



Analysis of Indigenous People in Collaborative Governance For the Implementation of The "Cas Kampung" Education Program in Merauke District

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Article History	Abstract
Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 14 Dec 2023	<p><i>This research aims to provide an in-depth description of the knowledge and understanding of indigenous people's perspectives in collaborative governance for implementing the "Cas Kampung" program in Merauke Regency. The research approach used is a case study with a qualitative research design. The research results show that there have been no initial efforts to collaborate with other stakeholders in indigenous communities. They do not have a joint agreement to design institutions that allow indigenous peoples to be involved in the program. Facilitative leadership only occurs because there is no apparent collaboration between them. Therefore, as the initiator, the government needs to persuade indigenous communities to design joint programs.</i></p> <p>Keywords: <i>Indigenous people, Collaborative governance, Cas Kampung</i></p>
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1. Introduction

Collaboration is one perspective widely used by public administration scientists to explain general problems that tend to be wicked (Roberts, 2000). A collaborative view is suitable when general issues cannot be resolved alone (Ansell & Gash, 2008; Ansell C & Gash, 2017). In this case, synergy with other stakeholders is needed to overcome this problem. One of the problems and public needs that this study focuses on is education through the "cas kampung" program in Merauke Regency.

Human resource development through education in Papua is still far from expectations; for more than 20 years since enacting the Special Autonomy Law for Papua Province with a fantastic budget, Indigenous Papuans (OAP) are still lagging in getting quality education. Human Development Index (HDI) data shows that Papua's HDI in 2021 was 60.62, still below Indonesia's HDI of 72.29 (BPS Papua Province, 2022). The implementation of education in Merauke Regency also experiences similar problems. This can be shown that when children finish elementary school and enter junior high school, they cannot read and write well, so they must be guided from scratch again (<https://jubi.co.id/hadap-pendidikan-di-merauke-very-gloomy/>), mainly native Papuan children.

Furthermore, various other studies related to education include: 1) Research conducted by Chalis Andriyansyah (2018), the education policy implemented by the Sumenep Education Office has gone quite well, where the party has paid great attention to educational problems. 2) Research conducted by Rupita (2021) specifically discusses the implementation of education policy in the Indonesia-Malaysia border region, Entikong, West Kalimantan, where the research results state that the concept of collaborative governance has not been fully implemented in the implementation of education policy

during the pandemic due to the implementation of online learning. . 3) Research conducted by Yunas & Nailufar (2019) shows that in general the existence of KB Villages contributes significantly to strengthening the KKBPK program. Collaboration between the Regency Government, Village Government, CSOs, the private sector, and the community produces excellent power that enables this program to achieve the goals that have been set. There are many studies on collaborative governance and reflections on education, but none focus on indigenous people. Therefore, this research focuses on indigenous people essential in the collaborative governance process of implementing education policies in areas with customary law, such as Papua.

This shows the need for OAP as indigenous people to be involved and make them part of the education process. Currently, the government is no longer the leading player in government but requires collaboration with those with interests (O'leary, 2009; Ansell & Gash, 2008; Ansell & Gash, 2017). This community influences the governance process because it has received recognition from the state, namely indigenous Papuans (OAP). From a sociological perspective, this community is called indigenous people (Premauer, Berkes, 2015). This perspective has not been paid attention to by Ansell & Gash in collaborative governance, so the research's focus and novelty in this study is indigenous people in collaborative governance. This perspective needs to be a concern for Papua in the governance process because the recognition and involvement of OAP can improve policy performance. The problem of this study is how the collaborative governance process and the predictor factors are in implementing the "Cas Kampung" education program in Merauke Regency and how indigenous people are in the collaborative governance process. Furthermore, the main objective of this research is to build a theory of collaborative governance based on indigenous people in the implementation of public policy, including indigenous people in starting conditions, facilitative leadership, and institutional design in the collaborative governance process for implementing the "Cas Kampung" education program in Merauke Regency.

