



Response of People in Tanah Papua in Assessing Special Autonomy as a Challenge and Achievement

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Abstract

This article aims to analyze the response of the people in Tanah Papua regarding Special Autonomy. Special autonomy in Papua both in Papua Province and West Papua Province is part of the realization of the 1945 constitution and Pancasila. Whereas with equitable justice and the level of welfare of the people in Indonesia, it must become a shared responsibility, both from the central government to the regional governments. The problem was focused on the influence of Special Autonomy in the land of Papua which had an impact on conflict and its development towards improving the welfare of the people in Papua through the responses of the people in assessing this special autonomy. In order to approach this problem, the theory of implementation of public policy by Abdul Wahab Solichin was used. The data were collected through a literature method or approach and were analyzed qualitatively. This study concludes that with the response from the people in Tanah Papua, it will make this Special Autonomy better with autocritics from every element of Papuan society with an appropriate implementation pattern so that it has an impact on the level of prosperity and quality of the indigenous Papuan people.

Keywords: Otsus; Conflict; Welfare; Development; Papua.

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INTRODUCTION

Since the establishment of special autonomy (Otsus) in Papua and set forth in law number 21 of 2001 and the issuance of Perpu number 1 of 2008 which is a revision of law number 21 of 2001 which contains a strong legal basis for the application of special autonomy for West Papua Province. This change was made because in Law number 21 of 2001 it only explains how the implementation of special autonomy in Papua Province. The understanding of the sentence of Papua Province as meant in this law pays attention of many parties, whether the province is meant after the division or the whole of Papua. With the existence of a regulation in the form of Perpu number 1 of 2008, there is a legal basis for special autonomy in the province of West Papua apart from the Province of Papua.

On the basis of this regulation, it is expected that it can create a situation based on justice and the level of welfare for the Papuan people or what are known as Orang Asli Papua (OAD). And with this regulation also provisions in managing government in Papua can be created. The basic provisions that discuss regional autonomy which were translated into laws and regulations regarding regional government were applicable to all regions in Indonesia, including regions that have a special level of status and were granted special autonomy rights, as long as they were not specifically regulated in law alone. As stated in article 225 of Law number 32 of 2004, that every region that has special status rights was granted special autonomy, apart from being regulated by this law, special provisions governed by law shall also apply. As we know, Papua Province was a region designated as a region to receive special autonomy rights as stipulated in Law number 21 of 2001 concerning Special Autonomy for Papua Province. And with the division of Papua Province into 2 parts, namely Papua Province and West Papua Province, there is a change to law number

21 of 2001 with the enactment of Government Regulation Number 1 of 2008 concerning Amendments to Law Number 21 of 2001.

According to the objectives of law number 21 of 2001, Special Autonomy is the granting of special authority rights recognized and given by the central government to the Papua Province to regulate and manage the interests of its people or local residents according to regional government policies. This policy is based on the aspirations and rights of the Papuan people (S & Saleh, 2017). The authority of the Papua Province covers matters in all areas of government apart from foreign political authority, the field of defense and security, monetary and fiscal justice, religion, and justice, as well as certain authorities in other fields as stipulated by law number 23 of 2014. Apart from these powers, Papua Province was also given special powers, namely: the arrangement of coordination between the Central Government and regional governments in Papua (Papua and West Papua Provinces), and the implementation is carried out with specificity. This application involves recognizing and respecting the basic rights of indigenous Papuans in their strategic and fundamental empowerment process.

Therefore, as a manifestation of this special autonomy status, the Provinces of Papua and West Papua receive a relatively large amount of special autonomy funds from the central government. The stipulation of this budget was determined in the APBN each year, in accordance with the rule of law Number 21 of 2001. According to (Torobi, 2014) There are two main objectives to be achieved through the application of the Special Autonomy Law in Papua. First, the law is expected to become a suitable medium for legislation to resolve the fundamental problems in Papua that seriously threaten the integrity of the Republic of Indonesia. Categorically, these problems can be grouped into: 1) Issues of

Human Rights Violations, including deprivation of the economic, social and cultural rights of indigenous Papuans; 2) Inequality of development or infrastructure between Papua and outside Papua; and 3). Poverty is acute and widespread, especially among indigenous Papuans. Second, by solving the three problems mentioned above correctly, thoroughly and with dignity,

According to (Rohim, 2015) in the process of optimizing Papua's special autonomy in increasing legal awareness of the community in order to reduce conflict and violence, a special program with good transparency was needed so that conflicts and gaps in Papua can be reduced. Indigenous Papuans have not yet fully felt the special autonomy, causing anger towards non-native Papuans. The word migrant for them is a term for people who are physically different (white skin, straight hair) The special autonomy law in Papua province is considered as an encouragement in the process of reconciliation and problem solving in Papua Province as a whole, and the main thing was that recognition and respect for the basic rights of indigenous Papuans for strategic empowerment. With the title of special autonomy stipulated in Law Number 21 of 2001, the opportunity to create welfare for the Papuan people in accordance with local initiatives and conditions can be realized. With the existence of special autonomy which leads to greater power and authority to regulate self-government, regulate law enforcement and public order, regulate and manage all the resources they have, including natural resources for the maximum welfare of the Papuan people, but without leaving the responsibility to participate in contributing to the national interest (Mayalibit, 2013).

