

CULTURAL HETEROGENIZATION IN RAJA AMPAT TRADITIONAL SOCIETY

(Case study on modernity power in Waisai regency of Raja Ampat, West Papua)

George Mentansan¹, Bani Sudardi², and Sahid Teguh Widodo³

¹Faculty of literature and culture, University of Papua, St. Gunung Salju Amban Manokwari, West Papua 98314

^{2,3} Study program of Doctoral in Cultural Studies Sebelas Maret, University Surakarta, St. Ir. Sutami

No.36 Ketingan, Jebres District, Surakarta City, Central Java, 57126

E-mail:georgementansan@gmail.com; E-mail:banisudardi@yahoo.co.id

ABSTRACT. Indigenous peoples are groups of people who live with traditional values and norms as guidelines in their daily life. The system of tools and equipment for life is still simple, kinship is still very close, religion and art form a complete unity in building harmony with nature. It turns out that being faced with a phenomenon of modernity that was born as a conqueror with its supporting tools such as the capitalist economy, industrialization, exploitation of natural resources, supervision of the dominant group, rationalization of values and secularization have moved quickly to attack and dominate the Raja Ampat indigenous peoples. This study aimed to explore the conditions, forms and impacts of modernity power in the Raja Ampat traditional community. Furthermore, the research employed a qualitative case study method with an ethnographic approach in Waisai, Raja Ampat Regency. The technique of determining informants was carried out purposively by collecting primary data and secondary data. The research data collected were analyzed using data reduction techniques, data presentation and drawing conclusions. The data presentation was done in a descriptive qualitative manner with scientific variety language. The results show cultural heterogenization forms including an existing capitalist economy with several employment opportunities, industrialization in fisheries and tourism, massive natural resource exploitation, supervision of dominant groups like the Raja Ampat bureaucracy, values rationalization and secularism without territorial and customary boundaries. However, this is also problematic because the products of modernity mediate life demands to move quickly, precisely, effectively and efficiently.

Keyword: Cultural Heterogenization; The Modernity Power; Traditional Society; Raja Ampat

HETEROGENISASI KULTURAL PADA MASYARAKAT ADAT RAJA AMPAT

(Studi Kasus Kuasa Modernitas di Waisai Kabupaten Raja Ampat Papua Barat)

ABSTRAK. Masyarakat adat adalah kelompok masyarakat yang hidup dengan nilai-nilai dan norma tradisi sebagai pedoman dalam kehidupan sehari-hari. Sistem peralatan dan perlengkapan hidup yang masih sederhana, hubungan kekerabatan yang masih sangat akrab, religi dan kesenian merupakan satu kesatuan yang utuh dalam membangun harmonisasi dengan alam, ternyata diperhadapkan pada sebuah fenomena modernitas yang lahir sebagai penakluk dengan perangkat-pendukungnya seperti: ekonomi kapitalis, industrialisasi, eksploitasi sumberdaya alam, pengawasan dari kelompok dominan, rasionalisasi nilai-nilai dan sekulerisasi telah bergerak cepat menyerang dan mendominasi masyarakat adat Raja Ampat. Penelitian ini bertujuan mendeskripsikan kondisi, bentuk dan dampak kuasa modernitas dalam masyarakat adat Raja Ampat. Penelitian lapangan menggunakan metode kualitatif dengan jenis penelitian studi kasus di Waisai Kabupaten Raja Ampat dalam pendekatan etnografi. Teknik penentuan informan dilakukan secara *purposive* dengan pengumpulan data primer dan data sekunder. Data penelitian yang dikumpulkan dianalisis dengan teknik reduksi data, penyajian data dan menarik kesimpulan. Penyajian data dilakukan secara deskriptif kualitatif dengan bahasa ragam ilmiah. Hasil penelitian menunjukkan bahwa kuasa modernitas telah membentuk heterogenisasi kultural kehidupan masyarakat adat Raja Ampat seperti: hadirnya ekonomi kapitalis dengan terbukanya lapangan pekerjaan yang semakin bervariasi, lahirnya industrialisasi pada bidang perikanan dan pariwisata, eksploitasi sumberdaya alam secara masif, pengawasan dari kelompok dominan seperti birokrasi Raja Ampat, rasionalisasi dan sekulerisasi nilai-nilai tanpa mengenal batas wilayah dan batas adat. Namun kuasa modernitas ini pun menimbulkan luka yang perih dengan adanya kehidupan yang dituntut untuk bergerak cepat, tepat, efektif, efisien dan termediasi oleh produk-produk modernitas.

