

Communication Participatory in Community Empowerment Programs at the Indonesia-Papua New Guinea Border

Indah Sulistiani¹, Syarifuddin²

Abstract

Participatory communication will occur if in its implementation it takes into account the characteristics of the community based on their potential and local wisdom. This research examines how participatory communication is implemented in community empowerment programs on the Indonesia-Papua New Guinea border. The results of the research explain that community empowerment program communication has not been fully carried out in a participatory manner with dialogue that involves the full support of the community. Government support in building communication participation has been implemented, but not all people at the border can feel it. The characteristics of the community on the Indonesia-Papua New Guinea border are relatively low, as can be seen from the low level of education, income level, access to communication and low access to information. Government support has not been optimal in terms of access to information on community empowerment programs at the border.

Keywords: *Participatory communication, local wisdom, empowerment program, Indonesia-Papua New Guinea border.*

INTRODUCTION

Indonesia's Papua Province borders directly on the State of Papua New Guinea. The people in the Papua border region, both in Skow, Jayapura City, and Merauke Regency, are Papuan tribal people who have the same cultural characteristics as the people in Papua New Guinea. Like other border areas in Indonesia, the Papuan tribal community also experiences conditions that are not economically prosperous. Despite having abundant natural resource wealth, the Papua province in Indonesia consistently has a low Human Development Index (HDI) from 2017 to 2022. This makes it the Papua province with the lowest HDI in Indonesia. The Central Statistics Agency recorded that the percentage of poor people in Papua Province was 26.86 percent in March 2021. Therefore, the welfare of the people in Papua can be said to be the lowest compared to other regions in Indonesia. The level of community welfare on the Indonesia-Papua New Guinea border is still relatively low. This condition is caused by the low quality of human resources, unavailability of transportation facilities, and limited access to information and communication.

The research results explain the participatory communication process as an evaluation process does not work well on existing channels so that small communities often do not get the same opportunities (Jongsuksomsakul & Roehl, 2022). One of the key takeaways from the study is that a lack of formal education is a prevalent issue among rural households (Rana et al., 2023). Participatory development communication from an

¹ Universitas Muhammadiyah Papua, Papua, Indonesia

² Universitas Muhammadiyah Papua, Papua, Indonesia

audience-centered perspective with a bottom-up approach. Defined as a communication process that invites community members to contribute and share ideas on how to bring about development in their communities appropriately reflecting audience-centered concepts (Ibuot et al., 2021). Development communication integrated into the program can increase participation to facilitate coordinated activities with cooperation will provide better outcomes for the program (Abdulai et al., 2023a)

LITERATUR REVIEW

In sustainable development, communication and information play a strategic and fundamental role, namely: (1) contributing to the interaction of different development factors; (2) increasing knowledge and information sharing; and (3) encouraging the participation of all parties (Servaes, 2020). Empowerment is an important component of the concept of resilience, to develop community resilience, where community members must be able to be actively involved to develop in an environment characterized by change (Skerratt & Steiner, 2013). Efforts to grow community participation can be made through the process of making them aware of the situation and environmental conditions, needs, desires, and abilities. Awareness of the community can be carried out through a dialogue process between parties involved in the development process so that understanding and understanding will be created that form awareness among the dialogue parties, individuals, communities, institutions, and governments (Fonseca & Pacifico, 2017). Participatory development communication is the main process that brings together stakeholders to work together to solve problems. When the level of participatory development communication increases, knowledge, attitudes, and practices among stakeholders also increase (Kheerajit & Flor, 2013). Community empowerment efforts can be carried out through the application of participatory development communication in the planning and implementation of empowerment programs by involving the community in developing their village. The role of communication in development involves various elements, both related to internal and external factors of communication. Effective development communication is important for the community to know and understand the development programs launched by the government. The integration of unidirectional (linear) and participatory (convergent) communication models in empowerment programs in rural areas can support the achievement of predetermined goals (Servaes, 2020).

Communication as a powerful sociological tool for rural and agricultural development. This demonstrates the concepts of rural communication and agricultural development. Segmentation of target audiences based on needs, and areas of interest in sustainable agriculture should be adopted by agricultural messengers; and decentralization of radio, and television broadcasting in local languages should be emphasized and encouraged (Agunga, 2012). Broadcast media can disseminate information to large audiences efficiently; the radio can be a particularly important channel. Since the radio plays a more important role in public education, producers should be familiar with the latest and newest program structures to be able to meet the needs of people by employing appealing methods (Mohammad Reza & Hassan, 2010). Participatory communication is an approach that focuses on a dialogical approach to communication rather than a one-way model. Local community participation and collective decision-making are involved throughout the development process, from identifying problems to taking action. Participatory communication also emphasizes indigenous knowledge and experience, which are understood to be essential for understanding and addressing local issues (Jacobson, 2003). The development of participation in its implementation requires communication media as a means of delivering messages. The field of media, communication, and development is complex and the dominant approach in this field comes with a wide range of criticisms. The dominant communication approach to development, it also fails to capture the discussion around the role of development journalism in developing countries (Backhaus, 2020)

Building community empowerment can be done through the application of participatory communication, not only the exchange of information and experiences between program managers and the community as well as the transformation of new knowledge that aims to overcome situations that need to be improved. The application of communication can support in optimizing the potential of the community, by providing voting rights through the application of a dialogical communication model in community development programs at the border, examining the role of communicators and communication media in community empowerment programs at the Papua-New Guinea border.

METHODOLOGY

This research is designed as quantitative research that is strengthened by a qualitative approach with a survey method known as a combination method (mixed methods) with a sequential explanatory strategic approach. This strategy is applied by collecting and analyzing quantitative data in the first stage, followed by qualitative data analysis in the second stage which is built on the initial quantitative results. Field data collection techniques were carried out through observation, surveys, and interviews were carried out on the sample that was the target of the study. In survey research, information is collected from the sample using a questionnaire. Surveys to communities on the Indonesia-Papua New Guinea border, precisely in Muara Tami District, Jayapura City, and Sota District, Merauke Regency, with a total of 150 respondents per district or city.

