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## **Socio –Economic Interaction of Sota-PNG Cross\_Border Community**

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**Abstract.** The purpose of this research is to find the form of socio-economic interaction of Sota - PNG border crossers in this case is Kle Kanume who settled in the territory of the Republic of Indonesia and the territory of Papua New Guine. The method used is a qualitative method with a descriptive approach combined with interviews and observations. This research was conducted in Sota District, Sota Village, Merauke Regency, South Papua. The focus of this research is the local community of Sota-PNG border crossers, namely the Kanume Tribe/Klen. The reason for choosing this research focus is because some Klen Kanume are residents who inhabit the Sota Village of Sota District and some Klen Kanume inhabit the Morhead District of PNG. The results of this study found that this border crossing community is an actor who daily crosses the Sota-PNG border to conduct socio-economic interactions with various purposes (Socio-Cultural, Economic, Health, and Education).

**Keywords.** Socio-Economic; Interaction, Papua; Crossborder; Kanume

### **1. Introduction**

Borders are strategic and vital areas because politically border areas are related to aspects of state sovereignty, defense and security, nationalism, ideology, social, economic and culture (Lahnisafitra, 2005). Each border area has different conditions from one another. The border area in Kalimantan borders Malaysia, where the people are more prosperous. The border area in Papua is relatively equal to the people of PNG, while with Timor Leste the Indonesian border area is still relatively better in terms of infrastructure and welfare (Setiawan, 2010). One of the provinces that borders land and sea with other countries is South Papua Province. Where the land borders directly with the State of Papua New Guinea (PNG), and borders the sea with the State of Australia. The conditions in Indonesia's border area with neighboring PNG are very different from other regions in Indonesia. More border crossers from PNG enter Indonesian territory. Merauke Regency is a regency that has a district that borders directly with PNG (land area) and Austrakia (sea area), which has had a Cross Border Post (PLBN) since 2021 which is located in Sota District.

Problems that often occur at the border in Papua are often rooted in illegal border crossings. Regarding border crossers from PNG to Indonesia and vice versa, Djohan and Herry

Yogaswara (1996) wrote that: "The cross-border relationship between the Republic of Indonesia and Papua New Guinea has basically been going on for a long time, stemming from the existence of cultural relations such as similarities in language, marriage, economic subsystems, and mythology so as to form a network of population mobility in the border area. However, it is also related to the dynamics of political history in the Sota region. This resulted in the movement of people from Indonesia to PNG. These movements were carried out in 1969-1970, 1977 and 1984-1985 which were generally political in nature".

According to Djohan and Yogaswara (1996) "Boundary lines or boundaries can be understood in two classifications: *artificial boundaries* and *natural boundaries*. The first concept is seen from the treaties made by the two bordering countries, as well as the products of colonial history that exist between the two bordering countries. The concept of *artificial boundaries* is usually marked by signs such as lighthouses, walls, monuments and fences. The concept of natural boundaries is created in the context of ecology, values and mythology believed or embraced by the supporting community. The signs used as boundaries are usually mountains, rivers, trees and cultural boundaries that are abstract but full of real meaning, all of which can be distinguished based on kinship, language, marriage and mythology". This concept of natural boundaries is understood by clans that have customary rights in Indonesia and PNG, and then causes the occurrence of traditional border *crosser* activities, in the border area of Indonesia and Papua New Guinea in Sota Village.

Border areas are inseparable from the people who live in these areas, who are called border residents. A border resident is a person who by birth or marriage has the right of residence, traditional rights and customs within the designated border area but does not include those who obtain land use rights or other rights that are considered traditional, based on National Law or through processes that are not traditional (BPKD Papua Province, 1993).

Socio-economic interaction is the relationship between individuals, between groups of people and between countries where humans live in a group that forms a system. In simple terms, a system can be interpreted as an interaction, linkage, or relationship of smaller elements that form a larger and more complex unit. The local community in the PNG border area both in the PNG territory and the Indonesian territory is the Marind-Kanum Klen which has customary rights to Papua New Guinea. Culturally, local communities do not recognize the existence of formal official boundaries such as state boundary lines. The boundaries according to their customs are in the form of large trees, large stones, rivers and so on, which are mythologically and ecologically meaningful. The state boundary line then indirectly separates a series of kinship relationships along with rights and obligations that are realized in a common customary land. Differences in perceptions between local communities who own customary rights regarding territorial boundaries in the customary context and territorial boundaries in the governmental context often trigger misunderstandings and actions that are considered to violate state law. These socio-cultural interests cannot be limited by the rules regarding state boundaries.