The objective of this study is to analyze the Papuan people's response to special autonomy. Both negative appraisal responses to Otsus as well as those that lead to positivity or support. The challenges are

in the form of conflicts involving the community and the government, to human rights violations in Papua. Also, the Papuan people's support for Otsus has an impact on developments or achievements in the provinces of Papua and West Papua.

RESEARCH METHOD

The approach taken to this problem used the theory of Abdul Wahab Solichin (Solichin, 2017) who argues that the meaning of implementation is in the form of: First, public policy is a deliberate action taken for a specific purpose to achieve targets in an orderly and systematic manner. Second, public policy consists of interrelated actions that are patterned towards the goals carried out by the government. Third, public policies are actions that are actually carried out, and fourth, policies can take either positive or negative forms. In a positive or negative form, it includes several forms of government action that affect the pattern of society either response that assess the positive or negative of the policy.

This type of study was carried out by literature study. This study can be interpreted as a series of activities relating to methods of collecting library data, reading and taking notes and processing research materials (Supriyadi, 2017). In accordance with the type and characteristics of the problem, this study used a qualitative analysis. This method was used by researchers because of the problems that were both acute and factual.

In this study the researchers attempted to collect data from various techniques, including following live broadcasts / webinars in public discussions with Papuan leaders, literature books related to Papua's special autonomy, reports, results of previous research, statements, laws (UU), government regulations (PP), decrees, and other sources. Data analysis techniques, in qualitative research, data were obtained from various sources using various data

collection techniques (triangulation), and was carried out continuously until the data was saturated (Sugiyono, 2017). Data analysis was an activity that was carried out to organize, sort, classify, code or mark,

RESULTS AND DISCUSSION

Description of Special Autonomy in Tanah Papua

The purpose of the Special Autonomy was to implement the policies in which it was designed in such a way as to empower, to maximize natural resources and to prosper the people in Tanah Papua. Otsus was also designed to suit the needs of the objective conditions, character or identity of the Papuan people, so that Otsus actually applied in Papua. It was also different from the otsus that applied in Aceh (NAD). If in Aceh there was an authority established by the regional government and extended to the formation of local parties (Parlok), then in Papua there was no official local parties, at least until recently, before the changes to the special autonomy policy were made. Papua was known by an institution called the MRP (Papuan People's Council) and a number of other specialties. All of this in particular was applied to achieve a breakthrough effort so that policy objectives were easier to achieve than if it imposed existing provisions in other Provinces. People in Papua need to see how special the attention of the central government was at this time. In other words, there was the trust of the Papuan people to reopen the paradigm of human resource development that was managed by the regional government through assistance from the central government. The value of trust was a social thing that was considered very important, and was created through a long process. The successful implementation of popular opinion determination (PEPERA) which had an impact on integration in Papua into the Republic of Indonesia, This was inseparable from the emergence of trust in the Papuan people and the high

expectations of the Papuan people at that time. When that trust was increasingly eroded by various reasons, a program or policy that was substantially very good or more useful than the previous policy would be difficult to implement to achieve its goals. Conflicts and obstacles arised, due to the stigma of the Papuan people that from the start the policy has brought problems because of its content which was considered detrimental and brought misery to the Papuan people. In general, if we consider that the special autonomy policy applied in Papua is a very good and conceptually accurate policy, where this special autonomy was expected to help the Papuan people to catch up with other regions.

The value of a belief for the Papuan people was both important and crucial. This was due to an indication that the level of trust of the Papuan people in central government policies, including confidence in the policies produced was decreasing. The decrease in the level of public trust or what can be called the public, becomes an obstacle to the implementation of a policy. The special autonomy policy was marked by the emergence of pro and contra attitudes among the Papuan people, even outside Papua. This view of Otsus was seen as a pessimism by a number of Papuan observers. It is better if through this special autonomy, the trust of the Papuan people can be restored. However, the facts that happened were not as expected.

According to Nasikun in(Torobi, 2014) the concept of social welfare can be formulated as the equivalent meaning of the concept of human dignity which can be seen from four indicators, namely:

A sense of security. For the people of Papua, a sense of security is an important thing. Those who inhabit and manage their own territory, must be guaranteed security from parties outside Papua, even from parties within Papua (radical groups). Welfare in managing the natural resources of the Papuan people must also be provided

with education, training and education services in improving welfare. The freedom of the Papuan people affirms freedom not in the sense of freedom from the attention of the central government, but the freedom to process and enjoy the results of its natural resources through the correct provisions in the applicable laws and regulations. And OAP identity, which was heterogeneous wealth for the unitary state of the Republic of Indonesia,

According to Stepanus Malak in (Malak, 2012) from the public administration side, it was another matter that through the special autonomy it was expected that Papuan integration would be stronger and more legative socially, culturally and economically. It was an indirect impact or a continuation of Otsus. It was reflected in the notion of Special Autonomy for Papua based on the Papua Special Autonomy Law, that the authority given was specifically recognized and given the right to regulate and manage the interests of local communities according to their own initiatives based on the aspirations and basic rights of the Papuan people. Through Special Autonomy, it was expected that development gaps in Papua and other regions can be minimized while simultaneously increasing the prosperity and welfare of its people. By determining Otsus and the empowerment of indigenous Papuans, a sense of security, prosperity, Papuan people will feel the freedom and identity of the Papuan people themselves, even to the actions of other regions outside Papua. Therefore the nationalism of the Republic of Indonesia creates social justice for all Indonesian people.

