Special Autonomy through Anthropological Approach

in Papua Province

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ABSTRACT

Special autonomy in Papua has run for approximately 16 years, which autonomous status is given was based on Law No. 21 of 2001 on Special Autonomy for Papua Province effective since January 1st, 2002. The more extensive authority also means bigger responsibility for Papua province and community, yet it can't be said to be successfully implemented since the social welfare of Papua, as seen in indicators of education, health and economy, is still far from expected. There are many drawbacks in the implementation of Law No. 21 of 2001 on Special Autonomy for Papua Province, despite the fact that a largenumber of funds have been spent for 13-14 years' implementation of special autonomy. The aim of this research is to study and analyze the implementation of special autonomy in Papua Province, specifically by including local characteristics into local governance system of Papua Province and to discover new concept/model for the development of public administration especially in relation with the implementation of special autonomy. This research on special autonomy in Papua Province is based on basic/anthropological values of Papuan people as suggested by (Djojosoekarto, Qisai, 2012), which consists of capital, work, social relationship, time, land, and social security. The method used was qualitative with data collection by observation and in-depth interview. The result of research shows that implementation of special autonomy through the anthropological approach in Papua Province has not been implemented radically and comprehensively into fundamental aspects of the life of local people of Papua. Concept recommended for advancement of implementation of special autonomy in Papua is Asymmetric Decentralization based on community needs, by implementation of following efforts: Implementation of food security program, community-based education, empowerment of people based on livelihood, and character building, Improvement of the role of local government as regulator, culture-based development by improving institutional role or institutional consolidation, Accomplishment of community-based facilities and infrastructures in the villages, Building public awareness for social planning.

KEYWORDS: Implementation of special autonomy, programs, social welfare

INTRODUCTION

Special autonomy of Papua is a delegation of more extensive authority to Papua province and community to organize and manage their own interests within the Unitary State of the Republic of Indonesia. The more extensive authority also means bigger responsibility for Papua province and community to implement the governance and to manage the utilization of natural resources in Papua province for the best benefit of public welfare of Papua as part of Indonesian people according to laws and regulations, but yet it can't be said to be successfully implemented since the social welfare of Papua, as seen in

indicators of education, health and economy, is still far from expected. Based on analysis of strategic issues of Regional Medium Term Development Plan of Papua Province 2013-2018, there are many problems in education, health, and economy, such as:

In Education: 1) Limited access to formal early childhood education; 2) Limited access to the 9-year basic education; 3) Poor management of education; 4) Low school readiness of children for elementary school contributes to high rate of class repetition;

In Health: 1) Limited public access to quality healthcare facilities; 2) high rate of malaria cases as endemic disease; 3) high rate of HIV/AIDS and TB cases; 4) low nutritional status of mothers and children, especially from poor families; 5) limited health facilities and infrastructures; 6) poor health promotional and preventive approach for community and *UKBM* such as Community Clinic (*Pos Pelayanan Terpadu (Posyandu)*) and Village Clinic (*Pos Kesehatan Kampung (Poskeskam)*.

In economy: 1) ineffective development of people's economy in supporting family income based on indigenous people's rights; 2) ineffective implementation of *RESPEK* in encouraging village productivity growth; 3) poor development of local leading commodity with extensive market potential in national and international scale;

RESEARCH QUESTION

Based on phenomena mentioned above, in relation with the implementation of special autonomy policy in Papua Province which can be specifically organized into research questions as follows: "How is the implementation of special autonomy through anthropological approach in Papua Province?

RESEARCH METHOD

Design of this research was descriptive and analytic with a qualitative approach. Methods of data collection were observation, open interview, and document analysis. Technique of data analysis and data interpretation was as (Marczyk, Geoffrey, 2005) suggested *"In most types of research studies, the process of data analysis involves the following three steps: (1) preparing the data for analysis, (2) analyzing the data, and (3) interpreting the data (i.e., testing the research hypotheses and drawing valid inferences).*

LITERATURE REVIEW

Asymmetric Decentralization Concepts

The concept of Asymmetric Decentralization according to Veljanovskiin(Kementerian Dalam Negeri, 2012) asymmetric decentralization can be found in various models. Judging from the relation between central and regional authorities, various types of specificity/asymmetry can be identified: first, political asymmetry applied specifically for non-economic reasons and political reasons in countries where the local government units have different capacities. Second, administrative specificity (administrative asymmetry), specificity is achieved by the agreement between the central authority and regional authorities where the competency is agreed upon by considering local administrative capacity. Third, fiscal specificity/ asymmetry (fiscal asymmetry).

Asymmetric decentralization has various objectives, Leemans (1970); Ramses M (2009) in (Kementerian Dalam Negeri, 2012) states that asymmetric decentralization can

be a model used to achieve political goals, namely the objectives of stability, integration, and legitimacy for national governments. The peculiarities possessed by regions based on history, ethnicity, language, religion or their combination will be accommodated as a potential in resolving ethnic and political conflicts in fragmented social conditions.

