



Reportage
from The Land of Papua
**Conflict, Inequality
and Hope**

A COMPILATION OF JOURNALISTIC WORKS

PARTICIPANTS OF FELLOWSHIP ON THE COVERAGE
OF SECURITY AND HUMAN RIGHTS ISSUES IN PAPUA

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FIRST EDITION :

July 2022

PUBLISHED BY :



**THE ALLIANCE OF INDEPENDENT JOURNALISTS (AJI)
OF INDONESIA**

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Foreword by AJI

Violence on the Land of Cendrawasih has not ended. The National Commission of Human Rights noted that at least 53 violent incidents occurred in Papua throughout 2021. A total of 47 people became victims of violence, 24 of whom died. The irony is that the state, through the Police and the TNI, is the perpetrator of violence, in addition to the armed groups.

The number of incidents is estimated to be far higher than the violence that occurred in the field. The same thing also happens to the number of violence against journalists in Papua and West Papua recorded by AJI. We have not been able to reach all regions.

This violence is an example of many issues of security and human rights in Papua and West Papua, not to mention the issue of military deployment, which is considered excessive and lacks accountability. Cases of unresolved human rights violations and natural damage due to development continue to color the journey of the Papuan people.

On the other hand, the action of President Joko Widodo, who is expected to bring about changes in the security and human rights sector in Papua, remains a wishful thinking until his second term of leadership. The government had even labeled the armed groups in Papua as terrorists. This was regretted by various groups because it was feared to break the road to peace in Papua.

The press community, which is expected to bridge citizens and the government in finding solutions to various problems in the security and human rights sector, also has a number of challenges, ranging from journalist professionalism, ethics, to safety.

Based on this condition, AJI Indonesia held a number of training sessions to increase the understanding of journalists in Papua and outside the island regarding the security and

human rights sector, especially in Papua. Accurate and complete journalistic reports are expected to represent the voice of the community. For the government, these reports can provide input in making more humane policies in the security sector.

The book in your hand is part of the final assignment of dozens of journalists in Papua and outside Papua who have participated in the training programs from July 2021 to January 2022. Participants brought various themes, ranging from refugee issues, destruction of customary forests, to the dialogue of Papua, which remains a discourse.

During this program, the participants were accompanied by senior journalists who served as mentors. The mentors provide assistance in the form of sharpening coverage proposals, suggestions when there are problems in coverage, to writing the reports. We would like to thank the three senior journalists, Evi Mariani, Ahmad Arif, and M. Miftah Faridl, for taking the time in the midst of their busy schedules to become mentors.

Finally, AJI Indonesia hopes that this small contribution can be a good first step in unraveling various security and human rights issues in Papua, because we believe that kindness can become a virus for all and become a snowball movement in the society, both nationally and internationally.

Happy reading.

President of The Alliance of Independent Journalists (AJI)

Sasmito

Foreword by Mentor

Stories about Papua in the mass media are mostly about war and violence. Victims fell from both of the disputing parties, giving birth to revenge and an endless cycle of conflict. The violence that causes new violence continues to regenerate in Papua, making it seem as if there is no peaceful and dignified way out.

Civil society, especially children and women, suffer the most. Many were forced to flee from their own lands, became nomads in other people's lands, even to neighboring countries. Not only have they lost their past, many Papuan children have lost their future. There are many stories of children being shot dead at home, at school, or in the garden. In fact, missing children seem to be considered a normal thing, as told in one of these journalistic reports in the *Bintang pegunungan*.

However, the voices of survivors who are able to survive--and their hopes--are often not heard due to the lack of coverage from the victims' perspective. The difficulty of accessing the maelstrom of conflict, both in terms of costs and security, has left many important stories from Papua overlooked. Finally, news in the mass media often becomes a mouthpiece for propaganda and mutual claims by the disputing parties.

Apart from this bloody conflict, there are many other facts in Papua that have also been unpublished. Socio-economic inequalities, conflicts over customary rights and natural resources, which are one of the roots of disputes in Papua, also often go unnoticed. This disparity, especially between indigenous Papuans and migrants, is clearly visible in Timika, a city that has been a source of gold for PT Freeport Indonesia for decades.

A similar phenomenon also occurred in Sorong, which since the Dutch era has been a source of oil and later in oil palm plots. Development is often considered as exploitation of natural resources and the expropriation of customary land. This

ultimately triggers acute poverty in Papua, which aggravates the conflict.

The complexity of this issue was attempted to be photographed by journalists participating in a fellowship organized by the Alliance of Independent Journalists (AJI) Indonesia. The authors are local Papuan journalists and journalists from outside Papua. They collaborate in the field to research themes that they choose themselves, and then write based on their respective perspectives.

Some of these reports do tell about the impact of armed conflict, but journalists try to complete it with the root of the problem and try to voice the fate of the victims, especially women and children. Others tell about conflicts over natural resources, as well as “development” mistakes that have led to widening inequality. At the end, journalists also practice solutive journalism, with writings that try to find the best solution for Papua.

Happy reading!

Jakarta, February 15, 2022

Ahmad Arif

Part I.

The Circle of Violence and Human Tragedy

1.

Four Years of Celebrating Christmas in Grief¹

Written by: Reno Surya



Raga Kogoya (center) is the coordinator of refugees in Sekom Village in Muliama District, Wamena. Throughout her life, she has experienced being a refugee more than four times. (Project Multatuli/Reno Surya)

People say that if you travel to the Land of Papua, your trip will not complete without treading your feet in Wamena, a city located on the back of the Land of Cendrawasih. The cool wind in Kurima that blows from the Baliem valley will make you feel comfortable to spend a lot of time there. And the best of this land is the people. They will always spread their arms in the air and hug you to their chests to welcome you. Shortly, we will treat you like our own child, sister, brother, as well as

¹ This writing was published by Project Multatuli on February 2, 2022

'nayak', which means family. Everything seems so beautiful and fine. But wait, it all falls apart as soon as you hear our story.

It was December 24, 2021. One day before Christmas. We feasted and held a stone burning ceremony. Two adult pigs cooked in a dug hole. Inside, cassava leaves, sweet potatoes, chicken, and wam [pork] are cooked together. We bought the two pigs with joint money. The men put a hot stone the size of a head on it. The mothers sat in a circle with the children, chatting.

My name is Raga Kogoya. I am 42 years old and live with my husband and two handsome and intelligent boys. The two children are Berlian and Junior. The four of us are now fleeing and living in Sekom village, because our village in Nitkuri, Nduga, has been ravaged by the increasingly heated war. I was born and raised in that village. I never imagined before how our fate became unlucky: adrift in another village, from four years ago, until today.

Black smoke rose high in the air. There is a warm scent wafting up. We waited for the black smoke to slowly turn white. If the smoke has turned white, blowing from the cracks in the rocks, it means the party is about to start.

The sound of Wisisi Sapusa dance music boomed from the priest's speaker. Son, mother, and father began to enjoy the music and shake their bodies. Then, we danced around the fire. After that, God's words were read.

The priest said that the world will continue to move; life will not always be trapped in the dark. And so is the fate of refugees, our fate. We never know when the light will come. But we believe that sooner or later, the dark days will soon be uncovered. We will return to Nduga, and life will be restored: we can go back to school, work in the fields under a clear sky, and cuddle in the warmth of our family.

After we said prayers to end the ritual, we dismantled the hot stones. The pieces of meat, sweet potatoes, cassava leaves, and chicken are shared equally. Everyone should get an equal share. We sat in a circle, and ate whatever served in front of us together.

This is a piece of happiness that God has entrusted to us, refugees who have been adrift in their own land for four years.

I Hate December

People usually welcome Christmas wearing their best clothes. Then, they go to worship in church, sing hymns, to celebrate the birthday of Jesus.

But I have absolutely no desire to take part.

I plan to spend the holy night lazing in the honai. The cool breeze of Kurima that blew from the valley, and the cloudy sky that looked like blurry paper, made me lazy to leave the house.

I really hate December.

December is a month full of sorrow. Four years ago, me and tens of thousands of other Papuans were forced to leave the village in search of safety. Our village Nduga used to be a peaceful and beautiful place. But now it has been crushed by the war. We barely recognize our village after it turned into a battlefield.

Bitter memories on the eve before the New year did not only happen at that time. Two years ago, my brother and my uncle were killed by a bullet that flew from a rifle, allegedly shot by soldiers. At the end of each year, my memory will return to one of the most painful events.

If only I did not give them permission. If only I knew who shot him! The question kept flashing in my mind. To this day, I never know exactly who pulled the trigger and forcibly took the lives of my brother and uncle.

Dear dear. my dear brother, my dear uncle.

That time, they returned home to retrieve the remaining valuables. Important papers, or a few other tools that might come in handy living in a refugee camp. They have no weapons. Only a sword to slash weeds, and a token containing a small amount of food for the trip. But soldiers said they were carrying guns. They were accused of being part of a separatist group. It was an allegation without evidence that still floats to this day.

I was getting more and more disillusioned with not being able to properly bury them. The shadow of a bullet that could pierce through my body at any moment, trapped me in fear. My brother's body was found lying in the grass in our yard for days.

We were left to die like animals.



I remember that my brother and I used to play together, making noise in the village with laughter until our mother warned us that our laughter could disturb the whole village. We played in the same yard, under a clear sky and the sun was shining on both of us. Life was so happy: we often laughed at many things, and shared sadness about the same things. Lately, the yard no longer reminds us of the happy times we had together. But it brings our memory to death, and disappointments that continue to intertwine and lead to regret.

It was 12 o'clock in the afternoon, but the sunlight couldn't break through the thick clouds that hung above. I pointed at the sky and said to the reporter who met us that day: "That's how it is, brother, our fate, the refugees. It's cloudy every day. It's not clear how long we will continue to stay here."

Priest Kones, who had just returned from Nduga three days ago, told me that if I visited the village, I probably wouldn't recognize the city anymore. Four years abandoned by its inhabitants, now Nduga seems to be back as a wilderness; the weeds grew as tall as adults and the trees seemed to be getting bigger and bigger covering the whole town. The gardens, houses, and cobblestone streets that we used to walk on daily were no longer visible.

Priest Kones risked his fate to return to Nduga with hope. He hopes to be able to negotiate to stop the war, and to

be able to return the residents who are now taking refuge in Sekom village, Muliama district, to return to their homes. But the negotiations were to no avail.

They told Priest Kones “If you keep coming here, we can’t guarantee your safety. This is a battlefield. Don’t bring people here yet. Bring them home when we’re done.”

I don’t know when the war will end. In my opinion, the war will not stop until the Papuan people are given the freedom to determine their own rights. That moment can happen tomorrow, the day after tomorrow, a year from now, or a few years from now. But the cost of the war is the fate of us, the Papuan people; we must be adrift in other people’s land, and live with limitations.

Health Crisis and Unequal Right to Life

The road to Sekom village is filled with rocks and mud. Although the road is wide, it is impossible for a car to pass it. If you want to go there, you have to get off at the side of the Muliama district highway, and continue the journey by walking for about an hour. Along the way, there were lots of puddles covered with water left over from last night’s rain.

“Be careful, bro, be careful, you might fall. We don’t know what’s in that hole. It could be a snake. If it is not venomous, your leg might only be swollen. But if it is venomous, you’re unlucky! Oh mamae! The hospital is far away!”

The reporters who followed us immediately paled, after my son uttered the mop (joke). We used to express that kind of joke to get rid of the weariness. Behind the joke, there’s actually a tragic reality. Access to health is almost like a dream. Some of us cannot access healthcare at the Community Health Center (Puskesmas), because we didn’t bring our ID cards when we left our house.

I still remember the first day we had to leave the house. It was in December, 2018. A blue smoke descended from the air and covered the village. It looked like fog. Shortly after that, a helicopter came, it flew lower and lower. Then everything turned red. The meadow lit up. The fire spread and burned almost the whole village, scorching everything in its path: gardens, houses.

Trees were blown in the heated atmosphere while people were screaming in terror. It seemed like the apocalypse.

People were running around aimlessly. We didn't know where to go. Babies and children cried in their mother's noken. The panic attack made us forget everything: some unknowingly left their sick parents, some forgot their husbands, children or wives. The property was clearly at the last count. There was only one thing in your head: you must first save lives.

We thought that our fate would be far from harm after being able to get out of Nduga. But we were wrong. In the refugee camps, life is still complicated because we don't have access to health care. I noted that more than 30 people have died due to illness while in the refugee camps. Oh, what makes me sadder is that most of the victims are women and children.



Health volunteers came up to visit us several times. But they came at the wrong time. They only come when the sick are dead. It's too late.

I actually want to talk to the provincial government. For four years since we were displaced, the provincial government did not pay attention to the health of the residents. If this continues, how many more refugees must die without medicine, without treatment, and how many more mothers and children

must die due to slow treatment?

We are like orphans. In Nduga, we were evicted, while in Wamena, we were neglected.

Women in refugee camps are in the most difficult conditions. Some of us had to give birth without the help of a doctor or midwife. The cost of giving birth for Papuan women is very expensive, because life is at stake.

We are used to giving birth ourselves. We give birth anywhere; in a cave, in the middle of a journey looking for a hitchhiking village, under a waterfall, in a river, or in a forest. Refugees who have no identity have no access to hospitals. If we have the access, we would have to walk and it would take us several hours to reach the nearest Puskesmas located in the Muliama district.

However, for those who do not have an identity, they usually give birth in a honai or the house of the resident they are traveling in. But if the host is angry, whether we like it or not, we have to go to the river to find running water and give birth there. I have often seen with my own eyes; frequently, a mother and her baby were killed at the same time.

In the village of Sekom, we lived in the customary land of a tribe. We flocked to evacuate from Nduga with 540 other people. We must be careful so as not to upset the natives so we will not be expelled. Not infrequently, they get angry because our presence is considered to interfere with their lives. Everything is limited. We have no freedom.

We also cannot take water that flows in the river carelessly. After eating, we often have to swallow a lot of saliva so as not to choke. We can't just arbitrarily plant in the gardens here because it's not ours. We plant some tubers on their land, and we also depend on livestock and animal hunting for our daily food.

We live together in the honai, and some live in the houses of the natives. One honai is inhabited by about three to five families. That is, in one house, there are about eight to 15 people. We sleep in a row there.

But, the worst of all are those who live with the hosts. They should really behave well. Children shouldn't cry. Parents can't make noises, because they can be expelled if they make the hosts upset.

That does not include the debt burden that we have to bear. A few months ago, one of the natives died in a hit and run. A car hit him while he was riding a motorcycle. Unfortunately the car ran away, leaving no trace. The crasher was also free from the customary law, which obliges the crasher to pay for the death of a family member with Rp 200 million of cash, 30 pigs, and a motorbike.

Because we couldn't find the perpetrators of the crash, we, the refugees, were forced to bear the customary fine. This is nonsense. But it really happened to us anyway. The threat was that if we didn't pay the debt immediately, we would have to leave Sekom village. We no longer know where to hitchhike. In the end, whether we like it or not, we are the ones who bear the debt.

Since becoming refugees, we depend on the forest for a living. The plants and animals in the forest are a cure for hunger. That's all that nature and God provide for the people. We didn't have the opportunity to work in the garden like we did when we lived in Nduga. Here, we only work as farmers' assistants and because we are refugees, we have to accept that we are paid cheaply.

For refugees like us, freedom seems like a mirage. It would move away every time we approached. It's like we live under the open sky, but with our hands and feet tied. We will never achieve freedom as long as our lives are still adrift in people's land, in the land of refugees that is forever strange for us.

Children are Made of Blood, Flesh and Revenge

Readers, I will introduce you to a boy named Ebed Nde. Currently, he is only six years old. Ebed was a smart boy. He is able to count in English. If only the school we built had not been forcibly dismissed by the army, perhaps Ebed would have been the best student in his class.

Ebed's family was the last group of refugees to arrive at Sekom village. Ebed's father is a deaf man. Because of that condition, Ebed became the family's only hope when looking for the way to Sekom. To find the way, Ebed first looked for human footprints in the forest. Once he discovered the footprints, he

would make smoke as a sign to make it easier for his parents to follow. And so it went until they finally arrived at Sekom.

There were dozens of other children of Ebed's age who ended up dropping out of school. Some of them don't even remember their grade when they left the school. My son, Junior, can't even remember how old he is.

At the beginning of the refugee period, I had time to make an emergency school in the refugee camp. The children are happy to go back to school, I am also happy to see them going to school. But at the same time, we were always worried, because the authorities were always watching us, even when we were at church.

The children were so afraid of the police, every time the police came, the children ran away. As a result, children could not be calm while studying. Not long after, the school was disbanded by the police. A soldier told me that this activity brought shame to the country.



For state officials, emergency schools will only make their pockmarked faces more obvious. But for me, education means hope. I believe, education is one way to change the silence of our fate, the refugees.

I have a goal to make the children live better than their parents. Back in the 90s, there was also a military operation in our village. It was called the Mapenduma operation led by Prabowo Subianto, who at that time was a general in Soeharto's New Order regime. My friends and I were studying in Wamena at that time. When the war raged again, my friends at school chose to return to their homes one by one. They returned to Nduga to help and look after their families.

I chose not to go home and stayed in the dormitory, because I believe that education is the way to a brighter future for Papua. I don't want Papua to be known as a backward region. After all, it happened, because the government had neglected it. That dream is now getting blurry, because the state is forcing schools to disband. The children were abandoned again. The children here are familiar with disappointment. I am afraid that the lack of access to education will strengthen their desire to return to Nduga. They will also take up arms, and I fear they will become victims of the fighting.

A child once told me that when he graduated from junior high school, he didn't want to continue his education, he wanted to go back to Nduga and take up arms. The story brought both anger and disappointment. I cringe at the thought of the grudges that are ingrained in these children. A village elder said that children were born holding knives. I don't know whom they will unsheath the knives to. Maybe to the one who killed their brother.

The cost of war does not only cost the lives of those who take up arms. However, our lives, the Papuan people, are also at stake. If the government only uses the language of violence and a military approach in its efforts to establish peace, I don't think our fate will ever change.

Four years in limbo in a land of exile was something we could never have imagined. As if the time is only moving out there. But in the world of refugees, the time seems to never change, not even a second.

This story is based on the narrative by Raga Kogoya, a refugee living in Sekom Village, Muliama Subdistrict, Wamena, told to our contributor, Reno Surya, on December 24, 2021. Raga has given permission to Reno

to write this story from the perspective of the first person, which is the point of view of Raga. This writing is not a verbatim transcript of Raga's oral story, but a retelling that is attempted to be as close as possible to what Raga said to Reno.

2.

Heroic Story of Kiwirok Refugees²

Written by: Theresia F. Tekege



Refugees of Kiwirok conflict, Pegunungan Bintang Regency, Papua - Wagadei/KNPB Activist

Hendrik (not his real name) wiped his tears when he met Wagadei.com late last year. His eyes filled with tears reminiscing about the armed conflict in Kiwirok, Bintang pegunungan, Papua, between the Indonesian Military (TNI)/the Indonesian Police (Polri) and the National Liberation Army of West Papua (TPNPB)/ Free Papua Movement (OPM), which broke out on September 13, 2021. Several public facilities, residents' homes and one of the health workers died in the Kiwirok conflict. The conflict then forced Hendrik to leave his hometown. He could not go to school. Together with the villagers, he fled to Oksibil, the capital of the Bintang pegunungan Regency.

² This writing is published in Wagadei.com on February 2, 2022. This is the first of three in a series of writings. In this coverage, Wagadei.com journalists went to the field together with *suaraperempuanspapua.id*.

It was still 06.00 WIT (Eastern Indonesia Time) in the morning. Hendrik was about to go to school, which was located some two kilometers from his hometown. One hour later, at 07.00 WIT, he arrived at the school, in Kiwirok.

He was at the school for half an hour. Unlike usual, this morning looks quiet. The students should have arrived to start the flag ceremony on Monday morning.

Suddenly, he was visited by a friend. The friend informed that members of the TPNPB/OPM had prepared and announced that they would burn public facilities in the center of the Kiwirok district on September 13, 2021.

Hendrik went straight to the market in downtown Kiwirok, to confirm this information. There, he found several people already on standby with gasoline.

This child then rushed to his hometown at 08.00 WIT. From a distance, on the way home, Hendrik saw the fire was already burning. Apparently, the Kiwirok District office, high school, elementary school, Papua bank and Kiwirok Health Center were burned down. In the midst of the flames, gunshots echoed across the Kiwirok sky.

He ran for cover for about one kilometer away from where he stood, until he finally arrived home at 10:00 WIT. Misfortune befell him. He couldn't find his mother at home.

"I ran from the district center to the village. Arriving at the village, I found out that my mother had fled to Papua New Guinea (PNG). I have not seen my mother for four months. My father died when I was little," said Hendrik, wiping his tears. Not finding his mother, Hendrik checked the whereabouts of the mother at the house of his uncle and his aunt who were visually impaired. Both were found at home.

"I thought I had to save them. I locked all the doors. For one week and six days we survived without eating and drinking," he said.

The next day, Tuesday, September 14, 2021, there was a burning of the Puskesmas building and the Okhika District office, as well as the YPPGI school building in Kiwi village, Kiwirok District.

"On September 26, 2021, there was a knock on our door. We were visited by several youths and they gave us the news

that our village would be burned, so we had to run away,” said Hendrik.

He also took his uncle and his aunt with special needs to run to the forest. The journey to the forest is very far. It took about three days and three nights walking through the forest.

They climbed steep cliffs and crossed the rivers. The action is quite heroic. In such a field, Hendrik carried his uncle who could not see at all. His aunt could still see but she had to be guided.

“She walked alone by holding my hand to guide her,” Hendrik recalls.

On the fourth day, they arrived in the forest. Hendrik then built a hut. After building a hut, this child left the two people with special needs. He then went to his hometown just to get some blankets and clothes.

“People’s Houses were Burned, I was Shot”

Hendrik then returned to the city after delivering blankets and clothes to his uncle and his aunt. In the city, people’s houses have been burned, including the houses in four villages around the city.

He kept walking. Until he arrived at a location not far from the TNI/Polri post.

“When I arrived at the location, I was shot and hit in the left leg. I didn’t see where I was shot from. I also don’t see who and what group the perpetrators are,” said Hendrik, pointing to the scar on his leg.

Hendrik could not bear the pain. He couldn’t walk even though he was only hit slightly by a bullet.

“I rested for some time in the house next to where I was shot. I was afraid that if I walked again, I would be shot, so I chose to stay in the house in fear,” he said.

After a few days, the swelling in his legs had lessened. He then decided to go to the forest again.

He recounted how he endured the pain of gunfire and hunger. Therefore, this child went to the district capital to treat gunshot wounds and buy food.

“I want to go back to the forest because it’s safer there.

I haven't thought of going to school yet," said the 10th grade student in Kiwirok.

Getting the News While on the Way

Another story comes from a mother. Her name is Mama Martha (not her real name). On Saturday, September 11, 2021, Mama Martha wanted to take her children and husband to check the Decree for the appointment of Civil Servants candidates (CPNS) of 2018 in the regency of Bintang pegunungan.

After taking her husband and child, Mama Martha went to the garden to get firewood, then back to her house not far from Kiwirok Airport.

On the way, she met a child. The child told her that on September 13, 2021, government facilities and residents' houses would be burned.

Mama Martha returned to the garden to call her daughter, who was picking up sweet potatoes. Martha also urged her daughter to go home with her, but the girl did not heed it.

She insisted on looking for sweet potatoes in the garden. Mama Martha relented. She agreed to stay in the garden.

Upon returning to the village, Mama Martha found that there was nobody in the village, because the villagers fled looking for protection. Mama Martha then gathered her children to evacuate.

Armed with a flashlight, modest clothes and without any food in her noken, Mama Martha and her children then fled. At around 14.00 WIT, on September 11, 2021, Mama Martha followed her husband and child who first went to the next village to check the CPNS decree. "I think I have to save the children, including their future," said Mama Martha.

Arriving around Mount Koll, Mama Martha found a small child so she fled at the same time. Mama Martha's daughter asked to just rest on this mountain, because it was getting dark. But she still forced them to continue through the forest even though it was only lit by a flashlight. They didn't care about hunger. Their bodies are tired, but they have to keep going in order to save lives.

In this forest, Mama Martha found a child who was

looking for his father. That night they were forced to look for anything in the forest or gardens to fill their stomachs. Until a new day arrived, Sunday, September 12, 2021. They then headed for Oksibil.

Three Days of Eating Raw Noodles

Another story was told by Rosy (not her real name). On Monday morning, September 13, 2021, Rosy was gathering with her friends at school in Oksibil. A few minutes later, a teacher gathered all the students and informed them that there would be a burning of public facilities by the TPNPB-OPM group in Kiwirok District.

"All of you should gather. We have information from parents that our school, health center, district office and others would be burned. Go home now and take refuge with your parents," said Rosy imitating her teacher's orders.

After hearing the teacher's orders, all the students went home. Just a few minutes later, around 9 am, the building of Elementary School, Junior High School, Kiwirok Health Center and several public facilities were burned by the TPNPB/OPM group.

"Me, my two friends and one of our teachers are hiding in one house. I saw through the window that our elementary and junior high school buildings were burned," said Rosy.

They hid in the house for three days and survived by eating raw noodles. Until Thursday morning, September 16, 2021, at around 5 am, they ran from their hiding place. They fled to a neighboring village thousands of kilometers away by passing pegunungan, steep ravines and swift rivers.

