Cultural Development Model *Pakas Anim* Leadership System Inside A Concept of Village Development Malin Anim People in Merauke

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Abstract

The latest trend reveals that the model of cultural assistance in the development and analysis of information and technology of communication. Culture model with a traditional village governance system is a powerful tool to guide the development of Papua. This study examines the construction of Pakas anim-ism cultural model, which evolved from a historical and anthropological analysis of instructional products designed by and for Papua. Extrapolated finding from the analysis revealed a cultural context. The cultural context provides evidence of how the culture of an instructional product development embodied in Papua, especially for practicioners with pakas-anim leadership system for Malin anim people who live along the coast and the inland Merauke (Wendu, Buti, Wayau, Koa.). This data is more specific for the village development planners, therefore the design factor of development villages planning in Papua through cultural analysis is important to note.

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Pakas anim-ism model, one among many development models based on culture is the framework of instructional design that guides the designer through the design, management, development, and assessment processes with regard explicit of cultural context as consideration in planning the development of Papua in general, and in particular regarding to the Malin anim people in Merauke regency.

Keywords: Culture; Model; Pakas anim-ism; Cultural Development; Wayau; Buti; Koa; Wendu; Papua.

1. Introduction

Culture is an important part in the development process which is related with issues and mental character of the nation, determining the success of development in Indonesia in general, particularly Papua. When mental and national character tends to be destructive and corrupted, then the development goals are difficult to be accomplished, and vice versa. Multi-sector development requires cultural role to support the success of the implemented programs. The failure in the program target area is due to lack of community cultural factor support.

Papua are classified according to ecological zones, culture, leadership, social structure, land rights, traditional boundaries, and spread of languages, reflecting that Papua anthropology has a diversity of cultures. Cultural diversity and the environment gave birth to a set order of values, norms, rules that make guidelines in regulating the lives of its citizens, in the hold, plan, implement, interacting across groups, in their daily lives. So culture is an object, action or event in the world that can be perceived and understood, hinted meanings or individual members of the public mind [7,8]. With such, cultural or documents are public acts even though they are ideational. Culture is public because it has public meanings.

Agreement among experts of culture and social scientists to give meaning to the concept of culture as a system of values, norms, ideas and ideas that form the guidelines for community supporters to interact on the environment, the social environment and the physical environment [5, 10,11]. This understanding implies that a form of culture in the form of values, norms, rules and ideas regulates social relations among fellow citizens support, as well as the relationships with the natural environment and also relations with the supernatural. In other words, in culture there are norms and certain rules which controls the rights and responsibilities of citizens based on the position and roles of each.

Papua, has its own characteristics compared with other regions. Papua has approximately 257 languages, means that hundreds of customs, arts, and languages of different ethnic groups can be found. This diversity is a potential to be developed in the process of development in the future, especially for the improvement of social welfare and unseen.

Related to the aspect of improving the welfare of society, there are two model approaches. First, the increase of welfare is born, the culture can be developed in order to support the emergence of a culture-based creative local industries. Second, the increase of mental well-being, cultural development is able to foster the values of social solidarity, nationalism, love towards their own culture, tolerance, being friendly, being polite, and a high tolerance. Papuan human figures to form a creative, humane, and being productive are the integrations between

culture development. Cultural development field of culture is one of the important sectors that should be implemented by stakeholder policy (Central and Local Government) to be relied on in carrying out each of program policies. The role of society are expected to be active and participated in the implementation of cultural development.

In general, the development is a planned effort to change the area and towards a better society. From a review of social science, development is interpreted changes in society that continues over time, therefore for the optimum welfare to be achieved. The development based on paradigm of economic development, was abandoned because it is not able to answer the social problems such as poverty, delinquency, inequality, and under-development. Paradigm shifts to the economic development of society approach previously as an object into a subject. This paradigm is based on the community by giving the main venue for the initiative, local diversity and local knowledge

The advantage of the development directs the development of community based on: (1) Awareness of community participation in the development; (2) The concept of an appropriate technology, indigenous technology, indigenous knowledge and indigenous institutions as results of the failure of the concept of technology transfer; (3) Guidance of the world community about human rights, justice, and rule of law; (4) The concept of sustainable development (sustainable development), which is an alternative to a new development paradigm; (5) Non-governmental organizations; (6) Increase awareness of community development approaches in development praxis, [16]. The development creates a community-based power and a cultured society

The development of Papua without paying attention to the characteristic and local needs will waste a lot of resources. Geography characteristic such as Rawa Zones, Coastal and Along the river's flow; Zona Plateau; Foothills Zone and Small valleys; dan Zona Lowland and Coastal [11] were very influential on the development model that is implemented. Another factor is gaining attention is the local wisdom with inventory, reorientation, and reinterpretation of its meaning.

