

LITERATURE REVIEW ON THE INFLUENCE OF ALCOHOL ON PAPUAN SOCIETY

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ABSTRACT

Papua is the easternmost region of Indonesia which is known for its customs and culture, but with the development of the times, the Papuan people are known to consume liquor which has a negative impact on the social and cultural life of the Papuan people. Therefore, it is necessary to examine the impact of consuming alcohol on the influence of alcohol on the Papuan people. The research method uses qualitative research by studying the symptoms that occur in the community and is analyzed with descriptive-qualitative data analysis techniques, namely presenting the data and information and then analyzed using several conclusions as findings from the research results. The results show that the polarization of liquor consumption in Papua is caused by the influence of foreign countries as colonizers by introducing the Papuan people to liquor. This habit of drinking alcohol has an impact on several things, namely families, crime, the younger generation, consumptive patterns and negative impacts on adolescents and children.

Kata Kunci: *Liquor, Polarization, Impact*

ABSTRAK

Papua merupakan wilayah paling timur Indonesia yang terkenal dengan adat dan budayanya, namun seiring berkembangnya zaman, masyarakat Papua diketahui mengkonsumsi minuman keras yang berdampak negatif bagi kehidupan sosial dan budaya masyarakat Papua. Oleh karena itu, perlu dikaji dampak konsumsi alkohol terhadap pengaruh alkohol pada masyarakat Papua. Metode penelitian menggunakan penelitian kualitatif dengan mempelajari gejala-gejala yang terjadi di masyarakat dan dianalisis dengan teknik analisis data deskriptif-kualitatif yaitu menyajikan data dan informasi kemudian dianalisis menggunakan beberapa kesimpulan sebagai temuan dari hasil penelitian. Hasil penelitian menunjukkan bahwa polarisasi konsumsi minuman keras di Papua disebabkan oleh pengaruh negara asing sebagai penjajah dengan memperkenalkan minuman keras kepada masyarakat Papua. Kebiasaan minum alkohol ini berdampak pada beberapa hal yaitu keluarga, kriminalitas, generasi muda, pola konsumtif dan dampak negatif pada remaja dan anak-anak.

Kata Kunci: *Minuman Keras, Polarisasi, Dampak*

1. INTRODUCTION

Alcohol is a psychoactive substance with dependency-producing properties that

has been widely used in many cultures for centuries. Harmful use of alcohol causes a high burden of disease and has significant

social and economic consequences. Harmful use of alcohol can also harm other people, such as family members, friends, coworkers, and strangers. Alcohol consumption is a contributing factor to more than 200 diseases, injuries and other health conditions. Drinking alcohol is associated with a risk of developing health problems such as mental and behavioral disorders, including alcohol dependence, and major non-communicable diseases such as cirrhosis of the liver, some cancers and cardiovascular disease. Most of the disease burden caused by alcohol consumption arises from accidental and intentional injuries, including those caused by traffic accidents, violence, and suicide. Alcohol-related fatal injuries tend to occur in a relatively younger age group (World Health Organization, 2022).

The alcohol research literature has focused heavily on risk factors, from the societal to the individual level. Worldwide, 3.3 million deaths were attributed to alcohol abuse in 2012. Globally, disease and injury caused by alcohol is responsible for an estimated 4 per cent of deaths and 4 to 5 per cent of years lived. This is because the harmful effects of alcohol abuse are wide-ranging and range from accidents and injury to illness and death, as well as the consequences for family, friends and wider society. The economic costs caused by

excessive alcohol consumption are considerable (Sudhinaraset et al., 2016).

Alcohol consumption varies between sexes and race/ethnicity. Worldwide, men consume more alcohol than women, and women in more developed countries drink more than women in developing countries (Rehm et al., 2009). In Indonesia, arrangements regarding alcohol are regulated in the Minister of Trade Regulation No. 20 of 2014 concerning Control and Supervision of the Procurement, Distribution and Sales of Liquor, the definition of liquor is a drink containing ethanol or ethyl alcohol (C₂H₅OH) which is processed from agricultural products containing carbohydrates by means of fermentation and distillation or fermentation without distillation. Based on the provisions of the Indonesian Industrial Standards (SII) from the Ministry of Industry of the Republic of Indonesia, drinks with an alcohol content below 20% are not classified as alcoholic beverages but are also not soft drinks.

In general, consuming liquor is not a tradition or habit for the Indonesian people, especially since the health and social implications are very detrimental. Liquor is a drink that is only consumed and used by limited groups for specific purposes and reasons, both positive and negative, such as: 1) consumed for banquets in certain circles such as at foreign consulates and

weddings or other events; 2) consumed in designated public places such as star hotels, bars, nightclubs, cafes and other places; 3) consumed for health purposes, such as drinking herbs and spices that contain alcohol; 4) for massage purposes; 5) for the purposes of traditional ceremonies; 6) for negative purposes or acts of violence such as robbery, deprivation, and brawls (Lestari, 2016).

