The power of identity and communal networks of Papua

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Abstract. Identity is the primary key to determines how communal networks work in public spaces. This paper explains the identity network to be a key force in building a communal network of the individual to get space to express the collective interest. This paper uses case studies of qualitative approaches. In analyzing the data, this study uses several such as identity strengths and public spaces

1. Introduction
Identity is a self-representation which means that every human being is different in society. This paper is based on experience that was felt author when he first met and was in a community that was far different from other communities in the city of Yogyakarta. It seems clear the difference with other communities, seen from physical differences such as hair, skin color, language, and can be habits (behaviors) that are different from others. Here I do not use the term community because, in my opinion, the phrase "community" is a combination of various identities that blend into a new identity. My assumption when they blend forms group identity, when separated from the group, they cannot represent the identity of the community. I would rather give the term a communal group [1].

Maybe when listening to the word "Papua" that exists in our minds so that skeptics raised in our thinking nature is un-wanted-an mingling with these communal groups. Moreover, the culture communal group of Papua and other communal groups is very different. Based on experience author, when in a crowd of soccer spectators, at that time the match between Persija against Persipura, when the Persipura supporters dropped from the stands and attacked Persija supporters and chaos was inevitable, can be said that the communal daily tradition of Papua is formed as a collective identity in a pluralistic society, and has no boundaries. Thus, the stereotype attitude is formed in the minds of the public that communal Papua has a mindset and tradition that is very different from other communal. My assumed that tradition was formed by habits and traditions that were deeply rooted in the homeland, eventually building traditions and culture in Yogya City as the formation of identity wrapped in a new social identity.

For this reason, this paper focuses on the communal identity of Papua that they built in the city of Yogyakarta. The questions are as follows. First, how do Papuan communal groups build their leadership identity and what political implications occur in the city of Yogyakarta? Second, how does Papuan communal construct their identity in public space? Third, what is the government's reaction to Papua's communal identity?
2. Methods
The type of research used is qualitative research. The research conducted with the library/Documentation Study and analyzed secondary materials (bibliography and scientific journals). So that, in case of study method, the researcher collects data from field study and library and then gives explanation, interpretation, and perception of the result of some information and documentation that are obtained from data that have been collected in the field. Furthermore, the data then are generalized into the form of narration which in turn the researcher explains the uniqueness of this study of identity and network of Papua which are analyzed.

3. Result and discussion
3.1 Papua to build a communal identity
Hearing a Papuan communal group for some people, students and students are synonymous with violence. A stereotype attitude built by the community as a label for the Papua communal community in Yogyakarta. This was seen when we hear a lot of violence, chaos and unrest in the area in Yogyakarta is started by the Papua group call it chaos and Commotion in the area of Babar Sari, a riot of Papuan supporters and supporters of Persija Jakarta and which is often seen in the public space users of motorists who do not use the completeness attributes are Papuans.

Currently, about 7500 people coming from Papua come to Jogyakarta to study, we know that the city of Yogya is a city of education and culture. While they are in the city of Yogya, they are filled all over the region IN Yogyakarta and mingle with indigenous peoples and migrants from other provinces. Papua as the province of special autonomy, Papuan communal students have adequate residential facilities facilitated by the respective local governments. Generally, they have individual dormitories based on the city/district in the Papua province, so there is a tendency that their arrival, follow the regional pattern to enter the dorm.

We know, the Papua and West Papua provinces used to be one. The Papua communal is very different from other communal groups when we see from the physical form is very much different from others, when pulled from the race line, they are very similar to the Nation Indigenous Australians, more or less similar to the native African nation, more precisely Papua is the Milanesia race. While the majority of Indonesian tribes, when viewed from the skin color, tend to be somewhat white, more precisely dark brown. Meanwhile, the eastern part of Indonesia tends to be somewhat blackish, but the Papuan communal society is very different from the eastern part of Indonesia. In addition, Papua has a population of approximately 300 tribes that occupy the entire region of Papua. The existence of the Papua communal in Yogya is not a liquid in the community environment. In establishing their identity as a real Papuans have formed since before they were in the city of Yogya. Identity is a characteristic of a person or group that causes the identity to be identified by another person or group so that formed identity is visualized through differences in skin tone, hair, and attitudes when Interact with other people or groups.