The socio-economic interaction carried out by Klen Marind-Kanum as a border crosser from Sota Merauke to the PNG country and vice versa, actually carries out an activity called mobility. According to Pressat in Bandiyono (1998), mobility is any event related to the movement of people, both geographically and socially. Population mobility from one region to another occurs for various reasons; economic, social, political and geographical which are interrelated.

One of the purposes of PNG border crossers visiting Sota Village is socio-cultural, which is dominated by family visits for a series of traditional ceremonies. The series of

traditional ceremonies include; the pig killing ceremony, the ceremony of granting customary land, the ceremony of holding small children, the 40-day ceremony, and a series of traditional wedding processions. In addition, they also visit sick families, help open gardens and plant crops, help with harvesting, bring garden products and souvenirs to their families, and so on. One of the goals of the Indonesia-PNG border crossers is to participate in the commemoration of their country's independence day. Every August 17, the people of Sota Village invite PNG people through the head of their Kanume ethnic clan in Sota Village. They are invited to participate in a series of commemorations of Indonesia's Independence Day. The opposite also happens during the commemoration of the independence of Papua New Guinea. Every September 16, the people of Kampung Sota flock to the nearest district in PNG to attend the independence commemoration ceremony. They depart from Indonesia about two or three days before because of the long distance and poor road conditions. On independence day, a little freedom is given by each immigration authority. The activity of visiting each other on independence day has been going on for years and is still going on today.

This condition, of course, eventually makes Sota Village an economic facility. PNG border crossers bring various commodities that will be sold to subscription kiosks in Sota Village. Commodities that are favored and always brought for sale include deer horns, deer skin, crocodile skin, arowana fish, cassowaries, kangaroos, agarwood, kandara, toware, and vanilla plants. The proceeds are used to buy the necessities of life, including soap, salt, sugar, coffee, tea, rice, clothes, pandanus mats, sago, canned food, fruits such as bananas, mangoes, pineapples, school fees, and so on. There are two payment systems: traditional payment using the barter system and payment using money. The currency used by border crossers in PNG is the PNG currency, Kina. The current exchange rate of Kina against Rupiah is around Rp. 4500,-. The barter system is usually carried out by fellow Kanume people, both those living in PNG and those living in Indonesia. Currency transactions are used between Kanume people and migrants.

In addition to the daily buying and selling in Sota Village, buying and selling is also done at the border market. The border market is only open on Sundays, located around the Indonesia-Papua New Guinea border monument area. The traders consist of PNG people who have come a few days before in Sota Village. Various handicrafts from PNG people are sold in the market such as toware, necklaces and bracelets from beads, deer antlers, honey, garden products, and so on. In addition, there are also people of Sota Village consisting of local people and migrants who sell in the place. The Indonesia-PNG border monument and the border market are always crowded with domestic and foreign tourists. Economic activities that occur in Sota Village as a border area have a positive influence on the income of the Sota community. Various types of economic sectors develop quickly to support cross-border trade. Food stalls, grocery stores, kerosene agents, rental houses, gasoline and diesel agents, service and carpentry agents, educators, and so on began to appear in Sota Village. If in other border areas the Indonesian people go abroad to meet the needs of life, then on the Indonesia - PNG border in Muara Tami District, Jayapura City and in Sota Village, Merauke Regency, PNG people fulfill their needs by shopping in Indonesian territory (Papua). Based on the conditions of socio-economic interactions in border crossing communities, especially the Marind-Kanum Klen who live in the territory of the PNG state and the territory of the Indonesian state, which of course still have kinship with each other, so that there is socio-economic interdependence between border crossing communities, especially the Marind-Kanum Klen community.

