

## Wewowo Local Wisdom in Realizing the Process Sustainable Development

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### Abstract

#### Keywords:

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Society; Good  
Governance;  
Sustainable  
development*

Local wisdom is the value and dignity of society. It greatly affects all aspects of social life. In other words, local wisdom is an aspect in which there are ways of life, behavior, and knowledge about activities carried out by local people to maintain their culture. The research aims to know the role of local wisdom and explain its implementation in realizing good governance and creating good community development in public policy. The research uses a qualitative approach and data collection methods through interviews and literature studies. The source of data used in this study is primary data, which was analyzed with a descriptive approach. The study results show that the values of local wisdom in the Fakfak district as the basis of social and cultural life have values of accountability, transparency, and public participation called *Wewowo* or *adat* deliberations. It is a characteristic of the effort to realize good governance in the Fakfak district. Some of the empirical manifestations of local wisdom embodied in creating good governance are cooperation between the government and indigenous peoples to establish good communication, which will not harm some parties. It is necessary to teach democratic thinking based on ethics and morality to end political taboos in most Fakfak communities.

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### 1. Introduction

Local wisdom is local ideas, values, and perspectives that are wise, full of wisdom, good value, and followed by community members. The values of local wisdom are passed down from parents to children from generation to generation. Therefore, recognizing and understanding the elements of local wisdom is very important in the process of community empowerment and local development. Development is often misunderstood as a change in value, destruction, or even a transition from a traditional society to modern society. But in reality, development is a process that is rooted in and takes into account local values that exist in the community and is designed for the benefit of the community itself. Of course, without local wisdom, the development process will encounter unnecessary obstacles. Therefore, a special approach is needed to the local community and culture that develops

in a certain area to carry out a goal, especially in the development field. Local wisdom is closely related to the community because the culture of the community influences everything in the community. Community development must be in sync with existing local wisdom.

Speaking of local wisdom, Indonesia is undoubtedly a country with various local knowledge in each region. One of the local wisdom that is very interesting to study is local wisdom in the Fakfak area. A district in eastern Indonesia, specifically West Papua. This is one of the oldest cities in Papua. The Fakfak community is known as a harmonious society, successfully building and maintaining environmental harmony and harmony. This community has an ethos that they call *Satu Tungku Tiga Batu*. This slogan can be interpreted as building solidarity in society. The novelty obtained in this research is in the literature, both in terms of thesis research, theses, dissertations, and scientific journals, which are still very minimal in discussing Wewowo's local wisdom. So this research is the latest scientific work focusing on Wewowo in Fakfak district, West Papua province.

Based on the search results related to writing and previous research, a scientific paper entitled "*Satu Tungku Tiga Batu*" Socio-Cultural Fakfak Concept has been found as a Model of Interaction in Inter-religious Life (Pandie, 2018). It explains the objective conditions of society that reflect the reality of Fakfak's unity between religious plurality and a united determination to unite the Fakfak community with their social and spiritual needs. It made a mutual agreement to create a cultural system called the "*Satu Tungku Tiga Batu*." *Satu Tungku Tiga Batu* is seen as a cultural system abstracted from concrete events, used to understand things that live together in individuals and society. In this scientific work, the researcher emphasizes the attitude of unity among the Fakfak tribal community so that research that focuses on Wewowo can still be said to be the latest research. Although the previous study mentioned the agreement issue, there was no more specific agreement, such as Wewowo, which is part of the local wisdom of the Fakfak community.

The Fakfak community has local wisdom called Wewowo. Wewowo focuses on collaborative activities in social life and maintains harmony in life. This culture is the medium through which all aspects of community activity are carried out. In this community, there is a tribe called Mbaham Matta. This tribe mostly inhabits the Fakfak area. Wewowo's strengths are as a unifying medium for the community and realizing sustainable local wisdom. Wewowo culture is quite influential in deciding what is happening in the community. However, this decision, of course, can hamper the development process in the future. It will impact regional development, especially in terms of local development.