"It was really a draining trip," she said.

Rosy has been separated from her brother and mother since the armed conflict in Kiwirok and only met them in Oksibil.

"When I ran away, I was afraid that I would be shot. But my belief in getting out of that uncomfortable place gave me the courage to run. Before I run, I pray: God, guide me in this escape. I said, Lord, if it was Your time for me to die, I would have been shot, but if it wasn't, You saved me. Praise to God, God brought me to Oksibil safely and I can go to school here," said Rosy.

The Chronology of Kiwirok Events Based on TNI/Polri Version

A press release delivered by the Papuan Regional Police on Monday, September 13, 2021 stated that there was a burning case at the Bank Papua cash office, market, Puskesmas, and Elementary School in Kiwirok at 09.30 WIT. The action was carried out by the TPNPB/OPM group.

The incident began when the military's Pamtas Yonif 403/WP personnel saw nine persons of TPNPB with suspicious behavior. They were about 300 meters away. The Pamtas Task Force team then carried out observations and reconnaissance.

At 08.45 WIT, there was an attack by the TPNPB-OPM with several shots fired from below the military's Koramil and the police office in Kiwirok.

As a result, Prada Ansar, a member of Pamtas Infantry Battalion 403/WP, became a victim during a gunfight with the TPNPB in the Bintang pegunungan and received medical treatment.

However, the person was in good condition, so the TNI/Polri personnel then responded and a shootout occurred. At 09.30 WIT, there were successive arson actions by TPNPB/OPM at the Kiwirok Bank Papua cash office, market, health center, and Elementary School.

The Head of Public Relations of the Papuan Police, Sr. Comr. Ahmad Musthofa Kamal, said that the security forces immediately carried out an investigation into the incident. Then, the police coordinated with the military to pursue the TPNP/OPM.

The chief liaison officer based in Oksibil, Pegunungan Bintang Regency, Captain Inf. M. Tuahena also explained that the public did not want to admit the initial perpetrators of the armed conflict in Kiwirok. In fact, from the appearance of the uniform, it is clear whether the perpetrators were security forces (TNI/Polri), TPNPB/OPM or civil society.

"I have asked several times about the perpetrators of the initial armed conflict in Kiwirok, but the people were not honest. Everyone kept silent," he said.

Pegunungan Bintang Police Chief, Adj. Sr. Comr. Cahyo Sukarnito explained that the incident in Kiwirok was a series of events that disrupted the security of the unitary state of the

Republic of Indonesia in the Bintang pegunungan. The regency was formerly known as the green zone.

The incident in Kiwirok greatly disturbed the security of the state and unsettled the residents.

"In the past, the Bintang pegunungan was known as the green zone, but now it has changed into a red zone," said Cahyo.

The red zone has extended not only to Kiwirok, but also to Serambakon District, with several incidents of school building burning.

213 Kiwirok Residents Fled to Oksibil

Data from the Secretariat Team for Justice, Peace and Integrity of Creation (SKPKC) of the Franciscans of Papua and the Dean of the Bintang pegunungan stated that there had been attacks on TNI posts, burning of health centers, markets, schools, TNI Post buildings, Kiwirok Branch of Bank Papua, housing and the Pelebib Village Hall, Elementary School building in Asua Village and Sopamikma Village. The perpetrators of the action are thought to have come from the TPNPB/OPM group.

The attack and arson resulted in a number of people being victims, including; medical officer Gabriela Meliani and a member of the TPNPB Elli Mimin, both of whom died, as well as a member of the TNI being shot.

It was stated that Tuesday, September 14, 2021, there was an attack in the town of Okikha District. The attackers are reported to have set fire to the puskesmas building and the district office. The culprit has not even been identified.

Then on Tuesday, September 21, 2021, it was reported that a gun battle took place at Kiwi Airport, Kiwirok District, due to the shooting exchange between the TNI and TPNPB. This gun battle claimed the life of Sergeant Ida Bagus from Infantry Battalion Unit 403. In the incident, Insp. Budi Basra was shot in the chest and underwent treatment.

As of Saturday, September 25, 2021, there were also acts of armed violence in the city of Okyop District, with the burning of the public health center and elementary school buildings. The perpetrators of the attack and arson were being identified and no casualties were reported. On Sunday, September 26, 2021, in the complex of District Police in Kiwirok, another shootout occurred

between the TPNPB and the TNI-Polri.

Residents from Kiwirok town, Apom, Pomding, then fled to Oklip District (Otem Village, Pelepkon, Okbumul). In addition, SKPKC gathered 213 residents of Kiwirok city, Pomding, who were successfully evacuated and accommodated at the Evangelical Church in Indonesia (GIDI) Sion Oksibil, as the main post. In Kabiding Location 2, on Jalan SMA Negeri Oksibil, there were 22 residents. The refugees also took shelter in Jalan SMK Oksibil, Atbon (2 locations), Balusu (2 locations with a total of 31 residents) and Jalan SMP YPPK Mabilabol, Okpol (4 locations), bringing a total of 213 residents who take refuge in Oksibil.

Reverendus Dominus (RD) James Kosay from the SKPKC Dean of Bintang pegunungan, urged the Bintang pegunungan Regency Government to give attention and protection to the Kiwirok residents who fled to the forest, Oksibil, and Papua New Guinea.

"They are victims, not perpetrators. The state, through the local government of the Bintang pegunungan, should not turn a blind eye," said Kosay.

3.

Old Wounds in Kiwirok³

Written by: Theresia F. Tekege



The journey of Kiwirok refugees in the forest /Photo: KNPB Activist

Yohanes Kakyarmabin still remembers the incident in the 1970s, the era of President Soeharto. At that time, Kiwirok area to Batom District was set as a Military Operations Area (DOM). As a result, the people of Kiwirok Besar flocked to flee to Papua New Guinea (PNG).

At that time, the TNI suspected that the area along the Pacific River coast was a very strategic transportation route

³ This writing was published in Wagadei.com on February 7, 2022. This is the second of three in a series of writings. In this coverage, Wagadei.com journalists went to the field together with *suaraperempuanspapua.id*.

for the West Papua National Liberation Army – Free Papua Organization (TPNPB/OPM) to cross to PNG. The region is also the main route in conducting TPNPB/OPM diplomacy with PNG, in order to support the sovereignty of West Papua.

The Kiwirok community continues to remember this incident. Just imagine that the tragedy of the past is like an old ulcer that has been passed down across generations until now. As a result, when there was an armed conflict in Kiwirok, the old wound seemed to be scratched again. People again emptied their homes and sought refuge in the forests or to neighboring countries such as PNG.

“In that memory, if there is another conflict, then the people there (Kiwirok) choose to flee to the forest or PNG, because we have the same cultural background with the people in the border area of PNG,” said Kakyarmabin, who serves as Head of the Indigenous People of Pegunungan Bintang.

Another wave of refugees occurred after the September 13, 2021 tragedy. People were traumatized. Now they are in refugee camps. One of them is in Oksibil, the capital of Pegunungan Bintang.

The Catholic Church of Jayapura Diocese through the Pegunungan Bintang Dean noted that the displacement of Kiwirok civil society to various areas in Papua to PNG had happened for the second time.

Several years ago, the area from Kiwirok to Batom was declared as a military operation area (DOM), causing people to flee to PNG. The Diocese of Jayapura and the Diocese of Vanimo then agreed to send them back to their hometowns in Papua.

In 2008, the Kiwirok community, victims of DOM who fled to Yapsi, PNG, were repatriated, thanks to the communication of the Bishop of Jayapura Mgr. Leo Laba Ladjar, OFM with Bishop Vanimo. When they returned home, the government then prepared a house in Batom.

“Kiwirok Besar used to be DOM. This made the people flee to the PNG border area to settle there,” said Dean Priest of Bintang pegunungan, Reverendus Dominus (RD) James Kosay in Oksibil, Saturday, December 18, 2021.

The Holy Spirit Parish Priest of Mabilabol Oksibil said that the Kiwirok people who returned from refugee camps in PNG were traumatized by the presence of armed forces.

Feelings of fear also haunted them when they saw the TNI/Polri patrolling around the refugee camps in Oksibil. "... especially when they walk in our complex. Usually, we lock the door tightly and stay at home," said Mama Martha, one of the refugees in Oksibil.

Something that is more frightening for Mama Martha is seeing uniformed and fully armed officers in downtown Oksibil. She then refrained from going to the city center even if there was a need.

One of the refugees who did not want to be named told us her story in December 2021 in Oksibil. She went through the same thing as Mama Martha.

She said that children who go to school and return home are often afraid. They feared that the TNI/Polri would spy on them.

Children who ride motorcycle taxis to school also experience the same thing. This fear is justified, because they often get questions about their name, hometown, place of residence, and even identity.

"We want to go back to the village, but all the houses have been burned down," she said.

Priest Dean from the Bintang pegunungan, RD James Kosay, was even stopped by several members of the TNI/Polri, and asked to show identification.

"They stopped me on the street and asked for an ID card. I said, 'Please come with me to the house. I live near where you live (police mess). Later, I will show my ID card.' I was then given permission to leave," said RD James Kosay.

The security forces did patrol Oksibil at night, and at certain scheduled times. During our coverage in Oksibil, we were also approached by two long-haired men suspected of being security forces.

These two longish men came at different times to the inn in Balusu when we arrived on Friday, December 17, 2021. One came in the morning and the other in the afternoon. He who came in the morning had time to take out his cellphone and take pictures of our activities without permission.

The action of the two longish men was then stopped by a young man from Oksibil. Their presence made us uncomfortable, so we decided to change lodgings.

Refugees are looked down upon

A refugee who did not want to be named said the regency administration of Pegunungan Bintang had provided food assistance through the GIDI church. The aid was given to refugees at 17 points in Oksibil.

"The local government only gave us rice and instant noodles. They left the food at the GIDI church, so we had to come to the church to take it," he said.

This source said that they had no other choice than to go to the nearest pharmacy or health center when they were sick. This is because the local government does not provide medicines. However, school children are still able to continue attending school well with other Oksibil children.

Another refugee, a student, said he was happy because he could study in Oksibil. He could even mingle with other friends at the new school. "The teacher said that when the school has been built, we will return to our school in the village (in Kiwirok)," he said.

The regency administration of Pegunungan Bintang is considered to be less supportive to help the victims of the armed conflict in Kiwirok. This assessment is based on the fact that they did not establish any evacuation post in Oksibil.

"How does the local government supposed to check the data on how many people have taken shelter to Oksibil, how many of them are sick, how many people should be given food and drink, how many students need to go to school, and how many people need trauma healing assistance, and so on," said Priest Dean of Pegunungan Bintang, RD James Kosay.



*The writer takes picture when visiting the shelter for Kiwirok refugees in Oksibil –
Photo: Courtesy of the writer*

According to Kosay, if the regency administration is really determined to return Kiwirok people to their hometowns, then they must be given security guarantees.

"The local government said the victims must return to Kiwirok. But are they able to guarantee the people's rights to live in their hometown? Have they rebuilt the houses that were burned? Have they finished building schools and health centers? If not, please pay attention to the fate of these people in Oksibil and at the same time prepare a suitable place in Kiwirok, while establishing communication with related parties to ensure their safety in Kiwirok," he said.

The Social Service Agency of Pegunungan Bintang was overwhelmed in handling the refugees in Oksibil because they did not have accurate data. Head of the Subsection of Social Assistance at the Social Service Agency, Lasarius Oktemka, said his office immediately delivered the aid to the general post, to be distributed to the community.

"At the general post, they collect family cards and (we) use the data and then distribute the aid," said Oktemka.

Oktemka explained that the government should open up opportunities as wide as possible to discuss the safety and comfort of the refugees. The hearing room had not previously existed since the refugees were in Oksibil.

"Indeed, there has been a hearing room, but we didn't talk about what methods should be taken to guarantee security, safety, education rights, life rights, housing rights and others for refugees," he said.

Pegunungan Bintang Police in collaboration with the Papua Police and the National Police Headquarters conducted trauma healing and free medical check-ups for victims of the armed conflict in Oksibil. In September 2021, the Police's Community Building of Noken Nemangkawi and Pegunungan Bintang Police carried out trauma healing in the a program called Peduli Kamtibmas (Peka) or Care about Public Safety and Order and the Police Go to Teach (Si Ipar).

Pegunungan Bintang Police Chief, Adj. Sr. Comr. Cahyo Sukarnito, in Oksibil said that trauma healing was carried out so that civil society would not continue to live in the shadow of fear.

Latifah Anum Siregar, Director of the Democratic Alliance for Papua (ALDP), believes that the government must be responsible for refugees. Therefore, there is no reason for the government to be clueless regarding the whereabouts of the refugees.

“Refugees should not be ignored, because currently they live in very poor conditions, since most of them are vulnerable families, especially women and children,” said Anum.

He said the refugees left their villages, gardens, livestock and schools. The existence of people who are victims of armed conflict in refugee camps is considered inappropriate, because they have lost their basic rights.

“The presence of people who are victims of armed conflict in these refugee camps should not be long. They will automatically lose basic rights, such as housing, family economic activities, education and health services,” he said.

Anum Siregar hopes that the central government, provincial governments, and local governments will cooperate with traditional, religious, youth and other leaders to deal with refugees and resolve the protracted armed conflict in Papua. In addition, it is hoped that there will be no more stigma against community groups that carry out social humanitarian activities.

4.

Kiwirok Refugees Live in the Shadow of Fear⁴

Written by: Alfonsa Jumkon Wayap

The breaking of the Kiwirok incident in Pegunungan Bintang Regency has caused prolonged fear and trauma to the community.

Last December 2021, suaraperempuanpapua.id (spp.id) and wagadei.com carried out investigative coverage following the armed conflict against civilians in Kiwirok. The journalistic work was carried out in collaboration with the special coverage about the Security and Human Rights Sector organized by the Alliance of Independent Journalists (AJI) of Indonesia, with participation of 15 journalists from various media platforms in several cities in Indonesia.

On December 17, spp.id traveled to Oksibil, the capital of the Pegunungan Bintang Regency. From Jayapura, spp.id took a 45 minute flight on Trigana Air to Oksibil.



The airplane of Trigana Air Service that carries spp.id while covering in Oksibil, Pegunungan Bintang Regency in December 2021 (Photo : Fonsa/tspp)

⁴ This writing was published in suaraperempuanpapua.id on January 29, 2022.

In Oksibil, spp.id stayed in a lodging in Balusu. On the next day, December 18, 2021, at 11 a.m local time, spp.id headed to the Refugee Command Post at the GIDI Church, Sion Oksibil Congregation. It's been three months since the conflict occurred, from September to December, but there was no media coverage about the fate of refugees.

The journalist of spp.id rushed to meet the refugee coordinator or team leader, Nelson Nawipa, at the Refugee Command Post. Previously, Nelson had agreed to meet at the refugee post location.

Spp.id went to the evacuation site early. In front of the gate of the GIDI Church, the longest banner reads, "Refugee Command Post, Pegunungan Bintang Regency Government, Humanitarian Handling Post in Kiwirok District."



The building of Injili Church (GIDI) in Sion, Oksibil (Photo : Fonsa/tspp)

It is the old GIDI Church building. The building is made of wood. The distance between the newly built churches with the concrete materials is about ten meters. On the wing of the new church, there was a blue-tented framework. The situation seemed deserted. There was no activity at that location.

While waiting for Nelson, spp.id had time to enter the old church room. This place seemed to have been the residence of the Kiwirok refugees. Inside, there were many empty benches lining up. In one corner, there were several sacks of rice.

After about 30 minutes of waiting. Secretary to the Refugee Coordinator, Rano Bidana, came to deliver Nelson's message. He said Nelson was not willing to provide information.

The reason is that many had come for interviews, collecting data, making promises to help and so on, but none of them were materialized.

The weather that morning was quite sunny. Usually, the weather in Oksibil is erratic. Sometimes it's sunny, but sometimes it suddenly rains. Spp.id then rushed to find other sources, including several refugees who---according to the information, were spread over 16 points. One of them is in Okpol.

From the front of the GIDI Church, spp.id took a motorcycle taxi for about 5 minutes to Okpol, with a cost of Rp 30,000. When spp.id entered a house, where several refugees live, some of the refugees were afraid, then fled.

After conveying the purpose of the visit to a number of people in the house, then they were willing to talk. One of them said, "When seeing you coming, some of our brothers and sisters, including one of the village secretaries from Kiwirok District, left this place. They are scared and still traumatized."

In a small kitchen, spp.id met several people (school children and a family member). For the convenience of refugees, their names are not mentioned in this paper. A middle-aged man with his wife and three children. Two boys and one girl. His first son is 12 years old. The second was a fourth grade student in elementary school and the little one is still in kindergarten.

The father of three then told about his experience with his wife and children who chose to flee to Oksibil. Pegunungan Bintang Regency has 34 districts and 227 villages, with a total area of 15,683 square kilometers and a population of more than 73,473 people. Kiwirok district has 12 villages. Kiwirok city, Pomding. From his statement, there have been attacks on TNI posts, burning of Puskesmas, markets, schools (state elementary school, junior high school and senior high school in Kiwirok), district offices, Bank Papua Kiwirok Branch, housing and halls.

"Before setting fire to the residents' houses, they (who burned) first took the cauldron, pot, plate and other kitchen utensils. After that, they burned our houses. In my bag, I only brought the children's diplomas and important papers. As for mother, she only brought her big noken. Anything else was burned," he said.

In such a situation, they had to walk to the forest. It was

around 5 p.m. "We stayed in a village called Mangabib, Soba District," he said.

Another story about the moments of the attack on Kiwirok was told by Wosot [not his real name]. "That morning, around 7 am, I went to school. One of the teachers said that there will be an action today. So, kids, just go home. Not long after, around 9 o'clock, I saw a group of people come in and did some anarchy. They burned a number of facilities: Puskesmas, bank and including my school, the state junior high school SMP Negeri I Kiwirok," said Wosot.

Wosot is the head of the student council. "There are a total of 107 students from the first to the third grade. The number of students in my own class is 30 students," he said.

Besides schools, Wosot continued, most of the residents' houses, including his family's house, were also burned. "My mom and I, together with other residents went to the forest. We walked from Kiwirok towards the Apom pegunungan. The mountain is located between Kiwirok and Oklip Districts. In the forest of the Oklip, we stayed for one week," said Wosot, who dreams of working in a bank one day.

To get to Oksibil, the refugees from Kiwirok had to pass through many rivers, including the Oktelie River and Oklip River, which were large and had quite fast currents. The bridge is made of rattan rope.

The trip from Kiwirok to Oksibil usually takes two days. However, it is very relative, because some can be taken in just a day, depending on the situation. It also usually depends on how fast the people can walk. Wosot and his entourage walked for two days to reach Oksibil. They spent the night in a village called Kubibkok.

"I went to Oksibil with my mom. Meanwhile, my father, we parted in the middle of the forest. He chose to go to Papua New Guinea (PNG). Since then, we have been separated from each other."

In Oksibil, Wosot studied at state junior high school SMP Negeri I Oksibil. He will take the exam at Oksibil. After finishing junior high school, Wosot wanted to continue his education in Jayapura. But he is still unsure about the school.

"That's what I wish. I don't want to go back to Kiwirok yet. I want to get out of there," Wosot said.

Besides the story of Wosot, there is another story from Joe [not his real name]—a young, tall boy. When we met him, he was wearing a white singlet, sitting on the edge of a firebox.

Joe is the second of the all-male three children. Their mother had died, while their father lived in Oksibil. After finishing junior high school in Oksibil, Joe went to Kiwirok to continue his study there. While in Kiwirok, he stayed at the principal's house. During the holidays, Joe vacationed at the house of his father's brother.

Joe is currently in his first year at state senior high school SMA Negeri Kiwirok. Every day, he walks from Soba village to his school. When the tragedy occurred, Joe and his five friends went to school. At the school, they met their friends.

"We heard information that there would be a school burning. My friends and I left the school and went to the market. The market situation was unusual. We met some men who told us that we should go home," he said.

Joe and his friends then finally parted ways. Joe returned home at 8 am. "I was too tired, so I laid down for a while," he said.

An hour later, at 9 am, he heard gunshots. The fire has started to burn schools, health centers, banks and people's houses. Meanwhile, state elementary school SD Inpres Pulobakon was burned at 2 pm. The shootout began to heat up between the TPNPB and the Indonesian Military. It happened from 9 am to 5 pm.

Joe admitted that he saw a group of people who came and immediately set fire at the Puskesmas and the teacher's house. When the incident happened, he was at the principal's house.

"We saw that there had been exchanges of fire between the TPNB and the TNI from the post. Out of fear, we were in the principal's house. There were five of us. For three days, we stayed in that house. I didn't eat for two days, while my friends only ate raw noodles. We did not dare to cook in the firebox. We were afraid if they noticed smoke coming from inside the house," he said.

On the fourth day, a member of the TNI came to the house of the principal. "Don't stay here. It's dangerous. You better go to the Army Post right now. After that, if you want to

go to the forest, go ahead," Joe repeated the words of one of the TNI members.

Exactly at 5 in the morning, Joe and other colleagues came out of the Army Post. They went to the forest. There is no house. He had to make a bivouac for an old man called bapak tua, whose both eyes have impaired vision. The daughter of the old man, according to Joe, also has eye problems.

"While in the forest, sweet potato became our mainstay menu. We feared it when we were living in the forest. Children were crying, and their parents quickly calmed them down. There shouldn't be any sound of a crying child," he said.

They slept without a blanket. Their only clothes were the ones they wore. There was no stock of clothes for him and the old man. Every night, Joe saw him freezing.

Joe intended to return to the village to get the remaining blankets. Early in the morning, Joe walked back to the village in Kiwirok. When entering the end of the village. Suddenly, the bullet hit his left calf. He suspected that the bullet was headed from the TNI post which was at a slightly higher altitude.

"I was in complete shock, shaking and running back with my feet covered in blood. I didn't get a blanket. I treated this wound by myself with warm water until it healed," said Joe while showing the scar on his left calf.

Joe then chose to go to Oksibil in hopes of continuing his education. However, the reality was far from his expectations.

The state senior high school is located quite far from where Joe lives in Okpol. Not to mention that he didn't have any school supplies. "If I take a motorcycle taxi to go home, I don't have any fare. I decided not to go to school. There was a desire to return to the forest and live with the old man. I wonder, what would their life be like," he said with a sad face.

In his sadness, Joe still wants to share the tragic story experienced by an old man named Yehuda Tepmul. He is a widower from Okmangol village. Both of his eyes are blind.

Tepmul lived with his daughter and other families. When the fire broke out, his daughter and other family members ran away, leaving him alone in the house. He was burned inside the house. It all happened in an instant. Only the shadows of fear and trauma remain.

"We feel that the threat is not only from state officials

(the military and the police), but also from armed groups or dubbed the Armed Criminal Group (KKB) under the command of Lamek Taplo and his entourage,” he said.

When they first arrived in Oksibil, all of the people met by spp.id lived in the refugee post in the GIDI Church area. However, according to Joe, they only stayed there for three days. After that, they went back to the family place. “While staying at a relative’s house, the trauma still haunts us, especially when there are military and police personnel patrolling around our residence,” he said.

They feel the trauma every time they see the security forces, whether on the street or at a number of points. They even feel more afraid in downtown Oksibil (Mabilabol and its surroundings) and in several government and private facilities (banks, ATMs) in Mabilabol. They always meet fully attired officers gallantly hanging weapons on their shoulders while keeping their eyes on every citizen’s activity.

Based on the observation by spp.id for a few days in Oksibil (December 2021), the situation was exactly like that. There were mobile brigade units dispatched to several points in Oksibil almost all the time, patrolling under the pretext of providing security. Patrols are carried out at night and at certain scheduled times.

Not infrequently, residents who live between the city border of Oksibil are asked to hand over their identity card. To spp.id, Priest James Kossay told his experience after he went to serve people outside the city and about to return to the Sacred Heart Parish Center, Mabilabol, where he lives.

On the way, Pastor James was stopped by the police. “They asked me to show my ID card. I said, please come with me to the house. I live near your residence (the police mess). Later, I will show my ID card. I was then given permission to leave,” said Priest James.

A similar experience happened to spp.id when riding a motorcycle taxi to Okpol. In the middle of the road, the motorcycle taxi driver asked, “Ma’am, you are from the mountains, right? Where are you going?”

Indeed, it always happens to a new person in Oksibil. There is always someone who notices the unfamiliar face,

whether motorcycle taxi drivers, sellers at kiosks, food stalls and others.

At the inn where we were staying, in the afternoon, two people came and asked the innkeeper who was staying there. One of the two people is stocky, with long hair, and wore a white shirt, while the other was clad in a white skullcap and red T-shirt. Their presence seemed to be lurking. Feeling uncomfortable, spp.id and wagadei.com left the inn.

Such a situation is enough to make the displaced residents feel disturbed. A mother of three children told the story, "If we go towards the town of Mabilabol, we have to take a motorcycle taxi for five minutes from Okpol. The motorcycle taxis we ride often ask us a lot of questions. And there are many officers on guard, carrying their weapons. We're always in fear. So, if we go to the city, we must return home quickly before 5 pm."

This woman also said that she had not been able to return to Kiwirok. "If we go back, where will we live? How do the children go to school? Where should we sell our goods? Will we be safe? There are many considerations to return to Kiwirok."