Castells (2010) in the book "The Power Identity" that the identity of the contract is formed of value and knowledge [2]. The process of meaning construction is based on the cultural attribute, prioritizing the source of other meanings. Because identity is a source of value, experience and cultural attributes become a value for the individual or actors of collective. But this allows the plurality of identity based on the source of pressure and contradiction between self-representation and social action. Castells saw that his identity was built through sociological perspective, then Castells argued that the construction of identity is a building of history, of geography, biology, biological relations, collective memory and personal fantasies, power, From Revelation.

But individuals, social groups and communities are managing all of them and resetting their value. It is more deterministic that is rooted in social structures in space and time. Castells also assumed that establishing a highly defined collective identity content of such identity symbols and the value they carry then can to and put themselves. Because he thinks the construction of social identity is always characterized by a relationship of power, then there is a difference between the three forms and the
origins of identity building. First, legitimizing identity is the presence of authority and domination. Secondly, resistance identity is a form of resistance to domination that raises identity politics. Third, the project identity is how to build new identities that change their position in society and transform in social structure, for example when feminism defies patriarchy.

In the above exposure can be assumed that the Papua group in establishing their identity, it can be said to be the result of the construction of history, biological, geographical and collective memory. In building its own, the first using identity of insecurity (resistance identity), the authors see there is a difference between the Papuan communal group and other communal groups. Indeed, their number (the communal community of Papua) as the greatest communal group, but when viewed from another angle is the biological difference, that the Papuan communal group is a small part of the community in the city of Yogya. In an effort to legitimize their identity, they bring the use of culture that existed in Papua, because in the very opposite value that they bring the legitimacy of the identity will be achieved. From the difference of the usage or value, the identity of Papua in the dialogue in the space (read: society), from the results of the dialog is the legitimacy of the identity of Papua. Dialogue referred by the author is when the identity of Papua meet another identity, because the greater domination of the identity of Papua then creates the legitimacy of the identity of Papua in Yogya.

Domination of the meaning of the author, can be a culture or tradition of Papuans who still bring their habits in the city of Yogya like drinking, do not use helmets (in addition to biological and racial factors and their large numbers). In establishing a collective identity among Papua's own communal groups, it is present in common and having each other. This is due to the biological similarity and sociological proximity of the region, culture, language, and religion. Although it is known that the number of tribes in Papua is approximately 250 tribes, when they are far away from their hometown, the feelings of each other bind to individuals and groups so as to form the identity of the Kepapuaan in the city of Yogya.

However, the interview result of one of the Papuans, he said there is a different ideology that awakened between the Papuan mountain people (including Sorong, Manokwari, Jayapura, and Puncak) and the Papua coastal part. The schism caused that, the mountain Papuans considered the Papuan coastal part, because it chose to join the Indonesian government. Similarly, from interviews with different Papuans.From his statement that the disputes between the mountain Papuans and the coastal Papuans which are based on the disagreements also implicates the Papuan communal group in the city of Yogya. The implications for the election of the Papuan Students’ Association was to bring together the candidate of the association that originated from Papua and coastal parts of Papua. Hildred Geertz, who tries to divide the archipelago into three types. First, the community is influenced by Hinduism and has a culture that is found in Java and Bali. The second type, coastal communities with the influence of Islam in the region of Sumatra, Sulawesi and Kalimantan are living as fishermen and merchants. The third community is relatively isolated from the outside world and not much influenced by Islam, Hinduism, and Buddhism, many of them being subjected to Catholic missionary activities as well as Protestant zending. If mapped using Geertz's assumption, the inhabitants of Papua can classify as the second and third type. And residents can be included in the third category.

3.2 Reflection of Papuan communal identity and political implications

Their Papuan communal identity group is known as a rebel. The separatism and the disintegrating they do in Papua have been inherent in all Papuan society. On 1 December 1961, it is the day that they claim to be an Independence Day for the Papuan people. The violence that resulted in their resistance to the government also implicated the Papuan communal group in the city of Yogya. Big demonstration – The magnitude done by the students of Papua Yogyakarta demanded independence by carrying the attributes of the Morning Star flag in Kusumanegara area that urged the UN on human rights abuses for the country's violence against the people of Papua [3]. The demands on their right in Papua with the realization that they are oppressed by the country's interests in terms of economy, and the global economy trammel its region. Papua's natural resources in prediction still have more enormous potential to be the source of life energy in the future. Movements
of the opponents of Papua people from 1961 until now became a historical construction of the Papuan communal group in Yogyakarta. Not only that the original SCHOOL students of Papua who still aged about 7 years already know the shape and picture of the flag of the Morning Star. Sociological closeness has established their way of thinking and saved as memory and experience so that identity construction is collectively awakened, and the use of the symbol becomes a tool of social resistance.