Liquor in Indonesia is identical in several regions, especially in the eastern part of Indonesia, namely the people of Papua. Papua is one of the areas that supply alcoholic beverages. The habit of drinking alcohol emerged among Papuans through contact with white people from Europe, Malays and from Tidore Ternate. The problem of alcoholism is also found among people outside Papua. The difference is that the problem of alcoholism among non-native Papuans is not so obvious. According to Allo Rafra, liquor in Papua has become an inseparable part of people's living habits. In the Land of Papua, alcohol is traded without being scorched earth, the phenomenon is even when the sale of alcohol contributes to local revenue of around 3-4 billion. This was also reinforced by the statement from the Head of the Papua Regional Police, Inspector General of Police.

In various parts of Indonesia, including in Papua, crimes often occur due to the

consumption of liquor which influences crimes such as theft, assault, gambling, rape and murder. However, there are things that are different normatively along with the imposition of special autonomy for Papua, in order to protect and maintain the rights of Indigenous Papuans, (Mulyadi Alrianto Tajuddin; Agus Sunaryo, 2021a) then in the Law that regulates special autonomy for Papua, it strictly mentions the term "Papuan Indigenous People" (Vide Article 1 letter t) which is defined as a person who comes from the Melanesian racial family which consists of indigenous tribes in Papua Province and/ or people who are accepted and recognized as Indigenous Papuans by the indigenous Papuan people.

Consumption of liquor in Papua even has a negative impact on Papuan students who are continuing their studies outside the region. For example, according to Frans Esema, several Papuan students are currently studying in the city of Makassar. They do not achieve a good performance in accordance with the hopes and aspirations of their parents, church and nation, due to the influence of consuming liquor. Maintaining good performance as a student is a must (Frans Esema, 2018). So it is very important to maintain the principle of good academic achievement from the influence of alcohol. When it is influenced by drinking so that life as a student who has a

great desire for academic achievement at a young age drops to the level of achievement due to the influence of drinking. So that all hopes and final goals that are being sought through education are lost.

In fact, according to a preliminary study conducted at the Papuan Men's Dormitory in Malang City, it is known that out of 10 (ten) young men (18-21 years) there are 8 young men who have consumed alcohol about 4-6 times a week when gathering with friends from the same area, this is based the habit of consuming alcohol was brought from their area of origin and as many as 2 teenagers admitted that they had never consumed alcohol. As for the incidence of gastritis, it was found that 6 teenagers had experienced stomach pain until they were taken to the hospital and 4 young men admitted that they had experienced stomach pain but were hungry (Ari Wahyudi, 2018). From this incident, it is necessary to examine the impact of consuming alcohol on the influence of alcohol on the people of Papua.

As for In this study, there were 5 literature reviews which were used as comparative studies for the formulation of the problem to be determined. The intended Literature Review is as follows:

1. Mulyadi Alrianto Tajuddin; Agus Sunaryo, "Crimes Committed by Indigenous Papuans in Merauke

District from a Criminological Perspective", *Al-Adalah Journal: Journal of Islamic Law and Politics* Vol. 6 No. 2, July 2021.. The results of the study showed that there was a significant relationship between the habit of consuming liquor (alcohol) and the incidence of gastritis in late adolescents (18-21 years) at the Papuan Boys' Dormitory, Malang City

2. Mulyadi Alrianto Tajuddin; Agus Sunaryo, Crimes Committed by Indigenous Papuans in Merauke District from a Criminological Perspective, *Al-Adalah Journal: Journal of Islamic Law and Politics* Vol. 6 No. 2, July 2021. The research results show that: (1) psychological, economic, environmental and drinking conditions are factors that influence the increase in criminal acts committed by indigenous Papuans (AOP) in Merauke Regency; and (2) coping efforts carried out by the police, namely preventive and repressive.
3. Frans Esema, "The Influence of Liquor on Papuan Students' Learning Achievement in Makassar City", Thesis. Jaffray Theologia High School, 2018. The results of the study show that first, consuming liquor affects thinking power, so that it has a

negative impact on the achievements to be achieved. Second, consuming alcohol is a behavior that is not in accordance with the expectations of parents, churches and the government in realizing ideals. Third, consuming liquor is not in accordance with religious teachings. Consuming liquor affects man's relationship with God.

