Political Clientalism in the Regional Head Election (RHE) Noken System in Jayawijaya Regency, Papua Province

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Abstract

As with other regional head elections (RHE), the noken system elections also have weaknesses in their implementation. For this reason, this study aims to explore the practice of political clientalism in the noken system elections in Jayawijaya Regency, Papua Province. This study uses a qualitative research method with a case study strategy. Creswell (2013) explains that a case study is a research strategy carried out to investigate an event, program, activity of a group of individuals carefully. The data in this study were sourced from interviews and journals that were relevant to the research objectives. The results of the study indicate that the lack of availability of Human Resources (HR) as organizers at the lower level and the unclear data on the Permanent Voter List (PVL), as well as the socio-cultural conditions of the community are obstacles in the implementation of honest and quality Regional Head Election. This weakness is often exploited by candidates for regional heads, thereby opening up space for clientelism practices that ultimately lead to election fraud. The form of clientelism practice in the noken system elections in Jayawijaya Regency is in the form of giving positions and cash by using a traditional approach strategy. The parties who are implementing clientelism start from the district, district and village success teams with targets at lower level actors including District Heads, Tribal Heads, and Village Heads.

Keyword: Clientalism; Noken System Regional Head Election; Papua


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INTRODUCTION

Indonesian local democracy began to develop since the fall of the New Order regime through the 1998 reforms. The most fundamental change was a change in the political format from a centralized to a decentralized political system. Through decentralization – regional autonomy, local governments are given the authority to regulate their respective regional affairs. Since then, the Indonesian government is no longer concentrated on the central government, but rather a political partition or distribution of power in the regions. This implies that reform is actually an attempt to replace an authoritarian government with a more democratic one. For this reason, the reform agenda should not only realize the implementation of democracy at the central level through general elections at the national level, but must also ensure the implementation of local democracy through the holding of regional elections. Where the community at the local level can participate in filling political positions and control the running of the government. This is the goal of reform, namely increasing public participation for the implementation of a democratic government. If the General Election is one of the barometers of the implementation of a democratic state nationally, the Regional Head Election becomes a barometer of the implementation of democracy at the local level (Suyatno, 2016).

Regional Head Election is a must to be carried out because it is part of the ideals of reform. The purpose of holding the Regional Head Election is so that the community can be involved in determining the leader of the regional head who is believed to have the ability to fulfill the interests of the community. Through the Regional Head Election, indirectly the community has given confidence to the elected regional head to realize the welfare of the community. Therefore, community participation in the Regional Head Election is very important. Community participation in this case is to play an active role in stages and activities that have a relationship with the Regional Head Election (Akbar, 2017). In the sense that public participation in the Regional Head Election is not due to pragmatism reasons for personal gain, but to create a good regional head for the community during the period he leads. The high level of community participation in the Regional Head Election is an illustration of the implementation of a democratic Regional Head Election (Sutrisno, 2017).

If viewed from the legal aspect that has developed to date, the direct Regional Head Election has strong legitimacy in forming a democratic government. Because, through the Regional Head Election, the community has the freedom to channel their political rights and can determine the leader of the regional head without any intervention from other parties. For this reason, regional heads who are elected through direct elections must be accountable to the people who choose them in an aspirational and accountable manner (Hutapea, 2015). The advantages of direct Regional Head Election include: strong legitimacy for leaders, implementation of accountability at the local level, presence of political awareness to participate in public policy making. However, the realization of the Regional Head Election is still a polemic for the local community. Many cases show that the Regional Head Election has not been able to create a democratic leader because the Regional Head Election is strongly influenced by political interests. Regional Head Election has been controlled by local political elites who have power over limited resources (Agustino, 2020).

The implementation of Regional Head Election with high funding, lack of party functions, and weak regulations allow Regional Head Election hijacking to occur. Where the Regional Head Election is controlled by certain elite groups which ultimately lead to the practice of political dynasties (Susanti, 2017). Political elites who have social, economic, political, and socio-cultural capital tend to control power at the local level. Power is obtained by utilizing office, bureaucracy, and money politics (Muksin, Purwaningsih, & Nurmandi, 2019). Money politics is the biggest challenge in realizing democratic elections. Because money politics by buying voters' votes can damage the image of democracy. As a result of money politics, voters are not objective in choosing, namely by ignoring the quality of regional heads. Of course, money politics schemes will corner society. Where people's rights are neglected (Sutrisno, 2017). On the other hand, political events in the Regional Head Election, to influence voters in order to gain power, are carried out with the approach
of identity politics and representation politics. Where political consolidation is designed on the basis of economic, religious, and racial considerations (Nasrudin & Nuradin, 2018).