## 2. Research Methods

The research method used is a qualitative research method with a descriptive approach that describes existing phenomena, combined with interviews and observations. This research was conducted in Sota District, Kampung Sota, Merauke Regency, South Papua. The focus of this research is the local community of Sota-PNG border crossers, namely the Kanume Tribe/Klen. The reason for choosing this research focus is because some Klen Kanume are residents who inhabit Sota Village in Sota District and some Klen Kanume inhabit Morhead District PNG. They are actors who cross the Sota-PNG border every day for various purposes (Socio-Culture, Economy, Health, and Education). The data analysis technique used in this research is an interactive data analysis model, there are 3 main things, namely: data reduction, data presentation, and conclusion drawing/verification (Huberman in Ifasaksily, 2019).

## 3. Discussion

This research basically discusses Social Theory, especially socio-economic interactions that occur in the border area of the Republic of Indonesia (RI) in this case Sota Village with Papua New Guinea (PNG) Border in this case Morhead District. Residents who cross borders and inhabit Sota Village (RI) and Morhead District (PNG) are groups or communities from the Kanume Tribe or Klen. Where we all know that although there are rules about state boundaries, for customs there are no territorial boundaries that divide two clans or tribes. The Kanume Clan inhabits two places at once (Sota and Morhead), with different economic, educational and health conditions, what unites the Kanume Clan is the socio-culture they have so that it becomes a strength for the Kanume Clan to be able to visit each other even though they have to cross the state border. Routine activities that are always carried out by this border crossing community (Klen Kanume) are Market Days (every Monday and Wednesday), and State Independence Ceremonies (RI August 17, and PNG December 16). As for traditional ceremonies, they are determined by the indigenous community so that the exact date cannot be known so that it cannot be said to be a routine agenda, as well as religious ceremonies determined by religious leaders in advance.

The economic condition of the Kanume Clan living in Sota Village seems to be more advanced compared to the Kanume Clan living in Morhead District. This can be seen from the economic activities that occur where the Kanume Clan from PNG shop for their daily needs in Sota Village. Likewise, the conditions of education, health and other infrastructure facilities are more complete in Sota Village where Klen Kanume (RI) lives. So that every day we will see Klen Kanume of PNG residents going to school, getting treatment and shopping in Sota Village in Sota district where Klen Kanume (RI) lives. However, for socio-culture they are bound together and visit each other. The RI-PNG region has *natural boundaries in the form of a river*, known by the local community as Kali Torasi. Kali Torasi is the only road for RI-PNG border crossers from both PNG and Indonesia. Every day except Sunday, you will see the activities of border crossers from PNG. Generally, the border crossers walk in groups. PNG border crossers generally come from the closest villages to Indonesia. One of them is Wariaber Village in Mohead District PNG, 80 km away from Sota Village. The PNG border guard post is just a few meters before Kali Torasi. They have to report first and show the Cross Border Pass as a road letter. After that they crossed by boat to get to Sota Village, and as before they also had to report at the Sota Border Immigration Post by showing the Cross Border Card / Pass. Border crossing activities have been going on for a long time with the issuance of the Law of the Republic of Indonesia Number 9 of 1992 concerning Immigration. Every interstate border crosser must have a Cross Border Card as a state document that functions as a permit. The Cross Border Card

issued by the Immigration Office of the Republic of Indonesia in the Papua Region is red, while the Cross Border Pass issued by the Papua New Guinea *Department of Affairs* is yellow. The procedure for crossing the border between the two countries has been regulated in the main points of RI-PNG border crossing arrangements. The rules are outlined in Circular Letter No. IMI-PR.08.01-163 of 2010 on the procedures for issuing cross-border passes for Indonesian citizens in border areas. In August 1985, the people of Sota Village were socialized and adjusted to use the Cross-Border Pass (PLB), as a substitute for the Cross-Border Card. Since then, RI-PNG border crossers at the RI-PNG land border in Sota, Merauke have been using the Cross Border Pass as a cross-border document. The PLB is used at the land border in Sota because most border crossers are visiting for family reasons. The Cross Border Pass at the Sota Border Immigration Post, which is used by PNG border crossers and RI border crossers, is in the form of a piece of paper like a permit or road letter.

