

Beyond borders: the dynamic role of Papuan Muslims in governing special autonomy

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Abstract

The implementation of special autonomy in Papua Province has raised critical challenges, particularly the marginalization of certain groups based on ethnicity and religion. This study examines the dynamic role of Muslim groups in Papua post-special autonomy implementation, addressing gaps in previous research. Using a qualitative descriptive case study approach, the findings reveal three key points. First, the political engagement of Muslim groups has become more dynamic but remains limited compared to Indigenous Papuans (OAP). Second, special autonomy policies, while intended to empower OAPs, have narrowed the participation space for non-OAP groups, including Muslims. Third, the policies restrict opportunities for Muslim Papuans to hold strategic government positions, as recruitment prioritizes OAP representation. These findings highlight the multidimensional challenges of special autonomy, including social, political, and economic inequalities. The study concludes that, while special autonomy policies offer opportunities for regional development, they also foster tensions and marginalization. To address these issues, it recommends adopting more inclusive governance and balanced policies that accommodate both OAP and non-OAP groups. By doing so, Papua's development can be more equitable and sustainable, fostering harmony among its diverse communities.

Keywords: dynamic role, group polarization, Papuan muslims, governance, special autonomy

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Introduction

The special autonomy of Papua Province provides potential opportunities for regions to manage their resources, although in its implementation there are many problems such as the polarization of people based on ethnicity and religion in government positions. Law of the Republic of Indonesia Number 2 of 2021, which is translated through Government Regulation Number 106 of 2021, is a policy that has the potential to raise problems and even discrimination against local communities by the government after the granting of special autonomy to a region as experienced by Papua Province (Iribaram, 2019; Jubba et al., 2020). In this project, the study that discusses the dynamics of the role of groups, especially Muslims after special autonomy, is a very important discussion to evaluate the concept and orientation of the granting of special autonomy to a region with its various dynamics.

Special Autonomy is a special authority recognized and given to Papua Province to regulate and manage its own interests based on the aspirations and basic rights of the Papuan people (Hillman, 2012). This special autonomy is present based on article 18 paragraph 1 of the 1945 Law of the Republic of Indonesia which recognizes, or respects special local government units regulated by law (Rakia et al., 2021). In general, the granting of special autonomy is motivated by the state's recognition of two important

things in Papua that have not been resolved. These problems include politics, government, economy and socio-culture. Second, the government realizes that there are mistakes in the policies experienced and implemented to solve various problems in Papua (Pelupessy, 2017). The policy of special autonomy in Papua explicitly contains political demands to implement decentralization and implicitly also contains administrative needs to maintain the framework of national unity (Prabowo et al., 2020). In general, special autonomy has provided the greatest opportunities and opportunities for Papuans not only to appear with their identity, but also to become policy determinants in Papua (Iribaram et al., 2018). Thus, special autonomy is expected to guarantee and reduce the conflicts present in Papua.

The implementation of special autonomy regulated in Law Number 21 of 2001 has defined indigenous Papuans as one of the Melanesian ethnic groups or immigrants who are accepted and recognized by the Papuan ethnic group (Efriandi et al., 2019). This triggered various problems and problems in Papua so that special autonomy exists and functions to strengthen Papuan identity in the social, political, and economic fields (Faisal et al., 2019) so that Papuans become masters in their own land by giving more authority to Papua in governing its own government. Not only does it present recognition of Papua but also presents a boundary line between Papua and non-Papuan people (Deda & Mofu, 2014). But in reality, indigenous Papuans are differentiated according to their religion (Fatem, 2019). The social terms that are always spoken by the Papuan public are Papunization in all fields. This has an impact on non-Papuan groups who have different racial and religious identities. They are marginalized, especially Muslim groups who are considered to be the group that seized a strategic position in the Papuan government before the advent of special autonomy (Pamungkas, 2016). All existing problems have presented special autonomy as an action that actually results in marginalization of non-Papuan groups with different racial and religious identities from people who are considered Papuans (Surya, 2019).