2. Theoretical Review

Collaborative Governance and Policy Implementation

In the development of Public Administration science, there has been a lot of interest in collaboration-based research and practice. Academics seek to understand and discover new collaborative arrangements, while practitioners seek to improve joint efforts. Both parties seek the most effective and efficient way to collaborate to overcome public problems. Chris Ansell and Alison Gash, in their article: Collaborative Governance in Theory and Practice, emphasize that the collaboration process is the availability of a forum where the parties involved (stakeholders) depend on achieving a good cycle between communication, trust, commitment, understanding, and results. (Ansell & Gash, 2008). Bianchi, Nasi, and Rivenbark (2021), in the article entitled: Implementing Collaborative Governance: models, experiences, and Challenges, advance our understanding of the cross-sectoral and complex issues of implementing collaborative governance by emphasizing shared understanding and increasing interaction between policies, services and service delivery in a collaborative environment by redesigning state boundaries in the context of "governance without government," various resources, managing interactions between actors, and directing collaborative governance initiatives through meta-governance (Bianchi et al., 2021).

Furthermore, Ulibarri et al., in their study entitled How does collaborative governance evolve? Insights from a medium-n case comparison clearly illustrate the longitudinal dynamics of Collaborative Governance Regimes (CGR) over time, how CGR components develop, what conditions support and inhibit CGR evolution, and how different developmental trajectories lead to differences in the outputs and outcomes achieved by collaborating groups. They found that CGR characteristics, including leadership, collaborative processes, accountability, and observed outcomes/outcomes, indicate that at some point, even stable and healthy collaborations experience a decline in their resilience (Ulibarri et al., 2020).

The choice of actors in collaboration is also a concern for academics and practitioners to see these actors' duties, functions, and roles. Collaboration is often associated with positive outcomes regarding both the process and the results achieved, although selecting a suitable and suitable partner for collaboration can be difficult. Actors often have limited information about potential collaborators' preferences, abilities, and beliefs, meaning considerable uncertainty can underlie collaborative choices (Heijden, 2022). Meanwhile, collaborative governance generally refers to a group of interdependent stakeholders from various sectors who work together to develop and implement policies to overcome complex and multidimensional problems or situations (Choi & Robertson, 2014).

Collaborative governance in the implementation of public policy means that the government cannot act alone as the dominant actor with power but must involve other actors outside the government (non-governmental actors) who together collaborate to overcome the complex and multi-dimensional problems that Rittel and Weber (1973) in Emerson and Nabathci called a "wicked problem" which refers to a problem that is difficult or impossible to solve because of incomplete or contradictory information, a rapidly changing environment, and complex interdependencies (Emerson & Nabathci, 2015). In responding to environmental changes and providing solutions to complex and multidimensional societal problems, the emphasis on citizen or community involvement is essential. It is closely related to the individual's capacity to influence the political system, which implies active participation in political life called "democratic citizenship" (Denhardt & Denhardt, 2007).

The nature of public policy as a course of action can be better understood if this concept is broken down into several categories. These categories include policy demands, policy decisions, policy statements, policy outputs, and policy impacts. outcomes) (Anderson, 1990). Anderson's opinion clearly illustrates why implementing public policy is always problematic and even fails. Decisions, statements, results, and impacts of a policy are always influenced by political decisions that only refer to specific interests or the interests of a handful of parties involved in implementing the policy, which results in high budget usage. Collaborative governance exists as a model and alternative strategy for implementing public policies to overcome problems due to political interests, decisions, and high budget use.

