

## STUDY OF THE DYNAMICS OF SOCIAL CONFLICT IN THE ERA OF SPECIAL AUTONOMY JAYAPURA-PAPUA SEEING FROM THE LAW OF PERSPECTIVE OF SOCIOLOGY

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### ABSTRACT

*Changes in the political system of authoritarian of new era unto towards a democratic system in the reform era, was an important influence on the dynamics of social conflict in Papua. Social conflict in Jayapura since the implementation of Special Autonomy also happened several times, among others such as conflict Yoka tribe in the village, Abepura, Jayapura City in year 2010. **Research methods:** Analysis qualitative approach with sociological assumption to say that in any society there will always be conflict, even in its small and lightweight. Any conflict would follow in the social dynamics political society itself as well as in society in Jayapura. Dahrendorf argued that conflicts occur because of coercion from the entity that has the authority, because the conflict is structural not individualistic. **Result shows** that theoretical Dahrendorf then in this study that conflicts still occurred in the city of Jayapura can be explained that in the event of a conflict between indigenous Papuans with the immigrant population, is based on the actor who has authority. Social conflict in Papua in the era of special Autonomy, also associated with the patterns conflicts, pattern of conflict power relations that are denied by the relationship between the center and the area was also rooted in their development gap between Papua and other regions carried out by the dominance of the central government over the years, and is once again at the root of conflict. **Conclusion:** the laws of the government center must also adapt to the dynamic development of the social culture of Papua.*

**Keywords:** Social conflict, Autonomy, Jayapura, Papua

### A. BACKGROUND

Changes in the political system of authoritarian of new era unto towards a democratic system in the reform era, was an important influence on the dynamics of social conflict in Papua. State control is relatively weaker against Papua, on the one hand, and strengthening the bargaining power of local political power on the other side, bringing the dynamics of social and political conflicts in the region is getting escalated. Socio-political conflict that occurred in Indonesia was based on primordial issues like animism, religion, and between groups, and up to the present development phase still continues to occur one after another, not least in Papua. The eruption of social and political conflict that during the post-reform era experienced a tidal wave following the political dynamics, such as when the options moments Regional Head (elections), Legislative

options, and when the contracts bare in exploration of natural resources in Papua.

Entering the era of reform, the social conflict has not changed substantially, which is around the issue of primordialism SARA. But because freedom express more freely, then social conflicts more frequently happen identity conflicts, mainly between the identity of Papua and Papua coast mountain. In addition, too many are rooted in failures in the management of SAF, thus failing to provide good service in the fields of education, health, and community empowerment there t. [1]

Conflict as a potential racial differences Kual Papua heterogeneous society consisting of 250s tribe, language and customs potentially huge fuel the conflict. Events tribal war in Timika continuous turbulent during this time, and the attack villages Yoka Sentani in Jayapura by a community group Central Mountains 10 November 2010, the a concrete example that

racial problems in Papua are very prone to conflict. Differences of opinion among the Papuans themselves, namely Papua and Papua mountains and beaches of North and South still marked in the struggle for local political interests, so that the spirit of primordial tribal increasingly powerful in society. It also has implications on the policy considerations of local politics by local authorities (Kossay, 2011: 118).

While the social conflict in Jayapura since the implementation of Special Autonomy (Autonomy) also happened several times, among others Conflict Yoka tribe in the village, Abepura, Jayapura City in 2010. The events that led to 30 houses on fire and three residents were injured were triggered song or a ringtone that advocates against certain groups of people. The content of the song mentions the mountain (identical with the Wamena) to sleep in the pigpen and smell (Kompas.com, 17 November 2010).

The nuances of cultural conflict that occurred on July 2, 2014 in Market Youtefa, Abepura, Jayapura, which originated from the dissolution of the gambling game of dice that killed a policeman and injured other colleagues. While civilians that indigenous Papuans around the market being targeted by the the security forces accused of torture against indigenous people.

Then, the nuances of cultural conflict on August 7, 2014 in the Old Market Abepura, Jayapura, which originated from quarrels amongst Papuans by migrants around the market. This conflict led to the beatings of one person native Papua until he died (rim a news.com, October 18, 2014).