So far, studies that discuss the implementation of special autonomy granted to the Papua region have focused on three contexts. First, studies that highlight the implementation of special autonomy given to Papua Province in terms of the success and shortcomings of the implementation of special autonomy (Latupeirissa et al., 2021; Priyani, 2020; Rakia et al., 2022). Second, studies that highlight the existence and position of local Papuan communities in the concept and application of special autonomy (Alfarabi et al., 2021; Lopulalan, 2018). Third, studies that highlight the contestation and political representation of local Papuan communities with elites after the granting of special autonomy (Jubba et al., 2022; Lefaan & Nugroho, 2012; Scott & Scott, 1901). From these three study patterns, it can be seen that studies that discuss in depth the continued impact of the implementation of special autonomy on the Papuan people have not been carried out comprehensively.

This study aims to respond to the shortcomings of previous studies, especially in the problem of the dynamics of the role of Papuan Muslims after the enactment of special autonomy in the scope of government. The implementation of special autonomy in Papua Province in principle and orientation seeks to develop Papua more broadly, although it is followed by a number of problems such as the marginalization of certain social groups. The implementation of special autonomy in Papua Province prioritizes certain social groups so that the interests of other groups are marginalized. Filling positions in the government environment is more likely to accommodate the interests of regional sons so as to open up opportunities for other people to become part of the government implementation.

The concept of group marginalization is a multidimensional and dynamic concept that reflects complex social interactions that refer to efforts to limit the rights and roles of certain groups (Myhrvold, 2012; Jubba et al., 2022). The restrictions imposed cause marginalized groups to experience vulnerability in various fields such as politics, economy, social, and culture (Sapkota et al., 2018). In fact, the marginalization of groups gives birth to the inability and helplessness to enjoy existing resources due to the inequality of wealth distribution, inequality of power, the image and perception of groups in society (Fuerst-Bjeliš & Leimgruber, 2020), as well as access to power. The lack of these resources has triggered marginalized groups to become more vulnerable and marginalized by more dominant groups due to the deprivation of rights that should be obtained by marginalized groups (Kourachanis, 2021). Therefore, group marginalization can be categorized as part of social reproduction in society because of the process of recreating certain group identities based on perspectives built between groups (Fernando & Larasati, 2022; Ghosh & Das, 2021). Thus, the concept of group marginalization refers to important keywords related to marginalized groups with a lack of power and influence in society (Airlangga PH et al., 2024; Galuh Larasati et al., 2023; Ghosh & Das, 2021).

Group marginalization in the social environment can occur due to three factors behind it. First, group marginalization is caused by striking differences related to racial, religious, ethnic, and so on backgrounds (Fernando et al., 2023; Idriss, 2016). Because each group with a certain identity has a unique culture and value consensus and is a differentiator from other groups. This difference can be a factor of dominance between groups occupying the same location (Abdi, 2015). Second, group marginalization is based on group dominance over power that is unbalanced both in quantity and quality (Azhar et al., 2024; Fuhse, 2012). As happened to Muslim groups in India which are increasingly marginalized due to a small quantity compared to Hinduism. This is exacerbated by fierce competition with dominant religious groups in the economic field which hinders the economic turnaround of Indian Muslim groups (Mansoor, 2021). Third, negative stereotypes in marginalized groups. All actions of marginalized groups are considered to be in the public interest (Almarsaban & Said, 2023; Crețan & Powell, 2018). As well as the Islamophobia movement in Europe because of the negative sentiment in Muslims related to terrorism (Evans, 2017). In Indonesia, it is not uncommon for the majority group, in this case Muslims as in Papua, to become marginalized.

Papuan Muslims are a group built on the same religious identity, namely Islam. Islam in Papua is a minority religion that lives among the majority religions in Papua, namely Christianity (Pamungkas, 2015). Papuan Muslims according to history are grouped into two identities. Indigenous Papuan Muslims with indigenous Papuan and non-Papuan members who have lived in Papua for a long time have an orientation to protect indigenous Papuan culture. Meanwhile, immigrant Papuan Muslims are a group of Islamic mass organizations whose members are from outside Papua with an orientation to develop Islamic da'wah (Warami, 2022). The development of Islam cannot be separated from the presence of the Javanese migration program to Papua which has increased the Muslim population in Papua (Viartasiwi, 2013). However, this development actually gave rise to sentiment towards Muslims in Papua which then led to the marginalization of Papuan Islamic groups. This is due to the presence of fear of Muslims in dominating the economic and political fields because they are considered to have strong connections and are more prosperous (Pamungkas, 2015). As a result of this position, Papuan Muslims must be more adaptive and creative in facing the existing

position so that the use of social, political, and cultural space must be carried out (Wekke et al., 2018).