2. Theoritical Framework

The Model Of *Pakas Anim-Isme*

To understand the social-cultural potential in cultural development, cultural development model uses illustrations of *Pakas anim-ism*. This model is as an alternative reconstruction on Malin Anim people of Merauke Regency. Impacts of success and failure from the development experiences, both in the Netherlands and the Indonesian government occupation for four decades in Merauke Regency makes life difficult for Malin Anim people. Van der Schoot research reports states that the results of the model of development "Pacification" is generally not positive. The basic principle of this model is that the attitude of the Malin anim is against the Netherlands and Indonesia, by passive means they are only to follow orders. [2] year 1963, saw the construction of a new fangled "Progressivity" relevant to observe the principles of the culture of individuals, groups, socio-economic and non-economic. "Progressivity" means the desire to move forward, which is contained in the world view in cultures of *Ezam, Sosom, Imo, Mayo*. To build the people of Malin anim, starting from the cultural soul

principals of *Ezam, Sosom, Imo, Mayo*. They are the principle of life, progressive, conservative which are preceded by war, a dark history, revenge, mutual suspicion, mutual demonstrate of the capabilities and strategies of war which are high to meet particular goals, which finally ends with peace. These two principles are topographically impartial with Malin anim people thoughts of life. To maintain this balance, Pakas anem helps as a recovery of the principle of life to its environment.

The implications of this model, that the successful development of the Malin anim only lies in the wisdom which adapted to reciprocity principles using progressive elements. "Progressive" or the desire to move forward needs to be analyzed in order to identify the culture elements of *Ezam, Mayo, Sosom*, and *Imo*. Throughout the years, the implementation of development programs and projects trials has been made, but all were failed to improve the Malin anim, though with the application of "Pacification". This modern way of working, can be accounted for in accordance with the Malin anim general view which is considered to be the only answer to the safety of waiting. The progressive model gets less positive responses from government. Compared with Bangdes program and the Presidential Villages which are also have not been able to change the future of human qualities development and the quality of Malin anim people. Until now, people are still resistant to all passive renewal programs that has been implemented.

Referring to the inability Administratatif village officials in the discharge of Perencanaan Pengambilan Keputusan Pembangunan Desa (PPKD) to manage the successful construction of the perception of the Malin anim. The author assumes theoretically that the concept of production capacity, equalization, on-access power and authority in sustainable development so those are apart from dependency. The types of suitable management and administration is community based resources management: initiatives and community decision-making, manage and mobilize existing resources, to local variation, the learning process between the bureaucracy and the community, and form a network of cooperation between bureaucrats and NGOs.

Increasing public participation in decision-making, implementation, receive benefits and judgement are important [4]. Need to address some of the inability of administrative in the countryside: the lack of skilled workers, the least number of administrators who are able, department centralized the apparatus is limited, weak local institutions, social distance between the administrator with the public, and non-related to the decision-makers [1]. Katz and Rozewig put forward the learning process with village officials in planning more effective ability to achieve performance: abillities, efforts, and opportunities. Consultative party also helps make program changes to the characteristics of the environment, humans and their cultural environment [16] .

The development model "*Pakas anim*" Malin anim is very effectively based on the local administrative organizational structure. Implementation of policies, programs and developed government projects in Merauke should pay attention to the cult of the individual rythms, social group or combined with "Progressivity" to keep the unity of *Pakas anim* which materialized in one soul. According to the perception of some of the villagers, this model could be developed, as long as the first step of development is to lift low self-esteem (dignity) as the cause of the crisis of Malin anim people, prolonged in the development process with an attitude that shows resistens-passive to aggressive. Malin anim is unique within the territorial patrilineal group. This understanding is embodied in a form of territorial unity of life several families or fam. In a broader concept contains elements

of a family or a fam are clustered and symbolizes a town or village. Patrilineal territorial purpose is to organize the welfare of lives among family or fam from a village which is their territorial boundaries. Malin anim people are still wrapped up with the concept of *Ezam, Sosom Mayo*, and *Imo* cultures. This concept contains elements of kinship based on the male lineage. According to the views of Malin anim cultural elements *Ezam, Sosom Mayo,* and *Imo* can unite each group so that they feel bonded with each other.

3. Materials and Methods

The implications of the research methodology of this research purpose, so that the study is qualitative and descriptive. Which means it attempting to find, describe and explain the existing leadership systems in the Malin anim. Implementation of such method is formal in the field of research and literature study. Intensive research in the field lasted from June 2015-up to the month of August 2015 at the Malin anim beach area (*Durv*) Wendu, Buti and Malin anim inland (*Deg*) in Wayau, Koa.

Field data collection is done through observations, interviews and Focus Group Discussion (FGD) with community leaders or traditional authorities as key informants who were seemed to understand the problems of institutional, territorial authorities and customs. The provision of key informants by pusposive sample or "aims sample".

4. Result

The Traditional Malin Anim Leadership

Malin anim people live together in a unity of local autonomous life. Where once the unity of life that formed one village each, consisting of several clans. Each borders of environment based on clans have houses of men and women respectively where every men home led by a leader called "*Binahor anim*". This means a village on the Malin anim does not recognize the existence of a single leader, but consists of several clan leaders or "*pakas anim*" each of which are responsible for their clans. *Pakas anim* could serve as the head of the clan, as well as custom head and also as head of the war. A leader is pakas-anim or also called a "*lulu*", was aided by a representative of "*Ab Yakebo*" aided by the left hand is "*Lenabad*", the right hand is "*tepok Wagmatad*", and the back is "*Tepo Yakebo Wagmatad*".

