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Submission

Authors	I Wayan Ruspendi Junaedi, Dermawan Waruwu, I Wayan Damayana, I Gusti Bagus Rai Utama
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Title and Abstract

Title The role of the church in motivating entrepreneurship to improve the economy of indigenous peoples in Papua, Indonesia

Abstract The novelty of this research proves that the tarekat has not been able to encourage and motivate the growth of entrepreneurship to improve the economy of indigenous peoples in Papua. The purpose of this study is to analyze the challenges faced by GKI in Papua to improve the economy of indigenous peoples in the face of the dynamics of a rapidly changing world to improve the economy of the Papuan people. This research was conducted in depth using qualitative descriptive methods in Papua with in-depth interviews, observation, and secondary data techniques. The results show that the efforts of the Indonesian Christian Church in Papua in improving the economy of indigenous peoples are still minimal, both at the synod, classical and congregational levels. The congregation is currently experiencing severe challenges both internally and externally. They have been struggling with the global Covid-19 pandemic situation. Many areas in Papua are still having problems with the internet network which makes communication even more difficult. To improve the economy of indigenous peoples, the congregation tries to implement the necessary traditional empowerment strategies and strategic steps, namely open heart-to-heart dialogue by all church components internally at various levels.

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The Role of the Church in Motivating Entrepreneurship to Improve the Economy of Indigenous Peoples in Papua, Indonesia

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ABSTRACT (10 PT)

The novelty of this research is to prove that the congregation has not been able to encourage and motivate the growth of entrepreneurship to improve the economy of indigenous peoples in Papua. This research has been in-depth using descriptive qualitative methods in Papua with in-depth interviews, observation, and secondary data techniques. The results of the study indicate that the efforts of the Indonesian Christian Church in Papua in improving the economy of indigenous peoples are still minimal, both at the synod, classic and congregational levels. The congregation is currently experiencing quite face challenges internally and externally. They have struggled with the global Covid-19 pandemic situation. Many areas in Papua are still having problems with the internet network that makes communication even more difficult. To improve the economy of indigenous peoples, the congregation tries to implement a customary empowerment strategy is needed and strategic steps, namely an open heart-to-heart dialogue by all church components internally at various levels. A concrete problem mapping is required, with a scale of priorities and the ability to implement strategic indigenous economic development programs, and supported by appropriate assistance according to the regional or customary context. Along with that, the congregation must prepare competent human resources in their fields in the long-term economic development.



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Introduction

The research team conducted observations and studies in Papua, even though it was still a pandemic period that saw firsthand the situation and condition of Papua, that abundant with milk and honey (Papua News Portal no. 1, August 26, 2019 in (Steinrücken et al., 2019)). Tanah Papua is the eastern part of Indonesia with varied topography. That area is three and a half times that of the island of Java (421,981 km²). The province of Papua, formerly known as Irian Jaya, is directly adjacent to Papua New Guinea (Irawati & Widjaja, 2006). Papuan people have a unique cultural diversity, namely 312 tribes and 250 regional languages. The number of indigenous Papuans is about 2.3 million people of 4.3 million people (BPS Papua Province, 2020 in (Lewenussa & Rawi, 2020)). The Papuan consist of diverse: ethnically, culturally, and linguistically but also consist of various beliefs, namely; Christianity, Islam, Catholicism, Hinduism, and other tribal religions, but also in different economic backgrounds. However, the barriers of ethnicity, religion, customs, and government are still clearly visible. It is a challenge in itself.

The largest church institution in Papua is the Indonesian Christian Church (GKI) in Papua, which consists of 70 classics with more than 4,100 churches/congregations and over one million people spread across all districts in Papua (Interview with Pdt Berlinda Hadi, 2021). The gospel has been in Papua since 1855 (Suara Papua.com, October 29, 2016 in (Chauvel, 2021)), and the Indonesian Christian Church in Papua has established in 1956. Besides GKI Tanah Papua, other church denominations have developed, including the Church Indonesian Protestants in Papua, Holy Kalam Christian Church in Papua Region, Protestant Batak

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24 Christian Church, Evangelical Camp Church in Indonesia, Ecumenical Christian Church in Indonesia,
25 Indonesian Bethel Church in Papua Region, Assemblies of God Church, Full Gospel Bethel Church (PGIW
26 Papua Region, 2021 in (Sianipar et al., 2021)).

