



Participation of Mpur Tribe Community on Non-formal Education



Tonci Asimi ^a, Budhi Gunawan ^b, M. Munandar Sulaeman ^c, Indraswari ^d

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Correspondence Author ^a



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Arefet PKBM equivalence; communication; information; Mpur's people participation; nonformal education;

Abstract

The main subject matter of the present research is Mpur's people participation in nonformal education in Kebar District, Tambrau Regency, West Papua Province. Geographically, Kebar District is located in a hinterland of Tambrau Regency, West Papua Province with a vast area, making it difficult to access, and to supply facilities, information, and communication needed to improve human resource by a nonformal education of Arefet Community Learning Activity Center. The purpose of the research is to find out the people's participation in nonformal education and the factors that affect it. The research used a qualitative research method with data collection techniques of direct observations in the field, interview, and documentation. The data analysis technique used was an interactive analysis model, consisting of data reduction, data display, and conclusion drawing/verification. The results of this research on nonformal education revealed that people's participation in nonformal education was not optimal yet in its implementation. Meant by not optimal here is related to the participatory processes performed by Mpur Tribe people in Kebar District, Tambrau Regency, affected by such factors as facility, culture, education, occupation, income, information and communication access and geographic location.

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^a University of Padjadjaran, Bandung, Indonesia

^b University of Padjadjaran, Bandung, Indonesia

^c University of Padjadjaran, Bandung, Indonesia

^d University of Padjadjaran, Bandung, Indonesia

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1 Introduction

Regional autonomy program in Indonesia is aimed at accelerating development, diminishing discrepancy between regions, and improving the quality of public services for them to be more efficient and more responsive to the needs, potentials, and characteristics of each region (Law No. 23 of 2014). As a measure of coping with the challenges of development in Papua and West Papua provinces, the government of Indonesia has enacted Law No. 21 of 2001 concerning Special Autonomy of Papua, i.e, special autonomy in running its governance and developmental processes. The Special Autonomy of Papua recognizes the importance of a developmental framework that fits Papua's culture, characteristics, and community resource and is responsive to Papua's people's social-economic, cultural, and political needs.

In the Law No. 21 of 2001, Article 56 paragraphs (1)-(6), providing for the rights of Papua's people, it is stated that every citizen of Papua Province (including West Papua Province formed later) has a right of accessing quality education at all education levels, paths, and types by minimizing people burden. Qualified private or religious parties, non-governmental organizations (NGOs), and businesses are offered broad opportunities to play a role in developing educational programs. As such, the governments of Papua Province and its regencies/municipalities are required to facilitate, in the form of aids or subsidies, further ruled in *Perdasi* (Provincial Region Regulation) concerning education. Strong spirit and struggling power led to the enactment of the Law on Special Autonomy of Papua, followed up by the implementation of the mandates provided for in the Law, including struggling education as a measure of promoting the Papua's people status and prestige in realizing their basic rights thus far neglected.

Education is a serious problem in Papua Province. Meant by education is a means of upgrading the quality and capability of Papuans in earning a living for themselves and others. It is also closely related to promoting the living standard of people. Special autonomy in education comes to be a crucial part in policy framework and strategy of development in the regencies/municipalities in Papua Province, directed at improving equity and quality of educational services, especially for the success of the 9-year obligatory schooling by optimally using physical/nonphysical facilities and increasing the quantity and quality of teachers. The special autonomy of Papua province by Law No. 21 of 2001 is a policy of strategic value in improving services and accelerating the development and empowerment of Papua's people. It is hoped that the gap in various areas can be eliminated, including in education. Uniformity in education includes both equality (equality in the opportunity of accessing education) and equity (equity in accessing education). Accessibility of education can be said as being equal if the whole school-aged population has got the same access to education, and being fair if the different groups of the people may get education together.

As a follow up of the Law of Special Autonomy, Presidential Instruction (Inpres) No. 5 of 2007 was passed so as to "accelerate developmental processes in both Papua and West Papua Provinces". The Impres provides for special guidance on the development in Papua and West Papua, including the following five strategic priorities:

- a) Creating food endurance and diminishing poverty
- b) Improving education quality
- c) Improving health service quality
- d) Developing basic facilities in remote areas and border areas, and

- e) Taking proper actions that may improve the quality of Papuan indigenous people's resources (Impres No. 5 of 2007).

The major problems to discuss in the present research were as follows:

- a) How is Mpur Tribe's people participation in nonformal education in Kebar District, Tambrauw Regency, West Papua Province?
- b) What are the factors that may affect Mpur Tribe's people participation in nonformal education in Kebar District, Tambrauw Regency, West Papua Province?

The results of research in the field revealed that Mpur Tribe's people participation in nonformal education in Kebar District was still insignificant. It might result from some internal and external factors. The internal factors arising from Mpur Tribe's people itself included among others: (1) Occupation, (2) Income, (3) Education, and (4) Geographic location. The external factors arose from the regional government, village administration, *adat* community figures, culture, and nonformal education institutions.

2 Materials and Methods

The research used a qualitative method with data collection techniques of direct observation in the field, in-depth interviews, and documentation. The data analysis technique used an interactive analysis model consisting of data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1992).

Theoretical Framework/Concept

In the context of community participation, according to Hetifah (2009), participation is an involvement voluntarily without any pressure or instruction. That is, one is said as participating if his or her participation was performed voluntarily and consciously with no pressure, and not led by instruction, but rather due purely to his or her sincere goodwill in participating.

