

SOCIO-ECONOMIC MAPPING IN THE EMPOWERMENT OF INDIGENOUS COMMUNITIES THROUGH HUMAN RESOURCE MANAGEMENT

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ABSTRACT

This study aims to map the socio-economic conditions of the Indigenous Muyu Tribe as a basis for empowerment, reviewed from the perspective of Human Resource Management (HRM). The concept of empowerment used is based on the ideas of Amartya Sen (1999) and Robert Chambers, which emphasize the enhancement of capabilities as the key to empowerment. A community that is empowered socio-economically will have a strong resilience against threats. This study uses a case study design approach. Data were collected through in-depth interviews, observation, and document study. The data were analyzed using thematic analysis techniques. This study finds that the current socio-economic conditions of the Muyu Tribe are caused by various interrelated factors, which in this study are limited to the factors of limited access to education and livelihoods faced by the Muyu Tribe. Geographical factors and the tribe's worldview or beliefs are discussed briefly. This study concludes that improving the capabilities of the Muyu Tribe can be an alternative form of empowerment that can be implemented to improve the socio-economic conditions of the Muyu Indigenous People from the HRM perspective, carried out through four (4) empowerment approaches: 1) human empowerment, 2) economic empowerment, 3) environmental empowerment, and 4) institutional empowerment. A socially and economically empowered Muyu Tribe will have high resilience in facing threats. Enhancing the capabilities of the Muyu Tribe through the four (4) empowerment approaches requires the role of external empowerment agents, namely: the central government, local government, education activists who understand local culture, and the private sector. This study contributes to the enrichment of HRM and defense economics studies, as well as the practice of empowerment and the formulation of community empowerment policies by making the cultural factors of local communities one of the determining variables.

Keywords: capabilities, empowerment, socio-economic, Muyu Tribe

PEMETAAN SOSIAL-EKONOMI DALAM PEMBERDAYAAN MASYARAKAT ADAT MELALUI MANAJEMEN SUMBER DAYA MANUSIA

ABSTRAK

Studi ini bertujuan untuk memetakan kondisi sosial-ekonomi masyarakat adat Suku Muyu sebagai dasar pemberdayaan yang ditinjau dari perspektif Manajemen Sumber Daya Manusia (MSDM). Konsep pemberdayaan yang digunakan adalah konsep pemberdayaan menurut Amartya Sen (1999) dan Robert Chambers, yang menekankan adanya peningkatan kapabilitas sebagai kunci pemberdayaan. Masyarakat yang berdaya, secara sosial-ekonomi akan memiliki daya tangkal tinggi terhadap ancaman. Studi ini menggunakan pendekatan dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi, studi dokumen. Data dianalisis dengan menggunakan teknik analisis tematik. Studi ini menemukan bahwa kondisi sosial-ekonomi Suku Muyu pada saat ini disebabkan oleh berbagai faktor yang berkelindan, yang dalam studi ini dibatasi pada faktor terbatasnya akses pendidikan dan mata pencaharian yang dihadapi Suku Muyu. Faktor geografis dan faktor cara pandang hidup atau keyakinan Suku Muyu, dibahas secara sepintas. Studi ini menyimpulkan bahwa peningkatan kapabilitas Suku Muyu dapat menjadi alternatif pemberdayaan yang dapat diterapkan untuk meningkatkan kondisi sosial-ekonomi masyarakat adat Suku Muyu berdasarkan perspektif MSDM, yang ditempuh melalui 4 (empat) pendekatan pemberdayaan, yakni 1) pemberdayaan manusia, 2) pemberdayaan ekonomi, 3) pemberdayaan lingkungan, dan 4) pemberdayaan institusi. Suku Muyu yang berdaya secara sosial-ekonomi akan memiliki daya tangkal tinggi dalam mengatasi ancaman. Peningkatan kapabilitas Suku Muyu melalui 4 (empat) pendekatan pemberdayaan memerlukan peran agen luar pemberdaya, yakni: Pemerintah, Pemerintah Daerah, penggiat pendidikan yang memahami budaya lokal, serta swasta. Studi ini berkontribusi terhadap pengayaan studi MSDM maupun ekonomi pertahanan, praktek pemberdayaan maupun perumusan kebijakan pemberdayaan masyarakat dengan menjadikan faktor budaya masyarakat lokal sebagai salah satu variabel penentu.

