



RESEARCH ARTICLE

## The Role of Ondofolo as a Justice Authority in Protecting Fair Legal Process Based on Mang Mam Mam

Simon Abdi K Frank<sup>1</sup> & Usman Idris<sup>2\*</sup>

<sup>1</sup> Department of Anthropology, Cenderawasih University, Jayapura, Indonesia.

<sup>2</sup> Doctoral Student in Social Sciences, Airlangga University, Surabaya, Indonesia.

**Abstract:** The leadership and social structure of the Sentani people in Ayapo Village, Jayapura Regency, revolve around the central authority of the Ondofolo to maintain community equilibrium. This study aims to investigate the role and automatic justice authority of the Ondofolo in protecting a fair legal process based on the customary principle of Mang Mam Mam. Employing a qualitative descriptive approach, data were gathered through participant observation, in-depth interviews with traditional figures, and literature documentation, which were subsequently analyzed using the interactive model of Miles, Huberman, and Saldaña. The results reveal that the Ondofolo possesses extensive automatic authority encompassing religious, economic, social, security, and judicial domains within the Yo (village). In executing his judicial functions, the Ondofolo applies a restorative justice approach that prioritizes deliberation, collective moral order, and the restoration of communal harmony over formal punitive sanctions. This process is structurally supported by a hereditary functional hierarchy consisting of Aphu Affa, Kottelo, Akhona, and Uffoi. This study concludes that the Mang Mam Mam-based customary justice system administered by the Ondofolo provides a highly resilient, adaptive, and substantively fair legal mechanism deeply rooted in local cultural values, offering a vital model for legal pluralism in Indonesia.

**Keywords:** Customary Justice, Fair Legal Process, Mang Mam Mam, Ondofolo, Sentani Community.

\*Corresponding author:

Usman Idris  
Doctoral Student in Social Sciences,  
Airlangga University, Surabaya,  
Indonesia

E-mail: [usmanidrish@gmail.com](mailto:usmanidrish@gmail.com)

### 1. Introduction

The Sentani people live in the area around Lake Sentani in Sentani District, Jayapura Regency. This area is located south of Mount Cyloop, which is approximately 2,160 meters above sea level, and lies between Yos Sudarso Bay to the east and Tanah Merah Bay to the west. (Dubois, 1961: 8; Mansoben, 1995: 184)

Lake Sentani stretches east-west for approximately 30 km, at an elevation of 70 meters above sea level. The shoreline is not a straight line but meanders, forming several indentations that dip significantly inland, forming bays, such as Puai Bay at the southern end of the lake, and Doyo Bay at the western end. Within the lake are islands that have been used as settlements from ancient times to the present day, such as Asei Island in the east, Ajau Island, Putali Island, Atamali Island, Kensio Island in the center, and Yonokom Island in the west (Mansoben, 1995: 184).



Rost's (1993) conceptualization states that leadership is a mutually influential relationship between leaders and followers (subordinates) who desire real change that reflects their shared goals. A leader truly has a powerful influence on all followers, who recognize him as a leader with a shared purpose. Furthermore, the leader must also ensure a strong commitment and responsibility to change for the common good.

The history of the Ayapo traditional village began with the efforts of brothers to exert influence, both peacefully and through coercion. Negotiations took place between the leader and those seeking to be led to achieve a common goal. Thus, determining who was entitled to be appointed, approved, crowned, recognized, and inaugurated as a leader was largely determined by the patrilineal lineage of the upper class (elderly lineage), and the values, norms, and customary law (Mam Mam) of the Sentani indigenous community (Ayapo people). This is also closely related to how a leader (Ondofolo), as the holder of justice authority, automatically protects, maintains, and makes fair decisions based on due legal process within the ecosystem of his indigenous community. Ayapo Village was formed from a conflict between two children of the ondoafi (Ondofolo) Asei who were fighting for power between Panaa and Ufeai (Ebuheai), based on the results of the decision of the deliberation institution carried out by Aphu Affa on the ondoafi Asei, it was decided that the first child would become the Ondofafi, namely Panaa, while Ufeai to become the ondoafi had to leave Asei and find a new place. Then Ufeai came out with several of his loyal followers carrying a glass bracelet (Ebba Nokhom Ambaywa) Tifa "(Wakhu), bow and arrow as a symbol of prosperity and a symbol of the crown prince from their previous place, namely Asei. The bow and arrow were the most important thing to bring and were gifts from his mother who were equipped with very strong magical powers, with the hope that her son would be able to subdue the tribes that previously inhabited the place Ufeai was going to. With arrows that had magical powers, Ufeai began to fight and subdue the tribes around the Ayapo village, one by one the tribes surrendered to Ufeai and his followers. In the process of conquest, negotiations took place in each ondoafi of the subdued tribes, they agreed to hand over their ondoafi rights to the Ufeai group, but still had customary rights to the land by still recognizing the tribal chief with the authority to cultivate and use the land for a livelihood but ownership and rights were entirely with Ufeai as their new ondoafi. The conquest was carried out by prioritizing to control and integrate the population into a new ondoafi government.