Currently, their first and second children live in Oksibil with Om (mama's younger brother) while attending school. Previously, their first child, who was 12 years old, was in first grade at the state junior high school SMP Negeri Kiwirok. The second child was a fourth grade student in state elementary school SD Inpres Pulobakon, Kiwirok. While the little one, aged five years, just started going to kindergarten.

The younger child is currently studying at elementary school SD Dabolding, Oksibil. Meanwhile, the older one attends state junior high school SMP Negeri Oksibil. According to the woman, the education facility for the refugee children is facilitated by Pegunungan Bintang Education Agency. They get uniforms and school supplies, like books, pens and others.

However, access to healthcare is not easy. "When I am sick, I sometimes buy medicine by myself, or go to the nearest health center," the mother of three said.

They have high hopes for the government to quickly build people's houses, as well as health and education facilities in Kiwirok and Oklip. Regarding the fate of the students, Head of the Sub Division for Elementary School Education of

Pegunungan Bintang Education Agency, Bernardus Tapyor, in his office said that from the data collected roughly, the total number of displaced elementary, middle and high school children reached 750 students.

"This data is estimated from the number of students in schools. In this emergency situation, we provide access for them to temporarily study in several schools in Oksibil," he said.

These children go to a number of different schools, including state senior high school SMA Negeri Kasipding, SMA YPPK, state vocational school SMK Oksibil, and state junior high school SMP Negeri Oksibil and SMP YPPK Oksibil. There are also those who attend Mabilabol Elementary School, Dabolding Elementary School and Esipding Elementary School.

"Well, the problem with the children is the place to live. Most live in families. There are also those who live in GIDI Zion Middle School. There is also a dormitory on Jalan Okpol to provide their need to eat and drink," he said.

According to Tapyor, the Education Agency has donated rice, instant noodles, as well as drinking water and writing materials.

"Regarding the data of students, we will follow it up, especially those in the first and second year of junior high school. Meanwhile, those who are in the third year will still take the exam here. Later, we will use their certificates and addresses according to their school origin," he said.

Those who are still in the first and second grade of junior high school, as well as those under the sixth grade of elementary school will be returned to their original school. "Well, we hope that when their school buildings are rebuilt, we will return them to their original school. We have discussed this in a coordination meeting with the regent. The hope is that educational facilities can be built quickly and children can get an education just like before," he said.

If the building of the school has not yet been completed, Tapyor sees another alternative by moving their data to the school where they are studying at present in Oksibil.

Tapyor said no makeshift schools were built. "However, the initiative of the education office directly entrusts children according to their education level to each school," he said.

According to Tapyor, his party will continue to provide

access to education. "We admit that the situation is different from the initial school conditions. However, the most important thing here is that they can study again. We also pay attention to all of the students who were victims of the burning of junior and senior high schools in Serambakon, Oksibil."

The chairman of Pegunungan Bintang Customary Council-John Kakyarmabin was concerned about why school and health facilities had to be burned. "By burning school facilities, it is the same as cutting off the future generations. Many children end up experiencing trauma. They live in the shadow of uncertainty about the future," he said.

Since the arson in Kiwirok, most civilians have fled because they feel threatened. They went to find a safe place, either the neighboring country (PNG) or the nearest villages.

The Customary Council asked the local government, starting from the village administration, the district administration, to the government in the Pegunungan Bintang Regency to take full responsibility for handling the refugees.

"There must be coordination between parties across sectors about taking care of the refugees. Until today, I think there is no good and serious intention to sit down together and discuss what the problem is," said Yohanes.

Yohanes looked at the root of the problem in Kiwirok. The cause of the incident remains unclear. According to him, if the people from Kiwirok come to Oksibil and are considered as refugees, it brings clear consequences regarding the data and how to take care of them.

However, according to Yohanes, until the moment he spoke with spp.id, he still has no clear data about the refugees. It was difficult for him to confirm with the relevant parties who asked him the data.

"(The status) of these people is unclear. Those who stay in the GIDI Church only stay for two or three days. Then they go to find their own place in the family. Are they categorized as refugees? After they come home to their families, is there anyone who really bears the moral and material responsibility? I personally doubt this," said Yohanes.

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In his report to the Papuan Customary Council, he simply reported the condition in general. "Actually, it is the district and village administration that should provide reports in the form of data about the villagers to us, the Customary Council, or to the related parties. We are very concerned about the condition of the residents. It has been the third month (from September to December). What will happen to them? It all goes back to the government, from village heads, districts to regents. All of them must be responsible for the fate of the refugees in Kiwirok."

The confusion regarding the data of the Kiwirok refugees was also acknowledged by the Organic Liaison Officer of the Bintang pegunungan Regency, the 1715 Yahukimo Kodim, Infantry Major, P.H.B.B. Panjaitan.

"We cannot say that (the Kiwirok residents) who came to Oksibil are refugees. Refugees should have been provided a special place. And there should be clear data. But it doesn't happen that way. In this case, they cannot be categorized as a refuge, because there is no clear gathering place," said Panjaitan.

Data on the number of refugees remains a problem until now, even though Panjaitan has already communicated with the coordinator who takes care of the Kiwirok refugees, Nelson Nawipa.

"I have asked Nelson about the refugee data. He admitted that he did not have the accurate one. He said he had difficulty compiling data of the refugees. He just conveyed that the refugees are spread over 16 points in Oksibil. That's all. Meanwhile, from the side of us, the military, we actually want to collect the data, but we are also having a bit of trouble," said Panjaitan.

According to Panjaitan, it was previously reported that there were nine refugees. Once the team got there, it didn't match that number. Sometimes there are only five to six people.

"When we help distribute logistics from the command post to the refugee's residence, the data is not clear. What about the head of the village and the district there? We can say that it is not clear. So what's the function of the village administration?" he said.



*Shelter for refugees in Pegunungan Bintang
(photo: fonsa wayap/tspp)*

According to Panjaitan, he also asked several Kiwirok residents in Oksibil. “Who were the perpetrators? They said they didn’t know. They said that when the incident happened, they immediately ran to the forest,” said Panjaitan.

Meanwhile, Pegunungan Bintang Police Chief, Adj. Sr. Comr. Cahyo Sukarinto, S.IK, M.KP, said that in every conflict, anywhere, civilians are always the victims. As a result of the conflict, everything comes to a halt, including access to health, for example.

“How will the mothers give birth to their baby with the help of medical personnel? And how will the toddlers get the immunizations, and others. The health facilities are burned. There is no health worker. They’re out of the place,” he said.

In terms of geographical conditions, of the 34 districts in the Pegunungan Bintang area, only five districts can be accessed by road. On the other hand, Cahyo also saw the impact on children’s education. “We want students to be facilitated to go to school. Schools should not be destroyed,” said Cahyo.

For this reason, he asked the local government—who has better understanding about the situation and condition of the people there— to immediately approach the figures, so that

the difficult conditions in Pegunungan Bintang can be discussed together, in order to find solutions.

Since the villagers escaped to Oksibil, they have not been provided a special place by the local government. "The government has never provided a certain refugee post," said Priest Dean of Pegunungan Bintang as the Mabilabol Holy Spirit Parish Priest, Oksibil Priest James Immanuel Kossay.

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If their status is refugees, ideally, they should not only be provided a place in the Command Post in the GIDI Church. "At least there have to be special facilities that are made to handle trauma healing. Right, until today, none of the facilities are provided," said Priest James.

According to him, refugees must receive special assistance to enable them to get out of a difficult life situation.

"I really believe that all those who are traumatized (experienced the event) will not disappear in an instant. It is because they already have 'wounds' from the past events," he said.

Priest James admitted that he had visited the refugees at the post, most of whom were children. He also briefly asked whether they would return to Kiwirok in the near future.

However, the refugees mostly answered that they were still afraid to return to Kiwirok. "Moreover, the situation there really doesn't provide security for us," said Priest James, based on what the refugees told him.

Previously, there have been military operations starting from the Kiwirok area to the Batom District.

"The wound still lingers. They really seem to return to past events. And today, some of them are still alive and

experiencing the Kiwirok incident again. The narratives of each event were then told to their children and grandchildren. And when it happens again, they really feel the anxiety, and it urges them to evacuate,” he said. Since then, most of the residents fled to PNG.

In 2008, based on the communication with the Bishop of the Diocese of Jayapura Leo Laba Ladjar, OFM with the Bishop of Vanimo (PNG) at that time, some of the residents were then sent back to Kiwirok and its surroundings.

“Some went to Oklip, some went to neighboring villages in the Greater Kiwirok area. They are scattered in Oklip, Okhika, Kotyobakon, Okyop, Oksip (Ambisibil area) some have also reached the Kubibkok area. Some are heading towards the Ketengban area of Mongham. The others scattered to Tinibil (part of Pegunungan Bintang Regency),” he said.

The Kiwirok people who come to Oksibil are divided into two religious groups: Catholics and GIDI. The Catholics, Priest James said, came and reported their presence in Oksibil. They are scattered in several basic communities.

“I also convey to the congregation in each community where there are our brothers and sisters from Kiwirok. Please help them,” he said.

Responding to the aftermath of the Kiwirok incident, he also made a moral appeal to related parties. Firstly, in this case, the Regent of Pegunungan Bintang and the Regency’s Legislative Council (DPRD) in charge of this issue should give serious attention and protection to residents who have fled their land.

Secondly, it is proposed that the government immediately form and dispatch an independent team to investigate the conflict.

Of the thousands of refugees in Papua, they are mostly children and women. The Director of the Democratic Alliance for Papua (ALDP), Latifah Anum Siregar highlighted this issue to the media in Papua, as quoted by tssp.id (Cendrawasih Pos on December 17, 2021).

These refugees find their own way. This is because they did not get proper assistance from the government in every conflict in the region. The government should have taken it seriously.

In any conflict areas, civilians always become the victims. They seek their own way of safety because the state failed to protect them.

If the refugees are not being taken care of properly, including the fulfillment of their basic rights to access health and education, it will have fatal consequences. The areas experiencing conflict that triggers evacuation are those with very low public services.

"Then it becomes a complex problem, so when a conflict occurs they are not protected at all. In fact, the fulfillment of basic needs and security protection are the main tasks of the government. It's the mandate of the law," said Anum.

Under normal conditions before the conflict, said Anum, school activities and health facilities were not going well in the area. Then it becomes worse when there is conflict. By looking at these conditions, it is very important that the government immediately handles refugees in conflict areas.

The refugees should be invited back to their villages by providing safety protection for them. "The government's way of ignoring its citizens in refugee camps could potentially cause them to join the OPM group. Most importantly, these refugees are not given any stigma. Their basic rights must be fulfilled, such as education, health, eating and drinking and housing," said Anum.

She added, "Ignoring residents in conflict areas, especially those who have fled, is part of a crime violation, a violation committed by the government because it is an ignorance of fulfilling the people's basic rights."

According to her, civilians in several areas in Papua are victims of conflict from two armed forces, namely the military-the police and the OPM. These two forces are often involved in a conflict in the public sphere.

"Civilians in conflict areas often witness deaths. Public spaces are used for acts of violence, so that many civilians become victims," said Anum.

How is the protection of children's rights when an armed conflict occurs in Kiwirok? In fact, the rights of children are also the obligations of the state. As regulated in Article 21 paragraph (2), Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, "The State is

obliged to fulfill, protect, and respect the Rights of the Child”

Protection of children’s rights to life in the situation of armed conflict is a state legal obligation, through the central government, Papua provincial administration, and the regency administration.

To spp.id, the Director of the Papua Legal Aid Institute (LBH-Papua) Emmanuel Gobay said that the Indonesian National Commission for Child Protection (KPAI) did not supervise the implementation of the protection and fulfillment of children’s rights in situations of armed conflict.

Until now, according to Gobay, KPAI has not made any efforts to supervise the implementation of the protection and fulfillment of children’s rights in situations of armed conflict in Papua and especially in Pegunungan Bintang.

In fact, the protection of children in situations of armed conflict is the responsibility of the state based on the provisions of the order, in accordance with their obligations under international humanitarian law to protect the civilian population in armed conflict.

Accordingly, the states’ parties should take all appropriate steps to ensure the protection and care of children affected by an armed conflict. As it is regulated in Article 38 paragraph (4), the convention on children’s rights which has been ratified by the Government of Indonesia in Presidential Decree Number 36 of 1990 concerning the ratification of the Convention on children’s rights.

Technically the protection of children in situations of armed conflict must be carried out by the government. It has been regulated in the provisions of the government, local governments and other state institutions.

Until this news was published by spp.id, the Regent of the Pegunungan Bintang, Spey Yan Bidana had not yet commented even though spp.id had contacted him to confirm regarding the handling of the Kiwirok Refugees.

The following is the data compiled by Suaraperempuanpapua.id from the Secretariat Team for Justice, Peace and Integrity of Papuan Franciscan Creation (SKPKC FP) and Pegunungan Bintang Dean.

4.1. Side Story: The Series of Kiwirok Incidents and the Deep Trauma⁵

Written by: Alfonsa Jumkon Wayap

The sudden attack and arson was a sadistic act that traumatized the local community.

Several incidents of attacks and arson in Kiwirok in the past few years have had social and psychological impacts on the local community, especially women and children. The anarchic action caused prolonged unrest.

The following is information compiled from the data of the Secretariat Team for Justice, Peace and Integrity of Creation (SKPKC) of the Franciscans of Papua and the Dean of Pegunungan Bintang regarding the incident.

The data stated that there have been attacks on TNI posts, burning of Puskesmas, markets, schools, the military's building, Bank Papua Kiwirok Branch, Housing and Pelebib Village Hall, elementary school building in Asua Village and Kampung Sopamikma. The perpetrators of the action are thought to have come from the West Papua-National Liberation Army (TPN-PB) group.



Oksibil City (photo: fonsa wayap/tspp)

⁵ This writing was published in *suaraperempuanpapua.id* on January 30, 2022.

The attack and the arson caused a number of people to become victims, including medical officer Sister Gabriela Meliani (died), Elli Mimin of TPN-PB (died), and members of the TNI (wounded due to gunshot).

On Tuesday, September 14, 2021, an attack occurred in the Okikha District City. The attackers were reported to have set fire to the Puskesmas and the District Office building. However, the culprit has not been identified.

A week later, the gun battles occurred again at Kiwi Airport, Kiwirok District. The shooting exchanges between the military and West Papua National Liberation Army claimed the life of Second Sergeant Ida Bagus from Battalion Unit 403. It also caused First Inspector Budi Basra to get shot in his chest and undergo medical treatment.

As of Saturday, September 25, 2021, the violence occurred again in Okyop District City, as the Puskesmas and elementary school buildings were burned. The perpetrators of the attack and arson were being identified and no casualties were reported.

On the following day, in the complex of District Police in Kiwirok, another shootout occurred between the West Papua Liberation Army and the Indonesian National Police. The shootout involved the perpetrators, TPN PB, Indonesian National Police, and the Nemangkawi Task Force First Bhayangkara Muhammad Kurniadi Sutio.



A child refugee stands in front of a bivouac (photo: fonsa wayap/tspp)

This series of conflicts displaced residents from Kiwirok City, Apom, and Pomding. Many of them fled to the Oklip District, particularly to Otem Village, Pelepkon and Okbumul.

At least 213 residents of Kiwirok City, Pomding, were evacuated and accommodated in the Evangelical Church in Indonesia (GIDI) Sion Oksibil, as the main command post. There were 22 residents in Kabiding Location 2, on Jalan SMA Negeri Oksibil.



Bivouacs built by the refugees to avoid attack and burning of public facilities in Kiwirok, Pegunungan Bintang Regency (photo : fonsa wayap/tspp)

Some other places used for evacuation include two locations in Atbon, two locations in Balusu (accommodating a total of 31 refugees), and four locations on Jalan SMP YPPK Mabilabol, Okpol.

Among the evacuees, there were 6 infants, 22 elementary school students, 31 junior high school students, 140 high school students and 140 adults. They are residents who fled from Kiwirok City, Apom Pomding- Oklip District Area (Oktem Village, Pelepkon, Okbumul.

5.

Mysterious Disappearance of Two Youths in Serambakon, Pegunungan Bintang⁶

Written by: Alfonsa Jumkon Wayap

Two young men from Serambakon District, Pegunungan Bintang Regency disappeared after a shootout between the Indonesian military soldiers and TNPB-OPM on April 28, 2020. The conflict left many problems for children. However, it seemed like there was no problem. In spite of being in a down condition, the church is still there to be with His people.

Aspenas Kasipmabin is a high school student from Seramkatop Village, Serambakon District, Pegunungan Bintang Regency, and Jekson Sitokmabin is a young man from Wanbakon Village, also in Serambakon District. Both were declared missing almost at the same time. Aspenas disappeared on March 18, 2021, while Jekson was missing the day after.

News about the disappearance of these two young men stemmed from the shooting incident between the TNI versus the TPNPB-OPM in Daolbakon, Serambakon, Oksibil, Pegunungan Bintang, on April 28, 2020.

Sakjap [not his real name] told spp.id that on the afternoon that day, Aspenas passed the main highway to his village, Seramkatop, after returning from school. He passed the location where the military and the TPNPB-OPM attacked each other. Aspenas was then stopped while on his way. Since then, nobody knows where he is until now.

Meanwhile, Jekson Sitokmabin was arrested in the middle of the main Serambakon road, on March 19, 2021. Sakjap and other residents were involved in the search for the two missing persons.

⁶ This writing was published in *suaraperempuanpapua.id* on January 31, 2022.

“We did not find the whereabouts of the two until today (January 2022). I regretted that there was no serious action taken by the security. It seems that the case of the disappearance of these two people has been ignored,” he said.

One thing that Sakjap also said was that when there was an incident in the village, the security forces often came after the incident, a day or two later. They come to see the people who do not know about the incident. They even arrested the wrong person.

Pegunungan Bintang Police Chief, Adj. Sr. Comr. Cahyo Sukarinto, S.IK, M.KP when confirmed by spp.id regarding how the police handle the case of the Jekson and Aspenas, replied via short messages. “We have conducted a joint search with the community. So far, we haven’t found them. We continue to make efforts, especially to conduct searches and also establish communication with various parties. Among them are district heads and community leaders to obtain information. But there has been no progress so far,” he said.



*Pegunungan Bintang Regency Police Chief, Adj. Sr. Comr. Cahyo Sukarinto, S.IK, M.KP
(photo : fonsa wayap/tspp)*

With the occurrence of a series of incidents in Serambakon area, coupled with the increase in more intense security activities, the time for community activity are regulated according to applicable military rules.

"This has been going on for a year, people don't feel free to move. We are now constrained and no longer live in a democratic country that guarantees the rights of freedom to carry out activities as ordinary people," said Sakjab.

Most places, where people usually buy food and drink, are restricted, even gardens, water sources, bathing, washing, latrines, to hunting grounds, gardening, and various places that are considered sacred. These places may only be entered by certain people according to their clans.

Ston [not his real name], a friend of Sakjap who lives in the Serambakon area, complained to spp.id, saying, "We sometimes think they are not in places that we consider sacred. Or the gardens where we forage, in water sources, where we collect water for our food and drinking needs. And it's still going on. They are everywhere, anytime. We were very disturbed. All of our eating and drinking activities are under the escort of the military and the police."

Not only that. The activities of women who often sell at the Oksibil market are also limited. Some of the women from Serambakon said, "We come here to sell, usually early in the morning. We also had to go home quickly, before nightfall. We used to be asked all kinds of things, we had to show our ID cards."

Freedom of doing daily activities is restricted. On the other hand, looting is common. Locked houses were deliberately broken into and people's belongings were stolen, such as kitchen utensils, sleeping utensils, work tools as well as bows and arrows, to air rifles.



Pegunungan Bintang Diocese Parish (photo : fonsa wayap/tspp)

Spp.id compiled the chronology of events based on the information from the Dean of Pegunungan Bintang, Mabilabol Parish in Oksibil, Priest James I. Kossay, Pr.

First, there was a gun battle between the TNI and TPNPB-OPM on April 28, 2020 in the villages of Seramkatop and Wanbakon. After this incident, the military began to station in Seramkatop.

Second, on October 23, 2020, there were arrests, mistreatment and imprisonment of two civilians during two weeks at Pegunungan Bintang Police Station. The two are Ponius Uropmabin (an evangelist) and Salmon Kaladana (a Catholic). They were accused of being involved as members of the TPNPB-OPM, without clear evidence.

Third, on March 18, 2021, a shootout occurred, according to the military's own provisional suspicion. It happened on the Okbon/Oksibil bridge, to be precise, at the incline of the village of Etilkatop.

However, this is considered as a diversion of issue or accusing the TNI and the TPNPB-OPM of shooting fire.

The car that is often used by the military (TNI) takes the route to the hills in Seramkatop or down to the lowlands in the district capital of Oksibil. At that time, the vehicle headed for Seramkatop. Inside the car, there was a middle-aged man, named Yupensius Oktemka (a Catholic).

Well, from that statement, the accusation of the shootout came from the TPNPB-OPM. The presence of Yupensius confirmed that the accusation did not continue. Until then, the issue has subsided.

Fourth, from April 28, 2020 to March 18, 2021, according to Sakjap's statement, the military operations continued for eleven months, starting from sweeping houses where people lived, to raiding places of community activities.

Another incident happened to eight students of Serambakon State Junior High School, on November 12, 2021. The eight children were Kayus Uropmabin, Bedilan Asemki, Musiel Asemki, Benidiktus Asemki, Elsi Kasipmabin, Nason Kalakmabin, Yonan Uropmabin and Koper Asemki. These eight children were accused of threatening the members of the mobile brigade using fire.

This case began when these eight children planned to go

out for recreation together after school that day. The destination for recreation is the Oksibil River. The geographical conditions in the Serambakon area consists of hilly land that leads to a slightly higher land.

Using a four-wheeled vehicle, spp.id had time to travel overland from the city of Oksibil to the end of the Serambakon district. The road has been covered with asphalt. We crossed several wide rivers—bridges—among them the Oksibil River. The water flow is quite swift and very clear. This is in contrast to the condition being reported in the news, as if the area is difficult to reach.

Going back to the story of the eight children earlier, they were walking towards the Oksibil River, bringing some chickens to be burned, at exactly 11.00 WIT.

It is estimated that the distance between the village and the Oksibil River is about 3 kilometers. It was the dry season. On the outskirts of the river, there is a lot of dry grass. They burned the dry grass around the river for a moment, while joking like children usually do.

Unexpectedly, according to a reliable source, a number of members of the mobile brigade unit appeared, complete with attributes, and immediately arrested these eight students.

They were then taken by way of a footpath to the mobile brigade “headquarters”. They were tortured while on the way.

Not far from there, fortunately, there was a village head who heard the voices of children screaming for help. He then rushed towards the place where the sound came from. He was wearing an honor dress of a village chief.

When he got there, he found the eight students. They were already divided into two groups. The four students were put in one room, and the other four in the next room.

According to the testimony of the village head, they almost got tortured. The village head asked the security forces by saying, “Dear gentlemen, I, as a representative of the village government, request the immediate return of my children. Whatever happens to these children, let them be with me!”

After that, the mobile brigade officers immediately returned the eight students to the village head.

Priest James told spp.id that he regretted the volatile situation in Serambakan. In this situation, children get bullied.

For this reason, he hopes that all figures, including the Regent of Pegunungan Bintang, will jointly solve this problem.

The hope of Priest James has not been materialized. “Based on my observation, it did not happen. The situation here has yet to be safe either. When someone dies, it’s like no one has died. When a family is lost, it also seems as if nothing is missing. In fact, this is an extraordinary humanitarian issue. If it continues, we believe that the impact will be bad.”

People no longer feel comfortable in their daily lives, because they are continuously being disturbed by various actions ranging from terror, intimidation, and examination of every community that enters the Serambakon area.

“There are many things that cause bad impacts on the lives of the people here. I hope those who still have ego, either individually, in groups, among villages, will leave their interests. Let us give full attention to resolving this issue by prioritizing human values for the sake of our children,” said Priest James.



Pastor James Kossay (foto : fonsa wayap/tspp)

He urged all parties to understand the issue and consider the fate of the children whose schools were burned down. How will they go to school? Once again, he said, this problem does not only belong to a particular village, person or group. This is the problem of all.

“There are many issues that have a tremendous impact. And the children are really affected. However, it looks like there’s

no problem. That's what happened. You have ears but you don't hear, you have a heart but you don't see. We, from the church, are still there with the people. In our way, we continue to work through data. We have been fighting for that too, but it keeps happening," said Priest James with a slightly annoyed tone. He continued to remind us that there should be a joint solution.

Local government should have been able to be in the forefront in finding the solution. Priest James felt like he couldn't take this problem anymore. "We can tell the Papua Provincial Government or the Central Government, that if you want to prioritize human values, please come down and see us here (in Pegunungan Bintang)," he said, concluding a series of spp.id interviews in the special coverage of the Security and Human Rights Sector organized by the Alliance of Independent Journalists (AJI) Indonesia.

(December 2021) after the armed conflict in Kiwirok against civilians at several points in Pegunungan Bintang.

6.

Shooting Continues, State Ignores Cases of Human Rights Violations in Papua⁷

Written by: Elfira Halifa



YAHUKIMO REFUGEES: Many women and children were forced to evacuate due to the riots that occurred last October 2021.