Mikkelsen (2011), divides participation into 6 (six) different meanings, namely:

- a) Participation in society voluntary contribution to a project without taking part in decision making.
- b) Participation is a sanctification of society (making them more sensitive) so as to increase their receptiveness and responsibility to developmental projects.
- c) Participation is voluntary involvement of a society (community) in any change by self-determination.
- d) Participation is an active process, meaning that the related individuals or groups take initiative and practice their freedom to do so.
- e) Participation is an establishment of dialogue between the local community and those staff who carry out the preparation, implementation, and monitoring of a project, in order for getting information concerning local contexts and social impacts.
- f) Participation is the involvement of society in the development itself, life, and environment.

Society

Term 'society' is derived from Latin '*socius*, meaning 'friend'. It can be defined that society is a unit of humans or a group of humans who are interacting with one another. It is an association formed as a result of relationships among its members. In other words, society is a system embodied from human coexistence or widely called societal system.

Emile Durkhem in (Idi, 2011), suggests that society is an objective reality and independent, with memberships of free individuals. In other words, society may offer opinions or participate freely and independently or autonomously without being influenced by others, but by persistently observing the norms prevailing in the society. However, humans remain social beings who cannot live without others, because social life is an innate nature of humans. Therefore, humans as social beings have to develop communication or make interaction with other society members. Through such interaction, the society's members would get

mutual understanding, enabling them to solve their common problems in their social life. Idi (2011), suggests three characteristics of society as follows:

- a) Associating for a long time
- b) Its memberships are living together
Theoretically, the humans who live together consist of two persons at a minimum. In social sciences, particularly sociology, there is no one absolute size or the precise number of humans who make up a society.
- c) There is an awareness that each human is part of unity.

Mpur Tribe's Indigenous People

According to the Indonesian Grand Dictionary (2011), as quoted by Deda & Mofu (2014), *adat* is ruled (deeds) commonly observed or performed since ancient times. It is a custom as an embodiment of a culture composed of cultural values, legal norms, and different rules which are related to one another to make a single system and observed as a practice or tradition. Montesquieu (1689-1755), in his cultural relativism theory, points out that: "An element or *adat* in a culture can not be assessed from a viewpoint of other culture, instead it should be assessed from a value system that surely exists in itself". *Adat* is private in nature, meaning that the *adat* of a certain society can only be understood by approaching the cultural values existing in the society practicing the *adat*.

Indigenous people, according to Ter Haar, is a group of people which is orderly, permanently receding in a certain area, keeping its own power, and possessing its own treasure in forms of visible and invisible objects, where each of the unit's members undergoes his or her life in the society as something normal according to the power of nature, and no one among the members has a thought or tendency to break up the existing bond or to leave it, in a meaning releasing themselves from the bond forever (Alting, 2013).

The establishment of an indigenous people spontaneously in a certain area is not declared or instructed by a higher ruler or another ruler, instead it is resulted from a strong sense of solidarity among its members, viewing non-members as outsiders, and utilizing its territory as a source of wealth that can be harnessed fully by only its members (Sumardjono, 2001).

Indonesia, according to Van Vollenhoven, is divided into 19 The areas of indigenous people, one of which is the indigenous people of Papua, including Mpur Tribe's area of indigenous people in West Papua Province.

Law No. 21 of 2001 concerning Special Autonomy of Papua, Chapter I, Article 1, states that indigenous people of Papua are native Papuans who have, since their birth, been living in a certain area and bound by and obedient to a certain customary law in a strong sense of solidarity among its members.

Historically, the definition of indigenous people of Papua emerged from an experience of memory passions about past times which was full of challenges and struggles of showing pride. Therefore, the cause came to be a common consensus of the whole stakeholders in Papua land to identify the indigenous people of Papua as indigenous Papua and be legally accommodated in constitutional legislation, i.e., Law of Special Autonomy of Papua. Indigenous Papua, according to Law No. 21 of 2001, is those citizens who are originated from Melanesian grassroots, composed of indigenous tribes in Papua and or welcome and admitted as native people of Papua by indigenous people of Papua (Deda & Mofu, 2014).

Ulayat land island on which an indigenous people (community) owns a title, the cultivation and utilization of which can legally be transferred to each tribe, sub-tribe, and sub-clan in accordance to the existence of the indigenous community, in this case especially Mpur Tribe's indigenous people in the territory of Kebar District, Tambrauw Regency, West Papua Province. This practice has been going on from generation to generation since the ancient times of their ancestors (Mpur Tribe community) so that the legal status of *ulayat* land is very strong regarding its allotment. The proceeds of *ulayat* lands are mostly used as the livelihood of households and their descendants in the future. On Mpur Tribe's *ulayat* lands there are various woods of high economic value, namely: (1) *Matoawood* (*tin*), (2) Ironwood (*bijam*), (3) Ketapanwood, (4) Forest pala wood and *BPA* wood (*Ptrygota Horsfieldii*), and a variety of fauna species such as: (1) Cenderawasihbird, (2) Cassowary bird, (3) Mambrukbird, (4) White cockatoo bird, (5) Black cockatoo bird, (6) Taun-taun bird (*Wandor*), (7) Kumkum bird (*waimon*), and (8) Pig (*duaw*), (9) Deer (*babuangkat*); (10) Tree cuscus (*kirier*),

(11) Land kangaroo (*bajiniek*), (12) Tree kangaroo (*suma*), (13) Soil rat (*kutuow*), and Komodo (soa-soa/fuot).

