

Program Implementation In Affirmative Action Women's Empowerment Women In The Working Group Of The Assembly Of Papua

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Abstract- This study aimed to describe and analyze the factors that affect the implementation of affirmative action programs within the framework of the advocacy process protection, empowerment and bias against women in the political sphere by the Women's Working Group MRP. Related to the findings of a number of influential factors in the process of implementation of affirmative action policies to empower women of Papua, there are three factors that affect the implementation of this policy, namely Content Policy, Capacity Implementor, Stakeholder Support.

Index Terms- program, affirmative action

I. INTRODUCTION

Gender mainstreaming is a manifestation and a global commitment to respect for human rights. it relates to equality of opportunity and treatment for men and women in performing the roles of political, economic and social culture in the life of society and state. According Indar Parawansa (1997) gender equality in development, which means that (1) women are as representative of half the population; (2) development involves men and woman to its potential; (3) not only health, nutrition, and health of children but also included the areas of education, industry / production, social, cultural, and others proportionally; (4) the improvement and development experience, self-awareness, as well as the creativity of men and women; (5) women and men are included as participants and decision makers.

From the perspective of national development with emphasis on the democratic process in order to create opportunities and equal treatment for women and men, meaning it has to the principles of state obligations, including: (1) prevent discrimination against women; (2) prohibits discrimination against women; (3) identification of discrimination against women and to take steps to improve it; (4) implementing the sanctions for acts of discrimination against women; (5) provide support for the enforcement of women's rights and encourage equality, and justice through proactive measures; (6) increasing the de-facto equality of women and men.

This is one of the three basic principles of the convention of women. Gender equality has not been fully realized, because of the strong influence of socio-cultural values that are patriarchal. The values of these places men and women in positions and roles of different and unequal. This condition is

characterized by the freezing of roles, double burden, subordination, marginalization and violence against women. It all started on the discrimination against women which cause women do not have access, opportunity and control over the development and do not benefit from development that is not fair and equitable to men. In addition, inaccuracies understanding of religious teachings often cornered the position and role of women in family and society. As a result of the low educational and health status of women, inequality and justice against women also occurs in development. The low opportunities that are owned by women for work and business, as well as lower their access to economic resources, technology, and information. Although income working women contribute significantly to income and family welfare, women are still considered earner and family workers.

The phenomenon of gender inequality is exacerbated by the limited involvement of women in decision-making processes in public policy established by the legislature and the executive. In addition to the limited number of women as decision-makers, public policy is not gender sensitive is also affected by the lack of gender awareness among decision makers and incomplete data and information about gender. In addition, there are still weaknesses partnership relationship between government and society as well as institutions that have the vision to empower women in the planning, implementation, monitoring, and evaluation of development policies and programs. So it becomes an interesting study of implementation are studied in perspective, because a variety of factors may be supporting to achieve the intended policy objectives in terms of gender equality.

On the other hand the implementation of the special autonomy for Papua Province as stipulated in Law No. 21 of 2001 also gave a lot of hope that should be able to become a locomotive for the acceleration of development in Papua, so that Papua can be aligned with other regions in Indonesia. In fact, entering the 14th year of this (2001-2014) implementation of the special autonomy in Papua is considered not optimal even appeared demonstration of the failure of special autonomy in the welfare and empower indigenous Papuans. Similarly, Law No. 21 of 2001 is a valuable strategic policy in order to improve services and the acceleration of development and the empowerment of all people in the province of Papua, especially indigenous Papuans. Through this policy is expected to reduce the gap between the Papua Province and other provinces in Indonesia, as well as provide opportunities for indigenous Papuans to act in its territory as well as actors of development goals.

Over the normative context as noted above is a special autonomy for Papua Province is basically giving wider powers to the provincial government and the Papuan people to organize and take care of themselves in the framework of the Unitary Republic of Indonesia. Wider powers means also include the authority to regulate the use of natural resources in the province of Papua for the greater prosperity of the people of Papua, empowering potential economic, social and cultural rights owned including giving a significant role for indigenous Papuans through its representatives to be involved in the process of formulation of regional policies, determining strategy of development by respecting the equality and diversity of community life in Papua Province. As a result of the introduction of special autonomy, then there are different enforcement given to the Government of Papua Province.

Several facts motivating factor tendency to establish gender equality in the region of Papua as outlined above, it seems unable to give a positive effect for the creation of idealism that leads to empowerment and Traffic of women in the political sphere, at least be able to open a more positive space in the political process there. One thing and another, different driving factors referred to above seems not yet fully based on the relationship of various things, such as has not been the integration into the realm of social culture of Papua, organizational factors that do not support efforts towards the promotion of gender and other factors that have not been analyzed more in depth by experts on public policy implementation.

From the standpoint of the socio-cultural, Papua province was built, developed and implemented based on the number of basic values derived from the customs of the people of Papua, nationalism, which is based on universal principles of humanity and respect for democracy and human rights. These basic values is a fundamental principle and the atmosphere mysticism people of Papua, became the philosophy of Law No. 21 of 2001 on Special Autonomy for Papua Province is implicitly stated in the preamble to weigh, containing a number of recognition and commitment of the Government of the Republic of Indonesia. Recognition in question is related to the factual conditions in Papua before the implementation of the Special Autonomy Law and a number of important agenda improvements that will be implemented in the era of special autonomy, namely:

Representative of women in the MRP in question is to be able to represent all levels to the lowest. It represents the interests of women only to districts / cities but to the villages as well as attention to issues primordial in society. Therefore the Papua People's Assembly as an institution empowerment of the people of Papua are not only concerned with urban women or educated, but for women who are not educated even to have local knowledge which can be used as reference in taking a policy that will be implemented by the community and all women in the province of Papua.

The participation of women is definitely on the Papua People's Assembly membership by itself can provide aspirations of Papuan women in the form of advice, assessment and consideration of the draft regulations or areas that do not harm women and ensure the establishment of equality and justice in all areas of life.

