

Community Attitude in Responding to Papua's Special Autonomic Challenges

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Abstract— Since the birth of the policy, the central government issued or issued Law Number 21 of 2001 concerning Special Autonomy for the Provinces of Papua and West Papua Provinces. The law has so far been more than 20 years, from the 20 years that have been determined. However, the Papuan people, especially the small communities, admit that the results of special autonomy in Papua, the people have not been touched or enjoyed by the indigenous Papuans themselves. With the disappointment experienced by the indigenous Papuan people, they often staged demonstrations against the regional and central government, demanding "to restore and thwart special autonomy". Thus, it seems that the indigenous people of Papua are more likely to face and feel the formidable challenges as a result of special autonomy, this can be seen in several fields. Regarding the existence of special autonomy or post-special autonomy, of course, the Papuan people face various challenges in various sectors. These sectors or fields include social, political, economic, religious and so on.

Keywords— Special autonomy challenges and attitudes of the Papuan people.

I. INTRODUCTION

The momentum of reform in Indonesia provides an opportunity for the emergence of new thoughts and awareness to solve various major problems of the Indonesian nation in managing a better life of the nation and state. In this regard, the People's Consultative Assembly of the Republic of Indonesia in 1999 and 2000 determined the need to grant Special Autonomy status to the Province of Irian Jaya (now the Province of Papua). This is a positive first step in order to build people's trust in the government, as well as a strategic step to lay a solid basic framework for the various efforts that need to be made to complete the resolution of problems in Papua Province (Kum, 2012: 3).

In this regard, in 2001, the central government passed Law Number 21 of 2001 concerning Special Autonomy for the Papua Province. The birth of special autonomy for Papua is motivated by the government's failure to provide welfare, prosperity, and recognition of the basic rights of the Papuan people. The condition of the Papuan people in the fields of education, economy, culture and socio-politics is still concerning. In fact, some of them are still living as in the stone age. In addition, basic issues such as violations of human rights and denial of the welfare rights of the Papuan people have yet to be resolved in a fair and dignified manner (Kum, 2012:3).

II. RESEARCH METHOD

Based on the problems that we have raised, this research uses a descriptive qualitative approach. In this study, researchers used descriptive research methods, namely trying to find an understanding of meaning based on facts or facts that occurred in Papua Province, related to the implementation of special autonomy in Papua, then conducted a study in order to obtain a clear and systematic picture in order to find solutions or ways out for troubleshooting encountered. Then accelerate development and reduce any prolonged conflicts in Papua.

In this paper, the author tries to collect data from various sources, including conducting interviews with indigenous Papuans, participating in live broadcasts in public discussions

with Papuan leaders, library books, reports, results of previous research, statements of statements, laws, government regulations, decisions, experiences, whether seen, heard, or felt, in print and electronic media, and other sources related to the implementation of special autonomy in the face of various oppositions in the Papua Province.

Collecting data through two sources, namely primary data sources and secondary data sources. One approach to data collection through primary data sources is to conduct direct interviews with indigenous Papuans, relating to the implementation of the Papua special autonomy fund management, taking place from 2002 to 2017. Meanwhile, secondary data is not collected directly, but intermediaries or data collected already available. For example, the results of previous research, books, reports, articles, journals, official regulations from the government and so on (Kum, 2015: 14).

III. DISCUSSION

1. Social Affairs

In the social aspect, society faces various social problems. In the life of the people of Papua and West Papua, their lives have not experienced comfort and harmony, but what has happened is chaos or tribal wars which result in fatalities which are very worrying. Conflicts are between individuals, between groups, between communities, between governments, communities and security, indigenous Papuans and immigrant communities or even horizontal and vertical conflicts.

Discomfort and disharmony occur in the lives of the people of Papua and West Papua, because they always cause chaos and antagonism. Thus, socially, the dignity and morality of the Papuan people have diminished in the public eye, because they indirectly face threats that come directly from outside Papua, for example, free entry of commercial sex workers or localization, alcohol and so on. This is what then resulted in "the death of the Papuan people". In fact, this is due to the lack of firmness of the local government. How good it is that local governments must be firm, either through regional regulations, provincial regulations and or special regional regulations, then tighten every port, airport and border area throughout the Papua

region. So that illegal goods that enter there can be handled properly. However, due to the lack of firmness of the local government and security, these things are free to enter the territory of Papua, without any clear supervision and inspection.

Gradually the people of Papua have become victims, because the indigenous Papuans are already threatened with cases of Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS) and also consume alcohol. This resulted in the spread of localization and the sale of liquor freely carried out illegally. There is no special handling or serious supervision by the regional government, there should be supervision carried out by the person concerned and confirmed in the regional regulations and special regional regulations made by the Governor and the Provincial People's Representative Council as well as the Regent and Regency/City Regional People's Representative Council. local.