Position a *Pakas-anim* is not based on heredity but on the basis of prestige, authority, courage in solving the problems that are faced by the community. This means a leader for Malin anim embodies the leadership of his ancestors, in attitude, behavior, wealth, and charming personality. Means that the leadership of Malin anim has a leadership type of dignified men. The implementation of leadership type in a unity of life based on the clan which sets the everyday behavior pattern of its citizens by custom. In addition, as a control mechanism at the level of social structure, land rights (*Boan*) and (*animha*) dignity and respect (*durmean*), allocation work (*enodmean*), elections and skills, position or (*Yamusay*), education (*egrah mean*), history (*taktikmean*), and a religious cult or (*kunam*).

Basic Steps to Become a Leader

Based on in-depth interviews with informants (P.B *, Y.G *) in January 2006 in [3], a special person is not wearing Malin anim-term heir to inherit the leadership. To the leadership Malin anim obtained by the courage of the people and he will be a leader, as a leader or being a father of the surrounding community. To be the leader should be the person be able to show evidence of something that has been created for the benefit of the people in the village. Therefore, if someone was able to demonstrate his or her position as the most important and able to lead the village community, it is a gift from God or "*Amai*". A leader is not the same and the leadings just depend on what the person can afford or not afford, and everything is back to yourself. So ranks and positions are not inheritance rights of grandparents, ancestors.

Encouraging Someone Who Wants to Become a Leader

Someone who wants to be a leader at least have be able to perform some basic criterias in the lives of his people. For those reasons, a potential leader can demonstrate the following criteria: (1). Has advantages in himself, and respect others in traditional, government and religion terms; (2). Work experiences will make him or her the best thing in the eyes of the public or the people asks for him and also willing to hear other people's experiences; (3). Excess grace of God through the good spirits and on that occasion we have a good leader among brothers and sisters through the power of the spirit, the spirit of hope, and the spirit of protection. So the three spirits that are at work in the body of each person; (4). Good spirit appears in our midst between the community and the leadership and it included a good mission through our thoughts, words and deeds. Therefore, every Malin anim person can be selected and become the most important figures in the midst of his brothers and sisters in the village, natural, parish, village environment, and the best places; and (5). Some called for the heads of both figures customary, government and religion, named: Chairman of the board of the church called "Old Religion" or community leaders, village headman called community leaders or *Yaba anem*, while the traditional leaders, including traditional leaders or "*Milav anem*". "Yaba anim" is the most important person, "*Yaba anem*" is our leader, and "*Nambe he*" is that we have a leader (*Namek*).

Functions and Duties and Rules of Indigenous Leaders

An indigenous leader functionally has the duty and authority in regulating the village, as well as customary community based on its position: (1). Chairman of Hamlet or "*Yaba anim*", heads a working area of the village or the local village. Chairman of the same village with the village head (*yaba anem*); (2). Chairman clan or "*Mitawal Boan Anêm*" is the leader of the clan respectively. Clan chairman has the right to regulate the borders of the hamlet, soil, plants over customary rights based on each clan; (3). Chairman of the Indigenous Tribe or "*Anêm Yaba*", "*Kui anem*" has the task as leader of a tribe in the region and has a working relationship with the local indigenous leaders in each area; (4). Indigenous and Indigenous Vice Chairman also called "*Milav anem*". They have the functions and duties as customary carer and regulator in traditional houses in the region of the village .