The position of Papuan Muslims is experiencing many problems related to their identity as a religious minority. Papuan Muslims have a common identity with the majority of people in Indonesia, in contrast to the community of Papuans who are Christians (Hummel, 2012). However, this identity has made it marginalized in society. Because it is considered Papuan in the national environment and is considered a minority among Papuans. This assumption is reinforced by the difficulty of Muslims obtaining their rights to Islamic identity related to positions in the social, political, and economic fields (Wekke et al., 2018). In addition, Papuan Islamic minorities often experience difficulties in the implementation of worship and the enforcement of Islamic fiqh which is contrary to the indigenous Papuan culture, such as the position of pigs and dogs in the social environment, the implementation of political elections with the background of non-Muslim leaders, and so on (Kasdi et al., 2021). This poses a difficult choice for Papuan Muslims, whether to abandon their religion or continue the traditions of the land of Papua (Yamin et al., 2019). This problem has caused the dynamics of relations and the position of Islam in Papua from time to time.

The implementation of policies of decentralization and regional autonomy in various countries has provided various valuable lessons. Countries such as India and the Philippines, which have high ethnic and religious diversity, face major challenges in maintaining a balance between majority and minority groups under a decentralized system. These experiences show that although regional autonomy can give more power to a particular region, it often exacerbates social tensions between different groups and leads to the marginalization of minority groups, especially in the political and economic sectors. This research contributes to international insight by digging deeper into how the special autonomy policy in Papua affects the Muslim group, which is a religious minority group in the region.

In the context of southern countries, such as Indonesia, which has a very diverse religious and ethnic diversity, the Papuan experience is an important study to understand how special autonomy policies can exacerbate social inequalities, especially for groups with different religious or ethnic identities. Southern countries, including Indonesia, often face difficulties in designing inclusive policies without sacrificing social cohesion. The Papuan perspective provides an overview of how policies that are supposed to strengthen unity can instead exacerbate inequalities between groups, especially those related to religion and ethnicity. The underlying question of this study is: *How does the implementation of Special Autonomy in Papua affect the role of Muslim groups in Papua?* This study aims to delve deeper into the factors that cause marginalization of Muslim groups in Papua and how they adapt to these changes. By answering this question, it is hoped that solutions can be found to create more inclusive policies and reduce social inequalities in Papua, as well as provide useful insights for other countries facing similar challenges in managing social diversity.

Research Methods

The theme of the social impact of the special autonomy policy for Muslim groups was chosen based on three reasons. First, the issue of special autonomy has the goal of providing welfare for the people in Papua, including giving priority to several areas of life. However, the presence of this special autonomy also brings disadvantages to other community groups. Second, this issue has become a recurring problem and has "heated" up the relationship between Papua (regional) and Jakarta (Central). The

"bad" relationship has an impact on the unstable condition of Papua, especially regarding security and order. Third, special autonomy policies need to be seen comprehensively-interactively so that the existence of the policies implemented does not harm certain groups.

The data used as material for the analysis of this article is in the form of qualitative and quantitative data. Qualitative data was obtained through observation, especially related to the mapping of the role of Muslim groups in the Papua provincial government. In addition, data was also obtained through the study of documents, especially regulations regarding Papua's special autonomy. The questions asked to the informants relate to the impact of the implementation of the special autonomy policy on Muslim groups in Papua. In addition, data was also obtained through the study of documents such as legal products (laws and government regulations regarding the special autonomy of Papua). The qualitative data used is in the form of the distribution of employees, especially the State Civil Apparatus, especially Echelon II and Echelon III officials, within the scope of the Papua Provincial government obtained from the Regional Civil Service Section.