Various social and political conflicts that happened in Papua indicate that since the implementation of Special Autonomy (Autonomy) is not effectively able to reduce the conflicts that occur. It is precisely in the era of Special Autonomy (Autonomy) terms of social conflict are widespread and more diverse dimensions. Not only the political dimension between the central government and the Separatism, but also a social dimension that involves between citizens, between ethnic groups, between groups and between people who claim to be indigenous Papuans themselves. Social conflicts during the implementation of Special Autonomy.

(Autonomy) is becoming more widespread scale and dimension, moving on socio-economic aspects around the issue of social inequality, socio-cultural aspects related to indigenous peoples, and of course the legal aspects related to various rights of Papuans and human rights violations in Papua.

The emergence of the conflict indicates that the application of Special Autonomy (Autonomy) is still a lot of problems conflictual, so the Special Autonomy (Autonomy) remains problematic There are many social problems that need to be examined in the contexts, namely what that are likely to be the root problem is still rampant social conflict presence in Papua during the Special Autonomy (Otsus). Not only seen from the system of relations between the central government and local government as well as provincial, but also more than that how socio cultural readiness of Papuans themselves in the current socio-political dynamics of contemporary Indonesia, especially with regard to local politics Papua. Because it is interesting to study in more depth through a series of academic activities by placing cases of conflict social in Papua as the focus of sociological studies. While the legal aspects, since the implementation of Special Autonomy (Autonomy) that is also offered a wide range of issues of interest to be studied. The question of why the Special Autonomy (Autonomy) is less smooth sailing in line with expectations, there may be a number of legal issues in the implementation process.

Thus, given the complexity of the issue of conflict in Papua can not be approached by partial but must be more comprehensive, because the sociology of law becomes an attractive offer to see the issue of conflict in Papua, and also has the potential to provide solutions in more substantial. Moreover, it also became a new trend when over time between sociology and law as a science experience separation.

The issue of separation between sociology and law as well as modern trends in higher education for several decades is also key considerations of this study. With interdisciplinary spirit, this study will look at the phenomenon since the beginning of the social conflict in Papua from the perspective of sociology of law. How to see the social and

political problems in Papua, which has been partially as it was to some extent also the reason why social conflict in Papua is getting difficult to be handled effectively. Offered by practical solutions also partial, walk alone, even ego-sektoral impression is still very pronounced. Therefore, this study from the outset will try to see the phenomenon of social and political conflict in Papua more comprehension, namely the approach of sociology of law.

## B. FORMULATION OF THE PROBLEM

Departing from a lot of facts as described in the background of the problem, the study thrusts main problem why many social conflict on Special Autonomy in Papua continued viewed from the perspective of sociology of law. In narrow issue the study can be formulated as follows:

1. Is there deferensial authorities involved in socio-political conflict during the implementation of special autonomy in Papua?
2. How patterns of social conflict occurred since the implementation of special autonomy in Papua?
3. Why and what kinds factors that cause social conflict in Papua Special Autonomy era?
4. Actors involved in the socio-political conflict in the era of Special Autonomy in Papua from which part?

## C. THEORITICAL REVIEW

By definition, the conflict has many mendapatka n formulation is reviewed from various perspectives and theoretical. So far, there is no agreement on which definition is used strictly in explaining the phenomena of social conflict. Everything is very dependent on the context and the focus will be studied, so that the sense of social conflict is not to be raw, but more dynamic and discursive.

Muscat (2002) explains that the terminology of the conflict can be defined as a relationship that illustrates the lack sejalan goals in a sense owned or owned by two or more parties. While diaitikan violence as activities that include the actions, attitudes, structures or systems that cause physical, mental and social or environmental or hinder someone reach his full potential. Conflict or in the internal war for the

two types of *The first*, a war or a conflict between the government and separatist movement that wants to liberate itself (vertical conflicts); secondly, conflicts occur between groups within the country, or better known as the civil war (horizontal conflict). Furthermore, Muscat revealed, conflicts usually arise when their multiple triggers (*triggers*) in a vulnerable situation at the Conflict dispute according to generated due to the different political, economic, are quite striking between the two groups, he saw the main source of violence in conflict is which is caused by politics, ethnicity and culture is the lack of economic development and poverty could be eliminated.

While William J.Dixon (1995), to categorize the conflict in the two main things, *first*, conflicts arising from the mutual recognition of the interests and fundamental values are often in conflict; second, the conflict is a very clear picture of social relations. Ongoing conflict in a country can be caused by the crisis in the government, including the lack of interest of peace in conflict resolution, policy paralysis (*policy paralysis*) and severe humanitarian crisis.

