

Local Communities On The Frontier: Impact of Environment, Population and Socio-Economic Changes in Sota District

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Abstract— Happiness is one indicator that can represent the welfare of society. This study aims to find a model of happiness assessment that is more in line with the conditions of local people who are on the border, especially in Papua Sota District. The happiness index used by the Central Bureau of Statistics (BPS) until 2017 using the 10 essential aspects of life reflects the level of happiness, where the results of 2014 and 2017, the variables of happiness index, HDI, per capita GRDP, and population density increase concurrent index. but viewed 10 aspects assessed by the author not in accordance with the conditions of local communities in Papua. The method used in this study is qualitative with appropriate literature studies. The results of this study indicate that there are other aspects or other indicators more important that reflect the level of happiness of the local community of Papua, especially the border area of Sota District.

Keywords— *environmental, population, socio-economic.*

I. INTRODUCTION

Happiness has a very broad and complex meaning that experts also have different views and definitions of the meaning of happiness. The sense of happiness according to Aristotle [1] states that happiness or happiness comes from the word "happy" or happy which means feeling good, having fun, having a good time, or something that makes a pleasant experience. While a happy person according to Aristotle [2] is a person who has a good birth, good health, good look, good luck, good reputation, good friends, good money, and goodness. Then, according to Sumner [3] describes happiness as "having a kind of positive attitude toward life, which is entirely a form of possession of

cognitive and affective components. The cognitive aspect of happiness consists of a positive evaluation of life, measured either by standards or expectations, in terms of affective happiness consisting of what we call in general a sense of well being, finding a living or favorable wealth or feeling satisfied or fulfilled by these things. There is no theory or exact method that can be used to measure how much happiness a person because the feeling is something relative. The benchmark or standard of judgment on the factors that cause happiness also differs from one person to another. However, the Central Bureau of Statistics has conducted a survey to be able to measure the happiness of the Indonesian population based on a series of research activities and the development of the happiness measurement instrument that has been conducted since 2012. The happiness index is a composite index compiled by the level of satisfaction with 10 essential life aspects. The ten aspects substantially and together reflect the level of happiness which includes satisfaction with: 1) health, 2) education, 3) work, 4) household income, 5) family harmony, 6) leisure time availability, 7) social, 8) housing conditions and assets, 9) environmental conditions, and 10) security conditions [4].

The Happiness Index of 2017 is determined by three dimensions, Life Satisfaction, Affect, and Meaning of Life (Eudaimonia). Special Life Satisfaction, this dimension consists of Subdimension Personal Life Satisfaction and Social Life Satisfaction Subdimension. Of the 3 dimensions that contribute to the Happiness Index of 2017, there are 19 indicators that make it [18]. These 19 indicators are as follows:

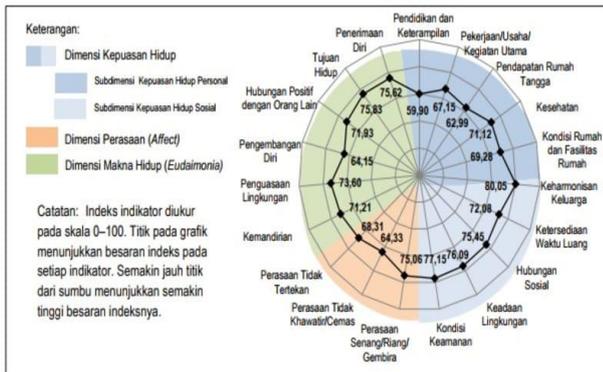


Fig 1. Indicators of the Happiness Index 2017. (Photo: BPS Doc)

The happiness index of urban dwellers is higher than in rural populations. However, the value of Social Sub-Life Satisfaction Subdimension is higher than the urban population. People in the city are happier than in the village (education, income, and housing conditions), while in the village the number of social life is happier.

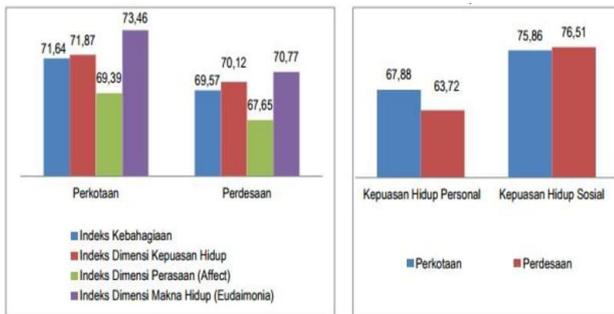


Fig 2. Index of Happiness city dwellers vs villages. (Photo: BPS Doc)

