

ECONOMIC EMPOWERMENT OF LOCAL WISDOM-BASED PAPUAN COMMUNITIES

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Abstract: The results of this study show that Papua, with its cultural diversity and abundant natural resources, has tremendous economic potential. Through agriculture, plantations, fisheries, and creative industries, Papuan local wisdom can be a key driver in strengthening the regional economy, improving people's welfare, and preserving culture and the environment. With an approach that emphasizes the concept of respecting and utilizing local heritage, Papua has a great opportunity to become a model of sustainable economic development and strengthen the identity and dignity of local communities. However, challenges of limited infrastructure, development inequality, and complex sociopolitical issues stand in the way of optimizing this potential. The government, both at the central and local levels, has been working to improve Papua's economic empowerment through infrastructure development, responsible natural resource development, support for small and medium enterprises, and the development of the tourism sector. A holistic approach involving various stakeholders is key to achieving inclusive and sustainable economic growth in the region.

Keywords: Pemberdayaan, Ekonomi, Masyarakat, Pemerintah, Lokal

INTRODUCTION

Papua, with its natural wealth and cultural diversity, is a province in Indonesia that has great potential for economic development. However, in recent decades, Papuans still face major challenges in terms of inclusive and sustainable economic development. Factors such as lack of infrastructure, limited access to education and health services, and socioeconomic inequality have become major obstacles to Papuan economic empowerment. Meanwhile, the local wisdom or traditional wisdom that has existed in Papuan society for centuries is also an invaluable resource in economic empowerment efforts. This local wisdom includes value systems, cultural practices, local knowledge about the environment, and traditions that have been proven to survive despite various challenges. Therefore, integrating local wisdom into Papuan economic empowerment efforts can be an effective and sustainable strategy.

One important aspect of Papuan economic empowerment is strengthening the local economic sector. Currently, most Papuans rely on agriculture, fisheries, forestry, and small-scale mining as their main sources of livelihood. However, many of them experience difficulties in accessing the markets, technology, and capital needed to

improve their productivity and competitiveness. Therefore, a local wisdom-based approach is needed to develop the local economic sector to provide greater benefits to Papuans.

In addition, it is important to recognize the role of women in the economic empowerment of Papuan communities. Papuan women play a crucial role in maintaining the economic sustainability of families and communities. However, they often face discrimination in terms of access to resources and economic opportunities. Therefore, economic empowerment efforts must consider the needs and potential of Papuan women and ensure that they have equal access to men in taking part in economic development.

In addition to internal challenges, Papua faces external challenges such as globalization and climate change. Climate change has already had a significant impact on Papua's ecosystems, threatening people's traditional livelihoods and causing economic uncertainty. Therefore, it is important to develop economic empowerment strategies that not only consider current needs but also have resilience to climate change and other global challenges.

In this context, collaboration among the government, civil society, the private sector, and international agencies is also crucial. Successful economic empowerment efforts require cross-sector and cross-border cooperation to optimize resources and ensure that all parties benefit equitably and sustainably.

Thus, economic empowerment of Papuan communities based on local wisdom is not just about increasing income or economic growth, but also about strengthening cultural identity, improving quality of life, and maintaining environmental sustainability. With a holistic and sustainable approach, Papuans can achieve economic independence in line with their values and local wisdom, while remaining connected to the ever-changing globalized world.

B. Problem Formulation

1. How is economic potential based on local wisdom in the Papuan people?
2. How is the form of economic empowerment carried out by the government for the Papuan people?
3. How is an effective empowerment strategy based on local wisdom so that the Papuan people can prosper?

CHAPTER II. LITERATURE REVIEW

A. Economic Empowerment

Conceptually, empowerment comes from the word "power" (power or empowerment). Empowerment is a process of giving power to the weak (powerless) and reducing power (disempowerment) to those who are too powerful (powerfull). Empowerment is not just giving authority or power to the weak. Empowerment implies an educational process that improves the quality of individuals, groups, or communities so that they are empowered, competitive, and able to live on their own. The main approach in the concept of empowerment is that the community is not made the object of various development projects, but is the subject of its own development efforts.

