

A BRIEF REVIEW: COMMUNITY SOCIAL MOBILITY JAYAPURA SPECIAL AUTONOMY ERA IN PAPUA 2014

AVE LEFAAN

Cendrawasih University of Jayapura
Email: avelinuslefaan@rocketmail.com

ABSTRACT

This study focuses attention on the problem of how social mobility Jayapura city during the era of special autonomy Papua. The dynamics of Jayapura city community feels increasingly eskalatif following the enactment of Law No. 21 of 2001 on Special Autonomy for Papua. This study uses the method of field research (field research) with data collection through observation, interview, and documentation. The results show that social mobility vertically indigenous Papuan community members more through politics as an implication of a democratic political system, and then the implications for the improvement of their social status. Meanwhile Papuans from among immigrants, the process is more social mobility through varied, both political and economic lines, and also driven by cultural factors.

Keyword: *social mobility, political dynamics, the special autonomy*

INTRODUCTION

Since the political changes in Indonesia sistem of the authoritarian New Order era into countries that embrace democratic system, significant changes in the area of Papua, both political, economic, social, and cultural. If the New Order era, fully Papua became part of Indonesia with a militaristic approach, but in the further development of Papua special autonomy given by the central government in Jakarta. Through Law No. 21 of 2001 on Special Autonomy for Papua, authorizes the central government enough flexibility in managing Papua for the welfare of its people.

After the enactment of these laws, Papua entered a new phase in the social, political and cultural life full of dynamics. Politically, local elites increasingly competitive contestation for political fight over strategic positions such as head of the region and representatives of the people through elections. The issue of strengthening of ethnic-based identity also continues to rise to the surface as a means of obtaining the status of a new government through regional expansion projects. More than 5 autonomous regions which have been designated as the new district since the era of special autonomy in Papua. While the fight identity between Papua and Papua Coast Mountains continue to strengthen as the struggle for political influence strategic policy for the

post. The climax when Lucas Enembe managed to become the Governor of Papua for the first time be held by Papua Mountains.

Although the identity of Papua and Papua Coastal Mountains there are critical commentary that dekotomi primordial identities like that deliberately created by the weakening of the central government to the people of Papua, but sociologically and psychologically it keeps alive the issue is latent in social interaction Papuans. Some studies show that strengthening esensialistik identity, in the sense rooted in ethnic issues, continues to be latent phenomenon, and sometimes becomes manifest when the gain political momentum and socio-cultural. In such a political momentum governor election, for example, the issue of identity is constantly strengthened dekotomik. Similarly, the social momentum as sporting events, cultural contestation, and the association in formal educational institutions, the difference Papua Papuan identity Mountains and beaches also manifested.

In this context, the fight is also charged struggle for identity political space and social space for social mobility. Papua Mountain which has been located in a marginalized position, and even being in isolation primitiveness, continue to take advantage of the dekotomik identity issues become a means of social mobility. If during this growing social construction

that socio-economic status of Papua Mountains have always been under Papua Beach, then during the era of special autonomy, Papua Mount struggled to gain access to become active subjects in the process of social mobility either vertically or horizontally.

Meanwhile, the special autonomy is also a social infrastructure that encourages Papua into an open area. Autonomy funding increasing in the number of billions of dollars, becoming one of the important factors increasing the physical infrastructure development in Papua, ranging from means of government buildings, roads, airports, and ports. At the same time, the dynamics of the economy also experienced significant tidal conditions. Passion economy continues to occur, and a modern economy continues to grow more expansive that carry social implications such as changes in lifestyle and the emergence of a new middle class.

Papua is becoming increasingly interesting, because this area is rich with Natural Resources (SDA), particularly the forestry and mining sectors. Various investors both foreign and national private arrive in droves to explore natural resources through political negotiations both at central and local levels. In the mining sector, not only PT Freeport which is already since the beginning of the New Order is in Timika, but also foreign companies that come from Japan, China, Australia, and some European countries to explore natural resources continue to arrive. Meanwhile, several national private companies continued to arrive were involved in the exploration of natural resources, and simultaneously open multiple forest processing plant or other manufaktur industry.