Regarding the spread of HIV/AIDS in Papua Province, according to the Head of the Papua Aids Control Commission, Constant Karma, said that:

The increase in the number of people living with HIV/AIDS in the easternmost province is very fast and has even penetrated to the interior. Previously, I had made sure that the number of cases continued to increase, that's why I always talked about HIV/AIDS, its dangers and prevention. Karma explained that the increasing number of HIV/AIDS sufferers in Papua is in line with the large number of divisions that are accompanied by high population mobility. For this reason, Karma said, whether we realize it or not, the problem of HIV/AIDS in Papua is a serious problem because apart from not having found a cure, it also threatens the young generation as the nation's front line. He admitted that continuous movements such as campaigns did not mean it would reduce the number of sufferers, but at least there were efforts to suppress the spread of the disease as little as possible. Meanwhile, he said, patients should always have an examination while taking anti-retroviral (ARV) drugs. This means that if someone is already infected, don't let it spread, in other words, don't have a risky relationship. In addition, he said, the condom campaign in early 2001 was carried out by the Papua Provincial Government and to promote the need for increased circumcision (circumcision) for men. "The Bible does not forbid circumcision. Because starting from the old agreement to the new agreement there is a question of circumcision. This is what must be socialized to Papuans." To support this breakthrough, according to Karma, the role of all components of society, both traditional and religious leaders, is needed. Due to the tradition of circumcision in several countries such as Arabia, the Persian region, Antioch, the Philippines, the number of spreads of HIV/AIDS is zero percent or does not exist at all. In addition, from the results of research, circumcision can prevent the spread of HIV/AIDS by 60%. For this reason, the Provincial Government of Papua itself, together with the Union of Churches in Papua, will make a kind of pastoral attitude regarding circumcision.

2. Politics

In this aspect, along with the running of the democratic system, direct participation with the community, in the implementation of regional head and deputy regional head

elections. In the midst of that appears a figure/leader figure who wants to have power with intense competition to dominate that power. Then there are also several regions in Papua and West Papua holding regional expansions which make them divided among regional leaders who want to occupy positions or take office, even though the requirements for regional expansion are technically and physically not fulfilled. But with compulsion it must be carried out because there is encouragement from elements of political interests so that then things happen that are not desired by the community or cause prolonged conflicts in the life of the community itself, because this is an urge from elements of power political interests, which results in the lower people being the target victims.

Indonesia adheres to a multi-party system, so regional leaders who nominate regional heads and deputy regional heads must have their support through political parties. Therefore, direct elections to nominate candidates must go through political parties, but judging from the facts that have occurred the support mechanism is not very clear, especially in terms of communication and information. For example, the Central Leadership Council issues recommendations for pairs of candidates for regional heads and deputy regional heads and vice versa, the Regional Leadership Council issues recommendations for these pairs without knowing each other between the center and the regions, so things happen that are not wanted by the public, this all happened because is a political impulse. As a result, it causes conflict and casualties, this is what then happened in the provinces of Papua and West Papua in this special autonomy era.

On the other hand, related to the struggle for a Free Papua, it greatly affects the comfort and harmony of the community, then there is mutual tension between the central government and the indigenous Papuans so that it is rather difficult to bring together the government and the indigenous Papuans. Therefore, to maintain mutual comfort, it is necessary to hold a dialogue between the central government and indigenous Papuans, that is what the Papuan people hope.

In this regard, a member of the House of Representatives of the Republic of Indonesia, Mr. Yorrys Raweyai, explained that:

The symbols in the life of the Papuan people are brought to the surface as a form of appreciation for the historical heritage and pride of the past. This was done by allowing Papuan cultural symbols and symbols to be celebrated, as well as the return of the name Irian Jaya to Papua. Psychologically, it is pride that is able to unite the Papuan people with Indonesia and unravel togetherness to remain under the umbrella of the Unitary State of the Republic of Indonesia. Gus Dur also facilitated the Second Papuan National Congress which took place in mid-2000. Although in general the congress recommended the demand for independence for Papua, Gus Dur's commitment to approach the Papuan people in a humanitarian way was the best way at that time. On January 1, 2001, Gus Dur gave an important "inheritance" to the Papuan people by enacting Special Autonomy status. After she was ousted from her position as president, Megawati Soekarnoputri legitimized the Papua Special Autonomy Law into Law number 21 of 2001. The Special Autonomy process itself did not proceed as the Papuan people had hoped. The central

government's commitment to make Papua an integral part of the Unitary State of the Republic of Indonesia is not supported by the implementation of regulations, laws and policies that place the Special Autonomy Law as the main guideline. On the other hand, various policies carried out by the central government have actually degraded the existence of Special Autonomy and returned the authority of the Papuan people to the central government.