According to Bryan C. Smith in Riris Katharina (2018), politically, the regional economy was expected to strengthen accountability (responsibility), political skills and national integration. It was expected for regional government in Papua, where with the acceptance of special autonomy, the regional economy can increase with the resources that would be

processed by the government and the Papuan people for welfare. In a unitary state or what is known as a unitary state, autonomy will be defined by certain parties as independence which can lead to centrifuge. Smith also stated that in the context of the state, regional autonomy appears parochial (narrow-minded) and separatist. Regional autonomy threatens the unity of the general will. Regional autonomy strengthens narrow and sectional interests. However, it should be underlined that the underdevelopment also warned that the proliferation of administrative arrangements at the local level can lead to a decline in the quality of administration when more officials are less educated, have less knowledge, and have no work experience. It is an important factor to be in the spotlight, where officials are only known from the public order, but are not capable of having an insight into managing the budget and unable to create policies that are regional development which in the end, this condition will also cause dissatisfaction with the unity. It should also be borne in mind that underdevelopment also warns that the proliferation of administrative arrangements at the local level can lead to a deterioration in the quality of administration at a time when there are more officials with less education, less knowledge, and no work experience. This is an important factor to be in the spotlight, where officials are only known from the public order, but are not capable of having an insight into managing the budget and unable to create policies that are regional development, which in the end, this condition would also cause dissatisfaction with the unity.

The Special Autonomy Challenge in Tanah Papua

Maswadi Rauf in the book *Ironi and Regional Autonomy* Hardi Warsono (2020), notes the defects in the implementation of autonomy which are misunderstood by the phenomenon of the

increasing number of conflicts, both conflicts between regions and between regions and upper level governments. This conflict is caused by the idea that freedom and equality are values that democracy wants to embody. With equality, each party has the right to voice and fulfill their interests and opinions freely. It was further emphasized that although freedom was considered as one of the important causes for the progress of society, freedom also had great potential to destroy. On the one hand it produced progress and development, but on the other hand it had the potential for anarchy. The freedom that results in conflict which is not matched by the ability to resolve conflicts will only give rise to more serious conflicts in society. Severe conflicts make the state weak, and if it continues, it will only lead to social disintegration. This condition is suspected of hindering coordination between conflicting adjacent regions, which means that it hinders regional cooperation.

Since the issuance of the policy regarding special autonomy, there have been opposition actions by the OAP, which have shown the following activities: First, the decision of the Papua Customary Council (DAP) on August 12, 2005 which contained and gave instructions to return Otsus to the central government. Second, DAP returned with its decision, namely to take action to return the Special Autonomy fund through a demonstration on August 6, 2008. Third, the Papuan People's Assembly (MRP) held a Grand Deliberation (Mubes) activity on 9-10 June 2010 stating that Otsus had failed in Tanah Papua. This grand deliberation produced 11 important points as the basis for the rejection of Otsus. One of the points was asking for a referendum from the central government. Activities in the form of the refusal action, based on the fact that the Papuan people had not felt the form of welfare from Otsus and had not felt justice. Fourth, in 2013, the MRP conducted an evaluation of the implementation of Otsus. And the results of the evaluation

stated that Otsus was considered to have failed in achieving its goals. According to the MRP, two things that can be indicators of the assessment of the failure of the Papua Special Autonomy policy, namely that there has been no change in the real conditions of the people in Papua from being backward in the fields of education and health. (Katharina, 2015)

The factors that caused conflict in society, especially differences in position and authority. Where the position of the OAP who lived in their area were disturbed by the presence and power of other parties apart from OAP. Social conflict originated from the unequal distribution of power, so that conflict became a necessity. Conflict could also come from the non-submission of individual who nota-bene was OAP as the party in control of the sanctions imposed by parties who were in a position of control. Conflict was also a function of the conflict between the ruler and the ruled, where the ruler always wanted to maintain the set of properties inherent in his power, while those who were controlled were always obsessed with bringing about changes which they consider a way to improve their position. "

Ted Robert Gurr in Malak (2012), explained that conflicts have at least four conditions that must be fulfilled. The four requirements are;

First; There are two or more parties involved. The OAP, which consists of several tribes and was represented by Papuan traditional leaders, deals with decisions made by the central government through the regional government.

Second, they are involved in actions that are hostile to each others. The implementation of the special autonomy was considered not optimal by the OAP, so there was often debate, not only through the resulting decisions, even through direct statements in the public space broadcast by the media.

