THE PRACTICE OF BIG-MAN IN THE LOCAL POLITICAL DYNAMIC: A CASE STUDY OF ELECTION REGENCY IN PAPUA

Gabriel Maniagasi
Faculty of Social and Political Sciences, Cenderawasih University
INDONESIA

Muh. Firyal Akbar
Faculty of Social and Political Sciences, Muhammadiyah University of Gorontalo
INDONESIA

Zulfan Nahruddin
Faculty of Social and Political Sciences, Muhammadiyah University of Makassar
INDONESIA

ABSTRACT

This article is a result of study about practical of local political in Papua, especially relation with election regency which full of political phenomenon which is studying in political science and (political) anthropological perspective because election regency process has values what should need to understand by people (constituent) but by all of many elements whom within election regency process. These issues in this article consist of two variables, Big-man tradition leader and Election Regency. To being a leader, someone needs popularity. On this position, somebody will show his practical big-man tradition leader and distributives political. Both of them will be a focus of interest on this article.

Keywords: Big-man Tradition Leader, Local Political, and Election Regency.

INTRODUCTION

In the context of local political organizing election regency, not despite record improvement especially in the crawl candidates and a coalition of political parties should be transparent and democratic, but the phenomena that occur in their local communities do not know the process of nomination of candidates by political parties in election regency (Choi, 2004; Buehler, 2010).

The nomination process is covered by the elite when the means of democracy becomes an arena for the sovereignty of the people in determining the initial candidates were worth fighting for, political rights in a society that participant tends to be ignored as the nomination process held closed so that public access be restricted to the elite (Issacharoff & Pildes, 1998; Hazan and Rahat, 2006). Though people know the figure or character that is regarded as a Big-man who could be a leader of the Regency who has known his figure and power by society.

The concept of big-man is characterized by the someone authority who appeared on its ability to allocate and reallocate resources that are important to the public interest (Jerrold & Post, 2004). Therefore, a big man is a microcosm of society, so that the status of the big-man becomes the subject attention for everyone in the community, especially in the province of West Papua.

In West Papua province at least nine District organized the elections, such as Sorong regency, Sorong city, South Sorong regency, Raja Ampat, Tambrauw, Kaimana, Fakfak, Manokwari, Teluk Bintuni, Wondama Bay, Arfak Mountains, and South Manokwari. While in Papua province, carrying eleven districts conducting elections, namely Nabire, Waropen, Keerom, Boven Digoel, Mappi, Mamberamo Raya, Yahukimo, Yalimo, Pegunungan Bintang, Supiori, and Nduga. Entering 2017 recorded 11 districts/cities will host this event as the second wave that will be held simultaneously, including the Jayapura regency, Jayapura city, Tolikara, Yapen, Intan Jaya, Sarmi, Mappi, etc.

In 2018 recorded seven regencies and one provincial election held simultaneously throughout the Papua province of Central Mamberamo, Jayawijaya, Deiyai, Dogiyai, Mimika, Peak, and Biak Numfor. The candidates who will be the participants of the election must register to the local Committee and meet the quota requirements needed. If it does not comply with the legislation (Law, and regulations electoral commission (PKPU) then the candidate or candidates for regent/vice-regent in question otherwise could not proceed to the next stage (Maniagasi, 2008). If based on the results of the verification passed, then the pair candidates who have been promoted by various political party (coalition) can proceed to the next stage to stage political campaign. The same thing must be fulfilled by candidates for regent/vice regent candidates who are not carried by political partie's or a combinati about on of political parties (independent candidates), only independent candidates must be able to show support by attaching their constituent identity cards as proof of support.

To make someone can be accommodated as a candidate regent/vice-regent or candidates for mayor/deputy mayor is not as easy as one might imagine, because one must go through several requirements that must be met. Besides, someone to appear to be the leader of a person in need of popularity, so in relation to the increase in popularity, it is concerned about her personal imaging (Alfian, 2009). Well, the "position" here will look big-man and political distributive which would become the focus of interest in this paper.

Traditional Political System

True big-man is one of the traditional political system prevailing in Papua. So, before further discussion, it helps the author describes a little about the traditional political system in Papua, referring to the results of research anthropologist senior, Dr. Johsz Mansoben, MA in his book Political System Traditional in Irian Jaya (Study Comparison) review The traditional political system. In the book Mansoben classified the political system into four parts, namely:

First, The Big-man System. This system is characterized among other things that the position of the leader gained through individual achievement which is based on the individual's ability (Day, 2000). Success in distributing wealth, diplomacy and oratory skill, courage leads the war, has a stocky body shape, and generous. In this system, the power is run by one person, and do not know the organization of work and the division of labor, therefore decisions are always considered to be true leaders in terms of public interest. Indigenous people who implement this system, is the Dani tribe, Asmat, Spare Me, Spare Meybrat and Muyu tribe.