The Concept and Practice of Special Autonomy in Papua

Special Autonomy for the Province of Papua is basically a broader authority, therefore the authority and responsibility in administering the government and regulating the use of natural resources should be directed to the greatest prosperity of the people of Papua. Two of regions with special autonomy are Papua and West Papua, of which autonomous status given was based on Law No. 21 of 2001 on Special Autonomy for Papua Province effective since January 1st 2002, and the most recent, Law No. 35 of 2008 on Enactment of Government Regulation in Lieu of Law No. 1 of 2008 on Amendment of Law No. 21 of 2008 on Amendment of Law No. 21 of 2001 on Special Autonomy for Papua Province into Law.

This is based on empirical fact related with political activities that grew and turned into tendency of separatism from the Unitary State of the Republic of Indonesia, thus by special autonomy, Government of Indonesia attempted to recover national unity and rebuild national integrity (Djaenuri, 2011)

Special autonomy given to Papua province is aimed to achieve justice, supremacy of the law, respect for human rights, acceleration of economic development, improvement of social welfare and social advancement of Papua to have equivalent and equal development with other provinces (Djaenuri, 2011).

Some results of research on the conditions of development outcomes in Papua are, the first study conducted by Fibiolla Irianni (2003) in (Kementerian Dalam Negeri, 2012), aimed at analyzing Papua Province's Original Regional Revenues and analyzing the balance funds of Papua Province with the implementation of Law Number 21 of 2001, the theory used in this study is Intergovernmental Transfers with data used in the study are secondary data sources from the budget bureau, BPS, Bappeda Papua Province and Ministry of Finance. The main findings of this study are the population, many schools, the length of the road and the number of poor people have a positive and significant influence on the funding needs of the Province of Papua, while the development of PAD of the Papua Province when viewed from its nominal value from year to year continues to show an increase but when viewed from the real value shows that it is still relatively low.

The second study was carried out by the Ministry of Home Affairs in collaboration with partnerships (in 2008) in (Kementerian Dalam Negeri, 2012), namely on the performance of Papua's special autonomy. The results of his research show that the performance of special autonomy for 5 (five) years of implementation still does not show the expected performance. Special-Autonomy from Papua is still widely understood as special - auto money, and special autonomy also receives special funding support that has increased in number since 2002-2007, however the injection of special autonomy funds has not shown a link with poverty reduction efforts in Papua, also compared to the national poverty level in 2008.

Furthermore, several studies related to special autonomy published in several journals can be seen in below:

The title is The Challenge of Decentralization in Indonesia: Symmetrical and Asymmetrical Debate (Nasution, 2016), This study aims to explain some of the issues arising from the implementation of symmetric and asymmetric decentralization based on the experience of Papua and Nusa Tenggara Barat, Theory is Decentralization, Symmetrical Decentralization, Asymmetrical Decentralization, Sequential Decentralization, Sequential Asymmetric Decentralization, This paper finds that symmetrical and asymmetrical decentralization is not enough to be a solution for local and community improvement. Recommendation is Indonesia needs a new model of decentralization called sequential asymmetrical decentralization. This decentralization is a gradual decentralization model and did not put the province in the same position. The position will be assessed based on merit and ability of local budgets.

Debating spatial governance in the pluralistic institutional and legal setting of Bali (Wardana, 2015), analysis focuses on the legally and institutionally plural character of Bali and thus is not confined to the state legal regime. Theory about decentralization, local government, and local development. The Findings is Decentralization sensitivity toward religious and cultural aspects causing the debate on spatial governance to be widened. The recommendation is discussion is needed of this complex legal and institutional setting about who plays an essential role in determining which concepts of space and whose interests in space are represented through the various legal repertoires in the process of developing a spatial planning.

From 'Entering into a Firm' to 'Entering into a Profession': An Anthropological Approach to Changing Personhood in Japan (Fu, 2016), analyzes to examine the social dynamics involved in the construction of personhood in Japan. Theory use Voronov and Vince (2012), Creed et al. (2014) and others' call for efforts towards personhood research and the integration of individual-level analysis and existing institutional theories. Findings of this research is the article illuminates power asymmetry and the resulting tension between discursive freedom and social exclusion among disadvantaged groups. This necessitates a holistic approach combining macro and micro levels of analysis and, given power inequality inherent in discourse, empirical research methods.

Cultural correlates of national innovative capacity: a cross-national analysis of national culture and innovation rates. (Jang, Ko, & Kim, 2016), introduces a new perspective on non-institutional or informal dimensions of centralization particularly associated with culture. Approach and theory use Hofstede's cross-national dataset capturing national culture, traditional political datasets such as POLCON. While cultural aspects have been examined in technology management at the individual and the firm level, this study fills a gap in the existing literature by exploring their relationship at the national level. database suggest that non-institutional dimensions of centralization account more for the variations in national rates of patents per capita than more formal aspects of centralization. Therefore, more research is clearly needed to explore the roles of non-institutional features facilitating or hampering innovation.

