

Implementation of Special Autonomy Policies in Improving Community Welfare in Jayawijaya Regency, Papua Highlands Province

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Abstract. *The phenomenon that is the object of research is the implementation of special autonomy policies in improving people's welfare in Jayawijaya Regency, Papua Mountains Province. This study aims to discuss the implementation of special autonomy policies in improving people's welfare in Jayawijaya Regency, Papua Mountains Province and to obtain a model from the analysis of the implementation of special autonomy policies in improving welfare in Jayawijaya Regency, Papua Mountains Province. This research method uses a qualitative descriptive method. The selection of informants was carried out using a purposive sampling technique consisting of elements of government leaders, traditional/community leaders, academics and stakeholders totaling 7 informants. By using Grindle's policy implementation theory. The results of the study indicate that the implementation of the policy to improve the welfare of the people of Jayawijaya Regency can be done through the provision of educational, health, economic and other social assistance to the people of Jayawijaya Regency and the Asymmetric Diversion Policy Implementation Model for Improving Community Welfare through the Provision of Educational, Health, Economic and Other Social Assistance to the People of Jayawijaya Regency which synergizes the implementation of asymmetric regional policies on the amount of social assistance budget allocation from the APBD for each budget year and asymmetric regional head policies on the provision of social assistance with the implementation of regulations and laws in regulating the provisions, procedures and methods for providing social assistance according to objective conditions of geographical remoteness, sociological backwardness and limitations of community human resources.*

Keywords: *Policy Implementation, Community Welfare, Asymmetric Diversion*

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INTRODUCTION

The state recognizes and respects units of local government that are special or special in nature which are regulated by law. The state recognizes and respects the units of customary law communities and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Republic of Indonesia, which are regulated by law.

From the considerations underlying the issuance of Law Number 21 of 2001 concerning Special Autonomy for the Province of Papua, which was later amended to Law Number 2 of 2021, it is clear that the implementation of special policies in Papua Province is based on basic values which include protection and respect for ethics and morals, basic rights of indigenous people, human rights, rule of law, democracy, pluralism, and equality of position, rights and obligations

as citizens. In line with this statement, the State also recognizes and respects special units of local government (Latupeirissa et al., 2021). The State recognizes and respects the unity of customary law communities and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Republic of Indonesia. The dynamics in the socio-cultural life of indigenous peoples in the Papua Mountains Province are certainly a concern for the government in implementing various policies, programs and activities of government, development, empowerment and public services to realize the welfare of the people in the Papua Mountains Province.

By observing the dynamics of the welfare of the people of Jayawijaya Regency of Papua Mountains Province in life is still far from the benchmark of welfare, especially the people who are in the mountainous region of Papua, the phenomenon that is used as the object of research is the implementation of the special autonomy policy in improving community welfare in Jayawijaya Regency of Papua Mountains Province. This phenomenon is interesting to study because legally the provision of social assistance in question is not in accordance with the applicable laws and regulations; however, factually, improving the welfare of the community in Jayawijaya Regency, Papua Mountains Province is actually an instrument in developing communities in Papua Mountains Province which is quite effective in overcoming the risk of a decrease in the quality of life of the people in Jayawijaya Regency, Papua Province.

The purpose of this study is to discuss the implementation of the special autonomy policy in improving the welfare of the people in Jayawijaya Regency, Papua Mountains Province and to obtain a model from the analysis of the implementation of the special autonomy policy in improving the welfare of the people in Jayawijaya Regency, Papua Mountains Province.

THEORETICAL FRAMEWORK

The success of policy implementation is determined by the Content of policy and Context of implementation. The content of policies and programs is an important factor in determining the outcome of implementation initiatives (Allen et al., 2020). But as many of the above examples show, and as seen in the content figure, the policy or program is often an important factor because the real potential or impact may reside in the given social, political, and economic setting. Therefore, it is necessary to consider the context or environment in which administrative action is achieved. In achieving a goal officials are faced with two issues that highlight the interaction of the program environment and program administration. First, officials must address the issue of how to achieve policy compliance. They must, for example, obtain support from the political elite, and compliance of implementing agencies, bureaucratic burdens with the implementation of programs from lower-level political elites, and beneficiaries. Second, they must turn the opposition of those who may be harmed by the programs to their acceptance, and they must keep those who are excluded, but who wish to benefit, from ignoring them. This kind of emergence can mean compliance bargaining, accommodation, and again, considerable conflict. However, if the overall policy objective is to be realized, resources are transacted to obtain compliance that must not have adverse program-specific impacts (Reressy et al., 2019).

The other side of the policy issue and achieving program objectives in a given environment is responsiveness. Ideally, public institutions such as bureaucracies should be responsive to the needs they are best equipped to serve. In addition, without sufficient responsiveness during implementation, public officials who are deprived of information to evaluate program achievements and support may mean that policy objectives are not achieved due to interventions from the same individuals or groups, either in order to obtain specific types of goods and services in larger quantities or to block the fulfillment of certain programs that cannot be accepted by them as beneficial (Tamrin, 2021).

Based on Grindle's income, the Implementation of the Policy on Providing Social Assistance to Indigenous Peoples in Jayawijaya Regency is seen as the implementation of Permendagri Number 13 of 2018 concerning the Third Amendment to the Regulation of the Minister of Home Affairs Number 32 of 2011 concerning Guidelines for Providing Grants and Social Assistance

sourced from the APBD which is examined according to the Content of Policy which includes (1) interests affected; (2) type of benefits; (3) extent of change envisioned; (4) site of decision making; (5) program implementer; and (6) resources committed; and Context of Implementation which includes (1) power, interests, and strategies of actors involved; (2) institution and regime characteristics; and (3) compliance and responsiveness.