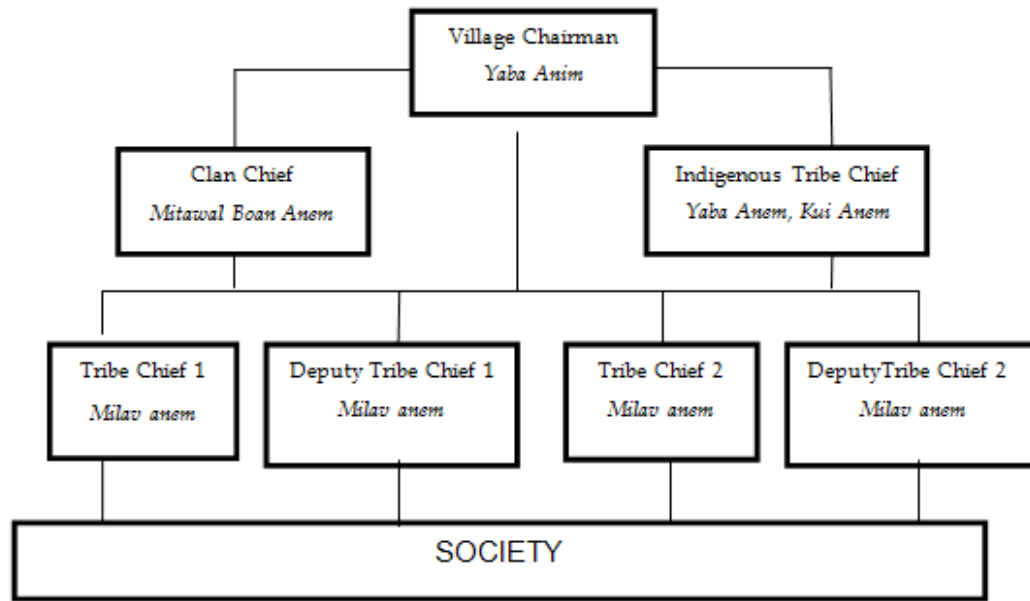**Tribe Leadership Diagram Structure**

Figure 1

Functions, Duties, Role rules of Village Leaders

Today, after the entry of the church and the government, the leader of the village has formed as a connector between indigenous peoples and local governments. The village leader appointed by customary deliberation with the government, the local church. The roles and duties performed by the head of the village administration together with the officers as follows: (1). Village head or "*Yaba anim*" as the leader of a village in terms of local governance. Areas of cooperation with the chairman of the village; (2). Secretary of Kampung or "*Anêm Kah*" help take care of the administration of the village and helping the village chief in the region of the village; (3). Deputy Head of Kampung or "*Anêm Kah*" as deputy leader of the village head, can replace their duties, his authorities is to be in charge of the village area where the village chief was not in his territory; (4). KAUR Government or "*Anêm Kah*" is in charge of the village administration, incoming mails, outgoing mails as well as identity cards and monthly reports of village development; (5). KAUR Development or "*Anêm Kah*" tasked with designing a development program in the village both from the government, the Church, and customs so that all things may go well; (6). General KAUR or "*Anêm Kah*" responsible for assisting the head of the village and all the forces that exist in the submission in the field of governance; (7). KAUR Community or "*Anêm Kah*" as the head of the local public affairs, proposes the aspirations of the people to the government district, district, and provincial governments and the center. When the government has responded to these proposals, the duty to organize this is to support local communities; (8). Rukun Warga or "*Anêm Kah*" is responsible for managing the administration of the region pillar head that oversees several neighborhoods in the village; (9). Neighborhood or "*Anêm Kah*" as a leader in a work area, taking care of administration of the residents in villages consisting per several village head in the neighborhoods and helping pillar heads of the village area [13].

Customary Law Rules

People Malin anim with the leadership of the customary set of citizens in the hamlet or village guided by the rules of customary laws. Customary law was the product of their ancestors as a concrete manifestation of the culture of Malin anim. Customary law was run with positive law (national laws) to regulate the lives in the village residents as well as people in order to have Malin anim organized according to the norms that exist in their culture. As for the rules of customary law as follows: (1). It means "*Namek mean edam mbe*" = "you have some problem in customs, and actual meeting or open hearing", this means you are receiving a penalty according to his deeds. (2). If the problem is heavy then the fine outside will be in the sense of having to pay (*wati* and money) as in the case of rape. *Wati* as an inside fine and outside money as fines are adjusted based on the human being and nothing more or nothing less. Usually after the process, these fines will be closed with Malin language anim by saying "*Tiska he*" or "*silt balen tray he*" = "its finishe, no longer to have discussions with you, I'm done". (3). For *Karona* now we will take example from sexual relations with his own wife to be mixed with thick coconut milk (sperm = *Karona,* water = *kho hi adkah* and thick coconut milk = *mez*). *Karona* taken from a sexual relationship with his own wife to be able to guarantee our lives, especially in the cult all *Ezam*, (in-depth interviews with informants P.B *, January 2006, Koa) in [3,6]. Customs violations committed by men who are married will lead to traditional sanctions. Traditionally when her husband made a mistake then she should run a sexual relationship with the aggrieved family. His wife will serve sexual relations with more than ten men and it should not be banned. Most victims are female party. If the problem that made the mistake of indigenous men who are not married while he had a sister, then her sister must serve a sexual relationship with disadvantaged families or families who gets harmed. His sister will not allowed to fight and the injured party must serve the customary manner [14,15].

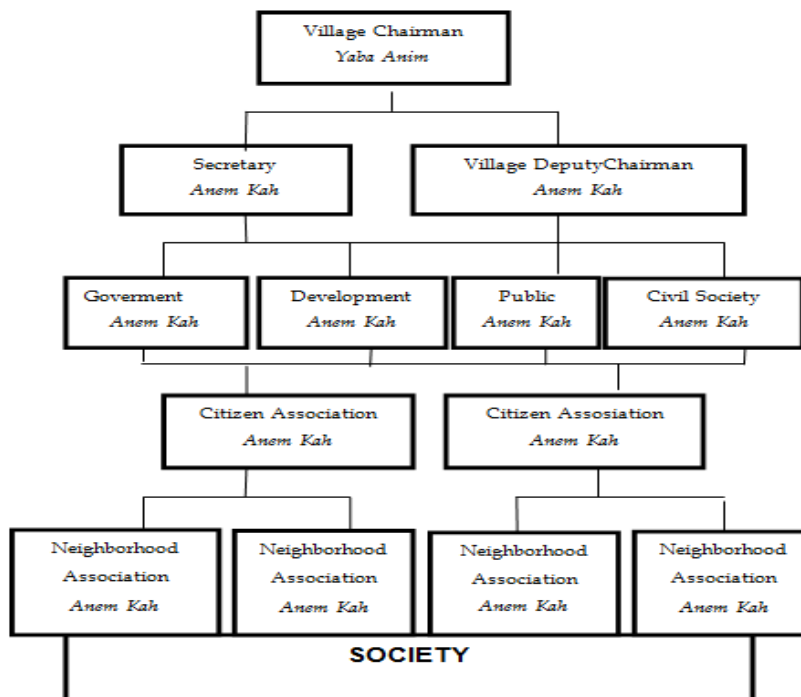**Village Governance Leadership Diagram Structure**

Figure 2

Pakas Anem Structure And Authorities Of Malin Anim People.