In the last few decades, the dynamics of Indonesia’s local democratic politics have attracted the attention of many people, especially with regard to the issue of regional expansion and Regional Head Election to fill the positions of Governor, Regent, and Mayor (Agustino, 2020). It gained strong legitimacy with the enactment of Law No. 22 of 1999 which was later changed to Law No. 32 of 2004 concerning Regional Government. On the other hand, there are many problems in the regions which ultimately cause the implementation of regional government to not be able to run optimally. The distribution of power on a local scale has opened a new space for political actors to compete for power. Decentralization of local politics after the 1998 reformation led to the birth of the practice of political dynasties. Political elites with social, economic, political, and socio-cultural capital tend to dominate power at the local level (Muksin, Purwaningsih, & Nurmandi, 2019).

In the implementation of the Regional Head Election, political dynamics take place very dynamically and change in line with the existing political climate in society. As the implementation of the General Election/Regional Head Election in Papua has its own characteristics which are very different from the general elections. The Papuan elections are carried out with the noken system, namely the cultural values of the indigenous Papuan people (noken system) which are applied in the voting process. The noken system elections are carried out by means of indigenous peoples giving voting rights or being represented to traditional leaders, tribal leaders, and community leaders to elect Governors, Regents, and Mayors by using noken as a substitute for voting cities in Regional Head Election (Waluyo, 2019).

The noken system elections for Pauans have unwritten legal legitimacy based on customary agreements to conduct elections in parts of Papua and are legally recognized in the national legal system (Agustine, 2019). On the other hand, the presence of the noken system of regional elections has a close relationship with the history of the event between Papua and the Republic of Indonesia. The noken system elections are part of political gaining for the central government to give privileges to the Papuan people. The noken system elections are carried out in the hope of providing opportunities for indigenous Papuan sons and daughters to manage their own affairs without any intervention from other parties (Akhmad & Idris, 2018).

However, like other Regional Head Election implementers, the noken system elections also have weaknesses in their implementation. As the most basic requirement, every individual in channeling voting rights in the Regional Head Election must be protected and guaranteed by the constitution. The noken system of regional elections with representatives to channel voting rights does not give freedom to each individual to choose a leader based on conscience and rational considerations. Thus, it allows the election of regional heads without good integrity and quality (Waluyo, 2019).

In accordance with the purpose of implementing direct elections, which requires the existence of a democratic government (Hutapea, 2015). Ideally, Regional Head Election is actually an attempt to implement democracy at the local level. As a barometer of the success of local democracy, it can be seen from the participation and welfare of the community. For this reason, Regional Head Election must ensure the election of quality regional heads who are able to realize the interests of the community (Akbar, 2017). However, the political reality of the implementation of the Regional Head Election is still very far from what was expected. Many studies show that fraud in Regional Head Election is still quite high. Various ways even justify any means to achieve victory, gain, and maintain power. The form of electoral fraud is carried out through the government bureaucracy, buying and selling votes, granting projects, and assigning positions or often known as patronage and clientelism. This is a problem that often occurs in filling local government positions through Regional Head Election (Pratama, 2017).

Regional Head Election becomes a contestation space for local elites to gain power by using various strategies, both through economic, political, social, and cultural approaches. The election of Regional Heads through the noken system that takes place in
the mountainous region of Papua is concrete evidence of the strategy of the local political elite which incidentally leads to identity politics by incorporating cultural elements in order to gain and maintain power at the same time (Akhmad & Usman Idris, 2018)

For this reason, as in previous research on the noken system elections, it has been carried out by looking at the law and implementation mechanism, but it is still very minimal in revealing the weaknesses or problems of the noken system elections. Thus, this study will focus on the problems that occur in the implementation of the noken system elections, namely exploring how the practice of political clientelism in the noken system elections takes place by taking the research area in Jayawijaya Regency, Papua Province.

RESEARCH METHODS
This study uses a qualitative research method with a case study strategy. Creswell (2013) explains that a case study is a research strategy carried out to investigate an event, program, activity of a group of individuals carefully. Where this research was conducted by focusing or studying in depth the practice of clientalism in the Noken System Election in Jayawijaya Regency, Papua Province. Furthermore, to collect data, it was carried out through an interview process with informants who had been determined on the basis of being able to provide accurate information and looking for references in the form of journals that were relevant to the research topic.