## 2. Research Method and Materials

This research employed a qualitative approach with descriptive methods, focusing on an in-depth understanding of the role and authority of the Ondofolo within the social and customary structures of the Ayapo Village community. This qualitative approach was chosen to uncover values, norms, and customary practices that cannot be measured numerically but require in-depth interpretation through direct interaction with the research subjects (Creswell, 2018). Data were obtained through participant observation, in-depth interviews with traditional leaders, Ondofolo, and community members, and literature documentation related to customary leadership in Papua. Thus, this research captures social realities holistically, in accordance with the cultural context of the local community.

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña (2014), which includes data reduction, data presentation, and conclusion drawing/verification. Triangulation techniques were used to ensure data validity by comparing information from interviews, observations, and relevant customary documents. The researchers also adhered to research ethics by obtaining informed consent from informants, maintaining the confidentiality of personal data, and respecting customary norms prevailing in the Ayapo community. With this method, the research is expected to produce an accurate understanding of how Ondofolo exercises automatic justice authority in the context of the social, economic, political, and spiritual life of indigenous peoples.

## 3. Results and Discussion



### 3.1. *The leader (Ondofolo) holds automatic justice authority*

The Ondofolo as the holder of automatic authority is evident in his authority, duties, roles, and functions in managing the ecosystem of the life of his village community (Yo), which is the largest real and functional social unit, a small clan, imea, whose origins can be traced back to the same ancestor or also a combination of small clans that do not originate from the same ancestor. Another characteristic that indicates a village is the existence of a certain area or territory with clear boundaries (phuke khelahe), which has three main functions for the life of a village community, namely: (1) economic function, (2) political function, (3) social function. (Mansoben, 1995: 204).

The Ondofolo has extensive authority, encompassing all aspects of village life, including religion, economics, social welfare, security, and the judiciary.

In the religious sphere, the Ondofolo must oversee and maintain customary life and religious ceremonies within the village community. He is obligated to promote customary life (Mang Mam Mam) among his community members by monitoring polite behavior in daily interactions among members and by overseeing the intensification of customary ceremonies within his jurisdiction. The Ondofolo's authority extends to reprimanding and punishing residents who violate or disobey the collectively agreed-upon customary rules (Mang Mam Mam). (Siregar, 1987: 75; Mansoben, 1995: 205-206; interview results, LP, 2025).

Economically, the Ondofolo holds the inheritance rights to all village assets, including objects and various natural resources. Holders of inheritance rights include heirloom objects such as bracelets, beads and stone axes. This object is a prestigious object that is only owned by Ondofolo and not owned by other members of the community. As the name suggests, these objects gave their owners a certain status both in the eyes of their own people and in the eyes of other leaders. Ondofolo has the right to receive a portion of the dowry paid for girls from his village who marry in other villages. Has the authority to grant permission to search for, use, exploit existing natural resources for the life and welfare of the community. Ondofolo has the authority to supervise the exploitation of natural resources so that natural resources are maintained, every member of the community must not violate the boundaries of community rights and ensure that community members do not violate the boundaries of other village property. (Mansoben, 1995: 206)

In the social sphere, the Ondofolo has the right to receive the dowry from any girl who marries in another village, is obligated to assist in paying the dowry from any man from his village who marries a girl from another village, and receives the largest share of the proceeds from hunting or fishing, as well as the first harvest from the gardens of each member of his village community. In terms of security and order, the Ondofolo has the authority to act both inside and outside his village. Internally, he maintains security and order in his community by reprimanding, punishing, and eliminating any member who violates customary laws and poses a danger to public safety. Externally, he can declare war on a hostile village. In the judicial sphere, the Ondofolo has the authority to act as a judge, tasked with resolving disputes arising between members of different iyamea within his jurisdiction. Ondofolo is called "Ondofolo yo longgo, obo isololo-ro iso-lo" (Ondofolo is a banyan tree that protects the community, and all prosperity of the village must be returned to the ondofolo because all matters and deaths are his responsibility). (Mansoben, 1995: 206)