MRP is an institution cultural representation of Papuans who have certain powers. This means that such authority is

limited to matters or certain aspects only. The scope of certain powers within the framework of the protection of the rights of indigenous people of Papua based on the respect for tradition and culture, empowerment of women and strengthening religious harmony (Muhammad A. Musa'ad and Renida J. Toroby, 2006: 62).

One substance that studies in the perspective of local government advocacy policy implementation within the framework of the process of protection, empowerment and alignments to women in politics is to explain various phenomena associated with the various characters of problems in the process of implementing the policy set forth in the form of advocacy programs. The relationship between the relevant agencies and social and cultural phenomenon became the main focus in this study. Based on the above description of the phenomenon is that the study concentrated on various questions as follows: What are the factors that affect the implementation of affirmative action programs, in the form of protection advocacy, empowerment and bias against women in the political sphere by the Women's Working Group MRP ?. Objective : To describe and analyze the factors that affect the implementation of affirmative action programs within the framework of the advocacy process protection, empowerment and bias against women in the political sphere by the Women's Working Group MRP.

II. RESEARCH METHODS

The type and location of research

Based on these objectives, the approach used in this study is a qualitative research paradigm is based on a qualitative descriptive approach.

This research was conducted in the Office of the Papua People's Assembly (MRP) on grounds that one element of the MRP is a female element that one authority is channeling aspirations, attention to complaints of indigenous peoples, religious groups and women and facilitating follow-up resolution.

The research instrument

With regard to the instruments used in this study, the main instrument used is interview, observation guidelines and documents related to the research problem developed in the field and after analysis to be research documents.

Data analysis technique

Data analysis technique used in this study is qualitative data, following the concept of Miles and Huberman, (2009: 16-20).

III. RESULTS AND DISCUSSION

A. Factors Affecting Implementation of Affirmative Action Program in Women's Empowerment

There are three factors that affect the implementation of this policy, namely, (1) Content Policy, (2) Capacity Implementor, (3) the support of stakeholders. These three factors are the authors conclude and authors take on some similarities

that put forward by policy experts about the factors that influence public policy implementation.

As a form of affirmative policies in order to empower women in Papua special autonomy as outlined in article 23 letter e and Article 47 of Law No. 21, 2001 also in MRP Decision No. 1 / MRP / 2014 on the Establishment of Activity Plan and Schedule of Events MRP Women's Working Group Session Year 2014 Advocacy Program in the framework of protection, empowerment and alignments in the political sphere, namely the right to political representation. Many women do not play a role in politics, among others due to the limited opportunities and confidence for women as policy makers and decision makers with public interests. It also limited the proportion of women in the executive and legislative branches.

1. Content Policy

The contents of the policy is a means to overcome the problems of the public. The contents of a policy will affect the success of the implementation of the policy so that the contents of a policy must be clear and unequivocal and encapsulate the political accommodate the interests of the entire stakeholders. Implementation of policies may fail because it is still vague contents of a policy.

Grindle (1980), is determined by the content and the context of policy implementation. The basic idea is that once the policy is transformed, then the implementation of the policy carried out. The success is determined by the degree of implementability of the policy.

Associated with factors that affect the implementation of the program affirmations seen from the contents of policies that affect the implementation very closely related to the purpose of a policy is made. The purpose of a policy is made by the Head of Development Planning Agency at Sub-National Level Papua Province, Moh. A. Musa'ad, stating that

"The commitment of the Government and the people of Papua for reform has spawned awareness and new ideas in handling various problems that characterizes the lives of people in Papua full diversity of social, cultural life of local communities on the one hand with the diversity of people from outside Papua on the other side. Accumulated issues pressing upon the people in Papua province has resulted in reduced public confidence in the seriousness of the Government of the Republic of Indonesia to build a society in Papua province. This doubt the situation could have been utilized by certain parties to provoke the creation of distrust to the Government with political propoganda that would lead to the hostility people of Papua with the Indonesian Government. If this is not anticipated either, it will be a threat to national integration. This situation is also exacerbated by the approach pattern ever undertaken by the Government of the new order that is both repressive approach to security through the DOM that in fact lead to human rights violations that result in improved sentiment Papuan people against the government at the time, the which then make it as a memoria passionis or memories of people Suffering." (Interview, dated February 22, 2015).

Another thing also expressed by Plt. Chief Representative of Komnas HAM Papua Province, Frits B. Ramandey, that :

"The interests of a policy is essentially to resolve the issue or provide a way out of a problem. Special autonomy policy is a

policy that is created and becomes a middle ground of the problems that occurred in the land of Papua on the form of a rejection response to regional autonomy, expansion and demands for independence. Demands for political reform that occurred in areas in Indonesia also have an impact on the Papua. the demands of justice, improvement of living standard, the requirements of justice, the prosecution of human rights violations, improvement of broad political participation and the quality of democracy is a reality that can be accepted by the Central Government that the policy was raised.

Chairman of the Working Group on Women MRP, Deborah Motte, stated that:

"The contents of the policy of women empowerment in the special autonomy law is showcased in SK MRP No. 1 in 2014 is aiming to increase the representation of women in the legislature or in Parliament either DPRD Province, Regency and City Council in Papua. However, the problem is that SK MRP is only limited to giving consideration to the nomination submitted by political parties. SK why only give due consideration was strongly associated with MRP authority that is given consideration and approval only. It all depends on the political parties. But we are grateful that the policy of 30% representation in the nomination process should be fulfilled because if there is no sanction given to political parties. Well to achieve representation in parliament that is the obstacle for women to be on their own." (Interview, dated February 4, 2016).

Betty Puy, Head of Women Empowerment Jayapura, states that:

"The contents of the empowerment policy that we do is a national policy with goals set even nationally for the empowerment of women. Policy-related affirmations are usually done mostly by the MRP agency, but we of service usually ready to assist in implementing the policy in terms of facilitating it." (Interview, dated 12 April 2016).