The concept of empowerment can be seen from three perspectives:

1. Empowerment by creating a thriving atmosphere or climate
2. Empowerment to strengthen the economic potential or power of the community. To strengthen this potential, a very important effort is to increase the level of education, health status, and access to sources of economic progress, such as capital, technology, information, employment, and markets.
3. Empowerment through the development of the people's economy by protecting and preventing unbalanced competition, as well as creating togetherness and partnerships between the developed and the undeveloped.

The most important concept in community empowerment is how to place the community in the position of active development actors, not passive recipients. The concept of empowerment is basically an effort to make a just and civilized human atmosphere more structurally effective, both in family life, society, state, regional and international, as well as in political, economic and other fields.

The World Bank also defines empowerment as an effort to provide opportunities and abilities to community groups (poor) to be able and dare to voice opinions, ideas, or ideas, as well as the ability and courage to choose (choice) something (concepts, methods, products, actions, etc.) that is best for individuals, families, and communities. In other words, community empowerment is a process to increase the ability and independence of the community to improve their quality of life even better.

In more detail, Slamet, as quoted by Oos, determines that the essence of empowerment is to enable people to build themselves and improve their lives. The term “capable” here implies being empowered, understanding, motivated, having the opportunity to see and take advantage of opportunities, having energy, being able to cooperate, knowing alternatives, being able to make decisions, taking risks, being able to seek and capture information, and being able to act according to initiative.

As Slamet argues about empowerment, the essence of empowerment is to enable people to build themselves and improve their lives. This is in line with what has been done by Pak Tikno in Jagabaya 3 Village, Way Halim Subdistrict, Bandar Lampung City, who empowers his group members through tofu home industry activities. In this case, each member has the right to voice new ideas, ideas, and innovations from the products made with the aim that this home industry can be more innovative and develop, which in its implementation involves the cooperation of all its members.

From an environmental perspective, empowerment is intended so that every individual has the awareness, ability, and concern to secure and preserve natural resources and their management in a sustainable manner. Thus, empowerment is both a process and a goal. As a process, empowerment is a series of activities to increase the power or empowerment of weak groups in society, including individuals experiencing poverty problems. As a goal, empowerment refers to the state or result to be achieved by a social change in society that is empowered, has power, or has the knowledge and ability to meet life needs, both physical, economic, and social, such as self-confidence, being able to convey aspirations, having a livelihood, participating in life activities, and being independent in carrying out life tasks.

From an environmental perspective, the empowerment carried out by Mr Tikno in Jagabaya 3 sub-district, Way Halim sub-district, Bandar Lampung city has also had an impact on the social changes of members of his community group. The existence of the tofu home industry increased their awareness that this activity could add income to their family’s economy. In addition, this activity also adds insight into the experience and creativity of each member to utilize existing natural resources to become more useful and valuable. The philosophy of empowerment according to Kelsey and Hearne as cited in Totok Mardikanto, namely, working with the community to help them so that they can improve their dignity as human beings (helping people to help themselves).

According to Sumodiningrat in Ambar Teguh Sulistiyani’s book, empowerment is not forever, but until the community is able to be independent, and then left to be independent, although they are still accompanied but do not need to be too close. Judging from this opinion, empowerment goes through a period of learning process, so that it can be independent. However, to maintain independence, it is still necessary to control the spirit, situation, and ability on an ongoing basis so that no further setbacks occur.

To achieve an independent society, it is necessary to have stages in empowering a society, namely the awareness stage and the formation stage (takwin), the development or structuring stage (tandzim), and the stage of detachment and independence or taudi'. In this case, the researcher explains these stages.

