Understanding The Contextual Dimensions In Ketmung Traditional Village, Jayapura As A Consequence Of Institutional Change Due To Modernization

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The study aims to explore the adaptation of indigenous communities to organizational change while maintaining their cultural identity. The research method includes thematic analysis of data on indigenous leadership, technology, environment, cultural values, and social norms. The conclusion shows that Ketmung Traditional Village has succeeded in integrating traditional values with modern needs, with a leadership structure that supports stability and operational efficiency, and education that combines traditional and modern skills. This approach allows for sustainable cultural preservation amidst the flow of modernization.

Keywords: Indigenous Leadership, Organizational Adaptation, Culture Preservation, Modernization.

Introduction

Papua's Special Autonomy regulated through Law Number 21 of 2001 has given special rights and authorities to Papua Province in various aspects of governance, public services, and development. This is a privilege that is not possessed by other regions in Indonesia. In addition to the economic and political sectors, the social sector within the framework of this special autonomy also emphasizes the importance of protecting and involving indigenous peoples, culture, and local wisdom of Papua in the development process. In this context, the establishment of Traditional Villages is a real manifestation of the involvement of indigenous peoples in development as well as efforts to maintain local traditions and values.

Although special autonomy provides an opportunity for Papua to actively involve indigenous peoples in development, many traditional villages still face challenges in maintaining their local wisdom and customs amidst the rapidly growing currents of globalization and modernization. The presence of modern technology and economic changes often shift traditional lifestyles that have persisted for a long time. This raises questions about how

traditional villages, especially Ketmung Traditional Village, are able to maintain traditional values and traditional social systems amidst the dynamics of social change and modern technology.

The establishment of traditional villages in Papua, as regulated in Regional Regulation Number 8 of 2016, is an important step in efforts to preserve the rights of indigenous peoples and local culture. Traditional villages, such as Ketmung, are not only symbols of cultural identity, but also social institutions that play a role in maintaining the balance between traditional heritage and modernization. Given the important role of traditional villages in maintaining cultural integrity and adapting to change, this study has an urgency to understand how traditional villages can function as a protective fortress of culture as well as an agent of change in the context of inclusive and sustainable development. This study aims to explore how Ketmung Traditional Village manages the customary system, maintains cultural values, and adapts to modern technological developments. In addition, this study will examine the role of traditional villages in involving indigenous peoples, including youth and women, in social, economic, and cultural development in Papua, as well as how traditional villages are a concrete example of the implementation of Papua's special autonomy in the social sector.

This research is based on the theory of social capital and community development which emphasizes the importance of local wisdom in the process of sustainable development.. Philip et al., (2022) explains how social capital strengthens cohesion in indigenous communities. Sangha et al., (2024) reveals the role of indigenous peoples' participation in natural resource management. Bastien et al., (2023) highlights the importance of countering the marginalization of indigenous peoples. Lopulalan, (2018) and (Leonardo Snanfi et al., 2018) assess how Papua's special autonomy strengthens indigenous rights and political participation. Musaad, (2022) dan Suharyo, (2019) discuss the need for protection of indigenous land rights and government support . O'Faircheallaigh & Ali (2017); Sagrim et al., (2020); Salako, (2020) highlight the important role of indigenous peoples in resource management and resistance to exploitation.

This study offers a new contribution in understanding the adaptation of traditional villages to social change in the context of Papua's special autonomy. Unlike previous studies that focused more on the economic and political aspects of special autonomy, this study highlights the social and cultural sectors, especially the role of traditional villages as guardians of cultural identity and agents of community development. By focusing on Ketmung Traditional Village, this study also contributes to the literature related to the development of indigenous communities in Indonesia, as well as strategies for maintaining cultural identity in the context of modernization.