Indigenous People and Collaborative Governance

Society is a complex system of interdependence that can be described and consists of various actors that can be categorized, including public actors (government), private actors, and non-profit actors, including the general public itself (Forrer et al., 2014). Hysing, in his research, states that in carrying out collaboration, the government is the primary initiator as a form of state presence to solve the problems of its community where the government plays a vital role in structuring and managing collaboration to achieve strategic goals (Hysing, 2022). Several criteria determine the success of a collaboration process, according to some experts; for example, the first criterion is called the initial condition (starting condition) by Ansell & Gash (2008), Adaptive to the environment by Prysmakova-Rivera and Pysmenna (2021); and the Identification of obstacles and opportunities by Ratner (2012) and Authoritative text by Koschmann et al. (2012). The second criterion that determines the success of the collaboration process is institutional design (institutional design) Ansell & Gash (2008); principles and techniques by Prysmakova-Rivera & Pysmenna (2021). The third criterion is facilitative leadership (facilitative leadership) Ansell & Gash (2008); trajectory by Koschmann et al . (2012).

The opinion of Prysmakova-Rivera & Pysmenna (2021), as quoted by Bryer, states that the most effective response lies in local community-based solutions that involve a cross-sectoral approach, which targets all aspects of the problem and includes various actors: citizens, government, non-profit organizations and business (Bryer , 2021). This opinion is based on one of the collaborative governance theories, namely the theory of Ansell and Gash (2008), which states that equality of position, incentives held, and experience of cooperation before collaboration is held are important factors that determine the effectiveness, efficiency, and smoothness of collaboration between actors, both actors. government, private actors (profit and non-profit), and society in achieving goals (Ansell & Gash, 2008), meaning that all parties involved in collaboration have equal status and play an active role as subjects and objects of policy. In other words, solutions based on indigenous peoples are essential and should not be ignored. In the context of education policy in implementing the "Cas Kampung" program for OAP, especially in Merauke Regency, it would be wrong and not on target if their opinions were not involved and heard. A sociological perspective provides a critical stance in viewing the collaboration process between actors, especially the involvement of indigenous communities. Auguste Comte and Emile Durkheim in Turner stated that society is seen as a unity of individual commitment, which is the core of a common culture. Max Weber stated that culture can be seen as an autonomous force that moves social structures. Meanwhile, Robert Wuthnow's Theory of Cultural Meanings contains the institutional context dimension, which states that culture is produced by actors and organizations who need resources, including material, organizational, and political if they want to develop a system of cultural codes, ritualize them and transmit them to the world—other people (Turner, 2014).

There are several documented studies related to collaborative governance and indigenous people where joint management positively redefines the power relationship between the state and indigenous peoples. Local political processes and the larger historical and geographic context explain the

differences in results. Weitzner and Manseau, as quoted by Premauer & Berkes, stated that recognition of the right to autonomy, self-determination, and the freedom to territory is fundamental to joint management with indigenous communities (Premauer & Berkes, 2015). By noting the power imbalance between the government and indigenous peoples, criticism points to the need for collaborative governance to address issues of plurality and respect and recognize the autonomy and authority of indigenous people partners (indigenous communities).

From a sociological perspective, Robert Wuthnow's theory of cultural meaning states that culture is produced by actors and organizations that require resources, including material, organizational, and political (Turner, 2014). Furthermore, Jacobs states that identity is rooted in place, which shapes indigenous culture just as evolutionary biology shapes the physical characteristics of indigenous peoples. Indigenous people worldwide have views about identity, self-determination, and nationality that often differ from those of governments and other parties involved in determining policy. Indigenous people are a distinct group where a larger population grows around their place of origin, providing political domination over that community (Jacobs, 2019). Hazairin, as quoted by Haba, said that indigenous people are "a legal unity, a unity of authority and an environmental unity based on shared rights to land and water for all its citizens" (Haba, 2010). Indigenous people are community units with the equipment to stand independently, have legal unity, unity of authority, and environmental unity based on shared rights to land and water for all their members (Deda et al., 2014). Indigenous identity thus involves land claims, jurisdictional reach, and restitution. Agreements and tensions affect individuals. Therefore, indigenous identity is both individual and collective. For this reason, the government must recognize the existence of indigenous communities with different legal instruments and involve indigenous communities at various levels. From this sociological perspective, the perspective of indigenous people as an identity determines the success of implementing any policies and programs implemented by the government.