Papua special autonomy further encourage widespread social mobility, because the people of Papua, especially in the city of Jayapura grown increasingly complex and increasingly specialized division of labor. A change in the character of society what is called Emile Durkheim mechanical solidarity organic solidarity into society. Various types of new jobs appear to follow the development of the community character of Jayapura city providing modern facilities. Of course, changes in the type of work requires a new modern higher education qualifications, and skilled. Therefore, it is not all qualification demands can be met by indigenous Papuans, the more migrants stormed Jayapura fill labor demand new and increasingly industrial. Demographic implications, the number of migrants has increased significantly during the era of special

autonomy. Occurred a massive mobility of migrants outside Papua were attracted by the "honey" Papua economy, either in the form of infrastructure and natural resource development. The informal sector is growing rapidly accompany the economic dynamics of Papua, such as food vendors, street vendors and stores klontong. Almost all businesses in the informal sector is a Papuans who come from various regions outside Papua, such as Java, Sulawesi, NTT, NTB, Padang, Sumatra, Ambon, and others.

Therefore, the Papua Special Autonomy era is increasingly becoming a multicultural society which is plural and good views of ethnic background, religion, and culture. In terms of educational level was more varied from residents of primary school education, to higher education. Various socio-cultural variants that make the issue of social mobility to the people of Papua is becoming increasingly complex, but takes place dynamically. That's where the phenomenon of social mobility to the people of Papua, in particular the city of Jayapura, has relevance and urgency to be studied from a sociological perspective. The struggle and the dynamics of social mobility continue to proceed since the implementation of the special autonomy thrusting a variety of interesting phenomena that could potentially give birth to new concepts and theories.

FORMULATION OF THE PROBLEM

Departing from the above background, this study propose how the problem as follows.

How the dynamics of the process of social mobility of people in Jayapura on the special autonomy?

How do the dynamics of social mobility among cities Jayapura indigenous Papuans and migrants in the era of special autonomy?

What factors are causing social mobility Papua special autonomy? How socio-political implications of social mobility Papuan people against identity formation kepapuan in the future?

THEORITICAL REVIEW

There have been many theoretical and conceptual studies that seek menjelaskan phenomena of social mobility seen it from different perspectives. In sociological literature, especially mainstream sociology, social mobility has become a discussion and invite debate between one and the other perspectives. Originally the discussion of social

mobility theory revolves around the issue of moving up or down, but then many theorists propose various offers theoretical and conceptual follow the dynamics of the development of society itself.

Although the theory and the concept of social mobility that had been developed that invites debate, but there is a consensus that the concept of mobility itself have occurred among theoreticians. General notion is that social mobility Refers to the movement of individuals, families, or groups Among stratified social positions. 1 So social mobility refers to the movement that is happening on the social position of individuals, families, or groups.

Social mobility that has various patterns that may occur or Several patterns of social mobility are possible:

Horizontal mobility involves moving within the same category status. An example of this is a nurse who leaves one hospital to take a position as a nurse at another hospital. Vertical mobility, in contrast, involves moving from one social level to another. A promotion in rank in the Army is an example of upward mobility, while a demotion in rank is downward mobility. Intragenerational mobility, career mobility termed Also, Refers to a change in an individual's social standing, especially in the workforce, such as Occurs when an individual works his way up the corporate ladder. Intergenerational mobility Refers to a change in social standing across generations, such as Occurs when a person from a lower - class family from medical school graduates.

Therefore mobility with regard to social status, especially in the United States has no effort to provide a score on some kind of work. As described by James W. Vander Zanden as follows. Social mobility can take a number of forms. Mobility may be vertical or horizontal. Vertical mobility involves movement from one social status to another of higher or lower rank. Americans Differ in the prestige ratings of various occupations. If an auto mechanic (prestige score of 37) Became a bank officer (score 72), this shift would constitute upward mobility. On the other hand, if the auto mechanic Became garbage collector (score 17), this change would involve; downward mobility. If the auto mechanic took a job as a restaurant manager (score 39), this shift would represent a horizontal mobility. Horizontal mobility entails movement from one social status to another

that is approximately equivalent in rank (Zanden, 1996: 191).