President Gusdur has fought for and reconciled the indigenous Papuan people and the central government through a special autonomy policy which was later legitimized by President Megawati Soekarnoputri. At that time Gusdur also agreed that the Papuan people were allowed to celebrate or respect their regional symbols. However, until now the issue has become a Papuan people who are not comfortable with always conflict.

3. Economics

The central government issued Law Number 21 of 2001 concerning Special Autonomy for the Provinces of Papua and West Papua, one of the objectives of which is to improve the welfare of the Papuan people. Launched a special autonomy budget for Papua that reaches trillions annually. Based on data from the Supreme Audit Agency, the central government has sent funds for Papua's special autonomy from 2002 to 2010 reaching 28.83 trillion.

The economy of Papua Province, which is part of the national and global economy, is directed and pursued to create the greatest possible prosperity and welfare for the entire Papuan people, by upholding the principles of justice and equity. Economic efforts in Papua Province that utilize natural resources are carried out while respecting the rights of indigenous peoples, providing guarantees of legal certainty for entrepreneurs, as well as the principles of law preservation and sustainable development whose regulations are stipulated by Perdasus.

The Papuan Provincial Government may invest in State-Owned Enterprises and private companies domiciled and operating in the Papua region. People-based economic development is carried out by providing the widest possible opportunities for indigenous peoples and/or local communities. So that with this opportunity the people of the entire Papua region are able to adapt to the development of independence and the growth of the people's economy, they are very supportive of these natural potentials.

In relation to the management of the special autonomy funds for the Provinces of Papua and West Papua, the funds are actually more focused on building community economic growth through development. When talking about development, of course, the scope is very broad, not only physical development, but also human development or human building, education development, and so on. However, in reality the use of special autonomy funds is unclear or not in line with the expectations of the people of Papua and West Papua. Since the implementation of the Law on Papua Special Autonomy for more than 10 years, its realization is still unclear. The proof is that indigenous Papuans always complain about

the policy of implementing special autonomy for Papua and West Papua.

With the disappointment of the Papuan people, they often hold demonstrations with demands to restore and thwart special autonomy. The purpose of failure is seen from the implementation of development, especially in the fields of education, health and people's economic empowerment. Among them are hospitals that lack medicine and doctors, and schools still lack teachers, public services in the health and education sectors in Papua are very worrying.

4. Religious Affairs

Every resident of Papua Province has the right and freedom to embrace their own religion and belief. Every resident of the Province of Papua is obliged to respect religious values, maintain harmony between religious communities, and prevent attempts to divide the unity and integrity of society in the Provinces of Papua and West Papua in the Unitary State of the Republic of Indonesia.

With the spirit of Special Autonomy, religious leaders in Papua Province seek to reform the name of religious organizations. The reformers who tried to change the name of the Indonesian Gospel Camp Church organization turned into the Tanah Papua Bible Camp Church, which resulted in the pros and cons among the people. This is actually already out of the rails of the regional autonomy law.

Law Number 32 of 2004 concerning regional government in the division of government affairs article 10 paragraph 3 explains "government affairs which are government affairs as referred to in paragraph (1) include:

1. foreign policy
2. defense
3. security
4. justify
5. national monetary and fiscal and
6. religion

Based on the six fields above, the central government's authority does not necessarily mean regional government affairs, because the six fields are the full authority of the central government. However, several religious figures in Papua are trying to change the name of the church organization without looking at the laws that already stipulate that the religious sector is a matter for the central government. However, in 2011 a conference was held in Wamena Regency related to changing the name of the Church organization, but in that conference meeting the results were not approved by the central government. Because it is considered that the steps taken or taken by religious figures are not in accordance with the mandate of the applicable law.

At that time, religious leaders in Papua wanted to change the name of the Kemah Gospel Church of Indonesia to the Church of the Gospel of Tanah Papua. to reconcile between the people who still defend the Indonesian Gospel Tabernacle Church and the people who accept the Papua Land Gospel Tabernacle Church, there are pros and cons. As a result, the values of perseverance, harmony, loyalty and the level of faith of the community have decreased drastically. Therefore, the government and religious leaders or leaders are asked to

seriously solve this problem, if this is allowed to continue, things will happen that we do not expect or do not want, because this issue has become a very large potential conflict.

The attitude and perception of the community towards the occurrence of reforming the Indonesian Gospel Tabernacle Church organization into the Tanah Papua Tent Gospel Church by church reformers or religious leaders who emerged in Papua, this then makes the community divided and very contradictory among themselves. In other words, there is mutual hostility between those who accept the renaming of the new church organization and those who maintain the old church organization. Their kinship relations are increasingly distant among families socially. Whereas usually at the level of communication relations, interaction, harmonization, greeting each other positively and creating calm among the people themselves as usual it has been going quite well and smoothly, but then after this happened, then what happened was mutual hostility between them. As a result, there has been an internal conflict. Until now, there has been no common ground for peace and harmonization or it is rather difficult to reconcile the ties of friendship that have been severed between them.