RESULTS AND DISCUSSION
Implementation of the Noken System of Regional Elections
Papua Province has its own characteristics in the implementation of the General Election/Regional Head Election which is very different from the implementation in general. The characteristic intended is that the implementation of the General Election/Regional Head Election is based on the values of local wisdom, using noken or traditional Papuan bags whose basic material is made of tree bark. Traditionally, the culture of the Papuan people, noken is only made by women, because noken is a symbol for married Papuan women. For this reason, the General Election/Regional Head Election in Papua is known as the noken system. Where in the voting process technically, voters usually enter ballots in the ballot box, then in the noken system the ballot box is replaced with a noken. This is because the Papua Province was given special autonomy through Law No. 12 of 2001 concerning Special Autonomy for the Papua Province.

Thus, the Papua Province is given special authority to regulate its interests in accordance with the aspirations and needs of the Papuan people. Following up on the law, the Papuan provincial government submitted a request for the implementation of a special Papua region in the implementation of voting in the General Election/Regional Head Election using the noken system as a representation of the values of local wisdom of the Papuan people. The Constitutional Court (MK) then issued a decision number 47-B1/PHPU-A-VII/2009 which explained that voting with the noken system through the General Election/Regional Head Election could be carried out in the Papua Province. Thus, the implementation of regional elections in the mountains of Papua generally uses the noken system (Morib, 2020).

The noken system elections are carried out with the hope of providing opportunities for indigenous Papuan sons and daughters to manage their own affairs without any intervention from other parties. So, it can be said that the noken system elections are a representation of the identity politics of the Papuan people to gain and maintain power through the Regional Head Election (Akhmad & Idris, 2018). The noken system applied to the regional elections in several regions of Papua is based on customary law, which is one of the unwritten laws. However, in the constitution the noken system has been recognized to be applied in the Papua region. Therefore, the noken system is one of the unwritten laws guaranteed by national law (Agustine, 2019).

In another part of the noken system elections, the tribal chief (Big Man) has a very strategic role in determining the political direction of the community. This is because tribal chiefs do not only act as leaders in decision-making (customary law), but also have economic, social, and cultural roles. The power possessed by tribal chiefs is not always obtained due to heredity, but the potential possessed by individuals in the form of influence and charisma that is feared or respected. The responsibility of the tribal chief
is to ensure the fulfillment of the welfare of the people he leads. As a guarantee, residents are obliged to obey whatever the tribal chief decides. This also applies to the momentum of the General Election/Regional Head Election for filling the positions of President and Vice President, DPR, DPD, DPRD, Governor, Regent and Mayor. The granting of voting rights based on the results of joint deliberation is then represented to the tribal chief to channel the political rights of the community. The tribal head becomes a symbol of democracy in the implementation of the General Election/Regional Head Election. Regional Head Election noken system is local wisdom that is maintained and protected as long as it does not conflict with the state constitution (Persada, 2021).

Furthermore, the noken system elections are carried out using two methods, namely the hanging system and the tie system. Hanging noken is replacing the ballot box with a noken that is hung on wood and is considered valid if it is in the area of the polling place (TPS). The number of noken is adjusted to the number of regional head candidates competing in the Regional Head Election. Voters are required to attend according to their domicile in order to give them the right to elect regional heads without being represented by other parties. Voters line up according to the number of the candidate who will be elected as regional head. The hanging noken method is carried out directly, publicly, freely and openly (LUBET). The tie system method is technically carried out by forming a deliberation room that involves the local community with tribal chiefs or traditional leaders to make choices for certain candidates. After making a choice, the community’s right to elect a regional head is left entirely to the tribe or traditional leader to submit votes to candidates who have been decided in deliberation (Morib, 2020).

The implementation of the Regional Head Election in Papua Province has its own uniqueness. Where some districts, especially in the mountainous region of Papua, carry out elections based on the values of local wisdom or referred to as the noken system elections. As in the tradition of the Papuan people, decisions are made based on the results of community consultations as a whole or from certain parties who are considered role models or respected people. For this reason, the noken system of regional elections is the implementation of regional elections with a mechanism of mutual agreement with the community or by traditional leaders in accordance with the traditions and values of local wisdom to determine the choice of candidates for regional heads. The application of the noken system of regional elections only applies in the mountainous areas of Papua which still adhere to traditional values (Morib, 2020).