Kata kunci: kapabilitas, pemberdayaan, pemetaan sosial-ekonomi, dan Suku Muyu

INTRODUCTION

Papua is one of the regions in Indonesia that experiences a high level of social and economic inequality (Agustus et al., 2025), with the lowest Human Development Index (HDI) (Afalia et al., 2023). The majority of the rural population in Papua still lives below the poverty line (Munawaroh & Haryanto, 2021), with limited access to basic services such as education, health care, and infrastructure (Chasib, 2024). According to Ginting et al. (2020), there are many contributing factors to the social and economic problems in Papua.

Papua faces unique challenges and obstacles compared to other regions in Indonesia from a development perspective. Papua is still dealing with issues of social and political conflict that affect economic growth and regional stability (Rosyidin et al., 2022), as well as the utilization of natural resources that has yet to yield fair benefits for the local population (Cahyaningsih & Fitradhy, 2019). On the other hand, the cultural diversity of Papua has yet to become a considered factor in policy formulation. In fact, this cultural wealth is important as a foundation to build the future and to strengthen peace and tolerance in Papua (Simone, 2024).

This study offers a cultural approach to address development issues in Papua. Through a cultural approach, there is an emphasis that local culture must be considered as a factor in various policies to support the success of development. In this context, Indigenous peoples are involved in the development process through empowerment. This is important as a process to encourage community self-reliance in order to accelerate the achievement of development goals. This model of approach has been used in development in Latin America by providing political participation as a form of Indigenous empowerment, which is currently evident in several countries such as Bolivia, Ecuador, Venezuela, Colombia, and Nicaragua (World Bank, 2000). Meanwhile, in Australia, it is carried out by providing protection to Indigenous communities in the industrial and governmental sectors (Janke, 2005). In Janke's (2005) comprehensive study, protection of Indigenous communities in Australia is framed as indigenous cultural and intellectual property.

Providing opportunities for community involvement in the development process, as implemented in Latin America and Australia, is theoretically and conceptually aligned with the empowerment concepts of Sen (1999) and Chambers (1983). In Sen's (1999) concept, development is not merely about increasing income, but also about expanding individuals' capabilities to lead the kind of lives they value. Capability

enhancement is more important than simply increasing material assets. Meanwhile, Chambers' (1983) concept, known as Participatory Rural Appraisal (PRA), asserts that empowerment requires a shift in power relations between the community and external parties such as the government or private sector. Empowerment is not only about providing access to resources or economic opportunities, but also about giving communities a "voice" in decision-making processes that affect their lives. Thus, socio-economic mapping through empowering Indigenous communities in Papua can be interpreted as an effort to understand and accommodate the culture, traditions, and unique values of Indigenous peoples (Rupiassa et al., 2024) in socio-economic aspects, so that Indigenous communities possess the capabilities to take part in development processes. The capabilities of Indigenous communities are approached using the perspective of Human Resource Management (HRM).

HRM is a procedure related to the management and utilization of labor within an institution (Venugopal et al., 2024). Therefore, HRM is generally carried out in institutions with an organizational structure (Alexandro, 2025), through functions ranging from planning and development to occupational safety and health. Unlike Venugopal et al. (2024) or Alexandro (2025), Shena et al. (2009) see that traditional institutions and mutual cooperation values can be linked to family practices in HRM. In line with Shena et al. (2009), Bansal et al. (2024) emphasize the importance of utilizing and formulating traditional knowledge as a step toward encouraging social change. However, social change as intended by Bansal et al. (2024), in the context of Indigenous communities, faces various limitations, especially in terms of access to information and education (Saputra et al., 2024). These challenges of limitation must be addressed in the effort to enhance the capabilities of Indigenous communities, so that individuals from these communities can acquire certain abilities by utilizing intangible resources (intellectual property, way of life, or their inherent strengths).