Centralized Decentralization in Norwegian Cultural Policy(Bakke, 1994), the aims of research is described how the Norwegian government has invested money in four cultural institutions. The opinion of Cherbo that: "centralization on a cabinet level could facilitate decentralization, through the determination of what institutional arrangements-levels of government, private institutions, combined private/public partnerships, et cetera-would best satisfy arts policy goals'' (Cherbo 1992, 61). This finding shown that

the government initiated the creation of touring cultural institutions with the goal of providing four types of cultural goods primarily to parts of the Norwegian population, therefore that the government also had a legitimate responsibility for providing cultural goods to the people.

An Innovation-Driven Culture in Local Government: Do Senior Manager's Transformational Leadership and the Climate for Creativity Matter? (Kim & Yoon, 2015). Analyzes how senior managers 'transformational leadership and the climate for creativity associate with employees' perceptions regarding a culture of innovation in the context of public management reform in local government. Based on a survey of 1,576 employees in the Seoul Metropolitan Government. Related theories are: the significant role of leadership in the context of government reinvention, innovation, and public management reform movements (Damanpour & Schneider, 2008; Denhardt & Denhardt, 2001; Moon & Bretschneider, 2002; Moon & Norris, 2005; Sarros et al., 2008; Waldman & Bass, 1991; Walker & Boyne, 2006). The findings of the study also indicate that the climate for creativity through enhancing the recognition of employee creativity, the flexibility to change, and resources for innovation is significantly associated with employees' perceptions of a culture of innovation.

Inclusive local governance: normative proposals andpolitical practices (Martínez-Palacios, 2017). The aims are specifying the conditions that a democratic expansion process would require in order to be inclusive in the face of complex forms of inequality. The research method is the qualitative analysis of an inclusive local governance experience initiated in Ottawa in 2004 and proposals to integrate the egalitarian perspective of critical deliberative theory and intersectionality theories throws up two elements that facilitate inclusive deliberative governance. The recommendation is democracy theoreticians and technicians should be aware of the possibility of naturalizing the logics of domination through procedures described as democratic expansion. It is in this context that must defend inclusive local governance.

Functional Decentralization Construct in Decentralization Policy in Indonesia (A study of Irrigation , Education , and Free Trade Sectors) (Alma, Arif, Maksum, 2017). This aims analyze the practice of irrigation, education, and free trade governance linked with functional decentralization concept in Indonesia's decentralization policy frame, with use constructivist approach and qualitative-descriptive method. Find several factors that cause functional decentralization in Indonesia's decentralization policy for irrigation, education, and free trade is not adopted. Political institution is not adopted, independence of the farmers, integration of river and irrigation web, and state constitution, are the factors from irrigation side. The Construction of Decentralization in the Future of Indonesia's Decentralization Policy especially in irrigation, education, and free trade can be done gradually begin from inter-local government cooperation, state-local collaboration in boards until establishing the functional decentralization's organization.

Territorial upscaling of local governments: variable-oriented approach to explaining variance among Western European countries (Askim, Klausen, Vabo, & Bjurstrøm, 2017). Explanations for structural change have been put forward in the comparative local government literature, and about a small extent been tested empirically. Uses statistical indicators to analyze changes in the local government systems in 17 Western European countries between 2004 and 2014. The article demonstrates that changes tend to occur in situations marked by different combinations of decentralization, urbanization, fiscal

stress and a recent history of territorial upscaling. Suggest that fiscal stress, decentraliza-tion and urbanization are relevant for explaining territorial upscaling, although the rela-tive strength of each variable cannot be estimated.

Surveil and Sanction: The Return of the State and Societal Regulation in Ecuador. (Conaghan, 2018), Analyzing the case of Ecuador under the administration of Rafael Cor-rea (2007-present). The study shown how the design of policies aimed at the media, civil society organizations, and higher education have enlarged the scope of regulation and enhanced the powers of the executive branch. The recommendation is Applying Daniel Brinks' notion of analyzing the 'state-as- law', Ecuador stands as example of politicized legalism (*estado de derecho politizado*).

Meanings, drivers, and motivations for community-based conservation in Latin America (Ruiz-mallén, Schunko, Corbera, Rös, & Reyes-garcía, 2015). The goals areto en-rich the conceptualization of community-based conservation, by examining the history and development of three community conservation initiatives in Brazil, Mexico, and Bo-livia. The result shown that community-based conservation initiatives underlying distinct institutional arrangements can also be conceptualized according to the type of drivers and motivations behind them. The recommendation is contributing to a better understanding of the reasons behind the maintenance or establishment of effective community based conservation under different institutional arrangements and give insights about the chal-lenges of both incentive-based and environmental justice approaches for future conser-vation strategies.

Merdeka in West Papua: Peace, Justice and Political Independence (Webb-Gannon, 2014). Explores the origins of this supra-uniting vision and provides examples of how merdeka is envisaged by West Papuans as the best outcome of their struggle for peace with justice. Use John Burton's "human needs theory" as "obvious biological needs of food and shelter [and]... basic human needs that relate to growth and development" (1990:36). The findings is critiques the contested meanings of the term but demonstrates that there is considerable unity among West Papuan leaders regarding its components, and in the belief that merdeka cannot prevail in Papua without political independence from Indone-sia.