In general, Papua natural forest contains some 70 species of commercial woods. One of the prima donna woods in Papua natural forest is Merbau wood (*Instsia sp*). Merbau wood is superior over other species of wood. Practically all the holders of Forest Enterprise Right (HPH) in Papua that possess Merbau woods on their concession area have made Merbau woods as their main production target. Naturally, Merbau woods are growing in coexistence with other woods in Papua tropical rain forest.

Due to its high economic value, Merbau woods become a target of many timber firms operating in Papua and even outside Papua. The Merbau woods processed in Papua are gained either legally or illegally. It has been an open secret that where a HPH area has a high Merbau wood potential, the HPH holder will gain a great profit, given that the needs of Merbau woods at local, regional, national, and even international markets have been growing significantly, and thus there is imbalance between supplies and demands, i.s., market demands are greater than the supplies, hence deficit in stock of Merbau woods in market. To meet the deficit, Merbau woods are frequently supplied in markets illegally.

Intensive trades of Merbau woods in Papua land have predictably increased regional revenues, as well as economic life standard at Papua community level, mainly in those forest areas with Merbau wood potentials (Dewi *et al.*, 2018).

Besides, Papua is home to some 50 species of endemic birds and a great variety of fauna, including non-endemic birds. According to Conservation International (1999), Papua Island is a home to around 650 species of birds, whereas Beehler *et al.*, (1986), record that there are 717 species of birds inhabiting Papua Island. Endemic birds are those with a limited spreading that naturally inhabit only a certain area. Papua's endemic birds mean ones that live in Papua Island only, not found in other regions in Indonesia and in the world. The number of Papuan endemic birds is the highest compared to other islands in Indonesia. Out of 426 endemic bird species in Indonesia, some 50 species are endemic in Papua Island.

Leadership system of Mpur Tribe's Indigenous People

In general, the leadership system in Mpur Tribe's indigenous people existing in Kebar District, Tambrauw Regency, West Papua Province area is in a mixed form. In such a leadership system, a leader does not always belong to a certain lineage. Instead, it may be transferred to someone with the capacity to handle any problems arising in the indigenous people. The leader of Mpur Tribe's indigenous people in Kebar District, Tambrauw Regency, West Papua Province is called "*babuam buor*" (tribe head). The Mpur Tribe's *babuam buor* reigns over 8 sub-tribes, 10 village administrations, and 6 districts in Tambrauw Regency, West Papua Province.

The type of leadership in Mpur Tribe's indigenous people is a democratic leadership, that is, the leader perceives himself as a part of his group and together with his group, and takes a responsibility for accomplishing common goals, for each member to participate in all activities, including planning, implementation, supervision, and evaluation. Every group's membership is considered as a valuable potential for achieving group goals.

Education for Mpur Tribe's indigenous people had been practiced before the arrival of Dutchmen. The local (customary/adat) education is called "*jampak*". It has been practiced from generation to generation, till now. Then, since the arrival of Dutchmen or Europeans to Papua land (1855), Papuans began to be introduced to formal education by missionary/churches and some Christian Schooling Foundation (YPK) and Catholic Schooling Education (YPPK) schools across Papua land. Furthermore, till recently (2018), Mpur Tribe's indigenous people have been acquainted with nonformal education through a program held by the Ministry of Education and Culture of the Republic of Indonesia.

The presence of a nonformal education program, provided for in Law No. 20 of 2003, has not been successful in resolving completely the problems of underdevelopment, isolation/inaccessibility, poverty, and lack of intellect. These may be caused by both internal and external factors. The internal factors of the Mpur Tribe's people include the problems in education, occupation, income, culture, and geography. The external factors came from stakeholders (regional governments), village administration, indigenous people figures, and other community institutions.

Nonformal Education

Education, according to Sumada (2017), is an effort carried out consciously and intentionally to change the behaviors of humans both individually and in groups so as to make humans more mature through teachings and training. The implementation of education in Indonesia is done by three different paths, namely formal, nonformal, and informal. According to Sudjana (2004), formal education is not sufficient to meet people's needs for education. The formal education curriculum is academical in nature and tends to be separated from the life of surrounding communities. Moreover, both form and program of nonformal education are considered as conventional. The limitations of formal education lead education planners to promote nonformal education.

Abdulhak & Suprayogi (2012), define nonformal education as one the owner of which focuses on the community in relation to its establishment, finance, management, and other aspects, the activities of which are of, by, and for the community.

Fakhruddin (2011), suggests that the goal of nonformal education is to meet people's needs of education or learning, where the needs of education are varying very much, met by providing knowledge, skills, and values needed for enhancing personality quality, improving welfare, building dynamic social life, and realizing a participatory politic life.

Based on the experts' notions above, it can be concluded that nonformal education is an activity performed in a conscious, organized, and flexible manner, outside the formal education system, intended to serve learners in achieving their learning goals.

Indigenous People and Education

Indigenous people (*masyarakat hukum adat*) is also called "traditional people". In Indonesian colloquial language, it is more generally called simply "*masyarakat adat*" (Samosir, 2013). Indigenous people is a human community that complies with rules or laws which regulate the relations of humans with one another, and which are grounded all in practices and morals that are really living because they are believed and upheld and, if offended, the offender would be punished by the *adat* ruler.