Third, they destroy, injure, and deter their opponents. The government, through

the Police and the Indonesian army, was the safeguard in the implementation process of the special autonomy system, which OAP considered to be an opponent through radical groups in Papua. The clash between Indonesian Army and Police with this radical group was anxious for the regional government and the central government.

Fourth, these conflicting interactions are evidently detected by independent observers. Because of this conflict, it had resulted in violations that lead to human rights, which was particular concern to observers of Papua.

From this viewpoint, the requirements of the conflict almost reflect the situation in Papua, because the conflict in Papua had turned to a situation that threatens the stability of the Papua region and the involvement of the central government in handling security in Papua. With the conflict in Papua, the government did not discourage its intention to postpone special autonomy in Papua. The supporting factor was to create justice and prosperity for people in Papua. With the amount of Special Autonomy funds disbursed by the government for these 2 Provinces, namely Papua and West Papua, reaching Rp. 94.24 trillion from 2002 to 2020. This fund came from the annual state revenue and expenditure budget (APBD). With such a large number it has not been maximally felt by the Papuan people, especially in terms of health and education.

Papuan Achievements During The Special Autonomy Period

The Central Government's policy towards Tanah Papua in the form of Special Autonomy was considered as an approach process undertaken by the central government with the aim of achieving increased welfare and human resources. And with this goal, the Central Government reduced the gap between Papua and other provinces. In implementing special autonomy in Papua, the regional governments of Papua and West Papua

were given more authority to regulate and respect the basic rights of indigenous Papuans at the same time. The involvement of the community or independent institutions in supervising Otsus was an assessment of equitable development in order to get prosperity in Tanah Papua.

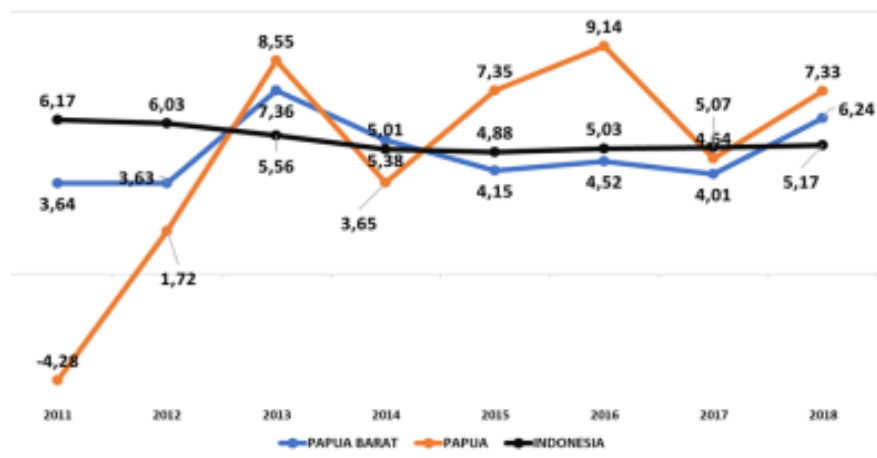
Even though there were deficiencies, even to the stage of rejection, it was normal and commonplace. It has become a criticism and maturity so that Otsus in its application would hit Tanah Papua more. Assessment that leads to differences in perspective, namely; The central government considered that Otsus was implemented to improve the welfare of people in Papua. Meanwhile, the Papuan people think that Otsus had not been optimal in its implementation. Meanwhile, in determining the budget by the central government through a session of legislative members, the budget for special autonomy funds was very large. With the existence of Otsus, it was designed as a leading antithesis, with the intention that during the New Order era everything was regulated centrally, but no longer during the implementation of Otsus. The benefits of Otsus were very beneficial for increasing human resources in Tanah Papua with a good education pattern, appropriate health, development of the economy in Papua for the better. With this special autonomy opportunity, it should be a momentum for indigenous Papuans to Tanah Papua should no longer be an "isolated" area, however the development of the Papua region should be the same as other areas in the territory of the Republic of Indonesia.

In the applied Otsus law, there were things that discuss Special Regional Regulations (Special Regional Regulations). The Special Regional Regulations was an opportunity for the Papuan people where in this special regional regulations discusses the protection and siding with the empowerment of indigenous Papuans. Of course, it must also be in accordance with the potential resources that were owned.

The evaluation of Otsus was expected. In an open evaluation process, every element of government, observer groups of Tanah Papua to the Papuan people would observe something that needed to be improved, and improvements were made. In conducting evaluation, it should be conveyed to the public space, how the public would evaluate the policy and its implementation pattern. In conducting a public test, the local government would know the assessment of the community, as well as formulating strategies in the process of repairing it. So

that the goals or priorities for its implementation would be better. As for the priority in reforming through special autonomy, namely the education sector, health sector, economic sector and infrastructure, along with cultural affirmation.