Public policy directed at problem-solving process, and therefore public policy born because there is a problem. The problems can be solved well if the policy-making process involving all the components and the target group (target group). Has an important role in policy development and policy is a process of any change, where the change was geared towards the better.

In the international community the idea of recognition referred to as affirmative action policy (the policy of affirmative action) which aims to provide opportunities and privileges to minority groups certain previously disadvantaged socio-political and historical for a certain period of time so that one minority group controlled access to resources and have the ability and equal opportunity to participate in social processes in various fields. Affirmative policies generally adheres to the principles of equality and discrimination. The assumption of minority groups in a weak position and do not have adequate resources for healthy competition and normal (Widjojo, et al, 2009).

Based on the research it turned out that the contents of the policy of SK MRP No. 1 Year 2014 on the Establishment of Activity Plan and Schedule of Events Working Group on Women MRP Session Year 2014 Advocacy program in the framework of protection, empowerment and alignments in the political sphere, namely the right to political representation, does not describe the problem women's empowerment but its implementation only

limited appeal related to women's working group MRP 30% representation of women in the nomination process, which is also in the process of implementation is coordinated by the Office of women's empowerment District Jayapura and Jayapura City but only a facilitator to deliver material. While about 30% representation of women in the process of nomination by the political party is already a national provision. One could even say that the contents of the policy in the Women's Working group MRP is also no impact on the representation of women in legislative bodies. Case in Jayapura district legislature that has only one female.

Capacity Implementor

Implementor capacity (organizational structure, human resources support, coordination, supervision and so on. The organizational structure is too hirakis will certainly hamper the implementation process. Government delays in the implementation of Government Regulation on the MRP which is the spirit of special autonomy in Papua, which affects the exercise of the rights, duties and authority of the Papua People's Assembly. As stated by DR. Muh.A. Musa'ad, Head of Development Planning Agency at Sub-National Level Papua Province, that:

"As a result of the delay on the MRP PP government set as one of the important institutions in the implementation of special autonomy in Papua, then of course this will have an impact on the effectiveness of Special Autonomy. It is based on the grounds that some of the dimensions of the political process in this matter of governance and development in Papua province as the embodiment of Special Autonomy policy can not take place as it should. Specific local regulations as regional legal instruments can not be made, because under the terms of applicable laws formulation process should involve MRP ". (Interview dated February 22, 2015).

The same was stated by Head of Women Empowerment Jayapura, Betty Puy, that:

" To implement the empowerment of women, especially in the city of Jayapura, we usually conduct internal discussions in the office to discuss the work program, outlining the work, set a time of activity, set goals to be achieved that are sustainable not exhausted its responsibility activities are also depleted. Hence Women Empowerment Jayapura City has five pilot villages on women's empowerment activities in the villages are always ongoing and we always keep an eye on. Even from this activity, the women have been able to create jobs for people in the village, for example in the manufacture of ceramics, in the village Skouw, manufacture woven bags, tissue box and wallet in the village Tobati and Wood Island. All of these activities are financed from the budget of the city of Jayapura and the father of the mayor give attention to these activities, even less so with his wife down to Ensure On direct that activities there. "(Interview, dated 12 April 2016).

Chairman of the Working Group on Women MRP, Deborah Motte, also revealed that:

"We must honestly admit that in order to implement programs to empower women, we still need a lot of guidance and input from various parties, which is why we always coordinate with the Provincial Women Empowerment and urban districts.

But not only that we also work closely with the Centre for Women's Studies in Cenderawasih University to conduct studies in advance of the program made by the Working Group MRP woman, before we execute it. One example of our cooperation is about handing hundred days without violence against women, it is a program of cooperation with the Agency Papua Province Empowerment, Women Empowerment Jayapura City and Women Empowerment Jayapura district. (Interview, dated February 4, 2016).

Frits. B. Ramandey, Plt. Chief Representative of Komnas HAM Papua Province, that:

"Looking at the function which is intended to represent and protect the indigenous people of Papua, it can be said that the presence of MRP is a special case within the government system of special autonomy in Papua. If we learn from the experience of handling cases of genuine protection of indigenous peoples (indigenus people) around the world, it can be said that the presence of this MRP is special in special autonomy in Papua. With the presence of MRP, the Papuan indigenous peoples are represented so that it can supervise, determine and helped plan the development that took place on its territory. With the presence of MRP, ensure that the acting Governor and deputy Governor of Papua will always be held by indigenous people for MRP decisive. To realize the establishment of the MRP agency which became the main spirit of the special autonomy status should be given more powers to carry out all its functions including the function of each working group in implementing its decisions, including the women's working group to implement the protection and empowerment of women. However I noticed that women's working group has not worked up to carry out the task function. I see that the availability of funds or budget to finance enough activities, but in terms of human resources, MRP or specifically also for women's working group should be supported by the presence of skilled staff or something to help implement a program to implement the program. It is important to set aside a number of demands which we have witnessed in Papua to dissolve the MRP because they have been unable to protect the rights of indigenous Papuans basic protection even against women ". (Interview, date, August 18, 2014).

Following the idea of politics-administration dichotomy, the most authoritative institution to implement the policy is an executive or government. Goggin et.al (1990: 120) defines the capacity of the organization as an integral element of an organization involving: (a) the structure; (B) the mechanism of action or coordination between the units involved in the implementation; (C) human resources in the organization; and (d) the financial support and resources needed for the organization's work.

So that policy objectives can be achieved with good, then the capacity of organizations to involve four elements must be in optimal condition or mutual support between one another, namely: the design of appropriate organizational structures. The accuracy can be seen as a correspondence between the mission to be accomplished by the characteristics of the task environment in which the organization works so as to increase the capacity of the organization as implementor. Then the human resource capacity to meet the needs of organizations such as knowledge, skills, and a good personality. No less important is the adequacy of financial resources to carry out activities in the implementation process.