Indigenous people can also be described as a community emerging spontaneously in a certain area, the establishment of which was not declared or instructed by a higher ruler or other ruler, with a strong sense of solidarity among its members, considering non-members as outsiders, and utilizing its territory as a source of wealth that can be harnessed fully only by its members (Samosir, 2012). Community is a social system, a medium of social interaction patterns or interpersonal relations and inter-social group relations. Thus, a community is a common life, the members of which are coexistent for a long time, hence producing a culture. Indigenous people are a group of humans who are permanently living orderly, adopt a power system and autonomous, and possesses its own tangible or intangible wealth.

Moreover, indigenous people is also the unity of humans interacting with one another by a repeated pattern, that is, a community with similar behavior patterns, where the behaviors grow and are realized by the community. Then, from the patterns, rules enforced to regulate social intercourse are enacted. Social intercourse with the same intercourse pattern may occur only if there is a community with a repeated pattern. And, as stated above, indigenous people is a human community who comply with rules or laws which regulate the relations of humans with one another, and which are grounded all in practices and morals that are really living because they are believed and upheld and, if offended, the offender would be punished by the *adat* ruler.

Indigenous people in Indonesia can be divided into two groups according to their structural basis: lineage-based and territory-based (Soekanto, 2010). A territory-based indigenous people is a permanent, orderly indigenous people, the members of which are bound to a particular habitation, both in relation to the worldly aspect as a living area and in relation to spiritual aspect as a site of worship for ancestors' spirits. On the other side, a geneology-based indigenous people is an orderly community unit, where the members are bound to the same lineage, either directly for lineage or indirectly for genealogic relations or *adat* relations.

3 Results and Discussions

Tambrauw Regency is one of the autonomous regions in West Papua Province established on a basis of Law No. 56 of 2008 concerning the Establishment of Tambrauw Regency in West Papua Province, separated from Sorong Regency. The establishment of Tambrauw Regency as an autonomous region was intended to shorten the span of control of governance in a bid to provide better public services to the public. In addition, it was also aimed at accelerating developmental processes so as to increase the people's life standard and prosperity. Tambrauw Regency is located east of West Papua Province. Its capital is located in Fef District. Geographically, Tambrauw Regency is located between 1°08'00" - 8°08'00" SL and 131°56'00" - 131°05'00" EL.

According to the provisions of the Law No. 56 of 2008, the territory of Tambrauw Regency was initially made up of 6 (six) districts: Fef, Abun, Kwoor, Sausapor, Miyah, and Yembun. Later, in responding to a petition for a judicial review of the Law No. 56 of 2008 filed by *adat* figures to, Constitutional Court ruled that Article 3 of the Law should include Amberbaken, Kebar, Senopi, Mubrani Regencies (earlier belonging to Manokwari Regency) and Moraid District (earlier belonging to Sorong Regency) into the territory of Tambrauw Regency.

By the court ruling, Tambrauw Regency's territory has been enlarged to be 29 districts, namely: Fef, Sausapor, Yembun, Syujak, Kwoor, Miyah, Abun, Moraid, Kebar, Ambarbaken, Senopi, Mubrani, Bikar, Bamusbama, Ases, Miyah Selatan, Ileres, Tobouw, Wilhem Roumbouts, Kwesefo, Tinggouw, Mawabuan, Kebar Timur, Kebar Selatan, Manekar, Mpur, Ambarbaken Barat, Kasi, and Selemkai.

Tambrauw Regency is 11,529.180 km² in wide. The district with the widest area in Tambrauw Regency is Senopi, 1,230.763 km² (10.68 percent). The second is South Kebar, 1,058.699 km² (9.18 percent), followed by Abun district by 845.914 km² (7.34 percent). The smallest district is Kasi District, 70,828 km² (0.61 percent). The borders of Tambrauw Regency's territory are as follows:

- a) To the north, borders on the Pacific Ocean.
- b) To the south, borders on South Sorong Regency
- c) To the west, borders on Sorong Regency
- d) To the east, borders on Manokwari Regency

Kebar District was earlier one of the districts of Manokwari Regency, West Papua Province. Since 2013, it is included in Tambrauw Regency. Geographically, Kebar District is at a coordinate of 00°50'24.1 SL and 133°12'21.5 EL. It is 174.145 km² in wide, with a population of 2086, made up of 1004 males and 1082 females (Tambrauw Regency in Numbers, 2018).

Kebar District government (administration) supervises 10 villages in Tambrauw Regency: (1) (*Bafijap*) Anjai, (2) Jambuani, (3) Jafai, (4) Manaria, (5) Matatun, (6) Wasanggon, (7) Wabanek, (8) Apoki, (9) Anarum, and (10) Pubuan. In Lembah Kebar (Kebar Valley) there are two districts: Kebar District and Senopi District. The former may be subdivided into 3 new districts: East Kebar, South Kebar, and Manekar. Meanwhile, the latter may be subdivided into 3 new districts as well: (1) Mawabuan, (2) Ileres, and (3) Miyah.

The governance systems in both Kebar District and Senopi District are undergoing dualism in leadership and in governance, where one district is ruled by two different leaders of two different regencies, namely Manokwari Regency and Tambrauw Regency. It causes public services in both Kebar District and Senopi District not go on well or not in line with Tambrauw Regency's Regent vision and mission, particularly the 3rd mission, that is, to build efficient, effective regional government bureaucracy under a banner of good governance.

