The Interaction of Tradition and Modernity in the Leadership of Papuan Indigenous Peoples: The Case of the Comorian Mimika Tribe, Indonesia

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A B S T R A C T

This study seeks to ascertain not just the economic repercussions of industrialization on the Mimika tribe in Papua Province, but also how these transformations are altering social and institutional dynamics, notably in terms of traditional leadership. This research was conducted from January 2024 to March 2024 focusing on the Comorian District, especially the Komoro Mimiko Tribe, Papua Province. The data collection techniques used in this study are in-depth interviews with members of the Comoro District, particularly the Comojima tribe, indigenous leaders, industrial workers, and other stakeholders, participatory observation, and holding FGDs with Komoria community groups. The results show that there has been a change in cultural values and traditions stemming from engagement with modern elements. Non-Governmental Organizations (NGOs) prioritizing cultural and ecological diversity advocate for the rights of indigenous communities. Conversely, governmental entities adopt a pragmatic stance, viewing modernization as integral to economic advancement. However, they also acknowledge the significance of preserving cultural sustainability and indigenous rights. To this end, they formulate policies facilitating the harmonization of modernities with traditional practices. The interaction between tradition and modernity sees complexity as well as divergence of views among various stakeholders. In general, these results underscore the difficulties and possibilities associated with striking a balance between modernization and indigenous traditions.

INTRODUCTION

Historically and geographically, Papua's indigenous peoples, particularly focused on the Comorian Mimika tribe in Papua Province, create a rich and unique foundation for understanding the dynamics of industrialization and leadership transformation. Historically, Papua, located at the eastern tip of Indonesia, has a long history as home to various ethnic groups with rich and diverse cultures. This region has experienced complex cultural interactions over time, and its indigenous communities maintain strong traditions, witnessing the long journey of time.

Papua is also known for its extraordinary natural beauty, including mountains, tropical rainforests, and stunning coastlines. The diversity of this ecosystem has made a significant contribution to the way of life and traditions of indigenous peoples (Dawson et al., 2021), including the Comorian Mimika tribe. However, with the progress of industrialization, the balance between environmental sustainability and cultural sustainability is becoming increasingly complicated. Furthermore, the environmental impacts caused by this mining project and the economic benefits are not really felt by the native population because this project uses more labor from the migrant population, causing a feeling of dissatisfaction among the native population which then triggers conflict between the native population and the migrant population (Leyton-Flor & Sangha, 2024)

Since ancient times up until the present day, the Kamoro tribe, particularly in Tipuka village, has relied heavily on nature for their livelihoods. Their dependence and survival cannot be separated from three elements, which are locally called sago,

sampan and river. Knowledge about culture influences the awareness of the Kamoro fishing community in improving their standard of living which should be better, but in reality, is lacking. They sometimes sell fisheries assistance provided by PTFI for various reasons. Some include selling outboard motors to entrepreneurs to buy basic necessities.

In relation to the position of women in Kamoro society, research findings lead to the conclusion that women in Papua fulfill their duties of supporting their families as a longstanding tradition. This arises due to the societal expectations placed on men in Papua. Additionally, a driving value is the inherent love of a mother who strives for her family, particularly her children. Cultural values embedded in the lives of Papuan women include the relationship between humans and nature, as well as interpersonal connections among individuals.

Scholars have begun to study the lives of indigenous communities and their relationship to mining. Some of them examine the issue of opening mines and their management which has had an impact on indigenous communities (Huang & Ge, 2024; Lorca et al., 2022; Savic & Hoicka, 2023; Siqueira-Gay et al., 2020). Mining in general, has had social, economic, and ecological impacts on Indigenous communities (Aboagye, 2024; Annandale et al., 2021; Egunyu & Boakye-Danquah, 2024; Horowitz et al., 2018; Kennedy et al., 2023; Leyton-Flor & Sangha, 2024; Upe et al., 2019; Yıldız, 2023) Although often indigenous communities only get a small share of the economic benefits from mining (O'Faircheallaigh, 2013). On the other hand, mining also has an impact on the mental health of Indigenous communities who experience land confiscation due to industrial resource development (Myette & Riva, 2021; Ninomiya et al., 2023).