Statutes as well as the adequacy of the elements associated with the formation of organizational capacity will greatly affect the quality of the organization implementers. Quality elements of the organization roomates in turn will determine how the organization is able to perform its role implementers as well (Erwan Agus Purwanto and Dyah Ratih Sulistyastuti, 2012: 128-129).

Crosby (1996, in Erwan Agus Purwanto and Dyah Ratih Sulistyastuti, 2012: 129), to identify the elements of organizational capacity, among others; (A) the ability to bridge the various interests; (B) the capacity to mobilize and maintain support; (C) the ability to adapt to new tasks and has a frame work to perform a learning process; (D) the ability to recognize changes in the environment; (E) ability to lobby and advocacy; (F) has the ability to monitor and control the implementation; (G) have a good coordination mechanism; (H) has a mechanism to monitor the impact of the policy.

Implementation involves a cross-sectoral, with a character so the policy implementation process inevitably involves many actors, organizations and even other levels of governments vary.

Policies can be achieved by either, if the capacity of organizations to involve four elements must be in optimal condition or mutual support between one another, namely: the design of appropriate organizational structures. The accuracy can be seen as a correspondence between the mission to be accomplished by the characteristics of the task environment in which the organization works so as to increase the capacity of the organization as implementor. Then the human resource capacity to meet the needs of organizations such as knowledge, skills, and a good personality. No less important is the adequacy of financial resources to carry out activities in the implementation process. Statutes as well as the adequacy of the elements associated with the formation of organizational capacity will greatly affect the quality of the organization implementers. Quality elements of the organization which in turn will determine how the organization is able to perform its role implementers as well (Erwan Agus Purwanto and Dyah Ratih Sulistyastuti, 2012: 128-129).

Based on the research it turned out that the MRP in general as a formal political institutions (supra political structure) at the provincial level is an organization that serves as the institution cultural representation of Papuans who have certain authorities to protect the rights of the Papuan people based on respect of the customs and culture, empowering women and strengthening religious harmony. These institutions play a role in realizing the development of Papua in the future. But it turns out after the implementation of special autonomy in Papua in 2001 the newly formed institution this side in 2005.

Delays in the formation of the MRP is then of course this will have an impact on the effectiveness of Special Autonomy. It is based on the grounds that some of the dimensions of the political process in this matter of governance and development in Papua province as the embodiment of Special Autonomy policy can not take place as it should. Specific local regulations as regional legal instruments can not be made, because under the terms of applicable laws formulation process should involve MRP.

In the framework of the implementation of special autonomy established Papuan People's Assembly (MRP), which is the cultural representation of indigenous Papuans. MRP has

certain authorities to protect the rights of the Papuan people, based on respect for local customs and culture, empowering women and strengthening religious harmony. DPRP composed of members chosen and appointed by the legislation in force, with the arrangement, position, assignment of authority, rights and responsibilities of membership, leadership and fittings DPRP regulated in accordance with legislation. The Provincial Government is the Governor and the other provincial governments. While the MRP members are natives of Papua, consisting of representatives of indigenous, religious representatives and representatives of women. Why MRP? MRP exists because the mandate of the special autonomy law. The presence of MRP gives color in governance in Papua and simultaneously increase the superstructure of governance in Papua. MRP has a certain authority in governance in Papua, as well as to protect indigenous Papuans and the empowerment of women. For institutions it was supposed to have written authority again is not simply to give consideration and approval but must also be given legislative authority in particular.

As has been described above that the delay in the formation of MPR also affect the implementation of government policies, both national and local policies. Local policies have only over the authority of the MRP in providing consideration and approval of the Governor and Deputy Governor are indigenous Papuans. It is then more impressed that the presence of MRP as a cultural representative body of indigenous Papuans no longer perform their duties and functions to protect the rights of the Papuan people so that more demonstration carried out pliers and demands to dissolve the MRP.

3.Support stakeholders

Enforcement of the special autonomy for Papua Province as stipulated in Law No. 21 of 2001 gives a lot of hope that should be able to become a locomotive for the acceleration of development in Papua, so that Papua can be aligned with other regions in Indonesia. In fact, entering the 15th year of this (2001-2016) implementation of the special autonomy in Papua is considered not optimal even appeared demonstration of the failure of special autonomy in the welfare and empower indigenous Papuans.

This legislation is seen as an instrument that is expected to stimulate the acceleration of development in Papua. This assumption is based on that special autonomy policy leeway representative for unrevealed three basic values of the construction of adequacy (sustenace), self (self-esteem), and freedom (freedom). Through the special autonomy policy is expected to improve the availability and distribution expansion of basic needs, improved living standard, as well as increased attention to the cultural values and humanity (Muhammad Abud Musa'ad, 2012: 61).

Protection of the rights of indigenous Papuan women as a form of affirmative policies in order to empower women in Papua special autonomy as outlined in paragraph e of article 23 of Law NO. 21 of 2001 regulating the MRP obligations, namely; a) Retain and maintain the integrity of the Unitary Republic of Indonesia and serve the people of Papua Province; b) practice Pancasila and the 1945 Constitution and to obey all laws and regulations; c) Fostering the preservation of indigenous life and

culture of the organization of indigenous Papuans; d) To foster religious harmony, and; e) Encouraging women's empowerment. As well as Article 47 of Law No. 21 of 2001 states that "to uphold the human rights of women Provincial Government is obliged to foster, protect the rights and empower women with dignity and make every effort to position them as equals to men". The women's rights equal to the rights of men, when we talk about women as a member of society. In the era of reform and in the special autonomy issues concerning women should be more raised to the surface, with the hope that women can have public roles in decision-making.

Sociological fact, that the position and status of women were worried about in the domestic level, the public, and the state showed a blurred portrait Papuan women who become the object of violence and marginalization. It is necessary for the protection of the rights of women, especially in the field of political rights in political representation. For that we need a specific policy on quotas for women and sanctions for political parties who did the quota provisions, to provide opportunities for indigenous Papuan women's representation in the legislature and executive.