Otonomi khusus Papua sebuah upaya merespon konflik dan aspirasi kemerdekaan Papua (Muttaqin, 2013). Use theory of asymmetrical Decentralization. The findings is Special autonomy until now has not run optimally. Various obstacles came to his journey including; distributed authority and unclear funds flow, inconsistency of the central gov-ernment and the Papuan government. The success of implementing special autonomy in responding to demands the community will be a system of governance and life in Papua not only depends on the attitude of the central government alone, but also strongly related to the ability and carrying capacity of the Papua region.

Menyorot Kedudukan Dan Fungsi Mrp (Majelis Rakyat Papua) Dalam Otonomi Khusus Di Papua (Firdausy, 2007). The goals are given descriptions about the functions of MRP and its authorities in Special Autonomy for Papua Province, it used theory of Asym-metrical Decentralization. This research shown that the MRP will give some influences in Indonesia's system of governance. The recommendation is enhancing the role of MRP namely make contribution on develop process in Papua due regards the exciting values in Papua Province.

Cultural identity, Mobility and Decentralization(Schild & Wrede, 2015),propose a simple model of regional culture investments in a federation to investigate such a trade-off, it used the model of regional culture investments. The model shows that uncoordinated cultural policies generally lead to oversupply of regional culture, and that richer regions face higher incentives to invest in regional culture, conclude that only mild assumptions are necessary to make a strong case for regional cultural integration.

Decentralization and the cultural politics of natural resource management in Kerala, India (Nair, 2014). This brings to light issues of social and environmental justice as well as a wider responsibility to protect and preserve unique flora and fauna. It used interviewed tribal and other local community members, a local politician, administrators and members of the Chalakkudy Puzha Samrakshana Samithi (CPSS). Used in-depth, semi-structured interviews. The political ecology of (decentralized) natural resource management high values on social indicators (Franke & Chasin, 1995; Isaac & Tharakan 1995; Isaac *et al.*, 1997; Véron, 2001). Shown that tribal communities perceive that their place in society restricts their contribution regarding natural resource management and use. Suggests that unless the culture of planning and decision making in the state are changed, decentralized strategies will be ineffective, resulting in a predominately top-down approach towards natural resource management, and will negate Kerala's goal of democratic decentralization.

Transmigrasi era otonomi khusus di Provinsi Papua (Pona, 2009), Analyze about the implementation of transmigration within Papua's special autonomy. It used Theory of social interaction and social relationship. This research shown that the social and cultural planning in the past didn't develop social networking to support the diffusion and innovation adaption process. The recommendation is supposed to be use the new social and cultural approach, strategy, policy, program and action.

Based on the review of several journals related to special autonomy above, the implementation of government and development programs with a formalistic standard approach based on national normality in many cases proved ineffective, while an anthropological approach experimentally indicated that the formulation of government and development instruments - planning and financing, policies, programs and their implementation, which puts human factors in a central manner that has been proven to provide better results, although not yet fully adapted anthropological values in the implementation of governance and development.

Some of the above are distinguishing between the author's research and several previous studies, namely conducting research on special autonomy in Papua Province based on the basic / anthropological values of Papuans, by looking at the shortcomings and advantages of applying the basic values of Papuans in the government program and development so that it is expected to obtain a new formulation of form in the implementation of governance and development in Papua Province.

THEORETICAL FRAMEWORK

The authors use opinions (Djojosoekarto, Qisai, 2012)concerning 6 (six) pillars of Papuan anthropological value or basic values of Papuans, as an analytical tool in this study including:
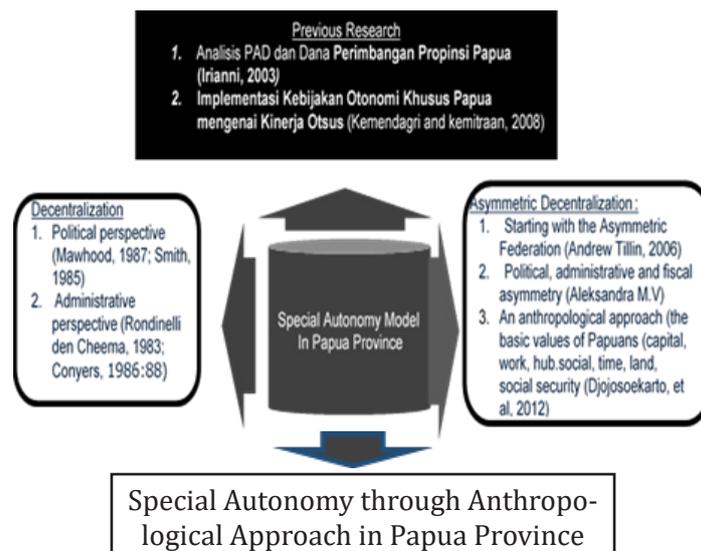
1. Capital, more social/ public spirited, not economic or functional. This means that

people are prosecuted or encouraged to accumulate wealth not in order for this wealth to facilitate life, but rather that wealth will provide social status in society, for example for marriage ceremonies, traditional rituals, or to resolve customary issues.