Several other studies also explore various factors that influence mining policy. Such as the need for a methodological approach to consider the interests of local residents when selecting compensation projects in the area of planned mining activities (Novoselov et al., 2023), Indigenous community ownership of land (Burton et al., 2024), actions of public and civil institutions (Torres-Wong & Jimenez-Sandoval, 2022; Yakovleva et al., 2023), stakeholder influence (Nygaard, 2016), violations of customary rights (Lawrence & Moritz,

2019), and intergenerational dynamics in Indigenous communities (Molina Camacho, 2016). Apart from that, there is also research on Indigenous women involved in the mining industry in terms of the opportunities and obstacles they experience (Baruah & Biskupski-Mujanovic, 2023; Parmenter & Drummond, 2022).

One topic that also attracts academic attention is the perception of Indigenous communities regarding their experiences with mining companies (Blesia et al., 2023; Caron et al., 2020; Carrasco, 2015). This is because companies have a responsibility to respect the rights of indigenous peoples to be able to give consent (MacInnes et al., 2017). However, there is still illegal mining which is driven by various factors (da Silva et al., 2023).

Previous research has not adequately investigated the consequences of industrialization on the lives of indigenous communities, especially in terms of leadership transformation and changes in cultural identity. With the emergence of mining activities and the accompanying process of economic and infrastructure modernization, the potential for enormous impacts on the social structure and cultural values held by Indigenous communities is open.

This research aims to not only identify the economic impact of industrialization but also to understand how these changes influence social and institutional dynamics, especially in the context of changes in traditional leadership systems in Indigenous communities. The basis of this research also comes from an understanding of the potential conflict between traditional values and economic modernity that often arises during the industrialization process. This research focuses on the case of the Comorian Mimika tribe in Papua Province, Indonesia, as a case study to understand these dynamics more deeply.

METHODS

This research was conducted from January 2024 to March 2024, focusing on the Komoro District, especially the Mimika Komoro Tribe, Papua Province. A phenomenological approach will be used to explore the meaning and experiences that underlie changes in the leadership and structure of indigenous communities due to industrialization (Jackson et al., 2018).

Some of the data collection techniques used in this research are in-depth interviews with members of the Mimika Komoro Tribe community, traditional leaders, industrial workers, and other stakeholders, participatory observation, and holding FGDs with Mimika Komoro Tribe community groups to open up space for discussion and mutual understanding regarding leadership transformation. The collected data was then analyzed through qualitative stages, namely the process of data reduction, data presentation, and drawing conclusions (Chi, 1997).

RESULTS AND DISCUSSION

In the context of the Kamaro Mimiko indigenous community, the interaction between tradition and modernization illustrates an interesting dynamic. From changes in cultural values to the integration of technology into traditional practices, as well as society's reaction to the adoption of modern elements in daily life, this phenomenon represents a complex and significant journey for this community.

Changes in Cultural Values and Traditions of Indigenous Peoples

Changes in cultural values and traditions in Indigenous communities are a reflection of dynamics that are transforming along with changing times. When tradition meets the flow of modernization, the values held firmly by traditional communities often undergo adjustments or reinterpretation (Jalata & Dahms, 2015). This can be seen in various aspects of daily life, from the way we dress to the value system that is upheld in social interactions (Denzin, 2017). This process is a natural part of cultural evolution, where indigenous peoples try to maintain a balance between maintaining their identity and adapting to the changes occurring around them (Magni, 2017).

Changes in the cultural values and traditions of indigenous peoples that are intended include, how have the cultural values and traditions of indigenous peoples changed since the interaction with elements of modernity. And are there any traditional aspects that take precedence or are they integrated with modernity?

In relation to, how have the cultural values and traditions of indigenous peoples changed since the interaction with elements of modernity? Some

statements from informants can be followed as follows:

Statement of Indigenous Leaders (FM): As an Indigenous leader, Mimika feels that there is concern over the changing cultural values and traditions of our Indigenous people. And for that, it is important to maintain cultural roots and traditions that have existed for centuries. PT Freeport has had a negative impact on their identity and cultural sustainability. However, we recognize that adaptation to change is essential to survive in a changing world (Interview, January 14, 2024).