Many women do not play a role in politics, among others due to the limited opportunities and confidence for women as policy makers and decision makers with public interests. It also limited the proportion of women in the executive and legislative branches. Political ethics not considered fair and just cause is not secured equal opportunities for women to get a position and a portion of the balance in the political field as well as set out in the legislative elections law that gives a 30% quota for female representation.

MRP is an institution cultural representation of Papuans who have certain powers. This means that such authority is limited to matters or certain aspects only. The scope of certain powers within the framework of the protection of the rights of indigenous people of Papua based on the respect for tradition and culture, women empowerment and strengthening of religious harmony.

Related to that stakeholders support from local government in order to empower women in politics, the Head of Development Planning Agency at Sub-National Level Papua Province, argued that:

"The local government of Papua province through the Governor Lukas Enembe, strongly supports the program-program related to the empowerment of women, even in every SKPD The governor ordered that if any work programs related to women's empowerment then it should be implemented, even Firm empowerment of women there in the provinces and districts of the city have always received attention from pa governor. Related local government support on the budget for women empowerment programs, everything has been contained in the budget, even for MRP also provided a budget for women empowerment programs. So the point that local authorities always give an appreciation of programs or activities to empower women in all sectors." (Interview, dated February 22, 2015).

Head of the Jayapura City Empowerment, Betty Puy, also said the same thing stakeholders related support in implementing women's empowerment program, that:

"Jayapura city government has always provided support in the form of a women's empowerment program facilities.

Amenities such as nets and netting cages for women who keep fish. As for the women's groups that perform activities normally prepared woven mix color poster paints, and other facilities that could help women activities. After that we did not stay silent but we do monitoring to check progress of the activities undertaken in each of the village. Related venture capital did we give but little interest once for the return while we are working with the Bank of Papua for remittance. (Interview, dated 12 April 2016).

Chairman of the Working Group on Women MRP, Deborah Motte, also revealed that:

"We must honestly admit that in order to implement programs to empower women, we still need a lot of guidance and input from various parties, which is why we always coordinate with the Provincial Women Empowerment and urban districts. But not only that we also work closely with the Centre for Women's Studies in Cenderawasih University to conduct studies in advance of the program made by the Working Group MRP woman, before we execute it. One example of our cooperation is about handing hundred days without violence against women, it is a program of cooperation with the Agency Papua Province Empowerment, Women Empowerment Jayapura City and Women Empowerment Jayapura district. (Interview, dated February 4, 2016).

By Plt. Chief Representative of Komnas HAM Papua Province, Frits B. Ramandey, states that: "The name of the national program or programs that are specifically created by specialized institutions such as the MRP had an obligation to support local government agencies. Why? Because of this institution born from the mandate of the law 21. This means that the MRP agency has the authority to protect against indigenous Papuans or perform the task the empowerment of women in accordance with the duty of every working group that is in the MRP. We of human rights Komnas also strongly supports the empowerment of women because women also have the right to equal with men. Women should be given space to work, space access to communicate with the outside world, political, economic and sector or other fields that can lift the status and dignity. That the rights of women should be supported. I think not only the government but also other stakeholders which have sided with the empowerment of women should endorse a program created by the MRP. (Interview, dated August 18, 2015).

stakeholders related to the support of family or male / husband on the empowerment of women in politics, although the patriarchal culture is strongly held in people's lives.

Anthropologists Cenderawasih University, Hanro Yonathan Lekitoo, states that:

"I saw that, rooted patriarchal culture in Papua community in general and the social construction rooted more favorable to men the reason for the lack of representation of women in this Parliament. In the district of Jayapura, patriarchal culture oriented in the leadership system Ondoafi (male authority) have great influence on the political orientation of society, so that the ideal leader is a form of masculinity leader. In this social construction of men more privileged role in the public sphere, while women put in a private space. In the public space, all the roles occupied by men so automatically, public policy will be oriented to the interests of men, it will be taking place in the

sectors of political, economic and cultural life. "(Interview, dated August 12, 2015).

Head of Women Empowerment Jayapura, Betty Puy, stating that:

"The biggest challenge in implementing the work program of empowerment of women is a cultural factor. Not an easy thing to convince men that women also have the same rights as men. We Empowerment of Jayapura City agency must work hard to convince it. We should provide guidance on an ongoing basis to women who nurtured addition to show evidence or facts of the work of women. Examples are when the legislative elections in 2014 and then we Arm women with political rights, but when there are women who did not managed to get votes and seats in parliament Jayapura, not only KPU Jayapura City is the target of the anger of the men but the Office of Empowerment single woman becomes the target of complaints even intimidation. But I think there is another part of the women can be empowered not only in politics, back to my example of the success of the five pilot villages empowerment of women at this time and it finally paid the husband also support Reviews their wives in our program for the empowerment of cooperation. It's a long process, so do not give up to the challenge. Challenges that will Make us strong in all situations. (Interview, dated 12 April 2016).

Chairman of the Commission of Jayapura District, Lidia Mokay, also said the same thing, that: "I take the example I just, before I became a member of the Regency Jayapura two periods, I was a member of the Association of Women I fale (one village in District Sentani, Jayapura district) working for women in the village, I was with some friends women Sentani trying to convince the male political rights, the right to life equal to men that are owned by women Sentani. Because we know how the position of women in traditional structures that women should not speak out, who are just taking care of eating in the kitchen, looking for food to feed his family. This process we do constantly, until now I entrusted served as Chairman of the Association of Women I fale (IPI). In fact, until I became a member of the Regency Jayapura first period and the second period then serves as Chairman KPU. The process to convince men about women's rights was quite long, and the process should not be stopped to be always on and always we do. I believe that there will be times when the awareness of men to support the independence of women. (Interview, dated March 11, 2016). Acting Head of Komnas HAM Representative in Papua province, Frits B. Ramabey, also conveyed the more load on appeal to men, that:

"It is a joy when men see his sister, wife or friend see her succeed, so let leave culture or habits that are keeping women and give room for the right for women to be Able to access condition to give life to all of us. We know that women are strong, so give him room to build strength and we will enjoy the results together. (Interview, dated August 18, 2015).