The data that has been obtained through several of these methods is collected and classified to facilitate analysis. Data analysis was carried out using a sociological perspective by emphasizing the practice and implementation of special autonomy in Papua. The data that has been collected is displayed in the form of narratives in the form of interviews, excerpts, and diagrams. The election of the State Civil Apparatus (ASN) as an informant related to the role of Muslims in the Papuan regional government bureaucracy in the era of special autonomy is based on the strategic role of ASN in the local government structure. They have first-hand insights into bureaucratic dynamics, government policies, and challenges and opportunities for Muslims in accessing strategic positions in government. This data display aims to make reading and analysis easier. Some interview excerpts are direct, and some are displayed in the form of re-statements from the information provided by the informants. The identities of the informants were also kept secret by displaying their names in the form of initials. In summary, the data analysis process of this article uses an interactive analysis model developed by Miles and Huberman (2014), which starts with data collection, display, reduction, and then drawing conclusions.

Results and Discussion

The determination of special autonomy in a region in Indonesia does not always have positive implications in managing governance. This context can be seen through the conditions and management of governance carried out by Papua Province after being given special autonomy. As can be seen through the findings and discussions in this study.

Dynamics of Papua Special Autonomy

Political conditions in Papua are very dynamic. In 2001, the central government granted specificity to Papua through the Special Autonomy Act. Politically, Papua has special interests, including determining regional heads and officials who are partners of local governments such as the Papuan People's Representative Council. The DPRP (*Dewan Perwakilan Rakyat Papua*) is a legislative institution known as the Papua Provincial People's Representative Council. In general, special autonomy has provided the greatest opportunities and opportunities for Papuans not only to appear with their identity, but also to become policy determinants in Papua (Iribaram et al., 2018).

In addition to the DPRP, there is also the Papuan People's Assembly which is an institution of cultural representation of the Papuan Indigenous People (OAP). *Majelis Rakyat Papua (MRP)* has certain authority in the context of protecting the rights of indigenous Papuans based on respect for customs and culture, women's empowerment and the strengthening of religious harmony as regulated in Law Number 21 of 2001. In the 2024-2029 period, there are 3 (three) Muslim representatives in the MRP Papua divided into 1 (one) person; MRP South Papua 1 (one) person, and MRP Papua Mountains also 1 (one) person. As for the Central Papua MRP, there are no representatives from Muslim groups.

The political position of Muslim groups in the era of Papua's special autonomy is very weak. This condition encourages them to switch to strengthening other sectors, especially the economy. They focus more on activities that directly provide real profits such as trading and farming. Their economic activities are the driving force of the Papuan economy in general. Political activities are only complementary and supportive of economic activities that have been pursued so far. Some Muslims who do not have important positions in the Papuan government choose to be active in political parties that lead them to become members of the regional legislature (Jubba et al., 2022). This position has provided opportunities for Muslim groups to contribute to the development of Papua with other community groups. This is because the existence of priority through special autonomy for indigenous people, on the one hand, encourages efforts to strengthen the economy of Muslim groups. On the other hand, the policy seats OAP groups as groups that are given space to manage Papua optimally. In this case, special autonomy provides opportunities for all groups to play a role in developing Papua with the focus of their respective activities.

Ethnic and religious representation in government recruitment

Directly, there are two policies related to Papua's special autonomy that marginalize groups outside the Papuan Indigenous People, including Muslim groups in relation to the recruitment of the State Civil Apparatus. First, Law of the Republic of Indonesia Number 2 of 2021 concerning Special Autonomy for Papua Province, which is the second amendment since it was promulgated in 2001. This law is a regulation that gives priority or privilege to OAPs in many ways, especially in political and economic affairs. The policy of special autonomy in Papua explicitly contains political demands to implement decentralization and implicitly also contains administrative needs to maintain the framework of national unity (Prabowo et al., 2020). In Article 28 Paragraph 3, for example, it is stated that:

"Political recruitment by political parties in provinces and districts/cities in the Papua region is carried out by prioritizing Indigenous Papuans"

In this article, it appears that political recruitment affairs at the provincial and district or city levels prioritize OAPs. The existence of these priorities has an impact on political recruitment which only provides a narrow space for other community groups.