Second, *Kingdom System*. The characteristics of this system are leadership patterns that are based on the inheritance of the leadership position. Inheritance is seniority both in terms of birth and clan. This system is familiar with the division of functions in carrying out power based on territory. Because it was heavily influenced by the kingdom in Maluku, the principles of the organization had established an established structure with strict and

centralized authority and obligations. Tribute and tax collection systems are well known in this society Anderson, BROG (1990). His power orientation center is traded. Communities supporting this system include the Raja Ampat islands, the Onin peninsula tribe, Berau Bay, and the Kaimana region. In the Kingdom of Raja Ampat, the organizational structure consists of two forms, the central organizational structure with a king assisted by 5 people besides that there is also a tradition council chaired by a king with members consisting of a small clan head.

Third, *Keondoafiaan system or tribal chief*. The main leadership characteristic is through inheritance. This leadership system knows an organization consisting of a head and several helpers with a clear task division. Unlike the royal system based on territory, this system is only limited to one group or clan. Its power orientation center is religious. Supporters of this system are Sentani, Genyem (Nimboran), Tribes in Yos Sudarso Bay, Tabla Tribe, Yaona Tribe, Yakari-Skao Tribe, and Arso-Waris Tribe. Like the Dani tribe, this system also recognizes the level of organization, namely a small clan with a leader called Khoselo with the help of two rite assistants. Khoselo's task acts as a judge to take care of and decide on cases involving citizens, lead traditional ceremonies, marriage, and regulate the use of natural resources for its citizens. The level above the small clan is the village which is a combination of several small clans.

Fourth, *Mixed System.* The characteristic is the leader position obtained through inheritance and achievement. The inheritance mechanism is carried out if the situation is calm. And through achievement, if certain situations occur that reflect the appearance of the leader to answer the challenge. Situations in the form of wars, natural disasters, and so on. the mechanism of tribal internal leadership hierarchy is formed based on the pattern of division of labor, the existence of certain rituals, the mechanism of decreasing power, and the political system that is required. Another uniqueness of the customary system in Papua is the consequence of the prevailing customary law, if it is violated it does not bind individuals but covers the whole community or clan (Budiyanto, 2015). on the one hand, it is communal nature that must deal with the egoism of the ruling leader., religious rites, and the mechanism of establishing a leader (through war or certain skills) involving resources in the case of traditional ceremonies which require large fees.

Implementation of Election Regency

In state forum, the idea of the region necessity (governors and regents/mayors) are elected directly start rolling in the general assembly of the Assembly in November 2001, following amendment article 6 of the 1945 Constitution, which establishes the president and vice president elected directly by the people in an election. However, the discussion was not resolved, because a year earlier, in August 2000, the MPR had amended article 18 of the 1945 Constitution governing regional government.

Political decisions about regional head elections by regional residents in an election were then set forth in Law No. 32 of 2004 concerning Regional Government which regulates election regency. Dr. Djoherman Djohan in (Supriyanto, 2007) notes that there are five important implications of the election regency presence. *First*, the election has the potential to reduce the arrogance of DPRD institutions that claim to be the only people holding mandate institutions. *Second*, the regional election has the potential to limit the power and authority of DPRDs that are too large such as holding the function of voting, asking for accountability and dismissing regional heads. *Third,* the election has potential to produce

more qualified regional heads, because direct elections could encourage the advancement of candidates and the credible victory and acceptable regional head candidates in the eyes of regional communities, strengthening the degree of legitimacy and political position of regional heads because of the election system directly by the community. *Fourth.* Election regency has the potential to produce a stable, productive and effective regional government. *Fifth,* the election could potentially reduce the money politic practices in the local election process is not immediate, and in the process of delivering the regional head of the accountability report.

It is understandable that the word "big-man" is an anthropological concept adopted as a term to interpret the political process in relation to the government administration in the region. Basically, Election regency is one of the national agendas held in the region. It is called the national agenda because it chooses and assigns regional heads who are certain representatives of the central government in the regions which are part of the application of the principles of Indonesian governance such as *decentralization, deconcentration*, and *medebewind*. Democratic elections will have an impact on the direction country because Indonesia stability is also determined by the region. So that there is known the term Center, is the regional center and region is the central region.

For this reason, the elections have become one of the national agendas that are strategic and monumental, because they are held once in a span of five years. Therefore, for the success of the "people's party" it requires the involvement of various parties, among others, Participants in Election Regency, Regional KPU as those who are technically responsible for the implementation of the country's *gawean*, Local Government, Security Apparatus (Police / TNI), local DPRD (Province and Regency/city), Supervisors election, Political Parties, and constituents.