Nothing the definition of the conflict can be said that the social conflict does not stand alone, but always related to one another dimension, both economic and political. Indeed, if viewed from the trigger could be a social conflict was only a conflict between students or between individuals with different social attributes. But just look at the conflict of *casus belli* (cause) is certainly not enough to obtain a clear picture about the roots of the problem. Therefore the terminology of social conflict can not be a single meaning, but always ambiguous and multidimensional. Thus the terminology of social conflict is not a closed box, but it is more liquid, therefore also substantially social conflicts also implies socio-political conflict.

In attempting to explain the phenomenon of social conflict in Papua, for while this study uses the theory of conflict of Ralf Dahrendorf, Randal Collins, and Lewis Coser.

In view Dahrendorf, functionalist social systems united by voluntary cooperation or a general consensus or both. However, the conflict theorists (or coercion), the people are united by 'the restrictions imposed'; thus, some positions in the community is dideligasikan power and authority to others. The fact of social life "has

always been a determining factor-conflict social conflicts systematic" (Ritzer, 2011: 450).

One major focus is on the conflict theory Dahrendorf authority. Here he does not believe that the authorities are on the individual, but always dwells at the positions. Because of that he is more interested in the large-scale structures, not individuals. A person holding authority in a setting does not have to hold a position of authority in other settings.

Departing on the thesis that, then if you follow the theoretical argument Dahrendorf, the first task is to recognize the conflict analysis of the roles of authority in society.

The concept of authority, according to Dahrendorf always be dualism, in a sense made up of two camps, the camp is dominating and subordinate groups. In a dualistic relationship, those who are in a dominant position would require the status quo, while those who are in a subordinate position always calls for change. In summary, Dahrendorf argued that all interest groups emerged, they engage in actions that cause changes in the social structure insider. When the smoldering conflict, the change is radical. When violent conflict, there will be a sudden structural change. What was the essence of the conflict, a sociologist should be familiar with the relationship between conflict and change and also in between the conflict and the status quo (Ritzer, 2011: 453).

Unlike the Dahrendorf's mean macro, micro Collins is more in analyzing their social conflict. Unlike the theoretical I ain even see the social structure is so important, Collins actually see that the level of individuals is also important. For him, social conflicts can be explained from individual as actors of conflict in daily life, and then pulled up at the macro structure (Collins, 1975: 11). Although he is more interested in the individual level, but he realized that sociology can not succeed at the micro level only. Means that in theory the conflict will not succeed without analysis. Community. Just Collins saw that social structure can not be separated from the actor constituent and pattern-politicians the interaction of the actors that is the essence of the social structure. Collins -struktur tend to see social structures as patterns of interaction rather than an entity that is external and force. Moreover, while most of the theoretical conflict saw the actor was forced by external forces,

Collins looked at the actors constantly creating social organization (Ritzer, 2011: 459).

Lewis Coser offer a more complete theory of conflict in the sense of not only viewed from the negative side, the conflict could also be positive in building a stable social structure. Communities or groups that allow the real conflict are a society that has a low probability of the threat of explosions of conflict that threaten the social structure. In contrast to the authoritarian rule where conflict is always pressed, if the conflict will explode immediately destroy the unity of the group or community. Thesis Coser strongly oppose the notion that the absence of conflict can be used as an indicator of the strength and stability of a relationship. Coser shows that conflicts with outside groups will help the consolidation of structural boundaries. Instead, the conflict with outside groups also can enhance integration within the group. He argued that the level of group consensus before a conflict occurs is a reciprocal relationship the most important in the context of whether the conflict can enhance group cohesion (Poloma, 2003: 116).

Coser conflict theory will be used u ntuk see how the social conflicts in Papua, especially related to group behavior. While being hooked up to an ideological conflict will be used to analyze the fact that in the Papua conflict ideologies, especially those associated with religious ideology.

Meanwhile this study using sociological approach of law, in the sense of seeing the phenomenon of conflict in Papua is not seen partially, but with glasses interdisciplinary, namely an integrative approach between sociological and legal perspective.