As the basic analysis of traditional leadership Malin anim is based on analysis of several villages which used as samples to represent the study area of custom villages in Malin anim ethnic. As for the indigenous villages that are entering Wendu, Buti, Wayau, and Koa areas.

The main obstacles are the efforts of indigenous villages establishment in Merauke district situated on, *first*, territorial aspect, because borderlines for the native government (indigenous) are unsynchronized and overlapping with administration borderllines. *Second*, the dualism of indigenous leaderships in the village through the implementation of Law No. 5 of 1979 on Village Government. *Thirdly*, the terms of the traditional village leadership elections should refer to the values of democracy and leadership periodization, while in the traditional leadership system, generally there is an inherit system and will be replaced after died. Fourth homogeneity of the population in villages that are difficult to find in the villages of Papua as a result of the unification of the clan villages/family names that are based on kinship and common origin. Fifth, the enforcement of the rule of law and the formal justice system which controlled and structured restrainably that has resulted weakening effect, even the loss of values customary law and the justice system happens. Under these conditions at least they are to be special consideration materials for Merauke government in particular and the government of Papua in the implementation of the mandate of Article 42 and 43 of Law No. 21 of 2001 on Special Autonomy, Perdasus No. 20, 21,22 and 23 of 2008 in Papua [9]

In another part of the based on the challenged conditions above, also the protection of the existence of traditional leadership, it is necessary to look for options of village models with flexible institutional structure. Means that the rule allows may be implemented, but also from the aspect of protection against the existence of community leadership and customary law should be maintained and not be easily exploited. Assuring opening a space for traditional leaders to build a stronger bargaining positions without the exploitation of authority in decision-making but also enable the establishment of a fair and balanced cooperation in the interests of village development and welfare for all citizens. Returning of authorities in the village development control really should be created by promoting democratic values tribal adjusted to the current social development without having to use traditional values dogmatism rigidly. Roscoupond, in his theory of "Social Engineering" saying that "the social system can be reconstructed as needed to not leave all the values of the old, then receive and incorporate fully the values of the new, but need a mix between old values and new mutually support as needed. This theory illustrates that allows traditional institutional structures to be reconstructed in order to return the authorities, including the effort to structure the return rate system in order to restore the identity of indigenous peoples in Merauke. Even if there is the challenge of the rule that allows the existence of indigenous villages in Papua in general and specifically the Merauke district has started but could not be applied, but especially in Merauke based on the empirical fact that there can be offered several bids of structures, as follows: Big Man leadership structure contained in the indigenous communities, the real anim Malin roles that worked out in practice, but because it is not done regularly in the context of the lead institutions and that make the authorities are not so visible.

The structure of traditional institutions are owned by indigenous communities in the Wendu, Buti, Wayau and

Koa regions with the distribution of clans as follows:

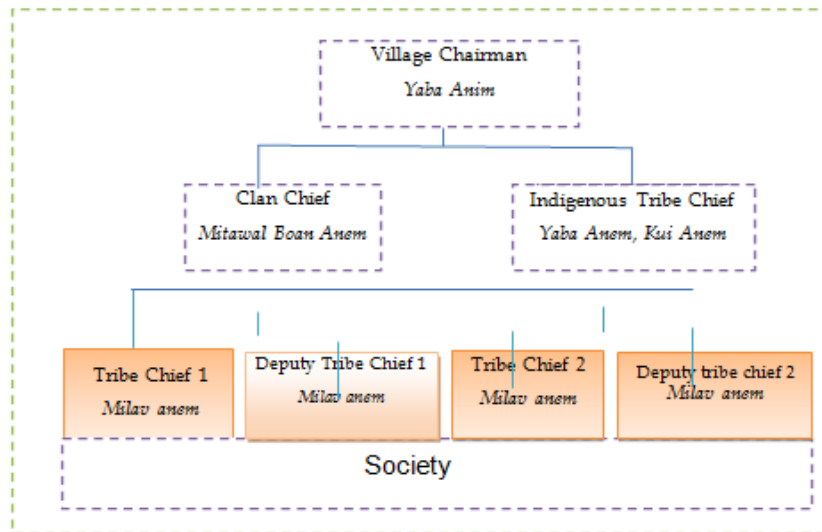**Institutonal Structure of *Pakas anem/Yaba anem***

Figure 3

Institutional system or original rule described above previous run government functions until the formal entry of the church and government in the early 1900s. Given the government functions at it's modesty, but it is sufficient to show that in the past indigenous people in the district of Merauke have practiced the system of government in a way to lead and organize groups to achieve common prosperity. For functions and powers in the administration of a government is to regulate, control and attempt to supply its citizens. This is because in the past as well as the modern system of government there is a device structure, a system of norms and rules governing the customs, values and wisdom that is functioning as controlling the implementation of the social order.