1. Awareness and formation stage (takwin) This stage is a preparatory stage in community empowerment activities. At this stage, community empowerment is able to create good conditions and motivate people to make awareness of their conditions at that time. With this spirit, it is hoped that it can lead the community to awareness, so that people are more open to their surroundings and feel the need for knowledge and skills to increase their capacity and improve existing conditions.
2. In the capacity building stage, the process of transforming knowledge, skills, and abilities can occur well. In this case, the community will learn about new knowledge and skills related to the demands of existing needs, so that they can participate in development.
3. In the stage of detachment and independence (taudi'), there is an increase in intellectual abilities, skills, and skills to create an independent society. This independence is characterized by the emergence of new initiatives, innovations and creativity, but people who have passed through the stages of empowerment are not just released, but there is a continuation of this stage, such as providing protection to the community so that they can take concrete actions in development.

Community Empowerment The empowerment strategy is essentially a movement from by, and for the community. According to Suyono, as quoted by Oos M. Anwas, a community movement is different from making a model (laboratory). A model tends to have to first make an ideal pilot model, and then after it has been tested, it is widely disseminated. In contrast to the community movement strategy, it is pursued through outreach to the widest possible community or as many as possible. Seeds of empowerment are sown in the community. The community will eventually adapt and make improvements that are adjusted to their potential, problems, and needs, and their approach.

Implementing empowerment needs to be done through various approaches. According to Suharto, the implementation of the empowerment approach can be done through five Ps, namely: enabling, strengthening, protecting, supporting, and maintaining, with the following explanation:

1. Enabling; creating an atmosphere or climate that allows the potential of the community to develop optimally.
2. Strengthening; strengthening the knowledge and abilities of the community in solving problems and fulfilling their needs. Empowerment must be able to develop all the abilities and confidence of the community that support their independence.
3. Protection; protecting the community, especially weak groups, from oppression by strong groups. Therefore, empowerment must be directed toward the elimination of all types of discrimination and domination that do not benefit the poor.
4. Support; providing guidance and support so that the community can perform its role and life tasks. Empowerment must be able to support the community so that it does not fall into a situation and position that is increasingly weak and marginalized.
5. Maintenance; maintaining conducive conditions so that there remains a balance in the distribution of power between various groups in society. Empowerment must be able to ensure harmony and balance that allows everyone the opportunity to business.

In the community movement, empowerment models and strategies cannot be uniform. This is in accordance with the potential, needs, and problems of the community. Therefore, the right community empowerment strategy must be tailored to the needs and conditions in the field. In this case, empowerment agents should be able to develop appropriate and efficient empowerment programs and strategies.

Community economic empowerment can be said to be successful if it has achieved the goals and focus of its main concern. To know the focus and objectives of community economic empowerment operationally, it is necessary to know the indicators of success. Therefore, when a community economic empowerment program is implemented, all efforts can be concentrated on what aspects of the targets of change (for example, poor families) need to be optimized.

The success of an empowerment program is not only seen from a physical or economic perspective but also from a psychological and social perspective:

- a. Having a source of income that can fulfil the needs of themselves and their families, such as being able to buy rice, cooking oil, cooking gas, spices, shampoo, soap, and so on.
- b. Being able to express opinions within the family and the general community, for example, regarding house renovations, the purchase of livestock, and so on.
- c. Has considerable mobility by going outside the home or outside the area where they live, such as at the cinema, market, medical facilities, and houses of worship.
- d. Ability to participate in social life, such as campaigns or other social actions.
- e. Able to make decisions and determine life choices.

B. Community

Many descriptions have been written by experts on the definition of society. In English, the term society is used, which comes from the Latin word *socius*, meaning "friend". The term society itself comes from the Arabic root word *Sarana*, which means "to participate". Society is a group of humans "getting along", or in scientific terms, "interacting" with each other (Koentjaraningrat, 2009: 116). According to Phil Astrid S. Susanto (1999: 6), society is humans as a social unit and an order that is found repeatedly, while according to Dannerius Sinaga (1988: 143), society is people who occupy an area either directly or indirectly interconnected in an effort to fulfil needs, related as a social unit through feelings of solidarity due to the same historical, political or cultural background.