2. Work, is not merely economic activity but also socio-cultural activity. People work hard not only to earn economic income, but because work has noble values socially and communally, and people who work diligently will get high social positions and awards in the community

3. Social Relations, is a framework based on tribal and clan relations. This affects various activities, including economic activities, where cooperation orientation is more based on ethnic identity and tends to be less open to outsiders (because it is not based on outcome and benefits)

4. Time, is a space where people can allocate activities according to existing needs. Time is not an opportunity or opportunity to accumulate activity, as is the standard of modern understanding, so scheduling and sharing work time in a serial and structured manner is considered not too important.

5. Land, defined as the place where the development process is carried out. But sovereignty is needed means for control and total authority of the land

6. Social Security, Solidarity in Papua is help or assistance given by someone to another person, understood as a reciprocal action that must be reciprocated in a balanced way.

Logical Thinking Framework Special Autonomy through Anthropological Approach in Papua Province could describe as follow:

Figure 1. Logical Thinking Framework Special Autonomy through Anthropological Approach in Papua Province

RESULT AND DISCUSSION

This research on special autonomy in Papua Province is based on basic/anthropological values of Papuan people as suggested by (Djojosoekarto, Qisai, 2012):

Capital for the Development of Papua's Special Autonomy

The abundance of capital sources for development of community/indigenous people of Papua is not necessarily in line with the utilization of the capitals, both of natural resources and other financial resources, due to limited competence of human resources in the management of the social capital. These characteristics are according to opinion by (Koentjaraningrat & All, 1994)who suggested that there are 3 (three) types of social economy of the Indigenous People of Papua:

> ...People Type 3: Different from people type 1 and 2, they live in large valleys in central mountainous regions of Irian Jaya (Papua), and generally don't gather sago palm. They live by farming in field where they plant various types of tubers, sugar cane and some other crops...

Abundant natural resources make community/indigenous people of Papua feel unchallenged in order to improve their life according to living standard of Indonesian people. They feel content as is, with what nature provides them, which means that they only wait for yield or harvest without managing the natural resources to be more productive to meet their needs. This is ironic, considering the fact that many of indigenous people of Papua (*Orang Asli Papua (OAP)*) are at poverty line despite the abundant capital in Papua, while the capital or wealth is used mostly for events such as ritual or customary activities.

Financial capital is one of sources of social capital owned by OAP in this ritual activities, as suggested by (Coleman, 1990)who defined social capital as "a variety of entities with two elements in common: they all consist of some aspect of social structure, and they facilitate certain actions within the structure". Unfortunately, the source of social capital is all used up, without considering economic or functional principles and without planning and reserves for other activities.

In this case, before government provides education or counseling for better knowledge (social capital) in management and utilization of natural resources for improvement of life quality, it is necessary to implement food security program for community/indigenous people of Papua who lives inland, because OAP shall attend the counseling, promotion, or training programs for knowledge and skills if their needs of food have been met, i.e. providing sufficient food aid and preparing barns in every inland village.

Based on facts above, it can be said that providing of capital for improvement physical quality in advance is the beginning of social capital formation for OAP based on careful and sustainable planning. In line with idea of (Theresia, Aprilia, 2014)suggesting about element social capital, i.e. social relationship (behavior, cooperation, loyalty, wisdom and knowledge). Furthermore,(Fukuyama, 1995) suggests that social capital is a capability that arises from the prevalence of trust in a society or in certain parts of it In addition.

Food security program from local government should be adjusted according to the needs and characteristics of the community/indigenous people of Papua, and is a form of facilitation to encourage or motivate them to participate in promotion/counseling activities by local government in order to improve their knowledge in management and utiliza-

tion of natural resources to fulfill the public needs, or in other words that implementation of public empowerment can be done easily because of good cooperation between OAP and local government. This is in line with idea of (Suharto, 2014) suggesting that facilitation is function related with providing motivation and opportunity to community. Public motivation is basically directed to giving incentive. (Luthans, 2006)also suggest that the key to understand process of public motivation depends on understanding and relationship between needs, impulses and incentive. As the program implementer for programs from government of above level are required to accommodate public needs especially the community/indigenous people of Papua, and this is suggested by (Wasistiono, 2013), Compatibility, which is description of government leader' capability to adapt with policies from government system of above level and to accommodate demands from government subsystem of below level or from the followers.

Work in the Development of Papua's Special Autonomy

Indigenous people of Papua are generally hardworking, that they don't only strive to meet economic needs but also work for social status, however they are less diligent and tough in learning and making efforts, despite the fact that the willingness to work is a positive value that can be used as initial advantage for public empowerment that begins from giving community-based education to both adults and children. Education to adults is carried out by promotion, counseling, and discussion in order to open space for communication regarding what actually they need and to involve them in the development planned by themselves.