METHODS

The research used a qualitative research approach. The research informants were 7 people determined by purposive sampling. Data collection used literature study; interview and observation techniques. Data analysis used descriptive analysis developed by triangulation analysis of observers. (Doyle et al., 2020; Renz et al., 2018).

RESULTS AND DISCUSSION

From the analysis of interests affected by the implementation of policies to improve community welfare in Jayawijaya Regency, it is concluded that the interests that influence the implementation of special autonomy policies in improving community welfare in Jayawijaya Regency are the interests of individuals, families and groups of indigenous peoples arising from geographical remoteness, demographic backwardness and sociological limitations of indigenous peoples. The interests that dominantly influence the determination of social assistance are interests based on the closeness of the Regional Head to the indigenous community formed from the attachment of customs, local wisdom and political interests.

From the analysis of the types of benefits or benefits obtained from the implementation of the policy of providing social rocks to indigenous peoples in Jayawijaya Regency, it is obtained that normatively the social assistance provided and or received by indigenous peoples in Jayawijaya Regency is useful for the needs of social rehabilitation; social protection; social empowerment; social security; poverty reduction; and disaster management that causes certain social risks. Practically, social assistance provided and or received by indigenous peoples can be utilized by local governments as an instrument of government administration to address, overcome and at the same time anticipate extraordinary social conditions arising from the objective conditions of geographical remoteness, sociological backwardness, and limited individual, social and economic resources of indigenous peoples.

From the analysis of the description of the desired change (extent of change envisioned) from the implementation of the policy of providing social rocks to indigenous peoples in Jayawijaya Regency, it is obtained that the implementation of the special autonomy policy in improving welfare in Jayawijaya Regency does not cause significant changes in the values of indigenous peoples who live in geographical remoteness, sociological backwardness, and limited individual resources, social resources and economic resources. However, the utilization of social assistance is significant enough to overcome urgent life needs, overcome social risks and support the social welfare efforts of indigenous peoples.

From the analysis of the location of decision making to determine welfare programs for the community in Jayawijaya Regency, it is obtained that the location of decision making to determine the implementation of community welfare improvement programs in Jayawijaya Regency is focused on the position and authority of the Regent as the holder of regional financial management power. However, the Regent's decision is not optimal to streamline the implementation of the special autonomy policy in improving welfare to the community, because there are no special regulations governing the procedures and mechanisms for determining policy programs for the community. Therefore, Special Regional Regulations and Regent Regulations are needed that specifically elaborate Permendagri Number 13 of 2018 concerning the Third Amendment to the Regulation of the Minister of Home Affairs Number 32 of 2011 concerning Guidelines for Providing Grants and Social Assistance from the APBD.

From the analysis of program implementers (program implementors) of the implementation of special autonomy policies in improving welfare to the community in

Jayawijaya Regency, it is obtained that the performance of welfare improvement programs for the community in Jayawijaya Regency is entirely dependent on the decisions of regional officials, especially depending on the decision of the Regional Head. All forms of programs such as the provision of assistance with the amount of budget allocations, which each budget year can reach Rp.80 billion, have not had a positive effect on reducing the poverty rate in Jayawijaya Regency. This is not only because these programs are incidental, urgent and not continuous; but because the implementation of the special autonomy policy in improving welfare to the community itself is more aimed at overcoming social risks in inappropriate program targets.

From the analysis of resource commitments for social assistance to indigenous peoples in Jayawijaya Regency, it is obtained that the objective conditions of geographical remoteness, sociological underdevelopment, and limited individual resources of indigenous peoples clearly require the capacity and flexibility of the implementation of special autonomy policies in improving welfare to the optimal community to overcome social problems arising from these conditions. The capacity and flexibility of the implementation of special autonomy policies in improving welfare to such communities is one form of resource commitment. But no less important is the resource commitment of the managers of the social assistance budget allocation. Without the support of optimal commitment of program managers, it is certainly difficult to realize effective management of social assistance budget allocations. The three keywords for the commitment of social assistance managers to indigenous peoples are honest, competent, and serving.

From the analysis of the power, interests, and strategies of actors involved in the process of implementing special autonomy policies in improving welfare to the community in Jayawijaya Regency, stand points are obtained that the use of welfare improvement programs tends to be directed and associated with certain powers, interests, and strategies. However, the benefits of implementing the special autonomy policy in improving welfare to the community are still directed at indigenous peoples in need. In order for the utilization of the program not to be misdirected, an effective supervision system is needed for the performance of social assistance management. The implementation of functional supervision functions by the Regional Inspectorate and by the Supreme Audit Agency is very important to ensure that the distribution of the implementation of special autonomy policies in improving welfare to the community is in accordance with its designation.

From the analysis of the characteristics of the implementing agency of the special autonomy implementation policy in improving welfare to the community in Jayawijaya Regency, it is obtained that normatively, the characteristics of the implementing agency of the special autonomy policy implementation in improving welfare to the community are identical to its authority, duties and functions as one of the bureaucratic work units. However, there are other factors that influence the characteristics and performance of the policy implementing agency, namely leadership factors, organizational culture factors and apparatus mentality factors. These three factors interact with each other and affect individual behavior, group behavior and ultimately affect the organizational behavior of the institution. The better the three factors, the better the characteristics of the policy implementing agency; and vice versa.