From some of these definitions, it can be interpreted that society is a unit or group that has a relationship and some similarities such as attitudes, traditions, feelings, and culture that form an order. The types of society are:

a. Modern society

Modern society is no longer bound by customs. Customs that hinder progress are immediately abandoned to adopt new values that are rationally believed to bring progress, so they easily accept new ideas (Dannerius Sinaga, 1988: 156).

Based on this view of the law, Amiruddin (2010: 205) explains that modern society has organic social solidarity. According to OK. Chairuddin (1993: 116), organic solidarity is based on specialization. This solidarity arises because of a sense of functional interdependence between one another in one community group. Specialization and functional differences as expressed are often found in modern society.

In addition to the existence of organic solidarity, Amiruddin (2010: 206) also explains that the law contained in modern society is a destructive law, namely, the law functions to restore the situation as before and to reshape

difficult or chaotic relationships toward or into normal. Thus, modern society is one that is no longer fixated on customs and tends to have organic solidarity because they need each other and the existing laws are destructive.

b. Traditional society

Traditional society is a society that is still bound by habits or customs that have been passed down from generation to generation. This attachment makes people easily suspicious of new things that demand a rational attitude, so that the attitude of traditional society is less critical (Dannerius Sinaga, 1988: 152). According to Rentelu, Pollis, and Shcaw (P. Bouman, J. 1980: 53) traditional society is a static society with no changes and dynamics arising in life.

From this understanding, it can be concluded that traditional societies live their lives based on the benchmarks of customs and habits in their environment. Their lives have not been too influenced by changes that come from outside their social environment, so the lives of traditional communities tend to be static.

According to P. J Bouman (1980: 54-58) the thing that distinguishes traditional societies from modern societies is the dependence of society on the surrounding natural environment. The factor of traditional society's dependence on nature is characterized by the process of adjustment to the natural environment. Therefore, traditional societies have certain characteristics that distinguish them from modern societies. The characteristics of traditional societies include the following:

1. Orientation to the value of belief in custom and natural law is reflected in pattern of thinking
2. Economic activities of the community rely on agricultural sector
3. Educational facilities and education levels are low
4. Tend to belong to an agrarian society and in its life depends on the surrounding nature
5. Family ties and solidarity are still strong
6. Patterns of social relations based on kinship, familiarity, and knowing each other
7. The average population density per kilometre is still small
8. Leaders tend to be determined by the personal qualities of individuals and their heredity

The characteristics of traditional societies based on social views are different from those of societies based on legal views. The characteristics of traditional societies based on law can be seen in the opinion expressed by Amiruddin, that traditional societies tend to have mechanical social solidarity. Mechanical solidarity arises from similarity (likeness), consensus, and interchangeability between one individual and another individual in the group. There is no specificity for each individual

In contrast to Selo Soemardjan's opinion, the legal discipline of traditional communities toward state law is weak. However, discipline toward customary law is quite strong. Social control and customary law discipline will be used by the community to regulate the order of its social life. From this explanation, it can be interpreted that community uniformity is often found in traditional societies that are more obedient to customary law than state or national law. In traditional societies, the existing law is repressive. Law with repressive sanctions derives its main legal statement from crime and punishment. Violation of social rules means crime and incurs punishment.

C. Local Wisdom

The definition of local wisdom according to Law No. 32/2009 on Environmental Protection and Management is the noble values that apply in the community life system, among others, to protect and manage the environment sustainably. Therefore, local wisdom is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in fulfilling their needs.

In foreign languages, it is often conceptualized as local wisdom, local knowledge or local genius.

Local wisdom is the truth that has been traditionalized or established in a region. Local wisdom has a high value of life and deserves to be explored, developed, and preserved as an antithesis to socio-cultural change and modernization. Local wisdom is a product of a coherent past culture that is continuously used as a guide to life. Although it is local, the value contained in it is considered universal. Local wisdom is formed as a cultural advantage of local communities and geographical conditions in the broadest sense.