In Papua, there are many Indigenous communities from diverse ethnic groups, one of which is the Muyu Tribe. The Muyu Tribe is an ethnic group that lives around the Muyu River in the northeastern part of Merauke (Ariwinanti et al., 2020). The Muyu Tribe has a local language bearing the same name—Muyu. The Muyu territory is generally hilly, with altitudes ranging from 100 to 700 meters above sea level (Tambaip et al., 2021). The soil texture is poor, reddish-brown in color, which causes frequent food shortages among the Muyu people and a high mortality rate in the region.

The main occupations of the Muyu people include hunting, raising pigs and dogs, fishing, and producing sago.

Several studies have observed that the issues faced by the Muyu Indigenous community can also be addressed through local economic development (Konambunop & Mukminin, 2023; Ariwinanti et al., 2020; Rumansara, 2015). Local economic development focuses on skills training, promoting sustainable agriculture, and developing micro, small, and medium enterprises (Rogerson, 2010). However, local economic development requires socio-economic mapping that can analyze the problems more deeply (Nor, 2025). In addition, it is important to consider the cultural interests and ethnic identity of the Muyu community in all development efforts. Their cultural capital and traditions are crucial aspects of sustainable development programs (Konambunop & Mukminin, 2023).

Socio-economic mapping is an essential step to understanding the conditions, needs, and development potential of the Muyu Tribe. This approach is integrated with the HRM concept, which combines socio-economic development with human resource capabilities. Hence, it can be formulated as a proposition that capability enhancement, as an empowerment strategy, can contribute to the improvement of the socio-economic conditions of the Muyu Indigenous community and have an impact on increasing their resilience.

METHOD

This study uses a qualitative approach with a case study design. The choice of a case study design is considered appropriate because the aim of the study seeks to answer "how" and "why" questions in both descriptive and explanatory ways, with a focus on the in-depth socio-economic mapping of the Muyu Tribe, and because the researcher has no control over the socio-economic changes of the Muyu Tribe (Yin, 2014) which are caused by capability enhancement as an empowerment strategy.

Data were collected through in-depth interviews, observation, and document study. In-depth interviews were conducted with purposively selected informants based on the following criteria: family background, ability to speak Indonesian, and a minimum education level of senior high school. Based on these criteria, five (5) informants were selected, consisting of one Indigenous community leader and four members of the Indigenous community. These in-depth interviews were conducted over six meetings during a two-month

period.

Observation was conducted to observe various behaviors of the Muyu Indigenous community in their social interactions. Meanwhile, the document study was conducted on photo archives, government reports, policy documents, and academic publications.

Data were analyzed using Braun & Clarke's (2006) thematic analysis technique, through the following stages: 1) familiarizing with the data, 2) generating initial codes, 3) searching for themes, 4) reviewing the themes, 5) defining the themes, and 6) writing the report. For testing data validity, triangulation was carried out. In this study, triangulation was conducted by: 1) asking the same questions to different informants, and 2) comparing data from different data sources.

RESULTS AND DISCUSSION

Educational Barriers of the Muyu Tribe

The Muyu Tribe still faces many limitations in access to infrastructure, such as education and the economy. The Muyu people can only access the district town's economic center, Tanah Merah, once a week on a rotating basis between residents. Although the construction of the Trans-Papua highway has provided easier access to the market as the economic center in the district capital, the community still faces many accessibility constraints, such as muddy roads and flooding during periods of high rainfall, which hinders access.

The Muyu Tribe can only access education at the elementary school (SD) level in nearby locations. Even then, teachers, whose numbers are very limited, only come a few times a week. If the Muyu people wish to pursue education from junior high school (SMP) to university level, they usually rely on the Ministry of Education and Culture's *Afirmasi Pendidikan Menengah (ADEM)* scholarship to attend higher levels of education. Supporting infrastructure for education, such as electricity and internet, also remains very limited. It was only in 2023 that the Muyu people began to enjoy full electricity access, as a result of the development of the Yetetkun Border Crossing Post (PLBN Yetetkun), one of the programs representing the nation's frontier.