According Sajipto Rahardjo is the study of legal phenomena which aims to provide an explanation example where legal practices. Sociology of law to explain the legal practices, because, influential factors, the background of the problem and so on. Sociology of Law always test the validity of the empirical (*empirical validity*) of a regulation or a statement of law, namely in accordance with the rules-whether by sound or text of the regulation. Sociology of Law does not undertake an assessment of the law. The behavior that obey the law and defiance of the law equally is the object of observation are similar. The main concern of the sociology of law only on explanation or description of the object studied.

According to Donald Black in studying law as a *government social control*, legal sociology examines the law as a special rule applicable and required to enforce order in life: people. Law is seen as a reference to be used by the government in terms of controlling the behavior of citizens (Ali, 1998: 32).

Controlling social issues are reviewed by the sociology of law in relation to socialization, where the process in the formation of society as social beings who recognize the existence of a social norm in society, which includes the moral rules, religious and other social norms. Given this awareness, it is expected that citizens obey it. In connection with that, behold, the sociology of law tend to view as a process of socialization that precede and be a precondition allowing the social control is carried out effectively.

So in this study will look at how the social conflict in Papua views of sociology of law. This approach is important because at the academic level, there are still symptoms of partiality to see the issue of social conflict alone. Because it is an integrative approach is expected to be able to see the issue of social conflict in Papua mapped comprehensively, so that efforts to provide solutions was also comprehensive.

#### D. RESEARCH METHODS

This research is a field with a qualitative approach, ie by direct observation location being the main object of study, namely the people of Papua, in this case the citizens of Jayapura City. In an effort to develop a theory based on field data, the observation method of participation is also done. The field study is mainly used for identify situations of conflict dynamics and objective conditions for the implementation of the people of Papua Special Autonomy (Autonomy). In addition, this research is a study guide document research on secondary data collection form documents from all texts, relating to the formation of identity construction Papuans.

In other words, this study is a combination of field work (*field work*) and work literature by extracting the secondary data through tracking of authentic documents. Working obtain primary data (*first hand informations*) and a working library for the purpose of reviewing secondary data (*second hand informations*). the use of the combination of primary and secondary data is expected to generate accurate depth analysis and interpretation of the matter.

#### E. RESEARCH FINDINGS

Sociological assumption to say that in any society there will always be conflict, even in its small and lightweight. Any conflict would follow in the social dynamics political society itself. as well as in society in Jayapura, as the findings of this study during the validity of Special Autonomy (Autonomy) there is a conflict which generally consists of two main parts: First: Conflicts between Papua native and immigrant population, which includes social conflict economy, conflict indigenous and modernization, conflicts caused by government regulation. Second: the identity conflict between the Papuan mountains and beaches.

#### F. ECONOMIC SOCIAL CONFLICTS

The fact is new citizens who control the economic field, from upstream to downstream, particularly with regard to manufactured goods. Migrants dominated the economy in various sectors, industry, trade, and tourism. While indigenous Papuans only engaged in the traditional sectors of the economy, namely the sale of agricultural commodities such as bananas, papaya, vegetables, and potatoes. The situation is then often trigger a conflict between indigenous Papuans and migrants that are triggered by a variety of trivial events, such as fights among the youth, traffic accidents, theft, and even sporting events.

A conflict between traditionalism and modernity is that during the era of Special Autonomy (Autonomy) in Jayapura intensified, with the tendency of modernity that came out as the winner. Fuss traditionalism that, more or less identical to the original person so excessive developmentalism that means also the marginalization of indigenous Papuans. This situation is underway in Jayapura, so the social conflict continues. Reading full traditional values of local wisdom by the process of political modernization as a consequence of the implementation of Special Autonomy (Autonomy) making the atmosphere increasingly conflictual custom homes.

Solidarity kindship. this is what makes the value of ancestral indigenous Papuans fading pengamhnya hadimya replaced by new transactional value as a result of the expansion of the Special Autonomy era village. During the implementation of Special Autonomy (Autonomy)

social conflicts originating from the disputed use of public assets continued to increase, mainly related to asset clan / tribe's business interests. Jayapura city development-oriented economic growth necessarily bans build infrastructure and public facilities, such as roads, clerical early market, and shopping. Construction of the facility as it would require the land and in fact some of the land in the city of Jayapura is the collective property or land clan / tribal ownership based on customary rights. Therefore, whenever there is physical development, would be dealing with the Papuan people. The problem until now is still no laws governing even if there , often leads to a clash between the formal legal product organ customary law.