4. Grace Angelia Soenartho and Tundjung Herning Sitabuana, Consumer Legal Protection for Victims of the Trafficking of Oplosan Alcohol, Indonesian Journal of Social Technology, Vol. 3, No. May 5, 2022. The results of this study show that business actors must be responsible for their actions that harm consumers, can damage the health of consumers who consume counterfeit products, if in the long term it can damage their organs.
5. Maylar Gurning, Inggerid Agnes Manoppo and Nopita Yikw, Description of Adolescent Knowledge About the Dangers of Consuming Alcohol, Journal of Health Innovation Volume 3 Number 1 (October 2021). and reliability. The results of this study show a good picture of adolescent knowledge about the dangers of consuming alcohol as much as 33 respondents

(75%) and less knowledge of 11 respondents (25%).) and lack of knowledge of 11 respondents (25%). Suggestions are expected for teenagers to try to have knowledge in the health sector, namely about healthy living behavior, especially about the dangers of frequent drinking.

From the 5 articles above it can be seen that in general the problems associated are regarding the behavior of the Papuan people in the consumption of liquor towards Papuan youth and students. Therefore the authors formulate the problem, namely, what is the pattern of consumption of liquor in Papuan society and how does it affect the consumption of liquor in Papuan society

2. METHODS

This research uses a qualitative method research method which according to Burhan Ashshofa focuses on the general principles that underlie the embodiment of symptom units that exist in human life, or the patterns analyzed are socio-cultural symptoms with the culture of the community concerned to obtain an overview of prevailing pattern (Burhan Bungin, 2001). Theoretically, this research is useful as a benchmark for further research on the influence of liquor on the people of Papua. Using a primary,

secondary and tertiary legal material approach with a focus on collecting conceptual data and reviewing literature. The data will be analyzed using descriptive-qualitative data analysis, namely presenting the data and information and then analyzing it using several conclusions as the findings of the research results.

3. RESULTS AND DISCUSSION

Patterns of Liquor Consumption in Papuan People

The desire to follow the dynamics of globalization demands Papuans who traditionally know and have the traditional ondofo structure strict and conservative, trying to put up a fight. As a group that is in a liminal situation, Papuan drunkards experience basic experiences as members of a structured and strictly traditional group of people. They are unable to express their desires freely because they are bound by strict customary rules.

In this stage, they reflect on various traditions and customary rules in the social structure which are seen as very strict and tend to be conservative. As a group that wants change, various methods have been used to change the existing customary structure, one way to do this is by consuming alcoholic beverages. It is at this moment that they experience a state of liminality. According to Victor Turner, in a

state of liminality, people experience powerlessness. That is, people experience something different from the circumstances of everyday life, namely an "anti-structural" experience (Featherstone, 2012).

The phenomenon of consumption of alcoholic beverages as part of lifestyle changes is interesting to study, drunkenness is a social fact that drunkenness has a socio-cultural context. Apart from that, they can also obtain information about why drunkards in Papua choose drinking as their life choice. So they are willing to spend a lot of money to consume liquor. Consumption is a social activity that unites economy and culture. Consumption of alcoholic beverages is an important issue in the process of human development in Papua (JILEK, 1986).

Papuans also have another cultural tradition, producing and consuming a traditional drink, called khew phuw. This tradition was obtained when there was an interconnection with the Moluccan people who migrated to Papua tens of years ago. Then it was adopted as part of the tradition in marriage rituals and payment of dowry to add to the gathering crowd. In the past, the alcoholic drink khew phuw was only consumed by the elderly during traditional wedding rituals as a function of encouraging crowds to gather. So that the consumption of khew phuw is limited according to the number of people,

especially the men who are invited (JILEK, 1986).

Papuan men, especially drunkards who are experiencing a cultural crisis, are in a liminal situation making alcoholic drinks a way out of the cultural crisis they are experiencing. As a concrete realization of the cultural crisis, they take actions that deviate from tradition. This phenomenon is seen in various cases of community violence and domestic violence (KDRT). In addition, various other social problems emerged, such as the high rate of crime and the increasing number of traffic accidents (JILEK, 1986).

The utilization of traditional drink consumption in Papuans changes when there is contact with foreign cultures, such as the Netherlands, Japan and America. Papuans, especially drunkards, tend to consume factory-made products. The purpose of consuming alcoholic beverages has also changed. People consume alcoholic beverages with the aim of refreshing, showing social status and as a medium of "social protest".

The progress of the Papuan people in education has an impact on changing mindsets. Christian values that have been sown well begin to grow and develop well in their lives. On the one hand, those who have received western education, consciously, slowly too, leave their original beliefs, namely the beliefs of animism and

its dynamism. But on the other hand, there are also people who still carry out their traditional religious rituals.