If we look closely at this condition, it seems that the potential conflicts that will occur later are very prominent, because it is predicted that one day the conflict potential process will explode. For example, one of the Theological High School students who had vacationed in Papua, then submitted a request for financial assistance to the local Klasis office to complete his lectures and final project. However, the head of Klasis started asking the student that you actually belonged to which church organization, Tanah Papua Camp Church or Indonesian Bible Camp Church or the term people use, are you Kingme or region? Students answer! I am the Indonesian Gospel Tabernacle Church. When he heard that, Klasis said that if you are the Indonesian Bible Camp Church, we will not help you with money. The statement above means that the religious or church leaders in Papua are actually the ones who provoke or provoke the community to cultivate and instill the potential for conflict and are ready to erupt or explode one day.

The problem is the religious or church leaders in Papua who want to reform the name of the church organization. With the aim of managing their own finances, they do not want to go through the central government, because they are based on the Papuan special autonomy law, they assume that all powers are regulated by the regions themselves. It is for this purpose that they seek to reform the name of church organizations in Papua.

5. Views or Attitudes of Indigenous Papuans Towards Special Autonomy

Since giving birth or issuing law no. 21 of 2001 concerning special autonomy for the Provinces of Papua and West Papua Provinces, then more than 20 years have been running from the 20 years that have been determined. It seems that the commitment of the indigenous Papuan people to accept the special autonomy is not unified among the indigenous Papuans themselves, because the views or attitudes of the Papuan people are different to accept this special autonomy. The views of the community include: a. Positive views, b. Negative views and 3c. Neutral.

a. Positive Outlook

Indigenous Papuan community groups that are oriented towards a positive view of the birth as well as the implementation of special autonomy for the Papua Province and West Papua Province. For them it is useful and profitable, because the birth of special autonomy, the aim is to empower and prosper the Papuan people and be able to manage, regulate, run and manage their own natural wealth in Papua's land.

In this case the implementation goes well by the local government, then all the wishes of the community will be realized well too. Therefore, people who have a positive view or attitude think that the policy of the central government to issue Law No. 21 of 2001, in response to people's aspirations, is very appropriate, because one of the reasons is that it can reduce any conflicts that occur in Papua.

2. Negative Views

Indigenous Papuan community groups that have a negative view of the birth as well as the implementation of special autonomy for the Papua Province and West Papua Province. They do not see this community group from the positive side, but on the contrary they see it from the negative side that Papua's special autonomy is not in accordance with the aspirations of the people so that the Papuan people say that, "returning special autonomy or autonomy has failed".

They are also more likely to see that, since the birth of special autonomy until now, development in Papua has not been very visible, then also the special autonomy funds of such a large value that have been transferred every year from the central government have not touched the small communities. The games of local elites also make the community immediately have different views and attitudes, because the special autonomy funds whose benefits are not or are not so clear, so it is very easy to become a potential conflict.

c. Neutral

Indigenous Papuan community groups that have a neutral view of the birth as well as the implementation of special autonomy for the Papua Province and West Papua Province. This group's position is in the middle between positive and negative, they just need to adjust what happens in each of the views or attitudes of the Papuan community itself.

With regard to the three views above, of course, the Papuan people themselves do not have a commitment to accept and implement special autonomy which has been running for more than eleven years. In its implementation, people have different views, so that in Papua it is not so safe, but it often causes conflicts in various places until now. Therefore, the indigenous Papuan people are expected to unite and unite and have a commitment to create a peaceful and harmonious Papuan society, then unite to carry out special autonomy properly and correctly without any conflict. development in Papua and West Papua.

IV. CLOSING

With the enactment of Law Number 21 of 2001 concerning Special Autonomy for the Province of Papua, in the course of the implementation of special autonomy in Papua, indigenous Papuans have faced and felt more severe challenges as a result of the special autonomy, this can be seen through several fields.

. Regarding the existence of special autonomy or post-special autonomy, of course, the Papuan people face various challenges in various sectors. Sectors or fields of which are social, political, economic, religious and so on.

The implementation of special autonomy since January 1, 2002 until now, the views or attitudes of the indigenous Papuan people in dealing with the policies of the Special Autonomy Law for Papua, are not united or have different views within the indigenous Papuan people themselves. As a result, community groups with positive, negative and neutral views often arise various problems. Different views or perceptions of the

community towards the implementation of Papua's special autonomy fund management often lead to problems in the field.

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