The Presence problem sociology of law normative ethics rules in the form of special autonomy legislation is not adapted to custom. Modernization legislation less expensive social order and norms are still valid before. Incompatibility legal norms that come suddenly without consideration of the normative order traditionally tends to lead to social conflict, or at least make the situation disharmony. When there were no special autonomy, the atmosphere of traditional villages are so integrated and stable both socially and politically, but so come new rules hit the old rules, the situation is becoming conflictual.

The opening of Jayapura city is not followed by the laws governing and protecting land rights or collective ownership. All in the name of development, indigenous land was sold, resulting in persertifikatan customary land into individual land ownership rights. Granting the status of property rights by the state is a proof that the state is not present when o rang Papuans has to deal with the current modernization. Until the development phase right now, there are no laws that protect traditionalism on the pressure of modernization. In the political sphere was less concerned with this, even impressed the politicians during the implementation of the Special Autonomy is more supportive of the process of modernization.

#### **G. IDENTITY CONFLICTS PAPUA MOUNTAINS AND COAST**

In the city of Jayapura is long enough dichotomized between Papuans and Papuans coastal mountains. Both entities were in the practice of social and political life of everyday

Teru's conflict which appears on the follow forbidden manifestations, gank of violence, until the political competition.

Outside the development of conspiratorial thinking, there is also a phenomenon that describes the conflict between the Papuan mountains and the coast of logic sociology that assumes the appearance of social spaces are insulated by differences in social status. This explanation uses social logic that assumes that social stratification everywhere will always happen.

Evolving sort of jealousy among the mountains towards the achievement of the Papuan coast. Access to education is more open to the beach makes it a widening social inequality and social mobility the mountain becomes hampered because they do not meet adequate educational qualifications. Therefore, the only things that they rely on are things that are physical, muscular strength, and once these men see their bargaining power in the competition social.

Social and cultural division which later became indicator factor of conflict, of which only a competitive nature to lead to open conflict vulgar. Although there is also the assessment that it was a hoax, but the fact remains that the social interaction, identity conflicts Papua Mountains and beaches continue. Various crime, unrest among students and between student, or even between tribal, people will quickly identify that it was a conflict between the mountains and the coast c rang. It has been a common assumption, if there is social unrest, then immediately townspeople Jayapura befixir that it was the act of the mountain. It seems unfair, but in reality the mountain Papuans are still frequently violated a rule of thumbs, so it tends willed himself as he pleases.

Cleavage social and kulturual was kept steady, and very coloring in conflictual social interactions. The position of those who are considered inferior guaung socially, makes an important factor of social conflict in the city of Jayapura. Departing from the differences that then arise in Kalanga n the mountain feeling of jealousy. Therefore to compete in the realm of education, bureaucracy, and professional work of mountain people feel defeated, then an effort to raise their bargaining power rely physically aspect.

Collective identity conflicts in this group have colored the dynamics of social life in the city of Jayapura. So far there are no signs of fading the dichotomous distinction, so spreading into the

political sphere. Political dominance among the beach secretly felt by the mountains, that over time arise intention to end domination through the momentum of the governor elections. Therefore, no wonder if the governor elections in 2013 strongly colored by issues of identity and the mountain people of this tai pan.

In the view of the mountain, if it is not in one area of the mountain population more than twice as much, but always ruled by the beach. The perspective like that then underlying the emergence of primordial sentiment in the electoral process of the Governor and Deputy Governor of 2013. In the history of elections in Papua governor, has never been so intensive dichotomous issue mountainous coast as Pilgub 2013. Since the formations of candidates were then follow the issue.

Therefore, from the beginning, a political battle using dichotomous issue, then strategic positions previously held by the coast, would be taken over by the Papuan mountains. The facts do show that since Lucas lead, Papua provincial government bureaucracy began there was a shift in the placement office. Various strategic positions, many do change leadership by replacing the Papuan coastal replaced by the mountain.

In government Luke Enembe does feel their efforts to prioritize the Papuan mountains. A number of officials coming from the mountain many were promoted to officers, and the numbers began to exceed many Papuans beach which has been dominating in the ranks of government bureaucracy.

Of course the A major consideration not to mention the professionalism, but rather because primordial, such as factors of emotional closeness, friendship, and even tribal.