Daniel Mazmanian and Paul Sabatier outlining implementation model, known as A Framework for Policy Implementation Analysis, argues that the important role of public policy implementation is the ability to identify the variables that affect the achievement of the purposes of the formal on the overall implementation process and one of the variables in question stakeholder. The nature of the support is public concern that are momentary pose Certain Difficulties, due to push the

level of success of a policy implementation is needed touch of support from citizens. Because the mechanism of public participation is very important in the process of implementing public policy in the field. The changes to be achieved by a public policy will be very successful if at the community level, citizens have the resources and community attitudes conducive to the policies being offered to them. There is a kind of local genius (local wisdom) which is owned by the residents who can influence the success or lack of success of the implementation of public policy. And it is highly influenced by the attitudes and resources owned by citizens (Leo Agustino, 2008: 148).

Enforcement of the special autonomy for Papua Province as stipulated in Law No. 21 of 2001 gives a lot of hope that should be able to become a locomotive for the acceleration of development in Papua, so that Papua can be aligned with other regions in Indonesia. In fact, entering the 15th year of this (2001-2016) implementation of the special autonomy in Papua is considered not optimal even appeared demonstration of the failure of special autonomy in the welfare and empower indigenous Papuans.

This legislation is seen as an instrument that is expected to stimulate the acceleration of development in Papua. This assumption is based on that special autonomy policy Leeway representative for actualization three basic values of the construction of adequate (sustenance),self (self-esteem), and freedom (freedom). Through the special autonomy policy is expected to improve the availability and distribution expansion of basic needs, improved living standard, as well as increased attention to the cultural values and humanity (Muhammad Abud Musa'ad, 2012: 61).

Protection of the rights of indigenous Papuan women as a form of affirmative policies in order to empower women in Papua special autonomy as outlined in paragraph e of article 23 of Law NO. 21 of 2001 regulating the MRP obligations, namely; a) Retain and maintain the integrity of the Unitary Republic of Indonesia and serve the people of Papua Province; b) practice Pancasila and the 1945 Constitution and to obey all laws and regulations; c) Fostering the preservation of indigenous life and culture of the organization of indigenous Papuans; d) To foster religious harmony, and; e) Encouraging women's empowerment. The position and status of women were worried about in the domestic level, the public, and the state showed a blurred portrait Papuan women who become the object of violence and marginalization. It is necessary for the protection of the rights of women, especially in the field of political rights in political representation. For that we need a specific policy on quotas for women and sanctions for political parties who did the quota provisions, to provide opportunities for indigenous Papuan women's representation in the legislature and the executive. Many women do not play a role in politics, among others due to the limited opportunities and confidence for women as policy makers and decision makers with public interests. It also limited the proportion of women in the executive and legislative branches. Political ethics not considered fair and just cause is not secured equal opportunities for women to get a position and a portion of the balance in the political field as well as set out in the legislative elections law that gives a 30% quota for female representation.

MRP is an institution cultural representation of Papuans who have certain powers. This means that such authority is limited to matters or certain aspects only. The scope of certain powers within the framework of the protection of the rights of indigenous people of Papua based on the respect for tradition and culture, women empowerment and strengthening of religious harmony.

Based on the research it turned out that the support of stakeholders can be distinguished on the institutional support of the local government and indigenous people. The support given by the local government in order to carry out the implementation of MRP Decree No. 1 of 2014 is the support of the Papua provincial government to provide a budget of budget MRP special autonomy to institutions to exercise powers, duties and functions, as proposed by DR. Moh. A. Musa'ad, Head of Development Planning Agency at Sub-National Level Papua Province. obligations of local government is to give support to the MRP agency to implement the program of work on women's empowerment, as proposed by Frits B. Ramandey, Acting Chief Representative of Komnas HAM Papua Province. In addition to the form of budgetary support, support for the provision of facilities and cooperation with both the District Women Empowerment and Women Empowerment Jayapura city also must be provided to the MRP agency in carrying out its duties. MRP women's working group also recognizes that women's empowerment program in implementing the working group of women also need help in the form of guidance and coordination with the Women's Studies Center of the Cenderawasih University.

Support also comes from the other stakeholder groups of indigenous peoples. Given the position of women in the structure of society that recognizes the structure of patriarchal culture, the women must get permission and blessing of both husband and extended family. Based on the results of the study are indeed found many obstacles when women will be a career in politics because politics is regarded as a man of his world. But over time the girls will surely get the space and opportunity to be able to carry out the wishes and objectives so that women will also be equal to men.

B. Women's Empowerment Policy Implementation Model

With regard to research on the implementation of an affirmative action policy carried out by the Women's Working Group Majelis Rakyat Papua, the authors recommend to the parties involved in this case is the Women's Working Group Papuan People's Assembly, and local governments are involved in providing resources in the form of a budget to fund the implementation of the program affirmative action made by the working group MRP sourced from special autonomy fund allocations.

In order that the implementation of affirmative action programs in the empowerment of women in Papua can be accomplished and provide a space for Papuan women working in politics in general legislative institutions in particular, there should be a gradual, continuous and comprehensive with attention to the factors that influence in the implementation of affirmative this action, which is the content of the policy factor, capacity and support stakeholders implementor.

Ideally, the birth of public policy is an attempt to address the problems faced by the community (public) in the region. Because public policy is an attempt to address the problem of the public, it is fitting that effort oriented to the public interest. Community participation is considered crucial in the development of policies, because the society that most citizens understand and experience the needs and problems that it faces. Leaning on the real conditions in society, the policy created will also be accepted by society as normal at the same time has a valid effective.

The formulation of state policy would be easier to learn when to use a particular approach or model. Political experts have developed various kinds of approaches or models that can help us to understand the political life (political life) administration, the wisdom, and so on.