Data that explain the development/ achievements of Papua during the Special Autonomy period can be obtained from several indicators. The indicators regarding the positive impact of the existence of otsus include:



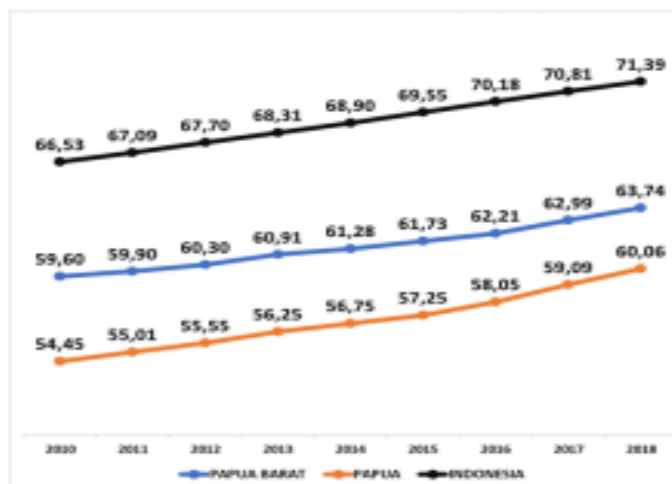
Graph 1: Economic Sector Growth Index of Papua and West Papua Provinces, 2011-2018
Source: Central Bureau of Statistics (BPS) and processed by the state financial accountability study center (Sukmalalana, et al, 2020)

The growth rate of the economic sector in Papua and West Papua Provinces shows a figure that is higher than the growth rate of the economic sector nationally. Papua Province in the RPJMD in 2018 implemented its economic growth target of more than 7%. According to graph 1, the economic growth rate in Papua is achieved. Meanwhile, West Papua Province, which targets the RPJMD in 2016 at 7.5% - 10%, was not achieved. Even in 2018 this figure has not been reached. According to the graph above, the economic growth of the two provinces in Papua with data from 2011 to 2018 shows that the rate of economic growth is even better than all provinces in Indonesia. The things that support the improvement of the economy in Papua province are dominated by the

mining sector. Meanwhile, the economic growth in West Papua Province is dominated by the Industrial sector. In other words, Otsus can be utilized through its budget in these sectors. In order to improve the economy in Papua and West Papua provinces.

Human Development Index

To find out and determine the human development index number, there must be three indicators. The indicators of HDI are: first, health points, points measured from the Life Expectancy Index (UHH), second, education points which are measured by the number or average number of years of schooling (RTS) and long school expectancy (HTS), and third, points from Expenditure measured by Expenditure per Capita.



Graph 2: Human Development Index (HDI) of Papua and West Papua Provinces 2010-2018
Source: BPS and processed by the state financial accountability study center (Sukmalalana, et al, 2020)

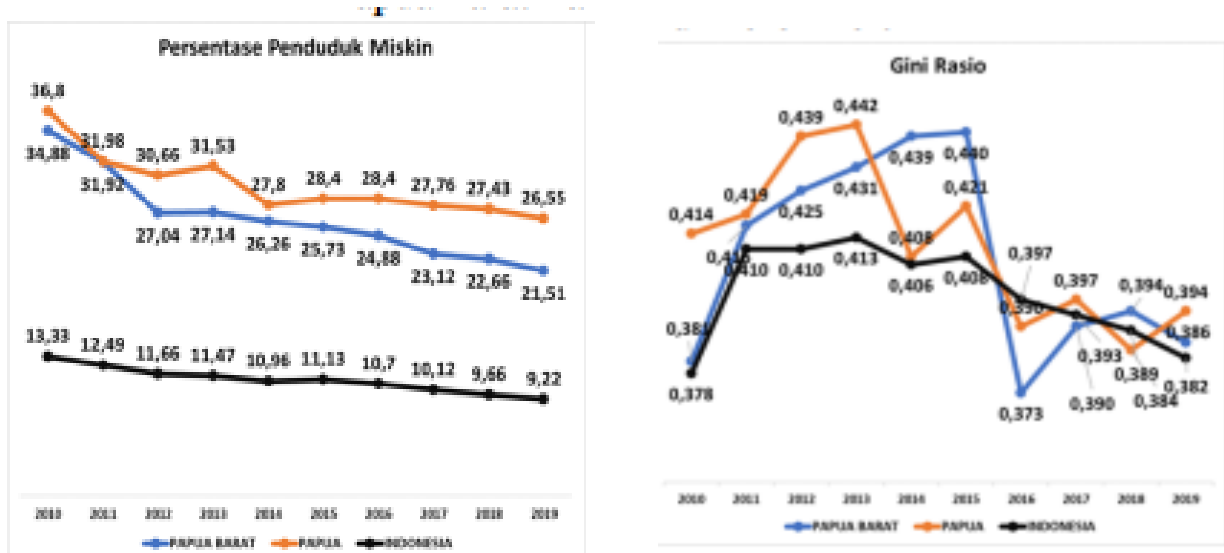
Table 1: Top 3 and Bottom 3 Human Development Index Provinces in Indonesia