Meanwhile, among sociologists has been trying to develop the concept of social mobility to a broader sphere, not as defined by the mainstream sociology. The expansion of the concept was not just discuss about the movement of people, but also goods. As described by Jain (2002) mobility terminology used in four main ways. First, the use of the word changed to show something that moves or can move, such as mobile phones, home, kitchen, hospital can move, and sebagainya. Mobility is the property of objects and humans.

Second, understanding of switching on a group of people, a keramian noisy or unruly. This group of people considered to be irregular, especially because it is moving, it is not entirely within limits that need to be followed and socially regulated. The world today seems to give birth to a new group of people, including a bunch of smart people who create their own government, the system of calculation of physical and / or new electronic and widespread, as well as regulations and improvements in places that are known, or certain restrictions (Hardt and Negri 2000; Rheingold 2002; Turner 2007).

Third, there is an understanding of mobility are used in the sociology of social science mainstream. This understanding is the social mobility up or down. It was alleged that there is a relatively clear vertical hierarchy and that everyone can be placed based on a comparison of the position of their parents or with their own beginnings position in the hierarchy. There are differences about whether society kentemporer improve the circulation of people up and down the hierarchy, so that the modern world more or less move. Some argue that only the extra circulation resulting from changes in the top positions and not in the growing movement among them (Goldthorpe, 1980, in Turner, 2012: 801).

Fourth, mobility as migration or other types of semi-permanent geographical displacement. This is a horizontal understanding of "move," referring to the displacement of countries or continents, often to find "a better life" or to escape from drought, oppression, war, famine, and others. Although suspected that contemporary society such as this require a lot of mobility, especially through travel diasporic (Cohen, 1997), previous cultures also allow for some displacement, serperti from Europe to the countries of their former colonial empire or

kemundian to North America (Urry, 2012, in Turner, 2012: 801).

Nothing the four-way mobility using the word to indicate various social events, it becomes increasingly clear that the concept of social mobility is not only related to space-intensive, but also more fluid virtual space. The movement of people both individually and collectively, not only are in the community off the line, but also the community which has developed into the community on line. Because it is included also the transfer switch is an image and information on a variety of media, as well as virtual displacement in which communication is done between one person and another, between one person with a lot of people, and among a group of people with a set of other via networked computers.

However, in this study more use of mainstream sociological theory of mobility, which is related to the movement of people from a particular geographical and social status associated with the movement either vertically or horizontally. The consideration is, the people of Papua Jayapura city, although it also has begun ditambah variety of new communication media, but in general its development is still thrusting various characteristics of conventional social change.

METHODS

This research is a field with a qualitative approach, namely by direct observation to the location that became the main object of research, namely the people of Papua. In an effort to develop a theory based on field data, observational methods of participation are also undertaken. The field study is mainly used to identify the circumstances objectively community dynamics Papua Jayapura city. In addition, this study also dokumentasi guiding this research study on secondary data collection in the form of documents of all text, relating to the process of social mobility Jayapura.

In other words, this study is a combination of field work (field work) and working with data mining secondary literature through tracking of authentic documents. Work obtaining primary data (first hand informations) and library work intended to study secondary data (second hand informations). The use of a combination of primary and secondary data is expected to generate analytical accuracy and depth of interpretation on the matter.

FINDINGS AND DISCUSSION

Special autonomy least thrusts fact that social mobility happens both among the citizens of indigenous Papuans, as well as among the immigrant population. This process takes place dynamically follow and attached to various activities of political, economic, social and cultural. Of course probability mobility on various aspects are not independent, but interrelated to one another with the current social changes take place dynamically in Jayapura city community since the implementation of special autonomy. That is, social mobility Papuans could be due to the opening of political access, and ease of access to economic resources, and finally implications for the improvement of their social status. Similarly, the process of social mobility can someone residents stems from the strong economic base, and then to enter the ranks of the local political elite.