The model can be interpreted as a theory, the thought processes that can be used to solve the problem. The model policy is a policy theory. Thus it can be used for setting good a setting as the substance of the administration and in the normative substance. Speaking of settings, it is done in various ways, can be followed by proper regulation of coercion, may be by arrangement only benefit a person or group of people or for everyone, but if all ways are classified so that it will be able to give color to any policy formulation (H. Faried Ali and H. Syamsu Alam, 2012: 95).

Model policies (policy models) is a simple representation regarding selected aspects of a problem condition prepared for specific purposes. Exactly as a policy issue that is building the mental based on conceptualization and specification of the elements of the problem conditions, policy models an artificial reconstruction of reality in a region extending from energy and environment to poverty, welfare and crime. Model policies can be said to be a concept, charts, graphs or equations. They can be used not only to describe, explain and predict the elements of a problem condition but also to improve it by recommending a series of measures to solve specific problems. The model policy is never a literal description of the problem situation. Just as a matter of policy, policy model is a tool for preparing artificially imaginatively and interpret our experience of the problem situation.

Model helpful policy should even exist. Policy model is a simplification of system problems (messes) by helping to reduce complexity and make it manageable by the policy analysis. Policy models can help distinguish between things that are essential and which are not essential from the problem situation, reinforce the relationship between the factors or variables are important and help to explain and predict the consequences of policy choices. Policy models can also play an active and critical role in policy analysis to encourage analysts to make assumptions explicit themselves and to challenge conventional ideas and methods of analysis. Lastly, the use of policy models is not a matter of choice, because everyone uses several models. Told by Jay Forester policy model makers :

"Everyone uses the model constantly. Each person in his personal life and his business instinctively use models to make decisions. Mental images of the world around you that you can bring to mind is the model. A person does not have a city or state government or in his head. He just has selected concepts and the relationships he used to display the real system. Mental images is

a model. All the decisions we make on the basis of the model. The problem is not the use or perpetuate models. The problem is choose among many alternatives ". (William N. Dunn, 2003: 232-234).

In this study the authors found that there are other factors that influence the implementation of an affirmative action program is that cultural factors. Its main characteristic is the existence of social relations based on the position and the role of inter-related. The social structure of a society should not be seen as containing systems of social bonds. If that view is no, then there is a risk of encountering chaos conception. To facilitate the understanding of the social structure, we must begin with social relationships, the way citizens interact, things are said and done in relation to each other. There is also their ideas about their relationship, the conception of each of the other parties, the understanding and strategies and expectations that guide their behavior. Both patterns of behavior and conceptual system has a structure, in the sense of not chaotic or haphazard, but both of these is a different structure types (Keesing, 1989: 208-209).

Investigations social structure Papuans that the anthropologist describes several forms of social relations that organize social life a whole social life which is based on kinship and embodied in kinship terminology system as well as the inheritance of his descendants. The understanding of the term kinship important because it requires the rights and obligations that should be played in the unity of its social life. Pouwer (1966) grouped Papuans into four types of kinship systems:

1. The classification of relatives member parallel cousins with the same terms with a sibling. The same term to refer to the father as well as his fellow brothers mother's father and brother. Papua ethnic groups belonging to this type are: People Biak, Iha, Waropen, Senggi, Marind-anim, Humboldt Bay, and Mee. He calls this type as a type of Iroquois.
2. Grouping which use the same term to refer to siblings and cousins all cross and parallel. Ethnic groups belonging to this type are: the Hatam-Manikion, Mairsai, Mimika, Asmat and the East Coast Sarmi. It is classified as type Hawaiian.
3. Classification cousins cross matrilineal and patrilineal with different terms and for cross-cousins are influenced by the level of generation and are not symmetrical. The name for the boy's mother's brother (MSB) is the same as the mother's brother (MB). The term for the boys father's sister (FZS) is the same for boys sister (ZS). The ethnic classified in this group are people Awyu, Dani, Meibrat, Mek in Bintang mountains and Muyu. It is classified as a type of Omaha.
4. The classification of kinship flexibly, as the system type 1 and 2. The group belonging to this type is the Bintuni, Tor and the West Coast Sarmi. Except classification based on kinship terms, the Papuans are also distinguished by the principle of inheritance. There are two principles of inheritance descent namely (a) through the paternal line or patrilineal and contained in the Meibrat, Mee, Dani, Biak, Waropen, Wandamen, Sentani, Marind-anim and Nimboran). (B) through bilateral principle is through the lineage of the father and mother, are present in the hinterland Sarmi. (C)

community based structures ambilateral or ambilineal, which were sometimes arranged according to maternal lineage or father. Contained in the Yagai, Manikion, Mimika (De Brijn 1959: 11 of van der Leeden, 1954, Puwer, 1996). It is classified as a type of Iroquois and Hawaiian.

5. The Papuans also recognize the division of society into phatry or moiety that is divided into two half people. In the Asmat is aipmu and aipem. On the Dani - Waita-Waya. the Waropen - buriworai - buriferai, and so on. See the article by Mansoben (1974, 1995); Held, 1947; Kamma, 1972; Schoorl, 1957; Heider, 1979-1980).

In each indigenous community found a process of "political", where there are people who lead, reorganizing the organizational structure, acquiring and using power. In a society as a system we see certain problems that must be solved through certain formal political organization, for example, maintaining internal order, allocate power in making decisions about the group's activities. So it can be said that the political organization of a society is the rules or tasks are to be used to solve these problems, regardless of whether there are formal governmental organizations or not (Keesing, 1992: 38-39).

We have seen that the community leaders worked in a variety of circumstances. The same is also encountered in the Papuan people, that they have a political system in regulating the life of each tribe are multi-ethnic.