Education for children of school age should also be adjusted to their habits and culture so that they would be willing to attend the learning process, that is by community-based approach or more known as school of universe (*sekolah alam*). And if there are 2 (two) tribes in establishment of school, the building should not be built in the middle of two locations of those tribes, but one for each tribe according to characteristic of the tribe, which means that establishment of school should consider the characteristics of its customary building.

In line with (Friedman, 1987)regarding social learning in social planning that this theory has explicit focus because it considers feedback when a plan is discussed with community, and therefore there is transfer of knowledge. In process of social learning, it doesn't emphasize on achievement of purpose, but in the implementation of participatory process.

Process of community-based education for children of school age is by informal learning activities adjusted to time and habits of the community/indigenous people of Papua, which means that children are allowed not to wear formal uniform and not to attend classroom if they feel uncomfortable because they are not accustomed to indoor activities. Therefore, to build awareness of the community/indigenous people of Papua, education board and teachers should adapt with those habits. Local government, in this term is Education Board, has tried to do educational service approach to villages but has disadvantages such as limited number of teachers, unwillingness of teachers to be placed in inlands, and limited facilities and infrastructures to support access to the educational service or learning process.

This Approach different with (Apter, 1987) on behaviorism theory in development,

considering factors that stimulate changes of behavior by avoiding traditional ways and capability of community to take new opportunities. Approach to indigenous people of Papua, especially in improvement of their knowledge (education), in fact has to adjust to their habits in advance in order to build their awareness on the importance of education and activities of other areas such as health and improvement of their livelihood, so that they will be actively moved to increase their own capacity, as suggested by (Korten, 1981), that development should be emphasized on approach of human resource management that relies on community.

Social Relationship in the Development of Papua's Special Autonomy

Strong social relationship in the life of community/indigenous people of Papua can be analogous to Indonesian culture in general, i.e. mutual assistance. This is the social capital for successful implementation of development in Papua Land, therefore local government should be able to lead this "social relationship" into better direction, which means that it is should not only be grown internally in a tribe but externally to all tribes in the region by public empowerment program based on their livelihood in form of material assistance and training to improve their knowledge and skills, such as agricultural diversification training for farmers, boat-making training and fish processing training for fishermen, etc.

Counseling/training process in form of material assistance to community has been and is still provided by local government of Merauke Regency, which is in line with what was suggested by (Stewart, 1994) regarding concept of empowerment. Stewart classifies the empowerment into six dimensions: enabling, facilitating, consulting, collaborating, mentoring, supporting.

Based on opinion of experts above, in relation with implementation of special autonomy in Papua, physical development has been implemented but unevenly distributed to inlands and with lack of public understanding, especially people living in villages, regarding special autonomy of Papua, by which they think about is not development but fund to be granted for them, and therefore it is necessary to do extensive promotion on implementation of special autonomy policy and programs programmatically and continuously not only in urban but also rural regions, and it is also necessary to do character building, moral/capacity building for the community/indigenous people of Papua, especially children of the next generation, considering that there are still bad customs such as drunkenness, immoral behavior, etc.

In relation with character building of the community/indigenous people of Papua, it is according to what is suggested by (Suharto, 2014) regarding enabling, that this function is related with education and training for capacity building. All transfer of information is basically form of education. Education is closely related with prevention of various condition that inhibits individual self-confidence. The character building of community/indigenous people of Papua can be implemented in formal education curriculum or in religion-based education by Christian missionaries and collaboration between church and local government,so that OAP themselves can have good moral values and high sense of caring to develop their own region to be equal with other provinces in Indonesia.

Time in the Development of Papua's Special Autonomy

Utilization of time for community/indigenous people of Papua is still not maximal,

that implementation of special autonomy policy in Papua has not been followed-up by making the regulation as follow-up for policy from government of above level to serve as guidance for implementation of development for government of below level.

Based on result of research, special autonomy in Papua generally is not yet fully implemented not because of lack of fund but due to regional regulation (special regional regulation/provincial regulation) has not been made at the level of province that inhibit the making of implementation/technical guidelines at the level of regency/city as basis for development in the area of education, health and economy. Therefore, Papua Province Government should immediately make regional regulations according to public needs in the area of education, health and economy within predetermined time schedule based on the urgency of problems occurring on the field, so that governments of all regencies/cities in Papua Province can immediately follow-up by making special regional regulation or implementation/technical guidelines based on regional potential, public interests and needs in each region.

In this regulation making phase, it is necessary to have agreed time schedule so as not to inhibit the implementation phase of development, which means that it requires careful social planning according to concept by(Hudson, Barclay, Fridman, 1973) regarding trans active planning and social learning, i.e. evolution of decentralization that help people take increasing access to decision making, and also according to Friedman as quoted in (Hudson, Barclay, Fridman, 1973), that planning is not an operation separated from other forms of social action, but rather as a process embedded in continual evolution. Planning should be done by direct contact with the affected community through personal dialog. This is a reciprocal process and an important part of planning. Purpose of the dialog is to accommodate public aspiration, value and behavior, and capacity to grow through cooperation and mutual sharing of knowledge and experience.