The condition is thought directly have limited leadership status and the jurisdiction of the *Pakas anim* authorities, so they gradually disappear with the growing strength of the authority of the *Korano*. The loss of the position and role of the *Pakas anim* at the time of the enactment of Law No. 5 of 1979 on Village Government with the construction of new settlements by means of unification of the villages clans / family names into a new settlement with lifting up *Korano* whom the status is not the governance structure of Malin anim. This condition is more powerful, giving psychological pressure for the customs because of the position and authority owned directly or indirectly amputated through policies that are controlled in a structured and systematic way. While in reality the authority to regulate all related to land, forests and natural resources authority held by the *Pakas anim* as protective, controlling and providing security to assure status rights, both individual rights and communal. The development of science and technology, acculturation and adoption of formal rules directly shifted the paradigm of thinking about rights, social status and powers of every member of society, both individually and collectively. At various rules of law are also many other set about the existence of indigenous

people and to the various authorities owned but lacking of the authority given to ensure the legal certainty for lots of various other chapter also limits the authority. The results of the Court's decision No. 35/RPPU/2012 on the Recognition of Indigenous Forests revise article 1, paragraph (6) of Law No. 43 of 1999 relating Indigenous Forests inside the country's forests are the evidence of forest right restoration of indigenous people. Law Number 21 of 2001 on Special Autonomy for Papua, Act No. 6 of 2014 concerning Villages and/or other name and Regulation No. 52 of 2014 concerning requirements of Recognition and Protection of Indigenous People. Referring to some basic rules that are existed and Merauke government policy on Indigenous Identity Restoration that have been implemented since the year of 2013 gives enough space to establish indigenous villages. In another part of it must be recognized that there are constraints in terms of the rules concerning the terms of the establishment of the village of democratization aspects in the determination of traditional leaders, village leadership tenure, the homogeneity of the population, the existence of a system of values, norms and rules of customary law. If we refer to the provisions specified then it is definitely in the determination of indigenous villages in Papua which will experience serious constraints, so we also have to look at from the aspects of identity restoration using the minimal standard of all the established criterias. In the village, there are several clans with leadership or important figures embraced by *Mahuze*, *Gebze*, *Basik-basik*, *Ndiken* clans, and so on, therefore, no structure depicted in increments This is because there are some groups who are members of one village settlements , Note also that the *Big Man* group in the Malin anim has adopted many terms and its applications. Things like this should be considered as well so the practice of indigenous villages are not imposed and/or only satisfies common people desires. Group Policy like this in their implementation should not be projected because a lot of experience shows lack of caution into the destruction of the social system. If the application of indigenous villages has been started, in the future there should be an encouragement to ensure the certainty of the status of ownership territories clan groups from becoming a prolonged polemic.

The Elaboration Of Original And Village Leaderships

Pakas Anim is a steering or charismatic figure based on the type of a big man or a male authority. His position as leader is obtained on the basis of the role played such as thoughtful, wise, helpful citizens, brave in making decisions for the people, and have a garden or a lot of wealth and able to feed residents. Its position is supported by *Mitawal Boan anem* ie heads clan / family name, and to customary justice affairs assisted by *Yaba anem/ Kui anem.*

In model 1, and model2, Head of Kampung will be elected and or appointed by BAMUSKAM as a representation of people in the community as the MANDATE executor. Subject to any decision taken in the highest forum (Kui anem anem and Mitawal Boan). If violating agreements that have decided, the BAMUSKAM can randomly hold a meeting which can be attended by all devices and then later can make a decision for no-confidence motion. BAMUSKAM based authority will oversee the entire planning and implementation of development, including the use of Kampung budget. Village head position can come from Chairman Hamlet included in BAMUSKAM, as long as it is not a leader because of the control function as influences are needed in development policy and villages budget control.

As described above that custom leadership in Wendu, Buti, Wayau, and Koa regions leadership pattern analysis