Papua, the easternmost province of Indonesia. People call it a piece of paradise that falls to earth. The mountains are towering, the green hills are beautifully arranged and the rivers are flowing fast. However, the picturesque description about Papua is inversely proportional with the life of its people. Gunfights between the TPN-OPM or other versions of the criminal armed group (KKB) and the military and the police occur almost every day at certain times. The

⁷This writing was published in Cenderawasih Pos on January 31, 2022.

TNI-Polri, civilians and the KKB fell during the armed contact on this land that was once colonized by the Dutch. Its people often become victims of violence on their own land, victims of the armed conflict. In fact, they fled on their own land.

Sad stories are often heard every time a gun battle occurs. Children and women were shot, children who died in refugee camps due to hunger, or elderly people who died as a result of not getting proper health services in refugee camps.

On the other hand, armed contact between the TPNPB and TNI-Polri warring parties took place in public spaces, where there are children and women, for example in the market, at the airport, even in residential areas. The fight was witnessed directly by the children and women.

In Papua, armed conflicts mostly occur in Nduga, Intan Jaya, Pegunungan Bintang, Puncak, Puncak Jaya and Yahukimo. In these seven areas, the victims ranged from civilians, officials to the OPM or KKB.

Throughout 2020, the Commission for Missing Persons and Victims of Violence (KontraS) recorded 40 incidents of human rights violations in Papua. The incidents were dominated by cases of violence in the form of shootings, ill-treatment and arbitrary arrests by the authorities. Of those cases, 276 people became victims, either arrested, injured or died.

Another data from Amnesty International Indonesia noted that there were at least 19 cases of human rights violations in the form of killings committed by security forces against civilians in Papua and West Papua throughout 2020.

Amnesty International Indonesia researcher Ari Pramuditya revealed that of the 19 cases, 10 of them involved members of the military, 4 cases involved members of the police, and 5 cases involved both. Meanwhile, the number of victims from all these cases reached 30 people. None of the alleged perpetrators of the 19 cases has yet been sentenced by the courts, both military courts and general courts.

The National Commission of Human Rights for Papua received 71 complaints throughout 2021. In the complaint, the most violated rights were the rights for security.

Data from the Papua Regional Police in the last 12 years showed that 90 civilians were killed and 127 others were injured

due to gunfights that occurred in several areas in Papua. Another data recorded that as many as 61 TNI-Polri personnel were killed and 135 TNI-Polri personnel were injured.

Of the 90 civilians who died, one of them was Priest Jeremia Zanambani who was shot by the TNI in Hitadipa, Intan Jaya Regency in September 2020. The shooting of a priest added to the list of violence in Intan Jaya that is still happening today, following several other areas such as Puncak, Puncak Jaya, Pegunungan Bintang, Nduga and Yahukimo.

This list of conflicts that have occurred in several regencies in Papua has made thousands of residents flee to the forest and several other areas that are considered safe. Residents of Intan Jaya fled to Nabire and Mimika, and residents of Kiwirok have taken refuge in Oksibil, Pegunungan Bintang.

Unfulfilled State Obligations

Amnesty International's Executive Director Usman Hamid said that none of the promises and obligations of the state to resolve human rights violations in Papua were fulfilled. Moreover, impunity has been happening in Papua, since the New Order era until the Reform era, particularly in terms of crimes against human rights.

"Until now, unlawful killings, extrajudicial killings, kidnappings, enforced disappearances, torture and forced transfers are still happening in Papua and keep on repeating, but none of the perpetrators is being punished fairly," said Usman.

On the other hand, several military officials who have been involved in human rights violations in Papua have received promotions without punishment. Usman remembers well about the promise of the Indonesian government in front of the UN Human Rights Council session in 2015 to bring the cases of Wamena and Wasior to court. However, the promise has never been fulfilled.

"We can say that the condition of Papua in the field of human rights has not made any significant progress at all. Past practices that were not resolved have made Papuans fight against the State," said Usman.

In terms of humanitarian law, many norms of humanitarian law are not complied with by both the state and

armed conflict parties in Papua. Humanitarian law norms, for example, may not attack civilian objects, target civilians, civilian government offices, and civilian homes.

In fact, however, that is exactly what happened. Another norm, said Usman, is that in war or in armed conflict, attacks can only be carried out against military objects or military targets. The attack can only be carried out proportionally, but that is also not fulfilled in most cases.

On the other hand, said Usman, there is no process of enforcing humanitarian law in Papua. There is no official policy from the government that states to enforce humanitarian law in Papua.

"In the clash of armed conflicts in Papua, there were a number of cases where one of the pro-independence figures was arrested. The figure is still being tortured, assaulted and arrested. In fact, in humanitarian law, the attack is only allowed against military targets or targets against warring parties," he explained.

"The State is not Serious in Resolving Human Rights Violations"



Linus Hiluka

Former Papuan political prisoner Linus Hiluka said that Indonesia should resolve cases of human rights violations in Papua before being able to talk about other issues.

Linus said that for all victims of human rights violations,

from minor to gross human rights violations, the compensation is Papuan independence. This is because the state has never seriously resolved human rights issues in Papua.

“All human rights violations have a price, which is the independence of Papua. Indonesia is the perpetrator of human rights violations and the OPM is the victim,” said the father of four.

According to Linus, the state has violated human rights in Papua with its official weapons. “This state tool kills its people who are trying to rebel against injustice. That’s a violation of human rights committed by the state against its people in Papua,” he said.

According to him, Indonesia is not able to resolve the Papua issue, let alone human rights violations. In fact, the human rights violations are worsening day by day. Indonesia should be heartened, opening access in Papua, so that the UN Human Rights High Commission can advocate for all cases of human rights violations in Papua.

The Papuan Conflict is “Deliberately Nurtured”

Executive Director of the Papuan Justice and Human Integrity Foundation, Theo Hesegem, highlighted the cases of alleged past human rights violations that had never been seriously handled by the central government. Like bloody incidents of Wamena, Wasior to Paniai.

“The handling of human rights in Papua is deliberately maintained by the central government with a record that the handling is not serious. In fact, the Papuan people expect that the handling of human rights violations must be serious, as citizens have the right to trust that the settlement process really takes place,” said Theo.

Moreover, Theo said that the conflict in Papua was deliberately kept by certain people. For example, law enforcement operations in Papua have failed so far and have led to new human rights violations.

Security Approach causes Trauma

Researcher from the Indonesian Institute of Sciences (now BRIN) Cahyo Pamungkas, said the security approach used by the state in Papua actually caused trauma. Every year, the armed conflict in the eastern tip of Indonesia only causes more victims.

The wounds of the living victims had not even been healed, but then new wounds appeared again. This will potentially cause the victims' children and their grandchildren to join the movement.

"Indonesia, either directly or indirectly, has contributed to the growth of the OPM movement by means of civilians who have become victims of military operations. Then they joined the TPNPB movement," said Cahyo.

According to Cahyo, the state wants to provide a solution but has never been able to solve the problem in Papua. The past and present cases of human rights violations have never reached a resolution. There was no reconciliation, and there was no dialogue.

"Political violence, from the past until now, maybe in the future, is like a cycle that does not disappear," he said.

For cases of human rights violations in Papua, the Head of National Commission of Human Rights for Papua, Frits Ramandey, said that the commission had submitted three case files of human rights violations in Papua, starting from the human rights violations of Wasior, Wamena and Paniai to be resolved immediately.



Frits Ramandey

“We have submitted the Paniai file and this is currently in the process of being investigated. Several people have been questioned regarding this incident,” said Frits.

Long ago, the commission proposed these 3 cases of human rights violations to be resolved immediately using the mechanism of Law 26 of 2000. The commission and the people of Papua certainly have experience with the bloody Abepura case.

Therefore, the efforts to settle these 3 cases should be responded to immediately to ensure a sense of security, and to convince Papuans about handling cases of human rights violations in the context of gross human rights.

7.

Story of the Children of OPM and TPNPB Figures⁸

Written by: Hengky Yeimo



Damianus Yogi and the West Papua National Liberation Army (TPNPB) squad that he leads in Paniai Regency, Papua. - Jubi/Hengky Yeimo

The security approach used by the Indonesian government for decades has led to a lot of violence and human rights violations. These violations have left many indigenous Papuan children--both the ordinary citizens or the children of Papuan movement leaders, deeply traumatized.

⁸ This writing was published by jubi.co.id on January 25, 2022, titled "The Story of Children of OPM and TPNPB, from being a fugitive, to being discriminated against."

Although there were some of them who chose a different path, others chose the steep path of armed resistance. The practice of impunity carried out by Indonesia makes the perpetrators of violence and human rights violations beyond the reach of the law, thus making the victims not get justice.

The practice of impunity also exacerbates the trauma of the victims, creates new actors of violence, and prolongs the cycle of repeated violence in Papua. Injustice and the practice of impunity are the seeds of new violence, and the State seems to be the director of this endless series of violence in Papua.

Damianus Magai Yogi is one of the biological children of Tadeus Yogi, a leader of the Free Papuan National Liberation Army-Organization (TPN-OPM, now known as the West Papua National Liberation Army or TPNPB) in the Meepago Customary Territory, Papua.

Damianus Yogi told his life story to the journalist from Jubi in November 2021. Since childhood, he witnessed his father's struggle to carry out armed resistance against the security forces of the military and the police, making his life story different from that of children in general.

Born in 1994, Damianus Yogi witnessed how his family was always under threat. "My mother and I often move from one area to another, to avoid attacks from the TNI/Polri personnel," he said.

Damianus said that since he was little his biological mother always protected him from threats. The mother does whatever it takes to make sure her child stays healthy and safe. "Since my early age, I had been separated from my father. I chose to live with my mother in Paniai while attending school," he said.

If he wants to meet his father who is in the forest, he must write a letter first to prevent any risks that might happen to his father.

"When my father was still alive, he also often talked about our descendants. He always advised that some of us should go to school, but some should also continue the struggle that he and Yulius Goo started in the Paniai area in the 1970s," said Damianus.

Attending school in Paniai, he aspired to become a Peace Soldier. But the situation and security did not make his dream

vanish. In his fifth grade in elementary school, his dream was dashed because he could no longer continue his studies, because he and his mother were targeted by the authorities.

Damianus recalls that his dream failed not because he was too lazy to go to school, but because his safety was always in danger. "My dream was ruined as I watched my family being tortured by the authorities. My parents, as well as my older brothers, were often chased by the police," he said with a smile.

He wished that if his family were not always under threat, maybe his dream of becoming a Peacekeeper could come true. "If at that time I was allowed to go to school in Paniai, my dream to become a Peacekeeper abroad could be achieved. However, I have to accept the consequences as a child of TPN-OPM. Hence, I cannot reach my dream," he said.

Damianus wished that if his dream was realized, he would not be a citizen who took up arms in his own land to ask for independence. "I certainly can help other people outside West Papua as well, who need to live in peace. Like my nation Papua that needs peace today," he said.

He said that what he experienced was also felt by the descendants of other OPM and TPN leaders. "In other areas of Papua, where there have been conflicts that resulted in their families being shot dead by the police, they also experience the same," he said.

Damianus believes that as long as Indonesia is still occupying Papua, Papuan Indigenous People (OAP), especially the children of OPM leaders, will never experience a good life. "We are always faced with rape, death and sweeping. As experienced by the children of the late Tadeus Yogi," he said.

Damianus feels that since 1961 until now, the Indonesian government has not considered native people of Papua as part of Indonesia. On the other hand, TPNPB also does not think that Papua and native Papuans are part of Indonesia.

"As long as the Indonesian government is in Papua, we have never lived a safe and good life. The government never takes care of us. Instead, we are faced with sweeping, murder, rape, violence, and intimidation in our own land," he said.

For him, the improper treatment of the Indonesian State towards Papuan Indigenous People, especially the children of TPN-OPM figures, is nothing new. "Since the 1970s until now,

the violence has been repeated. The same thing happened to my brothers and sisters. We face such treatment not only from the government, but also the TNI and Polri," he said.

According to him, it was not only his family who suffered victims from the security forces of the Republic of Indonesia. "The ordinary people who know nothing about it are always the targets of shooting. It's very ironic," he said.

Damianus also highlighted the issue of discrimination and marginalization of Indigenous Papuans, especially the children of the leaders of the independent Papuan movement and the families of victims of human rights violations. He believes that discrimination will not end as long as Papua is still part of Indonesia. "We also often experience discrimination," he said.

That's what made Damianus Yogi make up his mind to take up arms and fight for Papuan independence. "Our parents have laid the foundation for the struggle for the independence of the Papuan nation to the young generation of West Papua. I will continue my father's struggle. That was my father's message throughout his life," he said.

The Silent Path of Jimmy Hiluka

The biological son of former political convict Linus Hiluka, Jimmy Hilsom Hiluka said that being a child of the TPN-OPM forged him to learn to be independent and always optimistic to determine his own destiny for the future of the Papuan nation.

"I grew up without a father in Wamena. I was 16 years old when my father was arrested by the police, and he has been detained in the Correctional Institution since 2003. In 2015, he was granted clemency by President Joko Widodo," he said.

Hiluka said that he studied elementary, junior high, and high school in Wamena, then went to college in Bali to earn a Bachelor's degree in International Tourism. He did not stay silent, and chose to be the backbone of his family.

"After completing my education, I returned to my hometown in Muliamia, Wamena. I worked with organizations that campaign for peace in the Land of Papua," he said.

Hiluka said that while he was studying, the Indonesian

government never paid for his tuition. He managed to finish his education thanks to his mother's earnings from her business, as well as from the income of his own business.

"My mother paid for college. I also tried to work alone to pay for my studies. I am grateful to mom and dad, family, and even all those who have helped us in completing my studies," he said.

Since college, Hiluka never dreamed of becoming a Civil Servant (PNS) or working for the Indonesian government. "My dream is to go to school until I get a bachelor's degree, that's my commitment," he said.

According to Hiluka, every child of an OPM figure has the right and should be able to go to school. He referred to the right to proper education as guaranteed in the 1945 Constitution. "Even though their fathers were imprisoned by the Indonesian government behind bars, and being transferred from prison to prison. My parents never completed their school, so I thought that I should study," he said.

Hiluka said he also motivates his younger siblings to achieve the highest possible education. "I thank God because my sister has been successful in her studies. Currently, she is taking a master's degree abroad," he said.

Even though Hiluka has been discriminated against by his friends, he remains consistent and learns so that he can achieve a better life than his father, who is not a scholar.

"They once said 'his father was in detention, imprisoned in Makassar', until [saying] 'he is a child of the OPM'. But I was never disappointed, I'm just sad. My father is not the same as me, that's all," he said.

Hiluka was not tempted by the offer of people who wanted to nominate him as a candidate for Deputy Regent of Jayawijaya. "When I was in high school, my father never brought me to the political stage. I thought that it's my father's business," he said.

Hiluka once had an English lecturer from the United States. "My lecturer, an American citizen, asked, 'What do you want to be in the future?' I said at that time, 'after I know English I will help TPNPB and OPM'. But at that time I didn't understand what TPNPB and OPM were like," said Hiluka.

He is always restless with many Papuans who have gone

to school and achieved a Bachelor's Degree, even a Doctorate Degree, but never speak for the fate of Papuans who always experience unfair treatment from the state. On the other hand, TPNPB and OPM fighters struggle with minimal education, but they speak for the benefit of many people.

"That is what underlies me so that I am committed to having to go to school to graduate. Now that I know English, I can tell the world what Papua is like. It has been my dream from the beginning. I decided not to work in the government since I was in college. If possible, I want to work in the private sector, or I want to help in non-governmental organizations, or become a volunteer. I love that part, and it fits my soul," said Hiluka.

This also made Hiluka reject the offer to become a candidate for Deputy Regent of Jayawijaya. He holds fast to his commitment that he will never become an apparatus in the Republic of Indonesia. He did not deny, he also has hope that Papua will be independent.

"I really don't like the system in Indonesia. And I don't like being ordered, [because it makes] me not free. I am independent. I want to do whatever I can. "The important thing is that people don't provoke me, people don't intervene with me," he said.

Hiluka teaches his children the same principle, that is to be diligent and hard working. He also educates his children the way other parents educate their children. "The way our children are being educated will adjust to the environment as well. If my children grow up in my father's environment, they will be just like us," he said.

Hiluka's wife is also part of the tens of thousands of Indigenous Papuans who have been victims of violence in Papua. Hiluka said he and his wife did not hide their background from their children.

"If our children ask about my activities or my father's, my wife will certainly explain to them. We are in one life, we both suffer in struggle. I always tell the history of integration [of Papua into Indonesia]. We tell the stories in Honai. They pay attention to our activities, and it is my children who usually ask me questions about Papuan history. I have to tell this because it is part of non-formal education," he said.

For Hiluka, what he and other indigenous Papuns

went through was a living history that their children should understand. He knew that one day people would ask why his children's grandfather had been detained from prison to prison. "That's a story I have to tell my children. It's a story they will tell the future generations," he said.

Hiluka's children also have many favorite nicknames for their grandfather. Sometimes they call their grandfather "Commander", sometimes they call him "Father Papua", sometimes they also call him "grandfather". "My first child always follows my father wherever he goes. He is close to my father," said Hiluka.

He hopes that his children will be able to get the best education, in accordance with their wishes. "The struggle makes me barely enough. That's a challenge for my children. But if God is willing, they follow my path. My father never intervened with us and never told us that 'you have to be what I want you to be'. But today, some of my younger siblings have finished college and are preparing to study abroad," he said.

Hiluka looks to the future, but he also has doubts about the future of Papua and Indonesia. "As long as we are still in the Indonesian frame. In general, our fortunes will not improve. Since I was a child, I have entered the arena of fighters," said Hiluka.

But he remembers that his father never required him to become OPM or TPNPB. He also will not manage how his children will live their lives.

"I let them determine their own destiny. And the talents that God gave, are different. I am a political victim of [the situation] that my father is in. But for my children, I can't direct them to be like me. They can be anything that is good. It's their right," he said.

Hiluka said, even if in the future their children will follow in their grandfather's footsteps, or follow in his footsteps, he will let them. For him, the path their children will choose is God's choice.

"My responsibility is that my children have to be [better] than me. They must be successful in the future, both in struggle, in political economy, in culture, and in education. They will get the proper education. However, what [their] visions and missions will be in the future, I do not know. I hope the fate of my children will be good," he said.

Hiluka's father, Linus Hiluka, said he was disappointed with the Indonesian state which had made him languish in prison. He was also disappointed, because while he was in prison the fate of his children was ignored by the State.

"I am very upset with the State of Indonesia. I was arrested in front of my children. I was prosecuted, but the State never paid attention to the fate of my children," he said.

8.

The Lost Future of OPM Children⁹

Written by: Elfira Halifa



Damianus Magai Yogi

Since 1961 until now, Papua remains in conflict. Various military operations were carried out on this land. Thousands of Papuans were shot and killed in gun battles between the state apparatus and the TPN-OPM or other versions of the KKB.

Children in areas of armed conflict become victims of what their parents do. In fact, the dreams of these Militia's children had been crushed since their early age when the state

⁹ This writing was published in Cenderawasih Pos on January 31, 2022.

also attacked them. In fact, these children do not know anything about what their parents are doing.

To find out how traumatized and how the officers treated the children from the Militia group, Cenderawasih Pos had the opportunity to interview Damianus Magai Yogi, son of the late Tadius Yogi.

Interviewing Damianus is not easy, it is necessary to convince him first with the intermediary of the National Commission on Human Rights of Papua. We made an appointment by sending a short message on November 19, 2021. However, Demianus had only responded to the message on November 25.

I sent him my photo in an attempt to convince Damianus that I am a journalist. I introduced myself, conveyed my intention and purpose of contacting him. Then, the 28-year-old was willing to be interviewed on November 25 by telephone. At that time, Damianus had just arrived after returning from his base.

Bang! Bang! Bang! This sound was very familiar for five-year-old Damianus. He often heard gunshots in the morning, noon and night.

Not only hearing gunshots from the warring parties every day, Damianus--- who has just been inaugurated as the Supreme Commander of the TPN-PB OPM West Papua, Sorong and Merauke--- also witnessed how his older sister was shot by the authorities while the noken rope was still attached to her head.

"When I was a child, some of my family members died as a result of being shot by the police who came to my village in Paniai. Some were also tortured. We are human, but we are treated like we are not human. Our life and death are no longer in the hands of God, but in the hands of the authorities," Damianus' angry voice was clearly recorded on his cellphone at that time.

Taking a breath, then Damianus continued the conversation. He talked about his childhood, since he studied at the YPPK Badauwo Elementary School in East Paniai District. His days were marred with the chasing by the police.

Since 1980, the authorities began to torture his family, including his father. This is what then made Damianus' dream of becoming a peacekeeper vanish in the 5th grade of elementary

school, when the authorities came to look for him at the school at that time.

Damianus was born and raised in the forest of Paniai in 1994. He lost a father when he was 9 years old and moved from one place to another because he was being chased by the police. But he put his education first.

Her mother faithfully took her to school at that time even though she knew the situation was not safe for them.

"If at that time the army had not chased me, they would have let me stay in school. Maybe now I have been in the United States or Russia being a peacekeeper or a pilot. However, all of that disappeared as the army chased me and my family. Why should I continue my education if the authorities keep chasing our family, even looking for me at school until my mother is scared," Damianus' anger grew even more intense when he recalled the police's treatment of him at that time.

Damianus remembers well how the situation was tense at that time, his childhood feeling insecure in his own village (East Paniai). The police chased him, then he decided to stay in the forest until his mother breathed her last in the forest in 2002. Damianus continued the telephone conversation. Since 1980 until now, his family has lived in the forest and never returned to their village in Paniai. If they went back, the police would chase them.

"We are not safe in our own village. We are living in anxiety. That's why we are still staying at the base to this day. Even if we come back, we will definitely be arrested or we might get shot by the police," he said in a low voice, while his breathing could be heard clearly.

Damianus liked English when he was in elementary school. It never crossed his mind at that time to take up arms like his father, who died in 2009 due to poisoning. The situation and circumstances that made him change, as he witnessed the shooting and experienced firsthand of being chased by the police.

At the beginning of school, Damianus admitted that no one knew that he was the son of Tadius, except his mother. At that time, there were no police officers who would disturb him, so he went to school like normal children. However, the authorities found out his identity in the fifth grade of elementary school. Since then, he and his mother have been chased by the

authorities, leaving them traumatized.

In 2000, Damianus went from Paniai to Dogiyai with the intention of entering kindergarten. At the same time, they also delivered a letter from his father Tadius to the Diocese of Leo Laba Ladjar. In the letter written on a white sheet of paper, Tadius conveyed to the diocese to ask the authorities to stop chasing his wife and children.

"We intended to deliver a letter from my father to the diocese. But then my mother and I were chased by the army at that time. We were barefoot," he recalls.

During the chase, Damianus never met his father Tadius. If the father and son miss each other, they would exchange news by letter. At that time, they did not have a cell phone. Tadius was in the forest, while Damianus and his mother were moving from one place to another. They fled when the authorities discovered their whereabouts.

In 2009, Tadius Magai died at his base. According to Damianus, his father was poisoned. Shortly before he died, the father advised him, the youngest son, not to give up and must fight to defend until the Papuan nation was out of the framework of the Unitary State of the Republic of Indonesia.

"From then on, I promised to fulfill my father's request," Damianus said in a low voice.

As a child, Damianus never thought about taking up arms and taking the fight. Even though he himself knew his father was part of the OPM, what Damianus thought at that time was only to become a peacekeeper in the United Nations or become a pilot.

"It's just that this country forced me to take up arms for the childhood trauma and grudges that I experienced," he said in a low tone.

Damianus' revenge that left the most mark was when his two older brothers Salmon and Leo Magai Yogi were shot dead by officers in Nabire District in 2015. His older sister was shot by police in Bogobaida District, Paniai District.

Damianus still clearly remembers when his older sister was shot by the police while she was walking and carrying a noken. Another cruelty perpetrated by the authorities against Damianus' brother was tying him up with his legs up and then tortured him to death in 1999.

"I thought at that time, why my family was being targeted by the police. Is it because we were born to an OPM father? The torture they had done to my family and other Papuan people made me wish Papua to be free soon, so that we can live in peace, without any shooting disturbances," Damianus wondered.

Until now, the authorities are still pursuing Damianus and his brother. This is why Damianus can no longer enter his own village in East Paniai.

"We survived in the forest with all the resistance, until Papua is independent then we will return to our village," he said.

For the actions and treatment carried out by the authorities towards Damianus' family and other Papuans, he hopes that the UN can come and see the reality, and that the Indonesian government can open space.

Following in his father's footsteps during the struggle for dozens of years, Damianus has never harmed civilians. In fact, several times he rescued people who returned to their duties, such as medical personnel and teachers.

"So far, we have never tortured civilians and even non-Papuans. Our struggle is against the authorities, not the civilians. Even when I want to go to war, I still write to the children and women to get out of Enarotali for their safety," he explained.

Even though he is married and has children, Damianus does not insist on what ideology their children want to understand when they grow up. He gives freedom to their children to be what they want to be.

"What my children will look like in the future, that's up to them. Even when they wanted to be a peacekeeper to continue my desire as a child, I still supported them," said Damianus.

All Damianus wants right now is freedom and self-determination. Therefore, the government must open up space for dialogue under the UN mediator.

If not, Damianus and his friends will continue to fight until Papua is independent because the state apparatus has been too cruel to him and other civilians in Papua.