Youth leader (MM) statement: We see modernity as an opportunity for their personal and societal advancement and development. However, there is a sense of dilemma between maintaining traditional values and following modern trends. And it's important to find a balance between those two things so as not to lose your identity (Interview, 02 February 2024).

Female character statement (MFM): As representing women, we recognize that there are new opportunities in terms of education, health, and economic independence as a result of modernity. However, it is concerned about negative impacts such as changes in gender roles or loss of traditional values that strengthen the position of women in their indigenous communities (Interview, January 18, 2024).

Statement of NGO (AK) leaders: NGOs representing Mimika residents need to voice concerns about the loss of cultural and ecological diversity due to modernization, and to that end, we are working to secure the rights of indigenous peoples and ensure that they have equitable access to the benefits of modernization without losing their cultural identity (Interview, January 17, 2024).

Government figure statement (ARA): I think it is necessary to see modernization as part of development efforts and economic progress. However, we also need to realize the importance of protecting the cultural sustainability and rights of indigenous peoples. Therefore, it is necessary to create policies that support the integration of modernity with the maintenance of indigenous cultural values and traditions (Interview, January 19, 2024).

Within the framework of PT Freeport's interactions with indigenous Papuans, particularly the Comoros Mimika tribe, there has been a shift in

cultural norms and customs due to engagement with modern elements. Indigenous leaders express deep concern over the preservation of age-old cultural traditions, emphasizing their significance over centuries. Conversely, youth representatives offer diverse viewpoints, with some viewing modernization as a pathway to progress, while others grapple with the dilemma of balancing traditional values with contemporary influences. Women, in particular, acknowledge new opportunities but harbor concerns regarding the potential erosion of gender roles and the erosion of traditional values reinforcing women's societal status. Non-governmental organizations prioritize cultural and ecological diversity, advocating for the rights of indigenous communities, whereas government officials, taking a pragmatic stance, perceive modernization as integral to economic development efforts. However, they also acknowledge the imperative of safeguarding cultural sustainability and indigenous rights by formulating policies that promote the integration of modernity while upholding indigenous cultural values and traditions.

In relation to, is there a traditional aspect that takes precedence or is integrated with modernity? Some statements from informants can be followed as follows:

Statement of indigenous leaders (FM): As an indigenous figure, it is necessary to maintain the traditional values and cultural heritage of the Comoros Mimika Tribe. It seems to me that traditional aspects should be prioritized and maintained while introducing elements of modernity carefully so as not to disturb the balance and harmony in indigenous peoples. And for that, it is important to maintain the continuity of culture, customs, and traditions in facing PT Freeport's challenges (Interview, January 14, 2024).

Youth Leader Statement (MM): As Mimika youth, we see modernization as an opportunity to improve the social and economic conditions of their community, but it is necessary to maintain Mimika's identity and cultural values, and for that, it needs an approach that blends technology and economic development with the preservation of indigenous traditions and values (Interview, 02 February 2024).

Female character statement (MFM): I think it's important to pay attention to the impact of gender in PT Freeport's process and leadership transformation. And the need to ensure that women also have equal access and roles in making decisions related to social and economic change (Interview, January 18, 2024).

Statement from NGO (AK) figures: As an NGO, we pay attention to human rights, environmental conservation, and sustainable development in PT Freeport's process in indigenous communities. And emphasized the importance of community involvement in decision-making related to Freeport projects and the need to take into account the overall social, economic, and environmental impacts. To that end, NGOs advocate for the need to strengthen the capacity of indigenous peoples to actively participate in development processes (Interview, January 17, 2024).

Government figure statement (ARA): As a government, we see PT Freeport as an opportunity for economic development and progress, but also recognize the importance of taking into account and respecting the values and interests of indigenous peoples. Therefore, it supports a balanced approach between modernity and tradition preservation in Freeport's development policy and regulations (Interview, January 19, 2024).