Limited access to education and its supporting infrastructure has impacted the low quality of human resources (HR) within the Muyu Tribe. However, according to Schoorl's report (1997: 316–318), the Muyu people are neither opposed to nor closed off from schooling. Although Muyu parents are reluctant to settle in a particular village, their children still go to school. This finding shows

a mismatch between the Muyu people's need for education and the availability of basic education services. Therefore, it is necessary to expand access to education to improve the capabilities of the Muyu Tribe through alternative education paths, such as non-formal education (PNF) or out-of-school education (PLS). The PLS model for empowering remote Indigenous communities was once recommended by Hadiyanti (2009), and it can be applied to the Muyu Tribe as a solution to overcome educational barriers, setting aside the issue of education funding efficiency. In other words, the government needs to develop a suitable PNF/PLS schooling model for the Muyu Tribe as part of educational policy in Papua.

Improving the capabilities of the Muyu Tribe through expanded access to education aligns with the empowerment concepts of Sen (1999) and Chambers (1983), so that they have the ability to perform various job tasks (Robbins et al., 2008). The empowerment model through PNF/PLS schooling will also provide space for the protection of the Muyu Tribe's intellectual property (Janken, 2005), because the education is tailored to the needs and characteristics of the Muyu Tribe. Therefore, expanding access to education through PNF/PLS will contribute to empowerment as well as the preservation of the Muyu way of life.

Livelihood Barriers of the Muyu Tribe

The livelihoods of the Papuan people, especially the Muyu Tribe, have undergone transformations over time due to external influences and socio-economic and political changes. Most Papuans previously relied on traditional agriculture, hunting, and gathering forest products for their livelihoods.

"We, the Muyu tribe, are known as resilient farmers and herders. Before technology advanced, the Muyu people used to exchange their agricultural produce for money in the form of shells." (Interview with IO, December 2024)

Along with the development process, many have shifted to livelihoods in the palm oil plantation sector, mineral mining, fisheries, and professional services. These new forms of livelihood have become significant sources of income today.

The change in the Muyu Tribe's livelihoods is closely related to educational policies implemented by the government. Since the 1970s, many Muyu youths have been sent out of Papua to pursue secondary education in Merauke, and some were selected to continue higher education in Java (Laksono & Faizin, 2016). This policy triggered the emergence of new livelihoods among the Muyu people. However, some of them remain active in

farming and hunting, which are still unsupported by adequate infrastructure for developing the traditional Muyu economy.

"During the distribution process, challenges arise due to poor road conditions and unfavorable weather. As a result, the prices of basic goods here are much higher than on other islands." (Interview with IP, December 2024)

From an economic potential perspective, the Muyu Tribe demonstrates strong economic motivation. They are unconcerned about their profession or how much harvest they have; they keep selling and turning it into income. Interestingly, if outsiders move into the same area and want to sell goods, they are not allowed to sell the same items. Consequently, outsiders usually sell household items. Besides the market, the Muyu people also sell their produce on sanggar—small tables placed in front of their houses.

"My younger sibling works as a civil servant. We have a garden. My sibling keeps selling our harvest from home using a small table. They wait for the goods to arrive before going to work." (Interview with IO, December 2024)

These findings indicate that the Muyu Tribe has a fairly high economic drive. Historically, they were known for their knowledge of numbers using a payment tool made of shell, known as ot. In addition to shells, dog teeth also functioned as a form of currency, serving as small denominations. The economy in Muyu settlements is supported by improved infrastructure (Laksono & Faizin, 2016). Since roads were repaired, more traders have come to compete—these traders are migrants. These migrants, with higher economic capabilities, compete to exploit market niches that have not yet been reached by the Muyu people.

"Unfortunately, only the migrants feel the market competition. The Muyu people still offer the same commodities—not only the types of goods but also the quantities." (Interview with IP, December 2024)

This situation presents a challenge for the Muyu Tribe to adapt to ongoing economic changes. On one hand, there are improvements in economic infrastructure, but on the other hand, the economic capabilities of the Muyu people remain limited, making them unable to compete with migrant residents. Although they possess knowledge of numbers to support payment processes, production, distribution, and marketing skills necessary for trade are relatively underdeveloped among the

Muyu. In terms of production, as stated by informant IP, the types and amounts of goods sold by the Muyu remain more or less the same, despite their claim to be resilient farmers and herders, as mentioned by informant IO. In terms of distribution and marketing, based on information from informant IO, the act of selling goods from small tables in front of their homes during limited hours before work is, of course, economically inefficient.