"We are not fighting to kill civilians, let alone being labeled as terrorists. Our goal is to fight for independence, and some of the activities that we always interfere with are only for the sake of independence. We are not asking for special

autonomy, let alone development,” said Damianus.

Children from militia groups such as Egianus Kogoya, Damianus Magai Yogi and others, have their own stories to follow in their father’s footsteps. Having the trauma to witness how their families were killed unnaturally by the military and the police urge them to take up arms.

Director of Democratic Alliance for Papua (ALDP), Anum Latifah Siregar, assessed that the children of OPM members were following in the footsteps of their parents because of the historical journey of conflict in Papua. When their parents struggled, these children were brought along.



Anum Latifah Siregar

As Anum puts it, “Their understanding is internalized not because they are told to do so. Rather, they were involved in the incident. They saw how their parents fought back and how their families became victims.”

“It is internalized by experience and it becomes a much stronger memory. The past experience for them is something bad and painful. It makes them disappointed and angry. There

are bad memories in their mind. After the fighting of their parents ends, they feel they have to continue the struggle of their parents," said Anum.

Anum continued that for the children of OPM, the suffering was not only felt by them and their fathers. It is the suffering of their group, so it becomes a common concern. Moreover, said Anum, Papuan people live communally.

"If someone has a bad history as a child, it affects him when he grows up, affecting his psychology. It happens to these OPM children. When they see the bad history of their parents, their brother, their family, they will reproduce the thoughts in their future. They will see this is a crime that they must fight together," she said.

OPM children, said Anum, experienced internalization based on their experiences, not based on stories. They couldn't fight back when they were children and they could only watch their parents and family being killed by gunshot. Then they will keep the anger, sadness and disappointment.

Anum was worried that the same thing would happen to the refugee children in any conflict areas that were not handled properly.

"In the future, refugees at a young age have the potential to join the resistance movement in the forest, because they saw that the government did not handle them while they were in the refugee camps. Sooner or later that would happen, so this has to be addressed," said Anum.

According to her, there are complicated problems in Papua. Therefore, the government must be responsible for fulfilling basic rights. Don't think about building bridges, building big infrastructure. The most important thing is to fulfill their basic rights to basic education.

Anum also said the state maintains a cycle of violence in Papua. The crime happens again and again due to negligence. It keeps happening even though many experts in this country have explained this situation.

"The government should fulfill their basic rights. In addition, acts of violence must be resolved legally. So that people can trust the government," said Anum.

However, what is happening in Papua today is the non zero sum game. If it is not stopped, the conflict will be long

and civil society will be victims. Protection and fulfillment of rights is the responsibility of the state. Therefore, the state must immediately resolve the conflict in Papua.

9.

Heartsick Story in the Shadows of Papuan Independence¹⁰

Written by: Hengky Yeimo



Intan Jaya residents who fled to Nabire on Wednesday (10/3/2021). - Jubi/Abeth You

“From east to east”, this sentence is appropriate to describe the struggle of the children of militias from the West Papua National Liberation Army and the Free Papua Organization, who choose to continue the struggle of their parents. Likewise with the children of victims of human rights violations in Papua, they always have the aspiration to liberate their land.

Damianus Magai Yogi is the son of a prominent figure in the West Papua National Liberation Army/Free Papua Organization (TPNPB/OPM) in Paniai Regency, Tadeus Yogi.

¹⁰ This writing was published in *jubi.co.id* on January 27, 2022, titled “Heartsick Story in the Shadows of Papuan Independence”

He chose to follow in his father's footsteps to take up arms. Now becoming a TPNPB combatant, he witnessed his family being victims of violence by TNI/Polri officers.

"My biological father is Commander in Chief Tadeus Magai Yogi. He led the Papuan independence movement from the early 1970s until he breathed his last on January 9, 2009," said Damianus.

According to Demianus, a safe and peaceful life is impossible for a child of a TPNPB figure. He accepted it as a consequence of his parents' struggle.

"Our lives cannot be separated from the terror and intimidation against Tadeus Yogi, his wife, and their children. My father died from being poisoned and my mother died due to illness. She was tired of always being chased by the police, until she got sick," said Damianus while remembering his two loved ones.

Even though his father had died, Demianus said that he and his siblings continued to experience intimidation, terror, and being targeted by the security forces. All of his seven siblings died in the long conflict that occurred around Paniai Regency.

"My older and younger brothers and sisters died. Antonius M Yogi, who was drugged by the police around Ugi, East Paniai District, in 2017. Yosina M Yogi was shot by TNI/Polri troops in Pugo, Paniai. Salmon Magai Yogi was shot by TNI/Polri troops at the Paniai TPNPB Regional Defense Command Headquarters in Eduda in 2013. Leo M Yogi was shot by TNI/POLRI in Nabire in 2015. Kristianus M Yogi was shot by the Kasuari Team in Ugapuga in 1997. Paul M Yogi died at Eduda Headquarters in 2002 and Debora M Yogi died at Eduda Headquarters in 2005," he said.

Damianus stated that the people involved in killing his brother were never tried and punished. Just like many other perpetrators of human rights violations in the Land of Papua, who were never brought to trial. "Not only my brother and sister, almost some OPM children had always been treated the same way, tortured or killed," he said.

Damianus said that the State of Indonesia continues to show its colonial character in front of the world. It has never implemented the laws it made on its own, quibbling on behalf of

state security. "There will never be justice for us, with all the sad stories we went through. Maybe when God comes down, then there will be an answer for us," he said.

Jimmy Hilsom Hiluka is the biological son of former political convict Linus Hiluka, who was found guilty of being involved in the burglary of a weapons warehouse belong to the Military District Commander 1702/ Jayawijaya in Wamena, the capital of Jayawijaya Regency, on April 3, 2003. He chose not to take up arms. However, he does not deny that he has hope for the independence of Papua.

Jimmy was 16 years old when he witnessed his father being arrested by the security forces. He also saw his grandfather shot dead by the security forces.

"I witnessed the security forces arrest my father and shoot my grandfather. At that time, my father did not run to the forest, [and was arrested] at our house, in the Muliama District, Jayawijaya Regency, on May 27, 2003," he said.

After Linus Hiluka was arrested, Jimmy and his brother lost the father figure who raised them. Jimmy was disappointed because the State also ignored their fate, did not fulfill their basic rights as victims of the long conflict in Papua.

"When my father was arrested, I was sad and sorry for Indonesia. Who will pay attention to us? What will our future be like? But God is good, all of us were able to finish college," he said.

Jimmy stated that the State should pay attention to the children of political prisoners or political convicts, to the families of victims of human rights violations and extrajudicial killings by security forces, as well as the victims of prolonged armed conflict in Papua.

In practice, Jimmy feels that the state does not seem to realize that even the children of TPNPB combatants are citizens with basic rights that the state must fulfill. No one has ever said that the state has never provided restitution, rehabilitation, or trauma healing for TPNPB children.

"In fact, the state takes lives, or amputates parental custody of their children. Even though their parents are detained, the rights of the victims must be considered by the state. If there is omission like what my brothers and I have experienced, as well as [negligence] to children who are victims of human rights

violations or extrajudicial killings, it can backfire for the Republic of Indonesia," he said.

Jimmy said the Indonesian state seemed to view the children of TPNPB combatants or OPM figures as well as victims of human rights violations as enemies. "But as the children of former political prisoners and the son of the OPM leadership, I realize that this is a consequence that must be accepted and carried out," he said.

Not inheriting, but experiencing

Director of the Democratic Alliance for Papua, Latifah Anum Siregar, who has defended many political prisoners and political convicts in Papua, said the desire for independence has always existed among the children of TPNPB combatants and OPM figures. TPNPB combatants often involve their children when carrying out guerrilla warfare.

On the other hand, the practice of violence and human rights violations by the security forces keeps on happening. In Papua, the trauma of conflict is not a story passed down from one generation to the next, but rather something experienced by the Indigenous Papuans themselves, from generation to generation.

"They understand about the conflict not because they were told [by their parents], but because they were involved in the incident. They saw how their parents fought back, how their families became victims. So, internalizing [the desire for independence] is due to [their own] experience, and it is much stronger [than just hearing the stories of their parents]," she said.

According to her, the bad and painful experience made the children of the TPNPB and OPM leaders disappointed and angry. "There are bad memories in their minds. Finally, after their parents finished fighting, they felt they had to continue their father's struggle. This is what happened to Egianus Kogoya, Damianus Magai Yogi, and other TPNPB/OPM children," she said.

Anum said that the same thing happened to children victims of human rights violations, whose parents were shot dead, but the perpetrators have never been brought to justice. Bad memories about Indonesia were formed into a collective memory.

"Among children who are victims of human rights violations, traumatic internalization has also occurred. The practice of impunity [which allows perpetrators not to be tried] is a new scourge for Papuans. The suffering was not only felt by them and their fathers. It is the suffering of their group, so it becomes a common concern. Moreover, Papuan people live communally."

"When you look at the bad history of his parents, siblings, family, it reproduces thoughts for the future. They saw it as something of a crime they had to fight together. They could not fight back when they were children, watching their parents and family being killed. Then he will keep the anger, sadness, and disappointment," she added.

Amnesty International Indonesia Executive Director Usman Hamid said that there has been no significant progress on the conditions and situation in Papua, especially in the field of human rights, even until now. The practice of past violence and human rights violations that have not been resolved, and this has made the Papuan people more and more against the state.

What happens now is that the armed conflict in Papua is actually getting wider. In addition, the conflicting parties, both TNI/Polri troops and TPNPB, are equally ignorant of the norms of humanitarian law established to protect civilians in conflict situations.

"In terms of humanitarian law, there are many norms of humanitarian law that are not complied with, either by the state or by armed conflict parties from Papua. Humanitarian law norms, for example, may not attack civilian objects or civilian targets, civilian government offices, civilian homes. But in fact, it happened. Another norm, in war or in armed conflict, the attacks can only be carried out against military objects or military targets, and carried out proportionally. But it was not fulfilled in most cases," said Usman.

Usman stated that there had been no process of enforcing humanitarian law in Papua. In addition, there is no official policy from the government to enforce humanitarian law in Papua.

"In clashes of armed conflict, there were a number of cases where when one of the pro-independence figures was arrested, they were still tortured. Assaults, arrests, under

humanitarian law are only allowed against military targets or targets against the belligerent party,” said Usman.

Usman said a security approach would not be the solution to end the conflict in Papua. The government should take nonviolent means to prevent casualties from all parties, security forces and the TPNPB, and more importantly to prevent civilian casualties.

“The law enforcement path should be prioritized over the security approach that relies on the deployment of military forces. The deployment of military forces only ends in violence that harms all parties,” he said.

The children should be approached

Although a number of children of the TPNPB and OPM figures feel the bitterness of exclusion and discrimination, the government actually had no intention to isolate them, said Papuan Police Chief Insp. Gen. Mathius D Fakhiri. He stated that the children of TPNPB and OPM leaders were a new generation that was different from their parents, and should not be discriminated against.

He emphasized that the children of TPNPB and OPM figures have the same position and rights as other citizens. “It is our responsibility, the government, which includes the National Police as well, to keep them as citizens. I see them as a society that we must touch and serve. Hopefully, they can become ambassadors of enlightenment, intelligence for their parents or their families who always think about leaving Indonesia,” he said.

Fakhiri said the government actually wanted to embrace the children of TPNPB or OPM members, and never meant to isolate them. “Never did we think that they were a savage society. Instead, we have to approach them, so that they can pull their other siblings out of the understanding they believe in, so that [they] become good citizens. I give an example of families who are involved in the KKB that we educate. I’m not afraid. I’m sure that there are members of the National Police among them. It can be a stimulus, a stimulus for their family to leave [the free Papuan movement] and join the Indonesian state,” he said.

Fakhiri stated that the police would pay special attention

to them, so they don't get carried away. According to him, the children of the TPNPB and OPM figures have actually become a communication bridge between the security forces and the TPNPB.

"The number we have educated is not more than 10 people. They are from the mountainous area, which has been [the location of] firefights. They become a special watchdog for us. We hope they become a special attraction for their families to lay down their weapons and return to normal society," he said.

Fakhiri said that his party did not want to exile former TPNPB and OPM figures or their children. "Those who are former KKB no longer need to be monitored. But once in a while, we invited them to see their progress after they became an inmate. If we stay away, it's dangerous. If we label them, it's dangerous. Let them live in society," he said.

Fakhiri said that as long as he served as the Papuan Regional Police Chief, no section or group of people, including ex-OPM children, should be monitored. "We instead build communication. That way, we know what their shortcomings, needs, and desires are," he said.

However, anti-Indonesian sentiments and the desire to liberate Papua remain alive among the younger generation of Indigenous Papuans, and are even fueled by a long series of new violence that continues to occur in Papua.

Many parties have warned, many have also emphasized that the government's efforts to address the Papuan problem do not touch the root of the problem. Will the government listen this time?

10.

Hoping for Independence in Their Own Land¹¹

Written by: Elfira Halifa



Linus Hiluka and family when welcoming the team's arrival at their honai in Wamena in December 2021

Trauma and childhood grudges still linger inside the heart of Jimmy Hilsom Hiluka, the son of former Papuan political prisoner Linus Hiluka, who now lives in Jayawijaya Regency.

To meet Linus Hiluka and family, the collaboration team made an appointment in advance. First of all, we tried to convince Mr. Linus and his family to be willing to be interviewed. The team then flew from Jayapura to Wamena in mid-December 2021.

¹¹ This writing was published by Cenderawasih Pos on February 2, 2022, titled "Sad Stories and Shadows of Independence and Stigma in Their Own Land"

After landing on Wamena, the team was picked up by Jimmy Hilsom Hiluka at Wamena Airport. He took us to their honai which is located in a district in Jayawijaya Regency, far from residential areas. There is no internet or telecommunications network.

Arriving at Honai, the team was welcomed by Linus Hiluka's wife, children and grandchildren, to Linus' colleagues who are still loyal to accompany him to this day. Entering honai, you are not allowed to use attributes such as the red and white flag or the Indonesian State label because this family has a past trauma with this country.

We were served hot coffee made by Linus' wife, then we began the conversation. Outside the honai, it was starting to drizzle.

We then interviewed Jimmy who grew up in the political victimization, watching his father being arrested in the early hours of the morning and then was put in jail. Jimmy, at that time, believed that his father fought for this nation, albeit with limited abilities.

The state's treatment toward his family at that time made Jimmy think that Papua should be independent immediately.

Stigma against Indigenous Papuans

Born to an OPM father, Jimmy often faces the stigma of "he is an OPM child". Graduated with a Bachelor's Degree in International Tourism from a campus in Bali, Jimmy is good at English.

"People always say my father is imprisoned, being moved from one prison to another. They said that I am a child of OPM, and others, but I have never been disappointed with my father's status at that time. I'm just sad that my father's blood is not with us," said Jimmy, Linus Hiluka's eldest son.

As a child, Jimmy never once followed his father to the political stages. For Jimmy, it was his father's business. All Jimmy had to do was go to school. When Linus gave speeches and did anything, he only watched from a distance.

"I was reluctant to become OPM at that time. However, the state's treatment against us made us rebel," Jimmy said while sipping coffee in the plastic cup his mother had just made.

Jimmy's most memorable state treatment that traumatized him was when his father was arrested in the early hours of the morning at his house which is located in one of the districts in Jayawijaya Regency.

Jimmy remembers the gunshots in the honai and how the police treated his family in 2003. His father was forced to lie down on the wet ground, whereupon there were gunshots and the cries of Jimmy's brothers and their mother. The arrest made Jimmy and his family run to the forest, out of fear that the authorities would come to arrest them.

One thing that Jimmy regretted the most is that after his father was arrested, prosecuted and then transferred from prison to prison, the state never paid attention to the children of political prisoners, and there was no guarantee of security for them at that time.

"Until now, when the TNI-Polri came to our house, our stigma was that they wanted to come and arrest my father. Now, around our honai, we do not allow anyone to put or bring in any attributes of the Indonesian state. It makes us traumatized," said Jimmy.

Even though his father moved from prison to prison, Jimmy and his three younger siblings did their best in education. His father can be anything, even being labeled as OPM and others. But Jimmy and his younger siblings had to keep studying in school.

In fact, when he was in prison, Jimmy remembered well, his father always reminded him that it was his duty to send his children to school. "In the future, what we want to be is up to us. For me, it is the wisdom of a father to respect our rights, even though the situation at that time was not good," he said.

Jimmy still thinks that this country is not responsible for the children of political victims. And this is something that Jimmy regretted the most. In fact, they were even being called 'mobs'.

"Our father was arrested and the children were hostile to the state, even though my father had said that he sent his children to school but never forced them to become OPM following in his footsteps. If we, the OPM children, succeed in becoming regents, wouldn't it be a shame for this country? Moreover, in difficult times, the state ignores us," said Jimmy while looking at the face

of his father who was in front of him at that time.

"I have never been disappointed with my parents' work, nor do I hold a grudge against this country. But, I always remember what the country did to me, my younger siblings and my parents. We were forced to stop fighting, but the state has not yet made a recovery for us," said Jimmy.

Now, Jimmy is an activist in volunteering or other humanitarian activities in Wamena. It never crossed his mind to work in the government even though he had previously been offered a job.

Conversation in honai continued, while in another corner, the children and mothers warmed themselves on the coals that were used to make the coffee.

Witnessing the Family Get Shot

Or Pawuka, Hiluka's wife, felt the most heartbreaking and traumatized moments when she witnessed the soldiers coming to their place at 03.00 am.

Bang! Bang! Bang! The gunshots woke her up. Immediately her hands fumbled around, looking for her children.

"There were no lights at that time," said the thin-faced woman. It was dark and the only sound was the gunshots and warnings from the officers who forced her husband to get out of the honai and asked him to lie down on the wet ground.

"The mothers are also told to get out of the honai and gather in the yard. The officers told us to stay calm and not to move. We thought that we would lose our lives at that time," said Or Pawuka with her accent.

In anxiety and worried about one another, Linus's wife and other people who were at the location witnessed a man dying after being shot by the army in front of the honai.

"At that time, my husband laid down. Meanwhile, in the other corner, soldiers shot a man and he died in front of us right in the honai yard. My husband was shot, and we were forced to eat and swallow a beaded necklace," said Pawuka in a sad voice.

She repeatedly talked about being "traumatized at that time", and it was getting worse after the arrest and the imprisonment of her husband. Police cars passed by and patrolled their homes and were still conducting surveillance.

"Every time a car passes, in the morning, in the afternoon, in the evening and at night, all of us leave the house and run into the forest. This continued for up to two months. And when the officers left our place, we returned to the honai," she said.

She remembers the way the officers treated them at that time, and is still feeling the trauma. Every time the TNI-Polri came to their village, she was always worried that the 2013 incident would happen again.

The most painful thing for her at that time was when her youngest child died from starvation because they often ran into the forest when the authorities came to them. Her youngest child died while her husband was in prison.

To raise her children while her husband was in prison, Pawuka relied on garden produce, selling noken and firewood, especially because all the children had to go to school at that time.

"Even though the situation was difficult and my husband was in prison, our children should not drop out of school. In fact, three of my children are currently still in college, one is studying for a master's degree and the other two are undergraduate with the cost of making noken and selling firewood," she said inspiringly.

From Prison to Prison

After Jimmy told the story, the father continued the conversation while sipping coffee in a plastic cup. This former political prisoner admits to being a political victim and currently still exists in the arena of struggle. His arrest 19 years ago was seen as a political risk even though he was given the death penalty.

Reminiscing about his past, Linus considers that this country had treated political victims unfairly. And now, Indonesia is the perpetrator of human rights violations and the OPM is the victim. "It was the state that put us in prison and the state that took us out of prison," said Linus.

What Indonesia should do, he said, is to repent. Because, Indonesia causes the problems and is seeking the world's attention. And what it has done to the OPM were arrests, shootings, beatings and murders.

“It is better for Indonesia to stop making arrests, because that is not the solution. Going to jail is not a solution for Papuans. By arresting the OPM, Indonesia automatically promotes that there are political activities in Papua,” said Linus while glancing at the people in the honai.



Linus Hiluka

Freed from prison, Linus admitted that until now he is still being watched by the authorities. His wife and children are still worried about him, especially when Linus doesn't come home. The trauma is still there.

“I always remind my four children that their father is a struggle figure and they know that, that's okay with them. It's okay not to eat, as long as their parents don't get kidnapped,” said Linus while looking at his first child in honai.

Whatever condition Linus was in at that time, he wanted his children to stay in school. Whatever their four children want to be in the future, it's their right that he can't challenge.

“God will control what my children want to be in the future. I want them to be smarter than me and I instill the concept of independence in them,” he said.

11.

The Grief of Gunfire Victims in Conflict Zone¹²

Written by: Elfira Halifa



Kiwirok refugees while securing themselves in the forest due to gunfights that occurred in Kiwirok.

The impact of the armed contact between the TNI-Polri and the OPM is evacuation of residents. Residents choose to run to the forest or to the church, as they considered it as the safest shelter.

They have definitely experienced trauma, especially those whose husband and wife or their children died of being shot, not to mention the conflicts in their area that continued to happen.

They ran into the forest, taking their children with them.

¹² This writing was published in Cenderawasih Pos on February 3, 2022 titled The Grief of Armed Conflict Victims in Refugee Camps, "I Teach My Children not to Kill"

They built a bivouac roofed with leaves. To survive, the refugees, such as those in Pegunungan Bintang, Intan Jaya, Yahukimo or Nduga were forced to consume whatever was available in the forest at that time. Not a few of them died from illness or starvation.

Feeling Unsafe in Their Own Land

An Intan Jaya refugee who is now in Nabire Regency said that before the conflict in Intan Jaya Regency, she and her children could live in peace. Their children are free to go to school, while mothers are busy gardening without any fear.

They can go anywhere in the village, without worrying about stray bullets or the sound of gunshots. However, all that has changed since the armed conflict between the TNI-Polri and TPN-OPM that occurred in their area in Titigi Village, Sugapa District, Intan Jaya Regency in early 2021.

The events of a year ago were like a nightmare to her. "They (TNI-Polri and TPNPB-ed) exchanged fire right in our village, Titigi, Dusun Songandogo," a mother said in a slightly trembling voice.

Right in Titigi Village, the TNI-Polri built a guard post. A post that limits the movement space for mothers and other residents in the village.

Furthermore, the church servant recounted that when the TNI-Polri had a firefight with the TPNPB in the Songandogo, the residents chose to escape by taking refuge in the Titigi Pastoral or church.

"My pigs and the others' were also hit by bullets from the security forces aimed at TPNPB," said the woman who is fondly called Mama.

Mama remembered that she had three sows and about 30 piglets, "Now, all the pigs have died. In fact, my pigsty was also destroyed," she recounted.

She was not the only one who experienced this sad story. The gardens and honai of other mothers in the village were damaged by the security forces.

The most painful thing for her was that not only had she become a victim of armed conflict, she was even being suspected by the security forces. As a result, many had become victims

of these suspicions and were even hit by stray bullets from the military and the police.

“We are suspected by the authorities in our own village, at any time we could be hit by stray bullets either from the TPNPB or from the TNI-Polri,” said this pig farmer.

The impact of this armed contact between the TNI and the National Police and TPNPB made the children frightened and traumatized by the sound of gunshots. Children can no longer go to school. Moreover, residents in churches and parishes are also often being suspected by the two conflicting parties.

The residents who were in Titigi at that time became victims of the conflict between the two parties, even though they did not know anything about the problem. “We didn’t want to go to the garden or to the pigsty at that time, because the TNI-Polri TPNPB supervised each other. If we move, we could be shot by the groups,” Mama said.

This church maid not only lost her pigs during the conflict that occurred in their village in 2021, but her younger brother, who has a mental disorder, died after being shot by the army.

“Not only my brother was shot, but other civilians too,” she recalled.

Her younger brother was the victim of a military shooting. In fact, the mother said, the military who served in the villages in Intan Jaya usually asked her for fruits such as avocado and passion fruit.

“I usually sell oranges, but I usually give them (the military officers) the avocados that I plant. But their treatment of us was painful. They shot our house, and it made us hurt,” she said.

The conflict that did not end, her livestock and even her younger brother died from being shot. All the grief made Mama leave her hometown. She chose to flee to Nabire Regency to seek shelter and avoid gunfire.

Hoping to be safe and without disturbance in the refugee camps, Mama and other residents are often monitored by intelligence who disguises themselves as motorcycle taxi drivers or vegetable sellers.

“What have we done? Did we do something wrong that

makes us keep being spied on?" she complained.

A year in the refugee camp, Mama began to feel bored. She wants to return to her village to carry out activities, such as gardening or raising pigs. In the village, they often pray at the church. While in the refugee camp, she admitted that she could not worship properly.

Even at Christmas 2021, they celebrate it with simplicity at Nabire with their families, while thinking about the fate of other refugees in other areas. The majority of Intan Jaya refugees residing in Nabire are mothers, children, students and the elderly.

Being in refugee camps, mothers continue to think about their children's education. Have a desire that their children can attend school in Nabire, Jayapura or Mimika. It's just that they are worried about who will pay attention to their children.

"Most of the children in the refugee camps are not sent to school for fear of being discriminated against. We are also afraid that our children will be monitored at school by the authorities," said Mama.

Not receiving an education in the refugee camp, Mama nurtured her child by diligently praying to God. As well as reminding his son not to be naughty and respecting others.

"I advise my son not to be naughty, let alone kill other people, because it violates God's commands as written in the Bible," he said.