Several studies related to collaborative governance conducted by experts emphasize that in collaborative governance it is essential to recognize and accommodate the perspectives and rights of indigenous people. Porten & Loë, in case study research using a collaborative governance approach for water governance and indigenous people (indigenous people) in British Columbia, Canada, found that collaborative practices tend not to recognize or consider the concept of indigenous people related to self-determination (indigenous self-determination), determination) and indigenous nationality (nationhood) in a manner accepted by the affected First Nations people or indigenous people. This research reveals an important disconnect between the perspectives of indigenous knowledge-holders and those who promote "integration" into collaborative decision-making processes. The results of this research conclude that the gap between collaborative practice and indigenous perspectives must be addressed (Porten & Loë, 2013).

Furthermore, a study conducted by Premauer & Berkes regarding collaborative governance between indigenous people, namely the Wayuu community and the Colombian government in the management of the Maquira National Park, which overlaps with the Wayuu community's collective customary territory, found that negotiations combined indigenous governance (incorporate indigenous control) and objectives. park conservation, enabling territorial use planning that allows conflict and protected area management. The collaborative governance strategy was successful because it was based on recognizing the legitimacy of indigenous government authorities, the role of the National Park in protecting Wayú territory, and the complementary strengths of both parties. This study confirms that collaborative governance strategies can successfully design inclusive and broad conservation practices by recognizing and accommodating the rights of local indigenous people (Premauer & Berkes, 2015).

3. Methods

Research Approach

This research approach uses a case study where the researcher explores programs, events, processes, and activities with one or more people. A case is bound by time and activities, and researchers continuously collect detailed data using various procedures (Yin, 2000).

Desain

The research design used is qualitative. This design reveals and explains indigenous people-based collaborative governance in policy implementation as a new perspective or theory and solution approach to education problems in Merauke Regency. The research strategy used is a case study with an explanatory type, namely explaining educational phenomena where local communities (indigenous Papuans) are very behind compared to immigrant communities. This case demonstrates the

collaboration process in implementing the "Cas Kampung" education program for indigenous people. In addition, this study explains other determining factors for the collaboration process in the context of indigenous Papuan communities.

Informants

The determination of informants in this research was carried out using purposive sampling, namely by selecting informants who were by the interests or objectives of this research to provide information about collaborative governance in implementing the nine-year basic education policy. The informants in this research are:

1. Regent of Merauke Regency
2. Representative House of Merauke Regency
3. Head and staff of Local Planning Agency, Merauke Regency
4. Head and staff of the Education Agency, Merauke Regency
5. Head and staff of the Village Community Empowerment Agency, Merauke Regency
6. Chairman and members of the Traditional Community Institution, Merauke Regency
7. Traditional Community, Merauke Regency
8. School Principals' Forum at the primary education level
9. School teachers at the primary education level
10. Chair and staff of the Education Foundation (YPPK, YPK, YAPIS)
11. Education Observer Community Figure

Data collection technique

The data collection techniques were observation, in-depth interviews, FGD, and documentation. Observations are made mainly on tangible objects, such as activities related to the teaching and learning process. In-depth interviews were conducted with the informants mentioned above. FGDs worked with indigenous communities and teachers in primary education, while documentation techniques were documents related to this study.

Data analysis technique

This research uses a data processing process, namely data reduction, data presentation, and concluding/verification (Miles & Huberman, 2009), and data analysis uses descriptive analysis of the case and setting. Data analysis techniques use pattern matching techniques and time series analysis (Yin, 2000).