Similarly, in Article 38 Paragraph 3 it is stated that:

"In carrying out economic efforts in Papua Province as referred to in paragraph (2), it is mandatory to pay attention to local human resources by prioritizing the Indigenous Papuans"

In these two articles, it appears that OAPs are given priority in the recruitment of political parties and economic enterprises. In political affairs, it is very clear that the priority is the OAP, which is also the "son of the region". In this case, the recruitment system that is oriented towards the merit system does not completely become the

basis for the recruitment of government officials. Likewise in terms of the community's economy which advocates the fulfillment of the rights of the local community. In Papua itself, until now it is inhabited by various community groups who come and settle from outside. Papuan people are very heterogeneous, especially ethnic and religious. Ethnic and religious representation in Papua is very dynamic because it is also in contact with local culture which is also very varied.

Second, Government Regulation of the Republic of Indonesia Number 106 of 2021 concerning the Authority and Institution of the Implementation of the Special Autonomy Policy of Papua Province. In Article 29 Paragraph 1 it is clearly stated that:

"The Governor/Regent/Mayor in proposing needs, carrying out the acceptance, and/or appointment of ASN in certain positions prioritizes OAP"

In 29 Paragraph 2 it is also stated that:

"The priority of ASN OAP as referred to in paragraph (1), is possible 60% (sixty percent) and/or at most 80% (eighty percent)"

The two paragraphs in Article 29 of Government Regulation of the Republic of Indonesia Number 106 of 2021 appear that the admission or recruitment of employees prioritizes OAPs. This priority on the one hand will provide convenience for a group of people, and on the other hand, it will close the opportunity for other groups to compete. In fact, the quota or percentage of employees received is very far away. The prioritization of ASN for OAPs, for example, has a strong justification, one of which is the impact of the implementation of special autonomy. However, this has given birth to a new form of tension, especially for non-OAP social groups because of their small opportunities to become state civil servants in Papua. The implementation of special autonomy regulated in Law Number 21 of 2001 has defined indigenous Papuans as one of the Melanesian ethnic groups or immigrants who are accepted and recognized by the Papuan ethnic group (Efriandi et al., 2019).

Both government policies show that "special autonomy" has changed the direction of social relations. In fact, this could strengthen regional identity sentiments that are increasingly prominent. The status of OAPs has also undergone a redefinition, considering that the "original" terminology has several gaps to debate. Indigenous indicators in this context are difficult to determine the indicators considering that the mobility of people, including Papuans, is very massive. Of course, priority as stipulated in Article 29 paragraphs 1 and 2 can be used precisely in places to "obstruct" certain social groups from applying for jobs. As experienced by Papuan Muslims who experience discrimination in the political sector. This context also poses a difficult choice for Papuan Muslims, whether to abandon their religion or continue the traditions of the land of Papua (Yamin et al., 2019).

The special autonomy policy that is indeed intended for the existence of "privileges" for Papua only stops at a group of people. The narrow understanding of special autonomy has an influence on the sustainability of Papua's development on a wider scale. So far, the special autonomy policy is still considered to be only concerned with certain social groups. In fact, Papuan society is not homogeneous, but very heterogeneous, especially in terms of ethnicity and religion. Claims against indigenous people are also becoming more difficult due to the high mobility and mixed flow of people that continue to occur. In other words, all existing problems have presented special autonomy as an action that results in marginalization of non-Papuan groups with different racial and religious identities from people who are considered Papuans (Surya, 2019). Because children who were born and raised in Papua but whose parents are immigrants; children of indigenous origin but born outside the region; are they still

identified as indigenous Papuans? If this is disputed, then the interpretation of "special autonomy of Papua" is also open for debate.

Muslim representation in government

Regional policies after being designated as special autonomous regions have limited opportunities for local Papuan Muslim groups to occupy strategic structural positions in the system of government. Zahidi & Bin Othman said that policies in a special autonomous region often led to unfair treatment of local communities (Zahidi & Othman, 2024). This context is also emphasized that the negative implications for the determination of special autonomous regions do not slightly normalize unfair actions (Mustajab, 2022). This is not uncommon for local communities to experience structurally and culturally, as experienced by Muslims in Papua province. The representation of Muslims in the Papua provincial government after being designated as a special autonomous region can be seen through figure 1.