Most of these border crossers work as farmers. The language they speak is English, but they also use Kanume among the Kanume people in Sota. Along the border of Papua and PNG, there is a language of instruction known as *Pidgin* (read: pizin). Sota Village is one of five villages in Sota District, Merauke Regency. The population of Sota Village consists of local ethnic Kanum, ethnic Muyu, ethnic Awuyu, ethnic Papuans outside the Kanum ethnicity such as Biak, Serui, and transmigrants from Javanese ethnicity. The people of Sota Village have various livelihoods. Transmigrants of both Kanum and Javanese ethnicities fulfill their needs by farming or farming, entrepreneurship, ASN, private employees, BUMN employees, craftsmen and hunting and fishing.

Malind Anim is one of the tribes on the southern coast of Papua, living in Merauke Regency. In Dutch and Indonesian literature, Malind is often called Marind. The word Malind plus Anim means person or human. Malind Anim means "Malind people or Malind humans" (Peday Ayub, 2013). The Malind Anim tribe's territory is divided into 14 locations, one of which is the Malind Anim who live in the border zone area known as Kanume. Like the Malind Anim, the Kanume still believe in their ancestors. In initiation ceremonies they are able to unite their minds with their ancestors through clans. Ancestors are considered a life force in a supernatural context when the ancestor or ancestors give life in the form of a spirit (wi). They believe that the power they have does not come from themselves, but from their ancestors.

The Kanum Tribe/Klen or commonly known as "Kanume" is the largest tribe that has customary land rights in the Wasur National Park area (Purba, 1999). Some experts argue that the Kanum Tribe can be grouped into the Marind Tribe because there are many elements of similarity in their culture. These similarities include language (there are several words in the Kanum language that have similarities with the Marind language) and totem culture (Hariadi, 1994).

The Marind-Kanum clan inhabits the Sota Village area and has customary rights up to Papua New Guinea. Culturally, local communities do not recognize formal official boundaries such as state boundaries. The boundaries according to their customs are in the form of large trees, large rocks, rivers and so on, which are mythologically and ecologically meaningful. The state boundary line then indirectly separates a series of kinship relationships along with rights and obligations that are realized in a common customary land. Differences in perceptions between local communities who own customary rights regarding territorial boundaries in the customary context and territorial boundaries in the governmental context often trigger misunderstandings and actions that are considered violating state law. These socio-cultural interests cannot be limited by the rules regarding state boundaries.

There are 7 clans in the Kanum Tribe, including the Mbanggu, Ndimar, Ndiken, Sanggra, Mayuwa, Gelambu and Kul clans. The existence of Kanum indigenous community settlements in the Wasur National Park area is spread across 7 villages, namely Sota, Yanggandur, Rawa Biru, Onggaya, Tomer, Tomerau and Kondo (BTN Wasur, 1999). Within the Wasur National Park area there are 4 indigenous communities of the Malind Anim Great Tribe who have customary rights over the national park area, namely the Marori Men-Gey Tribe, Marind Tribe, Kanum Tribe and Yeinan Tribe (BTN Wasur, 1999).

The Kanum tribe is the indigenous community that has the largest customary rights in the Wasur National Park area and is spread across several villages in the northern, central and southern parts of the national park area (Purba, 1999). The existence of indigenous people in the Wasur National Park area has been going on for a long time before the area was designated as a national park by the Minister of Forestry in 1997. The interaction of indigenous people, especially the Kanum Tribe, with natural resources in the national park area has formed emotional ties in all sectors of life ranging from socio-cultural to economic interests such as the use of plants for marriage ties, customary sanctions, traditional medicine and household economic resources (Winara et al., 2009).

Most of the Kanum indigenous people's livelihoods are hunting, gardening and swamp fishing. There are also a small number of Kanum people who work as coastal fishermen, namely those who live in Onggaya and Sota Villages (Winara et al., 2010). Hunting and gardening have become the daily culture of the Kanum Tribe. These activities are usually carried out in the forest area by making a bivouac, which is a kind of hut made of wood and eucalyptus bark (*Melaleuca* spp.), as a place to live. Most of their time is spent in the forest, so emotional interaction with forest resources is very strong, including in terms of traditional medicine.