27 The condition of Papua is a beautiful land and rich in potential natural resources and human
28 resources in which there are various ethnic groups, customs, religions, and languages. However, the problem
29 of the Papuan in the current day is how to improve people's welfare (Paksi et al., 2009). The focus of the study
30 is to carry out is how the role of the Indonesian Christian Church in Papua is to empower the community's
31 economy of the congregations. This study is to obtain an overview of the economic conditions, the challenges
32 faced by the Papuan and describe the economic development of the members of the congregation as an
33 integral part of society in filling developments in various sectors of life. Theologically, the economic
34 empowerment steps have been implementing as a part of the call of faith in realizing the Tri vocation of the
35 congregation, namely fellowship, witness, and serve (LAI, 2021 in (Soesilo, 2021)).

36 In line with the ideals of the nation as stated in the 4th paragraph of the 1945 Constitution, namely:
37 (1) Protecting the entire Indonesian nation and the entire homeland of Indonesia, (2) Promoting general
38 welfare, (3) Educating the nation's life, (4) Implementing world order based on freedom, lasting peace and
39 social justice. These four points are a common starting point for all elements of the nation in assembling his
40 work in the motherland of Indonesia. The Indonesian Christian Church in Papua, which is part of this God-
41 given nation, participates in realizing the nation's ideals (Abdul-Ghani & Konstantas, 2019).

42 The reality of having a church in Papua is still struggling and trying to improve the congregation's
43 economy even with a large number of service areas, namely 70 classes, and 4,100 congregations. The areas of
44 service are hard, and the range of services is very far apart (coastal, city, and inland, mountains), have limited
45 human resources, facilities, and financial support are still minimal. In addition to various internal and external
46 challenges of the church which are very complex. For this reason, in-depth studies from various parties are
47 needed to support the church and help the nation to develop the lives of the people in Papua. It is not easy to
48 make all of this happen if it does not start from a strategic approach that involves all indigenous Papuan
49 children from various elements to sit together. Without goodwill and the right programs, it is impossible to
50 succeed (Research team visits Mama Mama Market Papua and buys products from Papua's local resources,
51 2021).

52 Pragmatically, the results of this study are to contribute ideas to the churches in Papua in particular, and
53 all related elements of the nation to jointly advance the sons and daughters of the Papua through
54 empowerment and improvement of the standard of living of indigenous peoples who are better, then the
55 objectives of this research are to;

- 56 1) Describe the role of GKI in Papua so far in the economic empowerment of
- 57 2) Papuans. Describe the challenges faced by GKI in Papua to improve the economy of indigenous
58 peoples in the face of the dynamics of a rapidly changing world.
- 59 3) Describe how the Indonesian Christian Church can increase the economy of Papuans.

60

61 Theoretical Approach

62 The publication of law number 21 of 2001 concerning Special Autonomy for the province of Papua
63 greatly influenced the creation of changes in the land of Papua. The changing in the paradigm shift in carrying
64 out development in Papua by prioritizing the empowerment of indigenous Papuans. Related to the concept of
65 empowerment which is the target of the study, (Lilley, 1998) defines empowerment as giving a role to the
66 lower classes of society in participating in various development activities. Pranarka suggests that the tendency
67 of empowerment refers to the process of transferring some power, strength, or ability to the community so that
68 each individual becomes more empowered (Wrihatnolo & Dwidjowijoto, 2007).

69 Community empowerment is an effort to reduce inequality of development through a problem-solving
70 method. Kartasasmita said that community empowerment to develop planning should include; *First*, identify
71 the underlying problem that causes the gap. *Second*, identify alternatives to solve problems, and *Third*,
72 determine the chosen alternatives by taking into account the available and exploitable resources and the
73 potential that can be developed (Rahim et al., 2014).

74

75 Kasali in his book on "Change Leadership" states that in a developing country where the country is rich,
76 corruption is mushrooming, the government is ineffective, blames each other and political power is so easily
77 ignited. What does the church need to do with economic empowerment for its people when looking at the
78 reality in Tanah Papua facing a situation similar to that statement? By paying attention to the current situation
79 and condition of the Papuan people, the congregation needs to re-examine the empowerment model that will
80 be developed in the future, whether it was effective enough if only the right approaches are used in
81 implementing the expected ideals (Kasali, 2017).