In the context of PT Freeport's research dynamics concerning indigenous Papuans, particularly the Comoros Mimika Tribe, a range of perspectives on the fusion of traditional elements and modernity are evident. Indigenous leaders underscore the significance of preserving the cultural heritage and customs of the Comoros Mimika while cautiously incorporating modern elements. Conversely, youth leaders exhibit a more receptive attitude towards blending modernity with tradition, viewing it as a chance to enhance societal and economic conditions while retaining cultural identity. Women leaders stress the importance of gender roles within PT Freeport's operations, while NGOs advocate for the active involvement of indigenous peoples in decision-making related to Freeport's development endeavors. Government officials adopt a pragmatic stance, seeking to marry economic progress with the conservation of traditional values and the safeguarding of indigenous interests through Freeport's policies and regulations. In sum, these varied viewpoints underscore the intricacies involved in striking a balance between modernization and tradition within

PT Freeport's initiatives among indigenous Papuans.

Integration of Modern Technologies and Elements in Traditional Practices

The integration of technology and modern elements in the traditional practices of Indigenous communities is the result of efforts to remain relevant in the face of changing times (Bebbington, 2017). By applying modern technology and elements, indigenous peoples try to increase efficiency in their various activities, such as farming, processing agricultural products, or even disseminating information about their traditional activities (Dlamini, 2017). However, amidst this integration, they are also faced with the dilemma of how to maintain their unique cultural essence. This adaptation process often requires deep discussion and consideration to maintain a balance between respecting traditions and responding to the demands of the times (Buckley, 2017). Thus, the cultural continuity and identity of indigenous peoples are maintained while they continue to move forward in the modern world (Auger, 2016).

The intended integration of technology and modern elements in traditional practices includes, How are technologies and elements of modernity integrated in traditional practices? And does the adoption of technology bring positive or negative impacts in everyday life? In relation to, how are technologies and elements of modernity integrated with traditional practices? Some informant statements can be followed as follows:

Statement of indigenous leaders (FM): As indigenous leaders, we see the integration of technology and elements of modernity in traditional practices as a complex challenge. The introduction of technology should be done carefully so as not to disturb the balance of nature and traditional cultural values. However, we also recognize that technology as a tool to improve the welfare of Indigenous peoples if managed wisely and in accordance with Indigenous values (Interview, January 14, 2024)

Youth leader statement (MM): As our youth leaders, we see the integration of technology and elements of modernity in traditional practices as an opportunity to revive and strengthen Mimika's cultural identity. We recognize that the use of technology can help in maintaining and preserving their cultural heritage, while opening up new opportunities for economic development and

education in Mimika residents (Interview, 02 February 2024).

Female character statement (MFM): I need to stress the importance of ensuring that the integration of technology and elements of modernity in traditional practices does not exacerbate gender inequality or undermine the traditional role of women in indigenous peoples. And it needs to encourage women's empowerment in the use and benefits of technology, while ensuring that the values of equality and justice remain respected (Interview, January 18, 2024).

Statement from NGO (AK) figures: As NGOs, we argue that the integration of technology and elements of modernity in traditional practices should be carried out with transparency, strong community involvement, and with due regard to possible social and environmental impacts. It needs to encourage participatory approaches that involve indigenous peoples in decision-making related to the use of technology and fight for their rights in the process (Interview, January 17, 2024).

Government figure statement (ARA): As a government, we recognize the integration of technology and elements of modernity in traditional practices as part of broader development and modernization efforts. However, it is necessary to recognize the importance of respecting and protecting the rights and cultural sustainability of indigenous peoples. Therefore, it is necessary to encourage a collaborative approach between the government, indigenous peoples, and the private sector to ensure that technology integration is carried out in a way that is sustainable and beneficial for all parties involved (Interview, January 19, 2024).