From the analysis of compliance and responsiveness of the implementing agency for the implementation of the special autonomy policy in improving welfare to the community in Jayawijaya Regency, it is obtained that the response made by the regional financial management officials responsible for providing the program is shown by receiving program applications submitted by indigenous peoples. Furthermore, processing the application, and making recommendations on the application to be submitted to the Regional Head. Managerially, the regional financial management official must account for the provision of social assistance by preparing an accountability report on the performance of social assistance for one fiscal year. The report must be clear and fulfill all applicable provisions, namely how state financial management should be accounted for.

According to Purwanto (2010: 16-18), when viewed from the characteristics of culture, livelihoods and patterns of life, indigenous Papuans can be divided into two major groups, namely: Papua mountains/inland, highlands, and lowland and coastal Papua. This division can still be subdivided based on certain types and parameters, such as types of settlements, types of livelihoods, similarities in cultural patterns and customs. At least, according to Purwanto, in this case it can be divided into four typologies, namely: 1) Coastal residents: their main livelihood is fishing, in addition to gardening and gathering sago adapted to the settlement's environment. Communication with the city and outside communities is familiar to them; 2) Inland dwellers who inhabit the lowlands, these include sago cultivators, gardeners, river fishers, forest hunters, and some in the surrounding environment. They like to wander in small groups. Some of them live on dry land and some live in swamps with brackish water and along rivers. Their customs are strict and they are always suspicious of newcomers; The mountain people who live in the valleys grow crops and raise pigs as their main livestock, and sometimes hunt and gather forest products. The settlement pattern remains in groups with a friendly appearance, compared to the second type of people. Customs are strictly observed with the "Pig Feast" as the symbol. Strict in keeping and keeping promises. Revenge is an act of heroism in seeking social balance through tribal warfare which can be likened to a match or competition. Suspicion of foreigners is present, but not as strict as the second type of people above. Mountain dwellers inhabit the slopes of the mountains; the fact that their settlements are fixed on the slopes of the mountains suggests that they occupy a strategic place inaccessible to enemies, who detect every living thing that approaches their settlements as early as possible. Their customs are very strict. Tribal warfare is an activity to seek social balance, and suspicion of strangers is high.

The economic and social life of the people of Jayawijaya Regency is based on trading and gardening. Jayawijaya Regency is not a business area but only ordinary community trade to meet the basic needs of people's daily lives such as rice, foods imported from other regions including clothing. Gardening products from the community are sold directly in traditional markets which are entirely carried out by women known as the mamak-mamak market at quite expensive prices because in Jayawijaya Regency there are no coins and banknotes of one thousand and two thousand rupiahs. The smallest piece of paper money circulating in Jayawijaya Regency is five thousand rupiahs. Therefore, based on existing data, it is stated that the people of Jayawijaya Regency are the most marginalized people in the Land of Papua. To fulfill their daily livelihoods apart from trading and gardening, the Jayawijaya Regency community stacks stones on the side of the road and they make a sign that if the local government uses the pile of stones, they must pay one pile of stones worth Rp.10 million. In addition, they also make bars on the ground at the location of project or development activities. The crossing of the land was done because they thought that the customary lands that were passed through had to be paid for with payments of up to billions of rupiah. Meanwhile, economic life that uses electricity can only run at night because there is no electricity in Jayawijaya Regency. In Jayawijaya Regency there are only diesel engines that illuminate the entire region, and the lighting only occurs from 18.00 to 24.00 WIT, the rest of the time the lights go out, including internet facilities that can only be accessed at night.

Jayawijaya Regency is one of the most security-prone areas compared to other regions in Papua. Almost the entire forest area of Jayawijaya Regency is controlled by the Armed Separatist Group (KSB) which can at any time cause armed contact with the police and TNI who are assigned to Jayawijaya Regency. With such conditions, it can be said that the community feels unsafe, so many community members walk in groups carrying arrows and long machetes to defend themselves. In addition, there can be friction between indigenous peoples with one another because of simple problems, for example, community members who control land belonging to other community members or because they interfere with the women of community members, which is a trigger for inter-tribal wars to kill each other.

The indigenous people of Jayawijaya Regency and almost all regions of Papua are known to have a strong character so that everything that is requested, whatever the request must be fulfilled. This social character is known as "IT'S ALREADY...." The uniqueness of this social

character, among others, is revealed that if a member of the community is affected by a disaster, the local government's obligation is to pay all medical expenses that must be done by going to Jayapura for treatment. The Jayawijaya District Government has to spend two hundred million for accommodation, transportation and daily living expenses while in Jayapura for the entire family. In the event of an inter-tribal war in which a member of the indigenous community is killed, the local government will have to pay Rp 1 billion per head. The money received by the family of the community member who was killed must be divided among all families of community members who are very numerous, and all of this is discussed and resolved in the Honai house, a traditional house owned by tribes in the Land of Papua. If the local government does not fulfill their wish to receive the money, the bodies of the killed community members will be placed in front of the local government office. In addition, many community members come to the local government office asking for money for any purpose and their demands must be met, including many facilities, both facilities and infrastructure, which are illegally controlled by the community, such as official houses, offices, schools and cars owned by the local government. They consider that the facilities and infrastructure belonging to the local government are also theirs, so that if they have been controlled by the community, it will be difficult for the local government to remove them or ask for them back.