4. Results and Discussion

Indigenous People's Perspective in the Starting Conditions of the Implementation of the "Cas Kampung"

Based on the results of data analysis, the initial conditions for implementing the "Cas Kampung" program show that in the process of implementing collaboration between the parties, namely the Merauke Regency government represented by the Education and Culture Service, the private sector, namely: Golden School, and the academic party, namely: Musamus University, it is still showing there is an imbalance of power and strength. In terms of power, the government, represented by the Department of Education and Culture, acts as the initiator and mandate giver of collaboration, which has a program and budget, while the Golden School and Musamus University only act as supporters in making the program a success as Agranoff and McGuire in Roengtam & Agustiyara categorize it as Collaboration Mandate (Roengtam & Agustiyara Agustiyara, 2022). In terms of strength, even though Golden School and Musamus University have resources in the form of expertise in designing a model for implementing the "Cas Kampung" program, both parties do not have sufficient budget to strengthen their collaboration status. As a result, the collaboration in the "Cas Kampung" program, which was implemented, was intervened by the interests of the Education and Culture Service as the mandate holder. This condition is what Ansell and Gash said: if there is no significant imbalance of power or resources between stakeholders, important stakeholders cannot participate meaningfully (Ansell & Gash, 2008).

Regarding collaboration incentives, the parties involved have different hopes and goals from one another. The Department of Education and Culture has goals and hopes that the program can be

implemented, which impacts budget absorption without paying attention to the output and outcomes produced. Meanwhile, the Golden School has goals and hopes that with the running of this program, it can generate profits and a good name that can have an impact on the implementation of other programs, and Musamus University aims that through this program, it can carry out research and community service programs without burdening it on the Musamus University budget. In other words, the collaboration strategy (collaborative governance) implemented still needs to be more adequate and efficient because the program financing budget spent compared to the goals to be achieved is not comparable.

The experience of collaboration that has been carried out by the government, in this case, the Merauke Regency Government, represented by the Department of Education and Culture, with other parties who are not from Merauke Regency, shows that the results of the collaboration carried out are only aimed at running the program and absorbing the budget so that the results produced are good. It is hoped that it will not be optimal. This is caused by the identification of problems that are not comprehensive and holistic. As a result, the resulting policies or programs are always not on target. In other words, it is not on target according to the expectations of the indigenous people, in this case, the Indigenous Papuan people in Merauke Regency.

Regarding the concept of involving indigenous people, indigenous people should act as subjects and unique objects in the implementation of the "Cas Kampung" educational policy program; they must be involved, have their voices heard, and be parties that are equal to other parties. However, Indigenous people are considered not to know anything and will implement every program policy that is passed down. Indigenous people are categorized as weak parties who do not have any voice representation even though they have an organization and status that the government recognizes through the Indigenous People Institution organization. The hopes and goals of indigenous people are inversely proportional to the hopes and objectives of the collaborating parties. Indigenous people have a simple dream so that the next generation, through education, can become human as mandated by the Special Autonomy Law (Otsus), granted by the central government.

The data shows that talking about initial conditions concerning indigenous people, if seen from a socio-cultural point of view, the "Cas Kampung" program cannot run according to its intended purpose. This is because several factors are ignored by the parties collaborating in implementing the "Cas Kampung" program outside of the involvement of indigenous people, including geographical, cultural, and economic conditions.

Table 1. Area, distance and topography

	Sub District	An Area (Km ²)	Distance From City Center (Km)	Topography Of The Region
Factor Geography	Muting	3.501,67	247	The area is lowland and mostly consists of swamps
	Eligobel	1.666,23	240	The area is lowland and mostly consists of swamps
	Naukenjerai	2.843,21	76	Lowland areas include the coastal areas of Ndalar Beach and Onggaya Beach

Source: Results of Processed Observations and Documentation, 2023

The geographical condition of Merauke Regency, which is lowland and surrounded by sea with a topography of muddy areas and swamps, makes it challenging to build road infrastructure to open isolation nodes in remote areas. The location of the residents' villages, mostly in coastal areas and remote regions with swampy conditions, is difficult to reach from the district city center and district/sub-district centers. This condition makes it difficult for teachers to carry out their duties as educators as they should so many schools are barely or even unable to carry out the learning process for students in general and mainly native Papuan children. Additionally, geographical conditions like this increase the budget and program implementation time.

