

## The role of sports in forming nationalism: A study on the most significant sports event in Indonesia

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### ABSTRACT

Nationalism is considered a significant issue due to a movement in Papua, Indonesia, which seeks to separate itself from Indonesia. However, studies regarding this issue are still limited and need to be conducted, especially related to sports. Therefore, the purpose of this study was to reveal the role of sporting events in shaping nationalism. We used the Mixed Method Research with a sequential exploratory design to understand the phenomenon of nationalism and sports in the biggest national sports event (PON). Twenty-four key informants and 365 respondents were involved in this study. Interviews, FGDs, documentation, and questionnaires were used to collect the data. Data analysis used ATLAS.ti and IBM SPSS programs. The results of the study found that the 20th PON in Papua (PON XX Papua), Indonesia, became a stimulus for the growth of nationalism among the indigenous Papuans (OAP). These sporting events also strengthened unity and togetherness and made society tolerant and open. This research proves that sporting events have eroded the sense of dual nationalism of OAP because, through sports, namely the choice of Papua as the host of the PON XX, OAP feels valued, cared for, and trusted by the State.

## **KEYWORDS**

Nationalism; Sporting Events; National Sports Week (PON)

## **1. INTRODUCTION**

When discussing Papua, discussions are often carried out by exploring the history of Irian Jaya (the known name of Papua at that time) as part of the Unitary State of the Republic of Indonesia (NKRI) (Antoh, 2007). From the international perspective, the West Papua region (West Papua) is considered as having legally integrated into the territory of the Unitary State of the Republic of Indonesia (NKRI) since 1969, named after the implementation of the Pepera, which received recognition from 84 countries and was ratified through UN resolution number 2504/XXIV/1969 (Meteray & Wabiser, 2020). However, until now, the Papua region is still controversial (Taum, 2019).

History shows that during the period of President Soekarno, the Indonesian government tried to defend Papua from the Dutch. The dispute over the territory of Papua is inseparable from the interest in controlling its natural resources, which was discovered in 1936 by the Dutch geologist Jean Jacques Dozy. This is one of the reasons for the Dutch control of Papua. Therefore, President Soekarno initiated the Tri Komando Rakyat (TRIKORA) military operation on December 19, 1961, to return West Papua to the motherland by fighting the Dutch army force. TRIKORA is a strategy devised by Indonesia to liberate West Irian to thwart the formation of a Dutch-made Papuan State. "Raise the red and white flag (Indonesian flag) in West Irian and prepare for general mobilization to defend Indonesia's independence," Soekarno ordered (Yambeyapdi, 2019). "Papua is an important part of Indonesia's frame; Indonesia is not Indonesia without Papua," said President Soekarno. Nevertheless, numerous exciting aspects of Papua are often discussed, for example, its culture, sports, the wealth of natural resources, and the nationalism of the Indigenous Papuans (OAP).

Today, the issue of nationalism has become interesting to focus on, primarily related to the context and conditions in Papua. Meteray & Wabiser (2020) stated that until now, the Papua region is still in the process of seeding the Indonesian people of Papua and is not yet at the stage of growth, especially development. Therefore, the nationalism of indigenous Papuans (OAP) is often called artificial nationalism (Sabara, 2018) or also called dual nationalism (Pigay, 2001). Until now, the attitude of the Papuan has been divided into two, between nationalists who support the Republic of Indonesia and ethno-nationalists who demand Papuan independence (Antoh, 2007). Strong solidarity

as a Melanesian race is considered to form the mindset of Papuan nationalism (Pigay, 2001). Hence, there have been various attempts by the movement to separate itself from the Unitary State of the Republic of Indonesia or demand independence (Kaisupy & Maing, 2021). This was allegedly due to violence, conflict, and unresolved human rights violations (Antoh, 2007; Taum, 2019; Pigay, 2001; Meteray, 2012).

The existence of violence and prolonged conflict in Papua has left deep trauma to the community and is known as *memoria passionis*. According to John Giyai's thesis, *memoria passionis* is an unforgotten memory from his life because of the experience of an event that hurts both physically and psychologically. The story is remembered by generations (Suryawan, 2012). In other words, *memoria passionis* is a memory of trauma due to open violence and social and economic marginalization in general. In this context, researchers argue that the emergence of movements that seek to separate themselves from the Unitary State of the Republic of Indonesia is a historical legacy of *memoria passionis* that occurred in Papua. The current generation has not directly experienced the trauma of violence. Still, because *memoria passionis* was inherited from previous generations, this trauma continues to burn and live on in the current generation. Consequently, researchers argue that the current generation is the victim of historical *memoria passionis* from previous generations.