Indigenous peoples in Jayawijaya Regency consider that the Regent is a person whom they respect and value as a central figure and role model for indigenous peoples. The words and words of the Regent must be obeyed and obeyed by all members of the indigenous community so that inter-tribal wars, armed conflicts between KSB and security forces can be minimized to avoid conflict because only the Regent can solve social and security problems. Once, when the Regent was sick, the inter-tribal war stopped and they united to pray for the Regent to recover from his illness.

The dynamics of the social life of indigenous peoples is a phenomenon of local wisdom that deserves to be called an extraordinary social condition formed from geographical remoteness, sociological backwardness, and limited individual resources of indigenous peoples. The extraordinary social condition in question is revealed, among others, from the objective conditions of the following problems:

First, the geographical remoteness referred to is the remote environment of indigenous peoples' settlements in the middle of mountainous wilderness and there are no facilities and infrastructure for lighting, communication, transportation and markets, as well as very limited resources that are processed to carry out social activities and economic activities. In these remote indigenous settlements, the products and productivity of indigenous peoples are very limited, the cost of living is very expensive, ignorance and poverty are difficult to overcome and even sustainable. Therefore, infrastructure development, which includes the provision of facilities and infrastructure for lighting, communication, transportation and markets, is very important and strategic to dissect the geographical remoteness. Given that the procurement of infrastructure requires enormous costs and a very long development time, the asymmetric social assistance policy is one of the temporary solutions to the complexity of the geographical remoteness of indigenous peoples. For this reason, Comprehensive Multidisciplinary Outline Approach (CMO) support is needed to optimize and streamline the implementation of asymmetric social assistance policies. The support of the CMO approach provided by each sector at each level of government will certainly have a positive correlation with the effectiveness of providing social assistance to indigenous peoples. The correlation in question is the synergy of Special Regional Regulations that determine the amount of social assistance budget allocations from the APBD for each fiscal year and Special Regional Head Regulations that regulate the provision of social assistance with laws and regulations governing the implementation of government affairs, especially government affairs related to basic services for the realization of community welfare.

Second, the sociological backwardness in question is the social situation and socio-cultural life of indigenous peoples who are backward and difficult to accept social change and the advancement of civilization due to the strength of local wisdom, customs, traditions, and the

persistence of inter-tribal wars. The social situation and socio-cultural life of indigenous peoples make indigenous Papuans a backward community and tend to always lag behind all forms of community progress achieved by their brothers and sisters in other parts of the archipelago. On the one hand, the strength of local wisdom, customs, traditions and tribal wars has long been a self-identity and social behavior that gives indigenous people a certain pride and satisfaction. For example, tribal warfare is seen by indigenous people as an act of heroism in search of social balance. Uniquely, if there are casualties in the tribal war, the warring parties ask the government for compensation of Rp. 1 billion for each casualty. If both warring parties indicate that a member has died, the local government is obliged to pay the same compensation; otherwise the war continues. This self-identity and social behavior are cultural rights of indigenous peoples that must be respected. These cultural rights also include the social, economic and political rights of indigenous peoples, which must also be respected. The economic rights of indigenous peoples are of course also related to natural resource management such as that carried out by Freeport. The unfair distribution of resources to indigenous peoples is one source of social conflict. The self-identity and social behavior of indigenous peoples is difficult to change, and even if change occurs, it will be very slow. Meanwhile, on the other hand, the self-identity and social behavior of indigenous peoples that are difficult to change can mean that the implementation of all government and development policies, programs and activities in Papua tends to be considered a failure or less successful. Therefore, by carefully considering the objective conditions of the sociological backwardness of indigenous peoples, all government and development policies, programs and activities must be reoriented according to the objective conditions of the sociological backwardness of most indigenous peoples, including policies for providing social assistance.

Third, the limitations of human resources referred to are the physical conditions, mindsets, mental attitudes and behaviors of individuals, families and community groups that are vulnerable to health, low education, illiteracy, difficult to accept environmental changes, lack of skills, and poverty. Such physical conditions, mindsets, mental attitudes and behaviors of individuals, families and community groups cause indigenous peoples to be unproductive and powerless in facing the demands and challenges of changing times. Due to the very limited resources and facilities for health services, education services and social services received by indigenous peoples, the quality of individual resources, family resources and social resources of indigenous peoples is very limited and difficult to develop. Therefore, an asymmetric social assistance policy can be used as an instrument for handling limited human resources at certain moments that require immediate help. For example, a sick indigenous community member who lives in a remote district and far from the district capital would really need medical services that are only available in the district capital. For this reason, the indigenous community member would need transportation assistance, which must use a helicopter at a very expensive cost. Such transportation assistance is often requested from the Bupati, who is seen as the customary head who is obliged to provide assistance to members of the indigenous community who request it. There are many more specific moments that must be addressed immediately and can be addressed only with asymmetric social assistance policies. In this perspective, it is certainly difficult to hold administrative accountability for discretion taken by regional heads or regional financial management officials. Therefore, it is necessary to reorient the rules of management and state financial responsibility, especially those related to social assistance, by considering the objective conditions of geographical remoteness, sociological underdevelopment and limited human resources that characterize the phenomenon of daily life of indigenous peoples in Papua.

Asymmetric Policy Implementation Model Derived from the Analysis of the Implementation of the Indigenous Peoples Social Rock Grant Policy

Theoretical Foundation: According to (Erlangga et al., 2023), the success of policy implementation is determined by the Content of policy and Context of implementation. Content of policy includes interests affected; type of benefits; extent of change envisioned; site of decision making; program implementor; resources committed. Context of implementation includes

power, interests, and strategies of actors involved; institution and regime characteristics; compliance and responsiveness.