82 The approach in question is a functional humanist approach. The church, which is one of the cultural
83 representations of the indigenous Papuan people whose role is to increase faith, peace, and community
84 welfare, is expected to be able to carry out a functional humanist approach to create harmonious relations, so
85 that the church can speak from heart to heart with all components of indigenous Papuan children, both
86 internally and externally. as well as in relations with business partners, including the government, customs and
87 various other stakeholders in Papua (Parsons, 1949).

88

89

Research Methodology

90 This study is more of an observation, interview, and valid data collection. The method used in this study is
91 a qualitative descriptive method which is then analyzed and interpreted to obtain conclusions on the problems
92 faced by the congregation. Informants have been determined by several characteristics that influenced the
93 problem being studied or related to the role of the church in empowering the community or congregation. The
94 data collection technique used in this study is a qualitative descriptive study through observation/observation
95 and interviews. Observations were made by directly visiting locations of economic empowerment and market
96 locations, apart from interviews with key informants from the church at the synod, social class, and
97 congregation levels as well as partner institutions such as customary and government in Jayapura.

98

99

Results and Discussions

The role of the Church in the economic empowerment of indigenous peoples

100 The existence of the Indonesian Christian Church in Papua is now 65 years old. Before the GKI
101 synod was established in Papua, the churches in Papua had grown rapidly along with sending Dutch who
102 brought the gospel in with attractive and increasing approaches.

103 The development of the Indonesian Christian Church in Papua is very rapid, both theologically and
104 sociologically. The distribution of congregations is also in all regencies in Papua. However, on the economic
105 side, there is still a fundamental struggle for the welfare of indigenous peoples equally. The Indonesian
106 Christian Church in Papua, within the framework of the economic empowerment of indigenous peoples
107 through the Synod trial, has decided on strategic synod programs, namely by providing training on economic
108 empowerment of indigenous peoples and the use of synod lands, for example; with the management of red
109 ginger in powder form, the management of coconut, oil of Lawang, shredded fish, cacao cultivation, laying
110 hens, cattle breeding, pig farming, and others. Several empowerment programs have been carried out in
111 collaboration with church partner institutions at home and abroad, such as with church partners in West Java,
112 Germany, and Australia. (Interview with the Deputy Chair of the GKI Tanah Papua Synod, Mr. Hezkie
113 2021).

114 The economic empowerment of indigenous peoples at the classical level and up to the congregations
115 has not yet been implemented, if any, the efforts made by the congregations are individual. In the various
116 classes in GKI Papua, each has available potential, both natural potential, where there are gaharu, rattan,
117 banana, sago. Pet; cows, goats, pigs, birds, there are attractive beach, land, sea, and island attractions, as well
118 as other assets owned by church members including the potential for human resources, which, although still
119 limited and not optimally utilized.

120 The Indonesian Christian Church in Papua also has funds from Sunday worship offerings, categorical
121 worship offerings, ecclesiastical worship offerings, tithing offerings, and other donations. However, this still
122 requires support to increase the economic empowerment of the congregation with a professional system.

123

124

125

Challenges faced by the Church in Papua are in the economic empowerment of indigenous peoples.

126 Along with the dynamics of social change that is happening so fast in globalization and facing the
127 viciousness of the Covid-19 that has hit the world, the journey of GKI Tanah Papua, which is now 65 years
128 old, must face weaknesses and challenges, namely;

129

1. Internal Weaknesses

- 130 1) With the availability of Papua's extraordinary natural potential, there are still many other crops that have
131 not been used to help the economy of indigenous peoples, both those owned by the congregation and
132 those owned by individuals in indigenous communities.
- 133 2) The congregation still has limited human resources that are competent in their fields for the economic
134 development of indigenous peoples.
- 135 3) The existing production of agricultural products is still limited and has not been managed optimally and
136 professionally, and does not yet have a good market. The origin product of Papuans is ginger, cacao,

Commented [D4]: describe the characteristics in detail.