Environmental wisdom or local wisdom (local wisdom) has existed in people's lives since ancient times, starting from prehistoric times to the present. Environmental wisdom is a positive human behaviour in dealing with nature and the surrounding environment, which can be sourced from religious values, customs, ancestral advice, or local culture. This behaviour develops into a culture in an area and will develop for generations. In general, local culture or regional culture is interpreted as a culture that develops in an area, whose elements are the culture of the ethnic groups living in that area. The implementation of sustainable development by the advancement of technology makes people forget the importance of tradition or community culture in managing the environment. Local culture is often considered outdated in this century, so development planning often does not involve the community.

Meanwhile, Moendardjito (Ayat, 1986:40-41) said that regional cultural elements have potential as local genius because they have been tested for their ability to survive until now. The characteristics of local wisdom are as follows:

1. Able to survive against outside cultures
2. Have the ability to accommodate elements of outside culture,
3. Have the ability to integrate elements of outside culture into the original culture
4. Have the ability to control
5. Able to give direction to cultural development

Sibarani (2012: 112-113) also explained that local wisdom is the wisdom or original knowledge of a community that comes from the noble values of cultural traditions to regulate the order of community life. The understanding of local (traditional) wisdom according to Keraf (2002: 59-60) includes all forms of knowledge, beliefs, understanding, or insight as well as customs or ethics that guide human behaviour in life within ecological communities.

Nababan (2003: 13) states that indigenous peoples generally have local knowledge and management systems that are inherited and continuously developed for generations. The definition of indigenous peoples here is those who traditionally depend on and have close socio-cultural and religious ties with their local environment.

The above definition provides the perspective that humans are integral beings and are an integral part of the universe as well as responsible behaviour, full of respect and care for the continuity of all life in the universe, and changing the perspective of anthropocentrism to egocentrism and ecocentrism. The values of local wisdom contained in a community's social system can be lived, practiced, taught and passed on from one generation to another, which also shapes and guides the pattern of daily human behaviour, both toward nature and toward nature.

DISCUSSION

A. Economic potential based on local wisdom in the Papuan society

Papua, with its cultural diversity, enchanting nature, and people rich in local wisdom heritage, has tremendous economic potential. Rich in natural resources and untapped cultural diversity, Papua is a promising place for

sustainable economic development based on local wisdom. In this context, this study reviews the economic potential based on local wisdom in Papuan society.

The importance of understanding and utilizing local wisdom as an economic base in Papua cannot be separated from the context of its history, culture and geographical environment. Papua, with its population of diverse tribes and languages, has long co-existed with nature and practiced traditions that form the core of its culture. Local wisdom here includes not only traditional knowledge of agriculture, fisheries, and daily life but also a philosophy of life rooted in the culture and spiritual beliefs of the Papuan people.

However, while local knowledge is an integral part of Papuan identity, its development as an economic base has not been maximized. A number of factors, including social, economic, and environmental changes, have affected traditional practices and limited Papuans' access to natural resources and local knowledge. Therefore, it is important to reconsider how local wisdom can be strengthened and productively utilized in the context of a modern economy.

One important aspect of the local knowledge-based economic potential of Papua is its diverse natural resources. Papua is known as a region with extraordinary natural wealth, ranging from abundant tropical rainforests and large rivers to rich biodiversity. These natural resources not only provide opportunities for extractive industries such as mining and forestry but also for the development of various other economic sectors such as sustainable tourism, organic farming, and the production of traditional handicraft goods.

Local wisdom is also key to building an inclusive and sustainable economy in Papua. By utilizing traditional knowledge and skills, Papuan communities can be actively involved in their own economic development process, which in turn will improve social welfare and peace in the region. This approach allows for development based on local wisdom, which respects the Papuan culture and environment and strengthens the identity and dignity of local communities.

One of the main economic potentials that can be derived from local wisdom in Papua is the agricultural sector. Papuans have extensive knowledge of traditional crops that thrive in their environment. They have developed farming techniques that suit the unique natural conditions in Papua, such as sustainable farming systems that rely on seasonal patterns and knowledge of the local soil and weather.