All activities that will be carried out must be brought before Wewowo to decide the final outcome of a project's implementation and avoid conflicts over customary ownership. This is strong evidence that local wisdom is influential in realizing a sustainable development process. Several regions in Indonesia also have a customary system similar to this Wewowo. An example is the wisdom of *Sarak Opat*, which is found in central Aceh, especially in the Gayo community. *Sarak Opat* is a government system that developed in the area. This system respects traditional values and is considered a container for all community decisions. Of course, local wisdom like this can facilitate the development process related to dealing with local communities and their culture (Syam, 2019). Seeing the advantages of Wewowo's local wisdom, which is highly trusted by the Fakfak community, of course, through Wewowo, every activity that will be carried out can run

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properly. Wewowo is a conductor and liaison between local communities and development processes planned for the future. So society will certainly accept it and, at the same time, be more open to the outside world to create more sustainable Wewowo wisdom.

In the interviews with local community leaders, it was said that Wewowo is a temporary plan related to development, with various programs that must be implemented on a Wewowo basis. That is, it must be done through mutual agreement and deliberation. This study seeks to identify the processes and strategies that will be used to realize development in the Fakfak area through the medium of Wewowo local wisdom, which is expected to work in tandem with the local development process. Thus, through a community approach and local wisdom, the process of realizing this development is expected to educate the public, provide insight, increase knowledge, and realize the development process while maintaining the local wisdom.

### **2. Method**

This research is a qualitative descriptive study with an anthropological approach, where anthropology is an approach to understanding society, social problems, or symptoms by collecting data presented in descriptive language. The data collected in this study is in the form of information in the form of representations of local communities and is supported by literature studies by relevant previous researchers. In this case, the research was conducted in Fakfak Regency, West Papua Province, by involving several Pétuan figures as resource people and asking several questions related to the research topic. The research was conducted by observation and interviews, with data collection methods in the form of documentation, video, written data, and sound recordings. The research was conducted in December 2021. The method used in analyzing the data is the triangulation method. This method simultaneously tests the credibility of the data through various data collection techniques and various data sources. The purpose of triangulation is to explore the differences between data obtained from one source and another. Therefore, we need a technique that can unify the differences in data so that an accurate and appropriate conclusion can be drawn. The stages carried out in this research are:

#### **1) Data Collection Stage**

A data collection technique is procuring primary and secondary data for research purposes. Data collection techniques are carried out to obtain relevant, accurate data or materials, aiming to create research results that follow research objectives. For this reason, reliable techniques, procedures, tools, and activities are needed. The following is an explanation of the data collection techniques used in this study:

##### **a) Literature Study**

Researchers conduct a literature study to collect data in writing, namely by reading and understanding the books that are the source of the library. This relates to formulating the problem of the object under study, which is the main point of thought. This is related to the problem of the object of research. Several library sources were found in regional libraries and E-libraries (E-book learning), as well as literature from previous researchers.

##### **b) Field Study**

###### **1) Observation**

This observation was carried out by going directly to the research site, namely in several villages in Fakfak City, West Papua Regency. The aim is to get a clear

picture of the research object so that this writing can be arranged in detail, as well as field observations made directly on the object of research.

2) Interview

Interviews were conducted by a direct question and answer with sources who were deemed able to provide accurate information about the object under study. Interviews were conducted with the community and local traditional leaders to obtain information data. Questions and answers that are not carried out formally but in a relaxed manner still lead to the object of the problem. This interview was conducted openly. The selected resource people are traditional leaders who are very influential in this area. The following is a table of some of the interviewees:

*Table 1.* The Interviewers number

<b>Name</b>	<b>Position</b>	<b>Age</b>	<b>Location</b>	<b>Time</b>
Pilipus Kabes	Public figure	69 th	Werba village, West Fakfak District	28 Des 2021
Siti Uswanas	female character	42 th	Danaweria Village, Central Fakfak District	5 Des 2021
Abas Bahamba	Public figure	65 th	Jl. Christina Tiahahu, Wagon Village	28 Des 2021
Musa Heremba	Traditional Figures/Kings Wertuar		Kokas Village Kokas District	5 Des 2021
Emanuel Temongmere	Public figure t	52 th	Pasir Putih Village, Fakfak Timur Tengah District	21 Feb 2022
Oscar Iha	State Civil Apparatus of Fakfak District Health Service		Phone interview	17 Feb 2022