The Fate of Children and Women



Nur Aida Duwila

Director of the Legal Aid Institute for the Indonesian Women's Association (LBH-Apik) Jayapura, Nur Aida Duwila, has her own concerns about children and women living in areas of armed conflict in Papua.

"I am afraid that it is embedded in children and women in conflict areas that they are not part of the Unitary State of the Republic of Indonesia and become enemies of the state.

The grudges and trauma in conflict areas that they felt since their early age make them have the potential to fight the state by taking up arms in the future," said Nona, as she is fondly called.

In fact, women will give birth to the next generation of children and the children will grow into adults. But anyone should not let them become strangers in their own land.

"Due to the trauma and feeling like strangers, these children have the opportunity to become the actors of revenge in the future," said Nona.

According to Nona, children and women in conflict areas have definitely witnessed conditions that they think must be war. But they themselves do not understand why should the armed conflict happen.

"Is the state present for women and children in areas of armed conflict? Is there any effort by the state--in this case the local government--to secure children and women after the conflict, does the state assist them in their recovery? If this is not done, the prolonged conflict in Papua will have fatal consequences for the recovery of victims," said Nona.

She continued, when the children grow up, they will question "who are we?" Because they have been traumatized by the conflict since their early age. Most children in armed conflict areas followed their parents to flee to the forest.

"In the minds of these children, they will definitely ask themselves, "I am on my own land, but why should I run to the forest?" said Nona.

She said that there must be lessons given to children and women who are in conflict areas. They should understand the current situation and conditions in Papua. Thus, children in conflict areas do not question which country they belong to.

"The stakeholders need to remind each other of the condition of children and women in this situation. Embrace the

conflict-affected children and women, so they know they are cared for by the state.”

“I always think about how they run every time they hear gunshots. I’m sure they are traumatized, even though the law states that children and women are protected in conflict areas. But instead, they ran into the forest out of fear,” she said.

Nona encouraged the government, especially the regional government, to move and do something to protect children and women in conflict areas. At least, the government should assist their psychological recovery..

Relieving Refugee Trauma

In Jayawijaya Regency, Priest Sipekel Nea has served at the Kingmi Bethlehem Church, Wamena, since 2018 and has been faithful to dealing with victims of the Nduga conflict. In his testimony, there were refugees who died of hunger, illness and others.

The sad thing is, since 2018 until now, he said, the government has turned a blind eye to the refugees who still need the help of all these parties. On the other hand, refugees are reluctant to return to Nduga because of the ongoing armed contact between the TNI/Polri and the TPN OPM.

Regarding this armed contact, he requested the withdrawal of TNI/Polri troops from the area. “With the withdrawal of troops, who will the OPM fight with? Of course they will stay in the forest,” said Sipekel.

In the refugee camps, the role of the church is to help relieve trauma to the refugees by carrying out worship activities even with all the limitations. The church also provides services in the refugee camps.

To fulfill the refugees’ desire to return to their hometown in Nduga, the Church has discussed with the government, but there is no serious response. The government remains silent.

“Until now, no one has told us that refugees can return to their villages, and their security and other obstacles are guaranteed. The government has not said anything about it. If anyone dies in the refugee camp, we will just bury them,” Sipekel said.

Priests and refugees continue to pray at the refugee

camps, hoping that their village will be safe soon so they can return, despite the fact that the government has no intention of helping the refugees.

“The government has no intention of restoring psychologists to the victims of the Nduga refugee camp, instead they just ignore it,” he said.

Part II.

Scrambling for Resources in the Land of Heaven

1.

Sacred Forest and Destroyed Source of Life¹

Written by: Imelda Vinolia



Klasafet River, which is often called the Klamono River, looks shallow and dry. Through a simple pier, residents use small boats as transportation means to the village, which is located along the riverbank. (PHOTO/SRc/imelda vinolia)

Water is the source of life. Just imagine if water becomes something rare. The aridness, the dirt, and the atmosphere of death are strongly felt. This happens in Klawana Village, Klamono District, Sorong Regency, West Papua.

Strong and agile are the best words to describe the

¹ This writing was published by suarariau.co on January 26, 2022, titled “Moi Tradition: The Destroyed and Sacred Source of Life Forest & The Return to the Custom”

women in Klawana village. As Mama Hagar Klagili said, women in the village had to fill oil drums with a capacity of 400-500 liters with turbid water from the Klasafet River, and lift them to the village to meet the family's water needs. Clean water is just a dream for them.



Mama Hagar talks with the journalist while showing her homemade noken. (PHOTO/ SRc/Imelda Vinolia).

Almost 77 years since the Republic of Indonesia was founded, they do not yet have sovereignty over clean water. That is what happened in West Papua, especially in Klawana village. Women have more contact with water than men.

There are only two sources of free water in this village, namely the Klasafet River (often called Klamono), which when monitored by Suarariau.co appears to have a small discharge and is cloudy brown in color. The rest of the free water is from the rain.

According to the older women and residents of Klawana, their parents used to be able to enjoy the clear water of the

Klasafet River. It was suitable for their daily needs. However, since the entry of industry into Papua, river water has changed.

There is a blue rainwater reservoir about two meters high, in the shape of an open book above it. The reservoir, provided by the Government of Sorong, stood between the houses of the residents of Klawana village, Klamono District, which looked dull and almost collapsed. The water reservoir, which appears to be rarely used, is the only water container aid for local residents.

They obtain drinking water and clean water for other necessities of life by buying it. "The availability of clean water for the residents of Klamono is just a dream," Mama Hagar, a woman from Klamono village, said, while chewing betel and holding her homemade noken.

To buy water, Mama Hagar had to spend Rp 8,000-10,000 per gallon every day. In a year, they can spend Rp. 3,600,000 for the availability of drinking and cooking water. As for other purposes, for example, bathing, they usually use river water around or digging a well in peatland where the water is blackish brown.



Klawana Village, Klamono District. (PHOTO/SRC)

According to the story of one of the Deputy Chiefs of Malamoi Customs, Manassee Fadan, when they met Suarariau.co at his home in the Klawana Village area, Saturday (15/1/20022), the way of life of the indigenous people before the industry entered was different. The Moi tribe in Klamono used to depend their life on nature, both forests and rivers. From food,

to medicine, everything is available in the natural surroundings.

As the ruler in Sorong Regency, the Moi tribe generally used the forest as a source of life, even long before the state was founded and religion arrived in this region. Customary areas and forests are their sources of life. They can get everything from nature and its convenience.

Now, however, it is not the same anymore. The influx of industry into the Moi tribe in Sorong had a tremendous impact. The oil and palm oil industries have damaged the region's clean water sources. The Klamono River, which has been a source for drinking water since ancient times, is now polluted. The water discharge is decreasing and getting more shallow.

"Yesterday, I tried to take a bath in the river, my body was itching. The water is polluted by the waste from the palm oil mill. It is on the side of the river, in the upstream area," he said. "Recently, many fish in the river have died. The river also stinks," he added. This causes residents to rely only on rain water.

In the past, said Manasye, with dreamy eyes, life when he was still with his parents was so safe, peaceful and easy. "As soon as we wake up, we immediately jump into the river, plunge into the sea, without thinking about it," he said.



Mansye Fadan, Deputy Chief of Customs of Moi when talking to suarariau.co. (PHOTO/SRc/imelda vinolia).

With natural forest products, all the needs of his tribal family are fulfilled without having to go through difficult and bad things. In addition to meeting the necessities of life, said Manasye, the forest is also a living pharmacy. All cures for diseases, ranging from vomiting, fever, broken bones or shortness of breath and so on, are taken from forest products.

The forest is used for hunting and growing various types of plants. They also defend the land from encroachers who expand the forest.

All materials are available at the forest and the community's yard. For Moi, the forest is their breath of life. It is inseparable from their daily life.

The Moi people rely on sago and tubers for staple food. All come from the forest. Apart from that, they also know about conservation. "We have known conservation since birth," said Manasye.

The conservation includes forest, sea and people. "We call it a conservation area, which has been built from the previous generation," he said.

Moi Tribe choose to live side by side between tribes and live in harmony with nature.

They get medicine, local food, clean water, and clean air. These conveniences from nature make them guard the forest very strictly.

Suarariau.co and the team entered the customary forest, which is located not far from the highway in the Sorong Administrative City, after taking a trip by car for more than two hours. We took a very small path. Most of the causeways are not maintained.

Along the way, heading to the customary area, we did not see oil palm plantations. This is in contrast with the condition in Sumatera, where oil palm plantations line up on the side of the road between cities and regions.

According to Gamal, a local youth who came with us, the existing oil palm plantations are far inland. The land on the left and right of the road looks like an empty forest that is not maintained. There were only gardens in some places, where local people grow bananas and some other necessities of life.

On the way, there were mothers selling forest products, such as bananas, durians, sweet salak and small rambutans with

fine hair, the typical rambutan of Papua. In addition, areca nut is also a trade item, in addition to betel, which is a daily community tradition, as a substitute for smoking cigarettes for young and old men and women.

In addition, there are other varieties of fruit, although they are not the yields of superior plantation crops, such as dragon fruit, langsat and others. Small young coconuts are the mainstay of the garden products and are usually sold in stalls along the road. The taste is a bit different from the young coconut in Sumatra. It tastes better when mixed with brown sugar. The women sell the produce of their forest and garden on the side of the road near their village.

He also mentioned herbs, one of which is the one called 'itching leaves'. Sought after by many people, this plant is quite famous in Papua as a drug to relieve fatigue. He also shows a few more examples that are part of medicines for fever and shortness of breath. The medicine is usually made into liquid and sprayed onto a sick person's body.

"Believe it or not, if we make these drugs, it really cures sick people. The recovery is even faster than taking the doctor's medicine," explained Manasye.

The part of the itchy leaf contains fine hairs, which are then rubbed on tired body parts. Bumps will appear on the skin, with a slightly warm and itchy feeling. "We also know the yellow rope leaves, which are used to cure malaria," he said.

Manasye said that nature is not only a source of life. It is also part of a sacred place that is highly respected. Forests provide necessities for indigenous people, hunted animals, such as wild boars, deer, and others. If you walk into the forest, you will find a path, besides the lush natural trees, you can see sago, bananas, cassava, chilies, sweet potatoes, and breadfruit planted by residents.

"We have a mother (forest) who has fed us since the era of our ancestors. If we release the forest for money, it is the same as selling our biological mother or spirit and soul," he said.

Tradition of Protecting the Nature

The Moi Tribe's livelihood system in particular is dispensing, hunting, farming and fishing to fulfill the necessities

of life either individually or in groups for their customary rights. In addition, the kinship system of the Moi community recognizes eating together for those whose land holdings are close together.

But in this process, Manasye explained, there were restrictions at certain times. Customary prohibition in the form of taking natural products within a period of 3-4 months (called *sasi*) in relation to livelihoods which include products from forest, gardens, rivers and other products.

The process of taking marine products, gardens, forests and others will be allowed after traditional ceremonies (*bemfie*) and religious prayers have been carried out.

The Moi people in Klamono live on the banks of the river. Other Moi tribes near lakes and seas generally make a living as fishermen. Since ancient times, the Moi have used very simple tools (*sbatum*), cylindrical bark and fish spears made of bamboo and wooden branches.

These are very traditional methods, namely poisoning fish with bark (*sabekesik*) accompanied by mantras in the form of songs so that fish catches run very smoothly.

Meanwhile, people in the remote area live by hunting animals, such as deer, pigs, cassowaries, and birds. In hunting, they use tools such as bamboo spears, stones, arrows with spells and songs based on local beliefs. Then, on the mainland, they work as farmers who cultivate sweet potatoes, taro, bananas, cassava, sago, sago caterpillars and fruits, such as coconut, mango, durian.

In farming, they also have prayers and mantras. By using tools in the form of stone hoes and bamboo by making holes in the soil to plant vegetables and fruits.

But now, said Manasye, most of the Moi people have various professions, not only hunting, farming, and fishing. Some have worked in various government agencies, such as civil servants, police, lecturers, motorcycle taxi drivers, market sellers and various other professions.

However, explained Mansye, pursuing a new job did not make the Moi people leave their old professions, such as gardening, farming and hunting and others. Like me, I do all my professions. "Don't ask me what I do," he smiled. "Nowadays, there are still many old people who go to the forest, to the sea, grow crops, hunt and catch fish."

The number of Moi people compared to other tribes is relatively small. However, the Moi tribe is the owner of a very wide customary land (ulayat) in West Papua.

Meanwhile, the Moi community structure follows a patrilineal line. The customary structure of mentioning men is called (needle) men and (negili) women. "Customary structures like this have been created since ancient times before outside influences entered this area."

In general, men in the Moi community structure have the right to have traditional positions such as head of keret (clan), tribal chief and so on. It is their responsibility to maintain the integrity and survival of the Moi tribe.

Moi men are born with special rights such as land ownership. These are passed onto the next generation by being responsible for their clan. Meanwhile, Moi women (nelagi) have their own leaders called fulus who are experts in various fields such as how to mix natural medicines, knowledge of femininity as a form of preparation for marriage, working in the garden looking for vegetables, firewood and maintaining children as the survival of the Moi tribe.

Land and Customary Rights

Moi ethnic group has customary rights to their land as a cultural heritage that can be used traditionally. Land rights for the Moi are communal. However, its use can be group or individual. There is no requirement for land rights to be used collectively, considering that there are individual needs due to various economic, social and other factors.

The need for collective land can be fulfilled by using the land as livestock grazing, land for markets, customary hamlet land, and land for building a village (iik fagu). The rights to the land of Moi Tribe include 8 sub-ethnics, namely :1. Moi Segin: Gisim, Segun, Waimon, Katapop, Katimin, Yeflio, Kasimle. 2. Moi Lamas: Seget, Durian Kari, Waliam, Malabam, Seilolof, Ketlosuf. 3. Moi Maya: Salawati, Raja Ampat, Sailolof, and Julbatam. 4. Moi Kelin: Aimas, Mariat Gunung and Klamono. 5. Moi Klabra: Beraur, Misbra, Buk, Wanurian, Klarion, Wungkas, Wilti, Tarsa and Hobar. 6. Moi Karon: Sausapor. 7. Moi Moraid: Sayosa and Salmak. 8. Moi Legin: Batu Lubang, Makbon, Malaumkarta,

Asbaken, Dela, Mega, Klayili, Maladofok, and Sayosa.

Hak Ulayat Atas tanah Suku Moi Meliputi 8 Subetnik

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Moi Segin	Moi Lamas	Moi Maya	Moi Kelin	Moi Klabra	Moi Karon	Moi Moraid	Moi Legin

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Based on the division above, the rights for customary land have been arranged very well to avoid conflicts within the Moi Tribe clans. In their status as owners of customary land rights, the Moi people highly respect and protect the land and make it an inseparable part of their lives.

From 1930-1950, the Moi tribe lived throughout Sorong City. However, since 1970-2005 there were only a few Moi people living in Sorong City, due to the large number of immigrants from outside the Moi Tribe who live in Sorong City.

In addition, the Moi community has a natural resource management system, which has been inherited since immemorial through customary law. In its current practice, customary violations often occur, where one clan often tries to take another clan's land by moving the barrier (peg). This customary violation is based on economic interests, where there are ironwood trees, sand or flat land in the ownership of a clan.

Based on this, the utilization of natural products is divided into two main parts, namely sacred/mamali forest (kufok) and ordinary forest (kuwos). Sacred forest is a forest area that is protected by customary law and is considered sacred because of the belief in the spirits of the ancestors living and dwelling in the forest. The sacred forest is also believed to be a place for storing treasures buried in the ground. Therefore, it is not permitted to clear land on a small or large scale.

Meanwhile, in daily life, the use of trees and wood in sacred forest areas is only allowed on a small-diameter scale for the purposes of making houses, hunting and farming tools.

The existing animals are regulated in customary rules, such as hunting animals, birds, fish are used limited to the necessities of life.

However, if the amount taken is excessive and is used for an interest, it must first go through the process of praying to the spirits.

The Moi people believe that if the use of the yields is not accompanied by the prayers of the spirits, then everything that is needed will not be visible to the eye. Belief in spirits is also manifested in the form of *sasi*, namely taboos or prohibitions to take and use certain hunted plants or animals or a whole village for the period of 1-5 years, which will end if the customary process has been carried out.

Manasye also explained that before getting to know formal education, the Moi people had always known customary education, namely Kambik education which taught various kinds of knowledge through nature, learning through nature which was taught across generations.

Essentially, nature teaches about life. Natural phenomena such as earthquakes, floods, landslides and so on can be known only through Kambik education.

Kambi's Teachings With Mantras

Veronika Kusumaryati, a researcher on the history and ethnography of colonialism in Papua, said that etymologically, Kambik comes from the word Kam, which means house or a place to play. However, in essence, the Kambik traditional education house is a learning house, a traditional school that places Moi children as subjects by using an educational approach about nature.

Kambik is the goal of the Moi community in an effort to provide learning to future generations with special abilities, which include traditional medicine, agriculture, social health, customs, hunting, war and so on. Kambik creates a leader who has a position in the Moi tribe.

The source of learning in Kambik Indigenous Education comes from ancestors. Therefore, Kambik Indigenous Education is very much related to animist elements. The content of mantras and worship to the spirits of the ancestors is still practiced. This,

according to Veronika, is done when they hunt before entering the forest. They are taught to step on the ground three times, know the wind direction first and read out the dimensions.

This method is intended to find out the whereabouts of the hunted animals without bothering to look for them in the middle of the forest. In addition, these spells make the targeted animals helpless and easy to kill.

In forest utilization, the Moi have customary provisions which are applied by deliberation. The so-called egek, is a traditional conservation concept of the Moi people. They deliberately determine core zones in the sea and forest, with the utilization being regulated in customary law. Egek does not only apply on land, but also in the sea. It is a prohibition on taking certain natural resources of the sea and forests in an effort to preserve the ecosystem.

When harvesting fish, it is prohibited to use fishing gear that is harmful to the sustainability of natural resources, such as nets and explosives or chemicals. Fishing gear can only be done using yikmen (hook), yafan (archery) and yakalak (spearing). Usually, they harvest sea cucumbers, lobsters, and lola (scallops).

For that, said Veronika, the Moi Tribe's ways of preserving the environment and the customary rules they understand are very relevant to regulate today's life with the environment.

Feky Mobalen, an indigenous youth and the next generation who is also the Chairman of AMAN Sorong, said that it is still permissible to take fish for daily needs. However, taking protected species and some other species defined by the community is not allowed, said the man who was visited by the team on Doom Island.

He said that, for instance, the people in Malaumkarta used to be known as a turtle hunter community, until the turtle population was decreasing. The community also agreed to stop hunting turtles and become a taboo. If the rules are violated, there will be a customary fine which is determined through deliberation.

"We don't want the village to be damaged as happened in other locations. If it is damaged, then the fish can no longer breed properly," he said.

Other threats, however, still exist. As in 2007, oil palm

plantations and the industry that use timber forest products bid on community land. But the people refused them.

(How did the conflict happen? It will be discussed in the second and third parts of this article).

2.

Sweet Promise Turns into Conflict, Destroyed Forest Turns into Palm Oil²

Written by: Imelda Vinolia



Klagilit Indigenous Youths staged protest against the SEZ pass through on their land in 2019 (FOTO/Klagilit Indigenous Youths).

Bumi Sorong or the bird's head of Papua Island has natural wealth that tempts investors. The lure of property from a number of companies has been offered to Moi indigenous people as the rulers of the Sorong region. Residents can choose to build a house, buy a car, or be given compensation money and traditional ceremony money.

²This writing was published in suarariau.co on January 27, 2021, with the title "Moi Tribe: Sweet Promises Turn into Conflict, Forests Destroyed into Palm Oil. This is the Long Struggle for the Revocation of Palm Oil Permit by the Regent (Part-2)"

Indigenous Youth Feky Mubalen who is also the Chairman of the Alliance of Indigenous Peoples of the Archipelago (AMAN) Sorong explained that since the 1900s, Sorong Raya, which includes Sorong City, South Sorong Regency, and Raja Ampat in West Papua, has gone through three industrial eras.

The first era was the petroleum age which began in 1935, when Dutch oil airlines drilled for oil in Sorong. The second era was the age of palm oil which began in the 2000s. The third era, the most recent, is the era of the Special Economic Zone (SEZ) which was inaugurated in 2016. The SEZ is located in Mayamuk District, Sorong Regency, with an area of 523.7 hectares and is intended for logistics, mining and plantation supplies.



Pertamina's first and oldest pump in Sorong, located in Salawati District. (Photo SRC/Imelda V).

"But the prosperity of every era has never been felt by the indigenous community as the owner of the area where all these industries stand," he said, looking at the wide sea when he was interviewed at his house located on the beach.

To this day, the number of professors, doctors, undergraduates, masters, lecturers, teachers, and education and health facilities that can be accessed for free by indigenous communities and the clans whose territories are controlled by

industry, can be counted on the fingers. “The reality is obvious, like in the Klamono settlement area, for example, villagers are difficult to get clean water,” he explained.

However, the recognition of the rights of indigenous peoples is only a legal theory. Its implementation in the field is a different story. The promise of the industry to make indigenous communities and clans prosper is never fulfilled. Instead, they are miserable in their own customary territory.

For the Indigenous community, the forest, the hamlet, or the customary territory is hailed as Mama or mother nature who gives life. When the indigenous people need sago, they will go to the sago village. When they need vegetables and meat, they go to the forest. When they need fish, they go fishing. When they need medicine, herbs are available in the forest.

When they need to see beauty, they go to the forest to see orchids and birds of paradise. In the end, the investment turned their rich forests into one type of plant, namely the oil palm. It happened due to the intention of the industry and investors for personal gain. However, the community has endured the prolonged suffering until now.

Difficult to Find Noken Materials



Mama Welmince Kalawen, the resident of Salawati District, leaves to make traditional handicrafts, such as mats and other things that residents can sell and use. (PHOTO/SRC)

The destruction of the forest greatly affected the Moi Tribe mothers. This was felt by a woman called Mama Welmince Kalawen, a resident of Salawati District. Mama Welmince reminisced when she was with her parents before starting a family. She said that at that time no one destroyed their forest. This traditional woman from the Moi Kelim Tribe remembers all her life before the era of the palm oil industry.

"Elders used to say the forest was safe. No one damaged the forest. The forest is safe because there is rattan growing. The forest is safe, it has a lot of rattan," she explained, remembering all the past events, while betelling and sitting leaning against the wall of her house.

Since the palm oil company came in, the forest has been destroyed. For her and most women, women's creativity in helping the family economy and running a life has been destroyed since then.

"Now, it is difficult to make mats and other crafts. It is even hard to find the materials to make noken. [We can make it] only with grass," she said. "This is the consequence for letting in the destroyers. The materials in the forest are eventually gone."

At that time, those who encroached Salawati were coal and palm oil companies. They cut down the forests and sell the wood outside. "Now, it's hard to make a house," she explained, breathing heavily.

Now, the grass for making noken in the forest has gone. They replace it by planting their own in the garden or in the yard. "It used to grow alone," she said, pointing to the noken he had made in the room.

If local people want to make noken, mats and others, they should plant the materials by themselves. If they are too lazy to plant, then the local skill materials are no longer available in the forest because of the oil palm. Planting noken material needs full care. If it is not being taken care of properly, these materials will not grow well.

Planting grass for noken is done by traditional women, because the forest has run out of the materials. It takes time to get into the forest, which is much deeper and dangerous, she said.

"If you look for the materials in big swamps, you can still get it. "That's why noken materials and noken ropes are also hard to find," she said.

Palm oil companies promise to send local children to school. But according to Mama Walmince, it was only lip service. “Especially for Salawati, none of the promises are materialized. It was just a talk with no action, from the beginning of the forest clearing until now,” she said.

Finally, the mothers manage the land to grow their own noken materials and take care of them. “Making materials and ropes for noken is mostly done with used sacks now. But the result is that the product is no longer original,” she said.

There is no training for community and women empowerment from palm oil companies in Salawati. The companies do not even pay attention to support education. “Only the local fisheries agency has done this,” she explained.

Mama Walmince also complained about the difficulty of growing noken grass, because it requires a lot of money. The residents have planted noken grass by using the compensation for their land annexed by the company.

However, they only get compensation for 60 hectares of the actual land area, which is larger than that. They also faced difficulties in getting the compensation, because they had to request it to the regent’s office many times.

The compensation is not equivalent to the annexation of their land. Their land is only valued at around Rp 300 million. “Not to mention the large plot in other areas, which are only valued at Rp 11 million,” she said in a low tone.

The Lure of a Decent Life



Esau Klagilit (PHOTO/SRC)

On the other hand, residents of Moi Singin District, Sorong have also felt the impact of the existence of industry that has made residents deeply suffer. Similar to the residents of Klamono District, clean water from nature as told in the story of their parents, used to be a hope for the indigenous people of Katapop, Moi Singin District. But that too was just a dream.

Drought and aridity remains a part of the suffering that never ends, in addition to other impacts due to the entry of the industrial era in Moi Singin District. That was the picture conveyed by Esau Klagilik, a resident of Moi Singin, to Suarariau.co.

The loss of nature as the source of all life, he said, occurred in the land of Moi Singin before Indonesia's independence. The Dutch had entered and colonized by dredging oil for decades.