Table 2. Economic and Cultural Conditions, Population of Naukenjerai, Muting and Eligobel Sub Districts

Economic & Cultural Factors	Sub-Districts		
	Naukenjerai	Muting	Eligobel
Total population	2.508	6.088	5.123
Native Inhabitants	Marind Maklew	Marind Kanum	Marind Kanum

Livelihood	Hunting, Farming, Fishing &	Hunting, Gathering, Farming, Fishing, and Palm Oil Company Workers	Hunting, Gathering, Farming, Fishing, and Palm Oil Company Workers
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Source: Results of Processed Observations and Documentation, 2023

Table 2. The above shows that cultural and economic factors also influence the implementation of the "Cas Kampung" program in Merauke Regency. The original inhabitants of Merauke Regency, namely the Marind tribe, culturally live in small groups led by a tribal chief where their lives are very close to outsiders. They still uphold the customs inherited from their ancestors, so it is still difficult to accept the changes that have occurred. Their life pattern is also gardening, gathering, hunting, and fishing where at certain times, parents and children will enter the forest to look for food for a long time so that education should be followed by children school age at the basic education level cannot run smoothly as it should. This creates a dilemma where there are teachers and no students, whereas there are students without teachers. Apart from that, especially for Marind residents who are in the Muting and Eligobel districts, part of the area is an oil palm plantation area owned by several oil palm companies such as PT. Bio Inti Agrindo (BIA) and PT. APM has resulted in many school-age children dropping out of school due to a lack of attention from parents who leave their children to work in palm oil companies.

It can be concluded that from the perspective of indigenous people, the Indigenous Papuans of the Marind tribe have a philosophy of life: nature is the mother who gives life. The initial conditions for implementing the "Cas Kampung" program related to cultural, economic, and regional topography factors determine the success of collaborative governance.

Indigenous People's Perspective in Institutional Design of Implementation of the "Cas Kampung" Program

The results of data analysis show that in collaborating with the parties involved in this matter, the government, represented by the Department of Education and Culture, with the private sector: Golden School, and academics: Musamus University, the collaborative governance process is carried out based on a Memorandum of Understanding (MoU), which is the basis for the procedural legality of implementing collaborative governance. In the collaboration process, the parties are not yet fully open and inclusive even though they have legitimate opportunities due to the commitment of each party to achieve different goals. This condition resulted in negotiations to reach a consensus on joint decisions taken in the collaborative process of implementing the "Cas Kampung" program to achieve goals and claims for results based on the dominant party, namely the government, represented by the Education and Culture Service, Rather than on a broad basis for all parties.

Concerning indigenous people, the data shows that although collaborative governance in the implementation of the "Cas Kampung" program is carried out based on an MoU between the parties involved, the goals and hopes that form the basis of the joint commitment of the parties are based only on the interests of each party involved. As a result, the legitimacy of the collaboration results becomes unclear. Indigenous people who should be actively engaged both as subjects and objects of implementing the "Cas Kampung" program are only spectators and even give the impression that they don't care about implementing the "Cas Kampung" program because the expected results are far from what they want.

Table 3. Traditional Institutions in 3 Sub Districts of Merauke Regency

Indikator	Sub Districts		
	Naukenjerai	Muting	Eligobel
Name of Indigenous People's Institution	Village Traditional Council	Village Traditional Council	Village Traditional Council
Basis of Formation (Regional regulations / Village regulations)	None	None	None
Availability of Village Regulations	None	None	None
Availability of Traditional Institution Regulations	None	None	None
Responsible for Village Program	Village Head	Village Head	Village Head
Traditional Responsibility	Traditional Leader	Traditional Leader	Traditional Leader

Source: Interview Results and Documentation

Table 3. The above shows that from the perspective of indigenous people, although there are traditional institutions and traditional leaders as representatives of indigenous people in all matters, both governmental and cultural, legally, the existence of both traditional councils and traditional leaders regarding duties, responsibilities, and authority has not been regulated, either through regulations, regional and village regulations. This results in people's desires and needs not being accommodated optimally. The representation and position of indigenous people as minority communities in the implementation of every program is no exception to the "Cas Kampung" program.