Literature Review

Institutional Change and its Impact on Social Structure

The study of institutional change and its impact on social structures has received significant attention in recent academic literature. Waeger & Weber, (2019) xplain how institutional change, especially in terms of formal and informal rules, can profoundly change social and economic structures. Their research shows that more inclusive institutions tend to support

more equitable social and economic development, while exclusionary institutions can exacerbate social inequality. Amable & Palombarini, (2023) and Zikos, (2020) continue this study by emphasizing the importance of effective institutional design for the management of common resources, which affects social dynamics and power relations in society. This research shows that institutions designed to accommodate the interests of different groups can help reduce conflict and increase social sustainability. Furthermore, Hwang, (2023) ocuses on how institutional change affects social behavior and power structures. They emphasize that institutional change is often the result of internal and external pressures that influence social norms and practices. Araujo, (2018) adds that institutional change can lead to shifts in social hierarchies and affect the relationship between individuals and the state. This research shows that adaptation to institutional change can strengthen or undermine social structures depending on society's response to the change.

Modernization, Cultural Preservation and Social Identity

In the study of cultural and identity preservation amidst modernization, research shows how indigenous communities try to maintain their cultural heritage in the era of globalization. Eder, (2013) argues that social capital, consisting of networks of social relationships and trust, plays a crucial role in strengthening the cohesion of indigenous communities and preserving traditional cultures. Irwandi & Taufik, (2023) and Maxwell, (2020) examine how technology can be integrated into the lives of indigenous communities without sacrificing cultural values. Other studies highlight successful examples of cultural preservation in the context of globalization. Schlingmann et al., (2021) and Zant et al., (2023) describe how indigenous communities in various parts of the world have succeeded in maintaining their traditions through adaptation strategies and involvement in resource management. Patittingi, (2020) and also show that indigenous communities often act as sustainable resource managers, and how they balance between maintaining traditions and adapting to the demands of the modern economy. These studies show that cultural preservation in the context of modernization requires a flexible approach, combining respect for traditional values and adaptation to technological and social change.

Methods

This study applies a qualitative case study method with an ethnographic approach to explore the preservation of culture and identity in the Ketmung Traditional Village. Data were collected through several techniques, including semi-structured interviews with traditional leaders, community members, and community figures to explore their perspectives on cultural preservation and adaptation to modernization. Interviews were conducted face-to-face and documented for further analysis. Participatory observation was also conducted to directly monitor daily activities and traditional ceremonies, as well as the interaction between modern technology and traditional practices. In addition, secondary data were obtained through documentation studies such as village archives, activity reports, and related literature that explain the history and cultural context of the Ketmung Traditional Village. Data analysis was carried out using thematic coding techniques, where data from interviews and observations were organized into main themes that describe how the community maintains traditions while

adapting to change. Data triangulation was used to ensure the validity of the findings by comparing the results of interviews, observations, and documentation.

Results and Discussion

Data Grouping

The following is a table of the results of grouping research data on the Ketmung Traditional Village based on the main themes that have been identified. This grouping helps provide a more systematic picture of the social structure, use of technology, physical environmental conditions, cultural values, and social norms held by the indigenous community.

Coding	Description
Social Structure and Leadership	- Number of members: 93 families, 303 people (women, men, and children). - Leadership is held by Ondoafi, a man from the Ondoafi lineage, the first son. - Secretary (Head of Takay) is responsible for the implementation of administration, with other officials as activity implementers.
Use of Technology	- There are difficulties in adapting to the use of modern technology for some village officials. - Traditional technology that is still used: sago tapping tools and traditional hunting tools (jubi-jubi).
Physical Environment and Natural Resources	- The physical environment plays an important role in indigenous community activities, including the involvement of churches, youth, women, and in health and education aspects. - Environmentally friendly agricultural practices that maintain the availability of clean water and support indigenous community development.
Cultural Goals and Values	- Objective: to improve the welfare of indigenous people without abandoning culture and norms. - Cultural preservation: teaching children to make noken, traditional hunting tools, and traditional dances. - Supporting the people's economy through efforts to provide assistance for laying hens and vegetable seeds.
Respect and Social Norms	- Respect for Ondoafi as a traditional leader. - Unwritten norms: good and bad behavior will affect oneself, with natural sanctions that are believed to be passed down from generation to generation. - Traditional knowledge is passed down through families and clans, including territorial boundaries, local languages, and traditional festivals.