The role of Ondofolo as the main authority in the customary law system in Ayapo is very important in maintaining justice based on local cultural values, especially through the Mang Mam Mam principle. Ondofolo is not only a symbolic leader, but also a customary judge who has the authority to resolve conflicts fairly based on consensus and cultural norms. According to Krisifu (2019), the authority of the Ondofolo reflects a traditional power structure that is still highly respected in Papuan society because it is based on customary legitimacy, not modern politics or state law. In this context, the role of the Ondofolo emphasizes dispute resolution based on deliberation and shared moral values, not just formal legality. This is

important because many conflicts in indigenous communities are more easily resolved through a cultural approach than through formal intervention by state institutions. Therefore, the existence of the Ondofolo as a customary judicial figure ensures a legal process that is more acceptable, and fair in the eyes of the local community.

In his judicial function, Ondofolo uses a restorative justice approach, where the main focus is not on punishment but on restoring social relations within the community. This system is relevant in the context of Papua, which prioritizes collectivity and social harmony as core values. Budiyanto (2015) notes that in indigenous Papuan communities, customary justice systems such as those administered by the Ondofolo are more effective in building public trust in justice because they touch on the emotional and spiritual aspects of society. Mang Mam Mam as a collective norm is the ethical basis that governs the actions and behavior of citizens, the violation of which is considered to damage the social order as a whole. Therefore, Ondofolo is not only a law enforcer but also a protector of the collective moral order. This makes his decisions more weighty, and accepted as “true justice” compared to the decisions of formal institutions, which are sometimes considered far from the cultural roots of the community.

As guardians of traditional values and laws, Ondofolo play a role in upholding social ethics such as politeness, respect, and communal attachment, all of which are covered in the Mang Mam Mam principle. At this level, traditional justice touches not only on legal aspects, but also spirituality and cultural symbolism. As noted by Krisifu (2016), the Ondofolo is considered the “roots of the banyan tree” that supports the entire community, meaning that he is the moral and legal center that maintains social and environmental sustainability. This reflects a customary legal system that is integrated with traditional leadership structures and social structures within the community. In the context of modern law, which is often rigid and formal, the Ondofolo's approach is more flexible and adaptive to the community's situation. Therefore, the customary justice system administered by the Ondofolo has high resilience and relevance in ensuring substantive justice that is in line with the social reality of indigenous communities.

The authority of the Ondofolo in the economic and social context also strengthens his role in protecting the rights of the community as a whole, including the right to natural resources and cultural heritage. The Ondofolo's right to regulate and supervise the use of resources is not merely symbolic, but is part of efforts to ensure equitable distribution of access to and control over village land and natural resources. In many studies of legal anthropology, traditional leaders such as the Ondofolo have strong legitimacy in regulating land ownership and use because they are considered an extension of the ancestors and guardian spirits of the region. In addition, their participation in regulating marriages and the distribution of resources shows that their judicial function also extends to matters of social welfare and stability. This distinguishes the Ondofolo from the state legal system, which tends to strictly separate judicial and social functions. This system creates a more holistic form of justice based on the structure of community life.

Ondofolo in the *Mang Mam Mam* system demonstrates a model of judicial leadership that is contextual, culturally based, and responsive to local values of justice that are not always captured by the formal legal system. When the state system often experiences a disconnect with indigenous communities, Ondofolo acts as a bridge between the past and the present, between traditional values and contemporary challenges. In the context of Papua, where legal pluralism is a particular challenge, the customary justice system embodied by Ondofolo is able to bridge this gap by providing a sense of justice that is in line with local identities. As noted by Moniaga (2017), the recognition and strengthening of customary justice is important to ensure that justice is not only defined in formal legal terms, but also in cultural and substantive terms. Therefore, the role of Ondofolo in protecting fair legal processes is not only important, but also essential in maintaining the integrity and dignity of indigenous communities in Papua.

Ondofolo as head of the community has a very important role, so he has a very special position and rights: monopoly rights, decorative rights, big house rights. Inheritance of power remains based on the applicable customary law (Mang Mam Mam), namely the eldest son of Ondoafi, a descendant of a wife from Imea Khabam Noro (Right Wing) who is called Yoniki (Crown Prince). The strata formed when Ayapo village was founded have remained recognized from time to time until now.