Table 1. Composition of sample (n =150) regarding gender, age, and education (own data)

Gender	Jayapura City	Merauke Regency
	Percent (%)	Percent (%)
Man	65.3%	66.7%
Woman	34.7%	33.3%
Age		
17-34	34.7%	42.7%
35-50	48.0%	32.0%
>50	17.3%	25.3%
Education		
Very Low (1-6 years)	14.7%	4.0%
Low (7-9 years)	24.0%	56.0%
Medium (10-12 years)	60.0%	34.7%
High (>12 years)	1.3%	5.3%

In-depth interviews were conducted with the stakeholders involved, namely: the government, traditional leaders, religious leaders, community leaders, program assistants, and the community. The combination method (Creswell, 2013), consists of three approaches, namely: (1) sequential explanatory strategies, namely research strategies that are more inclined to quantitative processes. This strategy is applied by collecting and analyzing quantitative data in the first stage, followed by qualitative data analysis in the second stage which is built on the initial quantitative results. (2) Sequential exploratory strategy, which is the opposite of the explanatory strategy that is more inclined to qualitative data and analysis. At the most basic level, the goal of this strategy is to use quantitative data and results to help interpret qualitative findings. (3) Sequential

transformative strategy, which consists of two different stages of data collection, one stage following the other as the two previous sequential strategies. Two goals are desired in the research, namely: (1) Factors that influence the empowerment of communities at the border; and (2) how a participatory communication strategy in the community empowerment program at the border. Funding research conducted inferential statistical analysis to examine the relationship between research variables with multiple linear regression analysis.

FINDINGS AND DISCUSSION

Supporting Capacity of Border Community Empowerment Program

Community empowerment programs at the border between Indonesia and Papua New Guinea can be seen from the physical and non-physical carrying capacity. Physical support in the form of infrastructure and facilities for community development, and natural resources. While non-physical carrying capacity can be seen from the number of human resources, financial resources, and other supporting resources in development. Judging from the road infrastructure to the border areas in Jayapura City, precisely in Skouw Village, Muara Tami District, Jayapura City and Sota District, Merauke Regency, it is already good with paved roads from the city center to the border area. Educational infrastructure and facilities are also available in schools ranging from elementary to high school levels. However, not all of the educational infrastructure and facilities have reached the villages on the border, such as Kampung Mosso, where elementary and junior high schools are combined into one school with very limited teachers. If they have to go to school outside the village, the children have to walk quite a distance to get to school because there is no public transportation. In addition to the limitations of educational infrastructure, health infrastructure and facilities, communication and information as well as adequate housing for residents are still very limited.

The importance of infrastructure development in border areas is expressed (Rusdiyanta et al., 2019) that infrastructure development is expected to encourage economic growth. In turn, border communities benefit from being prosperous. The fulfillment of their life needs, especially the basic needs of the community, such as food, shelter, clothing, health, education, electricity, clean water, and others. Because if the border community is not prosperous it will encourage crime and social conflict. In turn will disrupt security in the border area. According to (Bobrova et al., 2020), transport is becoming one of the most important communication factors for border regions both with the center of the country and with the neighboring states, having a significant impact on the living standards and the economy of the regions.

On the other hand, cross-border checkpoints (PPLB) in the border Indonesia-Papua New Guinea areas are very adequate and function optimally. The distribution of the population in the border areas is generally not evenly distributed because the level of population density varies, some villages are densely populated, and on the other hand, some villages have a low population. Residents choose to live in villages close to the city because the facilities are better. Common problems faced by people at the border are isolation, underdevelopment, poverty, high prices of goods and services, limited facilities and infrastructure for public services (infrastructure), low quality of human resources, and uneven distribution of the population. Whereas national problems are in the form of government policies that are not in favor of border area development and lack of personnel, budget, facilities, and welfare; illegal cross-border trade; lack of access and media for communication and information in the country and not yet optimal coordination across sectors and regions in handling border areas (Mite et al., 2020).

Village fund assistance greatly helps the economic growth of the community, especially Papuans living in border areas. They feel that border community empowerment programs

help in improving the economy of citizens. The allocation of village funds provided by the government is used for the rehabilitation of village roads, and housing residents on a rotating basis. In the economic business sector, residents are empowered with capital assistance to farm (gardening), livestock, and sell coconut oil. However, collaboration between parties is needed in community empowerment programs. Where the skills of citizens in economic business are still low. Citizen collaboration can be done in the form of collaborative workshops by providing a participatory platform for various parties and facilitating participatory planning. Collaborative workshops are a new form of participatory planning. By diversifying social governance actors, collaborative workshops can effectively facilitate the establishment of collaborative governance patterns between government organizations and citizens to solve community development problems and achieve a rational path towards sustainable development (Yang et al., 2022).

Furthermore, human resource development in empowerment programs is important as emphasized (Gorda, 2018), the mission of building quality human resources starts from economic development and provides a sense of security to the community. Programs such as renovating people's homes will create a sense of security for people who previously did not have proper shelter. With the creation of a sense of security, the community can focus on struggling to meet economic needs. In an interview with an informant source, Septinus Syau, a resident of Mosso village who is also the chairman of the Mosso Village-Owned Enterprise, said,

“Program support from the government is village funds that we receive every year, and the funds are usually divided into road infrastructure, housing, clean water, health, education, and community economic development. For community business development, we usually open a noken sewing business, sell gasoline oil, pig livestock, and agricultural businesses such as growing vegetables,” he said.

The support for border community empowerment assistance provided by the government is considered not to have improved the welfare of the community so it is difficult for residents to be invited to participate in activities. This condition is caused by the lack of motivation from the community as before, the expected program was not realized due to the lack of citizen involvement in planning, implementing, and supervising activities. It is as explained (Margareta & Salahudin, 2022), regional development needs to involve the community in planning, implementation, monitoring, and evaluation. Community participation is an important aspect of the overall development process. Moreover, development requires the support of public institutions that must demonstrate compliance with all legal rules to carry out their actions, which includes doing so by public deadlines and procedures (Molina Rodríguez-Navas et al., 2021). Even though there are aid funds that are distributed per family head, this is not able to bring people's welfare, it leads to consumptive behavior.

There are funds given per family head, according to community agreement, community empowerment assistance in the form of funds supported by traditional leaders, religious leaders, community leaders, youth leaders, there is even an allowance for them too, they receive every month”. Said one resident at the border.