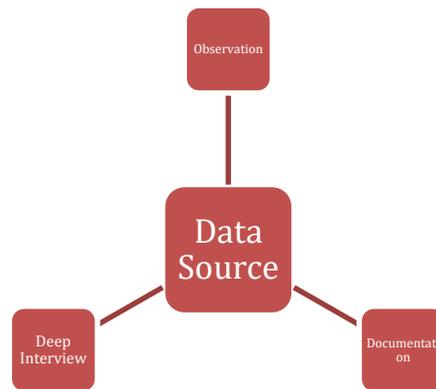
3). Documentation

Documentation is the process of collecting data and information obtained during the event. Documentation process by collecting data in the form of pictures and interview recordings. The tool used to document the form of a cell phone camera. Document data are used as research evidence and as personal documents. The researchers took some of the data in the form of photos and videos.

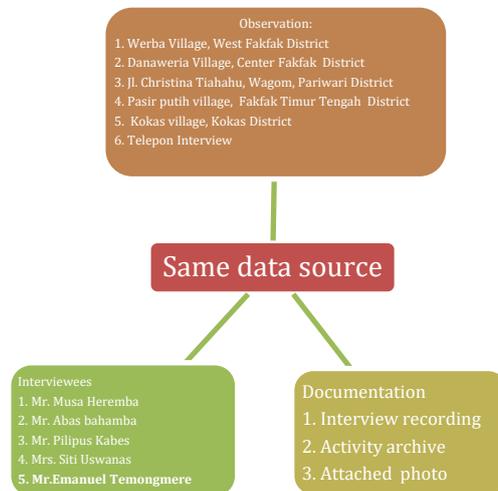
2) Data Analysis Stage

The data analysis and processing stage is a consideration and filtering of the data that has been obtained. This stage is carried out after the data has been collected, starting from a literature study, observation, and interviews. The data are grouped by type and then analyzed. The process is based on each chapter's need to obtain valid data. Data processing in this study was carried out by checking the completeness and validity of the data related to the research object. The data analysis phase used in this research is descriptive analysis with qualitative methods.

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*Figure 1.* Triangulation of data collection "techniques" Source: Research Methods Book Quantitative, Qualitative, and R&D by Sugiyono 2012



*Figure 2.* Triangulation in the research data source method

Based on the results of the triangulation above, it is known that validation was carried out through interviews with six indigenous community leaders who are very competent and experts in the field. It was done to find out important information related to the research. Invalidation of model II is a different observation location. In this case, the researcher visited four places to get additional information related to direct observation and conducting interviews with the six sources. And the third validation is a form of documentation in the form of recordings of interviews with four different sources; photos of activity documentation obtained from local activity archives; and also written documentation related to the archives of activities related to research.

**3. Result and Discussion**

The study results show that the existence of Wewowo is very much needed in deciding and mediating various cases within the scope of the Fakfak tribal community. Wewowo is the same as a work meeting to settle a case (Interview result, 2021). Adat is a companion to the government, so the two must go together. Wewowo's decision is very influential in all aspects of the decision. For example, in giving street names, the idea of

naming them must be shared with Wewowo (Musa, 2021). Wewowo means "we hear," and Wowo means "convey," so Wewowo can be interpreted as a discussion in which there is an element of listening and conveying. Wewowo can also be interpreted as democracy (Interview result, 2021). In running a Wewowo work meeting, it can be done anywhere and anytime and discuss anything. But actually, there is a special building that is the home of Wewowo called Ratpuria. This building is used to perform Wewowo, determining the King chosen from their descendants. According to Rahyono, local wisdom is human intelligence possessed by certain ethnic groups and obtained through community experience (Barnett, 2020; Pergub Nomor 25 Tahun 2021 Tentang Tata Cara Penetapan Pengakuan Masyarakat Hukum Adat, 2021; Rahyono, 2009)