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Commented [D6]: add data analysis in this study using what

- 137 coconut, etc. They are still in the local scope and have not yet been sold outside the region in large
138 quantities, especially abroad. Geographically, Papua is directly adjacent to other countries, and the closest
139 ones are Papua New Guinea and Australia.
- 140 4) Most of the indigenous peoples in the class make a living from agriculture, fisheries, animal husbandry,
141 cooperatives, *speedboat* businesses, and other small businesses that are individual and carried out
142 traditionally to fulfill their daily needs.
- 143 5) There is still a dominant patriarchal culture, and it does not support women in supporting the family
144 economy. An example early in the morning some mothers have to go to the garden to take their garden
145 products and sell them in the market, but the fathers do not support them. While a mother's job is to do
146 double duty apart from selling, she has to prepare food, wash clothes, clean the house, take care of
147 children, and so on.
- 148 6) The daily need is increasing, both for basic needs, clothing, and food. The needs of children's schools. In
149 addition, the service, transportation, and other sectors experienced a drastic increase.
- 150 7) On average, indigenous Papuans own large areas of land, but over time the land is sold to other people,
151 either to officials, businessmen who come from outside, or to companies. Recently, when new roads have
152 been opened, and bridges have been built by the government, but public lands have been bought up by
153 officials. There is proof that the sale of land is not used or managed properly. Therefore, the Papuans were
154 gradually excluded from their own country.
- 155 8) The work orientation of the young Papuan generation lately is on civil servants, how to become a
156 legislature, how to work in a bank or company, while in the private sector, for example, the service sector
157 and other entrepreneurs, there are very few. More immigrants who control the private sector
- 158 9) There is still a fit of jealousy and egocentric attitude that hinders progress, in an example, a person or
159 family is difficult or cannot see others progress or succeed in certain things. It creates unhealthy relations
160 and competition among the people, and it may give birth to endless conflicts if it is not realized and
161 changed as early as possible.

162 2. *External Challenges*

- 164 Apart from the internal challenges faced, various external challenges are no less important, including;
- 165 1) The government comes with a development program that does not hit the target due to the lack of an
166 appropriate approach pattern for indigenous Papuans for the implementation of empowerment, assistance,
167 control, evaluation, and appropriate follow-up and should be carried out in a transparent, professional and
168 accountable manner.
- 169 2) There has been no dialogue or sitting with various related elements, including the government,
170 religion/church, customs, and *stakeholders* related to map economic issues and how to approach strategies
171 and models of assistance that are suitable for local indigenous peoples to build their welfare.
- 172 3) Synodically, the congregation has not maximized its professional function in the field of economic
173 empowerment of indigenous peoples, all of which are still more concentrated on theological and aspects
174 and are sociologically trapped in power orientation so that other functional aspects are stagnant or have
175 not been touched properly. Meanwhile, at the classical and congregational levels, there are still very few
176 programs oriented to the economic empowerment of indigenous peoples.
- 177 4) There is still a gap between the upper and lower classes of society, between officials and their
178 subordinates, especially with the community, so that there is no real humanity in humanizing fellow sons
179 and daughters of the region.
- 180 5) What makes it difficult for the indigenous people of Papua is the leaders/officials in Papua themselves,
181 who are also Papuan children. It means that officials are happy over the suffering of the Papuan people.
- 182 6) The granting of special autonomy for the Papua Province is intended to achieve justice, uphold the rule of
183 law, respect for human rights, accelerate economic development, and progress for the Papuan people in
184 the context of equality and balance with the progress of other provinces (Usman, 2018). However, the
185 facts prove that the realization of special autonomy funds on the one hand has a positive impact on the
186 community but on the other hand becomes a source of problems when it is not managed in a transparent
187 and accountable manner. On the other hand, the Special Autonomy Fund can be a trap for stakeholders in
188 Papua who are not able to manage it professionally so there is a high possibility that deviations can occur
189 because they are not equipped with good managerial skills, especially if they use the special autonomy
190 fund does not respond to the basic needs of the community. In other aspects, it can be said that special
191 autonomy funds can make people complacent and pampered so that people tend to live in laziness and do
192 not try/work well for the future of their families and grandchildren. The life of the people before the
193 special autonomy fund existed in traditional farming, animal husbandry, fishing, but after the special
194 autonomy fund, they turned into entrepreneurs but could not manage their business finally stopped. The

195 management of special autonomy funds, both in villages and through church institutions, has not been
196 utilized much to humanize humans and prosper the sons and daughters of the region/congregation. When
197 compared to regions that are not given special autonomy where churches are present and growing, it is not
198 as complicated as those faced by the people and congregations in Papua. Therefore, the GKI in Papua is
199 indeed facing a complicated situation and needs help collectively to get out of this condition to become a
200 better person in the future (Interview with Mr. Daud, 2021).