Within the realm of PT Freeport's operational dynamics and leadership evolution among indigenous Papuans, this research underscores the amalgamation of technology and modern elements with traditional customs, particularly evidenced in the case study of the Comoros Mimika tribe. While indigenous leaders may perceive this amalgamation as a nuanced challenge requiring equilibrium between technological advancements and entrenched cultural values, youth leaders may view it as an avenue to fortify cultural identity while fostering new economic and educational prospects within their communities. Conversely, female leaders may prioritize the preservation of gender

equality and the safeguarding of women's traditional roles in indigenous societies. NGOs and governmental bodies may advocate for collaborative approaches that entail indigenous participation in technology-related decision-making processes, ensuring the protection and respect of their cultural rights and sustainability. In relation to, does the adoption of technology bring positive or negative impacts in everyday life? Some informant statements can be followed as follows:

Statement of indigenous leaders (FM): Our opinion as important indigenous figures emphasizes the preservation of traditional values and local wisdom. And it is necessary to be careful that technology as a threat to cultural and environmental sustainability, and we think technology can upset the balance of nature and disrupt traditional social fabrics (Interview, January 14, 2024).

Youth leader statement (MM): As youth leaders, we see technology adoption as an opportunity for economic progress and growth. Besides being a tool to improve the quality of life and open up new opportunities for the younger generation. However, it is also necessary to consider its negative impact on culture and the environment (Interview, 02 February 2024).

Female character statement (MFM): As female leaders, we see the impact of technology adoption on everyday life from the perspective of family and community. And we care about how technology can affect women's role in society and gender equality. And we support technologies that can improve women's access to education, health, and economic opportunity (Interview, January 18, 2024).

Statement from NGO (AK) figures: NGOs as citizen representatives need to adopt a more balanced approach, considering both the positive and negative impacts of technology adoption. And ensuring that technology is used responsibly and sustainably. For this reason, NGOs need to play a role in fighting for the rights of indigenous peoples against the negative impacts of PT Freeport, while promoting the benefits that can be derived from technology by ensuring the inclusion and participation of indigenous peoples (Interview, January 17, 2024).

Government figure statement (ARA): As a government, we view technology adoption as a necessity in an effort to enhance economic and social development. However, it must also take into account its impact on indigenous peoples and the environment. Therefore, it supports the adoption of technology with strict oversight and policies that take into account the interests and needs of indigenous peoples and maintain a balance between modernization and cultural preservation (Interview, January 19, 2024).

In the context of research on the dynamics of PT Freeport and leadership transformation in indigenous Papuans, especially in the case study of the Comoros Mimika tribe, views on technology adoption are very diverse. Indigenous figures, such as Comorian Chief Mimika may tend to see technology adoption as a threat to traditional values and the environment. On the other hand, youth figures, such as Comoros Youth Chief Mimika, may see technology as an opportunity for economic advancement and quality of life. Women figures, such as the head of the Comoros Women's Organization Mimika, might consider the impact of technology on women's roles and rights in society. NGOs active in the region might adopt a balanced approach, noting both the positive and negative impacts of technology adoption, while fighting for the rights of indigenous peoples. While government figures, such as the Regent of Mimika, may support the adoption of technology with close supervision to enhance economic and social development, it must also consider the interests and needs of indigenous peoples and maintain a balance between modernization and cultural preservation. Overall, these views reflect the complexity of the debate about technology adoption and highlight the importance of considering the social, cultural, and environmental impacts of PT Freeport's processes.

The Reaction of Society to the Adoption of Elements of Modernity in Everyday Life

Society's reaction to the adoption of elements of modernity in everyday life reflects the complex dynamics between aspirations for progress and the desire to maintain traditional values (Lin et al., 2016). When elements -new elements of modernity are introduced into everyday life, society often experiences a variety of responses, ranging from open acceptance to uncertainty or even rejection (Neilson, 2015). For some, the integration of elements of modernity brings convenience and efficiency, while for others, this can be considered a threat to cultural identity and the continuity of traditions (Zhang et al., 2021). This adaptation

process reflects the challenges faced by society in maintaining a balance between keeping up with the times and maintaining strong cultural roots (Fath et al., 2015).