Kata kunci: Heterogenisasi Kultural; Kuasa Modernitas; Masyarakat Adat; Raja Ampat

INTRODUCTION

Raja Ampat is located on the northwestern tip of Papua in eastern Indonesia and lies within the Bird's Head Seascape at the heart of the Coral Triangle (Agostini, et al, 2012:9). His region encompasses 4.5 million hectares of ocean, small islands and coral reefs. Four main islands and hundreds of other

small islands are scattered throughout this area. The main islands are generally mountainous and covered in tropical forest, but the area is also famous for its spectacular limestone karst features, which occur in the south and northwest parts of Raja Ampat. The main islands are generally mountainous and covered in tropical forest, but the area is also famous for its spectacular limestone karst features, which occur in

the south and northwest parts of Raja Ampat. Since the early 1800s, scientific expeditions to Raja Ampat have highlighted the extraordinary marine diversity of this region (Palomares et al. 2007:34). This high biological diversity across a range of taxa in Raja Ampat has contributed to identification of the Bird's Head Seascape as a national and global priority for conservation (Roberts 2002:13). Coral reef surveys in 2001 showed for the first time that the coral reefs of Raja Ampat are the most diverse on the planet. The total number of coral reef fish species recorded is currently 1,427, and 553 species of reef-building coral have been recorded, which accounts for more than 75% of the world's total number of coral species (Allen & Erdmann 2009:587; Veron et al. 2009:95). One of the drivers of this extraordinary biodiversity is the high diversity of habitats, ranging from shallow reef habitats which include fringing, barrier, patch and atoll reefs to deep channels between the main islands. Raja Ampat has a rich and diverse cultural heritage that includes indigenous Melanesians, long-time settlers from surrounding parts of Indonesia, and from as far away as the Middle East due to the spice trade era. Most of the people that live in Raja Ampat Islands belong to the Raja Ampat ethnic group, which consists of two major Tribes—Maya and Matbat—and at least 17 smaller tribes. Maya Tribes occupies the northern part of Raja Ampat Islands covering Waigeo, Salawati and several small surrounding islands. Matbat Tribes generally occupies the southern Raja Ampat Islands: Misool and small surrounding islands (TNC 2004). Also government-initiated transmigration of people, particularly from Java (Timmer 2007:37) has introduced a number of additional tribes (e.g. Bugis, Buton, Maluku). Religion has a very strong influence, and numerous village enclaves of Christians and Muslims are scattered throughout the entire archipelago. Raja Ampat's isolation and fairly low population until now have made it possible for its coral reefs and other habitats to stay in fairly good condition relative to the rest of Indonesia.

The province of Raja Ampat Regency covers about 67,379.61 Km², with a land zone of 7,559.6 Km² while the rest are ocean (Raja Ampat in Figures, 2020). Furthermore, Waisai has been the capital and center of government for this region from 2003 till date, with a current area of 1120.02 Km². This comprised of four urban villages and a populace of 32,499 people, and measures a density of about 266.67 individuals per square kilometer, therefore becoming the most populated town of the twenty-four districts (Raja Ampat Regency in numbers, 2020).

Based on the results of research by various parties, it was found that Raja Ampat waters have a high level of tropical biodiversity and are part of the 'world coral triangle' (coral triangle) and are the areas with the most original and richest ecosystems (Kurniasari, et al, 2014:265); (McLeod, Elizabeth, et al, 2009:660). The Raja Ampat traditional society has maintained a congenial life through the continuous use of native (regional) language in addition to Indonesian as a medium of daily communication. Kahn, et al (1988) in (Nurti, 2017:4) emphasized on food as a very important figure in the Micronesia and Polynesian regions, due to the social roles played as a medium of communication, wealth standard, social status parameters, and symbolic mediator. Meanwhile, hunting and fishing activities, alongside economic systems with nuances of kinship, social organization, knowledge systems, arts, as well as religious systems are well maintained in a sustainable manner. Community practices with their nature produce local wisdom as explained by (Vuspitasari & Ewid, 2020:26) that local wisdom exists because of a habit that results in an action that creates an attitude in dealing with events. In addition, customs as a form of social culture are set of rules or procedures for determining people's behavior. According to reports by Iyai, et al (2020: 206), people of Papua are known to hunt with the use of snares, spears, and arrows and the assistance of trained dogs.