This caused the missionaries to use "gentle pressure" to force the Papuans to burn and destroy objects used in worship. The Dutch government, especially the Zending Mission, continues to strive to humanize the Papuan people through educational, health and western lifestyle facilities. The Papuan people group, which had been successful during the Dutch colonial era, obtained jobs as bestuur (bureaucrats), legislators, teachers, nurses and members of the military. They have access to health, education and enjoy a variety of entertainment. After they carry out activities related to their profession for a week, they usually gain access to places of entertainment, such as bars or places to drink (Munro, 2016).

This is where Papuans, especially Papuans, are familiar with factory-made alcoholic drinks. At that time access to entertainment venues was regulated in such a way that visits to entertainment venues could only be made during free or off duty and on weekends. They consume alcoholic beverages, and party dancing. The special treatment of the Dutch government which tended to "spoil" Papuans in general and especially Papuans at that time, resulted in Papuans tending to adopt western culture of life, such as eating, drinking, holding dance

parties and providing alcoholic beverages (beer) special dishes in party. This new pattern of life which tends to be different has caused the consumption pattern of liquor in Papua to become something that is acceptable and has even become a habit.

The Influence of Liquor Consumption in Papuan People

The polarization of liquor in Papua which has become a habit as a result of colonial interference which has had a negative impact has made negative access to the indigenous culture of the Papuan people. The Papuan people, whose traditional socio-cultural life is well structured and tight, are starting to experience a shift in their function and role in society. The shift in the order of the social stratification system that applies traditionally causes the fading of cultural values related to respect for traditional structures. The social class differences that used to be very clear between the upper and lower classes are slowly disappearing. Therefore the influence of liquor in Papua can be divided as follows:

1) Influence on the family

Important traditions in the life of the Papuan people are slowly disappearing and are on the verge of extinction. Such as various kinds of rituals and activities that are carried out together in mutual cooperation.

The togetherness that had been fostered since our ancestors began to disappear. People tend to see how much profit is derived from a relationship. The increasingly difficult economic situation has resulted in people tending to prioritize their personal interests over those of the group. Individualistic nature began to appear in their lives. The tendency to be selfish creates social jealousy among kinship groups within the village. This is also complicated by the habit of consuming alcohol which causes a lot of domestic violence.

2) Influence on crime

According to research conducted by Mulyadi Alrianto Tajuddin; Agus Sunaryo stated that the number of factors for the occurrence of a crime is very high, namely the factor of intention + opportunity = crime, followed by the factor of drinking (Miras) which causes a person to be semi-conscious, as well as economic factors and finally social factors. The factors described above are in line with those revealed by Merauke Police investigator Mr. Aiptu (Mulyadi Alrianto Tajuddin; Agus Sunaryo, 2021b).

3) Influence on the Young Generation of Papua

Frans Esema said that currently alcohol (liquor) is common among Papuan students. Many Papuan students abuse liquor as a tool to seek pleasure, they do not pay attention to the impact caused by the abuse of liquor. Lack of awareness is also one of the causes of alcohol abuse. Papuan student life is inseparable from life in liquor. Where there are people who are the influence will cause a crowd that is enlivened by drinking events. In fact, students sometimes come from areas with non-alcoholic status but are influenced by certain individuals or groups, causing them to fall into the community of alcoholics (alcohol) (Maylar Gurning, 2021).

4) Influence on Consumptive Losses for the Papuan Community

According to Grace Angelia Soenartha and Tundjung Herning Sitabuana, liquor entrepreneurs must be held accountable for their actions that harm consumers, which can damage the health of consumers who consume this liquor, if in the long term it can damage their organs (Compare, 2022).

5) Influence on Adolescents and Children

According to Maylar Gurning, Inggerid Agnes Manoppo, and Nopita

Yikwa, 33 respondents (75%) had good knowledge about the dangers of consuming alcohol and 11 respondents (25%) lacked knowledge. The conclusion of this study was that adolescents' knowledge about the dangers of consuming more alcohol was good. as many as 33 respondents (75%) and less knowledge of 11 respondents (25%). Suggestions are expected for teenagers to try to have knowledge in the health sector, namely about healthy living behavior, especially about the dangers of frequent drinking (Maylar Gurning, 2021) in order to avoid negative access to liquor, especially in Papua.

4. CONCLUSIONS AND SUGGESTIONS

The polarization of liquor consumption in Papua is actually not an original habit of the Papuan people who are known for their positive customs and traditions. The polarization and habit of drinking liquor in Papua occurs because of colonial interference which introduced liquor to the Papuan people so that it became a hereditary habit. As for the influence of liquor on the people of Papua, namely the influence on families, crime, the younger generation, especially students, resulting in

consumptive losses and bad consequences for adolescents and children.

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