Community empowerment programs in housing development have not gone well, housing assistance has not reached all residents in the villages. Likewise, complete health infrastructure and facilities are only available at the District office center but are still minimal for residents in the villages. There are even villages that do not have health workers, because medical personnel do not like living in villages that are isolated from access to information and communication. The rate of population growth is increasing, with the flow of labor and population mobility into border areas with increasing economic activity. Residents who are on the border, generally have family relationships with relatives in neighboring Papua New Guinea. Interviews with residents in border areas, they feel that the empowerment program has not been fully utilized by the

community. Residents know there is a program for border communities but only certain parties enjoy and feel it. It is as expressed (Clief Naku et al., 2021) whereas, the methods used in government-funded programs are not effective enough to encourage community participation in the development programs being implemented. Therefore, development actors need to improve the participation methods used in government-funded programs so that the benefits are felt by the citizens.

The distribution of respondents in Jayapura City and Merauke Regency based on the carrying capacity of the community empowerment program can be explained in Figure 1.

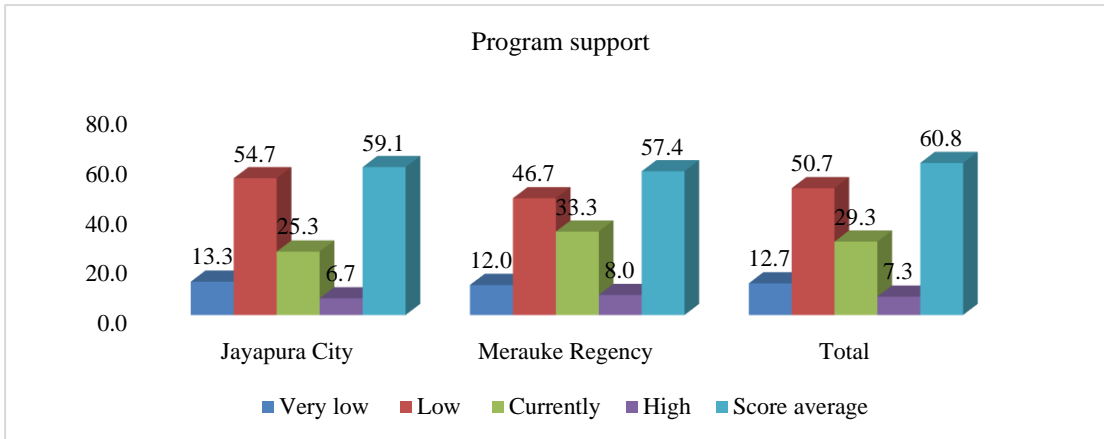


Figure 1. Supporting Capacity of Border Community Empowerment Program

The results explained that the distribution of the sample on the environmental support aspect of the community empowerment program was in the low category with an average score of 60.8 percent. Judging from the aspect of government policy, aspects of the types of community empowerment programs, infrastructure and facilities for development, aspects of community empowerment program companions, and the impact felt by residents from community empowerment programs. This condition explains that the carrying capacity of development has not been fully capable of providing changes to community empowerment.

"There is a government policy to build people in the villages but the funds are a lot of corruption in the villages, there are benefits but not much. There are projects under construction but not completed. It's like building a resident's house so it doesn't take long to finish, electricity has also been asked for a long time ago but it's not there yet. The head of the village usually talks well with people," said Alto (56 years old).

Residents feel that they have not succeeded in implementing community empowerment programs in the economic, social and cultural fields. Regarding economic facilities and infrastructure, the government has provided a place for community empowerment in the form of border markets for trade. The city government provides mentoring support for residents in community empowerment, Alto as a citizen strongly agrees with this, he considers that the government has brought in mentors who provide positive benefits for community facilitators. The assistants who came taught me how to garden, sell, and save money. Unlike Esther, Esther did not feel any benefit from government assistance.

Furthermore, the results of an interview with the Muara Tami District Office official, Septinus (46 years old) stated that the government made community development programs directly to the program targets, such as from the Office directly to the community. If the program has been implemented, the Dinas will report to the District. The District is not directly involved in the development program from the Service to the community.

"All programs go directly to the community from the Office, we know that it's not like village funds, funds go directly to the villages of the people who plan and implement it.

The district authorities will carry out supervision if we also know about the program from the Office," said SN.

However, the types or types of programs carried out by the government so far have not been very beneficial for border residents, especially residents in border villages. The development programs implemented such as the construction of settlements and facilities such as electricity, cellular networks, and clean water have not yet reached all new villages centered on border areas directly. The results of interviews with tribal chiefs in Mosso Village, the empowerment program in the field of infrastructure and facilities has not been implemented comprehensively because the village officials are more focused on development which is the interests of one or an individual, not the interests of the community's aspirations. Although there is an implementation of village development consultations (*musrembang*), the aspirations and needs of the residents have not been properly accommodated. Instead, the program is funded by village officials or elites. As emphasized by (Putri, 2019) the village administrator (in this case the head of the village) needs to involve the local village council (village social community) in village government institutions based on the principles of transparency, accountability, and social community participation.

Community empowerment program assistants are less intensive and active in raising awareness of the citizens about the aims and objectives of the program. So that citizen participation is still low in community empowerment activities. Facilitators focus more on program financial assistance, not on improving the knowledge and skills of residents. According to (Agunga, 2012), the primary role of Development Support Communications is to create the human environment necessary for a project or program for development success.

The results of the study explain that residents' understanding of the empowerment program is still short-term oriented to meet current needs such as financial assistance, business equipment assistance, school supplies assistance, and education funding assistance in the form of direct cash assistance (*cash*). Residents are less interested in empowerment program activities that are skill development.

"The roads are good, but the others have not, we have proposed electricity for a long time, but there is no such thing. Clean water is the same as we still use rainwater and cloudy river water. There is no telecommunications, there is no network here. If there is usual information from the village, it is conveyed to the residents. The government helps provide electricity and clean water for us," (Septinus, 38) a resident of Skouw Mosso Village, Muara Tami District, Jayapura City.

However, the carrying capacity of the community empowerment program at the border in the form of support and programs has been implemented by the government, but not all border communities can feel it. The results of interviews with residents at the border revealed that there were indications that there was a negative game in terms of (funding and politics) in the local government. The program that was dropped seemed to only sell the community's troubles once the funds went down, the allocation for the community was not optimal.

The capacity of community empowerment programs at the border in the form of both support and programs has been implemented by the government, but not all border communities can feel it. Interviews with border residents showed indications of negative play (funding and politics) in local governments. The crossed-out program seemed to only sell the hardships of the community, once the funds came down, the allocation to the community was not optimal. These results are consistent with previous research by researchers who have found that most government interventions are unsuccessful because they are based on incorrect interpretations of rural realities and they are unable to direct policymakers to align with their goals (Hebinck† et al., 2023).