The existence of a movement to separate itself from Indonesia is no longer a secret. The United Liberation Movement for West Papua (ULMWP) is an organization that campaigns for and seeks international support for Papuan independence. For domestic groups, there is the Free Papua Organization (OPM). The Indonesian government bans this organization, but OPM continues to carry out movements or actions that often end in armed contact, so this group is called the Armed Criminal Group (KKB). Two teachers in Beoga were recently shot, and the school building was burned. Therefore, security and nationalism in Papua are of public concern (Kogoya, Guntoro & Putra, 2022).

Efforts or movements and campaigns to separate Papua from Indonesia are considered significant issues and problems for Indonesia. Therefore, it is crucial to study the nationalism of indigenous Papuans. However, this study will relate it to sports aspects. In the context of sports, Papua Province, Indonesia, has various sports or traditional games. Kogoya, Mutohir, & Pramono (2022a) identified 100 traditional games in Papua. For example, *puradan*, *inkaropianik*, *tok asya*, *benteng sepuluh* are several examples of traditional games that have grown and developed in Papua. According to Kogoya, Mutohir & Pramono (2022b) traditional games in Papua have been dominantly involved in movements or physical activity (sports). Thus, since childhood, the Papuan people have been accustomed to doing physical activity (sports) because this is part of the life of the indigenous

Papuan people. Traditional games in Papua are believed to be able to develop and strengthen the values of nationalism (love and peace) (Kogoya et al., 2022a; 2022b). Thus, the significant capital of sowing and growing a sense of nationalism through sport in OAP exists in society. However, the locus of study in this study is not on traditional sports but on organizing the most significant sporting events called the National Sports Week (PON).

PON is the largest national sports event in Indonesia which is held every four years with participants from all provinces in Indonesia (Kogoya et al., 2022; Kogoya et al., 2023). As in organizing sporting events in general, which consumes a large budget (Mitchell & Stewart, 2015), PON XX in Papua, Indonesia, also consumes an incredibly large budget, both from the Regional Revenues and Expenditure Budget of Papua (APBD) and the National Revenues and Expenditure Budget (APBN). The Province of Papua's election as the PON XX host is a new history for Indonesia because, for the first time, the Province of Papua has been entrusted with hosting the most significant national sporting event (Guntoro & Putra, 2021).

To support the event in Papua, the President issued Presidential Instruction (INPRES) number 10 of 2017 concerning support for the National Sports Week and National Paralympic in Papua Province. In 2020, the President issued Presidential Instruction (INPRES) number 1 of 2020 concerning the Acceleration of Support for the Organization of the 20th National Sports Week and the 16th National Paralympic Week 2020 in Papua Province. The following year, President Joko Widodo issued Presidential Instruction (INPRES) number 4 of 2021 concerning Support for the Organization of the National Sports Week and National Paralympic Week in Papua Province. In the history of PON, the action of President Joko Widodo is something that previous presidents have never done. Again, this is a significant concern of the central government.

Indonesian President, Ir. Joko Widodo, in commemoration of National Sports Day on September 9, 2020, said that "sports have a significant role in life... sports can build a spirit of nationalism in society" (Setkab, 2020). In line with that, Nelson Mandela, former President of South Africa, once said: "Sport has the power to change the world. Sport has the power to inspire. It has the power to unite the nation in a way that no other can do." According to Adolf Ogi, the former President of Switzerland who served as a special adviser to the Secretary General of the United Nations (UN) regarding sport for development and peace stated that the values of Sport are synonymous with those of the United Nations. Sports activities need to be continuously promoted for humankind's safety. He said, "Sport teaches life skills – sport remains the best school of life."

Thus, Sport is believed to be an effective medium for instilling nationalism (Qoriah, 2015; Kogoya, 2022). This is in line with the objectives of national sports as stated in Law number 11 of 2022 concerning sports article 4 letter c. Organizing sports events (PON) aims to strengthen and foster national unity and integrity. Similarly, the Decree of Indonesia Youth and Sports Ministry (Permenpora) Number 17 of 2007 concerning the organization of sports weekends and championships, article 10 paragraph a states that PON aims to maintain national unity and integrity. Based on the above explanation, it is considered essential and interesting when studying aspects of indigenous Papuan nationalism and linking it to sports. Adams (2002) states that sporting events (PON) can be beneficial movements for a sense of nationalism.

Until now, one of the biggest problems faced by the Indonesians in the era of globalization is the fading of nationalism (Syahputra & Mahdiana, 2019) so there is a historical record that East Timor Province was separated from Indonesia. Studying the nationalism of Indigenous Papuans (OAP) associated with the most significant national sports event (PON) in Papua is research that has never been conducted. Hence, researchers consider this study to be highly urgent to do. Up to now, sports studies in Papua, Indonesia, have tended to focus on athletes (Putra et al., 2021; Wandik, Guntoro & Putra, 2021; Putra & Guntoro, 2022; Sutoro, Guntoro & Putra, 2020; Putra & Ita, 2019; Sutoro, Guntoro & Putra, 2023; Putra, 2022) and sports students (Putra & Kurdi, 2020; Sinaga, Putra, Sinaga, Hidayat, & Sinaga, 2022; Putra, 2020). Issues related to nationalism associated with sports have never been studied by researchers, even though this issue is a crucial issue for Indonesia. Therefore, it is essential to reveal how the influence of the PON XX in Papua has had on the nationalism of the Indigenous Papuans (AOP). Furthermore, this study aims to reveal the role of sporting events (PON XX) in shaping indigenous Papuan (OAP) nationalism.