The existence of Wewowo in the Fakfak community is still valid today. The function of this Wewowo is to discuss plans or ideas that will be realized (Interview result, 2021) Wewowo also functions as a gathering place for the community to see social phenomena happening, provide input, and introduce the best fatwas or decisions (Musa, 2021). The existence of Wewowo can be described as Musrenbang. Musrenbang is the main public consultation medium with a bottom-up approach used by the government in formulating national and regional development plans in Indonesia. The annual Musrenbang is a stakeholder consultation forum for the annual development plan, which is carried out in stages through a bottom-up planning mechanism, the sub-district Musrenbang, Musrenbang, and the district Musrenbang. The results of the district Musrenbang are also used as input for the provincial Musrenbang and the national Musrenbang (Kevin Toar, 2019). The results of the Musrenbang are short- and medium-term development planning data. By prioritizing the uniqueness and diversity of the potential of local wisdom to support the achievement of development directions that follow the needs of local communities. The centralized development strategy adopted by the government during the New Order development period was ultimately unable to solve social problems, and development did not develop the independence of local communities (Barry Polansky DMD, 2017; Dawson, 2002; Ian McLeod, 2018). Construction activities do not develop the independence of the local community (Jeji Varghese, 2021; Rooney & McKenna, 2008).

According to Detelin & Elenkov (2005), Kumar (2019), local wisdom is interpreted as the right thing to do and has become a habit in the area. Seeing local wisdom as a form of community customs then becoming a living cultural form and a human form that humanizes literate humans. Thus, local wisdom means that humans try to use their minds to act and behave towards an event. In rural communities, the public's interest is a top priority in people's lives. According to (Soekanto, 2012), the formation of local communities is driven by feelings consisting of 1) an atmosphere where someone tries to identify themselves in a group in a compassionate way so that they can identify themselves as part of our group. 2) Insurance: Everyone believes in their role in society to get a definite place in their group. 3) Among those who feel they need one another, members of local communities consider themselves dependent on physical and psychological social needs.

#### **Social capital as an obligation that is put forward in a common life**

In Coleman's research (Coleman, 1998), social capital is an obligation and expectation that greatly affects trust (credibility) in a social environment. So for Coleman, who has a safe social environment, the obligation pays off. In this context, the thinking of Coleman and Bourdieu has in common with the focus of research that focuses on the individual, particularly the role and interrelationships as a unit of analysis of social capital. In this regard, it is known that Wewowo greatly influenced government policy at some point, even

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before the Dutch entered Indonesia. The development was renewed 50 years ago. This Wewowo Forum is considered more effective than government policies, where Wewowo will play a role in various fields of people's social lives (Interview result, 2021).

In Putnam and Fukuyama's theory, these two figures provide a consistent definition of social capital. According to Putnam (1992) and Lau & Seedat (2015), social capital is "the belief that there is value in the social cooperation of individuals as members of society to lead communities for the common good in communities involving networks and social norms." In the same spirit (Fukuyama, 1999; Nonini, 2014), social capital is everything that can unite society in achieving goals based on common interests based on existing values and norms adhered to. According to (Syafar, 2016), explain that if humans show a good attitude as actors, then a good social system is applied.

Humans greatly influence the system's operation as actors in this life, so it is very important to study human behavior as the basis for developing a sustainable and dynamic life. In agreeing to Wewowo, the local community will witness Petuanan figures and other regional heads making agreements and oaths by planting a stone in the ground and then spitting it together. It is symbolic that Wewowo's decision cannot be contested, there is no more division, and it cannot be violated (Interview result, 2021).

Social capital is believed to be one of the main components in driving togetherness, mobility of ideas, trust, and mutually beneficial piety to achieve mutual progress. The social capital theory is primarily rooted in ideas of belief, norms, and informal networks. Coleman (1988) defines social capital by its functions. It is not a single entity but a combination of different entities that share two characteristics: they are aspects of a social structure and facilitate certain actions of individuals within that structure.

Social capital is not built only by one individual but will lie in the growing tendency in a group to socialize as an important part of the inherent values. Social capital will be strong depending on the existing capacity in community groups to build a number of associations and build networks. One of the keys to building social capital is the ability of a group of people in an association or association to involve themselves in a network of social relationships. Social capital is always colored by the tendency to exchange favors between individuals within a group or between groups themselves.