One of the commodities cultivated by the Kanum tribe is kumbili or gembili. Gembili is a type of tuber that has been a local food source for generations from their ancestors. Gembili cannot be separated from the life of the Kanum people because it contains high cultural values. The cultivation system of gembili (locally called kumbili) has been integrated into the lives of the Kanum people because it has cultural value, namely as a 'dowry' as well as a complement to traditional ceremonies. Therefore, for the Kanum Tribe, gembili cultivation is a must. The cultivation process is still traditional, where the community is still based on the values of customs that are still closely held by the Kanum people. In farming, the community is required to carry out several traditional procession activities before starting the cultivation process. A mandatory activity that must be carried out by the community is 'bakar batu'. This activity must be carried out by every head of household who will cultivate gembili regardless of the scale of the farming business.

#### **4. Conclusion**

The results of this study found that the socio-economic interaction activities that occur in the Sota RI - PNG border crossing community, namely the Kanume tribe or clan that inhabits in the two regions which in fact still have a very close cultural kinship have carried out socio-economic interactions that occur are as follows:

- **Social Culture**

One of the purposes of PNG border crossers visiting Sota Village is socio-cultural. Cross-border activities from Indonesia to PNG and vice versa, have occurred long before the existence of state borders established by the colonial government and by the Indonesian government. This is closely related to the origin and mythology of the Kanume people, that the Kanume people in Sota Village came from Galumbu hamlet in PNG. Indeed, the Kanume

people consist of three major clans, namely Ndikwan Galumbu, Ndimar and Mbanggu. They believe they originated from one of the Nibung trees, which is located in the hamlet of Gasul (Galumbu Mer), in Papua New Guinea. To summarize the mythology, the Nibung tree is the origin or ancestor of several ethnicities in Merauke and PNG. These ethnicities include Kanume, Yei-Nan, Marind, Marind Dek, and Kimaam. The ancestors of some of these ethnicities then spread to various areas, to the north, south, west and east, so that until now the area is their customary land.

The Kanume people, consisting of three major clans, then separated based on the hamlets where they lived. The Ndikwan Galumbu settled in Galumbu hamlet, the Ndimar clan settled in the eastern part of the upper reaches of Torasi river, and the Mbanggu Karier clan occupied Mbenggu hamlet. The three hamlets, namely Galumbu hamlet, Torasi river and Mbanggu hamlet are now included in the territory of the PNG state. The division of the settlement area indirectly has an impact on the division of customary land that belongs to these clans. There are clans who live in Indonesia today but have cultivated hamlets in the PNG region, and vice versa. In 1895 the Anglo-Dutch government came and divided the area with the Torasi river boundary. They asked the community "who wants to join Australia and who wants to join the Netherlands". The people who chose Australia lived and settled in Wa hamlet (now Weriaber village, PNG), while the people who chose the Netherlands lived in Keme hamlet (the border of Sota and Wariaber). Many Keme people then planted in Sota hamlet, so that later many lived and settled in Sota. Based on this background of origin, the people of Sota, especially the Kanume people and the PNG people in the Morehead Wariaber district, recognize that they come from one descendant (Alomau, 2012: 57).

Based on the mythological similarities and origins described earlier, the Kanume people's customary lands are spread across Indonesia and PNG. The division of the country's borders in a straight line carried out by the British-Dutch government, had an impact on the separation of the customary unity of the Kanume people. Kanume people in PNG have hamlets in Sota and vice versa. This factor has led to many border crossings from PNG to Indonesia and vice versa. Customary rights include sago hamlets, and fields for farming. The farming system of the Kanume people is still traditional, namely shifting cultivation with slash and burn. They plant kumbili, yams, cassava, bananas and wati plants. It is still a subsistence economy, meeting their own needs, although it is not uncommon for crops to be sold at the border market or to the community. Every stage of farming is done together and help each other, from the process of clearing land to harvesting garden products. Garden products will be distributed first to the tribal chief, and to relatives who help. These customary, mythological and kinship ties are the main factors for cross-border activities from PNG to Indonesia and vice versa. Kanume people from Sota Indonesia go to Morehead PNG to help with farming or even work on their cultivated land there. Conversely, Kanume and Kame people in Morehead PNG go to Sota Indonesia to farm or help other relatives who are working on their land.