The noken system in principle is the result of the community’s agreement to carry out elections and channel political rights at local democratic parties. Therefore, the technical implementation of the Regional Head Election using the ballot box is not valid, because it is replaced with a noken. For the first time the noken system elections were held in 2004 covering 16 districts in Papua Province. In the 2017 simultaneous regional elections, the noken system was implemented in five districts: Nduga Regency, Lani Jaya, Tolikara, Intan Jaya, and Puncak Jaya. The 2018 Simultaneous Regional Head Elections were held in five districts: Central Mamramo Regency, Paniai, Puncak City, Deyai, and Jayawijaya (Waluyo, 2019).

The noken election system is a voting system that is very closely related to the culture or local wisdom of the Papuan mountain community. Noken as a product of community culture has become a substitute or equivalent to the ballot box at the Regional Head Election momentum. Technically, the noken system elections are carried out by being represented by tribal heads who have gone through a deliberation process for consensus and are carried out by hanging the noken as a substitute for the ballot box (Kogoya, 2017).

In Jayawijaya Regency, the noken system elections are carried out in two ways, namely the hanging system and the tie system. The hanging system is carried out technically, the public distributes their voting rights directly and openly by lining up according to the candidate’s noken of choice. While the tie system is represented by the tribal chief. However, in essence, both have something in common, namely based on the results of the agreement, but technically they have different procedures. In the implementation of the noken system elections, both tied and hanging, the PVL is a valid vote. Thus, there are no damaged or unused ballots. The remaining ballots
become the rights of the community and will be decided to be distributed according to the community's agreement or given the trust to the tribal chief to channel the political rights of the community as a form of community representation at large. Thus, in terms of public participation in the noken system elections, the number of ballots was very high because no remaining ballots were returned. This is as confirmed by the Head of the Technical Sub-section of the KPU Jayawijaya Regency as follows:

"People's participation in the Regional Head Election has reached 99 percent. The trend of the noken system in Jayawijaya Regency where the Permanent Voter List (PVL) is the same as valid votes. For the community, local agreements are higher than national regulations. So that the PVL that was later determined fully became the rights of the local community. This has become an agreement between the community, political parties participating in the election, and election organizers, both supervisors and technical administrators. So that there are no damaged or unused ballots," (author interview, 31 July 2021).

The noken system elections in Jayawijaya Regency were held in 40 districts/districts and only one kelurahan, namely Wamena Kota sub-district, Wamena district, did not use the noken system, but used ballot boxes as the implementation of the national elections. Legally, the noken system elections in Jayawijaya Regency and other districts are carried out based on the decision of the Constitutional Court (MK) number 47-81/PHPU-A-VII/2009 which explains that the noken system is one of the unwritten laws that are guaranteed by national law to be applied in the Papua Province Region. However, the implementation of the noken system in Jayawijaya Regency is very different from the regulations that have been set. Because, in the decision of the KPU Papua Province, noken acts as a tool to replace the ballot box, but the implementation is not only replacing the ballot box but overall the implementation is replaced with local wisdom of the community.

"The implementation of the noken system of elections is contrary to what has been determined by the Papua Provincial KPU that noken is a substitute for ballot boxes. However, TPS noken is a Papuan-style democratic process in the central mountains. How do the people vote, how do the organizers prepare the technical implementation, and how is the supervision in voting," (author interview, 31 July 2021).

On the other hand, national law enforcement is very difficult to enforce in the noken system elections because customary law for the community has a higher position than national law. So that if law enforcement is carried out in accordance with the applicable rules in the Regional Head Election carried out firmly, it will hamper the running of the democratic party in the mountainous region of Papua.

"If the regulations are implemented strictly, there is a high potential for voting failure through the General Election/Regional Head Election. For example, the mandatory requirement as a voter participant is an Identity Card (KTP), but most of the original residents of Jayawijaya Regency do not yet have an electronic ID card, so they should not be allowed to participate in a democratic party. However, for the sake of the implementation of the local democratic party, the community is still included as voter participants," (Writer Interview, 31 July 2021).