The role and position of Ondofolo in Ayapo society not only reflects administrative power, but also contains deep sacred and cultural dimensions. This role is institutionalized in the customary structure through exclusive rights such as monopoly rights, decorative rights, and big house rights, which indicate the highest status in the customary social hierarchy. This position is inherited patrilineally through the Mang Mam Mam system to Yoniki (the eldest son of the right wife), emphasizing the importance of bloodline continuity and customary legitimacy in the leadership succession process (Krisifu, 2019). This shows the continuity between the symbolic and structural authority of the Ondofolo, which has been recognized since the establishment of the Ayapo village until now. Therefore, the role of the Ondofolo is not only administrative but also reflects a form of cosmological power rooted in the belief system of the Sentani indigenous community. This confirms that the customary system is not an informal structure but a normative institution that is alive and regulates the daily life of the community.

In the context of legal justice protection, the position of Ondofolo is central because he functions as a moral leader and traditional judge who mediates and resolves conflicts between citizens, based on the Mang Mam Mam principle. This system emphasizes the values of restorative justice, deliberation, and communal harmony, in contrast to the state legal system which places more emphasis on formal sanctions. As explained by Budiyanto (2015), the Ondofolo is considered a neutral figure who has moral authority due to his closeness to customary norms and community beliefs. He not only delivers verdicts, but also ensures that the dispute resolution process is fair and takes into account complex social relations. The existence of monopoly rights and the symbolism of the big house support the Ondofolo's capacity to unite the community under a single authority. Thus, the Ondofolo is not only the guardian of the social order but also the guardian of justice who bridges customary and modern legal values. This role becomes increasingly important in the face of formal legal interventions that often ignore local values.

The inheritance structure based on the Yoniki lineage is not only a marker of hierarchy, but also a mechanism of social and cultural control that ensures the continuity of traditional values in government. Krisifu (2016) emphasizes that this mechanism minimizes conflicts over power and strengthens the Ondofolo's legitimacy in the eyes of the community. In this system, not everyone can become an Ondofolo; only those from certain lineages have access to this position. This contributes to maintaining the stability of traditional governance and ensures that every leader understands and consistently implements the principles of customary law. This structure functions as a traditional system of checks and balances, as the community also has high expectations of the integrity and morality of an Ondofolo. Thus, the role and position of the Ondofolo as a legal and cultural leader is the main foundation for maintaining the sustainability of the Mang Mam Mam-based legal system in Ayapo and its surroundings.

### *3.2. Leadership structure of Sentani People in Ayapo Village*

Ondoafi Leadership Structure In the Ondoafian community of Ayapo Village, there is a standard and hereditary leadership structure until today. The apparatus in the government has its own function. As expressed by Durkheim, society is a unity in which there are differentiated parts. The parts of the system have their respective functions that make the system balanced. These parts are interdependent with each other and functional, so that if one does not function it will disrupt the balance of the system. According to the position in the Ondoafian community of Ayapo Village, there are main components, namely: Ondoafi,

Aphu Affa, Kottelo and Akhona. The number of Khotello according to Mam is five has changed to six, seven, even fourteen Khote in one village, this functionally runs well without customary recognition, only five Khotello are recognized as true in their position in custom. In the structural components of the position of Ayapo Village according to the rules there are only 5 Kottello, but in reality there are more than 5 kottello. The five kotello are direct descendants of the village's founder (Ufeai). When aggression or expansion occurred before the village was established, it was directed against the tribes that previously inhabited the area. After the subjugation of these tribes, they were recognized and handed back to lead their respective tribes. Consequently, several Kottelo serve as tribal chiefs within the Yobpu Yokolom community. Each Khotello, under the authority delegated by the ondoafi, has specific responsibilities in water, village affairs, health, warlordism, and welfare or economic affairs.

The Akhona, upon the Khotello's death, is the successor to the Khotello. Akhona, deemed worthy, is the head of several families. Functionally, the Ondoafi is also the Kottelo for his clan or tribe, and the Abhu Affa is the Kottelo for his clan, managing the clan's life within the family. Uffoi or Abhu Akho has never been included in the customary government structure chart, but each Ondoafi, Yo Ondoafi, Abphu Affa, Khote, Akhona Akhona and each family has its own Uffoi from one of the clans in the village. Uffoi is not a slave, not an errand boy, Uffoi has a high value in his lifelong service in the house he serves. This is recognized by the Ayapo Sentani Timur indigenous community because every family secret from the time of their ancestors is still guarded by the Uffoi who faithfully serves. Uffoi works to serve from every aspect of life, so that there is nothing evil intentionally done by others regarding the family he serves; because the life and death of the family he serves is in the hands of the Uffoi who is truly Uffoi. Hereditary phenomena of social forms and customs in one unity to the sovereign Ondoafian Ayapo Village are still well organized to this day.