The modernization as emphasized by Suwardani (2015:254), that the value uncertainty of society today occurs because of the negative side of modernization by prioritizing the ability of reason, by marginalizing the role of transcendental values and submitting to the notions of individualism, materialism, and capitalism. This process is also what of Raja Ampat traditional society is followed by the development of capitalism, industrialization, resource exploitation, dominant group supervision, value rationalization, and secularism, regarded as a major problem in the society. Therefore, Waisai traditional society experienced the invasion of modernity with the existence of contemporary ships, speedboats, Jonson motorbikes, katinting, cars, two-wheeled motorbikes, televisions, satellite dishes, computers, internet, hand phones (HP), shop houses, banks, washing machines, packaged food, formulas, drinking water depots, and bottled mineral water.

These situations and conditions have led to indigenous peoples in Raja Ampat, especially in the city of Waisai, as centers of economic growth, the axis of bureaucratic administration and community services, centers of information, technology and communication that have caused indigenous peoples

to be uprooted and torn from their traditional lives towards modernity societies. This makes this research interesting to do research because based on various literature and research results in Raja Ampat, it turns out that it is more focused on the biodiversity in the Raja Ampat sea while the socio-cultural life of the community is neglected.

Thus, this research is based on the main problems of the socio-cultural life of the Raja Ampat indigenous people in Waisai in the vortex of modernity that penetrates the joints of indigenous peoples' lives in economic, socio-cultural, political, legal and security aspects. This study bases its research on the following main problems: 1. What is the condition of the Raja Ampat indigenous peoples in Waisai; 2. What are the forms of power of modernity in the Raja Ampat indigenous peoples in Waisai and 3. What is the impact that the power of modernity has on indigenous peoples in Waisai, Raja Ampat Regency.

Based on the above problems, this study aims to describe the condition of the Raja Ampat indigenous peoples, forms of innovative power and the influence on cultural heterogenization of indigenous peoples in Waisai, Raja Ampat Regency, West Papua.

METHODS

This research applied a qualitative analysis. Bogdan & Tylor (1993:30) reported this technique in (Prastowo 2012:22) as a research procedure used to generate descriptive data in the form of written or oral expressions and observed behavior. The study was carried out in Waisai, Raja Ampat Regency, west Papua Province, with modernity power as the object of study. Ratna (2010:12) referred to this phenomenon as the existence of all cultural symptoms around a society. The current investigation is a case study with an ethnographic approach. Stake (2011:479) reported contextual analysis as an unsystematic decision, but rather as a choice of subjects to be studied or researched. Yin (2012:13) identified case study as a strategy more suitable for research questions related to how and why, or the possibility of controlling the events under investigation. The study is also focused on contemporary phenomena in a real life context.

The main instrument in this study includes notebooks, interview guides, tape recorders, cameras, and schedules. Furthermore, observation techniques were used to collect research data, through in-depth interviews and documentation. This study used Miles and Huberman model as a method of data analysis. Prastowo (2012:241) reported qualitative data analysis as a process comprising of three activity flows occurring simultaneously, and

includes reduction and presentation of data, as well as conclusions or verification. The presentation of the data from the analysis was carried out in a descriptive qualitative manner with various scientific languages and supported by pictures and photos that were relevant to the research.