People's reactions to the adoption of elements of modernity in daily life include, How do the people of the Comoros Mimika respond to the adoption of elements of modernity in their lives? And is there any conflict or resistance to these changes? In this regard, how did the people of the Mimika Comoros respond to the adoption of elements of modernity in their lives? Some statements of informants can be followed as follows:

Statement of indigenous leaders (FM): As traditional leaders of the Comoros Mimika Tribe, we state that the adoption of elements of modernity must be directed carefully and in harmony with their traditional values and traditions. We acknowledge that modernization can bring benefits such as economic and technological progress, but it also needs to be balanced with the preservation of cultural and natural values that are an integral part of the identity of the Comoros Mimika Tribe (Interview, January 14, 2024).

Youth leader statement (MM): As youth leaders of the Comoros Mimika Tribe, we have a more open attitude towards the adoption of elements of modernity. And see modernization as an opportunity to improve the quality of life and expand economic and educational opportunities for young people. However, they want to ensure that the modernization is carried out in a sustainable manner and respects their cultural heritage (Interview, 02 February 2024).

Female character statement (MFM): As a female leader of the Comoros Mimika, we emphasize the importance of maintaining traditional values while accepting elements of modernity. For this reason, the importance of gender equality and protection of women in the modernization process, as well as ensuring that the interests of the women of the Comoros Mimika Tribe are recognized and respected in every social and economic change (Interview, January 18, 2024).

Statement from NGO (AK) figures: NGOs as representatives of Mimika residents who have been involved in community development and welfare expressed the need for an approach based on participation and sustainability. By supporting the adoption of elements of modernity that provide tangible benefits to the people of the Mimika Comoros, while ensuring that their rights and environmental sustainability are respected and safeguarded (Interview, January 17, 2024).

Government figure statement (ARA): As government figures, especially those related to development and public policy, it is necessary to encourage the adoption of elements of modernity as part of efforts to increase economic growth and public welfare. However, it is also expected to ensure that the modernization is carried out responsibly and by taking into account the needs and aspirations of local communities, including the Comoros Mimika Tribe. This can involve implementing policies that strengthen community participation in the development process as well as the preservation of cultural and environmental identities (Interview, January 19, 2024).

In response to the adoption of elements of modernity in their lives, the people of the Mimika Comoros show diverse attitudes. Indigenous and female leaders tend to maintain their cultural and natural values while accepting modernization with caution, emphasizing the importance of alignment with tradition and environmental sustainability. On the other hand, youth leaders are open to modernization as an opportunity to improve the quality of life and economic opportunities, while still paying attention to the preservation of their cultural heritage. NGOs support the adoption of elements of modernity with a participatory and sustainable approach while ensuring the rights of the Comorian Mimika people and environmental sustainability are respected. Meanwhile, government figures are pushing for modernization as an effort to boost economic growth and welfare, but are also expected to ensure community participation in the development and preservation of cultural and environmental identities that are important to the Comoros Mimika Tribe. In relation to, is there any conflict or resistance to this change? Some statements of informants can be followed as follows:

Statement of indigenous leaders (FM): We as indigenous leaders tend to see conflict or danger to this change. We have concerns about the negative impact of PT Freeport on Papuan indigenous culture and traditions. And see these changes as a threat to indigenous peoples' identities and well-being, and

this could include rejecting infrastructure development that damages the environment or displaces communities from our customary lands (Interview, January 14, 2024).

Youth leader statement (MM): As youth leaders, we see PT Freeport as an opportunity for economic progress and the opening of new job opportunities. However, there are also concerns about its impact on the environment and long-term economic sustainability. We support a change in leadership where it is perceived to bring benefits to the community, but also encourage the protection of indigenous peoples' rights and the environment (Interview, 02 February 2024).

Female character statement (MFM): As a female figure, we emphasize social aspects and sustainability. Especially the role of women in indigenous peoples and considering the impact of PT Freeport on the welfare of families and communities. We need to continue to advocate for the protection of women and children in the context of such change and ensure that their voices are heard in decision-making processes (Interview, January 18, 2024).

Statement from NGO (AK) figures: NGOs as representatives of our citizens must be more critical of PT Freeport and the change of leadership, especially if there are human rights violations or negative impacts on the environment and indigenous peoples. We continue to advocate for the protection of indigenous peoples' rights, education about the impact of PT Freeport, and fight for active community involvement in the decision-making process regarding the change (Interview, January 17, 2024).