**Table 1.** Functional structure of Ondoafi and Kottelo-Kottello

No	Name	Position	Functional
1	Enos Eluai Kending Deda	Ondoafi	Protector and Owner of Ayapo Village
2	Esau Wahi Pulalo	Kottello/Yo Ondoafi	Permanent Assistant When the Ondoafi is Unable
3	Riky Kayabe Deda	Kottello Wafi Obek Onggolo	Special Treasurer of the Ondoafi
4	Yakob Ufei Deda	Kottello Orsa	Executioner of the Ondoafi
5	Noak lali	Kottello	Possesses Special Magical Powers of the Ondoafi
6	Gasfar Akoka	Kottello	Special Duties of the Executioner/Killing
7	Piter olua	Kottello	Direct Duties of the Ondoafi
8	Mesak Tukayo	Kottello	
9	Hengky Ohodo	Kottello	Assisting the Ondoafi/Economically
10	Stev Efaa	Kottello rote	As Abhu Akho
11	Elisa Epa	Kottello Hokuklow	As Abhu Akho
12	Yunis Hiloi Eha	Kottello Feukotebulu	Kanryo Klayo
13	B Biil Pulanda	Kottello Asttebolu	Buyo Ayo
14	Ones Puhili	Kottello Putrih	Yoyo Maloyo, the Ondoafi's Archbishop
15	Yoel Malamba	Kottello ebuhiki	War Commander
16	Noak klato Aufa	Kottello Aufa	

The leadership pattern of the Ondoafi in Ayapo village has a well-organized structure of positions and functions. This customary system is still maintained today and is adhered to by the Ayapo community. Not everyone can do all the work. Work remains in accordance with the mandate stated in customary rules (Mam). All work is carried out according to the Ondoafi's orders. For example, not everyone can speak or provide information about customs. Only the Ondoafi spokesperson can convey matters considered special. In Ayapo village, the spokesperson is the Ondofolo, the chief of the Puhili clan.

The power of the Ondoafi is not merely symbolic, but has legal and normative functions in the Mang Mam Mam-based customary law system. This leadership structure is highly organized, reflecting what Durkheim called a "social organism" in which each element plays

a specific role to maintain the stability of society. In the Ayapo context, the Ondoafi acts as the central figure, while the Kottello-Kottello and Akhona carry out sectoral tasks such as economics, warfare, and health. The existence of the Uffoi as a highly loyal servant to the family also reflects the ethical dimension of this structure, which is closely related to the collective beliefs and history of the community. This system maintains its legitimacy and function thanks to the continuity of traditional values that are internalized by the community and reproduced from generation to generation (Krisifu, 2019).

Ondofolo has the authority to resolve legal disputes by referring to traditional values and local principles of justice. In this context, the function of the Ondofolo is in line with the principle of Restorative Justice, where the restoration of social relations is prioritized over punishment alone. While structures such as the Kottello or Akhona function as managers of specific sectors, the Ondofolo maintains integration and justice between different parts of society. Therefore, when Kottello carries out its duties based on the Ondoafi's mandate, it remains under the customary law framework supervised by the Ondofolo as the highest authority. This creates a hierarchical yet participatory local government system, as it involves clans and tribes in their respective roles (Krisifu, 2016).

The role of the Ondofolo cannot be separated from the conflict resolution system, in which the value of Mang Mam Mam, a customary law principle unique to Sentani is used to weigh justice based on social balance, not merely retribution. The involvement of Kottello and Akhona in the social structure ensures that the approach to justice touches all levels of society and sectors of life, from water management to the role of traditional executioner. This creates a fair distribution of power that remains centered on the Ondoafi. This is where the relevance of this system lies as a reflection of Durkheim's theory of functionalism, which shows that social integration depends on the harmonious functioning of each element in the social structure (Budiyanto, 2015).