Furthermore, in order to improve the performance of local government in making regulation for implementation of special autonomy, it is necessary to have collaboration and control by involving the community and private sector especially that has role in the economic area, as suggested by Kooiman in (Sedarmayanti, 2009) regarding governance, that is: "...series of social-political interaction processes between government and society in various areas related with public interests and government intervention upon the interests".

Public engagement in political area and government in Papua Province is represented by increasing the role and portion of Society Council (*Lembaga Masyarakat Adat (LMA)*) in addition to Customary Council (*Dewan Adat*) as representatives of the community/indigenous people of Papua in bringing public aspiration according to the needs and interests, so that local government is not alone but supported by the councils that bring recommendation/aspiration from community of lower level. In addition, considering that *LMA* has strong legal basis in Law of Special Autonomy of Papua, then it is natural that government should associate the LMA as partner in the implementation of development rooted in virtuous cultural norms of the community/indigenous people of Papua. At this time, the role of LMA as representative of the people of Papua has not been played optimally, as suggested by Head of LMA in April 5th, 2017, as follows: "In implementation of development, government doesn't really associate LMA, as seen in operational assistance given to it is less than operational assistance given to customary council".

Based on result of research, in implementation of special autonomy in Papua, it is necessary to have culture-based development, which means that development planning, implementation and evaluation should be based on rooted cultural norms accepted and possessed by the community/indigenous people of Papua themselves, so that when government stimulates the development implementation, community will actively participate and have sense of belonging to maintain the results of development, as suggested by (Munandar, 2011):

> Within the context of governance, community doesn't serve as client but citizen. Community is not in position to be commanded by as partner of government in governance and development. Community is not passive object, benefit recipient of policy by government, but as actor and active subject in determining policy.

As form of representation of culture-based development, local governments of Papua Province and regencies/cities in Papua need to improve institutional role or consolidation of the Society Council to be equal with Customary Council, which is in line with suggestion by(Emerson, kirk, Nabatchi, Tina & Balogh, 2011)Emerson, regarding Collaborative Governance, that is defined as the processes and structures of public policy decision making and management that engage people constructively across the boundaries of public agencies, levels of government, and/or the public, private, and civic spheres to carry out a public purpose that could not otherwise be accomplished.

People of Papua themselves should be able to manage and utilize local institution (LMA) to support this, but they still have difficulty to gain support and to make use their capacity to manage the institution, to make programs, and to implement them according to condition of local community. Meanwhile, local governments of province and regencies/cities that act and serve as facilitator have not yet been able to optimally present in the middle of community and to understand the problems occurring in it.

Increasing role or consolidation of Society Council in Papua need to be done because of the success of policy or program, in this term is the special autonomy of Papua, is not only determined merely by quality of the policy but also by the institutional system in the community that can mobilize public participation (Kurniasih Denok, Setyoko Paulus Israwan, 2017) and, furthermore, that the institution is needed to facilitate government and other sectors to create long lasting social system(Cash, D., Adger, W. N., Berkes, F., Garden, P., Lebel, L., Olsson, P., Pritchard, L. & Young, 2007)

In line with it, early involvement of local community participation in planning, according to(Bryant, Carolie & White, 1987) is:

> …Eventually, the project will become property of local community, and their participation provides opportunity to invest in the project and to increase the likeliness that they will preserve it. Finally, participation in the project will ensure that the project is in accordance with social realities in the region, that eventually will develop vital skills of local community and then begin the next process of public capacity improvement known as "public empowerment".

With increasing role of the Society Council (LMA) itself, the role of local government will be easier in develop the community especially in maintaining national integrity, because the LMA can touch and develop great number of tribes with great variety of customs in Papua Land.

Land in the Development of Papua's Special Autonomy

Land in Papua is not an individual property but customary land, which means that albeit seems master less and unpopulated but every inch of the land is property of certain tribe or customary land of certain tribe bordering with land of other tribes, and each land is named after name of the tribe, with philosophy of the shared land/customary land in Papua as "*Oh La Nokh Lah*" meaning: You are on that side, i am on this side, do not cross the border.

Based on result of research, it is concluded that land, in terms of anthropological value of indigenous people of Papua, is not defined as instrument to improve their welfare because they tend to think instantly or want to get easy result without relatively long process or efforts, and that nature spoils their life, where the land is fertile and the resources are abundant, they are in the state of comfort zone. Thus the role of government is required to make change in order to improve their life according to local potential through promotion and counseling.

This is in line with suggestion by (Kasali, 2005), that to "open the eyes" of someone toward change requires repeated confrontation with certain problem. Providing only occasional information will have different result from intensive, interactive and repeated presentation of information.

Above implementations require trained/professional volunteers with sense of caring about quality improvement of human resources of OAP, who are prepared by local government for counseling or promotion to community, and with programs adjusted to needs of the community/indigenous people of Papua. It means that, it requires collaboration between volunteers/universities/NGO and government, as suggested by (Makmur, 2009), that main concept of collaboration is to create togetherness in development of all members of management, for and from whole members of management as inseparable part from social institution and society.

