



## Ondoafi Power Structure in the Traditional Village Government System in Jayapura District

Yustus Pondayar

Faculty of Law, University Cenderawasih, Papua, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v10i10.5232>

---

### Abstract

The implementation of the traditional regional government system and the Ondoafi government system will certainly face organizational obstacles both in terms of culture, organization and social law. Structurally, the Ondoafi traditional government has broad rights/authorities and is seen and respected by the customary law community. On the government administration side, there is supervision of local governments and of course prevention of community/social relations. This research uses legal and empirical research. The results of this research illustrate that Ondoafi actually regulates two government systems, namely; The traditional government system is a general or traditional and regional government system established based on the regional planning of Jayapura Regency, as well as a new system of traditional city structures that already exist in the traditional government system and local culture. traditional government system, inherited by custom, sacred and responsible for Ondoafi's work. However, there are also new structures, functions and activities that enable Ondoafi to carry out his duties as a traditional leader in both public and private aspects.

**Keywords:** *Power Structure; Ondoafi; Government System; Traditional Village*

### Introduction

Law is a symbol of the reality of society which has many parts. Law is rooted and enforced by the process of interaction between various parts of society (political, economic, social, cultural, technological, religious, etc.), developing and helping to shape the structure of society, its form determines that society has different characteristics, but at the same time participates identify the traits and characteristics themselves. So in terms of legal change being conditioned on social conditions, because it has the precise aim of achieving a system and justice in society, then the law has a protective aim (preserving and protecting acquisitions) and a modern process (bringing, changing channels and prospects). In its implementation, the law requires power and when determining the level and method of using this power.<sup>1</sup>

That is why law and culture as the main rights of the Indonesian people are increasingly developing, living and existing in villages and cities in Indonesia. And this is one of the sources of appropriate law that citizens used to regulate life together before Indonesia became independent until the

---

<sup>1</sup> Mochtar Kusumaatmadja, *Fungsi dan Perkembangan Hukum Dalam Pembangunan Nasional dalam Bernard Arief Sidharta, Refleksi Tentang Struktur Ilmu Hukum*, Maju Mandar, Bandung, 2009, h. 116.

campaign, it is still used today. As a living law in society or living law, cultural law and its function regulate all aspects of citizens' lives. One of these parts is customary law. Response from Bushar Muhammad, Constitutional Customary Law is a part of customary law related to government administration, which talks about parts of the state administration and is attached to customary law.

The traditional state system is often seen in citizens throughout the region. The government system in each region has different names/words. There are areas called villages, kuria, gampong, kampung, etc. What does it mean to show that there is a traditional system of government and what traditional jobs, government, structures and positions are in it. On the other hand, as well as the traditional government system as explained above, there are also traditional law communities and Ayah. Specifically, the customary law communities in Tanah Tabi also include: the areas around Jayapura City, Jayapura Regency, Keerom and Sarmi. Through his leadership style, Keondoafian is a clan or family leadership system.

The Jayapura Regency Government is also trying to realize the vision of "New Jayapura" by reviving it. The existence of this community is a source of development and has original strength (culture). One of the community development efforts carried out in an orderly manner and having a legal function is with regional legal products, which give great power to the government and small communities must fight for state development, empowering the community as much as possible, and financial planning, development planning and community empowerment. One of these efforts is to form a cultural community.

Traditional villages are a traditional village government system established by the regional government of Jayapura Regency based on Regional Regulation Number 8 of 2016 concerning Traditional Villages. State culture is a combination (support) between traditional government systems and formal local government. In accordance with the objectives of establishing community standards as stated in article 3, they are: strengthening traditional community governance and regional government as well as development processes, safety and security, expressing the culture that is alive and maintained in the community as a whole heritage; and give more space to traditional regional governments to carry out regional governance and development and community service.

In Law Number 6 of 2014 concerning Villages, Article 1 Number 1 emphasizes that Villages are villages and traditional villages or what are called villages are community units. community, customary rights and/or traditional rights are recognized and respected and the government system of the unitary state of the Republic of Indonesia, and Article 96 is approved by the Government. This is done by regional and regional governments regulating civil society and making them traditional societies. When and the implementation of traditional government that belongs to Keondoafian, classification and inheritance.

A person who has authority has very broad authority because it covers all aspects of village life including agriculture, religion, economics, social security, security and justice. In the implementation of traditional state government and the Ondoafi government system, of course there will be structural obstacles and customary rules, organizations and human relations. Structurally, the Ondoafi traditional government has very broad power/authority. On the formal government organizational side, there is supervision from local governments and of course obstacles related to culture/social environment.