and the Big Man. Therefore the figure is based on the charisma of a person and not necessarily be inherited by descendants if the capabilities can not be demonstrated together with his father. Requirements that must be met in order to be recognized as a figure of influence or charismatic leaders are: (1) Lead War, in the past in this area frequent inter-tribal wars so as to provide security to the citizens or the group must be able to stand in front or leading the war; (2) It has enough wealth to raise or gather as many people as possible to war or pay a fine when there is a problem or take responsibility for its citizens to resolve the problem; (3) Capable of being by taking or specify wise decisions that could be accepted by all parties without long debate and cause problems in the future; (4) Capable of diplomacy and leading the meetings customary in resolving the problems of political, economic and socio-cultural conflicts; (5) There is also a persona that has a special charisma in giving consideration before a decision is taken by the analysis of opportunities, and risks that proved accurate so unbelievable; (6) The other thing that the figure of influence or charismatic in practice does not lead the group in person, each has the right to private to organize themselves and groups within the family and clans / family names while the roles of the persona is going to appear when there is a problem.
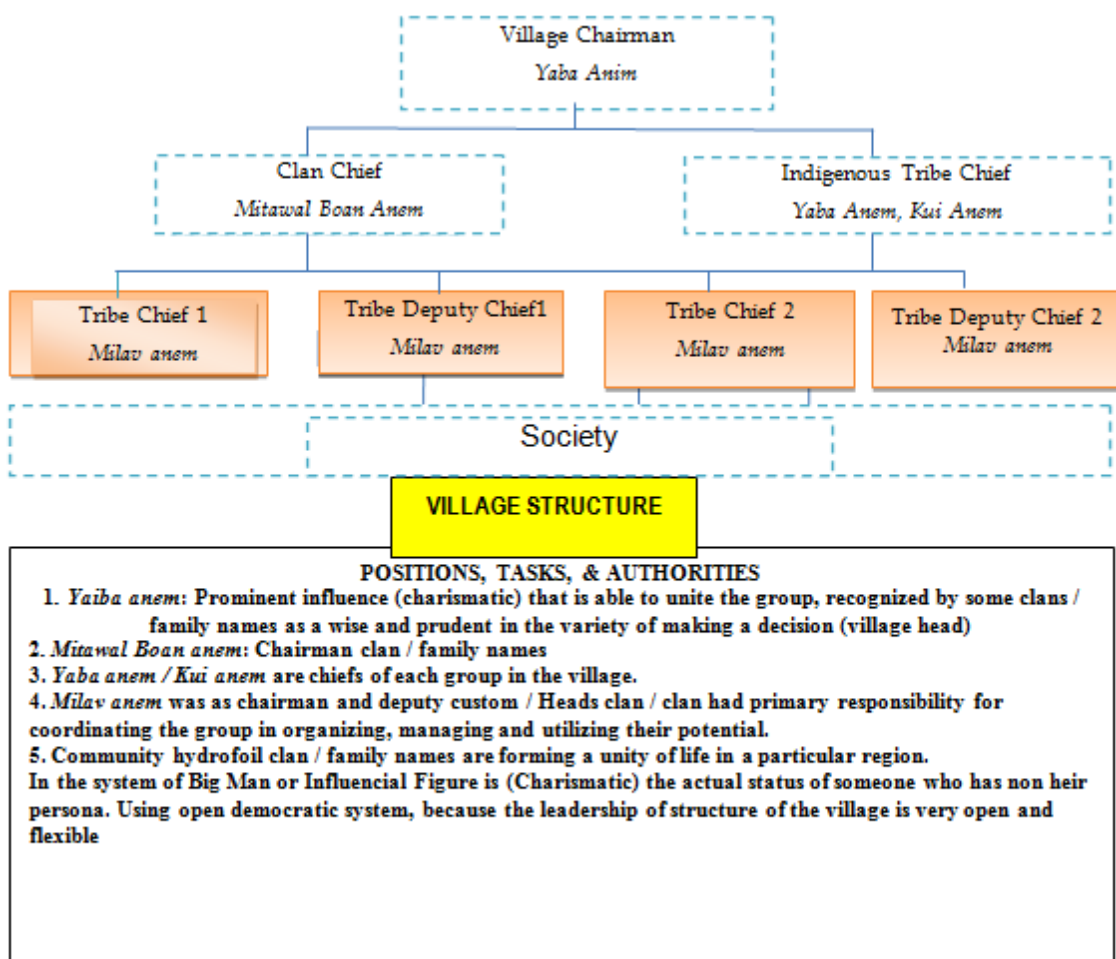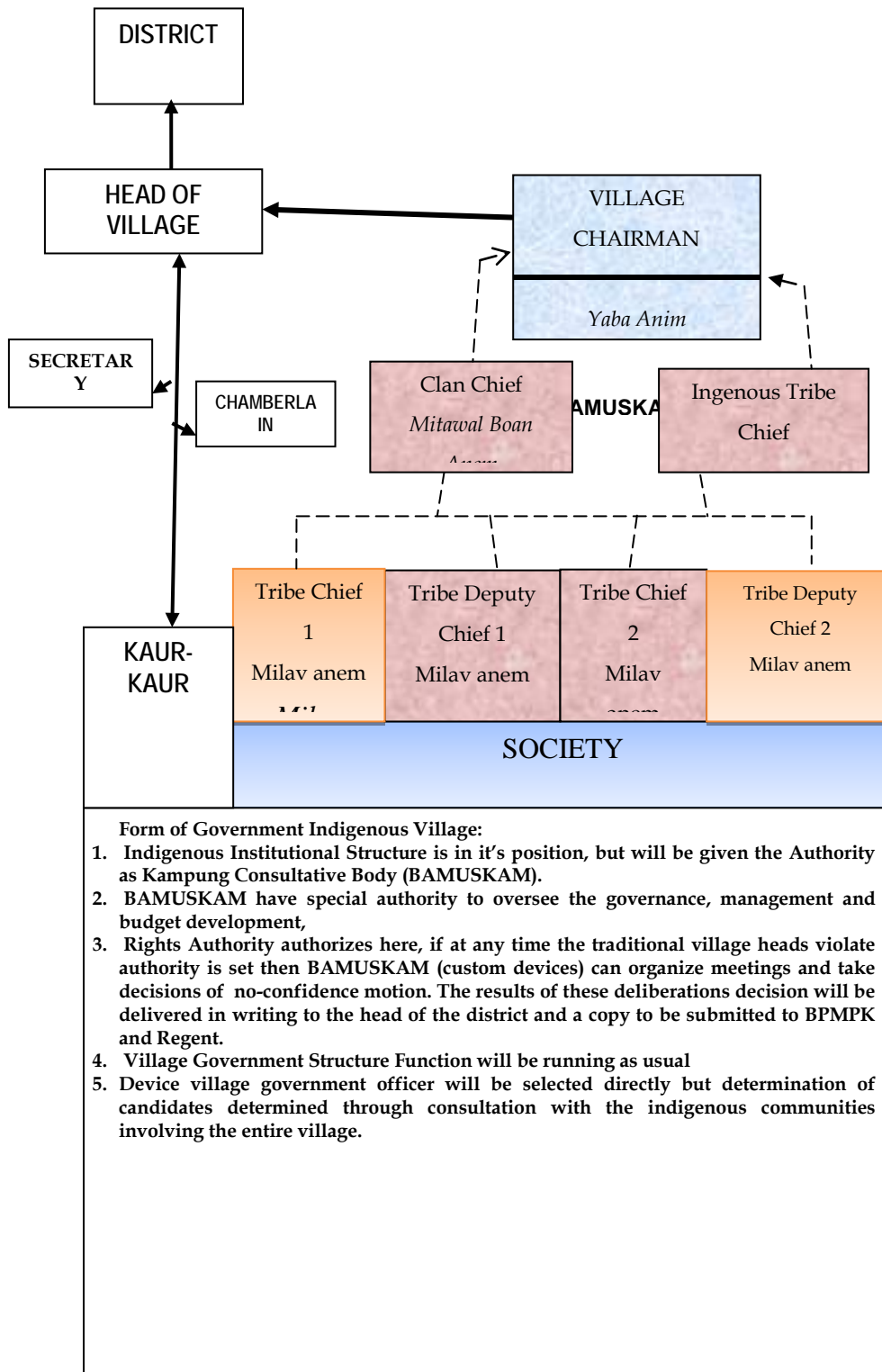
Model Structure 1

