action/interaction strategies. These conditions include time, space, culture, economic status, technological status, career, history, and individual biography (Veplun, 2013). This can be seen from the problems in the research, such as actions/interactions in empowerment programs and siding with indigenous Papuans in Manokwari Regency, in the form of assistance during regional head elections or legislative elections. Another thing is the use of technological status in the acceptance of CPNS, TNI/Polri, and national private companies by using administrative selection and academic potential tests.

Expectations and actions/interactions from the Structuring Model for strengthening social capital (Nahapiet & Ghoshal, 1998), a structuration design of the Wanggai social capital strengthening model (MPMSW) ala Papua Special Autonomy can be used as a strength and strategy for Policy Implementers to bridge/intermediary with the Representation of Determinant Cultures to coordinate with policymakers in responding to the problem of expanding employment opportunities both in the informal sector and in the formal sector, which is mandated in the Special Autonomy Law article 62 paragraph (2). It is necessary to plan a strategy for making collective bargaining agreements. The novelty content of the model lies in the following aspects: **First**, protection, as a consequence of the implementation of empowerment programs as well as its partisanship, is still recognized, although it is deemed necessary to be facilitated by human resources of indigenous Papuans and their affirmative system; **Second**, structuring the strengthening of social capital with regard to elements of trust, networks, norms and values that collaborate with economic capital, cultural capital and symbolic capital as relationships and roles in carrying out actions or authorities as well as expectations for indigenous Papuans; **Third**, the representation of determining culture is not only a political-cultural institution, which is situational when Papua is hit by political conflict or in other words a fire department but should collaborate with implementing policies and policymakers in the framework of making Collective Labor Agreements (Shideler & Kraybill, 2009), as a form and strategy to be implemented. with the spirit of Special Autonomy, achieving a balance between global competitiveness and local wisdom values, as well as involving the partnership of traditional and religious elements.

5. Conclusion

The role of the elements of social capital that are constructed into trust, networks, norms, or values has not been fully understood or interpreted as social relations in strengthening resources by groups or individuals (Mawardi, 2007). Policymakers, cultural representatives, and policy implementers carry out affirmative action processes for indigenous Papuans within the framework of expanding employment

opportunities in both the informal and formal sectors. This can be seen from the research findings, (1) there is an imbalance of knowledge and understanding of the meaning of trust; (2) indigenous Papuans do not trust each other, are suspicious of each other, and feel inferior; (3) the existence of injustice; (4) the government has no follow-up action for empowerment.

The reason indigenous Papuans prefer to work in the formal sector rather than in the informal sector is that understanding and interpreting working in the formal sector can provide future security (especially monthly income/salary and obtain a pension), and also in a system that definitely provides old age security. In addition, it can be seen from other results of this study that the treatment of working in the formal sector is fair or not. Another understanding of indigenous Papuans in interpreting work in the informal sector is as a consumptive business and only aims to meet the daily needs of the family. This means that there is no plan to develop a strategy for the informal sector towards a commercial business because of the consumption culture of the Melanesian people. In conclusion, indigenous Papuans prefer to work in the formal sector rather than work in informal forms of business.

Research shows (1) there is an imbalance of knowledge and understanding of the meaning of trust; (2) indigenous Papuans do not trust each other, are suspicious of each other, and feel inferior; (3) sense of injustice; (4) the government has no follow-up in empowerment; (5) there is a tendency for indigenous Papuans to prefer to work in the formal sector rather than in the informal sector; (6) MRPB and LMA should collaborate with the Special Autonomy faction, Regional Apparatus Organizations, TNI/Polri, and the private sector; (8) Constraints to Perda and Perdassus. It can be concluded that the strategy to strengthen the structuring of the model in the framework of understanding social relations and the meaning of affirmative action as the protection of the basic rights of indigenous Papuans does not yet have a strategy that appears specifically to expand employment opportunities for indigenous Papuans, both in the informal and formal sector based on local wisdom in the Special Autonomy Law.

The suggestions that can be given for consideration. Firstly, there needs collaboration and joint commitment by Policy Implementers, Representation of Determinants of Culture, and Policy Makers to understand and interpret social capital as social relations in trust, networks, and norms or values as strengthening group or individual resources through affirmative action/interaction processes in the form of empowerment or partiality for indigenous Papuans in the framework of expanding employment opportunities in both the informal and formal sectors. Secondly, In order for indigenous Papuans not only to understand and interpret working in the formal sector as the main reason for working in the informal sector as well as working in the informal sector as a consumptive reason for work to meet daily needs in the family, but it is also necessary to have a collaborative system and joint commitment by Policy Implementers, Representatives Determinant Culture and Policy Makers in the implementation of the Special Autonomy Law for the Provinces of Papua and West Papua Provinces, especially article 62 paragraph (2) as space and time for indigenous Papuans in expanding employment opportunities. Thirdly, In order for the Defining Culture Representation institution that is given the task and authority to provide advice, consideration, and approval as an institution that elevates the belief in local wisdom in the Special Autonomy Law, it is necessary to plan a Collective Labor Agreement (CLA) strategy to strengthen the structuring of the social capital model that is converted into other capital with policy implementers and policymakers as a form of affirmative action in the form of empowerment and partisanship within the framework of protecting basic rights from the aspect of expanding employment opportunities for indigenous Papuans both in the informal sector and in the formal sector.

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