Kebar District is located north of Tambrauw Regency, West Papua Province, with the borders as follows:

- a) To the north, borders on Amberbaken District and Tambrauw Regency.
- b) To the east, borders on Sidey District, Manokwari Regency.
- c) To the west, borders on Senopi District, Sorong Regency.
- d) To the south, borders on South Kebar District and Bintuni Bay Regency. (Kebar District in Numbers, 2016).

For the territory, see the figure below:

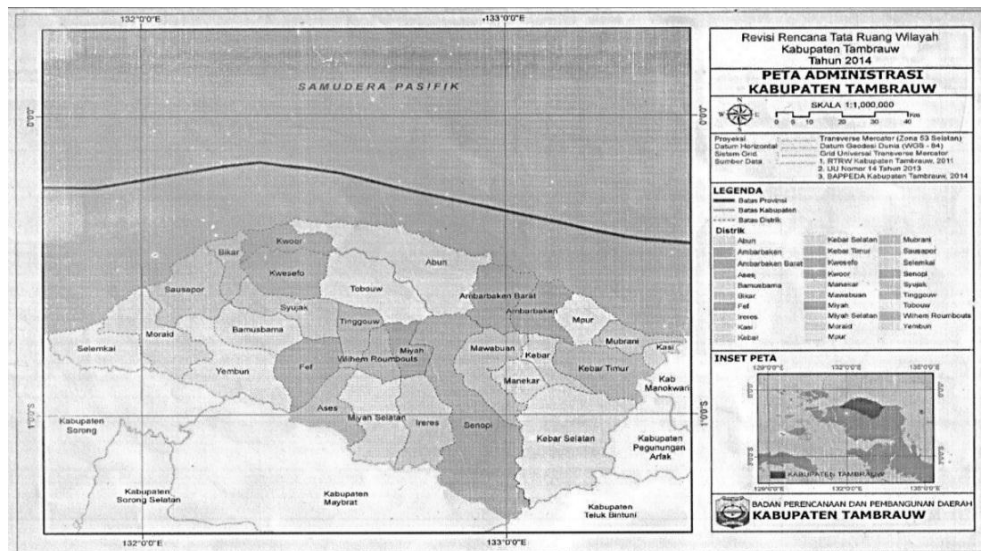


Figure 1. Kebar district territory map

Kebar District is of varied topographies, i.e., one part is lowland (slope of 0-2%) and another is undulatory with moderately high hills (slope of 14-20%). In terms of elevation aspect, Kebar District territory is at an elevation of 50-200 m asl. Kebar District is passed through by some wars (rivers): (1) *War Asimi*, (2) *War Appi*, (3) *War Apriri*, (4) *War Arani*, (5) *War Abini*, (6) *War Wapembun*, (7) *War Ajaka*, (8) *War Aruan*, (9) *War Aponi*, (10) *War Ajinari*, (11) *War Waniror* and (12) *War Aria* and *Wamafun*.

In terms of occupation, 98% of Kebar District's population are farmers and the remaining 2% breeders. Farming is practiced by migrating from one area to another. Gardening is the main livelihood of Kebar District's population. The community in Kebar District is not acquainted with gardening tools, like axes, chopping knives, and hoes. Instead, they simply plankton empty areas/lands around fallen trees, by using traditional tool *siriep* as a single stick (Syufi, 2015).

The strains of plants that Mpur Tribe's people in Kebar District commonly grow for family consumption are: (1) *Watini* (cassava), (2) *watiuw buor* (sweet potato), (3) *kotabie* (taro), (4) *Biuw (bete)* (5) *Fa* (banana), (6) *Up* (sugar cane), and *babua-babua* (vegetables) like: (1) *Pubie (gedi)*, (2) *Manggirek* (amaranth), and (3) *Kaman bua* (gourd).

Peanuts as the largest proceeds in Kebar District are distributed to Manokwari and Sorong. Till currently (2018), the farmers in Kebar District are still practicing old/traditional land cultivation, even though there have been available relatively modern agricultural technology.

Hunting is only a secondary livelihood to meet animal-derived proteins or simply a variation for Mpur Tribe in Kebar District. The animals usually hunted by people in Kebar District include: (1) *Kutuow* (gopher), (2) *Kirier* (cuscus), (3) *Bajinie* (land kangaroo), (4) *kambu* (tree kangaroo), (5) *Duauw* (pig), (6) *Buankat* (deer), and (7) *Baprokir* (cassowary). The tools commonly used in hunting includes arcs (*wanjau*) and arrows (*tum*), made of old bamboo and *nibung* (a kind of palm). Hunting can only be carried out by men. Other livelihood-earning activity performed by the community in Kebar District is catching fishes in rivers. *Meramu* (tapping sago) is an extra/intervening livelihood-earning activity for Mpur Tribe people in Kebar District. It is performed in their own sago villages, by both men and women.