In the aspect of infrastructure and facilities for people at the border, it is considered sufficient but not optimal, with the border market, the community feels it is sufficient to fulfill their daily life, but there are also more facilities needed to support such as electricity networks, clean water and communication facilities. which has not reached all villages. Residents hope that the government will pay attention by improving road infrastructure, electric lighting, and providing clean water and telecommunication signals for residents in remote villages in border areas so as not to cause social and economic dependence and jealousy with neighboring border countries (PNG). Accordance with the results of previous research which stated that, increasing public knowledge cannot be separated from the role and influence of information and communication technology circulating in society (Amin, 2022).

Border Community Resources (Social, Economic, and Cultural)

Furthermore, in communities at the Indonesia-Papua New Guinea border, the socio-economic aspect is still relatively low, seen from the individual characteristics of the community, namely the type of work and income levels in the low category. People do work not yet in a productive orientation but only to fulfill their daily needs. The economic sector of Papuan natives live in border areas, the majority are engaged in agriculture by making gardens and traditional fishing. The low quality of human resources at the border is not only due to the low level of education but also due to the lack of community skills development. This was revealed by (Teturan et al., 2019), the low quality of community resources in border areas is an issue/ strategic problem that needs urgent attention from the Government because the level of human quality available will be a determining factor in efforts to improve the welfare of the people and their communities.

Furthermore, the livelihoods of Papuan people on the border still rely entirely on products from the forest (nature). By working as a farmer, the types of crops grown are bananas, sweet potatoes, vegetables (spinach, pumpkin, long beans), areca nut, coconut, and so on. The results of the community's agricultural products on the Indonesia-Papua New Guinea border, both in Jayapura City and in Merauke Regency, are mostly consumed by themselves and are smaller for sale.

Participatory development communication is carried out with a bottom-up approach, as opposed to participation in communication that adopts a top-down approach. A communication process that brings community members to contribute and share ideas on how to bring development into their communities appropriately captures the audience-centered concept (Ibuot et al., 2021). The quality agricultural products of residents on the border do not yet have competitiveness because they are sold in perfunctory terms, there is no good and long-lasting product packaging technique. The results of the research in the field, there is a difference in the selling price of local products, when compared to the prices of products from neighboring countries. Cheaper product prices in Indonesia, on the one hand, attract buyers from PNG residents to buy basic necessities such as rice, sugar, cooking oil, processed products such as instant noodles and household appliances. This is also influenced by the low exchange rate of the rupiah against the currency of neighboring countries, which has an impact on trade transactions in the border market. The trade sector in the border market is still dominated by non-Papuan traders, there are still very few native Papuan traders who take part because it is related to business financial capital. Trade transactions are carried out traditionally, using both the rupiah and kina from PNG. While the industrial sector in the border area does not yet exist, if this exists, it is close the city center.

The people of Mosso Village in the border area of the Muara Tami District, Jayapura City, were given funding facilities in the form of savings and loans for economic business activities from village funds. However, because it is not included with training from the government in managing a business, the society only spends the loan for daily needs and has no impact on changes in the residents' economy. The community empowerment

program for some residents who participated in the activity did not get much benefit because of the lack of guidance from the government in order to implement the program. Likewise, the people in Mosso village did not feel the impact of the financial assistance from the government because they thought that the funds, they received were too small for the amount of assistance provided. According to the community, the funds they should receive are enjoyed by the leaders in their village.

"Large amount of the funds given to the village, there are a good work programs and some are stuck. Like the housing development program, which was initially carried out, it had to stop halfway because it was no longer continued by the manager. There is an internet network tower construction, but it is not functioning yet and many other programs have also failed,". Say ondoafi in Mosso Village.

Muara Tami District, Jayapura City, consists of 6 villages, namely: Holtekamp village, Koya Tengah village, Moso village, Skouw Mabo village, Skouw Sae, Skouw Yambe village. And 2 sub-districts, namely West Koya and East Koya Villages. In the socio-cultural aspect in the daily life of border communities in Skouw Yambe, Skouw Sae, Skouw Mabo, and Mosso villages, they use a variety of languages used to communicate, including the Skouw language, Indonesian language, Ormu language, Biak language, Tok Pisin language, English PNG. The social life of the people on the border recognizes various values and traditions of local and foreign cultures. From the use of Indonesian, there are still people who cannot speak Indonesian. This condition is different from border residents in Sota District, Merauke Regency, where people generally use Indonesian for their daily activities. The local language, namely Kanum, is used in inter-tribal interactions for the elderly, while many children do not understand the local language because they have mingled with non-Papuans who came from transmigration from Java. Even the older generation uses Indonesian more often to communicate with children, causing the younger generation to use the Kanum language to decrease.

Based on the results of research on aspects of cultural carrying capacity in community empowerment programs in the moderate or supportive category. The condition is caused by cultural norms becoming a common guideline between the government and citizens in the implementation of empowerment programs. Residents use customary law as a guide for implementing community empowerment programs. Cultural values that become symbols for citizens such as rituals, traditional ceremonies, and everyday language need to be a supporting factor in people's development. Local knowledge as a hereditary heritage becomes a guide in the lives of community members. Cultural factors in the form of traditions and habits of citizens in empowerment programs should be able to have a positive impact on economic and social activities in the community. Local wisdom as a hereditary heritage has become a guideline in the lives of people on the Indonesia-Papua New Guinea border. Cultural factors in the form of traditions and habits of residents in empowerment programs should be able to have a positive impact on economic and social activities in the community. This analysis is very possible, to the results of previous studies that state that, an understanding of the interaction between culture and economic policy in shaping individual environmental behavior and economic decision-making (Wang et al., 2023)

The results of the research in the field explain that the Papuan natives still highly respect their ancestral customs/culture, and have a very close bond of solidarity with their group members. It is this close kinship bond that makes the relationship between citizens on the border of the Indonesian state and PNG citizens difficult to eliminate. There are even residents who come in the morning to Indonesia then in the afternoon or late at night to return to the State of PNG. Traditional stakeholders (ondoafi, koselo, tribal chiefs) have a big role in community development and become a force in overcoming problems faced by the community. The results of research on respondents in both regions show the role of culture in community empowerment programs at the border in the moderate or supportive

category. The role of culture in community empowerment programs can be seen in Figure 2.