RESULT AND DISCUSSION

The Condition of Raja Ampat Traditional Society

According to (Retnowati, 2011:153) traditional fishermen are individuals whose work is to catch fish using boats and simple (traditional) fishing gear. Traditional fishermen are usually fishermen who have been hereditary fishing to make ends meet. The Raja Ampat traditional society were mostly fishermen with a side job of farming and wild boar hunting, settled in small villages far from locations where the economic activity is simpler (Sagrim, *et al*, 2020:5) and (Iyai, *et al*. 2020:207) Furthermore, returns from agricultural activities are mainly for daily consumption while the remainder are sold through barter, where fish, tubers, cassava, seafood and rice are exchanged with one another. According to (Amiruddin, 2014:107) some traditional fishing communities do business in the form of small and medium scale. Empirically there are more traditional fishermen than those who are more subsistence in maintaining their families lives. This transaction depends on the agreement and availability of an exchange medium among the populace, the intensity of this barter interaction causes a close socio-cultural relationship among the traditional societies, as emphasized by (Kaplan & Manners, 2002:114) that in order to survive in a culture, people need certain knowledge about the workings of things in the world around them. Some of that knowledge may be based on experience and is "inexplicable". The other part is in the form of theoretical knowledge. In this arena, adaptation arises which can be interpreted as a process that connects a cultural system with its environment (Kaplan & Manners, 2002:112). Moreover, the level of closeness is definitively strengthened by occurrence of marriages within the Raja Ampat tribes, both between the indigenous Raja Ampat, Biak, Maluku, Ternate, Tidore and other migrant tribes. This process is termed acculturation, with reference to results of a social process, especially when group of people with certain customs are exposed to elements from a foreign culture. Also, these rudiments are gradually accepted and integrated, without losing cultural personality. (Indira, *et al*, 2019:37)

There have also been reports on close social relations and cultural ties between island traditional societies in Raja Ampat based on economic interactions. Therefore, society assumes a vehicle

to obtain socio-cultural values (encuturation) before customs are formed (Ningrum, 2012:48). Meanwhile, intensity of economic and social interactions between Raja Ampat traditional society and immigrant communities prompted a shift in the traditional values and customs. The Saonek indigenes engaged in fishing activities using simple apparatus, including nylon and bait. However, this practice is no longer the case, due to modernization, as some individuals currently use a more modern fishing gears including nets, trawls, bombs, potassium, to obtain large yield in a relatively short time, regardless of the environmental impact. This phenomenon also occurs amongst people in Indramayu, as shown in an investigation by (Gumilar, 2018:147) where an increase in economic needs was reported to have caused community apathy towards environmental sustainability. However, this impunity has gradually been eliminated with the entry of international conservation organizations particularly CII (Conservation International Indonesia) in Raja Ampat, especially Saonek Islands.

Following the move of Raja Ampat regency administration to Waisai, economic growth gradually started and migration of people, including the Raja Ampat District Government Civil Servants (PNS). Furthermore, the development of infrastructure and government service encouraged increased population mobilization in search of employment and entrepreneurship from various Raja Ampat regions, the City of Sorong and from outside the Land of Papua. In addition, private parties including mining companies, tourism investors, construction, transport and supply services, engaged in macroeconomics and microeconomics, began to thrive in Waisai, where immigrants from outside Raja Ampat comprising Buginese, Makassarese, Javanese, Torajanese, Manadoese dominate.

The government supported this development by providing facilities and infrastructures for information, technology, transportation, communication, health services, education, fisheries, marine, and tourism, a leading industry where foreign tourists are attracted to trip packages offered. Furthermore, the development of the economic sector is significantly impacted by tourism and services. According to (Mohamed, 2019:34), the capitalist group influences trade by searching for business and investment opportunities through marketing, materials purchase and worker recruitment. This situation has led to a rapid development movement and reform of the bureaucratic system in various sectors, especially the fisheries, marine and tourism sectors to provide various facilities and infrastructure for service providers both bureaucracy and private to

welcome the onslaught of human flows from various regions both from the City of Sorong and the city - other cities in the Land of Papua and from outside and from abroad who visit as tourists to enjoy the beauty of the waters and sea of Raja Ampat.