The issue of disagreement between the mountains and the beach in the use of special autonomy funds is also a frequent cause of conflict between them. In the view of the beach, already relatively high understanding of the procedures for the use of special autonomy funds based program. Every activist who will absorb the special autonomy funds should make the first program as outlined in the proposal. Among the written culture beach is quite advanced, so make the activities and programs are documented in the form of proposals they typically have done.

## H. ANALYSIS

Dahrendorf argued that conflicts occur because of coercion from the entity that has the authority, because the conflict is straktural not individualistic. The big difference in authority or deferentiation who become actors in social conflict. Following the logic of the theoretical Dahrendorf in this study the conflict in Jayapura can be explained that in the conflict between indigenous Papuans with the immigrant population, is based on the actor who has authority. But the actor here is not individual, but rather a structure, which is a country with a set of rules and authority. In the eyes of Dahrendorf theory, conflict of matter that happened in Papua, be it conflict events that occurred in the market yutefa Yo, economic conflicts in some places, and also conflicts turning Papuan identity and beaches, in principle, is the conflict between the owners deferensial authorities.

However, in this study there is an appropriate argument Dahrendorf conflict theory, but some are not appropriate. Not all the conflict ended in absolute as arguments Dahrendorf, the art process that conflict always bore winners and losers as the dominant group as a subordinate group. In fact, at least until the development phase right now, the process of the conflict in the city of Jayapura and Papua in general does not always produce a winner or a loser. But what happens is a compromise and of negotiated, namely in the form of special autonomy. In situation: like it, conflicting social groups, namely indigenous Papuans and the central government did not both do not feel dominate one another.

Following the theoretical argument Randall Collins, the focus of his theory not on structures but on an individual level. In contrast to Dahrendorf who saw the conflict as structurally, Collins saw on the capacity of the individual is able to change the structure. So if to look at the phenomenon of conflict in the city of Jayapura first need to identify who the potential actors are able to change the structure. In the socio-political conflict in Papua, several prominent potential to change the structure come from various backgrounds such as clergy, academics, fighters and activists.

The theoretical arguments put forward Coser jib to analyze the phenomenon of conflict in Jayapura and Papua in general, suggests that the era of Special Autonomy (Autonomy)

conflict is indeed a necessity. Unlike the New Order era, in Papua conflict as hard as possible to be put down because they will make distabilitas conditions and even disintegration, because it threaten the established social structure. Will but in the era of Autonomy conflict proved to be quite intensive and constant pervasive in the political dynamics in Papua, especially in the city of Jayapura. As an illustration, the conflict between Papuans and migrants, although not so manifest, but is latent potential continues. The conflicts in the era of Special Autonomy (Autonomy) tend to have the space to manifest and in fact showed no turbulence fairly significant that lead to disintegration.

Only in Papua is different from assuming Coser, the conflict between migrants and their identity conflicts Papua mountains and the beach, although not cause disintegration, but socially and economically undergo structural changes. To conflict with migrants, in the city of Jayapura, in particular economic conflict are proving increasingly produce changes in the structure and social stratification. The newcomers are able to master the economic sector, proven experience mobility rapid social occupying at the level of the middle class. With the status of socioeconomic these new position resident comings also intensified then contribute also to the conflict, or at least tension.

## I. CONCLUSION

- First, as the findings of the study. that the social conflicts and political struggles continue to color the dynamics of social in the city of Jayapura, among others, such konfl ict between indigenous Papuans and resident aliens, as well as the identity conflicts, between indigenous Papuans and roatai mountain. The conflict does not stand alone but linked to each other or the dimensions of social, political, economic, and culture, and religion.
- Following the logic of theoretical Dahrendorf then in this study conflicts that occurred in the city of Jayapura can be explained that in the event of a conflict between indigenous Papuans with the immigrant population, is based on the actor who has authority.
- Secondly, concerning the question of how the pattern -pola social conflicts occurred since the implementation of Special Autonomy in

the city of Jayapura. One of the answers based on the findings of this study is that the pattern of conflict continue to follow the relations of power relations, among which dominate and subordinate. The pattern of this power relation relationship conflict figured out conflicts either conflict between indigenous Papuans and migrants, as well as the identity of the Papuan conflict mountains and beaches.