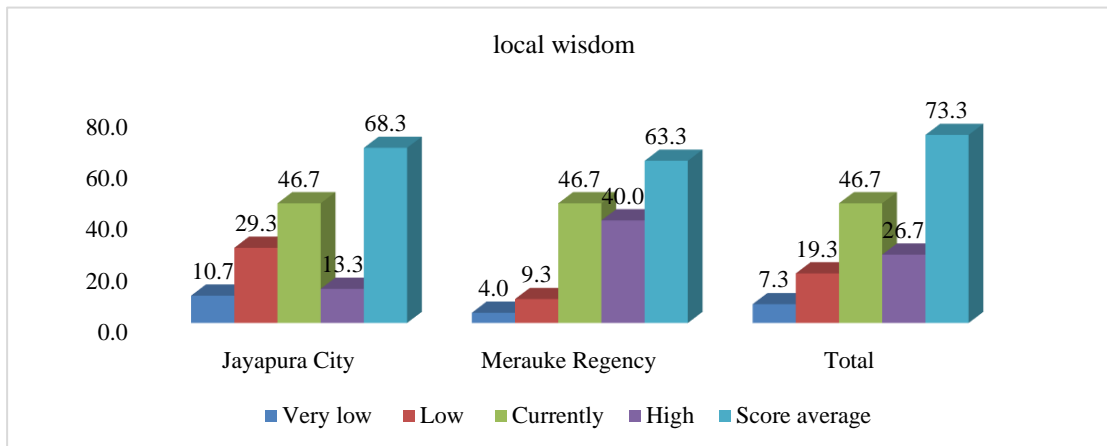


Figure 2. The Role of Culture in Border Community Empowerment Programs

From Figure 2 it can be seen that communities in the border areas of Papua, in general, have a moderate carrying capacity in the cultural aspect, an analysis of the distribution of respondents in the Jayapura City and Merauke Regency areas shows (46.7 percent) in the low category and a small percentage (10.7 percent) in the very low category. This condition illustrates that the culture of the local community as illustrated by cultural norms, cultural values, local knowledge, and habits of border communities provides support for community empowerment programs. Community culture is an important component of the concept of social resilience, where community members must be able to be actively involved in building capacity to develop in an environment characterized by societal change (Skerratt & Steiner, 2013). The inability of the community to participate in public meetings is the neglect of people's opinions (ideas) on certain issues by local authorities, then the political apathy of local authorities, lack of proper communication with the community, long geographical distances, the negligence of the community itself to be part of policy making and decision making (Vejseli & Kamberi, 2021).

Aspects of the local culture of the community are depicted in cultural norms that become guidelines for people in everyday life. Local cultural values become common rules in people's lives, and local knowledge becomes a reference in the implementation of community activities, as well as customs or habits of residents that provide support for the implementation of empowerment programs. As the results of an interview with one of the traditional leaders at the wutung border Indonesia-PNG explained that, without a cultural aspect, the program would not run because the residents as indigenous peoples listened to the Customary Chief more than the government. Moreover, there are still people in the border area who can only communicate in the traditional language of their tribe. Cultural value factors act as guidelines for citizens in behavior, social control, drivers of community life, drivers of solidarity between citizens and maintaining the stability of social life of citizens. Many cases of disputes that occur in the community can be resolved when residents return to the rules of customary values that apply. These results are in accordance with studies from previous researchers who explained that cultural values have a positive contribution to economic development, in addition to showing the philosophical and historical status of society (Tadege & Nigusie, 2023)

The Supporting Role of the Community Empowerment Program at the Border

The implementation of community empowerment programs at the Indonesia-Papua New Guinea border certainly requires the role of various parties such as the role of government facilitation, the role of traditional leaders, the role of religious leaders, and the role of the community itself.

The community empowerment program implemented by the government is facilitated by assisting both at the district and village levels. The assistants for the empowerment program function to assist residents in implementing activities. The role of assistants needs to be increased to facilitate citizens in dialogue, build cooperation with various related parties, build awareness, and obtain activity resources in empowerment program activities. Interpersonal communication that is face-to-face (direct communication) needs to be improved between the community and related parties such as assistants, government officials, traditional leaders, religious leaders and community leaders, village implementation teams, district implementation teams, and non-governmental organizations.

Considering that there are still villages in the border areas that have not yet received telecommunication network services. Program facilitators in addition to using direct communication to convey information, it is also necessary to use group communication. To obtain information, the public can use groups as channels for conveying the aspirations of citizens, facilitating the interests of members, a forum for kinship between citizens, a means of socializing activity programs, and as a means of joint learning among members of the community. The supporting role of the community empowerment program at the border can be seen in Figure 3.

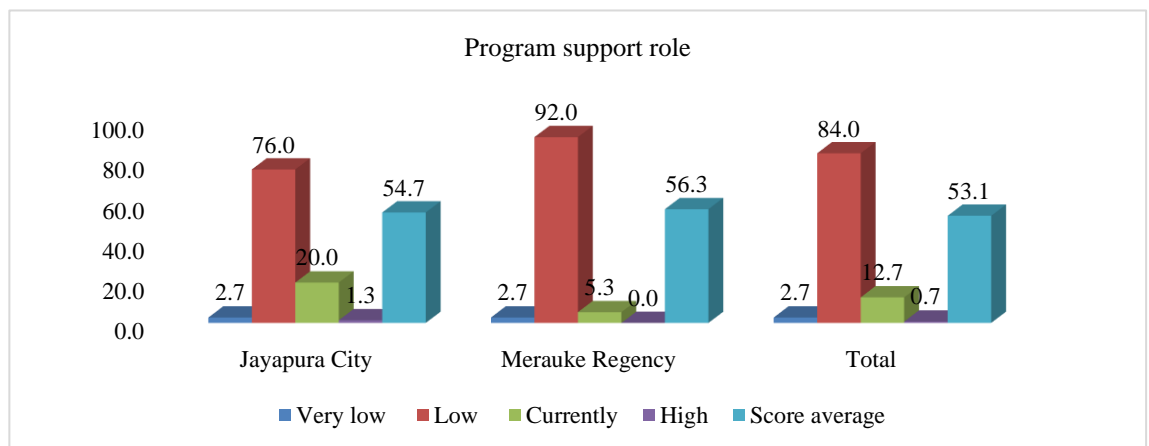


Figure 3. Supporting Roles in Border Community Empowerment Programs

The district government and village governments can also carry out the supporting role of empowerment programs other than assistants. The government can facilitate citizens in implementing community empowerment programs at the border. Meanwhile, according to some respondents, government communication is still lacking in both duration and type of information conveyed. The government communicates only at the beginning of the program socialization; furthermore, during its implementation and supervision, there is very little presence. According to some respondents, the communication made by the government has not been fully understood.