Top 3 Provinces with IPM Percentage	UHH (Life Expectancy)		HLS (Hope for the old school)		RLS (Average length of school)		Adjusted per capita expenditure		Achievements		Growth In%
	2018	2019	2018	2019	2018	2019	2018	2019	2018	2019	
West Papua	65.55	65.90	12.53	12.72	7.27	7.44	7816	8125	63.74	64.70	1.51
North Maluku	67.80	68.18	13.62	13.63	8.72	9.00	7980	8308	67.76	68.70	1.39
Papua	65.36	65.65	10.83	11.05	6.52	6.65	7159	7336	60.06	60.84	1.30
Bottom 3 Provinces with HDI percentage	UHH (Life Expectancy)		HLS (Hope for the old school)		RLS (Average length of school)		Adjusted per capita expenditure		Achievements		Growth In%
	2018	2019	2018	2019	2018	2019	2018	2019	2018	2019	
DKI Jakarta	72.67	72.79	12.95	12.97	11.05	11.06	18128	18527	80.47	80.76	0.36
In Yogyakarta	74.82	74.92	15.56	15.58	9.32	9.38	13946	14394	79.53	79.99	0.58
Banten	69.64	69.84	12.85	12.88	8.62	8.74	11994	12267	71.95	72.44	0.68

Source: BPS Human Development Index 2019 No. 21/02 / Th. XXIII, 17 February 2020
(Modified form by researchers)

The second graph shows the development or increase of HDI in the two provinces in Papua. Since 2011-2018, these two provinces have experienced a significant increase in HDI figures even though they are still in a low position compared to other provinces in Java, Sumatra and Kalimantan. With the slow

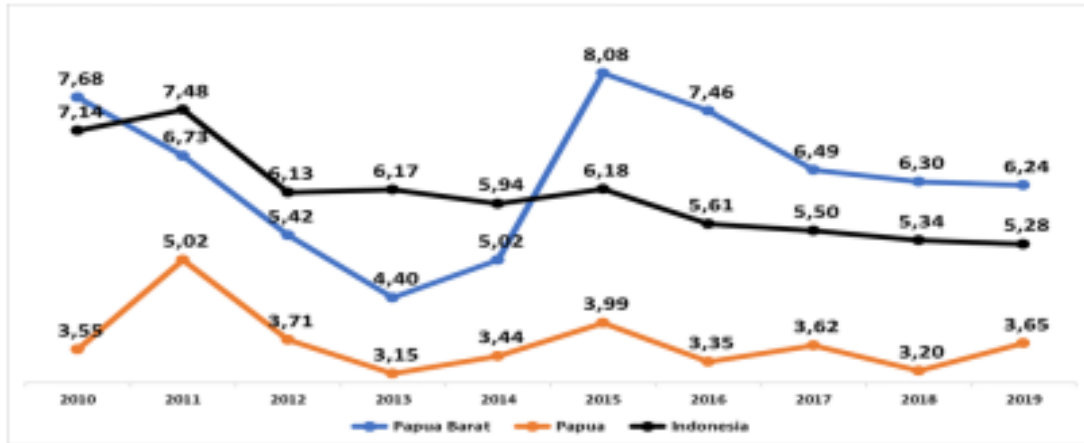
growth of HDI in West Papua and Papua Provinces, it indicates that special autonomy still needs to touch the education sector in Papua. The need to pay attention to HDI in districts / cities and maximize education personnel and education support is a concern to maximize the increase in the HDI rate in Papua.



Graph 3: Percentage of poor people and Gini Ratio for Papua and West Papua Provinces in 2010-2019. Source: BPS and processed by the state financial accountability study center (Sukmalalana, et al, 2020)

The problems related to poverty in Papua are the focus of the central government. The data shown in the third graph confirms that the Provinces of Papua and West Papua still show the highest figures nationally. However, if we look from 2014, West Papua Province was able to reduce the poverty rate significantly. In contrast to Papua Province, the decline in figures began to appear significant in 2016. If calculated, the average reduction in the poverty rate of Papua Province was 1.14% per year and West Papua Province was 1.49% per year. The average reduction in the poverty rate was considered good even nationally. With this data, the target to

reduce poverty had not been achieved. Poverty of the regions in Tanah Papua was related to the level of inequality, and how to measure it can be done with the Gini Ratio. Normally, the decreasing trend in the poverty rate would be followed by a decrease in the Gini Ratio as well. With the results of the third graph, leading us to an assessment of the gap between urban and rural areas, coastal areas and mountainous areas. With the existence of Otsus in Tanah Papua, it would further maximize natural resources by processing by human resources who were trained and competent in business units and maturity to reduce poverty in Tanah Papua.



Graph 4: Level of Open Unemployment (TPT) between Papua and West Papua Provinces in 2010-2018
Source: BPS and processed by the state financial accountability study center (Sukmalalana, et al, 2020)

If you look at the fourth graph, there is a decrease in TPT in West Papua Province, in contrast to Papua Province. However, the TPT in Papua Province is far below West Papua Province or nationally. Papua Province is able to be ranked as the fourth best in Indonesia. With the condition of TPT which was still high in West Papua, it was necessary to pay attention and evaluation, given the existence of industrial, mining and economic construction sectors in West Papua, plus the existence of policies to employ local people in these sectors. It should be noted for local governments to try to add other sectors in West Papua Province which may become a necessity for people who did not like jobs in that sector. According to Billy Mambrasar, there needs to be an innovation in Tanah Papua by developing the tourism sector and the Macro-Micro industry among the Papuan people.