Civil servants in Kebar District in 2018 are 18 persons in number, as can be seen on the table below:

Table 1
Data of Civil Servants (CSs) in Kebar district in 2018

No	Name	Education Level	Position	Sex	Volume	Remarks
1	David Anari, AMd.Pak.	D.III	District Head	M	1	CS
2	Dolfinus Ajo	SMA	District Secretary	M	1	CS
3	Yance Marijo, S.Ip.	S1	Staff	M	1	CS
4	Maria Wendi	D.III	Staff	F	1	CS
5	Zeth Petrus	SMA	Staff	M	1	CS
6	Amos Warijo	SMA	Staff	M	1	CS
7	Yohan Howay	SMA	Staff	M	1	CS
8	Ferry Ajembuani	SMA	Staff	M	1	CS
9	Aleksander Appi	SMA	Staff	M	1	CS
10	Sustenes Ajo	SMA	Staff	M	1	CS
11	Agustinus Wasabiti	SMA	Staff	M	1	CS
12	Nella Baa	SMA	Staff	F	1	CS
13	Fince Sasior	SMA	Staff	F	1	CS
14	Martha Ajokwapi	SMA	Staff	F	1	CS
15	Johawa Esyas	SMP	Staff	F	1	CS
16	Abraham Jambuani	SMP	Staff	L	1	CS
17	Mekki Ajo	SMP	Staff	L	1	CS
18	Silas Maway	SD	Staff	L	1	CS
19	Melianus Kebar	SD	Staff	L	1	CS
Jumlah					19	CS

Source: Kebar District Office, 2018 (processed)

In 2017, Kebar District has 2 elementary schools (SDs) with 250 students, 8 learning groups, and 8 teachers, thus student-teacher ratio is 31.25%; 1 junior high school (SMP) with 220 students, 3 learning groups, and 9 teachers, thus student-teacher ratio is 24.44%; 1 senior high school (SMA) with 99 students, 5 learning groups, and 14 teachers, thus student-ratio is 7.07; and 1 vocational high school (SMK) with 75 students, 3 learning groups, and 6 teachers, thus student-teacher ratio is 12.50%.

The succeed in the development of human resources (HR) is inseparable from the availability of educational facilities. In terms of educational facilities, Kebar District possesses very limited facilities. In 2018, they consist of only 4 Early Age Education (PAUD) schools, 2 elementary schools (SDs), 1 senior high school (SMP), 1 senior high school (SMA), 1 vocational high school (SMK), plus 1 nonformal education of Center for Community Learning Activity (PKBM) Arefat.

Data of PAUD, SD, SMP, SMA, and SMK schools in Kebar District is as contained on the following table:

Table 2
Data of PAUD, SD, SMP, SMA, and SMK schools in Kebar district per village in 2018

No	Name of Village	PAUD	SD	SMP	SMA	SMK	Remarks
1	Anjai	1	1	1	1	1	Active
2	Jambuani	1	-	-	-	-	Not active
3	Jafai	1	-	-	-	-	Active
4	Manaria	1	-	-	-	-	Active
5	Wasanggon	-	1	-	-	-	Active
6	Apoki	-	-	-	-	-	No school
7	Matatun	-	-	-	-	-	No school
8	Anarum	-	-	-	-	-	No school
9	Wabanek	-	-	-	-	-	No school
10	Pubuan	-	-	-	-	-	No school
Total		4	2	1	1	1	

Source: Researcher, 2018 (processed)

History of Mpur Tribe in Brief

In general, Mpur Tribe people inhabiting Kebar District, Tambrauw Regency, basically practices a patrilineal marriage system, that is, a family follows the lineage of a father (*naya*). The lineage can generally be identified by *amuk kampak* (clan). Mpur Tribe people in Kebar District, Tambrauw Regency, recognizes sub-tribes and sub-clans.

Mpur Tribe people in Kebar District is made up 8 sub-tribes: (1) Ajiuw, (2) Mawabit, (3) Duru, (4) Maniun, (5) Manabuat, (6) Mawabuan, (7) Maksam, and (8) Marbuan. Sub-tribe Ajiuw consists of *amuk kampaks* (clans) Anari, Awori, Atai, Aremi, Aropi, Awabiti, Aruani, Aruam, Ayeri, Abiri, and Abijai; Sub-tribe "Mawabit" consists of clans Jambuani, Asimi, Appi, and Boani. Sub-tribe Duru consists of clans Ariks, Kebar, Anjai and Ajoin; Sub-tribe Maniun consists of clans Neori, Majiwi, Ambuak, Rumbesu, Bame, Bijanawi, and Waniopi; Sub-tribe Manabuat consists of clans Inam, Auri, Wasabiti, Amawi, and Duri, and sub-tribe Maksam consists of clans Manim, Manimbu and Makambak; and sub-tribe Marbuan consists of clans Marbuan, Manisra, Manum, Makui, Matapum, and Bompaya.

In marriages among Mpur Tribe people in Kebar District, the dowry that the family's bridegroom (*minip*) should pay is in the form of pigs. Another dowry used in Mpur Tribe people in Kebar District is East cloths and beads, adopted from outside Papua, that is, from East Timor and East Nusa Tenggara. They are not unique to Mpur Tribe people. Timor cloths had been used as a barter payment in Papua during Dutch colonial era. Dowry payment tools for the tribes in Papua and West Papua vary between different regencies/cities where the tribe people are living.

As stated earlier, Mpur Tribe people adopt a patrilineal system, where inheritance right always falls to sons, whereas daughters have only a right of utilization. However, occasionally there is some grant of a special right from parents as a token of love to their daughter in the form of a piece of land on which to build a house and the like.

Mpur Tribe people inhabit 3 regions, that is *wot* (coastal) area, *jirow* (valley) area, and *suor* (mountain) area. The *wot* areas include Amberbaken, West Amberbaken, Mpur, Muhrani and Kasi districts. The *jirow* areas include Kebar, East Kebar, and Senopi districts, whereas the *suor* areas include south Kebar, Manekar and Mawabuan districts.