## **2. METHODS**

### **2.1. Study design**

This study used the Mixed Method Research (MMR) to understand the topic of study in more depth and comprehensively. In this article, MMR is a combination of two methods (quantitative and qualitative) in one research process carried out sequentially or simultaneously with the aim of a more comprehensive and in-depth understanding of the sports phenomenon (Putra, 2017). The research design was developed by Creswell (Creswell, 2009) and called the sequential exploratory design (figure 1).



**Figure 1.** Sequential exploratory design

The above design is quite popular in MMR research and is often used by researchers who emphasize qualitative processes. In the scenario above, the research was first conducted using qualitative methods and continued using quantitative methods (Tashakkori & Teddlie, 2010). The strategy used by researchers in this design was to collect and analyze data using qualitative methods followed by data collection and quantitative data analysis built on the initial findings (qualitative). More quality or priority was given to qualitative data (Creswell, 2012). However, these two data types were not separate and were still related.

**2.2. Participants**

In a qualitative approach, researchers involved key informants with the following criteria: local community leaders, youth leaders, religious leaders, academics, local government, and local sports committee (known in Bahasa Indonesia as *Komite Olahraga Nasional Indonesia [KONI]*), and athletes or coaches. Additionally, the informant must be an Indigenous Papuan (OAP) and live in four clusters or areas hosting the PON XX Papua (Jayapura City, Jayapura Regency, Merauke Regency, and Mimika Regency). Based on these criteria, the researchers conducted in-depth interviews with 16 informants and Focus Group Discussions (FGD), which six informants attended. Overall, 24 key informants were involved in this study.

In a quantitative approach, the researcher involved respondents with the following criteria: Indigenous Papuans (OAP), aged at least 17 years, were in the four clusters or regions that hosted the PON XX Papua. At this stage, we used accidental-purposive sampling to take the research sample. Through this technique, we obtained 365 respondents. The following is a description of the demographics of the research respondents:

**Table 1.** The demographics of the research respondents

Category	Total	Percentage (%)
<b>Age</b>		
Minimum	17	
Maximum	73	

Mean	29.33	
Deviation standard	11.97	
<b>Gender</b>		
Female	108	29.59
Male	242	66.3
No answer	15	4.11
<b>Education</b>		
Master degree	15	4.11
Undergraduate degree	79	21.64
Senior high school	230	63.01
Junior high school	10	2.74
Elementary school	6	1.64
No answer	25	6.85
<b>Involvement in PON</b>		
Involved	138	37.81
Not involved	6	1.64
No answer	221	60.55

Data were collected on respondents and research informants within one month, from June 14, 2022, to July 15, 2022, in the four clusters hosting the PON XX.

### 2.3. Data collection technique

Based on the research design used in this research, data collection techniques are divided based on the method used (qualitative and quantitative). For the qualitative, we used three approaches: in-depth interviews, Focus Group Discussions (FGD), and documentation, while the quantitative method used questionnaires and documentation.

To reveal aspects of nationalism, 23 questions from the interview guide were asked. The interview guide serves as a reference and develops according to the results of field interviews. This was completed to deepen the results of the interviews so that the obtained result was more meaningful and comprehensive. This study also conducted FGDs to deepen the data obtained. The questions raised in the FGD were the same as in the interviews. Documentation is used during the data collection process through recordings, pictures, and other relevant documents to enrich the data obtained. The research questionnaire was developed as the Indigenous Papuan (OAP) Nationalism Questionnaire, consisting of 23 statement items. Overall, the Indigenous Papuan (OAP) Nationalism Questionnaire has a reliability value of 0.752 with a validity range between 0.426 and 0.712.

## **2.4. Data Analysis**

Based on the two types of research data, qualitative and quantitative data, the data analysis in this study used two kinds of analysis. In qualitative data analysis, researchers examined the data by testing its credibility. Six (6) things were applied to the credibility test: extending research time, increasing observation persistence, triangulation, member checks, negative case analysis, and using appropriate references. Data from interviews and FGDs were transcribed and then analyzed using ATLAS.ti application.

Quantitative data analysis used descriptive analysis such as mean, standard deviation, minimum value, maximum value, and percentage. The data obtained will be presented in tables and charts to simplify the research results. All these analyses were performed using the IBM SPSS program. Both analyses of research data (qualitative and quantitative) results are presented sequentially, and then data analysis is combined in the research results section, which refers to each aspect or research construct. This is performed following the approach used, namely sequential exploratory design.