Indigenous People's Perspective in Facilitative Leadership of Implementation of the "Cas Kampung" Program

The results of data analysis show that the leader in the collaborative governance process implementing the "Cas Kampung" program is an organic leader who emerges from within the stakeholder community and depends on local conditions (Ansell & Gash, 2008). There is no visible facilitative leadership in the collaborative governance implementation of the "Cas Kampung" program. This is due to the more dominant role of the Department of Education and Culture, which politically intervenes in the consensus, resulting in a lack of commitment from other parties. As a result, the collaborative governance process in implementing the "Cas Kampung" program runs not based on a joint commitment to achieve goals but rather a commitment built only to accomplish the goals set by the dominant party. With a high conflict of interest where one party is more prevalent than the other party and even though the level of trust is also high, the collaboration process cannot run effectively and efficiently.

If related to indigenous people, Table. 1.3. The above shows that the indigenous people of the Marind Tribe have a dominant leadership system, where a traditional leader has absolute power and cannot be intervened by anyone in a traditional territory. Even though the decisions taken are always a joint consensus through a customary forum called "Tikar Adat," the domination and intervention of traditional leaders are extreme both culturally, socially, and politically.

The indigenous people dimension in the collaborative governance process in implementing the "Cas Kampung" program cannot be ignored. Ignoring the involvement and interests of indigenous people has resulted in the community's response to the policies and programs being hostile and unable to achieve previously determined outputs and outcomes; it also impacts the sustainability of the "Cas Kampung" program. becomes unclear.

The perspective of indigenous people, in this case, the Marind people who live in the Merauke Regency area, regarding the traditions and customs they have inherited from their ancestors from generation to generation, are still followed and have become an identity that cannot be abandoned or put aside in the face of changes and developments over time. Therefore, in-depth knowledge and understanding of the dimensions of indigenous people (indigenous communities) need to be an essential concern for stakeholders or parties collaborating, as stated by Nakata (2007) in Coates et al. (2022) defining three crucial principles for indigenous people (customary communities), namely:

- Cultural interface, namely the recognition of the way indigenous people know and understand, is constructed discursively in the knowledge paradigm;
- Indigenous agency, which enables Indigenous people to see and uphold their position when compared to non-indigenous communities;
- Constant tensions, namely, recognizing ongoing tensions between indigenous and non-indigenous peoples that go beyond the duality of descriptive analysis and empirical evidence and are experienced physically.

On the other hand, knowledge and understanding of collaborative governance are also necessary. Collaborative governance exists as a strategy and model for solving complex and multidimensional problems experienced by society. What is important to underline in collaborative governance is that joint commitments taken by consensus must be based on the interests of the community, not the interests of the collaborating parties or other parties. Even though it is a collaborative process, the parties collaborating still have interests that they also want to achieve in a collaborative process.

Thus, collaborative governance is based on community interests and is linked to the concept of indigenous people. The position of indigenous people in collaborative governance for implementing the "Cas Kampung" program is absolute and important as a dimension that must be involved in every element of collaborative governance.

5. Conclusion

Indigenous people in collaborative governance for implementing the "Cas Kampung" program in Merauke Regency is not running optimally according to the objectives. The need can show this for

initial efforts to collaborate with other stakeholders in indigenous communities. They do not have a joint agreement to design institutions that allow indigenous peoples to be involved in the program. Facilitative leadership does not occur because there is no clear collaboration between them. Therefore, as the initiator, the government needs to make efforts to persuade indigenous communities to design joint programs.

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