When returning to the Papuan communal group in Yogya City. Their identity has been wrapped up in a collective consciousness has long been built as a struggle on the basis of a long history of the demands of the Papua state and the Papuan resistance to the country that leads to their hatred of Java Especially Jakarta. Imperiority has been formed in their identity, seen from the resentment of the superior state in Papua that caused socio-political implications. From these events, it can be said that the interests of Papua are manifested in an organization – the organization of the Papuan communal student movement of resistance to the state that mobilizes their interests from the land Papua, as they easily celebrate the Independence Day of the free Papua organization.

The appearance of the communal group, melting forming meaning, and the norm on the label Papua. This melting led to "the Papuan" in all Papua's communal individuals for the collection's awareness, forming an identity-building that was built into the differences between the tribes between them, and the Papua label as their identity. The dichotomy of nationalism between Papua and the coastal part of Papua is a political contestation in the Papuan communal group in the city of Yogya. The implications for the disharmony between the two strongholds did not spread in the public space, with the naked eye not visible divisions between them. The ethnonationalism ties formed in Papuan collectiv consciousness is a symbol of the similarity of identity. Papua as a communal identity is a systematic consequence that is constructed in their thinking that resistance to the state (pronounced: central government) is a collection of resistance that awakens through similarities and proximity. Among those based on ethnonationalism relations before they assimilate to other communities, the historical values of Papua carried out are the main objectives built upon the hope that has been built for a freedom from A state-of-the-art circle that eats it. The freedom gained by the Papuan communal community in Yogyakarta made a space of expression and issued an opinion to prosecute their collective rights that were politically-conjugative to the state (pronounced: central government) not on Fulfillment of their rights which must be distributed and allocated to public spaces in Yogyakarta. Like what Castells expressed, that the type of identity building, i.e. the identity as a resistance that leads to the form of a commune or a community, it forms a collective resistance against suppression based on Clear identity such as history, geography, and biology. So it is easy to limit the base of resistance e.g., ethnic nationalist-based who get a sense of alienation and hatred towards the injustices of political, economic or social [2].

3.3 Papua communal groups: the identity of a public space
Space discourse is an autonomous region of Impretative – an imperative market and a country that is considered to be the most important requirement in the democracy that it brings freedom of thinking, speaking, communicating without discrimination, manipulation and repressive [4] Although public space discourse gets a debate between the thought of Arendt and Habermas but the red thread from the discourse of the public space of both thinkers is interconnected. Arendt thinks of public space as something that is not contaminated with the importance of regime power and economic significance while Habermas calculates "structural violence" and allows communication to be distorted Systematic as something that operates within the public space [4].

Habermas insists that public space provides an important role in the democratic process. Public spaces are democratic spaces or community discourse rides, where citizens can express their opinions, interests, and needs in a discrete and discredit basis [5]. Public space must be autonomous, without intervention from the government. Public space is a means of citizens communicating, discussing, arguing, and expressing attitudes towards political problems. Public space is not only a legal institution or organization but rather is the communication between citizens themselves.
Habermas divide public spaces, where the citizens of community actors build public spaces, as plurality (families, informal groups, voluntary organizations, etc.), publicity (mass media, institutions cultural, etc.), privatization (area of individual development and morals), and legality (common legal structures and fundamental rights). Thus, the public space is so much there are in the midst of citizens. Public spaces cannot be restricted. Where there are people who communicate, discuss the relevant themes, it will be present public space. Public spaces are free and unrestricted. It is not tied to market interests or political interests.

While Arendt mentions public space as a space for sightings in which people interact with each other by acting and speaking, that space is the foundation of all the establishments and forms of the country where the space is potentially on every the set of people who are actualized in that set and also not confirmed for good or for a certain time. In the context of the collective identity of Castells, identity is a form of resistance to socio-political pressures of ethnic groups. And the identity resistance is done as a social movement as a form of resistance that occurs in the network community caused by a change of socio-political, where the community context of the network is wrapped with a collective identity in A society that hasn't acquired and utilizes information technology.