The research shows immigrants are at a disadvantage in this economic sector due to several factors including low education level and entrepreneurial ability, lack of business capital ownership despite abundant natural resources, and little business integrity. As people who depend on their lives as fishermen, the indigenous people in Waisai are classified as poor people who according to (Imron, 2003:24) are very easy to see and manifest in various basic human needs such as food, clothing, housing and health. Poverty in the economic dimension can qualitatively be caused by slum housing conditions with minimal furniture, and low ability to fulfill clothing and health. This is also due to the lack of equipment owned by the community for fishing activities and the difficulty of transportation to the city of Sorong and the very limited / traditional facilities used for fishing and marine products (Pongantung, 2018:114). Furthermore, the various economic sectors display visible dominance of newcomers and outsider capital owners in sales and services (inter-island transportation within Waisai) including fast boats, motorcycle taxi drivers, clothing merchants, shops, street vendors, food stalls, vegetable and fish sellers; and in large-scale entrepreneurship comprising hotel investors, homestays, cottages, contractors and service providers.

The socio-cultural sector indicates a close, well maintained and harmonious relation by kinship and marriage in the previous society, with binding customs on traditional society lifestyle and behavior. Attitudes and behavior patterns in establishing social relationships in a community group are largely determined by social norms and customary ties that apply in the group (Pongantung, 2018:115). However, this was reduced and fragmented by development of the area and entry of various external influences comprising mobilized immigrants for business, particularly in relation to tourism, fisheries, marine, trade, information and technology. Therefore, there is replacement by a cost-benefit relationship and (Mohamed, 2019:35) expresses a looseness in interpersonal relations and social organization among coastal residents.

The Forms of Modernity Power on Traditional Society in Waisai City, Raja Ampat Regency

Modernity is powerful, borderless, affects every area of human life, and supports capitalist economy,

rationality penetration, organic solidarity formation, surveillance capacities, and industrialism involving non-living energy sources and machinery powered equipment used for goods production. Furthermore, modern values are fundamental and a reference for other ideals due to society's activities, and this forms rationalization and secularization. The phenomenon of rapid modernity in the twenty-first century has two effects comprising modern social institutions development and the spread, therefore creating broad opportunities to enjoy a safe and satisfying existence globally, in place of other premodern systems. However, modernity penetration causes significant havoc in the present century (Giddens 2005:9) and societal risk as supported by Ulrich Beck. However, Jurgen Habermas posits a continuity in the development of modernity towards the rationalization of several social systems, giving rise to a differentiated, integrated and instrumental reason-characterized complex system.

There are two simultaneous things swiftly performed by modernity, comprising self-maturation and outward penetration. Moreover, self-maturation involves information abundance and goods production due to industrial capitalism. Therefore, developing countries including Indonesia are modernity targets (Wardhana, 2012:8), with the existing oceanic geography domination in support of penetration in various regions, including Papua generally, and more specifically in Waisai City, Raja Ampat Regency, West Papua Province. The penetration and breakthrough of modernity occurred as a result of social contact and trade relations that occurred in Waisai indigenous peoples with outsiders such as: fishermen from Sorong and Ternate-Tidore; This contact is also a bridge for the spread of modern technologies, especially those related to modern fishing technology that produces large catches in a relatively short period of time by ignoring the risks of damage to marine resources as a result of the use of destructive modern fishing gear. The migration of outsiders to Waisai City is also a supporting factor for the spread of modernity in this region.

The target of modernity expansion is urban areas, while money economy is the controlling medium for spread, as Simmel investigations show two main interconnected sites - city and money. Furthermore, modernity is concentrated or intensified in cities, while the extension involves the money economy (Ritzer, 2012:933). Therefore, as the capital of Raja Ampat Regency, Waisai is inseparable from the rage of modernity. The fact that money has become a legal medium of exchange and means of economic, social and cultural transactions in indigenous peoples and is

used as a benchmark in these relationships. Human and economic movements are growing so fast and giving birth to social and economic relations that are increasingly varied and filled with certain interests. Population growth has increased, income has increased, the types of work have been more varied but this situation has increasingly shown inequality, the wide gap in the status of the poor, marginalized and neglected is increasingly visible.