Source; Author, (2024)

The table above illustrates the main aspects found in the research on Ketmung Traditional Village. Each category reflects how indigenous people manage social life, deal with technological developments, maintain their physical environment, preserve culture, and adhere to social norms passed down from generation to generation.

Thematic Analysis

Leadership and Organizational Structure

The social structure in Kampung Adat Ketmung is highly centered around the figure of Ondoafi, the principal adat leader with full authority over the community's life. This leadership system follows a patriarchal principle, where the position of Ondoafi must be filled by a man from the first-born male lineage. As the adat leader, Ondoafi not only has the authority to make decisions but also is responsible for preserving and passing on the traditions and cultural values inherited through generations. This leadership ensures that the social structure of the village remains intact and adheres to the established adat norms. In addition to Ondoafi's central role, the social structure of Kampung Adat Ketmung includes a clear distribution of responsibilities among various village officials. The Secretary or Kepala Takay is responsible for administrative tasks, while other officials carry out various village activities as assigned. This system supports the efficient execution of daily tasks and ensures that each community member has a role that matches their function and responsibilities. Thus, this social structure not only supports the continuity of adat leadership but also maintains conflict management and ensures conflict resolution processes within the community.

> "There is no difference in structure based on age or gender, but the Ondoafi structure system of a leader (Ondoafi) must be a man from the iram lineage (Ondoafi) and is the first son. Full power or authority is certainly owned by Ondoafi as the highest leader and will then be given the responsibility of the takay head (secretary) as the executor of administrative activities in the traditional village, then it will be distributed to the implementing apparatus".

Relationship with the Natural Environment

Kampung Adat Ketmung actively maintains a balance between economic activities and environmental conservation by implementing environmentally-friendly agricultural practices. The adat community in Ketmung uses farming techniques that do not harm the ecosystem, such as sustainable land management and the preservation of local vegetation. These efforts aim to ensure that natural resources remain available for future generations while supporting the community's economic needs. The high ecological awareness in this village is reflected in the application of principles that preserve environmental integrity, aligning with adat cultural values that promote a harmonious relationship between humans and nature. Additionally, efforts in human resource development and provision of clean water in Kampung Adat Ketmung reflect an integration of adat, religion, and modernity in the development process. Human resource development is carried out through education that teaches both traditional and modern skills, while the provision of clean water addresses the community's basic needs within the context of sustainable development. The close relationship with the physical environment also reflects the integration of adat values with technological advancements. This

demonstrates how the Ketmung adat community integrates their traditional practices with modern needs, ensuring that change and progress do not compromise their cultural heritage and environment.

> "The physical environment greatly affects the daily activities of the organization, the core of which is the development of indigenous communities by looking at the habits and culture of the community so that so far it has been running smoothly because we involve all parties, both the church, youth, women, health and education. Significant changes have occurred in the village, namely the development of human resources and also spiritual activities and the availability of clean water".

Education and Cultural Preservation

Kampung Adat Ketmung's focus on educating children while preserving cultural values reflects a harmonious blend of modernity and tradition. Education in this village not only focuses on academic knowledge but also on preserving cultural practices that define the community's identity. Children are taught to make noken, a traditional bag with deep cultural significance, as well as to use traditional hunting tools like jubi-jubi, which are crucial to their survival techniques. Additionally, traditional dances that have been passed down through generations are also taught as a form of cultural expression that reinforces the community's sense of identity and pride in their heritage. The adat community of Ketmung believes that a good education is key to well-being but does not overlook the importance of preserving their culture. By combining modern education with cultural teachings, they aim to create a generation that is not only intellectually competent but also deeply appreciative of their traditions. This approach ensures that future generations can utilize modern knowledge while respecting and continuing the cultural values that are integral to their community identity. Consequently, Kampung Adat Ketmung successfully balances modern development with cultural preservation, ensuring that both aspects complement and support the overall well-being of the community.