## **3. RESULTS**

### **3.1. Qualitative Approach Results**

The research results using a qualitative approach show that organizing sporting events stimulates a sense of nationalism (figure 2). The public believes Papua was trusted to host Indonesia's biggest sporting event as a form of appreciation and attention from the central government.

"First, I want to answer Mr. President's concern for Papuans. Mr. President for Papuans is very kind and incredibly extraordinary because he does support PON in Papua" (Interview with VM, June 25, 2022).

"We are very supportive, very supportive. We are very grateful to the central government for being able to organize PON in our Papua land. And that's PON. Even during this event, it's only been held once. They acknowledge the participants who participated in the event and admitted that the event in Papua is extraordinary" (Interview with LRR, June 22, 2022).

"... we as locals in Papua, feel that it is a great honor from the nation and State, yes the nation and State, for the Papuan people to host the biggest national sports event like PON. Excuse me



if I may, but may I use the term '*diwongke*': to humanize? The presence of that stadium means to humanize" (Interview with HP, June 21, 2022).

In addition, the outstanding construction of facilities and infrastructure to support PON activities and the given bonuses have made the community feel the impact of PON, which strengthened the stimulation of a sense of nationalism.

"Through sports, the State appreciates and therefore, indirectly stimulates the growth of nationalism. It is compelling" (Interview with FS, July 6, 2022).

"Yes, as a citizen and as an indigenous Papuan, I am from the Tabi region, eee, I appreciate it, because building spectacular, monumental-monumental infrastructure like this requires eeemm, determination, commitment, and full totality" (Interview with MO, June 15, 2022).

"They are enthusiastic... Jokowi has built that massive infrastructure. So, the attention from the central government has been extraordinary" (Interview with JW, June 2022).

Sport as a stimulus for a sense of nationalism can be explained from five constructs: a growing willingness to defend the country, a feeling of pride, different perceptions of Papua, the unity of the national territory, and a sense of unity and togetherness (figure 2). The research found three main aspects of the five constructs: love for the motherland, tolerance, and openness, as well as unity and togetherness.



**Figure 2.** An overview of the results of a qualitative approach

The following are the five themes found in this study due to a sporting event or the PON XX.

### **3.1.1. Growing Willingness to Defend the Country**

Willingness to defend a country is a form of love for the homeland that arises from the desire to protect the country by becoming a state representative in sporting events at the national or international level as an athlete, coach, and official. Willingness to defend the government to maintain the country's dignity because of the PON XX Papua event in 2021.

"... there are athletes from Papua or Mimika Province in the future to represent the country to compete on international levels and it is also hoped that from this event activity will be included with development programs in other fields that can answer the needs of the community" (Interview with YIB, June 25, 2022).

There is hope that arises from the PON XX Papua regarding defending the country. The community hopes that there will be more and more athletes from Papua who can protect the nation and State at the international level. This was reinforced by other informants who stated.

"Nationalism at that time was nationalism without money interest. Only about how to stand up to defend the Unitary State of the Republic of Indonesia. The passion for training and competing in the ring is for the sake of defending my country as a curly man" (Interview with BM, October 3, 2022).

It seems clear that the sense of nationalism is powerful and shows pure love for the motherland.

### **3.1.2. Pride**

Pride expresses positive feelings toward what is seen, received, and experienced in certain situations or conditions. When asked about the feeling of pride in being part of the Unitary State of the Republic of Indonesia, the informant stated that there was a sense of pride in the existence of sporting events in Papua.

"...talking about being proud about yesterday's sports event is clear evidence that the participation of the 4 clusters exists and it is busy being something, something to be proud of." (FGD, July 12, 2022).

In addition, sports are also a medium to grow a sense of pride when they win.

"...a moment when mixed feelings of joy and emotion can make Indonesia proud and make the coaches, families, and Papuans happy" (Interview with PPK, October 4, 2022).

"Yes, of course, I am so proud. This is not talking about politics, right? We said yes, we will be proud to be part of Indonesia, this is about sports, and we talk about culture" (Interview with LRR, June 22, 2022).

When asked if they were willing to be offered to represent another country, the informant stated that he was not helpful.

"Oh, I don't think so, because I am prouder to be an Indonesian athlete when I represent my nation. Yes, Indonesians will be happy, yes, I will be known by Indonesians, and I am proud" (Interview with VM, June 25, 2022).

The informants are prouder to be an athlete representing Indonesia than any other country. They realized that being a representative of the country and achieving achievements would impact not only themselves but also all Indonesian people. It can be concluded from the description of the interview results regarding the feeling of pride in being part of Indonesia. It is undeniable that PON Papua has shifted the value of OAP's double nationalism, namely the growth of a sense of pride and willingness to defend the country as a concrete manifestation of love for the homeland.