Based on the records of Immigration Office officers at the Sota Border Post in 2012, the purpose of PNG border crossers entering Sota Indonesia is dominated by family visits for a series of traditional ceremonies. The series of traditional ceremonies include; pig killing ceremony, customary land granting ceremony, small child holding ceremony, 40 days ceremony, and a series of traditional wedding processions. In addition, they also visit sick families, help open gardens and plant crops, help with harvesting, bring garden products and souvenirs to their families, and so on. One of the purposes of the Indonesia-PNG border crossers is to participate in the commemoration of their country's independence day. Every August 17, the people of Sota Village invite PNG people through the head of their Kanume ethnic clan in

Sota Village. They are invited to participate in a series of commemorations of Indonesia's Independence Day. The opposite also happens during the commemoration of Papua New Guinea's independence. Every September 16, the people of Kampung Sota flock to the nearest district in PNG to attend the independence commemoration ceremony. They depart from Indonesia about two or three days before because of the long distance and poor road conditions. On independence day, a little freedom is given by each immigration authority. The activity of visiting each other on independence day has been going on for years and is still going on today.

- **Economy**

Cross-border activities eventually make Sota Village an economic facility. PNG border crossers bring various commodities that will be sold to subscription kiosks in Sota Village. Commodities that are favored and always brought for sale include deer horns, deer skin, crocodile skin, arowana fish, cassowaries, kangaroos, agarwood, vehicles, toware, and vanilla plants. The proceeds are used to buy the necessities of life, including soap, salt, sugar, coffee, tea, rice, clothes, pandanus mats, sago, canned food, fruits such as bananas, mangoes, pineapples, school fees, and so on. There are two payment systems: traditional payment using the barter system and payment using money. The currency used by border crossers in PNG is the PNG currency, Kina. The current exchange rate of Kina against Rupiah is around Rp. 4500,-. The barter system is usually carried out by fellow Kanume people, both those living in PNG and those living in Indonesia.

Currency transactions are used between Kanume people and migrants. In addition to the daily buying and selling in Sota Village, buying and selling is also done at the border market. The border market is only open on Sundays, located around the Indonesia-Papua New Guinea border monument area. The traders consist of PNG people who have come a few days before in Sota Village. Various handicrafts from PNG people are sold at the market such as toware, necklaces and bracelets made of beads, deer antlers, honey, garden products, and so on.

In addition, there are also people from Sota Village consisting of local people and migrants who sell at the place. The Indonesia-PNG border monument and the border market are always visited by domestic and foreign tourists. Economic activities that occur in Sota Village as a border area have a positive influence on the income of the Sota community. Various types of economic sectors develop quickly to support cross-border trade. Food stalls, grocery stores, kerosene agents, rental houses, gasoline and diesel agents, service and carpentry agents, educators, and so on began to appear in Sota Village.

If in other border areas the Indonesian people go abroad to fulfill their needs, then at the Indonesia -PNG border in Muara Tami District, Jayapura City and in Sota Village, Merauke Regency, PNG people who enter Indonesia have various interests, one of which is economic. This condition is a source of regional income and especially a source of foreign exchange that should be taken into account and guarded by the government. Every day there are economic transactions and financial turnover from buying and selling between PNG border crossers and Indonesian residents in Sota.

Morehead District is one of the districts in PNG, but geographically it is closer to the Indonesian Sota Village, when compared to the state capital in Port Moresby or to Vanimo which is a major city in PNG. This condition causes very minimal community facilities and infrastructure such as economic facilities, entertainment, health, and so on. Border crossers who work as farmers have difficulty selling their agricultural products, because in their area there are no economic support facilities and good road access. With such conditions, residents in Morehead PNG choose to go to Indonesia to fulfill their needs, sell their crops, and seek

treatment for their illnesses. All the needs of life from clothing, food and shelter, needs that are functional, economic and practical, they can get easily in Sota Village, Indonesia.