Based on the Happiness Index 2017 released by the Central Bureau of Statistics (BPS), North Maluku is the happiest province in Indonesia. The province has the Happiness Index with the number 75.68. The happiness index of Indonesia in entirety based on Happiness Measurement Survey (SPTK) this year, the figure is 70.69. In particular, there are 7 provinces in Indonesia that have the Happiness Index above 73 points. The seven happiest provinces are as follows: North Maluku (75.68), Maluku (73.77), North Sulawesi (73.69), Kalimantan East (73.57), North Borneo (73.33), Gorontalo (73.19), and Riau Islands (73.11). There are 8 provinces that have happiness index under the Happiness Index of Indonesia, namely Bengkulu (70.61), Jambi (70.45), West Kalimantan (70.08), West Sulawesi (70.02), Banten (69.83), West Java (69.58), Lampung (69.51), East Nusa Tenggara (68.98), North Sumatra (68.41) and Papua (67.52). The Value of Happiness Index of all provinces in Indonesia can be seen in the figure below:

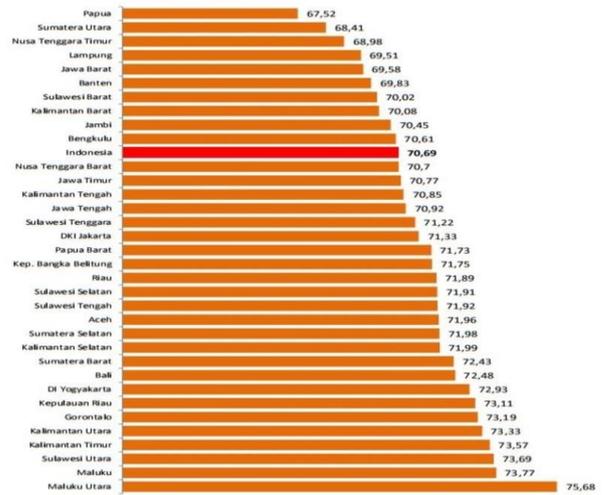


Fig 3. Happiness Index by province. (Photo: BPS Doc)

Measuring the level of happiness in 2017 using three dimensions namely, Dimensions of Life Satisfaction, Dimensions of Feelings, and Dimensions of Meaning of life. The happiness index of North Maluku is highest because of the meaning of life is quite high, they are deeper about the meaning of life. The province with the lowest happiness index is Papua where the lowest aspect is related to the Dimension of Personal Life Satisfaction (education, income, and unfavorable housing condition). These results form the basis of the authors to find the model by using aspects that are appropriate to the conditions of the community and the region.

II. RESEARCH METHODS

The methods undertaken in this Study are with literature studies to find models with appropriate assessment aspects appropriate to the conditions of the community and the region. In this study, the analysis used is to identify models with those aspects of the assessment by considering and taking into account domestic and foreign valuation models that have computed the Happiness Assessment Index, for consideration. In addition, it is also necessary to identify the condition of Merauke Regency especially the local people who live in the border area of Sota District related to the happiness value of its impact to the environment, population and socio-economy. The identification results will then be used to formulate the aspects found to be a model of happiness index assessment for local communities in the border area of Sota District of Merauke-Papua Regency.

III. RESULTS AND DISCUSSION

A. Results

Index of Happiness of Papua Province in 2017 based on Happiness Measurement Survey (SPTK) of 67,52 on a scale of 0-100. The Happiness Index in Papua Province 2017 is a composite index composed of three dimensions, Life Satisfaction, Affect, and Living Meaning (Eudaimonia). Contributions used as a weighting in each dimension to the Happiness Index in Papua Province are Life satisfaction 34.80 percent, Affect 31.18 percent, and Meaning of Life (Eudaimonia) 34.02 percent. The index values of each of the Happiness Index dimensions are as follows: namely: (1) Life Satisfaction Dimension Index of 68.42; (2) The Affect Dimension Index of 63.82; and (3)

The Meaning of Life Dimension Index (Eudaimonia) of 69.98. The entire dimension index is measured on a scale of 0-100.