In the process of mentoring the border community empowerment program in Mosso village which is only carried out once a month, the mentoring process is carried out through a meeting with residents at the village office, "There are assistants from the city government, dorang (they) usually come down to supervise once a month, if there are people who are confused about their business activities, and they are not in that community place, they only call their companions," said a resident in Mosso village.

From the meeting between the empowerment program facilitator and the empowerment program actors, it was only a directive, not inviting the community to discuss, because the Mosso community, in general, was not educated, even if some went to school, it was only children under 20 years, so the meeting did not develop an idea from local residents, as in Septinus Syau's quote "rarely respond, usually the assistant gathers community

members at the village hall and then gives directions, yes the direction is related to community empowerment activities"

So, the assistant officers of the community empowerment program talk more but do not use good communication planning in the program mentoring process, so residents cannot properly digest what is conveyed by the program assistant.

In terms of the availability of facilities and infrastructure, respondents considered that it had not been fulfilled properly, especially in villages far from the center of the border.

"Infrastructure and facilities at the border center are magnificent, both gates and other facilities, but for residents in the village, there is still very little. We have conveyed it but there has been no follow-up such as educational facilities, telecommunications, electricity, clean water, and many others." Said one resident at the border.

Participatory Communication in Border Community Empowerment Programs

Community empowerment programs at the border have not been able fully to build community participation in the communication process. Likewise, there is no process of involving the community in decision-making, both related to offering ideas from the community, because the community in general is not educated, so they are unfamiliar in the process of managing empowerment programs.

"People in here don't go to school, the most children currently go to school, maybe elementary and junior high schools, even if there is a high school, at least one or two people, not many of them go to high school, as well as schools up to college level. No one goes to college at all, there is only one person, and that is my child," said Marthen, a resident of Mosso.

The ability to build communication in the dialogue of community empowerment, of course, is driven by citizen knowledge in the sense that education and knowledge issues need to be prioritized in implementing every community empowerment program. Low knowledge will affect the progress or change in the local community to be involved in participatory communication, so that every involved participant, both as decision-makers, as well as ordinary citizens, can be communicated well, and communication for builders is certainly designed before activities are carried out until the completion of the activity so that dialogical communication is very necessary in the process of translating the needs and desires of residents. Participatory communication involves everyone, especially those who are often silenced and do not have access to information or decision-making. Participatory communication processes help realize three principles, equality, integration, and empowerment (Chitnis, 2005). Participatory processes are integral to strategy formulation, and visualization strategies are developed for communication with citizens (Fouché & Brent, 2019).

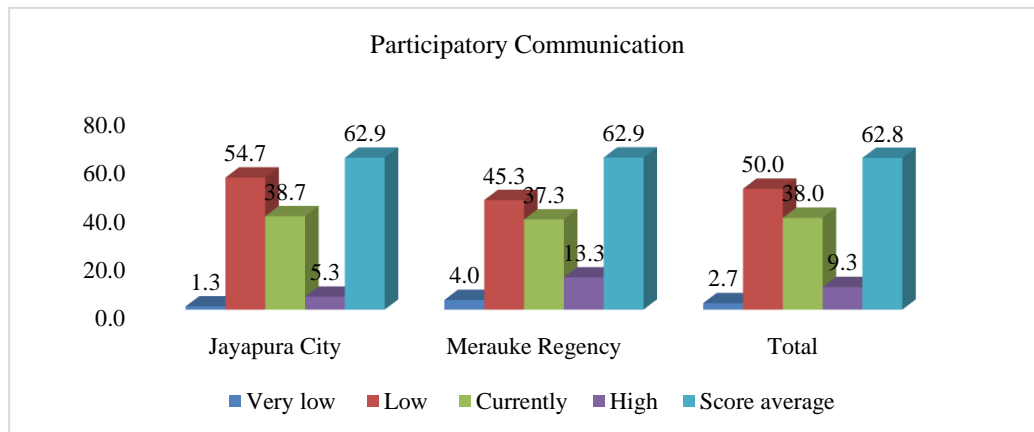


Figure 4. Community Participatory Communication in Program Dialogue

Figure 4 explains that the majority of respondents involved in empowerment program dialogue are in the low category with an average of 62.8 percent. This condition explains that the community has not been fully involved in the dialogue of the empowerment program, even if they are present only to fulfill the invitation of the village chief. This, as stated by Septinus Syau, is different from Mr. Carles Wefafoa, he is also a resident of Mosso village, who currently serves as chairman of the village deliberation agency often abbreviated as BAMUSKAM. In an interview with him, that the residents of Mosso receive village funds every year, but they are confused about what it will be used for because they do not know how to manage it properly so most of the village funds given to them are distributed to the community, as stated in the quote. In the interview, "People of this community if there is Rp (money) they all come, but they don't want to manage the money in the form of productive businesses".

This proves that the village government and assistants have not been able to communicate the problem of managing the empowerment program. Development communication is an effort to encourage the smooth process of village development in terms of managing border community empowerment programs. This is contradictory with Carles Wefafoa, in Septinus Syau's statement regarding the communication of the companion of the community empowerment program which is not working where the assistant does not control the community business actors. The assistant comes only once a month to the village with the excuse of taking financial data, and not paying attention to the development of village funds that are intended for community empowerment programs. The participatory development approach through dialogue according to the implementation of development has not been optimized as an effort to increase community participation. People are not confident, unable to set goals, and lack innovative ideas by utilizing social solidarity to get out of the cycle of poverty (Sulistiani et al., 2017). The ability of the community to communicate can be done by fostering two-way communication. Where marginalized groups can participate, encourage project ownership and adoption of new technologies and practices, explore and expand traditional social roles and learning processes, and consider new additions to collective dialogue (Koningstein & Azadegan, 2021)

Community involvement in development will occur when participation in development projects is dialogical, empowering, and gives freedom to stakeholders. They will feel satisfied with their role in development projects. However, for this to happen, development actors need to apply adequate participatory approaches that are essential in development communication (Odoom, 2021). Previous studies have explained that there is a significant relationship between stakeholder knowledge, attitudes and practices towards natural resource management and participatory development communication practices. It is specifically assumed that: participatory development communication is directly correlated with knowledge, attitudes and practices, which means that as the level of participatory development communication increases, knowledge, attitudes, and practices among stakeholders also increase (Kheerajit & Flor, 2013).