**Figure 9.** Traditional Meeting, Wewowo 121st Anniversary of Pala City Fakfak. Participants' documentation meeting at the State House, Tuesday, November 16, 2021.

### **Construction of Development in the Fakfak region**

With the stipulation of the *Perdatus* for Indigenous Peoples and West Papua as protected provinces, it is necessary to follow up at the district level. The main issue highlighted by these two *Perdatus* is sustainability, which considers the need to recognize indigenous peoples and their territories and prevent community-based conservation. West Papua, which is rich in resources, be it social wealth, environmental wealth, or cultural wealth, must be regulated in the form of regulations and policies. In this case, the two *Perdatus* can be a reference for districts competing to develop development implementations that address sustainability challenges (ICBE, 2018). Fakfak Regency should anticipate sustainability challenges considering that current development relies on capital flows and industrialization. Such development threatens the sustainability of natural resources on land and water. It even threatens the rights of indigenous peoples. Each region requires action and accompanying carriages to move the regional economy. But on the other hand, the community must be able to give a balanced weight between resource extraction, environmental protection, justice for humans, and business certainty (ICBE, 2018; Prawiradilaga, Dewi & Herwasono, 2013).

In Bintoro's research (Bintoro, 1988), it is said that a concentrated development approach does not solve social problems; the problems that occur do not develop the independence and work of the local community. In this state, Korten (1993) and Morris (2011) emphasized that community development can be effective if it utilizes existing organizations at the local level for community development. This means that the government does not really intervene in every aspect of people's lives but positions itself as a regulator, facilitator, and motivator (Sukirno, 2005). Development is a long-term process to increase the capital income of the business community. According to (Kartasmita, 1996), community involvement in development is essential to support the community more effectively and more in accordance with the wishes of the community. Therefore, community involvement in development depends on the readiness of community members to participate (Pratiwi & Wikantiyoso, 2022)

The Fakfak community itself strongly supports development in their area if the development has a very appropriate function for the community. For example, constructing an airport is considered very useful for the interests of the people and the government so that the community can also enjoy the program of the government (Interview result, 2021). The development referred to by the community and researchers is the construction that has been carried out in this area so far. The community expects sustainable development so that this area can further develop. Thus, Wewowo's role is very much needed in following up on the construction of both planned and already occurring developments. Without Wewowo, the development would not be possible. The development will be carried out if it has been Wewowokan. It will run smoothly if the government sees and considers aspects of local culture and customs (Interview result, 2021)

Based on the phenomenon of development that has taken place in the Fakfak district based on the results of field observations, it is known that several government buildings have been built but have not continued, so there are several abandoned buildings. Due to the lack of coordination between the local government and indigenous peoples, there is no policy for appropriate action to be taken. The people of Fakfak have been waiting for the building to be put into operation soon. Based on this, of course, Wewowo is needed to resolve the problems that occur between the government and the local community. Through the development program, of course, we can preserve Wewowo by supporting

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each other with the government and inviting traditional leaders to carry out the program (Interview result, 2021). This custom continues to foster a sense of cooperation in the community so that the community will continue to live side by side with businesses and the local government. With the development in this area, it is hoped that there will be no conflicts or problems with the community. Then what is built must have a positive impact on the community so that the value of local wisdom can positively impact the progress of an area's development (Interview result, 2021).



*Figure 3.* Traditional market of white sand villages that are not yet operational

The building in Figure 3 is a traditional market that was built in 2019, but until now, the building has not been used because its location has been granted to tourism. The community views the location as a potential tourist area, but the Department of Industry and Trade has agreed that several groups have built market buildings to exclude community participation. The local government is considered not to be careful in looking at field conditions so that buildings that have cost hundreds of millions are finally abandoned, not functioning, and not on target (Interview result, 2021). In addition to these markets, there are still several traditional markets and industrial home buildings that have been built but have not functioned as below:



*Figure 4.* Traditional markets in three villages that have been built but not functional



*Figure 7.* Wartutin district health center that has been built but also has not been functioned due to lack of coordination between the central, provincial government and the local government related to the management of registration at the Ministry of Health (Iha, 2022)

Deliberation can be interpreted as *wewowo*. Deliberation is a way of solving a problem. Everyone participating in the deliberation has the same opportunity to state their interests (Seftyono, 2014). The essence of negotiation is inclusiveness, enabling individuals and groups to respect the opinions of others and the group. Based on customary law, it means making decisions based on tolerant negotiations, where common interests take precedence over individual or group interests (Permatasari & Seftyono, 2014).