If you look closely and deeply, it is true that the Ondoafi regional government in the new government system has given it broad and strong powers, powers in the Executive, Legislative and Judicial institutions at the village/village level. But from the perspective of the Ondoafi traditional organization, it is actually managed and limited and no longer has full control over its traditional community. With Ondoafi, there is no longer an independent and independent traditional leader.

## **Method**

This research methodology is normative and empirical which combines legal approaches, legal context, and the realities that occur in the field.

## **Result and Discussions**

Jayapura Regency has 19 districts, 5 sub-districts/kelurahan and 139 villages/villages. Jayapura Regency Regional Government, in its efforts to implement law number 6 of 2014 concerning Villages, made Jayapura Regency regional regulation no. 8 of 2016 concerning Traditional Villages. The law is being questioned as it aims to encourage the formation of villages throughout the traditional area of the Jayapura Regency Office. Article 2 of the regulation states that efforts are made to establish local laws for carrying out regional government, assemblies for cultural and justice considerations to promote their work as well as government administration, development and services to the community.

From a religious perspective, Ondoafi will supervise and maintain traditional life and religious ceremonies in his community, such as carrying out initiation ceremonies and carrying out traditional skull-paying ceremonies. Ondoafi is committed to reviving traditional life among his countrymen by observing good manners and daily interactions among his countrymen and seeing the strengthening of traditional ceremonies in his government sector.

Ondoafi must be obliged to promote cultural life among community members through stewardship of good behavior and daily interaction between community members and management, manifested in strengthening traditional ceremonies in his area of authority. This is reflected in the economic sector, his duties as holder of inheritance rights to state assets include: 1) family heirlooms, such as stone bracelets or (Ebha), beads or (Nokhom and Hawa) and stone axes. This something is a famous item that only Ondoafi owns and cannot possibly be owned by other community members. For these reasons it gives its owner a certain status both in the eyes of his own people and in the eyes of other leaders; 2) natural resources, Ondoafi has the right to grant permission to research, use or exploit natural resources to enrich public life. Apart from that, it also monitors and supervises the use of natural resources. Meanwhile, in the religious sector, Ondoafi must supervise and maintain traditional life and religious ceremonies in his village community, such as leading the initiation ritual and leading the traditional skull-paying/head-paying ceremony.

Ondoafi's rights in the social sector can be expressed in several ways, namely: 1) the right to receive part of the property of every girl in the village. Ondoafi often used these resources for his own benefit and that of his people. For example, if a member of the community becomes the first suspect in the law because of something that causes harm to the community and other communities, then Ondoafi helps pay for it with a small amount of money from the regional bank. The same thing happens with payments to boys from their country who marry girls from other countries; 2) the ability to obtain the best results from hunting or fishing and the first harvest from the garden. Such authority.

In this country, this is expressed by the expression "Benang Ondofolo, Benang Ondofolo" which means that Ondofolo as a whole does not only look at the village, but also. make sure it's good for other villages. The results obtained are distributed to the communities under it and other people who go to other communities. For the sake of security and order, Ondoafi has the right to act internally and externally. Ondoafi's ability to act within his limits is his right and responsibility to maintain the security and order of his country through patriotism; punish, or even exterminate, members of their communities who are seen to be violating cultural norms and posing a risk to public safety.

The government eventually gave up the right to declare war on other enemy countries. Ondoafi's authority in the field of justice can be seen from his position as an arbitrator in resolving disputes that

arise between people from different communities/tribes in his jurisdiction. . Ondoafi's supernatural power is so great, it can be seen from the explanation above which is summarized in the following sentence: Ondofolo yo longgo, obo isolo-ro isolo. The meaning of the word is: "Ondofolo is a banyan tree that protects the territory and everything."

Ondoafi is the village head and traditional village leader. And Ondoafi leads many tribes in the city. However, Ondoafi failed to implement it by the local government. Meanwhile, those who actively run the government of society/culture are dominated by clan leaders or khoselo. Ondoafi's situation is an inherited condition whose lineage is passed down through the lineage, especially the founder.