Empirical foundation: From the parameter analysis of the site of decision making to determine the amount and allocation of social assistance to indigenous peoples, it is known that the site of decision making is focused on the position and authority of the Regent as the holder of regional financial management power (Booyesen & Guvuriro, 2021). However, the Regent's decision is less than optimal to streamline the provision of social assistance to indigenous peoples, because until now there has been no special regulation governing the provisions, procedures and procedures for providing social assistance to indigenous peoples. Therefore, there is a need for Special Regional Regulations and Regent Regulations that specifically elaborate Permendagri Number 13 of 2018 concerning the Third Amendment to the Regulation of the Minister of Home Affairs Number 32 of 2011 concerning Guidelines for Granting Grants and Social Assistance from the Regional Budget.

Asymmetric Policy Implementation Model: Based on the theoretical basis and empirical basis, the Asymmetric Policy Implementation Model of Social Assistance Provision is developed as follows:

Definition: The Asymmetric Policy Implementation Model obtained from the analysis of the implementation of policies for providing social assistance to indigenous peoples in Jayawijaya Regency is an Asymmetric Diversion Policy Implementation Model for Providing Social Assistance to Indigenous Peoples that synergizes the implementation of asymmetric regional policies regarding the amount of social assistance budget allocations from the APBD for each fiscal year and asymmetric regional head policies on providing social assistance with the implementation of applicable laws and regulations in regulating the provisions, procedures and procedures for providing social assistance, and forms of accountability according to the objective conditions of geographical remoteness, sociological backwardness and limited human resources of indigenous peoples. (Zahirman & Juwono, 2023)

Description of Asymmetric Policy Implementation Model: The application of this Asymmetric Policy Implementation Model includes three dimensions of implementation: (1) Provisions for providing social assistance to indigenous peoples; (2) Procedures and procedures for providing social assistance to indigenous peoples; and (3) Forms of accountability for providing social assistance to indigenous peoples (Siregar & Sembiring, 2024). A description of each dimension of implementation is as follows:

Provisions for the provision of social assistance to indigenous peoples are the definition, scope and concept of understanding of various main things that become the frame of reference and material for consideration in providing social assistance to indigenous peoples (Suradi et al., 2019). The definition, scope and concept of understanding referred to are as follows:

Social Assistance is financial assistance provided by the local government to individuals, families or community groups as well as community institutions in accordance with the amount of the granted request to overcome social welfare problems related to medical needs, education, settlement improvement, productive economic businesses, community social activities, handling social conflicts, death and handling the consequences of natural disasters. This social assistance policy can be used as one of the government's strategic approaches to overcome the problems of individuals, families and indigenous groups arising from situations and conditions of geographical remoteness, sociological backwardness, and limited human resources. Therefore, the policy of providing social assistance should not only be seen from the norms of state financial management; but it must also be seen from the complexity of geographical remoteness, sociological backwardness, and limited human resources that characterize the phenomenon of indigenous peoples' lives in rural Papua. In this context, because the policy of providing social assistance correlates with efforts to build socio-cultural life, socio-economic life and socio-political life, the policy of providing social assistance must also be seen as an integral part of the Mental Revolution movement to build and strengthen IPOLEKSOSBUDHANKAMNAS in Papua.

Thus, the policy of providing social assistance is seen as an extraordinary social condition approach to extraordinary phenomena. As one of the solutions to the phenomenon of geographical remoteness, sociological backwardness and limited human resources of indigenous peoples, the application of the extraordinary social condition approach can be started with the following policy and strategy approaches:

First, Accessibility Policies and Strategies. The accessibility policy and strategy approach is the implementation of government functions that focus on the implementation of the regional infrastructure network development function which includes accelerating the construction of national, provincial, district / city roads and bridges; local, national and international ports and airports; electricity and clean water; defense and security.

Second, Ideological Policy and Strategy. The ideological policy and strategy approach is the implementation of government functions that focus on introducing, learning and practicing as well as institutionalizing the Pancasila Ideology in the lives of individuals, families and indigenous peoples as an inseparable part of Indonesian society; and therefore every individual, family and group of indigenous peoples is invited to have the spirit of Indonesian nationality. The implementation of these ideological policies and strategies must be supported and strengthened by exemplary behavior of state officials and exemplary behavior of state civil apparatus who are Pancasilaists and together with indigenous peoples realize Indonesian Unity and Social Justice for All Indonesian People. The implementation of these ideological policies and strategies can be strengthened by the benefits and utilization of social assistance.

Third, Education Policy and Strategy. The education policy and strategy approach is the implementation of government functions that focus on a series of systemic efforts to improve the quality of the resources of individuals, families and groups of indigenous peoples so that they are gradually and continuously freed from the problems of geographical isolation, sociological backwardness and limited human resources of indigenous peoples, and can then advance and prosper together with other groups of Indonesian society throughout the country. The implementation of these education policies and strategies can be strengthened by the benefits and utilization of social assistance.