Participatory communication facilitates community integration and cohesion, based on shared projects, decision-making, participation, and actions that benefit society. In efforts to develop sociocultural, community participation must be voluntary, holistic, and inclusive. The role of communication lies in the role of social actors. Participatory communication will support the creation of dynamic social behavior to achieve social empowerment goals (Incio et al., 2021). Development-conscious societies will be able to motivate, self-regulate, and utilize their assets and resources by cooperating with external assets and resources. Participants who followed this approach tended to describe the kind of support they wanted from external stakeholders. In comparison, in a needs and problem-based approach, community initiatives rely on external funding, whereas the organizations driving the process feel responsible for the success of community initiatives (Nel, 2020). Dialogue in community building can provide opportunities for the

community to increase knowledge, social criticism, and solidarity as a guiding force that encourages participatory communication practices and civil society aspirations in various efforts to change the situation (Tufte et al., 2020).

IMPLICATIONS AND CONCLUSION

The level of participatory communication in community empowerment programs on the Indonesia-Papua New Guinea border is still low, as seen from instructive community and government communication, not synergistic dialogue between parties. The government has not been maximal in building dialogical communication on the implementation of community empowerment programs at the border. These results are by studies from previous researchers, appropriate and thoughtful communication and participation strategies, and considering community needs can help increase acceptance. Local engagement involves diverse stakeholders, and integrating local knowledge in decision-making (Fienitz et al., 2022). The carrying capacity of community empowerment programs at the border in the form of support and programs has been implemented by the government, but not all border communities can feel this and there are indications of negative games in terms of funding and politics played by government elites. Transportation facilities and infrastructure are available but have not reached the villages where border communities are domiciled. In addition to the availability of markets at the border as the center of economic activity, people at the border hope that more facilities are needed to support such as clean water that directly reaches people's homes.

Indigenous Papuans make cultural norms as guidelines for life that are passed down from generation to generation. Cultural values, local wisdom, and customs or customs should be used in supporting community empowerment efforts in Papua. The communication role of the program companion has not run well, some have felt the positive impact, and some have not even felt the impact of the companion role. District and village governments are also considered good but not optimal; The government has communicated well with the community, has informed the upcoming programs, and is understandable by the public. However, when the program was implemented, many did not live up to expectations. The role of traditional leaders, religious leaders, and community leaders is still not optimal in facilitating residents, even though they have tried to communicate community interests to local governments. However, dissemination of information in rural communities needs to integrate new media technology and traditional media to increase community knowledge. The local wisdom communication system needs to be perfected in channels and maintained in communicating local wisdom among community members (Abdulai et al., 2023b). Development communication with a participatory approach will create harmony and balance between the government and the community in realizing development that can be utilized optimally by the community (Amin, 2022)

ACKNOWLEDGEMENTS

The author is grateful to the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia for providing research grants, with contract number 084/E5/PG.02.00.PL/2023. The author would also like to thank government officials, traditional leaders, and communities at the Indonesia-Papua New Guinea border.

References

- Abdulai, M., Ibrahim, H., & Latif Anas, A. (2023a). The Role of Indigenous Communication Systems for Rural Development in the Tolon District of Ghana. *Research in Globalization*, 6. <https://doi.org/10.1016/j.resglo.2023.100128>

- Abdulai, M., Ibrahim, H., & Latif Anas, A. (2023b). The Role of Indigenous Communication Systems for Rural Development in the Tolon District of Ghana. *Research in Globalization*, 6. <https://doi.org/10.1016/j.resglo.2023.100128>
- Agunga, R. (2012). Communication for Development: A Personal Experience with Implications for Development Policy. *Journal of Agricultural Education and Extension*. <https://doi.org/10.1080/1389224X.2012.707065>
- Amin, M. A. S. (2022). role of communications in improving community participation in development. *International Journal of Health Sciences*. <https://doi.org/10.53730/ijhs.v6ns1.5888>
- Backhaus, B. (2020). 13. Talking the talk: Navigating frameworks of development communication. *Pacific Journalism Review*, 26(1). <https://doi.org/10.24135/pjr.v26i1.1070>
- Bobrova, V., Berezhnaya, L., & Kutsenko, E. (2020). Role of Transport Infrastructure in the Border Regions' Development. <https://doi.org/10.2991/assehr.k.200113.048>
- Chitnis, K. S. (2005). Communication for empowerment and participatory development: A social model of health in Jamkhed, India. In ProQuest Dissertations and Theses.
- Clief Naku, D. W., Kihila, J., & Mwageni, E. (2021). Community Participation Methods and their Influence on Effective Community Participation in Development Programs in Tanzania. *International Journal of Social Science Research and Review*. <https://doi.org/10.47814/ijssr.v4i4.131>
- Creswell, J. W. (2013). Qualitative Inquiry and Research Design. In *Qualitative Inquiry and Research Design*.
- Fienitz, M., Busse, M., Fienitz, M., & Heiland, S. (2022). Analysing the impact of communication and public participation on the acceptability of Germany's Black Forest National Park. *Journal for Nature Conservation*, 67. <https://doi.org/10.1016/j.jnc.2022.126155>
- Fonseca, S. C., & Pacifico, S. M. R. (2017). Paulo Freire antes de "Pedagogia do Oprimido", ou, de "Educação e atualidade brasileira" à "Educação como prática da liberdade" / Paulo Freire before "Pedagogy of the oppressed"... *Cadernos CIMEAC*. <https://doi.org/10.18554/cimeac.v7i2.2445>
- Fouché, E., & Brent, A. (2019). Journey towards renewable energy for sustainable development at the local government level: The Case of Hessequa municipality in South Africa. *Sustainability (Switzerland)*, 11(3). <https://doi.org/10.3390/su11030755>
- Gorda, A. A. N. O. S. (2018). The implementation of participatory communication development. *International Journal of Social Sciences and Humanities*. <https://doi.org/10.29332/ijssh.v2n2.173>
- Hebinck†, P., Smith, L., & Aliber, M. (2023). Beyond technocracy: The role of the state in rural development in the Eastern Cape, South Africa. *Land Use Policy*, 126. <https://doi.org/10.1016/j.landusepol.2022.106527>
- Ibuot, U. P., Majemu, S. A., & Nwantah, F. (2021). Participatory Development Communication: An Audience-Centered Initiative. *The International Journal of Humanities & Social Studies*, 9(6). <https://doi.org/10.24940/theijhss/2021/v9/i6/hs2106-030>
- Incio, F. A. R., Navarro, E. R., Arellano, E. G. R., & Meléndez, L. V. (2021). Participatory communication as a key strategy in the construction of citizenship. *Linguistics and Culture Review*. <https://doi.org/10.21744/lingcure.v5ns1.1473>
- Jacobson, T. L. (2003). Participatory Communication for Social Change: The Relevance of the Theory of Communicative Action. *Annals of the International Communication Association*, 27(1). <https://doi.org/10.1080/23808985.2003.11679023>
- Jongsuksomsakul, P., & Roehl, K. (2022). Co-creative media: Capacity building with participatory communication to adopt good agricultural standards practice for people's health. *Research in Globalization*, 5. <https://doi.org/10.1016/j.resglo.2022.100092>