Since then, many of their customary territories have been violently annexed by the Dutch for the sake of extracting oil. Now, even though the oil has been taken over by Indonesia, the indigenous people as the owners of the territory have never been given space for their rights. All are taken over by the investors.

Furthermore, the era of the palm oil industry initially gives hope to achieve the promising dream of the indigenous people. However, what actually happened was merely prolonged suffering.

Prior to 1982, Moi Singin's customary lands and forests were still abundant and protected. This era occurred before the entry of the transmigration population from Java to Papua.

Initially, the residents of Moi Singin lived on Katinin Island on the coast, not on land as it is today. When transmigration began, they then lived in Kampung Pongala/Katapontante, after the Salawati District was formed. Then in 1984-1985, they lived in Matawolot Village. After 1985/1986, they moved to Kalasari, which is now called Wonosobo Village. Salawati District became Moi Singin and Salawati.

Since the transmigration began, the forest has begun to be cut down on a large scale for the settlement of transmigration residents, explained Esau, who is an indigenous resident of the area. Illegal logging companies annex the forest and sell Merbau wood, which is a special characteristic of the forest in the area. Year after year, more and more woods were sold out.

"Look at that land along the road, when you go inside,

there are no more trees or forests as you can see. Merbau wood disappears, illegal logging is rampant. It is very difficult to find large timber trees. There are only shrubs and arid," he said.

To his knowledge, at that time, the existing companies were Uni Raya Timber and several other companies. According to Esau's explanation, the whereabouts of the company were unknown to the indigenous people.

Apart from PT Uni Raya Timber, another company at that time was PT Hasrat Mandiri Gisin which was also engaged in the wood sector. In 2006, the lure of establishing a plantation to plant oil palm was said to be a solution for residents to be able to get a decent life. The expansion of logging became more widespread in 2008, as the forest areas were given by the existing 12 clans.

This was then followed by other clans every year, because they were tempted by the hopes for palm oil yields and such. The takeover of the customary land was carried out with traditional ceremonies and payments, and the construction of houses as an agreement.

But later, it brought disaster to the lives of the residents themselves. At that time, 1 hectare of land was replaced by a semi-permanent 4x5 meter house with a perfunctory building (without a strong cast). "The realization of the agreement is no longer in accordance with the agreement itself," he said.

Over time, all of the promises and agreements were proven to be inappropriate. Forests are depleted, hunting grounds are lost, natural pharmacies are lost, fishing grounds are lost, rivers are full of waste, and moreover, the availability of clean water from nature is dying.

Triggering Conflict Between Clans

Money used in this traditional ceremony and compensation often sparks conflicts, particularly when people take clan boundaries. In fact, Esau said, until December 2021, there were still conflicts between clans over boundaries. The conflict was between the Nebra and Mugu clans, in the village of Katinin or Kapaponte, Salawati District.

This happens because one of them is usually wrong or deliberately takes an inappropriate boundary. They usually

mark the boundary in a simple way, namely by giving dyes, such as paint and wooden stakes. Sometimes, they also cast it. This happens when they want to get money for traditional ceremonies and compensation for their land, which will be taken through by the Special Economic Zone (SEZ).

Esau added that one party reported to the Police. This reporting usually occurs because the guilty party avoids sitting together.

Then the police came down and invited the warring parties, witnesses and traditional elders from their respective clans, to sit together. The settlement of conflict is usually by holding a customary open trial that presents witnesses. If the open trial is deadlocked, a closed session will be held, and people are not allowed to enter. "Only the most important traditional elders join the session," he said.

The results are quite unique. If the results of a closed session are usually announced, in the Moi custom, a closed session is only known by habit. That is, when they leave the congregation, usually the one who wins is carried by an important elder. "There is no announcement," he explained.

Now, the source of clean water for residents that used to be obtained from around the Klasef River and its tributaries has disappeared. The river has long been polluted and can no longer be used by residents as a source of life. In addition, many of the tributaries are planted with oil palm, causing the water to dry up or is lost. The main river as the main transportation route to the villages along the river has also become shallow, the water flow has decreased a lot.

Until now, there has never been a solution for the environmental impact. Residents cannot complain and express their suffering to any party. "Let alone complaining to the company," he said.

While other things that are no less saddening and unresolved suffering of indigenous peoples are the people who own customary lands becoming laborers in oil palm plantations. They are often treated and ordered to leave the area forcibly. In the last two years as many as 500 workers have been laid off, leaving unresolved problems until now. "PT Inti Kebun Sawit (IKS) has not paid their rights," Esau added.

As the successor and indigenous people, he and other youth ranks as well as those who support him, are now taking legal action to fight for their rights. "Now we are collecting data to sue PT IKS," he said.

Oil Palm Permit Finally Revoked

Tired of the pressure caused by the existence of the oil palm industry for many years, the Moi indigenous peoples finally took action against it by visiting the regent's office.

Eventually, the Sorong Regency officials gave an encouraging response. Johnny Kamuru, the Regent of Sorong, revoked the plantation business permits and environmental permits for a number of palm oil companies in August 2020. The companies are PT Mega Mustika Plantation, PT Inti Kebun Lestari and PT Sorong Agro Sawitindo.

On April 27, 2021, the Sorong Regency Government, West Papua, also revoked location, environmental and business permits for four large oil palm plantations, namely PT Inti Kebun Lestari (IKL), PT Papua Lestari Abadi (PLA), PT Sorong Agro Sawitindo (SAS) and PT Cipta Papua Plantation.

Since then, the indigenous people of the Moi tribe have been committed to protecting the forest and never want to be trapped anymore. However, the obstacle came back. Regent Johnny was actually sued by three of the four palm oil companies whose operating licenses were revoked, said Esau.

Three of the four companies whose licenses were revoked are PT Cipta Papua Plantation located in the Mariat and Sayosa Districts with an area of 15,671 ha; PT Papua Lestari Abadi located in Segun District with a land area of 15,631 ha; PT Sorong Agro Sawitindo located in Segun, Klawak and Klamono Districts with a land area of 40,000 ha.

Another company, PT Inti Kebun Lestari, located in Salawati, Klamono and Segun Districts with a land area of 34,400 ha, has also had its permit revoked.

Empat Nama Perusahaan Sawit di Sorong Yang Izinnya Dicabut Bupati Sorong Agustus 2021

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Nama	PT Cipta Papua Plantation	PT Papua Lestari Abadi	PT Sorong Agro Sawitindo	PT Inti Kebun Lestari	
Distrik	Mariat & Seyosa	Segun	Segun, Klawak & Klamono	Salawati, Klamono dan Segun	
1	Luas (Ha)	15.677	15.631	40.000	34.400

Table: suarariau.co/Imelda_vinolia (Source: Sorong Regency Administration) Get the data Embed Download image Created with Datawrapper.

On December 9, 2021, the Jayapura District Administrative Court (PTUN) rejected a lawsuit by two palm oil companies PT Papua Lestari Abadi and PT Sorong Agro Sawitindo for the revocation of business licenses by the Sorong Regent.

This case has been going on since the regent issued Decree No. 525/Kep.65/IV/Year 2021 regarding the revocation of the plantation business license of PT Papua Lestari Abadi on an area of 15,631 hectares, dated April 27, 2021. And, Decree No. 525 / Kep. 64 / IV / 2021 concerning Revocation of the Plantation Business Permit of PT Sorong Agro Sawitindo on an area of approximately 40 thousand hectares, also dated April 27, 2021.

Johny's act of revoking the permit was later sued by three litigants in the PTUN, including PT Inti Kebun Lestari. On January 12, 2022, the Jayapura State Administrative Court rejected PT Inti Kebun Lestari (IKL)'s lawsuit over the revocation of their oil palm concession permit in Sorong Regency. The company sued the Head of the One Stop Integrated Licensing and Investment Service (PMPTSP) and the Regent of Sorong.

PT IKL sued the Head of the PMPTSP Sorong Service for the revocation of the location permit, and sued the Regent of Sorong for the revocation of the plantation business permit and

environmental permit.

The company's lawsuit was registered at the Jayapura Administrative Court on August 2, 2021. The cases of these two lawsuits were registered successively with Numbers 29/G/2021/PTUN.JPR (case 29) and 30/G/2021/PTUN.JPR (case 30). The judges in this case are Yusuf Klement, Firman, and Muhammad Bima Sakti.

Management of Territory by Indigenous People

Forests and customary areas that were managed safely and harmoniously before the industrial era--although now the areas were damaged by industry--will be returned to the Moi Tribe step by step. The chairman of AMAN Sorong, Feky Mubalen, believes that although it takes a process, the indigenous people will regain their rights to manage the areas where licenses have been revoked.

Sarles Ulimpa, one of the caretakers of AMAN Malamoi, said that the long history and the steep road they have traveled by fighting for the community's customary territory is full of deep sadness. This has been done since 2012. "The policies of the government and companies, as well as people who invest in Moi Kelim land, Laso District, never give a positive impact, especially for indigenous people," he said.

Therefore, according to Sarles, AMAN is present with indigenous peoples to fight for, help advocate for any problems experienced by indigenous peoples. "We have always been fighting for indigenous peoples' issues. If there are people whose territory is disturbed, then we are also disturbed," he said.

From around 2012 until 2017, AMAN has been assisting indigenous people from Moi Kelim, Laso District. The indigenous people have rejected one of the companies whose license was issued in 2011. The permit was issued without the knowledge of the indigenous people.

Since 2009, together with AMAN, the community has been fighting against the issuance of the permit. However, the permit was still issued in 2011. The indigenous peoples continued to resist. After around 9 years, on August 14, 2020, the Regent of Sorong revoked the permit of the area, which was the right of the indigenous people, with the hope that indigenous

peoples could manage the area in accordance with their needs. In addition, AMAN has also been accompanying the community from Moi Sigin and assisting the issue of workers whose rights have not been paid since the layoffs.

AMAN is also helping to work with other organizations to support the Regent who was sued by the three companies. Finally, the Regent won the lawsuit in the administrative court on January 7, 2022.

According to Sarles, the facts prove that indigenous peoples whose land is controlled by the company are not yet prosperous. "Indeed, there are some of them who are university graduates, but only a few, and their living is still below the standard," he said.

"I see that the company is unable to keep the promises made to the indigenous peoples. We agree that the company must be fair in providing welfare for the indigenous people themselves. But in reality, the promise has not been realized," he added.

Franky Samparante from the Pusaka Foundation said there are two types of customary land conflicts in Papua, including those experienced by the Moi indigenous people. First, conflicting claims and disputes over land ownership between indigenous peoples, with personal and group interests. Second, structural conflicts, namely the government issues business permits on customary lands and forests, with economic motives, the development of large-scale business projects.

Meanwhile, the Pusaka Foundation itself is involved in advocacy efforts with the Moi indigenous people in several districts that are in dispute with the company. Pusaka's strategies and actions are carried out in three ways, strengthening and assisting indigenous peoples, seeking state recognition of community rights and making companies accept and comply with the best regulations and standards to protect the community and the environment.

The future solution is to win the case in the Administrative Court, so that it can restore the territory of indigenous peoples' rights. To that end, the Pusaka Foundation organized the Moi indigenous people who were directly and indirectly affected by the company. They also encourage communities to plan and manage customary lands and forests independently.

The Pusaka Foundation also asked the government to recognize the rights of the community. "...including maintaining and securing forest areas that are a source of food and people's lives," he said.

Lury da Costa, from the Justice Legal Aid Association also saw that the existence of companies operating in the Moi customary area could only violate existing regulations by implementing the administration rules with dirty practices in the field.

There should be such a thing as a permit from the community. However, what they did was to disseminate as if they were getting the community's permission. Apart from ignoring indigenous peoples, the company also likes to beat indigenous peoples within itself.

For example, influencing group A to support the company. "There is hostility between clans," he said. "For this reason, such methods will no longer apply, when the rights of indigenous people are returned," he added.

Companies Better Accept The Court's Ruling

Deputy Chairperson I of Sorong Regency Legislative Council, Elon Fadan, strongly supports the court's decision in favor of indigenous people. He said that custom is the most important thing for Papuans. It's not something to be played with, because they believe that custom is a special rule handed down by God to the ancestors. For this reason, custom is a hope that is passed down from generation to generation to protect traditional territories



Elon Fadan. (PHOTO/SRc).

According to him, the government should not put too much pressure on indigenous peoples. Custom has been a way of life for the Moi before they were introduced to religion and state regulations.

He gave an example: if there is a will from the government regarding the development, it must be followed up by mutual agreement with the indigenous people, without harming each other. The development should have a positive impact on indigenous people. "If there is no solution between the customary community and the government, then development should not take place," he said.

As the Council, he said, he could not make a decision but the Council can give a response, because the two parties, the government and the company, have made commitments and permits. The council will agree if the decisions made for the indigenous people are safe and have a positive meaning.

Elon said that if the palm oil company's actions have caused a violation, then the government has the right to revoke the license. "Especially for the council's Honorary Board, we approve the revocation of the company's license," he said.

He hoped that the company would be better off just letting go. Elon admitted that he heard one of the four palm oil companies file an appeal against the revocation of permits by Regent Johnny. It is recommended that the companies, including PT Agro Sawitindo, should not appeal because he was sure that the result would be the same.

Residents will again refuse it and it will cause more clashes. "It is better for the company to negotiate with indigenous peoples on land that can still be managed, but with an agreement that should not be violated again," he suggested.

He gave an example of the reality in the customary area of his own clan in Klamono. The people there were suddenly approached by PT IKS and Agro Sawitindo. These companies have never coordinated with indigenous people. They came with a map and said the location would be taken for palm oil. Later, they were rejected by the Klamono residents.

It is hoped that in the future, with the return of customary lands to the indigenous peoples, the Council is ready to support residents in preserving nature. He also hopes that the government can provide appropriate development support for

indigenous people. Meanwhile, other parties are also expected to help indigenous peoples on how to manage their customary territory.

The Company Deserves to Have Its License Revoked



Regent of Sorong, Johny Kamuru.(File)

The permit revocation is a follow-up to the evaluation of permits for oil palm plantations in West Papua, where the KPK has been one of the supporters of the team from the province since July 2018.

Sorong Regent Johny Kamuru, through Assistant I for Sorong Regency Government Development Suroso S.Ip MA, when interviewed by Suarariau.co on Tuesday, January 26, 2022, said that the Regency's action to revoke the permit was based on a number of reasons.

First, the decision to revoke the licenses of two palm oil companies is a follow-up to the evaluation of permits led directly by the Governor of West Papua Province through the West Papua Food Crops, Horticulture and Plantation Service (TPHBun) and has gone through a long process in accordance with government regulations. The evaluation involved the district of Sorong.

"In fact, the four companies have permits, but do not carry out activities in the field. Therefore, it is considered

necessary to be revoked,” he said.

Second, from the mainstream side, the district government has a desire to protect indigenous peoples in the context of indigenous Papuans. This is also deemed necessary. Where the previous official had issued a permit, but it was “not used”, then the regent considered it appropriate to be revoked.

Moreover, there is already a Bylaw Number 10 of 2017 concerning the Recognition and Protection of the Moi Indigenous Law Community in Sorong Regency, which was issued on December 29, 2017. In the bylaw, there are 389 clans with 23 Moi Lemas communities, 31 Moi Segen Community, 47 Moi Kobra Community, 32 Moi Maya Community, 27 Moi Salah Community, 29 Moi About Taat Community, and 7 Abun JII Community.

Commenting on the desire to appeal against the administrative court of Jayapura from one of the companies, according to the local government’s view their efforts should be respected. However, the local government still believes in the actions they are taking to protect the indigenous Moi people.

Commitment



*First Assistant of Development in Sorong Regency Administration
Suroso S.Ip MA,(File)*

Suroso said that in the future, the local government, especially the Sorong Regency, must be committed and prepare some efforts to ensure that the area can be managed properly because it has been fully returned to the customary law community. This is because all land in Papua has ownership, both *de facto* (factually) and *de jure* (legally).

The handover of the forest area to the community will also be carried out along with mapping the area and determining the forest area. It will also be accompanied by submissions through the agrarian reform program. All of these efforts must result in a provision that guarantees the legality of the area. This can be in the form of a regent decree regarding the determination of customary forest or other similar legal products.

Meanwhile, the areas where the permits have been revoked can be encouraged to use social forestry schemes or become food-agricultural areas with village schemes. "Later on, it will be submitted to the community's desire to do a re-mapping and study, which is most suitable for their area. It is in accordance with the customary law community to manage it," he said.

The Regent of Sorong, Johnny Kamuru, said he had guaranteed that the palm oil lands whose licenses had been revoked would be returned to the indigenous peoples after the court process was completed at the end of this month. The district government will wait for the indigenous people to come to submit their ideas to manage the area in the way that is most suitable for them.

After the ruling of the administrative court, the basic concept is to take sides and protect the customary law community. The district government believes that the area is tried for the customary law community to be managed. However, the problem is, some of them are concession areas of HPK and APL. The treatment of this area will be different. The objective is how to provide space for customary law communities to explore the existing natural resources.

"This territory will be returned to the community. For now, we are just slowly waiting for ideas from the customary law community to manage their territory. Their future economic development must also run in accordance with the good of

the community. We are ready to wait for the customary law community until the court's decision is finalized," he said.

3.

The End of Palm Oil Era, the Rise of SEZ³

Written by: Imelda Vinolia



Boundary signs that are still installed in the traditional territory of the Klagilit clan (PHOTO/SRc).

The Moi Tribe has traveled a long and steep road in Sorong, West Papua. Since the entry of the first company in the era of Dutch East Indies to the era of oil palm plantations encroaching their territory. But that's not enough. Now, they fear that the construction of the Special Economic Zone and Conservation Zone of West Papua Province will disturb the lives of those who only know customary rules.

³ This writing was published by suarariau.co on January 27, 2021, titled, "Moi Tribe: The End of Palm Oil Era, The Rise of SEZ. Fear of Land Annexation, Klagilit Clan Protects Customary Forest (Part 3-End)"

Fear of having their land annexed again, they become more wary of their customary territory. They are worried that one day, the ownership of the customary land will suddenly change.

The Klagilit clan in Wonosobo Village, Moisegen District, West Papua, feel this concern. Lazarus Klagilit (56), one of the residents, said that although he had been working permanently as a teacher since 1984 until his retirement, he and his family still depended on forest products most of the time. The sago forest called Dusun Sago for the Klagilit clan and their descendants has existed since the creation of this earth.

For the Klagilit people, the sago plant--which has been their staple food for a long time--has been provided naturally by the earth. "We know that the earth has provided food in the form of sago for us since the earth was created," said Lazarus.

Apart from being a place to find food, the people of Klagilit make the forest a sacred place for their villagers, thus must be protected. "We have to protect sacred lands properly," he said, emphasizing why he and his wife live in the forest.

Entering the Wonosobo hamlet, we will pass through a narrow cast cement causeway. Then, we can find village roads that are still natural. It looks like the village is overgrown with areca palm trees and other natural plants. The houses are quite far apart from each other and are very modest.

Since 2019, the Klagilit clan has rejected the existence of SEZ and blocked the entrance that crosses their hamlet. The refusal is because the road designed for the SEZ is their Sago Hamlet that is the source of their staple food.

They are worried that the SEZ road construction will penetrate the customary territory of their clan, namely Klagilit Maburu and Klagilit Maveria. These two clans jointly rejected the SEZ road plan that passed through customary areas. With the construction of the road, it is feared that it will eliminate food sources that are the basic necessities of their life.

"The site plan for the initial construction of the road only reaches Manyamuk. However, we saw the trees of our customary territory pegged with red paint marks," he explained.

According to him, the marking of the area contradicts the Constitutional Court's decision No. 35/2012 on customary forests. In 2012 the government issued Government Regulation

(PP) No. 31 of 2016 concerning the Sorong SEZ.

The SEZ will operate on a total area of 523.7 hectares, which is located in the Manyamuk District Area, Sorong Regency, West Papua Province. The land belongs to the indigenous peoples. Not all of the indigenous people surrender their land to SEZs for certain reasons.

The Guard of Sago Hamlet



The Village of Klagilit clan.(PHOTO/SRC).

The SEZ was inaugurated by the Coordinating Minister for Economic Affairs, Darmin Nasution, on October 19, 2019. However, not all clans want their land to be used for SEZ, not even for the passageway.

One of the Klagilit clan even left their village and lived in the sago hamlet. The reason is that they do not want to release their land to be used as an SEZ.

Entering the Sago Hamlet area, you will feel that you are halfway in an oil palm area, considering that this plant belongs to the type of palm. Besides, the shape of the midrib is almost like a palm tree. It is also located on peat land that is not much different from peatlands in Bengkalis, Riau, which is also rich in sago.

Residents of Sagu Moisegen Hamlet said that their parents had always come from and lived in Wonosobo Village.

Now, the SEZ company is trying to enter their residential area. "We don't want our area to be taken over for SEZ because the forest is our place to find leaf mats and fish," said Samuel Klagilit (48) who has always lived in the forest since the SEZ issue emerged.

After having the experience of losing many things, this time the residents were determined not to give their territory to the SEZ. "We will not give up our territory, because it is our shelter and livelihood," he said. "If we give it away, where will we get our necessities and food from?"

For Samuel and the indigenous people, life depends on sago. Residents in the hamlet are used to managing and making a living from sago. However, if there is no order, the residents go to look for wood in the forest and do other activities. In addition, they have free time to rest.

"We look for wood sometimes when there are residents who need wood to make houses. From the past, our parents have never left the forest," said Samuel, who manages sago with his wife.

Although this sago hamlet is a place for residents to find food, they also depend on the weather in managing sago. "If it rains, we will rest. If the weather is good, we will continue working on the sago," said Esterlina Mugu (48), who is married to a Klagilit man.

Samuel hopes that the existence of SEZ will not destroy sacred places and hamlets. Actually, the rejection of the SEZ road construction is because it passes through their villages and hamlets. Learning from their experiences, such a project has the effect of depleting the forest. Many indigenous people in Papua are miserable after companies enter their areas. "We are thinking about the fate of our grandchildren in the future," he said.

"Now, some of our children are married. We have more grandchildren. So, how will they find their food in the future? That's why we don't want this hamlet to be demolished for the existence of the SEZ," he said sitting around the wood in the sago land.

The Role of Women in Protecting the Forest

Esterlina always helps her husband take care of their

sago trees. She looked deft as she walked and squeezed the sago. Sometimes, she took water, returned to the simple squeezer and took the water again, while giving her comments to answer our questions.

Her thin body looked very strong as she walked back and forth around the simple sago machine. Every now and then, she drew into the tub of sago from the water, which is taken from the forest.

“Even though I’m a woman, I help my husband to guard the sago hamlet by living together in the sago forest,” she said.



This simple sago machine becomes the livelihood of the Klagilit clan. (PHOTO/SRc).

In addition, said Esterlina, the management of the sago hamlet cannot be automatically handed over to their children. Their children are still in the learning process. Moi people have a traditional learning process for farming, protecting the forest, and so on. They usually do the process with spells, so they can communicate with nature. “My husband and I live in the sago hamlet. We don’t live inside the house in the village anymore, because it’s no use to live in the house. We just want to protect the forest and the (sago) hamlet,” she said.

They protect the sago hamlet to prevent companies from entering the area. “We will tell anyone who wants to come in that their parents (ancestral spirits) are guarding the forest,” she said.

This shows that the forest is guarded physically and

spiritually. The forest is a sacred place for them. It is not an empty area. However, it is a sovereign territory because it is protected under their custom, so that the land is not taken for granted by any party.

Installing the Crossbar

Representing the youth of indigenous people, Esau Klagilit said that the establishment of SEZs in 2016 had added more problems to the local community after they were depressed by the presence of the palm oil industry that was rampant from 2008-2015.

The initial concept of the SEZ, which will use an area of about 523.7 hectares, only extends to the Manyamuk district. However, recently, the stakes for making the SEZ passthrough have come into contact with their customary territory in the Moisegen District.

In the end, residents of the Manyamuk-Salawati District also rejected the SEZ. In 2019, Esau, together with two clans, have so far installed a crossbar to deny the existence of a SEZ in their area.

At first, someone told them that there was a way through being built through their customary territory. A month before the land was set, indigenous youths from both clans returned from the city to the village. They had always been prepared to keep the land from being pegged.

Esau explained that around 600 hectares of the Klagilit clan area remains intact until now. The land is the remaining forest, after the long journey of the palm oil industry era that caused the forest to be destroyed. These clans refuse their forest to be cut down to provide SEZ land. "The clan blocked the way by installing a crossbar," he said.

Therefore, the passthrough is now diverted to the clan area who wants to sell their land. Until now the two clans have always guarded the sago hamlet. "Previously, our forests were used for transmigration and oil palm plantations. Neither the state nor any party ever compensate for the destruction of the environment. For that, we reject the SEZ," he explained.

Esau explained that there was a strong rejection by indigenous people, apart from maintaining the existence of

the forest itself, because it was a sago area. "Residents want to protect the area on the basis of bylaw Number 10/2017 and Constitutional Court Decree No. 35/2012 on customary forests regarding legal protection for the Moi customary area," said Esau, who is also an Amandan volunteer in this documentary video.

He also regretted that the Sorong Regency government had never disseminated information about SEZ to the community. The progress with the arrival of transmigrants and oil palm plantations, which was promised for this customary area long ago, from grandmothers, parents and until now, has never materialized. "There is only destruction of the forest, the place we depend our life on. Environmental damage occurs here and there," he said.