### **3.1.3. Different Perceptions of Papua**

Holding the biggest sporting event in Papua has changed the image or mindset of Papua.

"...sometimes people from outside [Papua] think that Papua, in general, has a problem related to wars and so on. However, the current PON amazed them with how we live as a family of different ethnicities and religions. We can live like brothers and sisters because we have no differences" (Interview with FK, June 24, 2022).

"Papua is completely different from people from Sulawesi or Sumatra think that Papua is undeveloped" (RK in FGD, July 12, 2022).

"The PON XX Papua is a moment to invite outsiders to Papua and see what Papua is like. Very proud not only of him but of many former athletes" (Interview with PPK, October 4, 2022).

This means there has been a change in perception regarding what outsiders understand and believe about Papua. The people who came to Papua during the PON event saw how the Papuan people lived in harmony and upheld the values of tolerance. Thus, there has been a significant change in the visitor's mindset regarding Papua, which was perceived negatively before the PON took place.

#### **3.1.4. National Territorial Unity**

National territorial integrity is a sense of ownership and equality within one scope of the nation and State regardless of regional differences or ethnic, linguistic, and religious backgrounds.

"...we are all in one scope...the country. They are in certain contexts that unite. We want to realize the values of nationalism through sports. Togetherness, tolerance emerges, and when the red and white flag flies, every hand on their chest" (Interview with FS, July 6, 2022).

The sense of national territory unity is evident in the awareness of agreement and the same goal, namely mutual support in sports events as a form of national solidarity.

"The Papuan people are very supportive. The proof is that during the match in Timika, there were a lot of spectators who were native Papuans" (Interview with VM, June 25, 2022).

"They have a very high sense of belonging there. We give them the noken (a traditional bag) at the airport, we wait for all athletes and give them noken" (Interview with CT, June 24, 2022).

Thus, a sense of unity and nationality emerges from all parties involved in implementing PON. The Papuan people show high solidarity, serving and sharing with visitors who come to Papua.

### **3.1.5. A Sense of Unity and Togetherness**

The sense of unity and togetherness is a feeling of being united and together even though they come from different places. In the context of nationalism in Indonesia, this element is significantly vital because Indonesia has a diversity of ethnicities, cultures, and religions.

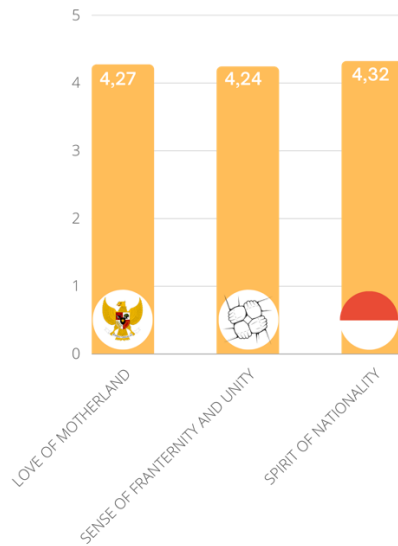
"We all have to see this PON as a positive activity where it unites us Papuans too... With moments like that [sports events: PON], we are united, right? Where do we feel we are made into a group with the same destiny in the land of Papua" (PCM in FGD, July 12, 2022).

"Ah, I think there are feelings like...togetherness. We can also unite among the Papuan people themselves" (VTS in FGD, July 12, 2022).

Thus, the existence of the PON XX in Papua has united and strengthened the togetherness between OAPs. Even though the Papuan people come from different tribes and places, they show a sense of unity and togetherness.

### **3.2. Quantitative Approach Results**

In general, the research results using a quantitative approach found three main aspects of nationalism, namely love for the motherland, a sense of brotherhood and unity, and national spirit. The following is an overview of the findings from the quantitative approach in the aspect of nationalism (figure 3).



**Figure 3.** The mean value of the three aspects of nationalism in the quantitative findings

The results of this study indicate that the aspect of national spirit had a very high average score, followed by parts of love for the motherland and a sense of brotherhood and unity. There is a link when looking at the findings in the previous qualitative approach, and the quantitative results support the previous findings. The following is a detailed explanation of the results obtained from the three aspects of nationalism.

### 3.2.1. Love the Motherland

The results obtained from the analysis of the questionnaire on the aspect of "love the motherland" consist of five indicators, namely defending and protecting the motherland, loving, and maintaining the noble values of national culture, being loyal to the homeland, proud to display identity as a nation, and aware of the rights and obligation. The summary of results of this indicator are summarized in Table 2. In line with the findings from the interviews and FGDs, the results of the analysis on the indicator "willing to defend or protect the homeland" show that 93.15% of the people stated that they needed to defend and protect the homeland, and 89.04% were willing to represent the State. On the indicator of loving and maintaining the noble values of national culture, it was found that 94.52% of the people agreed that Papuan culture is local wisdom and the pride of Indonesia. Therefore, approximately 92.88% of the people decided to preserve Papuan cultural values as proof of love and respect for Indonesian culture. In addition, 93.15% of the people said they enjoyed participating in cultural festivals in Papua.