- 201 7) There is still a gap and unhealthy competition between people living on the coast and people living in the
202 interior therefore it has an impact on unhealthy power orientation in several institutions. This has a
203 significant impact on improving the economy of the congregation and other sectors so that there is
204 jealousy and egocentricity and even inevitable conflict (Interview with Mr. Thoha in Jayapura 2021).

205
206 The church still needs a more strategic exploration to build cooperation with partner institutions both
207 within the church and outside the church, both domestically and abroad to utilize natural resources owned by
208 the church and belonging to indigenous peoples.

209 *Discussion*

210 [The land of Papua is rich in natural resources like islands, seas, beaches, lakes, mountains, and land
211 as well as natural products that are so alluring and enchanting. The progress of the Papuan people should have
212 been able to exceed the progress of the people on the island of Java. The question is whether the progress of
213 the Papuan people must depend on the participation of the central government? The answer is of course no,
214 even though the central government's contribution is quite large and cannot be denied, but that dependence
215 must be changed, namely the progress of the Papuan people is very dependent on how to build quality and
216 competent human resources (the sons and daughters of native Papuans) to build awareness and commitment
217 together without being limited by barriers. partition (positions in government, positions in the church,
218 positions in customs, without being limited to positions in ethnicity and others).

219 Papua will only be able to rise and move forward if the church can bridge all elements of society to sit
220 together, speak carefully by releasing various personal or group interests and egos. The Indonesian Christian
221 Church in Papua must realize its prophetic function by building Papua from the heart involve all stakeholders
222 in Papua. The church must show the value of Christ's love above all else as a foundation to build society and
223 preserve the nature of Papua that God has given because Papua is a small paradise at the eastern end of
224 Indonesia (Warinussy et al., 2018).

225 *Future programs*

226 Plans and hopes of the church in the future to improve the economy of indigenous peoples in Papua.
227 Based on the results of the GKI synod session in Papua, the several empowerment programs that have been
228 decided will be implemented and maximized by partnering with neighboring churches who have experience in
229 the field of empowering people, partnering with campus parties in studies and mentoring, partnering with the
230 business world and industry.

231 *Conclusions*

232 The church as a social institution is also a system in which it consists of various elements that are
233 structured and function as they are, like a body consisting of various members and each member has a
234 function to work complementary to each other. So even though there are many members but one body which
235 in the language of the Apostle Paul is called many members but one body (1 Corinthians 12:1-31). Brick views
236 society as a system that is functionally integrated into an equilibrium, this view emerges through a perspective
237 that equates society with biological organisms. Because humans have a very high interdependence with one
238 another. So functionally they must complement each other. And the functional requirements in the
239 community system both structurally and socially are in the form of embodiment of values and adjustment to
240 the environment (Wood, 1937).

241 From this basic concept, as social beings, humans always interact with one another anytime and
242 anywhere, humans can build good relationships personally, with family, organizationally, and in official
243 services. Personal relationships tend to be in the family, social, business, political, religious, as well as in
244 organizations or services. All of these relationships can be built well and feel good, cool, and uplifting if started
245 or built from heart to heart. Because heart-to-heart relationships always prioritize honesty, sincerity, justice,
246 togetherness, and uphold human values. From there, sincere affection, mutual trust, mutual help, respect,
247 love, and complement for one another will be built. This relationship can work well if all parties think healthy
248 and positive. In this context, no one should try to gain victory or advantage on their own or unilaterally, there

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254 should be no discrimination, and so on, all must work together to achieve a common goal (Suprayogo &
255 Sjarief, 2016). However, it is undeniable that in a rapidly changing and dynamic world, heart-to-heart
256 relationships tend to shift from pocket to pocket, brain to brain, and door to door.

257

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261

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
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