From the first graph data to the fourth graph shows that the indicators of the welfare of the people in Papua are not yet satisfactory, but they have become an achievement compared to before. But if we look at the trend of improvement and progress in Papua, it is more developed than other regions in Indonesia. Moreover, if we look at the summary of the regional medium-term development plans (RPJMD) of the two Provinces, it was increasingly certain that the benefits of Otsus would be

increasingly evident in Tanah Papua. Papua Province, for example, places strategic missions both in terms of human resources that are able to strengthen quality and competitiveness, place a sense of security, serenity and peace as well as democratic life in strengthening the framework of the Republic of Indonesia, strengthening governance, regional economic acceleration based on local superior potential and development of areas with cultural and sustainable bearing, as well as accelerating the development of disadvantaged, frontier, outermost and certain areas (RPJMD Papua Province, 2019-2023). It is different from West Papua Province which placed a mission, created good governance based on clean and authoritative apparatus as well as effective special autonomy, realizing just and sustainable management of the environment and natural resources, improving the quality of basic services in the fields of Education and Health, improving basic infrastructure capacity, economic competitiveness and regional investment based on tourism, building independent and sovereign agriculture, strengthening community empowerment, women and child protection based on social resilience and finally strengthen religious harmony and regional conductivity. (West Papua Province RPJMD, 2017-2022).

The Papuan Community Responded Negatively to OTSUS Regarding Violations of Human Rights and Natural Resources

The end of Special Autonomy in 2021 received responses from various parties. The central government, which was still continuing the special autonomy policy in Papua, as well as regional governments, received a different assessment. It has also received special attention from the traditional leaders of the Papuan community. For the people of Papua, Otsus had a very positive impact on the welfare and development of their human resources. If we map the opinion regarding this special autonomy which the authors obtained from various data, both primary data and secondary data regarding Otsus, then there were 2 conflicting options, namely Otsus was considered useful and Otsus was considered a threat to the Papuan people. Therefore, it is better looking at the data from both assessments.

The structures of society in Papua which consist of approximately 250 tribes were autonomous from one another. Each ethnic group was culturally independent and authoritative. They did not obey to each other in the group. Each tribal chief or local leader became a spokesman for the community he led. In a study conducted by Johszua Mansoben in (Rohim, 2015) explained that the limited interactions in the past did not allow for the birth of a level of cultural awareness that was relativistic and tolerant among ethnic groups. Therefore, ethnocentrism was a fundamental issue in the consolidation of the Papuan people. In this kind of cultural reality, it was difficult to grow a leadership that was recognized by other ethnic groups. Therefore, conflicts between tribes often occurred, so that the problem of listening to each other and feeling the growth that was happening in Papua was very closed. By this situation, the local government immediately took religious and traditional leaders to coordinate with each other. It

was increasingly supported by the central government through President Joko Widodo by gathering traditional and religious leaders of the Papuan community at the State Palace on September 10, 2019. Thus, Papuan community leaders submitted proposals that would be reviewed again and some were directly approved by President Joko Widodo including the formation of the National Agency for Papua Land Affairs and the construction of a state palace in Papua. (Ihsanuddin., 2020)

For a long time, the Papuan people have felt disappointment, because their forests and customary lands were managed by companies that exploit them. Finally, conflicts between communities and companies often occurred in many places in Papua. It was often ended in violence. In the latest case at the end of April 2020, the Indonesian Army and Police carried out security operations in villages in Aifat Timur Jauh District, Maybrat Regency and Bintuni Bay Regency. This security operation was suspected by the community to pursue perpetrators of violence and robbery of Mobile Brigade officers. However, the Indonesian Army and Police argued that the operation was not intended to pursue and arrest the perpetrators of violence and seizure of the Mobile Brigade apparatus. The existence of cases such this shows that there was dissatisfaction and disappointment from the indigenous people of the Moskona Tribe in the PT Wanagalang Utama concession who had the right to manage forest products in the area. There were many similar cases related to violations of the rights of indigenous peoples in Papua. Previously, on November 7, 2019, representatives of the indigenous Papuan people filed a complaint to National Commission on Human Rights in Jakarta. This complaint contained the management and use of land related to the natural wealth in Papua that was detrimental to indigenous peoples. For example, investment in plantations, logging, and

mining involving large capital owners were very detrimental to indigenous peoples and threatened their living space. Forest Watch Indonesia's data also shows the rate of deforestation in Papua. In the 2000-2009 period, the rate of deforestation in the Papua bioregion was 60,300 hectares per year. Increased threefold in the 2009-2013 period covering an area of 171,900 hectares per year. The next period, 2013-2017, the rate of deforestation increased to 189,300 hectares per year (Regnskogfondet., 2019).