As the final stage of the noken system of regional elections, plenary sessions for determining valid votes are carried out in stages in accordance with applicable regulations starting from the village, district, to the district level. However, usually the plenary session is centered in a district and is carried out in the open field simultaneously by the
organizers in the village and district. For the technical implementation of the plenary session in accordance with the agreement with the organizers. The plenary session in the open court is based on the understanding that closed implementations are the same as those that are hidden from the public. By being carried out in the open field, it means that there is no manipulation in the implementation of the Regional Head Election

Clientelism in the Regional Head Election of the Noken System

Political clientelism in Indonesian politics is still a dilemma because the reform agenda after the New Order regime has not led to democratic politics. The practice of political clientelism in the New Order era continues to color Indonesian politics. Even clientelism has led to new, more diverse types. Contemporary Indonesian clientelism, which previously took the form of a dominant relationship, has become an asymmetric political relationship between patron and client. Furthermore, political clientelism can be seen as a political transaction in the form of benefits given to individuals or groups which are then exchanged for political support (Hanif, 2009). Clientelism still continues to color the implementation of democracy in Indonesia, especially in the implementation of democracy at the local level because of the unfulfilled citizenship rights and unrepresentative democratic orientation (Ramadhan, Daniel, & Oley, n.d.)

The implementation of Regional Head Elections in several regions in Indonesia often involves bureaucratic politicization to win electoral contestations. It is carried out through a patron-client practice where politicians influence the bureaucracy to gain support by providing guarantees for the career development of bureaucrats. The practice of patron-client relations is still the strategy most favored by local political actors to win in the regional head election contestation. It also emphasizes that to be a political leader one must have control over economic resources and choose good social relations as the main requirements for implementing patron-client practices (Wahyudi, 2018). Patronage and clientelism are translated as an individual relationship between patron and client. In this relationship, the patron has a dominant role because he has material resources in the form of power, wealth, land ownership, and wealth over money. Clients have very few resources, namely manpower and loyalty. Relationships that are built in clientelistic can occur in many places, both in government and in the social life of the community without any intermediary or so-called political brokers (Wahyudi, 2018).

In political exchange, it can be called clientelism if there is an exchange between politicians who expect political support and supporters to receive personal benefits. The pinnacle of clientelism is the practice of exchanging benefits from the state to get rewards in the form of electoral support. There are seven types of personal benefits that stand out in the clientelistic selection strategy in Indonesia based on the clientelism perception index (CPI), namely: Government contracts to build roads, supply goods, etc.; Government work; Public services i.e. preferential access to water, education, sanitation, electricity, etc.; Access to social welfare programs; Use of social assistance funds; Documents (permits, permits, etc.); and Money used to buy votes in the election of the head of government (Berenschot, 2018).

This study uses a qualitative research method with a case study strategy. Creswell (2013) explains that a case study is a research strategy carried out to investigate an event, program, activity of a group of individuals carefully. For this reason, this study will explore the practice of political clientelism in the Regional Head Election of the noken system in Jayawijaya Regency, Papua Province. Because, like other Regional Head Election implementers, the Noken Regional Head Election system also has weaknesses in its implementation. The data in this study were sourced from journals and in-depth interviews with parties who had been determined as research participants or informants. The data that has been collected is sorted to form a systematic framework and then analyzed and a conclusion is drawn.

Like other Regional Head Election implementers, the Noken Regional Head Election system also has weaknesses in its implementation. The weakness of the Noken Regional Head Election system in Jayawijaya Regency is caused by two factors, namely the lack of human resources and the unclear PVL data. This weakness is often exploited by
regional head candidates to win the noken system of regional head elections. This opens up space for clientelism practices that ultimately lead to fraud in the Regional Head Election.

“In the implementation of the Regional Head Election, the noken system has a huge potential for fraud in the Regional Head Election. For example, the number of people is not comparable to the PVL list. This is because lower-level organizers often carry out practical politics in this case the Voting Committee (VC) and Voter Data Update Officers (VDUP) often increase the number of PVL to win candidates who have ethnic ties and as family ties because they are traditionally obliged to provide moral support as an attitude of partisanship. Ethnic fanaticism is very strong in society, even witnesses who are sent to the village will be rejected if they are not part of the tribe or as villagers.” (Author Interview, 31 July 2021).