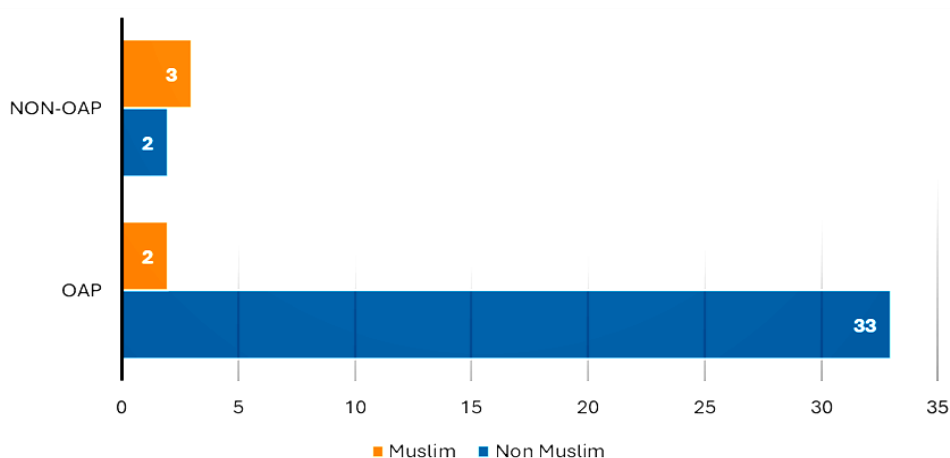


Figure 1. Diagram of the distribution of regional origin and religion of Grade II officials.

Source: data is processed from the Papua Regional Personnel Agency, 2024.

Figure 1 shows a diagram of the distribution of regional origin and religion of Echelon II officials in the Papua Provincial government after it was designated as a special autonomous region. From the diagram, Echelon II officials in the regional government of Papua Province totaling 40 officials. The officials are dominated by the community or people from the Papua region and there are several officials who come from people outside the Papua region after being designated as a special autonomous region. There are only five Echelon II officials who are Muslims, with two people having the status of indigenous Papuans. In this context, there are 35 people or about 85% of Echelon II officials who are indigenous Papuans and only five people or 15% non-indigenous Papuans. From the religious aspect, there are five Muslims, two indigenous Papuans, and three non-Papuans.

In Indonesia, in general, the appointment of regional officials who are given special autonomy refers to Government Regulation of the Republic of Indonesia Number 84 of 2000 concerning Guidelines for Regional Apparatus Organization. However, in the context of the Papua region, the appointment of regional officials has the potential to degrade from the concept and spirit of implementing special autonomous regions, because there is still a disproportionate process of appointing officials. The appointment of officials who are not proportional to the regions that are granted special autonomy has the potential to give rise to injustice and non-transparency in the decision-making process. In addition to exacerbating public distrust

of the government, it can also trigger the emergence of increasingly massive social tensions due to disproportionate appointments of public officials (Fernando & Larasati, 2024). This context is also experienced by the province of Papua after it was designated as a special autonomous region (see figure 2).

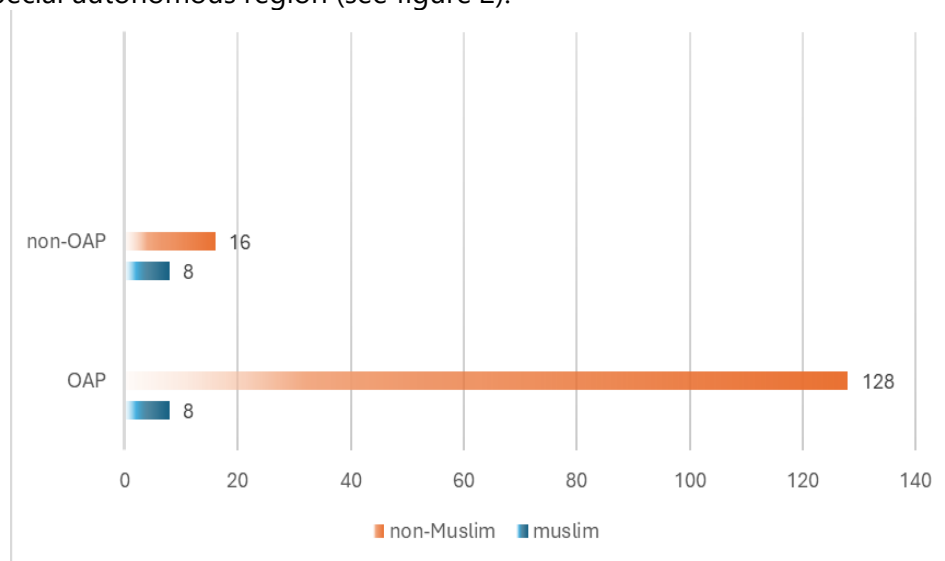


Figure 2. Distribution diagram of regional origin and religion of Grade III officials.