1. Agriculture Sector

Agriculture includes groups such as vegetables and yams. This group is referred to as the base, which is engaged in providing the ingredients and is given training to organize them. There are also groups that only sell their produce. These groups also work with restaurants, hotels, and others.

Sago is the main food of the Papuans in lowland areas. Some coastal areas in Tanah Papua, such as Tambrau, grow sago forests that can be produced into various foodstuffs such as papeta and various other snacks. However, sago hamlets are slowly turning into "concrete hamlets". By utilizing this local wisdom, the agricultural sector in Papua can grow rapidly and make a significant contribution to the regional economy.

2. Plantation Sector

The plantation sector is one of the economic sectors with great potential in Papua. The region has geographical conditions that favor the growth of various types of tropical crops, such as coconut, oil palm, coffee, cocoa and spices. Papuans have long developed farming knowledge and techniques to manage their gardens, which are often a mix of cultivated crops and natural forests. In line, Hanok Herison Pigai, as director of Yapkema (Yayasan Pembangunan Kesejahteraan Masyarakat), said that Papuan coffee has extraordinary potential; therefore, it is hoped that it can continue to be developed so that it becomes a great asset in protecting Papua's

nature. Where nature plays an important role in life for Papuans, they live side by side with nature, cared for and maintained based on local wisdom passed down from generation to generation.

Coffee farming in Paniai Regency, Papua, is not only a source of livelihood for the community but also reflects local wisdom that has been passed down through generations. Kristianus Kadepa, a coffee farmer from a previous generation, recounts that his parents' motivation for planting coffee was to pass it on to their children and grandchildren. Although at that time the understanding of the potential of coffee such as arabica and its management strategy was still minimal, coffee farming has been an integral part of Papuan life since a long time ago, even since the days of Dutch rule in Irian Jaya.

Along with the times, coffee plantations continue to grow in Papua. Sarwan and Prasetyo (2020) explain that coffee farmers in Paniai use coffee seeds from Jamaica's Blue Mountains, which are renowned worldwide for their mild flavour, subtle acidity, floral aroma and almost no bitterness in every sip of coffee. Papuan coffee is not only an ordinary agricultural product but also has more value as "Red Gold" for the people of Paniai Regency. Coffee symbolizes the natural wealth that can provide prosperity without damaging the environment. This is in accordance with the understanding that nature plays an important role in the lives of Papuans, who live side by side with nature and care for it based on local wisdom passed down through generations. Thus, developing Papua's coffee potential is not only an economic investment but also a strategic step in preserving nature and the sustainability of local culture.

3. Fisheries Sector

In addition to agriculture, the fisheries sector has great economic potential that can be obtained from local wisdom in Papua. The Papua region has long coastline and waters rich in fish resources. They also know fish migration seasons and ocean movement patterns that can be used to increase catches. By integrating this local knowledge with modern practices in fisheries management, this sector can become one of the main pillars of Papua's economy.

Papuans are accustomed to and familiar with the terrain. Fishing is traditional and environmentally friendly. Those who catch the fish are in charge of bringing the catch ashore. There are also groups that are ready to buy the catch of these fishermen and bring or resell it to restaurants, stalls, and others. Meanwhile, groups engaged in inland fisheries develop freshwater fish. They raise fish in a large form, and the marketing system is the same as above.

4. Creative Industry Sector

Local wisdom can also be the foundation for the development of various creative industries such as handicrafts and traditional arts. Papuans have a long tradition of making handicrafts such as wood carving, weaving, and stone carving, and they also have unique traditional arts such as dance, music, and painting. By promoting and supporting the development of these local wisdom-based creative industries, Papua can expand the market for its cultural products both nationally and internationally, thereby increasing the income and welfare of the local community.