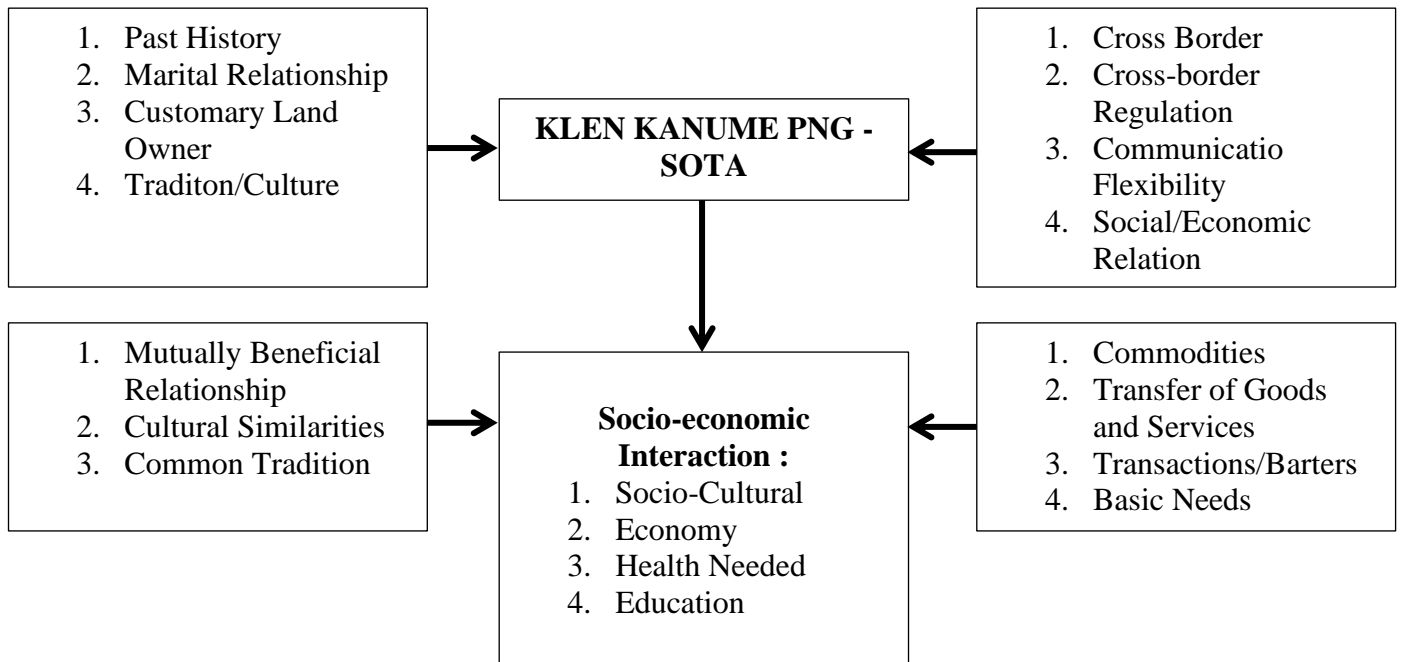
- **Health Needs**

In addition to the lack of economic support facilities, Morehead district also lacks health facilities for the community. It is not surprising that when visiting Sota Village, PNG border crossers take advantage of the visit time to seek treatment at the Sota Health Center. The Sota Health Center is open every Monday to Friday and is supported by doctors and paramedics. Paramedics and doctors occupy official houses around the Puskesmas, so that if there are residents who are sick outside the Puskesmas service hours, they can be directly treated at the paramedic or doctor's house. In accordance with the Papua Health Insurance program and BPJS, Indonesians who seek treatment are free of charge. However, PNG border crossers who seek treatment at the Puskesmas, are charged a ticket and medicine in Rupiah.

- **Education**

Another factor that encourages border crossing from PNG to Indonesia in Sota Village is education. Although educational facilities are available there, many parents send their children to school in Sota Village. At the education level, from elementary school to high school in Sota District, there are students from PNG. Several aspects are considered, among others, closer distance, there are several levels of education, closer to relatives, and so on. In Sota District, there are educational facilities from early childhood education to senior high school. Almost every level of education in Sota District has children from PNG. They get the same rights and have the same obligations as children from Indonesia. During their education, they live in the homes of relatives, and occasionally return to their home country in PNG. However, there are also parents in Sota Village who send their children to the nearest district in PNG.

Below is depicted the form of socio-economic interaction of the conceptual framework of this research:



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