**Table 2.** Summary of Responses in Percentages

Statement	Responses (%)		
	Agree and Strongly Agree	N	Disagree and Strongly Disagree
I need to defend and protect the homeland	93.15	5.21	1.64
If I were an athlete, then I would be willing to represent the country	89.04	6.85	4.11
I'd be happy to participate in a cultural festival in Papua	93.15	4.66	2.19
The culture of Papua is a part of the local wisdom that is the heart of Indonesia	94.52	2.74	2.74
I am obliged to preserve the cultural values of Papua as proof of love and respect for Indonesian culture	92.88	3.84	3.29
I obey the rules of the laws in force	86.03	9.04	4.93
I am pleased to mount the Red and White flag on the anniversary of Indonesian independence	81.64	10.96	7.40
I appreciate and accept victories/defeats in sports matches	92.33	4.93	2.74
I'm proud to be part of NKRI	86.30	7.67	3.29
I'm proud to see the Red White beaten up at a sporting ceremony	89.04	6.30	4.66
I'm proud of the implementation of PON XX in Papua	90.68	4.93	4.38
I am proud of the construction that has been done in Papua	90.68	4.11	5.21
I'm proud to use a domestic product	85.21	9.04	5.75
I am obliged to obey the laws and rules of the country	90.60	4.74	4.66
I must take part in preserving the facilities and sports facilities that were built during PON XX Papua	86.09	10.35	3.56
I'm competing to advance Papua	93.70	4.93	1.37
I must do something for Indonesia	85.48	9.86	4.66

For indicators of loyalty to the motherland, the analysis showed that 86.03% of the people agreed to be loyal or obey the regulations in force, and 81.64% were willing to raise the flag of Indonesia at the commemoration of Indonesia's Independence Day. In the context of sports, 92.33% of people stated that they could accept and appreciate victory or defeat. On the indicator "proud to display identity as a nation," the results showed that 86.30% of the people said they were proud to be part of the Unitary State of the Republic of Indonesia, and 89.04% were happy to see the flag of Indonesia fluttering. Concerning PON XX, 90.68% of the people said they were proud of Papua for being the host of PON, and 90.68% were happy with the developments being carried out in Papua. In addition, 85.21% of the public also expressed pride in using domestic products. For the indicator "aware of rights and obligations," the analysis results show that about 90.60% of the public agreed to participate in maintaining sports facilities, and 86.09% felt responsible for doing something for Indonesia. In addition, approximately 93.70% said they decided to advance Papua, and 85.48% felt they were responsible for doing something for Indonesia.

### 3.2.2. Sense of Fraternity and Unity

This finding is supported by the results of processed questionnaire data on the aspect of "a sense of brotherhood and unity," which consists of three indicators: mutual trust, national territorial unity, and acceptance of differences. The three indicators were translated into 7 item statements. The summary of results of this indicator are summarized in Table 3.

**Table 3.** Summary of responses in percentages

Statement	Responses (%)		
	Agree and Strongly Agree	N	Disagree and Strongly Disagree
There's PON XX, I see there's a significant development going on in Papua	84.93	10.41	4.66
I see there's an ongoing developmental demobilization attempt in Indonesia	75.07	15.89	8.49
The election of Papua as the host of PON XX carries an economic, social, and cultural improvement impact on Papua	83.84	10.14	6.03
I acknowledge that the territory of Indonesia	90.41	3.84	5.75



is from Sabang to Merauke			
I am willing to keep the order of Papua as the border of the NKRI sovereign territory	87.12	6.85	6.03
It is important to appreciate tribal, religious, cultural, and customs differences in Papua	95.34	3.01	1.64
I am not disturbed by the presence of immigrants from various regions of Indonesia in the PON XX Papua event	89.59	5.75	4.38

The results of data analysis in the "mutual trust" indicator show that about 84.93% of the people see significant development occurring in Papua with the presence of PON. Approximately 75.05% of the people agreed that there had been an equal distribution of development and 83.84% of the people decided that the existence of PON in Papua had economic, social, and cultural impacts. For the indicator of regional unity, the results of the analysis show that about 90.41% of the people agreed that Indonesia is from Sabang to Merauke, and 87.12% of the people agreed to participate in protecting Papua as the sovereign boundary of the Unitary State of the Republic of Indonesia. On the indicator of accepting differences, the study found that 95.34% of people could appreciate differences in ethnicity, religion, and culture, and 89.59% felt they did not object to people from outside Papua coming to Papua.