With the existence of a mine operating in the forests of Papua, on the banks of the Degeuwo River, Nabire had made the community that owned the ulayat even more excluded. They judged that their forests have been destroyed, the surrounding environment has become damaged, rivers have been polluted with waste, and what's more, the increase in social diseases such as alcohol, drugs to HIV / AIDS which has spread due to the impact of the presence of this gold mine. (Elisabeth., 2020)

In forest and land governance, the special autonomy framework was closely related to the rights of indigenous peoples in Tanah Papua. During the implementation of Otsus in Papua, forest governance which had become a natural resource had generated a lot of conflicts. The issue of central and regional authority over land management was evident in the implementation of the Special Regional Regulations No. 21.2008 on sustainable forestry management in Papua and the Governor's Regulation 13/2010 as its derivatives, which were inconsistent with what is happening in the field. Based on this Special Regional Regulations, the Papuan government had issued a business permit for the utilization of timber forest products for indigenous peoples. There were 18 permits with a land area of 78,040 hectares. Until the end of the special autonomy period, these permits could not be implemented. The central government did

not issue norms, criteria, standards, and procedures (NSPK) for its implementation. So that rejection and anger from the Papuan people cause conflict.

The central government refused to issue the NSPK was a controversy. The other side of this Special Regional Regulations had weaknesses. The issuance was not previously coordinated or not preceded by recognition of indigenous peoples and certainty of these customary territories. The enactment of the Regional Government Law No. 23/2014 made the situation even more difficult. Law No. 23/2014 on Regional Government, by withdrawing the authority for plantation, forestry and mining affairs to the province was a decision that is detrimental to the district government. In fact, the Special Regional Regulations also regulates the role of district governments in managing forestry affairs. Instead of solving this problem, the central government continued to implement Law No. 41/1999 on Forestry. Forest utilization permitted to corporations continue. For indigenous peoples, the central government has instead issued forest management policies through social forestry schemes.

Positive Response of Papuan Communities Regarding Support for OTSUS

In several webinars with the topic of Otsus in Papua, both in Papua and West Papua Provinces, interviewee from government, religious and traditional leaders agreed that autonomy was beneficial for development in Papua, both in terms of welfare, health and education. Based on John Gluba Gebze, a community leader in Papua, emphasized that Otsus is a vehicle for Papua to achieve prosperity. But broadly speaking, many people thought that Otsus was very meaningful. From the data presented in the previous sheet, several indicators show the benefits of this special autonomy. With the special autonomy, Papuan human resources were

helped by the enthusiasm of Presidential Instruction number 9 of 2020 which accommodated Papuan children to be able to build their homeland from education pursued in academia. Based on Balthasar Kambuaya, a deputy chairman of the SC and also the 2021 Otsus drafting team, explained that Papuans must be the masters in their own country, independence for the Papuan people is defined as freedom from the shackles of poverty, threats, underdevelopment, fear, oppression and inequality of development. Otsus is a "product" of indigenous Papuans, not made by people outside Papua. Therefore, it is what the Papuan people need.

By considering the linear regression analysis and product moment correlation, it shows that the special autonomy policy in Papua has had a positive impact. The data shows that $\pm 8\%$ of the people can be said to be prosperous, 82% are quite prosperous, measured based on welfare indicators, namely having adequate housing, clothing and shelter, even physically (health, environment), mentally (education, culture) and spiritually (moral, ethics). Thus, if the implementation of the special autonomy policy is better or with maximum performance (effective and efficient, responsive), it will further improve the welfare of the indigenous Papuan people, there will be an increase in the standard of living for a better direction. (Iryanti et al., 2014)

The President's special staff Joko Widodo, Billy Mambrasar, explained that the survey involved a sample of 500 Papuan millennials. The assessment of the sample confirms that Otsus is a process and that in the process it is necessary to make improvements and improvements on an ongoing basis. The improvements include, the use of budget, competent human resources and do not change the goal of Otsus, namely the welfare of indigenous Papuans. Therefore, the benefits generated by Otsus such as education which is part of

the investment in human resources will continue to be improved and empowered towards achievement.

Meanwhile, a Papuan figure who is also a musician, Edo Kondoligit, observes that the problem in Papua is a very complex one. Otsus has a very good purpose, it's just that in its implementation Otsus was considered by some groups as a challenge. Edo Kondoligit believed that there were certain parties who also acted too much. It is wise for all elements to sit together and discuss the goal of making Papua better (Aryanto, 2020).

CONCLUSION

With the response from the people in Tanah Papua, it has become "autocritical" for Otsus. Therefore the central government in coordination with regional orders was able to answer the needs of the people in Papua according to the needs in each region. Both with central government policies and regional command policies. One of them is by expanding the area. With this expansion, the distribution of authority in the regions, economic distribution and potential in the regions will be more optimal. So, there is no longer any disappointment by the Papuan people regarding income, feeling marginalized by the central government.

What the Papuan people need was to open a paradigm to develop, not to close their mindset by harboring past problems with anarchist actions to the desire to liberate themselves by separating themselves from the State of Republic Indonesia, but what should be done is to catch up by accelerating good development. in terms of education, infrastructure, health, economic prosperity with the existence of this special autonomy.

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