When Castells assumes an identity as a social movement in the network community and the thought of Habermas and Arendt about public space is the space of freedom then, in the context of Papuan communal groups, social identity movements are formed Public space as an arena of the struggle of interest. Papua's communal movement in shaping their identity in public spaces through student forums, with the communication, expression and Berdisuki space among fellow communal students, can accommodate long collective interests. Awakened in the memory of nature thought they were the independence of Papua Papuans in imagining Papuan nationality. The development of communication technology and reading materials and literacy rates became a great opportunity for them to utilize technology to strengthen the identity of the family.

In expressing their identity in the arena of public space ranging from the way of appearance, appearance, speech (pronounced: “dialeg”), and even to the behavior of all of them according to the authors of the struggle strategy to gain recognition Among certain groups and a symbol capital of Papuan communal identity, to realize the target of the struggle it takes quite a long time especially when championed to get recognition of identity of national-level By state nations.

3.4 Papua communal identity relations and police in public space arena

Kymlicka says that if a culture should be able to endure and thrive in modern life, then it must be a "social culture," with an intimate connection such as culture with the concept of freedom that forms the basis of the main argument in its article. Kymlicka quotes Margalit and Raz with acclamation to claim that "familiarity with the culture determines the boundaries imaginable, which is also like Wittgenstein's idea that cultural boundaries will form a boundary of Hayalan. This is a really hard version and conservative culturalism. The same complex ideas also include the radical notion that people's self-esteem is determined by what is the dignity of their culture. Kymlica connected the harsh culturalism that had emerged in the basic multiculturalism and liberalism, with which there was an emphasis on individual freedom and autonomy. The key idea is that it is a culture that provides each series with an individual choice that makes him free. In a certain sense, then, the individual has no freedom other than his culture. For the author, individuals have no freedom of choice, but only among the choices provided by the culture [6].

Seeing the expression of identity in the public space in the city of Yogya is the interaction of various cultures that have been brought by the communal community far from before they are present in Yogyakarta, social space becomes the area of interaction between the communal community Other communal communities. The explosiveness of the identity of a single public space is an expression of communal identity that was formed in the wrapper in a cultural reproduction as a social tradition that was formed much earlier. According to the authors, the expressions and traditions brought by the Papuan communal community in public spaces is a clash of identities in a multiculted city in opposition to a political, economic and social collection of recognition.
The public space is interpreted by the police (read government) in the city of Yogya, giving freedom to all communities and migrants in the activities of expression, opinion, and discussion. Freedom is obtained by communal Papuans in expressing their identity, not only in the expectation of freedom of speech "discussing the rights of Papuan independence" but freedom of expression "like drinking in a café, not using a helmet", this is a tradition that is often done by communal Papuans in its native regions. According to them, Yogyakarta is the free area to discuss anything, whether Papua independence, the expression spread the Morning Star flag and so on. However, they considered abiding by the Sultan's rule. The tragedy of Papua's communal expulsion a few years ago made freedom of expression they considered unrestricted. They consider this to be a political contract between the Sultan and the Papua communal in the city of Yogya.

Although the public space is a process of communication for the interests of the Papua communal and the government. The author assumes, that the government actually provides a very large space for the Papua communal in establishing its identity, with the political consideration that the arrival of Papuan communal groups, when viewed from the economic perspective, is very profitable regional income generation because the economic ability of this identity group is enormous. In addition, there is collective between the Government that was addressed by the sultan between the Government of Yogya and the local government of Papua about improving the quality of education of Papuans, as the education city is given a large space to get an education. According to Habermas, that public space arena is sometimes ridden by the owner of the capital because the public space in the nation's advanced capitalist, has been deprived by the power – a large investment force that immediately converts it from the sphere of rational debate into the scope manipulating, consuming and passivity. In other words, these large commodities have been exchanged in a capitalist business.

4. Conclusion
The author concluded that the context of the Papuan present was far ahead which was formed collectively by the individual Papuans themselves. Freedom on the basis of the public space, it becomes an arena in shaping their identity by self-esteem. In addition to that expression is also a movement of identity in achieving their collective interests namely to get great benefits and information in modern society.

The openness of the people of Yogya and freedom in the public space into this identity effort in risking their interests, gaining an education without discrimination, is a struggle from traditional people to modern society manifested in the public space of Yogya City. Therefore, the public space is important in maintaining and existence of identity-the identity to the achievement they want.

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