Government figure statement (ARA): As government figures, we see the economic benefits of PT Freeport and the importance of leadership transformation to facilitate regional economic development. However, it must also consider the protection of indigenous peoples' rights and the environmental impact of such changes, and it is an effort to achieve a balance between economic development and the preservation of culture and the environment (Interview, January 19, 2024).

In the sphere of PT Freeport's operations and the transformation of leadership among indigenous Papuans, particularly within the Comoros Mimika tribe, there exists a spectrum of opinions among various stakeholders. Indigenous leaders predominantly express concerns regarding potential conflicts or resistance stemming from these changes, fearing their adverse effects on indigenous cultures, traditions, and the well-being of indigenous peoples. Conversely, youth leaders exhibit a more diversified perspective, with some viewing PT Freeport as an avenue for economic progress and the creation of employment opportunities, yet also harboring concerns about environmental repercussions and economic sustainability. Women leaders prioritize social and sustainability considerations, advocating for the protection of women's and children's rights and ensuring their involvement in decision-making processes. NGOs generally adopt a critical stance, advocating for the safeguarding of human rights and the environment, along with active community engagement in decision-making. While government officials underscore the economic benefits of PT Freeport, they should also prioritize the protection of Indigenous peoples' rights and environmental impacts, striving to strike a balance between economic development and the preservation of cultural and environmental integrity.

The intersection between tradition and modernization underscores shifts in the cultural values and traditions of indigenous communities, the incorporation of modern technologies and elements into traditional customs, and society's response to the assimilation of modern elements into daily life. Changes in the cultural values and traditions of indigenous communities entail examining how these values and traditions have evolved following interactions with modern elements, and whether traditional aspects maintain precedence or are amalgamated with modernity.

In the context of how interaction with modern elements affects cultural values and traditions, Indigenous leaders express deep concern over preserving long-standing cultural roots and traditions. Meanwhile, youth leaders offer diverse perspectives, with some viewing modernity as a pathway to progress while others grapple with the dilemma of balancing traditional values and contemporary trends. Female leaders provide a unique viewpoint, acknowledging new opportunities while expressing concerns about the potential negative impact on gender roles and the erosion of traditional values that uphold women's status in society. NGOs prioritize cultural and

ecological diversity, advocating for indigenous rights, while government officials take a pragmatic approach, viewing modernization as integral to economic development efforts while also recognizing the importance of safeguarding cultural sustainability and Indigenous rights through policies supporting the integration of modernity with the preservation of cultural values and traditions.

Meanwhile, the varied perspectives of different stakeholders regarding the fusion of traditional elements and modernity are evident. Indigenous leaders typically stress the significance of upholding the continuity of the culture and traditions of the Comoros Mimika while cautiously incorporating modern elements. In contrast, youth leaders exhibit a more receptive stance towards blending modernity with tradition, viewing it as a chance to enhance social and economic conditions without compromising cultural identity. Women leaders underscore the importance of gender roles within PT Freeport's operations, while NGOs advocate for the active involvement of indigenous peoples in decision-making related to Freeport's development initiatives. Conversely, government officials tend to adopt a pragmatic approach that integrates economic development with the preservation of traditional values and the interests of indigenous peoples in Freeport's policies and regulations. Overall, these diverse perspectives underscore the complexities inherent in balancing modernity and tradition within PT Freeport's engagements with indigenous Papuans.

The amalgamation of technology and modern elements with traditional practices, particularly evident in the case study of the Comorian Mimika tribe, presents different perspectives among stakeholders. Indigenous leaders perceive this amalgamation as a multifaceted challenge demanding a delicate equilibrium between technological advancement and traditional cultural values. Conversely, youth leaders view this integration as an opportunity to reinforce their cultural identity while fostering new avenues for economic and educational advancement within their communities. Women leaders stress the importance of upholding gender equality and preserving women's traditional roles in indigenous societies. NGOs and government officials advocate for collaborative approaches involving indigenous participation in decision-making concerning technology use, ensuring the protection and respect of their cultural rights and sustainability.