The products of modernity are apparent in various sectors of the Raja Ampat traditional society life including economic, social, cultural, political, defense and security. The economic sector entails access to information, communication, technology, and particularly, entry of various modern transportation including katinting, Jonson, already available in Waisai. This condition causes dependence and the desire to own modernity products to be fundamental due to the efficiency and effectiveness of using these means of transportation, for example: the distance is getting shorter but the costs are relatively more expensive. There is pride in having this transportation equipment in Waisai City because it can be used anytime and anywhere even though the maintenance and operational costs are high. The economy and social relations of the people have been measured by the ownership of transportation objects and communication equipment which in fact require a large amount of funding to obtain these products.

The social sector encompasses the formation of play groups, kindergartens, elementary, junior high, senior high, vocational schools, youth mosque and church groups, television, internet, consumers, information, telecommunications, scholars, intellectuals, and individual communities. Also, hospitals, offices, banks, printing and photocopying places, local and international non-governmental organizations (NGOs) including CII (Conservation International Indonesia), and TNC (The Nature Conservancy).

The cultural sector comprises the formation of modern houses, shops, various clothing models, motorbikes, medicines, beauty care and equipment, mosques, churches, monasteries, lifestyle, hobbies, and modern-dressed dance accessories. Thus, to fulfill these desires, the utilization of natural resources in Waisai is very high and the product area of modernity is very much needed to complement modern designs and models. This urge is also the closeness of indigenous peoples to increase their productivity with a high and creative work ethic in accumulating increased income which is much higher than usual needed to answer increasingly varied needs.

The political sector involves the formation of political parties with various ideologies, comprising

seven major parties in 2019: Golkar, Demokrat, PDI Perjuangan, Hanura, Gerindra, PAN, and PKS in 2019. Furthermore, there is a wider and more evident conflict of interest with primordial identities and ethnic groups contesting, as highlighted by (Snanfi, et al, 2018:123) concerning Moi's playing of identity politics by developing ethnicity issues about customary lands. Identity politics then unfolds and becomes the basis for contestation and questions played by parties in fighting for political interests in the interests of indigenous peoples. According to (Salim, 2015:668) identity politics is an ideology that exists in every ethnicity; its existence is latent and potential and from time to time can emerge as a dominant political force. Empirically, identity politics is the actualization of political participation that is constructed from the cultural roots of the local community, and undergoes a continuous internalization process in the culture of the community in a fabric of social interaction. Identity politics is getting wider and more visible in the life of the people in Waisai City and it causes social friction to widen. Identity politics is usually used by leaders as political rhetoric as we call it "native people" who want power and they are for "newcomers" who must relinquish power. So, in short, identity politics is simply to be used as a means of manipulation — a tool for gathering politics — to fulfill its economic and political interests" (Haboddin, 2012:127)

The legal sector includes the establishment of law enforcement agencies comprising police, prosecutors, judges, and this dominates to regulate, supervise and address any acts considered contrary to the law or disturbing public order and safety. Indigenous peoples are regulated to follow and obey various rules regulated by means of socialization, campaigns and the installation of banners and billboards as a medium of communication and education for indigenous peoples in Waisai City. This condition makes indigenous peoples more aware and obedient to the application of regulations and laws in this area. The trust of the community of law enforcement officers is getting stronger and more populist as evidenced by various socio-cultural, economic problems, ownership of customary and political rights representing indigenous peoples is entrusted to law enforcement officials in Waisai.

The security sector has the establishment of the Police Institution (Polres Raja Ampat), the Army Forces (Kostrad), and the Navy, located in Sorong but with an operational area in Raja Ampat. Also, the Civil Service Police Unit (Satpol PP) and Security Unit (Satpam) are in charge of Banks, PLTD Waisai and other vital community economic institutions.

Protection needs and becomes a priority need because there is a sense of insecurity, fear of being threatened and damage to facilities or private property so that job opportunities as security officers are increasingly wide open and become a means of improving the quality of the community in the form of discipline and following ready rules.

The Impact of Modernity Power in Raja Ampat Traditional Society in Waisai City, Raja Ampat Regency

The discussions on the impact modernity power in Raja Ampat traditional society shows both benefits and disadvantages arising in the economic, social, cultural, political, legal and security sectors.