Source: data processed from information from the Papua Regional Personnel Agency, 2024.

Figure 2 shows a diagram of the distribution of regional origin and religion of Echelon III officials who come from indigenous Papuans in the Papua Provincial government after it was designated as a special autonomous region. The positions occupied by indigenous Papuans consist of Section Heads, Field Heads, Agency Secretaries, Service Secretaries, Field Heads, and Section Heads, in the Papua Provincial government. In line with that, there are also a total of 160 Echelon-level positions, with 124 officials with the status of indigenous Papuans, and the rest are officials with the status of people from outside the Papua Province area. As for government officials in the Papua Provincial government in the context of religious status, only about 16 officials are Muslims, in fact there are only eight indigenous Papuans who are Muslims who serve in the Papua Provincial government after being retained as a special autonomous region.

In Papua Province, the economic sector is not a little dominated by Muslim groups, but in the political and bureaucratic sectors, it is more dominated by indigenous Papuans (Jubba et al., 2022). In other words, the existence of Muslim groups in occupying political and government bureaucratic positions only occupies a few positions and is also not proportional, so that the potential for conflicts to occur is also more massive. Therefore, the implementation of special autonomy in Papua Province cannot always overcome economic-political problems, but also has the potential to increase the increasingly massive social conflict between local residents and urban communities (Mansoben, 2009). This context is also emphasized that after being designated as a region that has special autonomy, the Papuan people have experienced various kinds of polemics both socially, economically, and politically in the direction of a similar complex (Iribaram et al., 2018).

The appointment of officials in regions that are given special autonomy often raises injustice and non-transparency in the decision-making process (Bao et al., 2024). When the elected and placed officials do not come from a representation of the social structure of the local community, the resulting policies tend to be ineffective and not in

accordance with the needs of the communal community (Oktafiani & Yogaswara, 2020). In addition to exacerbating public distrust of authority, it can also trigger social instability such as what happened in the Papua region after it was designated as a special autonomous region. To overcome this problem, it is necessary to recruit in the government sector that is more proportional and participatory from the local community. Thus, the representation of ethnic and religious groups better reflects the representation and interests of the wider community in the special autonomous region.

Conclusion

The concept and orientation of special autonomy do not always have negative implications for the existence of a region as experienced by Papua Province. This context can be seen through three important findings in this study. First, after being made a special autonomous region, the political position of Muslim groups is very dynamic. Second, the policies established after special autonomy reap pros and cons, especially regarding the representation of ethnic and religious elements in the bureaucracy which is often linked to the origin of the region and population status. Third, regional policies after being designated as special autonomous regions have limited opportunities for certain groups to occupy strategic structural positions in the government system. The three findings reflect that the concept and orientation of the implementation of special autonomy in Papua Province have raised multi-dimensional problems.

The findings in this study are different from previous studies. Studies that have discussed the issues of special autonomy in the Papua region are only descriptive and normative, so that the implementation of special autonomy in the Papua region tends to be ignored in scientific dialogues. The findings of this study show that the implementation of special autonomy in the Papua region does not always have negative implications for policy, but also has a positive impact, especially opportunities for ethnic and religious groups to participate. Therefore, the findings in this study are also expected to be able to be a dialogical basis for the development of political science studies, as well as to evaluate the concept and orientation of the implementation of special autonomy in an area with a plural society.

The study also had weaknesses in the use of data that was only obtained through observation and document studies. Therefore, the data obtained and presented in this study only refer to the specific autonomy problems based on these two methods. However, the weakness in this study is expected to be able to be a basis or reference for future studies, especially for studies that want to explain and compare problems that occur in the Papua region using more diverse data sources. Through this process, it is hoped that a more comprehensive understanding of the problems that arise in regions that have special autonomy can be obtained using richer data.

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