Indigenous leaders, conversely, often emphasize the likelihood of conflict or resistance towards these changes, expressing concerns about their adverse effects on indigenous cultures, traditions, and the jeopardizing of indigenous peoples' identities and welfare. Conversely, youth leaders display a more varied perspective, with some viewing PT Freeport as a prospect for economic progress and the creation of new employment opportunities, yet also apprehensive about the environmental repercussions and economic sustainability. Women leaders prioritize social and sustainability aspects, advocating for the safeguarding of women's and children's rights and ensuring their involvement in decision-making processes. NGOs typically adopt a critical stance, advocating for the protection of human rights and the environment, as well as fostering active community engagement in decision-making. While government officials underscore the economic advantages of PT Freeport, they should also consider safeguarding Indigenous peoples' rights and addressing environmental impacts, striving to achieve a balance between economic development and the preservation of cultural and environmental integrity.

Put simply, within the dynamics of PT Freeport and the leadership evolution among indigenous Papuans, a range of perspectives from various figures emerges. Indigenous leaders often stress the likelihood of conflict or resistance to change, citing the negative impacts on indigenous cultures, traditions, and the endangerment of indigenous peoples' identity and well-being. However, youth representatives exhibit more varied views; while some perceive PT Freeport as a chance for economic progress and the creation of new job opportunities, they also express concerns about environmental repercussions and economic sustainability. Meanwhile, women leaders prioritize social and sustainability aspects, advocating for the safeguarding of women's and children's rights and their involvement in decision-making processes. NGOs, taking a critical stance, strive to protect human rights and the environment, and promote active community participation in decision-making. Government officials highlight the economic advantages of PT Freeport but also need to consider

safeguarding indigenous peoples' rights and addressing environmental impacts, aiming to strike a balance between economic development and cultural and environmental preservation. In essence, these perspectives reflect the intricacies and hurdles in reaching a mutually beneficial agreement that upholds a balance between economic growth, cultural preservation, and environmental conservation in Papua.

Theoretically, the concept of deconstruction by Jacques Derrida offers an intriguing perspective. Derrida's deconstruction emphasizes that within every text or narrative, there exist numerous conflicting and interconnected viewpoints, leading to ambiguity and multiple interpretations (Barry, 2020; Teske, 2015). In this context, the array of opinions from various stakeholders in the dynamics of PT Freeport and the evolution of leadership among indigenous Papuans mirrors this deconstructive pattern. The diverse perspectives of Indigenous leaders, youth, women, NGOs, and governments demonstrate that there is no singular correct or dominant interpretation. Instead, each perspective possesses its own strengths and weaknesses and may contradict others. Derrida also underscores the significance of examining imperfections and contradictions within texts or narratives to comprehend the intricacies of social and cultural phenomena, such as those observed in Papua (Legrand, 2017). Thus, viewed through the lens of Derrida's deconstruction, the multitude of opinions in this context should not be perceived as discord or confusion, but rather as a reflection of the complexity and diversity inherent in human experiences and social realities.

CONCLUSION

The interplay between tradition and modernity within the indigenous Kamaro Mimika community reveals a spectrum of perspectives among stakeholders. Indigenous leaders prioritize the preservation of the Comorian Mimika tribe's culture and traditions while acknowledging the importance of judiciously incorporating modern elements. Conversely, youth leaders perceive the fusion of modernity and tradition as a chance to enhance socioeconomic conditions while preserving cultural identity. Women leaders advocate for gender equality and the safeguarding of traditional roles within indigenous societies. NGOs and government officials advocate for a collaborative approach that blends economic development with the preservation of traditional values and indigenous interests. However, there is apprehension regarding potential conflict and resistance to change, particularly from indigenous leaders concerned about adverse effects on their cultures and traditions. Youth leaders exhibit varied perspectives, some viewing PT Freeport as an economic opportunity while considering its environmental impact and economic sustainability. Women leaders champion social rights and sustainability, while NGOs focus on human rights and environmental protection, and the government strives to strike a balance between economic development and cultural and environmental preservation. These findings underscore the complexities and opportunities inherent in balancing modernity and tradition within PT Freeport's engagement with indigenous Papuans.

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