Historically, Mawabit sub-tribe people which inhabit Kebar District, Anjai Village, and Jambuani Village are of Jambuani, Asimi, Appi, and Boani clans, whose ancestor is Fentori. He was a salvaging god and of great influence on Mawabit sub-tribe, people resided along the rocky riverbank. Fentori has a robust body as a human-salvaging god and as a god who blesses humans with abundant proceeds when one cultivates a garden (*bain*).

3.1 The inhibiting and supporting factors of Mpur Tribe's people participation in the implementation of Education Equivalence Program at Arefat PKBM

The research findings at Arefat PKBM revealed that there were some inhibiting and supporting factors affecting the people participating in the educational equivalence program.

The factors that affect people Participation can be explained as follows:

1) Internal factors

Internal factors are ones originating from the individuals/people themselves that may affect the individuals to participate in an activity. According to [Aryani \(2018\)](#), in theory, individuals' behaviors are closely related or may be determined by sociological characteristics such as age/ sex (gender), education, occupation, income, and length of residing or being a community member.

According to [Udayana \(2017\)](#), in addition to education factors, gender, and socio-economic status affect one's activity in his or her participation. Moreover, according to [Rush & Althoff \(2005\)](#), one's social characteristics, like income, education, ethnicity, age, gender, length of residing, and religion, living either in a village or in a city, or membership in a certain voluntary group, and the like, all affect his or her political participation.

Meanwhile, according to Plumer in [Yulianti \(2012\)](#), there are some factors that affect a community to follow participatory processes, namely:

- a) *Knowledge and skill.* The knowledge basis possessed would affect the whole of the community's environment. It makes the community either understand or not understand the stages and forms of community participation.
- b) *Community occupation.* Usually, one with a specific occupation would be able to spend more or less time participating in and certain activities. Frequently, the basic reason for the community is a conflict in commitment to occupation or job.
- c) *Education level and illiteracy.* This factor strongly affects the community's aspiration and capability to participate and to understand and implement the existing participation level and form.
- d) *Sex or gender.* It has been very clearly known that part of the community still considers that it is this factor that may affect community aspiration and capability to participate. It is deemed that men and women are of different perceptions and opinions on a particular problem.
- e) *Faith on a specific culture.* A community with high heterogeneity, especially in terms of religion and culture, would determine the participation strategy to pursue and the methodology to use. The professed faith is occasionally in conflict with the existing concepts.

2) External Factor

The external factors, according to [Sunarti \(2003\)](#), that may affect community participation are the stakeholders, that is, those who own some interest in the program, including regional government, village administration, community/adat figures, and consultant/facilitator.

Anyone has a particular reason for participating. The factors that affect one's readiness to participate, according to [Putman \(1992\)](#), are related to the interdependent situation, trust, and a social organization network that facilitate cooperation for some mutual benefit.

Based on the theories presented by the experts above it could be concluded that Mpur Tribe's inhibitory factors in participating areas suggested by Plumer in [\(Yulianto, 2012\)](#), that is, knowledge and skill, community occupation, education and illiteracy levels, gender, and faith in particular cultures. They influence Mpur Tribe's participation too in nonformal education, mainly equivalence education program held by the Center for Community Learning Activity (PKBM) Erefat.

3.2 Inhibitory Factors of Mpur Tribe's Participation in the Implementation of the equivalence education program at Arefat PKBM

Occupation Factor

According to [Slamet \(2000\)](#) (in [Hermawan & Yoyon, 2016](#)), the occupation type of community affects and even determine the community's participation level relating to income and much more on spare time that may be spent for participating. The result of field research revealed that 98% Mpur Tribe's people in Kebar District worked in the agriculture sector as farmers cultivating their gardens, with very low income, making them less involved in their participation in nonformal education activities.

Education Factor

The quality of education in Indonesia is now very displeased. According to UNESCO data (2000) on the human development index (IPM), that is, a composition of the rankings of achievements in education, health, and income, Indonesia's human development index was more and more decreasing. Among 174 countries in the world, Indonesia was placed at 102nd, 99th, 105th, and 109th in rank 1996, 1997, 1998, and 1999, respectively. Meanwhile, Indonesia's IPM according to Development Program Agency (UNDP), an agency under UNO, in its human development report 2016, recorded that Indonesia's IPM in 2015 was at 113th rank, down from 113th position in 2014.

The data above was partly affirmed by the result of research in Kebar District, Tambrauw Regency, revealing that the quality of human resources in the region was still very low, causing Mpur Tribe's people participation very low as well in nonformal education program held by Erefat PKMB.

Mpur Tribe's Culture Factor

The research findings showed that cultural factor was also of great influence on the life of Mpur Tribe's people in Kebar District, Tambrau Regency, West Papua Province. Meant by cultural factor was "fear culture". In this case, Mpur Tribe's people were always haunted by *bafiniet (suanggi)* or evil committed by other tribes and from other areas in West Papua Province. The fear culture was very strong and might affect Mpur Tribe's people in the education sector, particularly formal education, be it elementary school, junior high school, and senior high school. In fact, after the children returned home from their school, they generally would go to their parents in the garden, taking a fairly long walk, making their parents fearful that evil men might do harm to or even kill their children. The fear culture had emerged since their ancestors. It made Mpur Tribe's people less concerned with education.