Berenschot, (2018) in a literature review explains that the peak of clientelism is the practice of exchanging benefits from the state to get rewards in the form of electoral support. Forms of clientelism practice, namely: Government contracts to build roads, supply goods, etc.; Government work; Public services i.e. preferential access to water, education, sanitation, electricity, etc.; Access to social welfare programs; Use of social assistance funds; Documents (permits, permits, etc.); and Money used to buy votes in the election of the head of government. In the Regional Head Election, the noken system in Jayawijaya Regency, either in the form of a tie or hanging system, places the head of the tribe and the village head as strategic roles. In the context of political relations or the form of clientelism that occurs, namely in the form of giving positions and political money that will be used for traditional celebrations in the form of eating together or the community calls it the stone burning ceremony. This is in accordance with the results of an interview with one of the academics who is a native of Jayawijaya Regency as follows:

“The regional head election for the noken system in Jayawijaya Regency is technically carried out in two ways, namely the hanging system and the tie system. Of course, in its implementation, it cannot be separated from practical political interests. The Village Head is usually given a guarantee to continue his position as the Village Head in return for providing support to the candidate for regional head who is competing in the Regional Head Election. If the Village Head does not provide support or the proposed candidate loses, he will be replaced with a team that provides support. Meanwhile, the chief of the tribe is usually given cash (money politics) which will be used for the traditional burning stone ceremony as a lure to support certain candidates (Writer Interview, 8 July 2021).

The form of Clientalism from candidates for regional heads to success teams at the district, sub-district and village levels is carried out by providing guarantees of getting a position in government if they can win the Regional Head Election contestation and vice versa if they lose they will be replaced. Thus, the noken system regional head election also has a five-year conflict vulnerability during the period of the elected regional head. As excerpts from interviews with members of the success team at the village level in the Regional Head Election of Jayawijaya Regency below:

“As a success team, there are positions offered, but for the Success Teams who do not have a strong relationship with the regional head candidates, they are only given cash to help the prospective candidates to get vote support. Competition at the village level is very much felt, because the team may replace the village head if the candidate being supported loses. This causes conflicts for five years or according to the period of the regional head.” (Author Interview, 20 July 2021)

On the other hand, the weakness of the noken system is due to the socio-cultural conditions of the people who still adhere to customs. For the community, traditional celebrations are far more important than state celebrations, in this case the implementation of the Regional Head Election. So it is necessary to approach the community. The strategy used to involve the community in the Regional Head Election is through a traditional approach. Not only the organizers at the lower level, the Tribal Heads, Village Heads, and the Success Teams also use a traditional approach strategy to gain support in the noken system of Regional Head Elections.

“As a society that can be said to be very traditional, the Regional Head Election does not seem so important. As a lure to involve the community in the Regional Head Election to
come to the polling station, a traditional burning stone ceremony was held which in terms of providing facilities involved many parties: Tribal Chiefs, Candidate Success Teams, Village Heads, even the organizers at the village level using operational funds provided from the KPU. Even the districts are not budgeted for." (Writer Interview, 31 July 2021).

Thus, the practice of clientelism in the Regional Head Election system noken is in the form of giving positions and cash by using a traditional approach strategy to get electoral support. The parties who are implementing clientelism practice start from the district, district and village success teams with the aim of targeting lower-level administrators, District Heads, Tribal Heads, and Village Heads.

CONCLUSION

Regional Head Election noken system in Jayawijaya Regency is carried out in two ways, namely the hanging system and the tie system. In its implementation, it has weaknesses, namely the lack of availability of human resources as organizers at the lower level and the unclear PVL data. Regional Head Election noken system implemented not only replaces ballot boxes with noken, but overall the implementation is replaced with local wisdom of the community. Regional Head Election Noken system is actually a Papuan-style democratic process in the central mountains. The form of clientelism practice in the Regional Head Election noken system in Jayawijaya Regency is in the form of giving positions and cash by using a traditional approach strategy in order to get electoral support in return.

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Undang-undang No 12 Tahun 2001 Tentang Otonomi Khusus Bagi Provinsi Papua

Keputusan Mahkamah Konstitusi (MK) nomor 47-81/PHPU-A-VII/2009 yang menjelaskan bahwa sistem noken menjadi salah satu cara pemungutan suara dalam Regional Head Election di Papua


Surat Keputusan (SK) KPU Provinsi Papua Nomor 01/Kpts/KPU Prov. 030/2013 Tentang Petunjuk Teknis Tata Cara Pemungutan Suara Dengan Menggunakan Noken Sebagai Pengganti Kotak Suara.