It is known in the above explanation that in 2017, the Happiness Index of Papua Province is 67.52. However, if using the 2014 method, the Papua Province Happiness Index in 2017 is 64.97. This figure increased by 4 points from 2014 which was only 60.97. With this 4-point increase, Papua is one of the six provinces that have an increase in the Happiness Index from 2014 to 2017. Closer to 100, it shows the living conditions of the happier population. Thus, it can be concluded that during the last 3 years, the Papuan population has increased the sense of happiness even though the index value is still below the total Indonesian Happiness Index in 2017 that is equal to 69.51 if using the method of 2014 and by 70.69 with the latest procedure. Of the three dimensions of the Papuan Happiness Index in 2017, the index of dimensions of meaning in the lives of Papuans accounts for the largest number, which is 69.98 which indicates that Papuans are better able to live well in their daily lives. When viewed from the region, the urban Papuan population has a greater Happiness Index of 73.51 while in rural areas it is only 65.29. When viewed from the gender, the female population in Papua is happier than the male population. The greater the income, the more household members, and the higher the level of education, the higher the Happiness Index [5].

It is also known that unmarried or single people are happier than married or divorced. As for the married population, the husband/wife is happier than the head of the household. This can be due to the unmarried population has not thought much about the burden borne in his life. Instead applies to residents whose position as head of the household. The responsibilities that he made make his happiness index lower than his partner. If linked to human development, the increase in the happiness index in Papua is in line with the rise of the Human Development Index in Papua released by the Central Bureau of Statistics, from 2014 to 2017, up from 56.75 to 59.09. This indicates that the human quality in Papua is getting better than in previous years. This is also reflected in the average length of the school population in Papua which increased to 6.27 years (2017) from 5.76 years (2014). Similarly, life expectancy shows an increase from 64.84 years in 2014 to 65.14 years (2017), which means that the average Papuan population lives up to 65-66 years old. The percentage of poor people in Papua in 2017 also decreased compared to 2014, which is decreased from 27.80 percent to 27.76 percent. However, poverty in rural areas is still quite large, namely 36.56 percent while in urban areas of 4.55 percent.

The happiness of the people in a region can not be separated from all the development process implemented by the local government. Satisfaction with the fulfillment of the needs in life would be difficult to achieve if not accompanied by adequate facilities. The fulfillment of basic needs is expected to have an impact on personal life satisfaction [6]. Of course, this is beyond the psychological condition of each person. So, the happiness of the citizens is part of the government's responsibility as well. If the inhabitants are happy, it will create a harmonious and peaceful life. Equitable development and attention to the population in rural areas would still be a separate homework

for the government in the province of Papua as one means of fulfillment of needs and desires, given the difference Happiness Index and the percentage of poor people significant between urban and rural areas.

B. Discussion

The island of Papua, which is approximately 3.5 times the ecological island of Java, consists of four zones each showing diversification of their livelihood systems based on the culture and distribution of the tribes of their people. According to Malcolm and Mansoben [7], ethnically diverse groups in Papua are spread over four ecological zones: (1) Swampy Ecology Zone or Swampy Areas, Coastal Area and River Estuary, (2) Ecological Zones of Coastal Zones, (3) Foot Mountain and the Small Valleys, and (4) Highland Ecological Zones. Papuans living in these different ecological zones embody the varied patterns of life up to each other. People living in the ecological zone of the swamp, coastal areas and river estuaries are located in Merauke; Asmat, Awyu, Yagai Citak whose main livelihood is to gather sago and small gardening and catch fish in the sea and river as a companion. Prior to tradition and government and church, the indigenous people's order had existed first. In fact, indigenous peoples have had traditional political systems to preserve their survival from generation to generation. The fulfillment of the pattern of life influenced by this traditional political system creates simplicity in perceiving the meaning of prosperity by the ethnicities contained in the wetland ecological zone. This simplicity is the desire of researchers to conduct more in-depth research on the meaning of welfare by ethnic groups of the swamp ecological zone, especially the Marind tribe in Merauke [8].

Merauke is the easternmost part of Indonesia, beginning on February 12, 1902, when a Dutch fire vessel named "Van Goens" anchored in the river Maro. Based on the story of the people, at that time there was a conversation between the local population and the passenger of the ship. The crew asked what the area they were calling. But because they do not understand each other's language then the local people replied "Maroka ehe" which means "This Maro River". In the ear and tongue of the Dutch captive crew became "Maroke", which eventually became Merauke. Merauke is dominated by the Marind tribe. Marind tribe is one of the 250 tribes in Papua. Marind tribe is a gatherer (peramu) tribe that relies on the ability to fish in rivers, swamps, and beaches. They are also adept at hunting crocodiles, deer, birds and kangaroos with arrows and spears. In the past, the Marind tribe was known as "pengayau" (human head). The region headed them down to Papua New Guinea and the headwaters of the Digul River, where Indonesian political activists, including Bung Hatta and Sjahrir, were dumped by the Dutch. Merauke Regency is one of the parts of Papua Province, which is directly adjacent to the 3 districts of expansion (Mappi, Asmat, Boven Digoel), and also directly borders with Australia and PNG. In the east bordering on PNG has 12 cross-border access points and the most visited point is the Sota border. Residents or local/indigenous people in Merauke Regency are Marind (Marind-Anim). It is a traditional trading center for both countries, such as crops and daily necessities, so as to sustain the economic development of local people who