In the Sentani traditional government law, Ondoafi has a license/authority system and civil servants who were responsible for traditional government in the past were inherited from generation to generation and functionary positions were hereditary. The organization and responsibilities of functionaries who help fulfill traditional government functions, namely:

- a. Tribal chief or Khoselo
- b. Traditional Council or Yonow
- c. Deputy/protector or Abu Afa-Ayofa nolofa
- d. Treasurer or Abu Afa-Meakhban nolofa
- e. Religious/religious part or Pulo Yo (protector of the occult or Uwfoi)
- f. Security affairs or Phulo Ayo (war leader or Phulo phalayum)
- g. Welfare Affairs or Department (Phume-Ameyo)
  1. The main or special officer who organizes and supervises sago or Fi-yo gathering activities.
  2. The main or special officer who regulates and supervises fishing in the surrounding lake waters within the local village or Buyo-kayo environment.
  3. The main or special officer who regulates and supervises the use and function of the forest or Aniyo-erayo.
  4. The main or special officer who regulates and supervises, maintains livestock and hunts wild animals or Yayo.
  5. The main or special staff who treat sick people and help women who experience difficulties during childbirth
- h. Order and security matters or Yomme-Yammeyo
  - 1) Dali-Ondofolo
  - 2) Wai-Ondofolo

Each functionary is responsible for their field of work which includes assisting Ondoafi in the work of traditional government in the village. Ondoafi has a traditional system and leaders, making Ondoafi a traditional leader or figure with broad power/authority in his territory, including in all aspects of life in society, including in the fields of religion, economics, social security, security and justice is fair.

In the Ondoafi government system, Ondoafi has three main functions, namely: 1. Security; 2. A peacemaker; 3. Conservative. The first work is carried out by security, safety, public safety, health systems and religion/religious beliefs; The second work is carried out by the economic and economic system of planting, harvesting food, food supplements and substitutes (sago, tubers, vegetables, fish, carnivores/protein from the environment produced by the eyes of the house or family which is distributed through Rumah Ondoafi which also functions as a center decision making and distribution of results to its stakeholders.

The third function is carried out by marriage services (through efforts to build relationships outside and within the traditional environment) and such as the position, status and role of society and its

culture. There are conflicts in kinship relationships and work in cultural countries is not a problem. A leader or leader of traditional government and the customary legal system in Indonesia and its implementation, duties and responsibilities are voluntary, according to Ondoafi. But sequentially for the implementation of traditional villages according to the regional planning system of Jayapura Regency, Article 33 says; Traditional customary governance and the implementation of duties and authorities given in the form of incentives by local governments. This shows that there is something new to do in the local government system.

With a description of the structure, functions and activities of Ondoafi in the regional government system in Jayapura Regency which is regulated by Regional Regulation Number 8 Jayapura Regency of 2016. Indicating that new development, new projects and new projects are handed over to Ondoafi. This new design, service and Project places responsibility on Ondoafi and its implementation. duties and responsibilities as head of traditional government and traditional local government systems established by the regional government. New roles and responsibilities Apart from making it appear as if it is at the top, it also reduces the space for the Ondoafi Movement at the head of traditions regarding fulfilling tasks that were primarily the responsibility of the ancestors. The community must now be accountable to the authorities or regional government.

### **Conclusion**

The status of the Ondoafian system of government and the Keondoafian traditional government and traditional regional government according to Jayapura Regency Regional Regulation Number 8 of 2016 regulates two government systems, namely; traditional or traditional government systems and traditional regional government systems stipulated in the regional planning of Jayapura Regency. However, there is a new system of traditional community tools that already exist in the traditional government system and traditional leaders in the Ondoafi system are hereditary, hereditary, sacred and responsible for their work in Ondoafi. Meanwhile, the new structure, roles and functions mean that Ondoafi must be responsible for carrying out his duties and responsibilities as head of the traditional government and regional government system. These roles and responsibilities show that they are not only compatible, but also close to Ondoafi as a traditional leader in the regional government system. Traditional leaders who are first responsible to their ancestors and community will also be responsible to the local authorities or government. This work carries significant legal consequences. In essence, Ondoafi plays an important role in his traditional community and region, but there must be cooperation between traditional leaders and their community in order to create a safe, peaceful and peaceful atmosphere. Apart from that, the organizational structure of this Islamic faith has been passed down from generation to generation and must be maintained throughout life, from generation to generation, from generation to generation.

### **References**

Bushar Muhammad, *Pokok-Pokok Hukum Adat*, Pradnya Paramita, Jakarta, 2000.

Mochtar Kusumaatmadja, *Fungsi dan Perkembangan Hukum Dalam Pembangunan Nasional dalam Bernard Arief Sidharta, Refleksi Tentang Struktur Ilmu Hukum*, Maju Mandar, Bandung, 2009.

Republik Indonesia, Undang-Undang Dasar Tahun 1945.

Republik Indonesia, Undang-Undang Nomor 21 Tahun 2001 tentang Otonomi Khusus Bagi Pemerintah Provinsi Papua.

Republik Indonesia, Undang-Undang Nomor 6 Tahun 2014 tentang Desa.

Republik Indonesia, Peraturan Daerah Kabupaten Jayapura Nomor 8 Tahun 2016 tentang Kampung Adat.

### **Copyrights**

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).