From the political aspect, special autonomy opportunities and the broadest access to native entered the political structure of both the political parties and the bureaucracy of the government bureaucracy. Changes in political structures such as the system of choice for regional head (elections) directly is an opportunity for indigenous Papuans to appear to be regional leaders. In fact, since the implementation of special autonomy, Papua People's Assembly (MRP) issued a political document which contains the provision that the Governor and the Deputy Governor shall indigenous people as stated in

This provision has become effective since the implementation of special autonomy, and until now the Governor and Deputy Governor are indigenous Papuans. The situation has implications for the increasing number of positions in the structure of government bureaucracy that are held by indigenous Papuans. The same phenomenon is also growing in the political bureaucratic structure, since the era of regional autonomy more and more indigenous Papuans sitting in a high position in the ranks of the helm of political parties, ranging from Golkar, PDI-P, Democrat, burrs Party, the Prosperous Justice Party, and other political parties. Through the bureaucracy that then becomes a means of vertical mobility of indigenous Papuans, and the phenomenon was so pronounced until the ranks of officialdom in general. If the New Order era, the number of civil servants of indigenous Papuans percentage is still small

compared with the total population of indigenous Papuans, but now the percentage is increasing.

Similarly, in the ranks of the party, the more indigenous Papuans suffered a vertical mobility to take charge of a terrace in political parties. The implication is that the more indigenous Papuans who became deputies after the legislative elections. It means that the change to a democratic political system which then emphasized again the granting of special autonomy had open access to indigenous Papuans into the political structure of the government and party politics. Thus, democratic political system and granting political autonomy has become an important factor of social mobility for indigenous Papuans. A phenomenon that does not happen when the New Order era, in which the government bureaucracy more dominated by newcomers.

Table: The increase of migrants in Jayapura year 2009-2013.

2009	2010	2011	2012	2013
1.626	1.858	2.158	2.315	2.412

Sources: Jayapura town year 2014.

Meanwhile, from the economic aspect, the emergence of a new political elite from among indigenous Papuans course, affect the power of its economic base. The level of economic well-being increased significantly, looks at indicators such as housing, means of transportation such as cars and motorcycles, household furnishings, and other investment goods. Some elite residential areas such as started to heavily populated by indigenous Papuans, especially those within the ranks of the bureaucratic structure of government. Of course, the average level of income they also experienced a significant increase when compared to when the New Order era. Special autonomy proved create new social classes among indigenous Papuans, especially those with political access rule, and they have most also have abundant wealth.

While the social aspect, the special autonomy also affect social mobility, in the sense that more and more indigenous Papuans have increased the level of education. Indigenous Papuans from year to year, increasing the level of education, and even the level of undergraduate and graduate education also continues to grow. The increase was caused by several factors, both structurally and culturally. From

a structural aspect, the increasing number of indigenous Papuans sits in the government, then they issue policies and regulations even the opening of educational facilities for indigenous Papuans, such as scholarships to college in Java, and even abroad. While it is culturally, the more indigenous Papuans who realize the importance of education, so changing this view of life implications for social mobility movement is also growing fast.

Nevertheless it must be admitted, that the vertical social mobility is more common in indigenous Papuans from the Papuan coast. Meanwhile, from the mountains of Papua so far are still not showing signs of significant increases in the occurrence of vertical mobility. Low levels of education, not the transformation of the cultural, as well as the limited infrastructure, both physical and telecommunications network construction, the main cause of the slow vertical social mobility among Papuans mountain. Nevertheless, Lucas naiknya Enembe become governor is momentum for Papuans mountain vertical social mobility. During the reign of Lucas Enembe, pretty much Papuans mountains occupy strategic positions in the bureaucracy of government at the provincial level.

Similarly, since entering the era of special autonomy, a number of traditional leaders had passed all his social status, because accommodated by growing socio-political structures that open up access to traditional leaders and traditional leaders entered the modern bureaucratic structure. The establishment of the Papuan People's Assembly, for example, provides some important positions for the traditional leaders that most of Papuans mountain to occupy positions in the bureaucratic structure, in addition to members of the Assembly itself is an elite group. The rise in social status through government channels and lebislatif it has more or less become a serious factor in the process of social mobility for the people of Papua mountain.

But once again, when seen from the composition of the population is much more Papuans mountain, then the acceleration of social mobility is still far behind compared to Papuan coast does have an average level of education is higher. here then is often a trigger for conflict between the Papuan mountains and the coast, both when there is political momentum as elections and in everyday social pergaulatan. Not infrequently conflict was so developed that accompanied acts of violence such as destruction of public facilities in the

city of Jayapura, and even several times ever clashed physically.