The economic success of migrant populations, in contrast with the economic condition of the Muyu Tribe, could potentially trigger horizontal conflict. This concern is supported by feelings of jealousy, suspicion, and alertness that have become deeply ingrained in Muyu behavior. This attitude is also understood by Muyu individuals who have succeeded outside the community, making them reluctant to return for fear that their success might spark envy and cause them harm. This situation poses a challenge for the Muyu Tribe, especially as the global economy continues to change. As a result, economic capability within the community becomes uneven.

Development dynamics in Papua have shifted the Muyu people's economy from subsistence—producing and consuming only for their own needs through hunting and gathering—toward a wage-based economy that includes working hours, employer-employee relationships, and salaries based on education and position. This change has had psychological impacts on the Muyu people, who are now required to shift their survival patterns. Some members of the Muyu community have managed to adapt and improve their economic conditions. However, many others experience anxiety, uncertainty, and restlessness in facing these changes. This anxiety deepens when traditional beliefs and worldviews influence the situation. As one informant stated, individual success among the Muyu may arouse envy and result in death.

The anxiety caused by these shifts can be utilized as an opportunity to empower and enhance capabilities. With a working-age population of 39,326 people and 69.63% actively working (Boven Digoel Labor Statistics, 2024), this indicates workforce potential for the development of productive sectors such as agriculture, forestry, and fisheries. This potential can be developed with the support of government policy, investment, and social dynamics to plan inclusive and sustainable development, thereby overcoming livelihood barriers faced by the Muyu Tribe.

Improving the Muyu Tribe's capabilities in overcoming livelihood barriers, referring to Sen's (1999) concept of empowerment, opens the possibility of expanding individual capabilities to live the lives they choose. In other words, the Muyu

workforce should be given the option to either continue with traditional livelihoods or pursue new types of work. The decision regarding which type of livelihood to choose should rest entirely with the Muyu people themselves, based on their worldview. The government or other parties as empowerment agents serve as providers of choices—not as decision-makers—as emphasized in Chambers' (1983) concept of empowerment.

Capability Enhancement as an Empowerment Strategy for the Muyu Tribe: An HRM Perspective

The Muyu Tribe faces a number of challenges that affect their lives and well-being. This can be seen, among other things, in the construction of residential houses, which do not fully meet technical health and social standards. Some homes are still located close to livestock pens, which limits their function as centers for family growth and development, instead focusing more on protection from natural threats. Livestock are not kept for economic or health purposes, but are valued as status symbols; the number of pigs owned reflects a high social status. Meanwhile, the agricultural sector remains basic and poorly managed (Nerenberg, 2022), with irrigation systems still relying on rivers and rainfall.

In terms of education, the lack of facilities and supporting infrastructure contributes to low motivation to attend school, reinforcing the notion that education is not yet considered a basic need. Basic education services are inadequately supported by sufficient teachers and facilities. Junior high school is only available at the district center, resulting in low education levels. This is compounded by difficult geography—mountainous and border areas—making transportation and communication services extremely limited.

The Muyu Tribe has a rich cultural heritage characterized by meaningful relationships, including through food. For the Muyu, food—or anyiman, in the Muyu language—holds greater significance than just as a source of nutrition and sustenance. Food is closely related to their worldview and beliefs. These beliefs also shape several distinctive characteristics of the Muyu people. Generally, the Muyu exhibit four key traits: (1) a tendency toward individualism, (2) mobility (a fondness for travel), (3) fear and suspicion, and (4) a strong desire to obtain money and valuable goods. These traits indirectly impact the Muyu Tribe's socio-economic aspects.

Their individualism leads to social fragmentation into small groups or hamlets. Each family or clan does not interfere in others' affairs unless in major matters, such as war. Economically,

this individualism drives self-reliant behavior, with no dependence on or concern for others' livelihoods. Ownership rights over economic resources—such as water sources, forests, and everything on the land—are absolutely protected by individuals or small groups. Taking anything from these resources, such as forest products, could trigger major conflict. This level of individualism is even reflected in marital property: husbands and wives have separate gardens and money.