In the economic sector, social relationships affects choices, desires and actions (Sairin et al, 2002:13-14). Furthermore, the influence of the economic modernity power drives the spirit of instrumental rationality (Mentansan, 2019:21) in exploration of natural resources (SDA) including fisheries, marine and mining (Waimbo, 2012: 216) and in the tourism sector, the leading sector for regional income earning. The development of these sectors has impacted rapid economic growth, therefore leading to several job opportunities and availability of modern products for ownership, use and enjoyment by traditional societies. This includes clothes, packaged foods (noodles, cakes, mineral water, canned food, kitchen spices, cooking oil, cigarettes, formulas, children's toys and others), modern and various cooking utensils, neatly packed building materials, comprising cement, paint, zinc, canopy, tank profiles, tertiary items consisting of televisions, cars, motorbikes, CDs (Compact Disk), tape, active speaker, AC, dispenser, washing machine, fan, digital camera, handphone, satellite dish, computer, laptop, bank, pawnshop office, shop house, market, restaurant, and shop.

However, modernity is disadvantageous because owners of economic resources, including land in the traditional society are forced to sell and transfer to capital owners for business. Furthermore, the motherland (Rumansara, 2015:53) has been exchanged for necessary money, and being a vital economic asset, Waisai lands being fought over by several ethnic groups claiming to be the rightful owners, comprising the Ma'ya (indigenous tribe), Betew / Beser (Biak people) and Umkai (Maluku people). Therefore, this has caused jealousy among traditional societies, and created unrest for the Government and private investors.

In the social field, modernity has provided various change sequence affecting the main societal

institutions or involving transitions from one society type to another. According to (Giddens, 2005:376), human social life is formed and re-formed in practices carried out daily. Therefore, modernity power leads to work sector expansion and family privatization growth, and the respective separation from family life and social control of the community. Capitalists as agents of capital accumulation in the context of competitive work and productive marketing (Barker, 2009:14), have ensnared and taken over the traditional life of humanist societies. Also, there is an increase in separation of work and leisure and consumerism, where daily life is focused on income and consumer goods viewed as significant symbols (conspicuous consumption, shopping as a self-satisfying activity regardless of need). Featherstone in Kahn (2016:203) mentions a flood of information, knowledge, money, commodities, society and images that increase in such a way that awareness of spatial differences that separate and isolate people from their needs reminds all other societies, which form what is known as humanity, has been eroded. The impact is we all turn back to each other. Furthermore, with the development of individualism, social relations is inflexible, mediated by lifelessness and formed based on planned interests, The emergence of industrial labor processes led to an increase in the size and division of labor, mechanization and intensification of work, the regular organization-control of social relations in an infinite space-time distance, Giddens in (Barker, 2009:138). Relationship therefore, this research showed reformation in social relations of traditional society where kinship and direct meetings are now third party meetings by technological media including cellphones, and busy work and other use of leisure time has caused distance.

In the cultural sphere, impact includes formed secularization and decline in importance of religious beliefs, supernatural powers, values and norms, replaced by ideas and rules validated by worldly arguments and considerations. Furthermore, the major role of science is to obtain accurate knowledge, utilized in form of technology or productive activities. Also, there is democratization of education to reach different populations and higher academic levels, while the emergence of mass culture, aesthetic, literary, and artistic products became widespread marketable commodities attractive to all societal level tastes. In Kuntowijoyo (2006:16) describes this condition in terms of parallelism which means that now changes are taking place at a greater scale and speed, meanwhile between structural changes and cultural changes are not in line, resulting in anomies in the set of values. However, the adverse effects

includes traditional society becoming individualistic, materialist, and fragmented due to ethnicity, religion, interests and goals. There is also measurement of social relations by money, the emergence of industrial labor processes led to an increase in the size and division of labor, mechanization and intensification of work, the regular organization-control of social relations in an infinite space-time distance, Giddens in (Barker, 2009:139). Inflexibility in kinship from mediation of technological devices including mobile phones and internet.