Thus, the traditional leadership structure of the Sentani community in Ayapo Village is not only relevant as a customary government system, but also as a legal system based on time-tested local values. The role of the Ondoafi as both owner and protector of the village, coupled with the functional structures of the Kottello and Akhona, ensures that customary justice is upheld through a contextual and participatory approach. The existence of the Uffoi adds a spiritual and historical dimension to this structure, preserving the continuity of family values and secrets as part of the collective identity of the community. In the context of globalization and the pressure of formal legal systems, the continuity of customary systems such as this is proof of the strength of local cultural systems in maintaining the sovereignty of indigenous peoples. This approach inspires alternative legal systems that are inclusive and responsive to the local context, as highlighted in various studies on legal pluralism in post-reform Indonesia (Davidson & Henley, 2021; Vel & Bedner, 2017). Therefore, Ayapo is an important example of how customary systems can serve as a bridge between traditional norms and contemporary law.

#### 4. Conclusion

Ondofolo as the authority holder is automatically seen from the authority, duties, roles, and functions in managing the ecosystem of the life of the village community (Yo) which is the largest real and functional social unit, small clans, imea, whose origins can be traced back to the same ancestors or also a combination of small clans that do not originate from the same ancestor. Another characteristic that indicates a village is the existence of a certain area or territory with clear boundaries (phuke khelahe).

The role of Ondofolo in Ayapo Village is a central element in the customary justice system that promotes the principle of Mang Mam Mam as the basis of ethics and law. Ondofolo is not only a symbolic figure, but also the main authority in various aspects of community life, ranging from religion, social, economic, to law. In his capacity as a customary judge, Ondofolo carries out restorative justice functions that focus on restoring social relations and

community balance rather than formal sanctions. This system is more relevant and accepted by indigenous peoples because it emphasizes deliberation, shared moral values, and spiritual bonds that are not always accommodated by the state legal system.

The patrilineal leadership structure and organized functions of traditional leaders such as Kottelo, Akhona, and Uffoi reinforce the sustainability of the legal and social systems in Ayapo. The role of Ondofolo as guardian of values, protector of the territory, and conflict resolver makes him a bridge between traditional norms and contemporary legal challenges. This article shows that the Mang Mam Mam-based customary justice system is not only relevant but also effective in delivering substantive justice that is deeply rooted in local cultural values. In the context of legal pluralism in Indonesia, this model is important as an inclusive and contextual alternative for indigenous peoples who are often marginalized by formal legal approaches.

## References

- Adharani, Y., & Nurzaman, RA (2017). The function of licensing in controlling spatial utilization in the North Bandung area within the framework of sustainable development. *Environmental Law Development*, 2(1), 1–13.
- Budiyanto. (2015). The Existence and Position of Adat Judicature in Papua. *JL Pol'y & Globalization*, 41, 37.
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Thousand Oaks, CA: SAGE Publications.
- Davidson, A., & Henley, D. (2007). *The revival of tradition in Indonesian politics*. London: Routledge.
- Dubois, C. (1961). *The people of Alor: A social-psychological study of an East Indian island*. Minneapolis: University of Minnesota Press.
- Durkheim, E. (1982). *The rules of sociological method* (S. Lukes, Ed.; W. D. Halls, Trans.). New York: The Free Press. (Karya asli diterbitkan 1895).
- Haverkort, B. (2007). Endogenous development and bio-cultural diversity: The interplay of worldviews, globalization and locality. *Compas*.
- Krisifu, H. H. J. (2019). The Power Structure of Ondoafi in the Adat Village Government System of Jayapura Regency. *JL Pol'y & Globalization*, 91, 59.
- Krisifu, H. H. J. (2016). Types of Leadership and the Customary Courts in the Papua's Customary Communities. *JL Pol'y & Globalization*, 49, 45.
- Mansoben, J. R. (1995). *Sistem politik tradisional di Irian Jaya: Kajian antropologi politik*. Jakarta: Lembaga Ilmu Pengetahuan Indonesia (LIPI).
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks, CA: SAGE Publications.
- Moniaga, S. (2017). Legal pluralism in Papua: Recognizing indigenous law in Indonesia. In J. Davidson & D. Henley (Eds.), *The revival of tradition in Indonesian politics: The deployment of adat from colonialism to indigenism* (pp. 205–225). Routledge.
- Rost, J. C. (1993). *Leadership for the twenty-first century*. Westport, CT: Praeger.
- Siregar, A. (1987). *Kebudayaan Irian Jaya*. Jakarta: Departemen Pendidikan dan Kebudayaan.
- Vel, J. A., & Bedner, A. W. (2015). Decentralisation and village governance in Indonesia: the return to the nagari and the 2014 Village Law. *The Journal of Legal Pluralism and Unofficial Law*, 47(3), 493-507.