Papuans know the system that governs relations or relations between citizens in various activities of daily life based on their respective cultures. Papuans know the political system or political system of traditional leadership, according to Sahlins (1963) and Mansoben (1995) there are four types of political systems or in Papua namely (1) big man or men of authority: obtained through achievement. Source of power lies in the ability of the individual, material wealth, intelligence diplomacy / speech, the courage to lead the war, the physical body of a large, generous nature (Sahlins, 1963; Koentjaraningrat, 1970; Mansoben, 1995). The exercise of power is usually run by a single person. The ethnic embracing these systems are the Dani, Asmat, Mee, Meibrat, Muyu. (Mansoben, 1995). (2) the Kingdom Political System: This system is based on seniority birth inheritance and clan. Weber (1972: 126) said that as a traditional bureaucracy are on the way to recruit people to sit and bureaucracy. Usually they are recruited have a certain relationship with the authorities, such as family relationships and friendships. Here there is a clear division of authority tasks, the orientation center is trade. This type is found in Raja Ampat, Onim peninsula, MacCluer bay (bay berauw) and Kaimana. (Mansoben, 1995: 48) (3) Ondoafi Political System: This system is the inheritance of the position and the traditional bureaucracy. Region / territorial power of a leader is limited to one village and social unity composed of a group or sub-ethnic group only and orientation center is religion. There is the eastern part of Papua; Nimboran, Gulf Humboldt, Tabla, Yaona, Skou, Arso, Waris (Mansoben, 1995: 201-220). (4) Mixed Leadership System. According Mansoben (1985) there are also other systems that reveal characteristics of achievement and inheritance system called mixed system. Meanwhile, according to Sahlins, leadership system characterized by inheritance (chief) are

classified into two types, namely the imperial system and the system Ondoafi. The second major difference lies in the political system element wide range of power and political orientation. Systems mixture leadership, leadership positions acquired through inheritance and accomplishment or based on individual abilities (achievement and descent). This type is found in the bay population Cenderawasih, Biak, Wondama, Waropen, Yawa and Maya (Mansoben, 1995: 263-307).

IV. CONCLUSION

Influential factor in the process of implementation of affirmative action policies to empower women of Papua, are at least three factors that affect the implementation of this policy, namely:

1. Content Policy

Policy content of SK MRP No. 1 Year 2014 on the Establishment of Activity Plan and Schedule of Events Working Group on Women MRP Session Year 2014 Advocacy program in the framework of protection, empowerment and alignments in the political sphere, namely the right to political representation, did not elaborate on issues of women empowerment but its implementation only limited appeal related to women's working group MRP 30% representation of women in the nomination process, which is also in the process of implementation is coordinated by the Office of women's Empowerment Jayapura District and Jayapura City but only a facilitator to deliver material. While about 30% representation of women in the process of nomination by the political party is already a national provision. One could even say that the contents of the policy in the Women's Working group MRP is also no impact on the representation of women in legislative bodies. Case in Jayapura district legislature that has only one female.

2. Capacity Implementor

Based on the research it turned out that the MRP in general as a formal political institutions (supra political structure) at the provincial level is an organization that serves as the institution cultural representation of Papuans who have certain authorities to protect the rights of the Papuan people based on respect of the customs and culture, empowering women and strengthening religious harmony. These institutions play a role in realizing the development of Papua in the future. But it turns out after the implementation of special autonomy in Papua in 2001 the newly formed institution this side in 2005.

Delays in the formation of the MRP is then of course this will have an impact on the effectiveness of Special Autonomy. It is based on the grounds that some of the dimensions of the political process in this matter of governance and development in Papua province as the embodiment of Special Autonomy policy can not take place as it should. Specific local regulations as regional legal instruments can not be made, because under the terms of applicable laws formulation process should involve MRP. Delays in the formation of MPR also affect the implementation of government policies, both national and local policies. Local policies have only over the authority of the MRP in providing consideration and approval of the Governor and Deputy Governor are indigenous Papuans. It is then more

impressed that the presence of MRP as a cultural representative body of indigenous Papuans no longer perform their duties and functions to protect the rights of the Papuan people so that more demonstration carried out pliers and demands to dissolve the MRP.

In the framework of the implementation of special autonomy established Papuan People's Assembly (MRP), which is the cultural representation of indigenous Papuans. MRP has certain authorities to protect the rights of the Papuan people, based on respect for local customs and culture, empowering women and strengthening religious harmony. DPRP composed of members chosen and appointed by the legislation in force, with the arrangement, position, assignment of authority, rights and responsibilities of membership, leadership and fittings DPRP regulated in accordance with legislation. The Provincial Government is the Governor and the other provincial governments. While the MRP members are natives of Papua, consisting of representatives of indigenous, religious representatives and representatives of women. Why MRP? MRP exists because the mandate of the special autonomy law. The presence of MRP gives color in governance in Papua and simultaneously increase the superstructure of governance in Papua. MRP has a certain authority in governance in Papua, as well as to protect indigenous Papuans and the empowerment of women. For institutions it was supposed to have written authority again is not simply to give consideration and approval but must also be given legislative authority in particular.

3. Stakeholder Support

Support stakeholders can be distinguished on the institutional support of the local government and support of indigenous peoples. The support given by the local government in order to carry out the implementation of MRP Decree No. 1 of 2014 is the support of the Papua provincial government to provide a budget of budget MRP special autonomy to institutions to exercise powers, duties and functions. The obligation of local government is to give support to the MRP agency to implement the program of work on women's empowerment. In addition to the form of budgetary support, support for the provision of facilities and cooperation with both the District Women Empowerment and Women Empowerment Jayapura city also must be provided to the MRP agency in carrying out its duties. MRP women's working group also recognizes that women's empowerment program in implementing the working group of women also need help in the form of guidance and coordination with the Women's Studies Center of the Cenderawasih University.

Support also comes from the other stakeholder groups of indigenous peoples. Given the position of women in the structure of society that recognizes the structure of patriarchal culture, the women must get permission and blessing of both husband and extended family. Based on the results of the study are indeed found many obstacles when women will be a career in politics because politics is regarded as a man of his world. But over time the girls will surely get the space and opportunity to be Able to carry out the wishes and objectives so that women will Also parallel with men.

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