In the political sector, national society is ruled and led by the government-state (Duverger, 2007:xi-xii). Gramsci in (Simon, 2004:15) states that politics is the main human activity in which humans develop their capacity and potential. Furthermore, the states role is bigger, and performs new functions in regulating and coordinating production, wealth distribution, economic sovereignty protection, and foreign markets development stimulation. This responsibility is employed particularly in the tourism sector where tourists are attracted with various forms of promotion to foreign countries. This situation causes economic development which should be accompanied by a rational work ethic and a delay in satisfaction, forced to recognize market mechanisms that offer temporary and present abundance and fulfillment (Kuntowijoyo, 2006:13). However, the detrimental impacts include the use of traditional society by the legislative and executive institutions as a platform for generating instant and partial votes in general elections. This mass mobilization has a long-term influence on social life, creating separation between winning groups and losing supporters. Because what is missing in this bifurcation is a sense of culture as a battlefield, which divides the protagonists (Anderson, 2008:232). Therefore, modernity power functions as a conflict source and oppressive tool. (Duverger, 2007:16-18) corroborates this aspect of antagonism or conflict of power and politics.

In the legal sector, the beneficial effect of modernity power is the more conceptualized and clearly pronounced presence of written law, and enforcement based on the prevailing rules and regulations in Indonesia. According to Stoic thought (Leyh, 2011:27), human law was aimed to reflect the universal logos or the "flame" of reason, believed to be distributed equally among all persons. Moreover, while judicial institutions including the District Court are not in existence, there is the Raja Ampat Police in Waisai and other law enforcement agencies, including legal commission in the political local parliament (DPRD) in Raja Ampat, with the special task of making new regulations. These agencies

played a very dominant role in the traditional society life, particularly to control and ensure security and order in accordance with applicable Indonesian laws. Furthermore, this guarantees the realization of a social order and is individually an socially beneficial. In civil society, enforcement of positive laws by legal officers complements and strengthens legal validity and rule governance. The main goal of society in Locke's opinion is (Leyh, 2011:19) to ensure guarantee of security to enjoy life and ownership. Therefore, laws are important to achieve this, and the main task of the first fundamental positive commonwealth law is to institutionalize or establish a regulatory agency or legislative power to be the highest authority and also respected by society. Thus, according to the viewpoint (Turner, 2008:152) modernity paved the way for the philosophical project of the 18th century Enlightenment in the development of science, morality and law, as well as art in accordance with their respective logics to achieve 'rational unity of everyday social life'. However, the disadvantage experienced with the dominance of written law (KUHP) is less freedom due to existing strict sanctions for any violation, and the weakening of the traditional law.

In the security sector, the advantages is in the existence of social control from the Waisai security forces, evident in road traffic order enforcement through routine motor vehicle sweeping, and control over social organizations, particularly those suspected of treason and national disintegration. However the adverse impact is in a reduced participation of traditional society because security is seen as the responsibility of state agencies comprising the TNI and Polri.

The beneficial and detrimental impacts of modernity power forms in Raja Ampat traditional society leads to achievements generally characterized as high optimism formation. Furthermore, this includes extensive belief in reason, science, technology, and the efficiency and effectiveness of capitalism as the protector of permanent growth. However, the ambivalent effect of modernity power is undeniable, and Marx posits the alienating damage is tragic.

This study discovered a significant dominance of one ethnic group against another in the economic, social and cultural fields, with an example of immigrants including Java, Bugis, Makassar, Buton controlling economic turnover in Waisai. Moreover, the Government was controlled by the Biak (Beser), the Beser / Betew (Biak) and Umka (Ternate and Tidore) tribes, while the Ma'ya people (native to Raja Ampat) were marginalized and omitted. Also,

there is dominance in the tourism sector management by foreign parties while inter-island transportation, the main economy of Sorong-Raja Ampat, is monopolized and controlled by a fast transportation shipping company.

CONCLUSION

The forms of modernity power in the Raja Ampat traditional society in Waisai City includes capitalist economy domination, natural resources exploration, rationalization, supervision powers, secularism, and time and space changes from technological advancement. Furthermore, there are two divisions of the impact of modernity power, comprising beneficial and detrimental. The beneficial side leads to the formation of various livelihoods, availability of more complete staples, efficient kinship relations by utilization of cellular telephone technology development, a representative bureaucracy to meet needs of traditional society life, and guaranteed certainty in law enforcement. However, detrimental impacts include excessive exploitation of natural resources, loss of identity, individualism, secularism, liberty deprivation, and pressured life and kinship mediated timely, effectively and efficiently by modernity products.

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