Papua Province, at the eastern tip of Indonesia, has various local wisdom that most people are not familiar with. One of the creative economies in Papua is in the field of handicrafts. The most famous is token, a typical Papuan knitting bag made of tree bark and tree root fibre, or the most unique is made with knitted orchid flowers. Noken is a handicraft that has high artistic value and is considered to be the identity of the Papuan people. Noken was designated by UNESCO as a Cultural Heritage Site that includes all practices, representations, expressions, knowledge, and skills. This designation protects and develop the cultural heritage.

Noken, owned by more than 250 ethnic groups in Papua, is one of the efforts to preserve the creative economic industry of local indigenous communities.

Noken has long been used by the local community in their daily lives, but it is also recognized as a souvenir or gift for every tourist visiting Papua. Especially by foreign tourists who are interested in the culture of local communities. For example, at the 2021 PON XX event, the Minister of Tourism and Creative Economy (Menparekraf), Sandiaga Salahuddin Uno, in a virtual Weekly Briefing, confirmed that around 25 thousand tokens as a product of the priya creative economy are ready to become merchandise for PON XX athletes and officials.

B. Forms of economic empowerment carried out by the government for the Papuan people

Papua, a province rich in natural diversity, culture, and natural resources, often gets the spotlight in the context of economic development. Geographically, Papua is located at the eastern tip of Indonesia, with tremendous natural potential. However, despite its richness, there are complex challenges in developing its economy and improving the welfare of its people.

As one of the largest provinces in Indonesia, Papua has abundant natural resources, including mining resources, forests, and biodiversity. Such potential, if managed wisely, could be a key driver for sustainable economic growth and community empowerment. However, in reality, economic development in Papua faces several complex challenges, such as limited infrastructure, development inequality between regions, and complex social and political issues.

Economic empowerment in Papua not only involves efforts to increase overall economic growth, but it is also important to ensure that the benefits of such growth are equitable and felt by all levels of society, including indigenous peoples and vulnerable groups. In this context, the role of the government is crucial.

The Indonesian government, both at the central and local levels, has made many efforts to empower the Papuan economy. Some strategies often used by the government to encourage economic empowerment in the region include the following:

- 1. Infrastructure Improvement:** Adequate infrastructure development is an important foundation for inclusive economic growth in Papua. Good roads, adequate airports, and reliable electricity will increase accessibility to isolated areas, facilitate inter-regional trade, and expand markets for local products. Quality infrastructure can also lower logistic costs and speed up the distribution of goods, thus improving economic efficiency.
- 2. Empowerment of Small and Medium Enterprises (SMEs):** SMEs play an important role in driving local economic growth in Papua. Support to SMEs in terms of access to capital, management training, marketing, and technology can help them improve their competitiveness, expand their markets, and create jobs for local communities.
- 3. Tourism Sector Development:** Papua has great tourism potential due to its stunning natural beauty, cultural diversity, and rich historical heritage. Sustainable development of the tourism sector can create new jobs, increase local income, and strengthen awareness of the importance of environmental and cultural preservation. Sustainable development of the tourism sector can create new jobs, increase local income, and strengthen awareness of the importance of environmental and cultural preservation.
- 4. Tourism Sector Development:** Papua has great tourism potential due to its stunning natural beauty, cultural diversity, and rich historical heritage. Sustainable development of the tourism sector can create new jobs,

increase local income, and strengthen awareness of the importance of environmental and cultural preservation.

Economic empowerment in Papua requires a holistic approach that involves various stakeholders, including the government, private sector, NGOs, and local communities, to achieve significant and sustainable impact.

C. Effective empowerment strategies based on local wisdom so that Papuans prosper

Papua, with its rich natural and cultural diversity, has great potential for sustainable development and the welfare of its people. However, in recent decades, Papua still faces a range of complex development challenges, including poverty, inequality, and lack of access to basic services such as education, health, and infrastructure.