The concept of consensus deliberation comes from the cultural traditions of the Indonesian nation. It often presents a difficult process that is relatively difficult to implement in contemporary politics, except for minor problems (Koentjaraningrat, 2009). According to Albert Waterston (Tjokroamidjojo, 2010), the development plan is looking to the future by taking various activities to achieve the future by following along so that the implementation does not deviate from the goal. With so many abandoned buildings in this area, of course, *Wewowo*'s role is highly anticipated to be to solve problems that occur in the community so that the facilities that have been built have a functional solution.



*Figure 8.* The building of the puskesmas staff that has not been functioned. Dokumentation: <https://infofakfak.com/2018/04/warga-inginkan-kantor-distrik-dan-puskesmas-tomage-segera-digunakan/>

Based on the results of interviews with local traditional leaders, it is known that the residents' wishes are quite simple, namely that buildings that have been built for many years can be used immediately. Although it looks strong, the condition of the two buildings is currently apprehensive. Shrubs thrive around the building, which is worth hundreds of millions of dollars. At some points, you can see the cracks in the floor as well as the droppings of livestock and birds. At the same time, the walls are decorated with many inscriptions that are not polite.

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### Community Empowerment

The word commonly used to refer to the unity of human life in a group is "society." (Bacci, 2017; Sukidin, 2003) Community Requirements: Be a part of a group of people who share the same customs and traditions. Thus, the demographic element consists of groups of people who have formed over time and have their institutions and social structures that allow them to share the same sustainable beliefs, attitudes, and behaviors as well as defend themselves and literacy.



*Figure 10.* Socialization of Wewowo Renstra Tourism Office of Fakfak regency. Ubadari November 13, 2021.

Customary Law Communities are Indonesian citizens who have distinctive characteristics and live in groups in harmony according to their customary law. They have ties to ancestral origins and/or common residences, have a strong relationship with the land and the environment, and have a value system that determines economic, political, social, cultural, and legal institutions and utilizes a certain area from generation to generation. The Fakfak community encourages the government to issue a policy on protecting indigenous peoples, especially in the Special Autonomy Law. Where in this encouragement, the government is asked to fulfill the rights of indigenous peoples and provide space and give recognition to indigenous peoples (Interview result, 2021). Empowerment is the trust of local communities through efforts to protect, strengthen, develop, consult, and advocate to identify various development activities and their needs to improve their social welfare.

The role of society and the private sector in regional development will be increasingly important and decisive. Without increasing citizen and swath participation, autonomy will be threatened in the long run. Wewowo has a philosophy of sharing stories, sitting together, and sharing stories from heart to heart to produce something beneficial to society (Interview result, 2021). Empowerment is granting authority, a delegation of authority, or autonomy to lower ranks. The essence of empowerment is an effort to generate all existing capabilities to achieve goals. Achievement of goals through the growth of motivation, initiative, creativity, and rewards and recognition for those who excel. Community empowerment is an effort to increase the capabilities and potential of the community so that the community can realize its identity, dignity, and worth. Indigenous peoples support tourism development and accept that investment and action must be evenly distributed in Fakfak Regency. Indigenous peoples are an essential part of the development and continue to protect and recognize the rights of indigenous peoples (Interview result, 2021). maximum to survive and develop themselves independently in the social, economic, religious, and cultural fields.