The Muyu's fondness for travel arises for various reasons: visiting relatives, bartering harvests, visiting graves, or seeking spiritual power. Socially, this encourages the Muyu to spread across Papua and even outside the region. Economically, it supports the exchange of goods.

The Muyu Tribe's worldview and beliefs shape characteristics of fear and suspicion. These characteristics lead to a low level of trust among the Muyu Tribe towards fellow humans, especially towards migrants. These characteristics can become a trigger for conflict, even war. And the fourth characteristic—the desire to obtain money and valuable goods—is an interesting one, because for the Muyu Tribe, money is not sought for improving the standard of living, but rather for fulfilling a sense of security.

Considering these four characteristics, the socio-economic mapping of the Muyu Tribe indicates that they are at the lower rungs of Maslow's Hierarchy of Needs (1943). Their socio-economic reality remains focused on basic needs like food, driven by limited livelihoods, poor control over economic resources, and worsened by individualistic traits. The need for safety is seen in their homes, which are built as high as 8 meters, driven by fear and suspicion, especially toward outsiders. Socially, this causes defensiveness and isolation, while economically, it discourages healthy competition in seizing economic opportunities. The desire to accumulate wealth is likewise aimed not at prosperity, but at satisfying the need for security. This fear and suspicion also discourage successful individuals from returning to their communities, fearing envy and harm.

According to Vroom's Expectancy Theory (1964), the unique socio-economic conditions and traits of the Muyu Tribe offer an opportunity for capability development, because individual motivation depends on expectation. That means the Muyu's efforts are directly proportional to the performance outcomes they expect. As long as empowerment agents can maintain their expectations of fulfilling basic needs, this will generate the desired forms of motivation and effort. This effort must be integrated with situational leadership models, because like other traditional

communities, the Muyu exhibit high obedience to their traditional leaders. This model allows for gradual application of capability enhancement to reduce negative traits.

A cultural approach to capability development emphasizes that culture can play a significant role by understanding the Muyu people's behaviors and traits. The concept of "sama rasa, sama bagi" (shared feeling, shared resources) can serve as an organizational culture tool among the Muyu, encouraging collaboration. This aligns with the concept of mutual cooperation (*gotong royong*) and collectivism, conceptually aimed at reducing individualistic behavior. Motivation and engagement can also be increased through social aid programs and efforts to reduce social inequality by expanding access to education, healthcare, and job opportunities (Nurkomala et al., 2023).

Empowerment through capability enhancement—especially via expanded access to education—can be key to eliminating fear and suspicion. Education not only offers options for economic livelihood, but also builds resilient character and fosters social competitiveness. Thus, educational expansion is expected to have both economic and social impact, shaping individuals who are confident, respected, and capable of self-actualization.

According to Badaruddin et al. (2021), there are four key aspects in empowering the Muyu Tribe: (1) the human aspect, (2) the economic aspect, (3) the environmental aspect, and (4) the institutional aspect. Human empowerment views people as both subjects and objects of empowerment. In the context of developing Muyu capabilities, individuals are both the agents and beneficiaries of change. Possible programs include expanding access to education through non-formal or out-of-school learning models (PNF/PLS).

Expanding education through PNF/PLS can create skilled and creative workers and drive innovation and productivity in the economy (Shen et al., 2009). This enhances their adaptability to economic shifts. Nations with entrepreneurs who quickly adjust to market changes are more prepared for economic challenges. Therefore, education access must be optimized, especially given the current low quality of education among the Muyu.

Education produces quality human resources capable of innovating to increase productivity in sectors like agriculture, where the Muyu's current utilization remains limited—from production to distribution and marketing. It is also important to promote the production of local cultural wealth to meet economic needs while preserving heritage (Mensah, 2023). In this way, educationally driven

capability enhancement directly contributes to economic empowerment.

Educational expansion via PNF/PLS could be implemented through the establishment of Community Learning Centers (PKBM) or integrated schools (elementary-junior-high). These can serve as solutions tailored to the Muyu's needs and characteristics. To implement this model, the government—especially the Ministry of Primary and Secondary Education, local governments, and educators familiar with local culture—must be involved through academic or professional organizations.