Local wisdom-based empowerment emphasizes the importance of understanding and utilizing local resources, whether in the form of traditional knowledge, value systems or cultural practices, to improve the quality of life of communities. Through this approach, communities are empowered to become agents of change in development while maintaining their cultural identity and local wisdom. Papua, as a region with rich ethnic and cultural diversity, has various local wisdom that can be utilized in empowerment efforts. However, implementing local wisdom-based empowerment strategies is not always easy. Various factors, such as social, economic, and environmental changes, often become obstacles in maintaining and developing local wisdom.

These challenges are made more complex by unique political, economic, and social dynamics. Conflicts of interest among governments, companies, and indigenous peoples often hamper sustainable empowerment efforts. Therefore, an empowerment strategy is needed that not only recognizes local wisdom but also overcomes existing barriers.

For local wisdom-based empowerment in Papua, a participatory approach involving various stakeholders, including the government, NGOs, companies, and indigenous communities, is essential. Through close cooperation between various parties, an environment conducive to the development and implementation of effective empowerment programs can be created.

An important step in developing an effective empowerment strategy is to deeply understand the local context in Papua. This includes understanding the value system, social structure, and cultural dynamics in Papuan society. Without a good understanding of the local context, local wisdom-based Papuan empowerment can be the key to achieving sustainable prosperity. Here are some strategies that can be applied:

1. **Community Participation:** Actively involve Papuan communities in the planning, implementation, and evaluation of empowerment programs. Their support will strengthen the sustainability of the program and ensure its relevance to local needs.
2. **Strengthening Local Culture:** Encouraging the preservation and development of local Papuan culture can build a sense of identity and community pride. This can be achieved through formal and non-formal education, support for arts and traditions, and recognition of traditional knowledge.
3. **Local Skills Development:** Focus on developing locally relevant skills, such as traditional agriculture, handicrafts, and other expertise already present in Papuan culture. Training and education programs that meet the needs of the community can increase their economic independence.
4. **Sustainable Utilization of Natural Resources:** use Papua's natural resources sustainably with due regard to local wisdom and environmental protection. Wise management will help maintain the ecosystem and ensure long-term benefits for the community.

5. **Strengthening Co-operatives and Local Networks:** Encourage the establishment of co-operatives and local networks to strengthen the community economy. This can increase bargaining power in marketing local products and expand access to resources and opportunities.
6. **Access to Education and Health:** Ensure better access to quality education and health services. This involves building adequate infrastructure, training local health workers, and integrating traditional knowledge into health practices.
7. **Strengthening Local Institutions:** Support the establishment and strengthening of local institutions, such as customary institutions, civil society organizations, and discussion forums. This will help in participatory decision making and inclusive resource management.

By implementing empowerment strategies based on local wisdom, it is hoped that Papuans will experience significant welfare improvements while maintaining and strengthening their cultural and environmental heritage.

Conclusion

Papua, with its cultural diversity and abundant natural resources, has tremendous economic potential to be developed based on the local wisdom of its people. In this context, it is important to understand and utilize traditional knowledge as the foundation of an inclusive and sustainable economy. Through the agriculture, plantation, fisheries, and creative industry sectors, Papuan local wisdom can be a key driver in strengthening the regional economy, improving people's welfare, and preserving culture and the environment. With an approach that respects and utilizes local heritage, Papua has a great opportunity to become a model of sustainable economic development and strengthen the identity and dignity of local communities. However, the challenges of limited infrastructure, development inequality, and complex socio-political issues stand in the way of optimizing this potential. The government, both at the central and local levels, has been working to improve Papua's economic empowerment through infrastructure development, responsible natural resource development, support for small and medium enterprises, and the development of the tourism sector. A holistic approach involving various stakeholders is key to achieving inclusive and sustainable economic growth in the region.

Local wisdom-based community empowerment is key to addressing these challenges, involving active community participation, preservation of local culture, development of traditional skills, sustainable management of natural resources, strengthening of local cooperatives and networks, and better access to education and health. With a holistic and participatory approach, it is hoped that Papua can achieve sustainable prosperity while maintaining its cultural identity and environment.

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