The Social Assistance Budget Allocation is the distribution of social assistance funds from the Regional Revenue and Expenditure Budget, the amount of which is agreed by the Regional Government and the Regional People's Representative Council for each fiscal year to overcome social risks and solve social welfare problems arising from the complexity of geographical remoteness, sociological backwardness, and limited human resources that characterize the phenomenon of daily life of indigenous peoples in the interior of Papua. This social assistance budget allocation must be seen as an asymmetric policy instrument to carry out an extraordinary social condition approach to extraordinary phenomena. Therefore, the assessment of the target and realization of the social assistance budget allocation must focus on the effectiveness of budget use for each momentum and certain activities that have the potential to cause social disruption, social risk and social welfare problems that have a broad impact on socio-cultural, socio-economic and socio-political life. For this reason, procedures and procedures for applying for social assistance and the technical provision of social assistance must be made transparent, easy and smooth for recipients of social assistance but administratively accountable by budget management officials.

Indigenous Peoples are groups of indigenous Papuans, tribes, or communities as well as community organizations and customary institutions that live with their own language, customs, traditions and local wisdom. According to (Hastanti & Noya, 2018), there are four typologies of indigenous peoples, namely: 1) Coastal residents: their main livelihood is fishing, in addition to gardening and gathering sago adapted to the settlement's environment. Communication with the city and outside communities is familiar to them; 2) Inland dwellers who inhabit the lowlands, these include sago cultivators, gardeners, river fishers, forest hunters, and some in the surrounding environment. They like to wander in small groups. Some of them live on dry land

and some live in swamps with brackish water and along rivers. Their customs are strict and they are always suspicious of newcomers; 3 The mountain people who live in the valleys grow crops and raise pigs as their main livestock, and sometimes hunt and gather forest products. The settlement pattern remains in groups with a friendly appearance, compared to the second type of people. Customs are strictly observed with the "Pig Feast" as the symbol. Strict in keeping and keeping promises. Revenge is an act of heroism in seeking social balance through tribal warfare which can be likened to a match or competition. Suspicion of foreigners is present, but not as strict as the second type of people above; 4) Mountain dwellers inhabit the slopes of the mountains; the fact that their settlements are fixed on the slopes of the mountains suggests that they occupy a strategic place inaccessible to enemies, who detect every living thing that approaches their settlements as early as possible. Their customs are very strict. Tribal warfare is an activity to seek social balance, and suspicion of strangers is high.

With such an explanation of the typology of indigenous peoples, the implementation of social assistance policies is prioritized for mountain dwellers who live in valleys and mountain dwellers who live on mountain slopes.

Geographical remoteness is a remote indigenous settlement environment in the middle of a mountainous wilderness and there are no facilities and infrastructure for lighting, communication, transportation and markets and very limited resources that are processed to carry out social activities and economic activities; and therefore the products and productivity of indigenous peoples are very limited, the cost of living becomes very expensive, ignorance and poverty are difficult to overcome and even sustainable. Therefore, infrastructure development, which includes the provision of facilities and infrastructure for lighting, communication, transportation and markets, is very important and strategic to dissect the geographical remoteness. Given that the procurement of infrastructure requires enormous costs and a very long development time, the asymmetric social assistance policy is one of the temporary solutions to the complexity of the geographical remoteness of indigenous peoples. For this reason, Comprehensive Multidisciplinary Outline Approach (CMO) support is needed to optimize and streamline the implementation of asymmetric social assistance policies. The support of the CMO approach provided by each sector at each level of government will certainly have a positive correlation with the effectiveness of providing social assistance to indigenous peoples. The correlation in question is the synergy of Special Regional Regulations that determine the amount of social assistance budget allocations from the APBD for each fiscal year and Special Regional Head Regulations that regulate the provision of social assistance with laws and regulations governing the implementation of government affairs, especially government affairs related to basic services for the realization of community welfare.

Sociological Backwardness is a social condition and socio-cultural life system of indigenous peoples that is backward and difficult to accept social change and the advancement of civilization due to the strength of local wisdom, customs, traditions, and the persistence of inter-tribal wars; and therefore indigenous Papuans become backward communities and tend to always lag behind all forms of societal progress achieved by their brothers and sisters in other parts of the archipelago. On the one hand, the strength of local wisdom, customs, traditions and tribal wars has long been a self-identity and social behavior that gives indigenous people a certain pride and satisfaction. For example, tribal warfare is seen by indigenous people as an act of heroism in search of social balance. Uniquely, if there are casualties in the tribal war, the warring parties ask the government for compensation of Rp. 1 billion for each casualty. If both warring parties indicate that a member has died, the local government is obliged to pay the same compensation; otherwise the war continues. This self-identity and social behavior are cultural rights of indigenous peoples that must be respected. These cultural rights also include the social, economic and political rights of indigenous peoples, which must also be respected. The economic rights of indigenous peoples are of course also related to natural resource management such as that carried out by Freeport. The unfair distribution of resources to indigenous peoples is one source of social conflict. The self-identity and social behavior of indigenous peoples is difficult to

change, and even if change occurs, it will be very slow. Meanwhile, on the other hand, the self-identity and social behavior of indigenous peoples that are difficult to change can mean that the implementation of all government and development policies, programs and activities in Papua tends to be considered a failure or less successful. Therefore, by carefully considering the objective conditions of the sociological backwardness of indigenous peoples, all government and development policies, programs and activities must be reoriented according to the objective conditions of the sociological backwardness of most indigenous peoples, including policies for providing social assistance.