have the main livelihoods of gardening, gathering and hunting, and there is a small part of the local community selling souvenirs for tourists local and foreign. If the population every year in Sota District is increasing, so is the income capita per population. The condition and location of the Sota District area that became the face of the Republic of Indonesia in the South East of Indonesia so it is deemed necessary to conduct a happiness Index study.

Happy or prosperous according to Marind society was very simple, that is where the fulfillment of all needs clothing, food, and boards for the whole family who live in the household. With the ability possessed by the Marind people in fishing, hunting, and gardening, it is demanded at the time of return to fulfill the needs will be fulfilled for all family members that exist. War skills are needed to defend the residence and the territorial territory of his family power. However, this ability can not possibly always meet the needs of the whole family, if the number of families increases. It is necessary to support science through education and technology to streamline these capabilities and further develop the thinking of welfare perception in question so far. Education was known by the Marind society in 1910, in the Okaba district through the Christian mission, and it was only then that they could read, write, get to know the religion and begin to open up with the outside environment. Education in Merauke actually has been complete from basic education to college, but what about the people who live far from the city. The lack of infrastructure and transportation is a constraint on the desire of children to go to school and higher education. Indeed, there have been many attempts by the government to promote Marind society, through (1) transmigration programs aimed at spreading the population to remote parts of Papua, and teaching Papuans to have other capabilities to support their families, as well as to familiarize themselves with the environment other outside,; (2) human resource development program, by giving the greatest opportunity to the indigenous people of Papua to get educational scholarship from the lowest level to the highest; and (3) the granting of special autonomy for Papua, in which the central government gives authority to the regions to run the government with little intervention of the central and prioritizing local interests and indigenous communities of Papua.

From an economic perspective, Merauke is well known for its potential in agriculture and plantations, as it is supported by geographical and regional conditions. This is evidenced by the declared Merauke District as a national food barn. Data for September 2015 BPS, the city of Merauke became the nation's highest inflation of 1.33%. The contribution of this high inflation is in the education sector and the highest inflation rate of 5: 0.1% occurs in the new school year. This economic condition certainly does not coincide with the state of education and prosperous perception according to Marind society. Government-derived programs do not run maximally due to lack of attention to the cultural side and perceptions of local communities. So (1) prosperous according to Marind society not only in the form of authority, program or fund only, but how the central and local government can open and cooperate with the heart, and down directly in the form of assistance from beginning of implementation to financial

accountability; (2) physical development must be in line with the development of human resources by providing opportunities for Marind educated people up to university level, given religious education, morals, love, knowledge but not forgetting their identity as Marind society; (3) Marind tribe people can prosper by fulfilling all their daily needs supported by education, openness between central and local government [9].

The level of happiness is not enough to be seen only from what the government has given to the society but it should also be seen from how the society sees itself, especially in the local people bordering Sota (Marind tribe) because everything in their life in making a decision must take into account culture and custom . Based on that the authors offer a new thinking about the assessment of happiness index or prosperous that can be implemented in the local community located at the border, especially the Marind Society in Merauke Regency. Thought is illustrated as below:



Fig 4. Index Happiness Model for Local Society in Border Site (Sota District)

The concept of thinking above is divided into 2 (two) views or perceptions of happiness assessment, namely the perception of government service and self-perception, while still using 3 (three) indicators used by BPS. Both perceptions must remain attentive to local cultural values (Marind). The author believes that the results of this happiness index calculation will change the national view of the values of happiness for local people especially those living in the border areas of Indonesia, especially Marind people in Sota Merauke district of Papua.

IV. CONCLUSION

Measuring the happiness level in 2017 using three dimensions namely, Dimensions of Life Satisfaction, Dimensions of Feelings, and Dimensions of Meaning of life, resulting in the highest happiness index of North Maluku and Papua province which has the lowest happiness index. This research resulted in a thought in assessing the happiness index for local people, especially in Papua, especially in the border area of Sota Merauke District. By doing 2 calculations based on 2 (two) perceptions (government service and self) by still paying attention to cultural values and custom, then counted so that one finds the value of happiness index.

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