> "By teaching children how to make noken, how to make traditional hunting equipment to teaching traditional dances (preserving cultural values) but we still encourage our children to go to school because we believe that with education indigenous people will lead to what is called welfare. Supporting the people's economy by providing assistance for laying hens and vegetable seeds. There are definitely differences but we try to provide understanding to members or the community so that they can understand our official goals. But generally there are no significant differences".

Social Norms and Adat Ethics

Social norms in Kampung Adat Ketmung are deeply influenced by a profound belief in unwritten adat laws, which serve as the primary guidelines for regulating community behavior. This belief is deeply rooted in their culture, where individuals believe that bad behavior will not only negatively affect themselves but also their family and the community as a whole. The sanctions, considered "natural sanctions," often manifest as direct retribution from nature or disturbances in daily life, acting as an effective mechanism for social regulation. With this belief, community members tend to maintain their attitudes and behaviors in accordance with

the prevailing norms to avoid potential negative consequences. Traditional knowledge and social norms are passed down through generations via family and adat channels, ensuring the continuity and robustness of the existing culture. This transmission process involves adat ceremonies, folklore, and informal education conducted by older generations to younger ones. This inheritance system not only strengthens understanding of adat laws but also fortifies the community's cultural identity. In this way, knowledge about territorial boundaries, regional languages, and adat practices remains alive and relevant in daily life, ensuring that cultural values established by ancestors are respected and maintained, even in the ever-changing modern context.

> "Traditional knowledge is delegated by each clan teaching their children about family boundaries, territorial boundaries between clans marked by gardens, how to make noken, how to make traditional hunting tools, maintaining regional languages up to traditional celebrations such as traditional weddings and dowry payments and other traditional celebrations. With the learning process itself, it can be integrated into the organization".

From the perspective of institutional and social change, Kampung Adat Ketmung illustrates how a strong adat leadership structure can adapt to the dynamics of modernization while preserving traditional values. The patriarchal leadership held by Ondoafi not only reflects stability and continuity within the adat community but also demonstrates how traditional institutions can navigate social changes without losing their cultural identity. The clear distribution of responsibilities among village officials supports operational efficiency in village management, showcasing the adat system's ability to adapt to modern demands and changes. This effective management allows the adat community to remain relevant in the context of social changes while maintaining the foundational structure of their adat life.

In the context of cultural preservation amidst modernization, Kampung Adat Ketmung demonstrates an integration of traditional practices and modern needs as a strategy to maintain cultural identity. Education that teaches traditional skills such as making noken and using traditional hunting tools, while still providing modern knowledge, reflects a balanced approach to preserving culture while adopting modern elements. Social norms influenced by adat laws and the transmission of knowledge through family and adat channels ensure that cultural values remain alive despite social changes. In this way, the Ketmung adat community not only preserves their cultural heritage but also adapts it to the demands and advancements of the times, creating a model of how cultural preservation can be sustainably achieved amidst the currents of modernization

Conclusion

This study shows that Kampung Adat Ketmung has successfully maintained a balance between tradition and modernity through the affirmation of its social structure and cultural preservation. The patriarchal leadership under Ondoafi provides stability and continuity, while the organized administrative system supports operational efficiency. The adat community of Ketmung faces challenges in adapting to modern technology but continues to preserve their traditional tools. Environmentally-friendly agricultural practices and resource management demonstrate an

integration of economic needs and environmental conservation. Education in the village combines traditional skills with modern knowledge, reinforcing cultural identity while embracing advancements. Social norms influenced by adat laws ensure that cultural values are respected and passed on to future generations.

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