The limited human resources of indigenous peoples are the physical condition, mindset, mental attitude and behavior of individuals, families and community groups that are vulnerable to health, low education, illiteracy, difficult to accept environmental changes, lack of skills, poverty; and therefore indigenous peoples are unproductive and powerless in facing the demands and challenges of changing times. Due to the very limited resources and facilities for health services, education services, and social services received by indigenous peoples, the quality of individual resources, family resources and social resources of indigenous peoples is very limited and difficult to develop. Therefore, an asymmetric social assistance policy can be used as an instrument for handling limited human resources at certain moments that require immediate help. For example, a sick indigenous community member who lives in a remote district and far from the district capital would really need medical services that are only available in the district capital. For this reason, the indigenous community member would need transportation assistance, which must use a helicopter at a very expensive cost. Such transportation assistance is often requested from the Bupati, who is seen as the customary head who is obliged to provide assistance to members of the indigenous community who request it. There are many more specific moments that must be addressed immediately and can be addressed only with asymmetric social assistance policies. In this perspective, it is certainly difficult to hold administrative accountability for discretion taken by regional heads or regional financial management officials. Therefore, it is necessary to reorient the rules of management and state financial responsibility, especially those related to social assistance, by considering the objective conditions of geographical remoteness, sociological backwardness and limited human resources that characterize the daily life of indigenous peoples in Papua.

The procedures and procedures for providing social assistance to indigenous peoples are the principles and stages and technicalities of social assistance management which include the stages of application and assessment of social assistance applications; stages of approval and provision of social assistance; stages of reporting and accountability for social assistance management. The procedures and procedures for providing social assistance are as follows:

The Principles of Social Assistance Management include the Functionalization Principle, Responsiveness Principle, Transparency Principle, Effectiveness Principle and Accountability Principle. The Functionalization Principle is the view that the policy of providing social assistance to indigenous peoples must be based on the benefits and utilization of social assistance to address, overcome and at the same time anticipate social risks arising from geographical remoteness, sociological backwardness and limited human resources of indigenous peoples. The principle of Responsiveness is the speed, accuracy and accuracy of officials and apparatus in responding to various social risks that arise and or may arise from the geographical remoteness, sociological backwardness and limited human resources of indigenous peoples. The principle of Transparency is the policy and performance of providing social assistance to indigenous peoples that is carried out openly by applying information technology services, and is easily accessible to anyone. The Principle of Effectiveness is a view that prioritizes the process of achieving the objectives of providing social assistance and the target of receiving social assistance to quickly and accurately address, overcome and at the same time anticipate social risks arising from geographical remoteness, sociological backwardness and limited human resources of indigenous peoples. The principle of Accountability is a view that prioritizes accountability according to considerations of the importance of the benefits and utilization of social assistance to address,

overcome and or anticipate social risks arising from geographical remoteness, sociological backwardness and limited human resources of indigenous peoples.

The stages of Social Assistance Management include the stages of planning and determining the amount of social assistance budget allocation that must be approved by the legislature and the regional executive for one fiscal year; the stages of socialization of benefit policies and utilization of the social assistance budget as well as procedures for applying for and receiving social assistance; the stages of social assistance management which include receiving applications for social assistance, reviewing and determining social assistance; disbursement and provision of social assistance assistance; and reporting and accountability of assistance.

The procedure for providing social assistance to indigenous peoples is a series of technical management of social assistance which includes technical application and assessment of social assistance applications; technical approval and provision of social assistance; technical reporting and accountability of social assistance management. Technical Application and Assessment of Social Assistance Requests is carried out using the Social Assistance Request Form filled in by the applicant for social assistance by writing the name and address; the amount of social assistance funds requested; the allocation of social assistance funds; time and place; signature, initials or fingerprints of the applicant, and known or approved by the relevant officials (Ilmakunnas & Moio, 2019). Technical Approval and Granting of Social Assistance using the Social Assistance Granting Form filled in by the recipient of social assistance by writing the name and address; the amount of social assistance funds received; allocation of social assistance funds; time and place of receipt; signature, signature or fingerprint of the recipient, assessed and approved by the Regional Head or Regional Financial Management Officer (Saikkonen & Ylikännö, 2020). Technical Reporting and Accountability for Social Assistance Management using the Social Assistance Budget Management Accountability Form filled in by the Regional Financial Management Officer by writing a recapitulation of the distribution of the social assistance budget for one fiscal year; attaching Proof of Receipt of Social Assistance Funds from recipients of social assistance; signed by the Regional Financial Management Officer and known by the Regional Head (Parameshwara & Riza, 2023).

Forms of Accountability for Social Assistance Management are Special Reports on Performance Accountability for Social Assistance Management supported by financial administration evidence as follows:

Proof of Social Assistance Request is valid proof of application in the form of a Social Assistance Request Form filled in by the applicant for social assistance by writing the name and address; the amount of social assistance funds requested; allocation of social assistance funds; time and place; signature, initials or fingerprints of the applicant, and known or approved by the relevant officials (Zhang, 2023). If the filling of the form cannot be done by the applicant for social assistance, the filling of the form can be assisted by the official managing the provision of social assistance with the category of the amount of social assistance consisting of three categories: a). Category 10 - 100 million rupiah; b). Category 100 - 500 million rupiah; c). Category 500 million - 1 billion rupiah. The authority over the category of social assistance rests on the position of the Regional Head; however, in certain cases that allow the authority to be delegated to regional financial management officials.