MOBILITY PEOPLE RISING

Papua special autonomy era also presents facts social mobility not only among indigenous Papuans, but also among the immigrant population. Increased budget Papua province since the imposition of special autonomy, making blood development of both physical and human resources (HR) is getting excited. Trade flows are increasing sharply, the financial sector continues to grow, and the growth of some of the real sector makes the dynamics of development in Papua, especially in the city of Jayapura, increasingly eskalatif. This situation becomes an attraction for residents outside Papua busy to come to the city of Jayapura. The number of arrivals since the implementation of the special autonomy increased significantly.

There are indications that from year to year the number of migrants in the city of Jayapura continues to grow. They are certainly culturally productive forces have a strong mentality because it has experienced social selection. Anyone who became nomads are those who have a strong desire to improve the quality of life. These migrants come from various regions with varying educational qualifications, from the secondary school level to college. In the services sector they either move into the formal sector such as civil servants, professionals in the mining and processing of forest products, factory workers, and informal such as tourism services, transport services, services of construction workers, and street vendors. In the industrial sector, they are the prime movers in the production units household goods, and some have engaged in the agricultural sector, chiefly those who come through the transmigration program.

The presence of immigrants that became the backbone of the economy in the city of Jayapura buffer, because they were in various sectors of the economy from upstream to downstream. In the field of modern economy, they are more advanced and more competent when compared to native Papuans. On average they were more skilled and have a desire to increase revenue through a variety of efforts both in the field of services and production of goods. Their trading skills are also more engaged in the sector of modern economies, rather than native Papuans are more engaged in traditional agriculture with limited

commodity such as betel nuts, betel leaves, sago, and a variety of tubers.

Wave of social mobility among the immigrant population is a phenomenon of spatial mobility because it is caused by the push and pull factors. Several driving factors include the difficulty of finding an opportunity to improve the quality of life is good because the area of origin of soil fertility low and the level of land ownership on average just under 0.5 acres. Case arrivals from NTT for example, this area is largely barren and unproductive land for agriculture. Meanwhile in Java, although quite extensive soil has a high fertility level, but the level of ownership of the land is very low, averaging below 0.5 hectares of agricultural land. Therefore, many migrants coming from the area of Papua, which is engaged in agriculture, trade, transportation, and security services.

Another driving factor is the unemployment rate in the area of origin is increasing from year to year, including the educated unemployed. Saturation of the real sector in big cities such as Jakarta, Surabaya, Medan, Makassar and Bandung for example be the driving population migrated to Papua to seek new opportunities. Indeed, it was not as big as the wave of migration out of the country, but the phenomenon further increased the immigrant population of Papua is factual. Meanwhile, the pull factors of social mobility is more and more demand for educated labor force in Papua, economic growth continues to increase both because of increased Danan Autonomy and increasing investor doing business in Papua.

While the views from the cultural aspect, the immigrant population does have a view of life that continues to grow. Ethic of hard work, courage to take risks, and desire to move forward is the main character of the immigrant population during the era of special autonomy in Papua. They were never choose the type of work it coarse or fine, whatever type of work they are willing to live so high productivity level. That is, both push and pull factors, as well as cultural aspects among immigrants is what makes the people of Papua is becoming increasingly plural both in terms of ethnicity, religion or culture. In fact it is not only a plurality in the city of Jayapura, but also appear in small towns such as Sentani, and Merauke.

Arena for vertical mobility of immigrants is more varied, spread to a variety of both public and

private sectors. Not a few migrants who sit in bureaucratic structures which although it is a logical consequence of authoritarian rule and centralized New Order era, but during the implementation of special autonomy also many migrants who fill strategic positions Papuan government bureaucracy. Meanwhile, in the field of non-governmental migrants become the main means for social mobility, good trade, industry, tourism, agriculture, and even the informal sector.

SOCIO-POLITICAL IMPLICATIONS OF SOCIAL MOBILITY

The more plural, more complex social relationships, social conflicts necessarily, latent, latent primordial, political competition is increasing, and increasingly liquid identity. The attitude of citizens of Papua itself varies.

CLOSING

The final conclusion is: the mobility arena indigenous Papuans relatively more political, while the immigrant population is more varied.

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