Here, researcher views that it requires collaboration between volunteers and local government in preparing programs for quality improvement of human resources, especially in the implementation of special autonomy in Papua. Government also needs to pay attention to community-based facilities and infrastructures in villages according to habits and convenience of OAP themselves without disregarding feasibility and quality of the infrastructures, so that indigenous people of Papua can settle and do not easily sell land and houses that have been provided by local government.

Social Security in the Development of Papua's Special Autonomy

Based on result of research, it is concluded that indigenous people of Papua already has good social capital, i.e. high social solidarity, for development implementation in addition to capital of abundant natural resources in the land of Papua. What is needed is to build awareness and to direct it according to the corridor of regulations, meaning that, in concrete, social capital is material provided to OAP that is not immediately used up but should be regulated according to planned utilization or by social planning so that it can be continuously effective and efficient for improvement of social welfare. This implementation of social planning is suggested by (Friedman, 1987) that this theory has explicit focus because it considers feedback when a plan is discussed with community, and therefore there is transfer of knowledge. In process of social learning, it doesn't emphasize on

achievement of purpose, but in the implementation of participatory process, so that there are likely new purposes arising from the process of social interaction.

This is supported by suggestion by (Hudson, Barclay, Fridman, 1973) regarding types of social planning in form of trans active planning and social learning that is evolution of decentralization that help people take increasing access to decision making. According to Friedman, as quoted by (Hudson, Barclay, Fridman, 1973), planning is not an operation separated from other forms of social action, but rather as a process embedded in continual evolution. Planning should be done by direct contact with the affected community through personal dialog. This is a reciprocal process and an important part of planning. Purpose of the dialog is to accommodate public aspiration, value and behavior, and capacity to grow through cooperation and mutual sharing of knowledge and experience. Planner and community are involved in informal or non-hierarchical dialog, and the planner serves as facilitator.

In the context of community-engaged planning, it is also referred to as participatory planning because it captures aspiration from people of Papua and engages various stakeholders, government, private sector and community itself, as suggested by (Ndraha, 1990) "To mobilize improvement of condition and standard of living, participatory planning should be implemented by: (1) it should be adjusted according to felt need, (2) it is stimulation for community that serves to encourage public response, and (3) it is motivation for community that serves to motivate behavior"

Based on suggestion of experts above, planning in implementation of special autonomy of Papua should consider condition of the people and the environment and what they really need to improve their standard of living, especially according to their livelihood, whether as farmer, fisherman, trader, etc., that it can be accepted by and can serve as stimulus for the community/indigenous people of Papua so that they actively participate in the planning, implementation and evaluation of the activities for their living.

Building the awareness of indigenous people of Papua requires long time and process and patience and militancy of the assistant and implementer of the program and local government and adjusted to the characteristics and culture of the indigenous people of Papua themselves, which is in line with suggestion by Boeke in (Mintaroem K, 2008), that: traditional villagers can build and develop economic structure autonomously and self-sufficiently.

Based on the explanation above, the implementation of special autonomy in Papua must be based on community needs (Special Autonomy base on community needs), by implementing the following matters:

1. Implementation of food security program for community/indigenous people of Papua who live inland by providing sufficient food aid and preparing barns in every inland village

2. Implementation of community-based education to adults and children accompanied by militant assistant with high sense of caring to process and development of the community/indigenous people of Papua.

3. Empowerment of people based on livelihood, and character building, moral/capacity building for the community/indigenous people of Papua, especially children

of the next generation.

4. Improvement of the role of local government as regulator in order to follow-up the lacking regulation at the level of province and regency/city (making of special regional regulation/provincial regulation) according to public needs in a predetermined time schedule.

5. Implementation of culture-based development by improving institutional role or institutional consolidation, by giving increasing role and portion to Society Council (*Lembaga Masyarakat Adat (LMA)*) in addition to Customary Council (*Dewan Adat*) as representatives of the community/indigenous people of Papua in bringing public aspiration.

6. Accomplishment of community-based facilities and infrastructures in the villages according to habits and convenience of OAP/ indigenous people of Papua.

7. Building public awareness for social planning so that utilization of social capital can be implemented continuously and have great benefit in improvement of social welfare.

The concept above can be described in Figure 2.

Figure 2. Special Autonomy base on Community Needs

Special Autonomy through Antropological → Special Autonomy base on Community Needs: 1) food security program 2) community-based education 3) empowering people base livelihood), and capacity building 4) Improvement of the role of local government as regulator 5) culture-based development by improving institutional role or institutional consolidation → Social Welfare

CONCLUSION

Implementation of special autonomy through anthropological approach in Papua Province has not been implemented radically and comprehensively into fundamental aspects of life of local people of Papua. Concept recommended for advancement of implementation of special autonomy in Papua is Asymmetric Decentralization/ Special autonomy based on community needs, therefore by considering characteristics of the community/indigenous people of Papua, it is expected that social planning, that begins from developing the indigenous people of Papua themselves, can be implemented according to the needs and interests of the community/indigenous people of Papua, and eventually can improve their standard of living.

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