Figure 4

Model Struktur 2

Form of Government Indigenous Village:
1. Indigenous Institutional Structure is in it's position, but will be given the Authority as Kampung Consultative Body (BAMUSKAM).
2. BAMUSKAM have special authority to oversee the governance, management and budget development,
3. Rights Authority authorizes here, if at any time the traditional village heads violate authority is set then BAMUSKAM (custom devices) can organize meetings and take decisions of no-confidence motion. The results of these deliberations decision will be delivered in writing to the head of the district and a copy to be submitted to BPMPK and Regent.
4. Village Government Structure Function will be running as usual
5. Device village government officer will be selected directly but determination of candidates determined through consultation with the indigenous communities involving the entire village.

Figure 5

5. Conclusion

Traditional leadership in the system of tribal chief (king) and the Big Man (Charismatic) has similarities but also

differences in very fundamental, are as follows:

Tribal Chief System and The Big Man

Table 1

NO.	SIMILIARITIES AND DIFFERENCES OF TRIBAL CHIEF SYSTEM AND BIG MAN SYSTEM		
	Similiarities	**TRIBAL CHIEF SYSTEM** **DIFFERENCES**	**BIG MAN SYSTEM** **DIFFERENCES**
1.	**Shared his leadership of Feudal capitalist system**	Embracing a system of inheritance and can inherit based on bloodlines	**Not adopting inheritance system. The position is to be characterized (by), not personifying himself.**
2.		**The common people can not be leaders or leaders in the region or village**	**If the common people able to demonstrate their capacity then one day can be recognized as a figure of influence in the village or region.**
3.		**Each tribal chief must be confirmed as a requirement the validity of a leadership position**	**Each figure the Big Man does not need or should not be constituted if the person is able to show their capacity qualified with a recognized persona then alone is a legitimate**
4.		**Being in a clear structure, has a line of command / command, no leader and no led with a clear line of coordination**	**No line structure so that the position is not as a leader, but his position as coordinator in handling the problem.**
5.		**Having an institutional with a Governance structure model**	**Having an institutional with court structure model.**
6.		**Embracing a guided democracy system**	**Embracing an open democracy system (free and active)**

Study Profile Results from Pt PPMA Papua 2014.

From the aspects which have been mentioned above, it can be concluded: (1) The system of government leadership on *Pakas anim* not conflict with many of the provisions contained in Law No. 6 of 2014 and Government Regulation No. 43 of 2014 .; (2) The Democratic leadership style is a village that has been regulated by law. *Pakas Anim* leadership style is democratic; (3) The selection process *Pakas anim*, the terms of the prospective Pakas anem, rights and authority as well as their traditional roles in the system of government leadership on anem Pakas different systems of government leadership at Kampung Desa or modern; (4) The term of office of leadership in anem Pakas limited government or anyone else could. Village government elected by the people for a period of 6 years.

This means *Pakas anim* model will be introduced into the system of village government by law. 6 In 1014, as a form of realization of the traditional village administration system implementation. *Pakas anim* models will greatly help to realize the development of programs that are launched in the villages.

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