Community empowerment, particularly in rural areas, must be accompanied by changes in the socio-economic structure of the community, supporting the development of

community potential through increased roles, productivity, and efficiency, as well as improving four accesses, namely: access to resources, technology, markets, and sources of finance (Pora et al., 2022). The speed of access, in addition to being a source of concern for the government in terms of facilitating it, necessitates active participation from a variety of masyarakat groups throughout the country and a commitment to working together to achieve common goals. Apart from being the government's responsibility to facilitate these four accesses, they also require an active role from community groups in villages and sub-districts to form joint ventures for common interests, which are also carried out in a family manner. In the Special Regional Regulation Number 9 of 2019 concerning guidelines for the recognition, protection, empowerment, customary law, and customary territory in West Papua province, point b says that "*the existence of indigenous peoples in relation to the implementation of development and state government often does not receive recognition, protection, and respect by various parties in the use of their customary rights in the form of neglect and violation of their rights as well as the lack of state protection against the existence of indigenous peoples and their customary territories*" (Peraturan Daerah Khusus Nomor 9 Tahun 2019. Pedoman Pengakuan, Pelindungan, Pemberdayaan, Masyarakat Hukum Adat Dan Wilayah Adat Di Provinsi Papua Barat., 2019)

*Keputusan Bupati Fakfak Provinsi Papua Barat Nomor 050-260 Tahun 2018 (2018)* regarding the coordination team towards the establishment of the protection and empowerment of indigenous peoples of Fakfak Regency in the second point, which consists of:

- 1) Facilitating socialization, coordination, and dissemination of indigenous peoples in Fakfak Regency;
- 2) Create policies and guidelines for indigenous peoples in Fakfak Regency;
- 3) Collecting data and making an inventory of all elements of indigenous peoples in Fakfak Regency based on the real conditions of life of indigenous peoples;
- 4) Resolve various social and cultural conflicts affecting the dynamics of indigenous peoples' lives;
- 5) Become a resource person on various issues of indigenous peoples' social and cultural dynamics.
- 6) Assist and strengthen indigenous peoples'
- 7) Develop pilot locations for the empowerment and assistance of indigenous peoples in various issues of natural resource utilization, such as those related to the local economy of nutmeg, sustainable forest management, and other aspects and standards; and
- 8) Produce regional regulations that become regulations in various dynamics of determining the empowerment and protection of indigenous peoples.

### **Good Governance**

Good governance, or what can be called the agreement of the United Nations (UN), is one of the functions and responsibilities of the state. Several agencies have put forward several definitions of good governance. One of them is the United Nations Development Program (UNDP), or the United Nations World Development Agency, which defines good governance as the responsibility of economic, administrative, and political authorities to regulate the social problems of a country. From this understanding, it can be concluded that the three main branches of government power are used for the benefit of the people. At the same time, the World Bank views governance more from an economic perspective. By definition, a country achieves good governance if it successfully implements a strong

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and responsible national development regulation system while remaining in line with the principles of democracy and the direction of an efficient market. In addition, good governance will avoid mistakes in allocating development funds. It includes the early prevention of corruption (Pramitasari & Harjanto, 2022).

Good governance will also discipline the budget so community business activities can develop. The corruption that threatens to undermine the government has seen Indonesia as a serious problem. Then, the Corruption Eradication Commission (KPK) was formed as an independent body in 2002. The previous government also issued Law Number 28 of 1998 concerning a Unitary State and Independence, which regulates corruption, collusion, and nepotism. In a good development process, good governance is needed that directly involves the community to create a special democratic transformation. With the participation of the community in development, the formulation and public policies will be implemented properly so that a conducive development environment will be created and in accordance with what is needed by the community.

## 4. Conclusion

Based on the study results, it can be concluded that local wisdom is a local view that is full of wisdom taught from generation to generation by parents to their children. The local wisdom of a community is important in local empowerment and development. Without local wisdom, the development process will experience unwanted obstacles. The Fakfak community has local wisdom called Wewowo. Wewowo focuses on collaborative activities in social life that highly upholds harmonization in life. Wewowo culture is a medium of delivery in implementing all aspects of community activities. It is strong evidence that local wisdom is influential in realizing a sustainable development process.

Of course, through Wewowo, every activity that will be carried out can run properly. So society will certainly accept it and, at the same time, be more open to the outside world to create more sustainable Wewowo wisdom. In realizing the development process and good governance, good governance is needed based on deliberation and involvement of local communities so that communication is established between the government and the community to express what is required by the local community. It will undoubtedly create a favorable development environment. The right buildings will certainly not cause harm to the community or the government itself so that the community gets all its needs and the government successfully carries out its duties, vision, and mission.

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