### 3.2.3. Spirit of Nationality

The aspect of "national spirit" consists of one indicator, namely, the emotional solidarity of the nation. The indicators were translated into 2 statement items. The aspect of the national spirit consists of one indicator, namely emotional solidarity. Regarding dynamic solidarity indicators, the research results show that 90.14% of people agreed that living together and side by side is a solid basis for maintaining the spirit of nationalism, and 93.97% that sports have the power to create solidarity. The summary of results of this indicator are summarized in Table 3.

**Table 3.** Summary of answers in percentages

Statement	Responses (%)		
	Agree and Strongly Agree	N	Disagree and Strongly Disagree
Living together and together is a strong foundation to preserve the spirit of the	90.14	7.67	2.19

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people of Papua			
Watching sports games together creates a sense of solidarity	93.97	4.11	1.92

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The results above show that the "national spirit" aspect percentage was extremely high, above 90. This gives this aspect a much higher average score than the other two aspects of nationalism.

#### 4. DISCUSSION

This research has revealed in depth the aspects related to organizing sporting events (PON) and the nationalism of the Indigenous Papuans (OAP). Similar studies have never been carried out in social sciences and sports science, so this finding will contribute to and enrich the scientific literature in two disciplines (social and sports). In other words, this study complements some other studies in the context of sports events conducted by Fernandez et al. (2016); Murillo et al. (2016) studying the correlation of sporting events with economics, Alguacil et al. (2016) investigate sports events with tourist destinations (Givi, Monazzami, Turkmani & Nassiri, 2021), investigating psychological interrelationships in sports events.

This study's qualitative results show seven themes, namely a growing willingness to defend the country, a sense of pride, different perceptions about Papua, national territorial integrity, and a sense of unity and togetherness. From the quantitative approach, the research results obtained nine constructs, namely the willingness to defend or protect the motherland, love, and maintain the noble values of national culture, loyalty to the motherland, pride in displaying identity as a nation, awareness of rights and obligations, mutual trust, territorial unity, acceptance difference, emotional solidarity. All these aspects describe the value of nationalism typical of OAP. The value of nationalism grows because it is stimulated by holding sporting events (PON). Anderson (2008) states that a nation is only an imagined community. Thus, people do not meet directly, but in the people's minds, an image of their community lives. The existence of sporting events has allowed people from various regions to greet each other directly, so what they imagine about Papua has changed. We value that this contributes to forming a sense of nationalism in society.

The emergence of dual nationalism in Papua, Indonesia, is not a secret. This is in line with what was revealed by Meteray (2012) that OAP has dual or artificial nationalism. This dual nationalism in Papua is called ethnic nationalism due to social inequality and development gap

because Papua has abundant natural resources (Antoh, 2007). In addition, we consider that "the dual nationalism of Papuans" occurs because of the historical experience experienced by the people in Papua, namely the occurrence of prolonged violence and conflict that deeply traumatized the community (*memoria passionis*) (Suryawan, 2012). Based on the data we obtained in our research, the sporting events (PON XX) in Papua have proven to have gradually succeeded in eroding OAP's dual nationalism.

Based on a political perspective, Knott, Swart & Visser (2015) revealed that sporting events positively impact the propaganda of political values and ideology. Sport also contributes to constructing and reproducing individual national identities (Bairner, 2015). Therefore, globally, sports can be used as an identity that differentiates a person from other nations (Hasan & Baban, 2018). In the context of the PON XX sporting event, regional identity appears but remains within the framework of Indonesian nationalism.

Hence, this research shows that sporting events (PON XX) stimulate the growth of Indigenous Papuan nationalism (OAP), strengthen unity and togetherness, and make society tolerant and open. These three constructs become a novelty in this research that examines aspects of nationalism and sports. Even though sport might foster the value of nationalism or as a stimulus for nationalism, it is undeniable that several indigenous Papuans have dual nationalism. However, this study shows that Sports could erode the dual nationalism in Papuan society when sports are placed in the right frame.

As described above, there are three novelties in this study, namely nationalism stimulus, strengthening unity and togetherness, tolerance and openness (figure 4). The following will discuss these three things.



**Figure 4.** Scheme of growth and formation of nationalism from sporting events

#### 4.1. Stimulus of Nationalism

This research confirms that sporting events (PON) stimulate a sense of nationalism, as evidenced by the emergence and growth of the willingness of OAP to defend and protect the country. This willingness to defend and protect this country arose from the trust of the central government by designating Papua as the host of the biggest national sports event (PON XX) as stated in the Ministry of Youth and Sports Decree number 0110 of 2014 concerning the Determination of the Papua Provincial Government as the host for the Implementation of the 20th PON (Guntoro & Putra, 2021). The given trust that Papua has as the host for PON has a significant meaning for OAP.

In addition, the significant development carried out to support the event in Papua has stimulated the growth of a sense of nationalism. The community witnessed first-hand that development was carried out in various sectors due to the existence of PON XX in Papua. This was perceived as a concern by the central government of Papua. Moreover, the given bonuses also strengthen the stimulus for a sense of nationalism. The bonuses obtained are seen as a form of appreciation, which positively impacts people's sense of nationalism.