- Kheerajit, C., & Flor, A. G. (2013). Participatory Development Communication for Natural Resources Management in Ratchaburi Province, Thailand. *Procedia - Social and Behavioral Sciences*, 103, 703–709. <https://doi.org/10.1016/j.sbspro.2013.10.390>
- Koningstein, M., & Azadegan, S. (2021). Participatory video for two-way communication in research for development. *Action Research*, 19(2), 218–236. <https://doi.org/10.1177/1476750318762032>
- Margareta, P. S., & Salahudin, S. (2022). Community Participation in Regional Development Planning: A Literature Review. *TRANSFORMASI: Jurnal Manajemen Pemerintahan*. <https://doi.org/10.33701/jtp.v13i2.1584>
- Mite, E., Christmas, R. Da, Teturan, Y. E., Serano, V. R., Jalal, N., & Tjilen, A. P. (2020). Asymmetric Policy on Border Management. *Musamus Journal of Public Administration*. <https://doi.org/10.35724/mjpa.v2i2.2810>
- Mohammad Reza, Nazari., & Hassan, A. Hasbullah. (2010). Radio as an Educational Media : Impact on Agricultural Development. *The Journal of the South East Asia Research Centre for Communication and Humanities*.
- Molina Rodríguez-Navas, P., Medranda Morales, N., & Muñoz Lalinde, J. (2021). Transparency for participation through the communication approach. *ISPRS International Journal of Geo-Information*, 10(9). <https://doi.org/10.3390/ijgi10090586>
- Nel, H. (2020). Stakeholder engagement: Asset-based community-led development (ABCD) versus the traditional needs-based approach to community development. *Social Work (South Africa)*. <https://doi.org/10.15270/56-4-857>
- Odoom, D. (2021). The Challenge of Participation in Community Development Activities in Rural Ghana: Implications for Effective Development Communication. *Tanzania Journal of Development Studies*, 19(2), 1–31. <https://doi.org/10.56279//ogyw6570>
- Putri, R. Y. (2019). THE VILLAGE GOVERNANCE MODEL THAT EMPOWERS COMMUNITIES IN INDONESIA'S BORDER AREAS. *Journal of Urban Sociology*. <https://doi.org/10.30742/jus.v2i1.608>
- Rana, I. A., Khan, M. M., Lodhi, R. H., Altaf, S., Nawaz, A., & Najam, F. A. (2023). Multidimensional poverty vis-à-vis climate change vulnerability: Empirical evidence from flood-prone rural communities of Charsadda and Nowshera districts in Pakistan. *World Development Sustainability*, 2, 100064. <https://doi.org/10.1016/j.wds.2023.100064>
- Rusdiyanta, Pujiyono, M. S. D. B., & Si, M. (2019). Asymmetric policy of border area development in Indonesia (Joko widodo-jusuf kalla government period). *International Journal of Recent Technology and Engineering*. <https://doi.org/10.35940/ijrte.B1166.0782S419>
- Servaes, J. (2020). Communication for development and social change: Conclusion. In *Handbook of Communication for Development and Social Change*. https://doi.org/10.1007/978-981-15-2014-3_116
- Skerratt, S., & Steiner, A. (2013). Working with communities-of-place: Complexities of empowerment. *Local Economy*. <https://doi.org/10.1177/0269094212474241>
- Sulistiani, I., Sumardjo, Purnaningsih, N., & Sugihen, B. G. (2017). PERAN KOMUNIKASI DALAM PENGEMBANGAN ENERGI SOSIAL MASYARAKAT DI PAPUA. *Jurnal PIKOM (Penelitian Komunikasi Dan Pembangunan)*, 18(1), 43–56. <https://doi.org/http://dx.doi.org/10.31346/jpikom.v18i1.915>
- Tadege, W., & Nigusie, E. (2023). Culture and Development: In the case of Waghemra Community, Northern Ethiopia. *Social Sciences and Humanities Open*, 8(1). <https://doi.org/10.1016/j.ssaho.2023.100645>
- Teturan, Y. E., Suwitri, S., Warella, Y., & Warsono, H. (2019). The Management of Border Area Between Indonesia Republic and Papua New Guinea in Sota Region of Merauke District. *PRIZREN SOCIAL SCIENCE JOURNAL*. <https://doi.org/10.32936/pssj.v3i1.76>
- Tufte, T., Jiménez-Martínez, C., & Suzina, A. C. (2020). De-constructing participatory communication and civil society development in 2020: a perspective inspired by Paulo Freire. *Commons*, 9(2). <https://doi.org/10.25267/commons.2020.v9.i2.01>

- Vejseli, M., & Kamberi, F. (2021). The intercultural communication and community participation in local governance: The case of north Macedonia and Kosovo. *Journal of Liberty and International Affairs*, 7(3). <https://doi.org/10.47305/JLIA2137072v>
- Wang, Y., Schaub, S., Wuepper, D., & Finger, R. (2023). Culture and agricultural biodiversity conservation. *Food Policy*, 120. <https://doi.org/10.1016/j.foodpol.2023.102482>
- Yang, J., Yang, L., & Ma, H. (2022). Community Participation Strategy for Sustainable Urban Regeneration in Xiamen, China. *Land*, 11(5). <https://doi.org/10.3390/land11050600>