- Third, closely related to the question why and what factors are causing social conflict in Papua in the era of Special Autonomy, also associated with the patterns conflicts, pattern of conflict power relations that are denied by the relationship between the center and the area was also rooted in their development gap between Papua and other regions carried out by the dominance of the central government over the years, and is once again at the root of conflict. The fact of these disparities cannot be separated from the conflict of interest of the migrants in Papua, the central policy is discriminatory. and exploitation of natural resources involving various interest groups who play terns.

## The theoretical reflection

As described in the analysis of the findings of this study, some of the conflict theory that use proven nothing berkesuaian with empirical facts, but most do not suitable with theoretical arguments used.

None of the theories used in this study is absolute argument when discussed with factors empirism exist in reality, the explanation by intern intelektuality or between theory proveness are more able to explain the empirical facts.

Arguments Dahrenicrt conflict theory, for example, that the structural conflict is proven in the field when the conflicts that occur in Jayapura involves actors who have the authority deferensial. The difference between the authorities of the conflict that led to a conflict terns occur. But in some cases, conflict. 'Occurs similar to explanations Collins more individual, such as the conflicts in social interaction, economic relations, and also conflicts of identity. Even more of a trigger factor, but in a certain scale individual factors have a role determine. Collins argument is quite evident that at least unlike diterminisme Dahrendorf more structural, but Collins showed



that in interaction social no absolute need to walk in the same direction. Sometimes individuals are also able to demonstrate its ability to alter the structure in an effort to social change through the conflict.

Similarly, the argument Coser, when confirmed by the empirical fact for the most part in accordance with teorinya, but for the events of a particular conflict is not proven. Coser very opposed to the notion that the absence of conflict can be used as an indicator of the strength of a relationship and stability. On the contrary, according to the conflict Coser is able to strengthen the existing structures, and this is evident in the conflict in the city of Jayapura. The conflicts that occurred during the Otsus era tended to get a room for the manifest and in fact showed no turbulence is quite significant that raises disintegration.

Han yes only in Papua is different from assuming Coser, the conflict between migrants and their identity conflicts Papua gunung and the beach, although it does not cause disintegration, but socially and economically experienced a change in structure. To conflicts with residents of migrants, in the city of Jayapura, in particular economic conflict are proving increasingly produce changes in the structure and social stratification. The newcomers are able to master the economic sector, the proven experience of rapid social mobility to occupy at the level of the middle class. With the new socio-economic status, the position of the immigrant population is also getting stronger and then member.tan also contributes to the occurrence of the conflict, or at least tension.

In a theoretical level, the pattern also follows the fact empiris in the sense of conflict can not be a phenomenon can only be explained by a single theory. That all the dynamics of the conflict in Jayapura on Autonomy era should be seen in the relational and duality and not be dualism. Relational means that there is no phenomenon of settling the conflict between citizens from different social backgrounds, ethnicity, or religion, but everything is relational. Jib event OAP conflict between migrants and the issues that rose, ethnic and religious differences, but if conflicts of Papuan identity of mountains and beaches, the factor of religion and ethnicity do not play a role, a bigger role is the cultural differences. Is

the duality that is, conflicts happen not affected by the deciding factor is absolute, but rather an interaction between the determining factor.

Meanwhile, from the perspective of sociology of law, whether or not a value strong normative rules and procedures to regulate and control the social life depends on the ability adaptasinya with change itself. Thesis sociology of law which says that the device is normative adaptability in both traditional and modern such as legislation, and socio cultural transform ability Papuans themselves are of key importance to create a situation integrative bit widely proven in the field. Increasingly own adaptation of customary norms against the development of society, it is increasingly the ability of social integration in Papua, and vice versa. Similarly, the laws of the government center must also adapt to the dynamic development of the social culture of Papua.

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interests of politics and economics. Moreover, the social conflict in Papua, during these facts often indicate that the social conflicts that terjadi not stand alone, but quickly berkeimbang toward politics. Though also be noted that it is also not uncommon to social conflict in Papua terjadi then politicized. In addition, also on academic considerations, since this study uses a more multidisciplinary approach integrates the sociological approach and legal approach, so look at the social conflict will also be assessed in a comprehensive and integrative.

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[1] Although the primary focus of this study is the social conflict, but the term socio-political conflict will often mimcul consideration that each social conflict can not be seen partially. Social conflict is in fact always had a political dimension, ekoomi, and even culture. Facts also show that the social conflict often do not stand alone, but always intertwined with other