Through the given trust, OAP is motivated to defend the country by contributing to sports events and becoming the country's representative as an athlete, coach, or official in national and international sporting events and events. According to Kusumawardani & Faturochman (2004) and Uchiumi (2010), the spirit of patriotism is born from the willingness to defend the country, which is a form of love for the motherland. Defending the country can be expressed in various ways. The

willingness to defend the State can be seen from the OAP's desire to be involved and contribute to PON. This shows self-sacrifice. One of the factors driving individuals to be willing to participate in the development of their country is nationalism.

#### **4.2. Strengthen Unity and Togetherness**

This research shows that the PON XX Papua in 2021 has an impact on the Papuan, and one of them is that PON XX Papua can strengthen unity and togetherness. This context has three aspects: national territorial unity, a sense of togetherness that unites and enhances indigenous peoples, and national emotional solidarity. These three things are feelings and intersections of this study's qualitative and quantitative findings. People in Papua know very well that Indonesia's unified territory is from Sabang to Merauke and from Miangas to Rote. Understanding and acknowledging that the region of Indonesia is from Sabang to Merauke and from Miangas to Rote can be an indicator of one's sense of nationalism (Muttaqin et al., 2006).

The implementation of PON in Papua has strengthened the sense of unity and togetherness among the people of Papua and between people from other regions in Indonesia. Communities from various areas with various educational backgrounds, occupations, and social statuses are involved and contribute, working together to make the biggest sports event a success regardless of their social or occupational status. This is in line with Bairner (2015) that sporting events strengthen unity and togetherness.

Besides, sporting event (PON) also strengthens the unity and togetherness of groups with the same background, in this case, fellow OAP. The existence of social upheavals in society related to the latest policies in line with the PON event regarding the development of the Papua Province implicitly caused separations among the OAP groups themselves. The existence of PON provides space for interaction for the OAP group to further strengthen unity and togetherness. According to Bairner (2015), globalization erodes individual nationalism, and Sport has become a means for individuals to think about their national identity.

#### **4.3. Tolerant and Open**

Tolerance is one of the behaviours of nationalism that has arisen due to the PON XX Papua. Indigenous Papuans (OAP) are aware of unfavourable views regarding conditions in Papua. For example, an Armed Criminal Group (KKB) had become a national discussion during preparations for

PON in Papua (Kogoya et al., 2022). People from other areas feel worried and afraid when they come to Papua. "Is Papua safe?" is the question of most people outside Papua.

The perception of people from outside Papua could be understandable to OAP. They did not close their eyes and ears that several terror incidents had occurred before PON started. But on the other hand, the people in Papua feel that conditions in Papua are not as horrible as what is reported in the media. Only certain areas are red zones and need high vigilance. Indigenous Papuans see that conditions are relatively under control for the four host clusters of the event. That means there are different perceptions about Papua, namely between people in Papua and those outside Papua.

The people of Papua wisely address the different views on Papua. This quickly happens because a sense of tolerance has been fostered among Papua people, who are relatively heterogeneous in religion, ethnicity, and culture (Kadir, 2017). Under these conditions, indigenous Papuans are more tolerant and accustomed to addressing differences. The evidence shows that Papua has various unique and unique varieties, including hundreds of tribes with different languages and customs (Somantri, 2008). Even though they have different ethnicities, languages, and traditions, they can respect each other and live in harmony, including with people from outside Papua or who could be called migrants.

#### **4.4. Limitations and Recommendations**

Even though this research involves various components of society and quite a large number, this study has two limitations. Firstly, we did not measure the construct of nationalism before the sporting event was held. Thus, researchers have no primary comparative data in this study. We only used data or information from previous research that examines indigenous Papuan nationalism (e.g., Meteray, 2012; Antoh, 2007; Sabara, 2018; Pigay, 2001). Therefore, we recommend that future research need to impose measurements before sporting events are held. Secondly, this article is limited to discussing only aspects of nationalism, cultural and economic aspects are not discussed even though these two crucial issues need to be disclosed concerning organizing sporting events. Hence, the following study should be able to add discussion to these two issues. Additionally, according to our findings, we recommend that sports events be held gradually and continuously so that individuals might focus on positive activities (achievement in sports) and negative thoughts and actions to separate themselves from the Unitary State of the Republic of Indonesia can be eroded.

## 5. CONCLUSIONS

In conclusion, the biggest sporting event (the PON XX) in Papua is a stimulus for the growth of nationalism among the Indigenous Papuans (OAP). These sporting events also strengthen unity and togetherness and make society tolerant and open. Thus, this research proves that the existence of sporting events has eroded the sense of dual nationalism of OAP because, through sports, namely the appointment of Papua as the host of the PON XX, OAP feels valued, cared for, and trusted by the State.

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