Each party, of course, has their respective roles in this event, so the roles and responsibilities played are different and varied. Let's say the regional government has a heavy responsibility because it must provide funds, and data for the election administration, including providing guarantees of security and comfort for every citizen to exercise their political rights. In addition, the regional KPU tasked with technically conducting the election regency is based on the stages and financial support provided through the Regional Budget (APBD) with the approval of the Regional People's Representative Council (DPRD).

The Practice of Big-Man in the Context of Local Political Dynamics

The concept of big-man was used by anthropologists to name traditional political leaders in the regions of Oceania culture, especially in Melanesia, actually originating from free translations of local terms used by local people to name important people in their own communities (Barker, 2016). The development of the use of the word "Big-Man" from everyday words into a scientific concept has a long process. During the 19th century until the medium of the 20th-century researchers in the Melanesian archipelago used the concept of "Chief", "*Penghulu*", or "chief of the tribe" to name their leaders.

The Chief's concept was then not used because the meaning conceived was not reflected in the leadership system of many communities in Melanesia and was replaced with other concepts. then in the 1950s until the 1960s there was competition between these terms to get a place in the treasure of the term anthropology and in that competitive situation the term "big-man" emerged as a typical concept of anthropology that was widely accepted to indicate

a type leadership whose basic characteristics contrast with the basic characteristics of the chief leadership system (Clay, 1992).

However, the concept of big-man is characterized by the authority of someone who arises from his ability to allocate and relocate important resources for the public interest (Jerrold & Post, 2004). Because a big-man is a microcosm of his community and his status is the main concern in the community.

Two areas are used to seize the position of big-man, namely: internal relations and external relations. Internal relations are one's efforts to obtain and increase their influence and superiority in their own clan. While the external relationship is interpreted as the success of a person to undergo relations with outside parties consisting of allies, former enemies, and relations between big-man (Mansoben, 1985). In general, individuals who succeed in the two areas will get "recognition" as the main big-man and obtain a superior position for a long time (Lindstrom,1981).

In addition, in ethnographic studies of big-man shows that it is a tool to measure leader's ability is a property that is manifested in economic capabilities that are not only hoarded or stored as private possessions, but another measure that applies is how a leader has cheap attitude heart. This attitude is manifested by dividing his wealth to others, through donations or gifts when there are wedding parties, ritual ceremonies or other traditional parties. this is what Alesina intended & Rodrik, (1994), as the distributive politics, *mengalokai* behavior and distribute resources in the form of money, land, wealth, and the other two to others in hopes of gaining favor.

The attitude of dividing wealth in the form of donations or other gifts has indirectly formed emotional ties or known as terms *total achievement*. *Total achievement* is in addition to the real form of the object or object provided also contains elements of economics, religion, law, beauty and political elements. Overall it formed a power of "binding" and is a driving force for the recipient to do something back directly or indirectly in the form of goods, items, or services to the provider. From a political point of view, giving in any form is capital for the giver to increase support to achieve political goals (Rehn, 2004).

Besides that, an authoritative man is also required to have other abilities or advantages such as being good at farming, hunting, skilled in diplomacy or good at speaking, possessing magical abilities and good at leading ritual ceremonies and daring to lead a war. The principles of traditional leaders such as this turned out to be quite strong and closely attached to the candidates' personality for formal leaders who actively took part in the local political arena in the region. Let say when the general election arrives (the choice of legislative members and regional head elections), the dignified male figures will emerge like mushrooms in the rainy season (Not necessarily where their tribes come from in supporting a traditional leadership system). by highlighting the gifts both carried out internally and externally. No wonder the "show off" actions in the "political campaign" that put forward the advantages of the candidates that are pseudo revealed. No matter where the property or wealth comes from, what matters is that it can be distributed or shared to simply get political support and appear as big-man.

CONCLUSION

Big-man is required to have other abilities or advantages such as clever farming, hunting, skilled diplomacy or good at speaking, possessing magical abilities and clever at leading ritual ceremonies and daring to lead a war. Typical traditional leadership like this turns out to be quite strong and closely attached to the personality of candidates for formal leaders who actively take part in the local political arena. The practice of "big-man" seems to be a difficult choice in the electoral arena because it is being closely attached to the traditional leadership system of several tribes in Papua, this practice is also one of the broadest ways to win the sympathy of constituents. So, for this purpose, the regent/deputy regent candidates will carry out various political tricks to attract sympathy and public attention. Moreover, the situation and technological developments that provide space for them to do things that are fast to raise their electability rating or just for a candidate image. However, voters should be more intelligent to see the figures and backgrounds of each candidate and not quickly decide to choose them just because they have fallen victim to authoritative male practices.

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