Economic empowerment refers to addressing the limited livelihood choices and utilization of economic resources. Capability enhancement as an empowerment strategy for the Muyu aims to improve economic well-being through diversified livelihoods and better use of existing resources. Program options include improving agricultural management, forest product processing, handicrafts, and cultural tourism. These also help preserve local culture and intellectual property as per Janke (2005). This mapping also identifies the need for skills training and MSME development. From an HRM perspective, there are internal factors that enhance economic defense potential (Campos-García et al., 2024).

Economic empowerment for the Muyu creates new opportunities for sustainable empowerment and improved community welfare. The socio-cultural aspects of Muyu entrepreneurship also need attention. Internal diversity and culture can become strengths for national resilience. An inclusive and tolerant society reinforces national unity and reduces internal conflict. According to the defense economics model by Keith and Sandler (2007) in Yulivan (2023), internal conflict among the Muyu may stem from (1) resource scarcity, (2) perceived economic injustice, or (3) migration-induced economic impacts.

Economic capability enhancement can be applied through programs across relevant ministries or agencies. Agricultural development can involve irrigation system upgrades or agribusiness development programs. Forest products can be managed through community-based or sustainable forestry programs. Handicrafts and cultural tourism can be supported by ministries for creative economy and culture or through CSR programs from nonprofits. Thus, economic empowerment aligns with defense economics strategies to boost Muyu resilience while ensuring sustainable resource use and offering economic innovation.

Human and economic empowerment aspects indirectly impact environmental and institutional empowerment. Environmental empowerment

relates to preserving the Muyu cultural ecosystem. Enhanced capabilities through education and economic empowerment are expected to help maintain the environment and cultural ecosystem, ensuring the sustainability of traditional natural resources. These efforts require external empowerment agents, especially the central and local governments, to apply sustainable development principles—so the natural wealth that supports traditional life in Muyu and other Papuan communities remains intact.

Although this study provides a comprehensive mapping and explanation of capability enhancement as an empowerment strategy for the Muyu Tribe that may improve their resilience, it has limitations. These include limited data collection, potential researcher bias, narrow scope (not deeply exploring customary aspects or broader socio-economic policy impacts), and exclusion of some government development programs. Thus, the recommendations are partial, focusing only on socio-economic empowerment from the HRM perspective.

CONCLUSION

The current socio-economic condition of the Muyu Tribe is caused by various interrelated factors, which in this study are limited to the factors of restricted access to education and livelihoods faced by the Muyu Tribe. Geographical factors and the Muyu Tribe's worldview or beliefs are only discussed briefly. This study concludes that the enhancement of the Muyu Tribe's capabilities can be an alternative empowerment strategy that can be implemented to improve the socio-economic condition of the Muyu Indigenous community, based on a Human Resource Management (HRM) perspective, which can have an impact on increasing the Muyu Tribe's resilience.

The enhancement of the Muyu Tribe's capabilities can be applied through four (4) empowerment approaches, namely: 1) human empowerment, 2) economic empowerment, 3) environmental empowerment, and 4) institutional empowerment. Human empowerment can be pursued through expanding access to education by implementing a non-formal/formal education model (PNF/PLS) by establishing Community Learning Centers (PKBM) or Integrated Schools (Sekolah Satu Atap). Meanwhile, economic empowerment can be pursued through agricultural management, forest product management, handicrafts, and culture-based tourism. These two empowerment approaches are expected to have a positive impact on environmental and institutional empowerment as well, so that the environment and

cultural ecosystem of the Muyu Tribe can remain protected and sustainable. An empowered Muyu Tribe can enhance its resilience against various threats.

The enhancement of the Muyu Tribe's capabilities requires the role of external empowering agents, especially the central and regional governments through various development programs based on the concept of sustainable development in a comprehensive manner. The role of education activists who understand local culture—under the umbrella of academic or professional organizations, as well as the private sector—can be further optimized by utilizing Corporate Social Responsibility (CSR) programs.

This study contributes to the enrichment of Human Resource Management (HRM) and defense economics studies by placing cultural factors as an important element in formulating community empowerment strategies to strengthen resilience. Therefore, in future practices and policy formulations related to community empowerment, local cultural factors should be positioned as one of the determining variables.

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