3.3 Supporting Factors of Mpur Tribe's Participation in the Implementation of Educational Equivalency Program in Arefat PKBM

One supporting factor of Mpur Tribe's people participation was the benefit of the program. The program influenced community participation in following the programs held by Arefat PKBM. It was proved that the community would be enthusiastic in following a program if it may enrich their knowledge and skill which in turn supports their life (Yoga *et al.*, 2019).

Other supporting factors were as follows:

- 1) Arefat PKBM was existing in the middle of Mpur Tribe's indigenous people.
- 2) Tutor staff (educators) were all teachers.
- 3) There was attention from Tegional Government of Tambrau Regency in the form of financial aid to support Arefat PKBM's programs.
- 4) There was moral support from Mpur Tribe's indigenous people to Arefat PKBM's programs.

Canter (in Arimbi, 1993) defines participation as 'Feedforward information and feedback information'. By definition, community participation is a two-way continual communicational process. In this case, it could be inferred that community participation is a communication between the government as the policyholder and community as those directly impacted by the policy. From the definition it could also be inferred that community may provide positive responses, that is, support or offer input on a program or policy or the government has taken but may reject it too.

As Hetifah (2009), the factors that support one's willingness to participate are among others:

- 1) Vested interest;
- 2) Solidarity;
- 3) Common goal;
- 4) Aspiration of performing the same measure.

The supporting community participation factors are:

- 1) Community awareness to participate in an educational equivalence program was the most important factor in the successful implementation of the educational equivalence program in Arefat PKBM. Good communication and cooperation between PKBM and the community might smooth out the implementation of the educational equivalence program in Arefat PKBM.
- 2) Enthusiastic faith of the community in the implementation of the education program in PKBM positively impacted the management of education in PKBM Arefaat.
- 3) Community's support on the entire activities in PKBM.

4 Conclusion

Based on the research result on Mpur Tribe's people participation in nonformal education in Kebar District, Tambrau Regency described above, it could be concluded that the less optimal participation of Mpur Tribe

community may be caused by both internal and external factors. The internal factors included: education, occupation, income, culture, gender, facility, and information and communication accesses.

Meanwhile, the external factors influencing Mpur Tribe's community participation in nonformal education were the lack of backup from Tambrauw Regency authority on public policy and service for Mpur Tribe's people in supporting educational facilities. Other external factors came from nonformal education institutions, in this case, Arefat PKBM which was not optimal in implementing the teaching-learning activities in Packages-A, -B, and -C educational equivalency programs. It might be due to the very low quality of the human resource of Arefat PKBM management in managing and implementing educational equivalence programs for Mpur Tribe's people; the leadership of PKBM management was still egocentric; the lack of coordination between the related parties, namely Arefat PKBM institution, Mpur Tribe's people, Mpur Tribe's community figures, and the regional government of Tambrauw Regency (particularly Education, Youth, and Sport Agency). Those inhibiting factors should be handled so as to enhance the quality of input and output of educational processes for Mpur Tribe's people.

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Biography of Authors

	<p>Tonci Asimi. S.Pd., M.Pd., born in Anjai on 9th March, 1975. Graduated from Faculty of Teachers Training and Education, Department of History, University of Cendrawasih Jayapura (2000); Magister of Education from Faculty of Social Science, State University of Semarang (2011); attending Doctoral Postgraduate of Sociology, Faculty of Social and Political Sciences, University of Padjadjaran Bandung, since 2015 until now (2019). <i>Email: tonci.asimi75@gmail.com</i></p>
	<p>Drs. Budhi Gunawan, MA., Ph.D. graduated from Department of Anthropology, Faculty of Social and Political Sciences, Padjadjaran University (Bachelor degree), 1987. He graduated from Department of Sociology and Anthropology, School of Arts and Sciences, Ateneo de Manila University, the Philippines (Master of Arts, Major in Anthropology), 1992. He graduated from Department of Ecosystem Studies, Graduate School of Agricultural and Life Sciences, the University of Tokyo (Ph.D.), 2005. <i>Email: budhi.gunawan@unpad.ac.id</i></p>
	<p>Prof Dr. Ir. M. Munandar Sulaeman was born in Tasikmalaya, Professor of Sociology, Doctor of Sociology from Postgraduate Program of FISIP (Faculty of Social and Political Sciences), University of Indonesia Jakarta in 2003; Magister of Sociology from Postgraduate Program of Unpad Bandung in 1990; Bachelor of <i>Aqidah-PhWosophy/Ushuluddin</i> from IAIN/UNISBA in 1992; Bachelor of Socio-Economics from Faculty of Animal Science, Unpad Bandung in 1980. Lecturer for Postgraduate Program in Study Program of Sociology of FISIP, Unpad Bandung; Livestock Socio-Economics. <i>Email: mdr_sul@yahoo.com</i></p>
	<p>Dr. Indraswari is a researcher in gender, human rights and development. Ph.D in Anthropology–The Australian National University, Australia (fully funded by Australian Development Scholarship), MA in Sociology–University of Essex, United Kingdom (fully funded by British Chevening Award), Bachelor in Communication–Padjadjaran University, Indonesia. Having 28 years of experience in doing research and program in gender, human rights and development, funded by International Funds and Governments’ agencies. From January 2015 to January 2018 she was a commissioner at the National Commission on Violence against Women (Komnas Perempuan). <i>Email: indrayayan@yahoo.com</i></p>