Proof of Minutes of Receipt of Social Assistance Funds is valid evidence of the provision of social assistance in the form of a Form of Minutes of Provision of Social Assistance filled in by the Official who directly provides social assistance funds to indigenous peoples by writing the name and address; the amount of social assistance funds received; the allocation of social assistance funds; time and place of receipt; signature, initials or fingerprints of the recipient, known or approved by the Regional Head or Regional Financial Management Officer witnessed by two witnesses from the social assistance financial management staff, and supported by other relevant evidence. (Ilmakunnas, 2018).

Proof of Accountability for Financial Management of Social Assistance is legal evidence of accountability for financial management of social assistance in the form of a Social Assistance Budget Management Accountability Report filled in by the Regional Financial Management Officer by writing a recapitulation of the distribution of the social assistance budget for one fiscal year; attaching Proof of Receipt of Social Assistance Funds from recipients of social assistance; signed by the Regional Financial Management Officer and known by the Regional Head. (Handayani, 2023)

Proposition: Content of policy which includes interests affected; type of benefits; extent of change envisioned; site of decision making; program implementor; resources committed; and context of implementation which includes power, interests, and strategies of actors involved; institution and regime characteristics; compliance and responsiveness determine the effectiveness of asymmetric policy implementation of social assistance for indigenous peoples.

CONCLUSION

The implementation of policies for providing social assistance to indigenous peoples in Jayawijaya Regency is directed at overcoming and anticipating social risks arising from social vulnerabilities borne by individuals, families, groups of indigenous peoples as a result of social crises, economic crises, political crises, and local wisdom phenomena. However, the provision of social assistance sourced from the Regional Budget is less selective and administratively not in accordance with the rules of state financial management and accountability. With the Gridle public policy implementation model approach, the dynamics of social assistance policy implementation in Jayawijaya Regency show the following conditions: First, the interests affected by the implementation of policies for providing social assistance to indigenous peoples in Jayawijaya Regency are the interests of individuals, families and groups of indigenous peoples arising from geographical remoteness, sociological backwardness and limited human resources. Second, social assistance provided to indigenous peoples is normatively useful or provides benefits (type of benefits) to carry out social rehabilitation; social protection; social empowerment; social security; poverty alleviation; and disaster management that poses certain social risks to individuals, families, groups of indigenous peoples. Third, the implementation of the policy of providing social assistance to indigenous peoples in Jayawijaya Regency does not lead to significant changes in values (extent of change envisioned) in indigenous peoples who live in geographical remoteness, sociological backwardness, and limited individual resources, social resources and economic resources. However, the utilization of social assistance is significant enough to address urgent life needs, overcome social risks and support indigenous peoples' social welfare efforts. Fourth, the site of decision making to determine the amount and allocation of social assistance to indigenous peoples in Jayawijaya Regency focuses on the position and authority of the Regent as the holder of regional financial management power. However, the Regent's decision is not optimal to streamline the provision of social assistance to indigenous peoples, because there are no special regulations governing the procedures and mechanisms for determining the amount and allocation of social assistance to indigenous peoples. Fifth, the performance of programs (program implementers) providing social assistance to indigenous peoples in Jayawijaya Regency is entirely dependent on the decisions of local officials, especially depending on the decision of the Regional Head. The size of the social assistance budget allocation, which each fiscal year can reach Rp.80 billion, has not had a positive effect on reducing poverty in Jayawijaya Regency. Sixth, the objective conditions of geographical remoteness, sociological backwardness, and limited individual resources of indigenous peoples require the capacity and flexibility of optimal social assistance budget allocations. The capacity and flexibility of the optimal social assistance budget allocation is a form of resource commitment that is important to actualize (resource committed). Seventh, the utilization of social assistance tends to be directed and associated with certain powers, interests, and strategies of actors involved. However, the benefits of social assistance are still directed at indigenous peoples in need. Eight, normatively, the characteristics of the institution implementing the social assistance policy are identical to its authority, duties and functions as one of the bureaucratic work units (institution

and regime characteristics). However, there are other factors that influence the characteristics and performance of the policy implementing agency, namely leadership factors, organizational culture factors and apparatus mentality factors. Nine, the response (compliance and responsiveness) carried out by regional financial management officials responsible for providing social assistance is shown by receiving applications for social assistance submitted by indigenous peoples. Furthermore, processing the application, and making recommendations on the application to be submitted to the Regional Head.

The Asymmetric Policy Implementation Model obtained from analyzing the implementation of policies for providing social assistance to indigenous peoples in Jayawijaya Regency is the Asymmetric Diversion Policy Implementation Model for Social Assistance to Indigenous Peoples which synergizes the implementation of asymmetric regional policies regarding the amount of social assistance budget allocations from the APBD for each fiscal year and asymmetric regional head policies regarding the provision of social assistance with the implementation of laws and regulations in regulating the provisions, procedures and procedures, forms of accountability for providing social assistance according to the objective conditions of geographical remoteness, sociological backwardness and limited human resources of indigenous peoples. The application of this Asymmetric Policy Implementation Model includes three dimensions of implementation: (1) Provisions for providing social assistance to indigenous peoples; (2) Procedures and procedures for providing social assistance to indigenous peoples; and (3) Forms of accountability for providing social assistance to indigenous peoples. This Asymmetric Policy Implementation Model for Providing Social Assistance to Indigenous Peoples is more suitable to be applied to mountainous indigenous peoples who live in valleys, with livelihoods cultivating crops, raising pigs as the main livestock, hunting and picking forest products; patterned permanent settlements; customs are strictly implemented with "Pesta Babi" as a symbol; revenge is seen as an act of struggle in seeking social balance through tribal warfare.

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