As a traditional citizen and chairman of AMAN Sorong, Feki Mubalen questioned what kind of special development that the government would do in the SEZ. Basically, almost all of the residents of Sorong do not understand this at all. "In fact, the concept has suddenly brought up SEZ," said Feky.

According to him, the problems that have occurred since the industrial era have also happened in the SEZ, particularly on how water is provided in the SEZ. For indigenous peoples, clean water availability remains a problem due to the impact of the palm oil industry. The basic needs of these people have not been completely resolved.

"The assistance for clean water is only provided in several places. However, most of the indigenous people experience water problems due to the palm oil industry. Rivers are polluted and dry. Forests are destroyed, people's education remains inadequate, clinics and health services are insufficient and so on," he explained.

Will this SEZ later be able to empower indigenous people if they are involved in managing the zone? In the master plan, there will be 5-6 industries, such as logistics, nickel mining, marine, forestry and others.

Meanwhile, indigenous people only know about traditional hunting and planting gardens. "The government must of course have more plans on how to include indigenous people in the SEZ, with the skills of the residents who are not yet adequate," he explained.

Looking at history and experience, during the Dutch era until now, only a few Moi tribes were well educated. This tribe also faces lack of infrastructure. They are not given the rights to manage the facilities in their own land. Even until now, none of the facilities are under the control of the Moi people.

In the era of transmigration, Moi indigenous people experienced discrimination, said Anna (36), a Moi woman who was asked by Suarariau.co. For indigenous people, there is only one health clinic for many areas. Meanwhile, for the transmigrants, there are 10 clinics in several areas. "Indigenous people are treated differently compared to the transmigrants," she said.

In the era of oil palm plantations, the forests that used to have diverse plants were turned into one type of plantation, namely the oil palm. Everything that comes into contact with nature just disappears.

People were forced out of their territory, then they had to adjust their lives with the people outside. They do not know who they are and they are confused by their new life situation. Feky gave an example, "Until now, it seems like something is missing from their lives."

About the SEZ so far, the zone is known to have an area of 500 hectares. There is also a plan to supply water through a bridge called a container. "For SEZ, this is a new stage that has just been built. Last December, the district with several agencies and contractors invited several figures to discuss the problem of providing water for SEZs," he explained.

They plan to supply water from Klamono. "So, this SEZ industrial area needs a lot of water. The current stage is how water can enter the area," he said. On the other hand, the impact of palm oil still leaves a lot of deep suffering for the indigenous peoples.

From SEZ to Conservation

After the Sorong Bird's Head area became a SEZ in 2016, a new concept has emerged. Since 2020, West Papua has been declared a Conservation Area. What is the concept of conservation like? Will there be rules to protect the green areas?

What kind of conservation concept will be implemented?

This concept was issued by the Provincial Government and the Ministry of Environment and Forestry. "What are the things in Sorong that are aimed to be part of the conservation? We don't know what we need to protect and what the rules are, until now," added Feky.

Due to the bitter experience of the people of Sorong, various negative questions arise. All of the questions seem unanswerable. "Are these SEZ and Conservation concepts declared for certain purposes, such as to access endowment funds? Or is it made because the trade climate in the world is now so strong. Or is it related to the issue of climate change that is seen as a global climate issue?" he repeatedly questioned. "Then, probably the West Papua province becomes the 'subject of the trial'."

To be a conservation province, said Feky, at least there must be an accompanying city or regency. Moreover, the indigenous peoples do not understand about SEZ. All they know is that suddenly the government has made the concept. What kind of impact and what is the concept?

How is the position of the local community? It is not known at all. "I was surprised that someone had already mastered and built this and that. No one has provided education from the government and related agencies involved in this matter," he explained.

According to Feky, on one hand, indigenous peoples are actually not all against development. However, the development process must think about them without getting rid of the hereditary order of life that has been running in customary areas. "What about the life of the indigenous people?" he questioned.

Talking about the SEZ, actually the master plan has been made since 2016. The SEZ concept master plan has also been planned for a kind of trading area. Several industries will be built here. And that is not all.

Looking at the documents of the Special Autonomy Law, the articles mention the existence of economic areas. SEZ is not only about industry. But it is related to the expansion issue, which is still being widely discussed.

In the Special Autonomy Law, if an area is expanded, there are minimum technical and administrative requirements that must be fulfilled, such as a certain certificate or statement

letter, the formation of a team, and how the current situation is in the context of the region and the geopolitics of the community. There is a special area to support the process of expanding this region. "This SEZ area is in control of supplying," he said.

As part of the indigenous people and a representative of AMAN, the expansion process must provide a portion for indigenous peoples to take part. "Indigenous peoples can participate in supplying their vegetables or meat products, manage their customary lands to be able to take part in the SEZ, without destroying the customary order and rules surrounding the SEZ," he said.

Not much different from Feky's opinion, Elon Fadan as Deputy Chair I of the West Papua Council, said that this SEZ was misguided from the start. Because there must be special dissemination from the Central Government and related agencies to the district and to the customary law community.

Since 2016 until now, SEZs have not been coordinated with local indigenous peoples. No wonder it has resulted in clashes between the community whose lands overlap with the SEZ area. They rejected the SEZ. "It should have been well managed from the beginning, being coordinated safely and peacefully before publishing something for development," he said.

As a Council, he is ready to wait if there are residents who object to the disturbance of their area with the SEZ. The council is ready to accept citizen complaints to call on the government and related parties to sit down together, with the hope that the development of SEZs is not only for the upper middle class community, or that the SEZ will not be considered as taking advantage of the wealth of customary territories.

There is a historical example in Klamono, where the presence of Petrogas did not have any impact. The same thing happens with Pertamina in the Salawati area.

"Indigenous people are only spectators. They witness the destruction of nature and feel the impact," he added.

Lury da Costa from the Justice Legal Aid Association shared a similar opinion that SEZ has been problematic since the beginning. Dissemination to the entitled clans was not carried out properly. "In fact, most of the clans from outside who have no rights on the land were instead being included," he added.

No Official Rejection yet

The rejection by indigenous people regarding the SEZ was denied by the Sorong Regency. The regency officials claimed that the refusal had never been officially conveyed to their party.

"Until now, there has never been a rejection of the SEZ to us." This was stated by the Regent of Sorong, Johnny Kamuru, through Assistant I for Development of the Sorong Regency Government, Suroso S.Ip MA, when asked by Suarariau.co on Tuesday, January 26, 2022.

He explained that for SEZ, the area is different from the land that will be used for palm oil and others. The SEZ of 523.7 hectares was released by the government to be freed from customary law communities.

Furthermore, PT Malamoi Olom Wobok is an enterprise owned by Sorong Regency which is engaged in the oil and gas business. The SEZ Sorong builder and management company (BUPP) is appointed to manage it.

Suroso said this SEZ was proposed at the initiative of the provincial government, to be placed in Sorong Regency. There are certain schemes that become the responsibility of the province, district and the central government.

Meanwhile, several industries have started their activities. Although the provision of water availability in Sorong is still problematic, the provision of water for the SEZ becomes a special concern, particularly the use of raw water.



The Sorong SEZ area which ends at the SEZ port. (PHOTO/SRc)/dok).

Raw water is very much used and will be taken from rivers and the other is from groundwater sources. Raw water is provided by the West Papua River Basin Center (BWSPB) from

the Klasefet River in Klamono. The underground water is used for office operations.

According to Suroso, the SEZ area is established for anyone to carry out activities, including MSMEs, which are also involved in the SEZ plan. If the local community wants to do real business, then the government will provide the space.

It is hoped that SEZ, as one of the regions, can accommodate the regional economic integration. "Actually, in SEZ, we invite people to invest," he added.

4.

Indigenous Forest Damaged, Moi Tribe was Pushed Out⁴

Written by: Reiner Brabar



Klasafet River or often called the Klamono River in the Klamono District, Sorong District (Reiner Brabar - SP).

The life of the Papuan people in general cannot be separated from the forest. This also applies to the Moi Tribe in Sorong. For them, the forest is a source of life where they can get all their needs. However, the traditional life of the Moi tribe began to disappear after their customary forest was destroyed by companies.

Mama Hagar Kokmala, a resident of Klawana Village, Klamono District explained to suarapapua.com on January 15,

⁴ This writing was published in suarapapua.com on January 29, 2022 with the same title.

2022, that in ancient times, Moi people were very easy to get local materials to make woven, noken and others.

"We used to look for bark, rattan and grass near here. Even when we're asleep, the grass keeps growing," said the woman, explaining about life in Klamono in ancient times, in an interview on January 27, 2022.

Furthermore, Mama Hagar said that most of their needs at that time were obtained from the forest. "This forest is everything to us. We used to garden and hunt nearby, now we cannot do it anymore," she explained.

Impoverishing Moi Tribe

Klamono District is an area in the east of Sorong Regency, West Papua Province. This district is far from the city. It takes about 2.5 hours from the center of Sorong City to the area by two or four-wheeled vehicles.

However, the road to the region was not all smooth. Along the way, the forest is not as dense as it used to be, but some areas are still covered with forest. In this quiet area, it turns out that there is a treasure trove of oil wells from the Dutch colonial era in the Klamono District.

Mama Hagar Kokmala, explained the order of people's lives that had been lost since various companies entered the area. "The past life has been lost. The noken is no longer original. It is now mostly made of sacks," said Mama Hagar.

Mama Hagar admits that there is no serious attention from the government or companies to empower women. "Never mind about empowerment, we don't even have a place to sell. In Klamono, only about seven people are able to make Moi's original noken. We usually make it when there is an order, otherwise we don't make it," explained Mama Hagar Kokmala.

The same thing was conveyed by Mama Welmice Kalawen, a resident of Katapop Pantai Village, Salawati District. According to Mama Welmice, let alone preserving the culture of the Moi tribe, the condition of the roads leading to many districts in Sorong Regency has been damaged.

"Later, the Moi people will make noken using sacks. Local ingredients will no longer be available," said Mama

Welmince to Suarapapua.com at Katapop Pantai, on December 19, 2021.

Mama Welmice also explained that apart from the damaged forest, the majority of the Moi people, who work at PT. Inti Kebun Sejatera (IKSJ) in the Moisegin district, was laid off unilaterally around 2018.

"There are 500 workers who have been laid off without getting any severance pay," said Mama Welmince Kalawen. Meanwhile, Silas Ongge Kalami, head of the Malamoi Indigenous Society (LMA) explained that the Moi tribe has always depended on the forest for its livelihood.

However, the lifestyle that depends on nature is threatened with extinction, as the invasion of the oil and palm oil industries. The existence of the Moi Tribe is on the brink because the forest where they live begins to break down and vanishes in an instant.

"Forest is the place for us to find cures. It is our bank and our market. Now, the forest has been cleared by the company," said Silas Ongge Kalami, head of the Malamoi Indigenous Peoples Institute (LMA) to Suarapapua.com when he was met at his home on Saturday, January 8, 2022.

Silas Kalami tells the story of how palm oil investors expropriate Moi people's customary land with various appeals for welfare and development for the indigenous people. "There are clans that no longer own customary land," explained Silas Kalami.

Silas Kalami also described in detail the four companies operating in the Moi area, namely PT Papua Lestari Abadi in Segun District with an area of 15,631 ha, PT Cipta Papua Plantation in Mariat and Sayosa District with a land area of 15,671 ha, PT Sorong Agro Sawitindo in Segun, Klawak, and Klamono District with a land area of 40,000 ha, and PT Inti Kebun Lestari in Salawati, Klamono, and Segun District with a land area of 34,400 ha.

"In the 2000s there were four companies that entered without a clear permit in the Moi tribal area. In the natural forest area, there are vegetation with important ecological and economic value, such as matoa trees, forest langsung, merbau ironwood, bangkirai, benuang, nyatoh, forest mango, keruing, and sago," he explained.

Silas continued, besides being rich in wood, the forest is also a place for various types of animals to live. "There are types of wildlife to grow and develop. Forests provide food, water, and a place to breed. Several types of wildlife that live in this area and are protected, including hornbills, cenderawasih, monitor lizards, turtles and tree kangaroos," he said.

Oktovianus Kolin, the head of the Klamono district, said that access to clean water is one of the difficulties experienced by the people in Klamono. According to him, since the Nederlands Nieuw Guinea company *Petroleum Maatschappij* (NNGPM) operated in the area in 1935 until the palm oil company now, people's lives in Klamono still look the same as before, even though the Klamono area is a source of oil.

"Pertamina employees use clean water, while the community has been relying on rainwater and water from the Klamono River for their needs. This year, the community must be able to enjoy clean water. So far, it has only been realized through the Pamsismas program, but I think it is only a short-term program. As a child born in Klamono, I emphasized to Pertamina to immediately build clean water in Klamono," said the head of the Klamono district, (11/1/2022).

Manase Fadan, a traditional leader of the Moi tribe, explained that to meet their daily needs, they sell their produce by hunting, fishing and gardening. "Fathers can hunt, fish and make gardens. They sell the produce. The price is also erratic, sometimes good and sometimes not.

The proceeds from the sale are also sometimes used for children to go to school, and the rest is for household needs. In addition, the community also hopes that the village funds will be provided by the government," he said without elaborating on the certainty of the price of their sales.

Ex-Palm Land

The revocation of this permit is a follow-up to the evaluation of permits for oil palm plantations in West Papua where the KPK has been one of the supporters of the team from the province since July 2018.

According to the Regent of Sorong, Johny Kamuru, through Assistant I for Development of the Sorong Regency

Government, Suroso, the action of the Regency Government to revoke the permit is a follow-up to the results of the permit evaluation led directly by the Governor of West Papua Province through the West Papua Food Crops, Horticulture and Plantation Service (TPHBun). It has gone through a long process in accordance with government regulations.

The evaluation involved the district of Sorong. In fact, these 4 companies have permits but do not carry out activities in the field. In addition, from a mainstream perspective, the district government wants to protect indigenous people in the context of indigenous Papuans. This is considered as necessary. Previously, the official had issued a permit but it was not used. Therefore, the regent considers it appropriate to be revoked.

Silas Ongge Kalami, Head of Malamoi LMA said that in order to protect customary land and prevent anyone from selling it, LMA Malamoi disseminated the Bylaw number 17/2017 and Bylaw number 06/2020. "Stop selling the land. Do the mapping of boundaries and protect the land for future generations," he emphasized.

Moi Tribe Overview

"The Moi indigenous people consist of eight sub-tribes namely, Kelim, Segin, Abun Taa, Abun Jii, Klabara, Salkhma, Lemas and Maya, with different administrative areas," said Silas Ongge Kalami, Head of the Malamoi Indigenous Peoples Institute (LMA) to Suarapapua.com in an interview at his residence on Monday, January 17, 2022.

Silas Ongge Kalami recounted that Moi Kelim lived in customary areas in the districts of Selemekai, Klaso, Mega, Saingkeduk, Makbon, Klaili, Aimas, Sorong, Mayamuk, Kiasafet, Klamono, and Sayosa. Meanwhile, Moi Segin lives in a traditional area in the Seigun District, Sigin Salawati.

Meanwhile, Abun Taa lives in the customary area in the Maudus District, Sunook and Abun Jii inhabit the customary area in the Saingkeduk District. The Klabra occupies customary territories in the Districts of Klabra, Buk, Beraur, Bagun, Hobart, Konhir, Klawak. Salkhma lives in an indigenous territory in the Sayosa Timur District, Wemak. Meanwhile, Lemas dwells in the traditional area in Seget District and Maya inhabits the

traditional area in South Salawati, Central Salawati.

Oil History in Sorong

The Sorong district government was established based on the Decree of the Minister of Home Affairs of the Republic of Indonesia Number 22 of 1967, held by the Deputy Regent as the regional coordinator for the head of the local government. Sorong, Raja Ampat, Teminabuan and Ayamaru were formed as a separate administrative district from Manokwari.

After the determination of the people's opinion (Pepera) on May 1, 1969, the West Irian Province and Autonomous Regencies in West Irian Province was established. It is hailed as a milestone in the history of success by the Government of the Republic of Indonesia. The establishment was based on Law Number 12 of 1969 concerning the formation of West Irian Province and Autonomous Regencies in West Irian Province.

In its development as an autonomous region, West Irian always tries to fix the bureaucracy, society and development to realize the welfare of the community (as quoted from the official website of Sorong district).

Rovicky Dwi Putrohari, General Chair/President of the Indonesian Geological Experts Association (IAGI) (2011-2014) explained about the History of Oil and Gas Exploration in Indonesia Oil Before independence. The descriptions below are collected from various sources, especially on the internet, whose origin is unknown, as well as from some reading books and discussions on the IAGI-net mailing list.

Utilization of petroleum began by the Indonesian people in the Middle Ages. According to history, the Acehnese used petroleum to light fireballs while fighting the Portuguese fleet. So far, it is widely known that the beginning of oil and gas exploration or search is the drilling of the Telaga Tunggal well by Zijker, but research conducted by one of the members of IAGI (Awang HS) found that the first drilling effort was carried out by Jan Reerink. Jan Reerink was the son of a Dutch rice mill merchant in Indonesia in the second half of the 19th century.

In 1935, a joint company was formed between BPM, NPPM, and N.K.P.M. named NNGPM (Nederlandsche Nieuw Guinea Petroleum Mij) to explore for oil in the Irian Jaya area,

with the exploration rights of 25 years.

As a result, in 1938 the Klamono oil field was discovered, followed by the Wasian, Mogoi, and Sele fields. However, because the results were deemed insignificant, it was finally handed over to the SPCO company and then taken over by state oil company Pertamina in 1965. (<http://www.rovicky.com> dan <http://rovicky.wordpress.com>)

5.

Indigenous People in Sorong Reject SEZ⁵

Written by: Reiner Brabar



The Location of Sorong SEZ. (Reiner Brabar - SP).

The destruction of customary forests by oil palm companies and the negligence of indigenous people's rights have caused them to reject the establishment of Special Economic Zones (SEZs).

Although SEZ was claimed to improve the welfare of indigenous peoples, the rejection of SEZs continues, as done by the clan of Klagilit since 2019 until now. The reason for the refusal was that the SEZ road would pass on their customary

⁵ This writing was published in *suarapapua.com* on January 29, 2022, titled "Indigenous People in Sorong Reject SEZ Development".

land, which is the location of a sago plantation belonging to the clan.

Silas Ongge Kalami, Chairman of the Malamoi Indigenous Community Institution (LMA), told Suarapapua.com on Tuesday, January 8, 2022, that he did not know about the Environmental Impact Analysis (Amdal) for SEZ.

"LMA doesn't know anything about the environmental analysis of SEZ, please ask the relevant agency. We were not involved in the process," said Kalami.

He asked the government and investors to respect indigenous peoples as they have been protected by the Bylaw No. 17/2017 and Regulation of Regency No. 06/2020.

"LMA does not reject the development in Sorong, but before carrying out development, it is necessary to respect the Moi indigenous people, because they are the owners of land and forest rights. The customary forest has been damaged by oil palm companies. It's enough," said Silas.

Elon Fadan, Deputy Chair II of the Sorong Regency Legislative Council, said that he had not yet received a report regarding the Amadal SEZ. "I haven't seen the analysis," said Fadan to Suarapapua.com in his office on January 19, 2022.

Elon also admitted that his party would coordinate with Malamoi LMA regarding this matter. "I will coordinate with the LMA about the environmental impact analysis of SEZ, so that we also know the problem. The LMA must write to the council as soon as possible so that this problem must be resolved as soon as possible. The council cannot make unilateral decisions without hearing information from all parties," he said.

In addition, Elon also emphasized that apart from his position as a member of the council, he is part of the customary group whose land has been annexed by the palm oil company. So, Elon suggested that customary lands should not be sold anymore.

"My land has been damaged by the company. Our clan doesn't know about it. Therefore, my advice for indigenous peoples is do not sell the land to any party," he said.

Community Rejects SEZ

Esau Klagilit, a resident of Wonosobo Village, Moi Segin District, explained the issue of oil palm and the rights of workers who were laid off by PT. Inti Kebun Sejahtera (IKS). The issue had not yet been resolved.

In 2008, a new problem arose when the SEZ would annex about 5500 ha of land. SEZ also received rejection from the residents of the Manyamuk-Salawati District.

In 2019, residents barricaded their land to deny the existence of a SEZ over their territory. "The Klagilit clan rejects SEZs that come into contact with their territory. Around 600 hectares of the Klagilit clan area are still intact, because the clan refuses to cut down their forest in order to provide SEZ land. Previously, our forest had been used a lot for transmigration and oil palm plantations. It was getting more depleted. Neither country nor any party have ever replaced it. Therefore, we reject SEZ," he explained.

Esau explained that the Klagilit clan firmly refused SEZ. In addition to maintaining the existence of the forest, the area around the SEZ belonged to the indigenous people, and was a sago area.

"Our forests were destroyed by palm oil companies. Therefore, we, the Klagilit clan, want to protect the area with the Bylaw No.10/2017 and Regent Regulation No.06/2020, regarding legal protection for the Moi customary area," said Esau, who is also the administrator of the Indigenous Peoples Alliance of the Archipelago (AMAN).

Meanwhile, Lorry da Costa, Director of the Justice and Peace Legal Aid Association (PBHKP) said that learning the impact of various palm oil companies in Sorong, it is clear that there was absolutely no good contribution for the Moi indigenous people.

According to him, since the beginning of the SEZ there has been a problem of compensation which has not been resolved until now. "At the beginning, people's rights were ignored. For example, there are clans who demand compensation, but there has been no settlement until now," said Lorry da Costa.

Lorry da Costa is also worried that the presence of the SEZ will have the potential for human rights violations in the

future. "If the problem of compensation is not resolved properly, there will be a potential for a long conflict to occur, leading to human rights violations," said Loury da Costa.

Veronika Kusumaryati, a researcher on the history and ethnography of colonialism in Papua, said that previously Papua was known as Irian Jaya, a remote and highly marginalized province in Indonesia.

It is not surprising that the Moi tribe---who occupied almost all of the traditional territories in Sorong, West Papua, are now struggling to get its traditional territory back. This is part of the way to determine the fate of its territory in ways that previously were more concerned with preserving the environment or living in harmony with nature.

Veronika explained that the most interesting thing about Papua is not only the extraction of its natural wealth. It is similar to the example of the British in India, the Dutch in Indonesia, as well as many Indonesians who sent non-Papua to Papua and West Papua through the transmigration program.

This program took place after Indonesia entered Irian Jaya in 1963. And it was intensified in the 1970s and 1980s, where the first was in Merauke, Kerom, Jayapura Regency, then Nabire, until there was a village called Wonorejo.

"From the first government version, transmigration aims to build growth centers, because there is an assumption that these Papuans are considered unable to develop economically and quickly. This is actually just an assumption," she explained. The alumni of the Department of Anthropology, Harvard University, also explained that SEZs need consideration in involving indigenous peoples. Then, because the population of West Papua and Papua is actually 65% of the agricultural population, the SEZ concept should have to be a corporation involving the local population and must be adjusted to such statistical data.

"Does the government establish SEZs according to these statistical data? Or, is SEZ only aimed for a few people?" she questioned.

Things like this should be taken into consideration by the government in the SEZ. "Therefore, the development will be in sync with the indigenous peoples later," she concluded.

Special Economic Zone (SEZ)

The Sorong SEZ was established through Government Regulation Number 31 of 2016 as the first Special Economic Zone in Papua. The establishment of the Sorong SEZ is expected to become a new center of economic growth in eastern Indonesia, which is also in line with one of the Nawacita principles, namely to build Indonesia from the periphery. The zone is located in Mayamuk District, Sorong Regency.

According to the Regent of Sorong, Johny Kamuru, through Assistant I for the development of the Sorong Regency Government, Suroso, SEZ is different from land for palm oil and other permits. The 523.7-hectare area was released to be freed from customary law communities by the government.

Furthermore, PT. Malamoi Olom Wobok is a regional company owned by the Sorong district, which is engaged in the oil and gas business and the BUPP (Builder and Management Enterprise) of the Sorong SEZ will manage it.

Suroso said the SEZ was proposed by the West Papua Provincial Government. "This SEZ is a provincial initiative to be placed in Sorong Regency where there are schemes that are the responsibility of the province, district and the central government. Now, several industries have already started their activities," he said on January 26, 2022.

For water supply, there is raw water and groundwater. Raw water will be used on a larger scale. It is provided by the West Papua River Regional Office and is taken from the Klasefet River in Klamono. Meanwhile, underground water is used for office operations.

Suroso said that the plan for the SEZ area was given to any residents to carry out activities. "...including MSMEs, which are also allocated in the SEZ plan. If the local community wants to do real business, the government will provide the space," he explained.

Regarding the response from indigenous peoples regarding the SEZ, according to Suroso, there was no official refusal from the customary law community that has been submitted to the government so far. "Until now, there has been no official information regarding the rejection of SEZs from indigenous peoples," he concluded.

6.

Examining the Roots of the Conflict of Customary Rights in Papua⁶

Written by: Adi Briantika



Ordori Beach, the location of the Abrau traditional ritual and tree of Keret. Tuesday, December 14, 2021. [tirto.id/Adi Briantika](https://tirto.id/Adi-Briantika).

Biak is the island of the rising sun, literally. Located in Cenderawasih Bay, Biak means 'arise', like an island that emerges from the horizon.

The people of Biak were skilled seafarers who had established trade relations with the neighboring island long before the Portuguese colonizers arrived in the 16th century. In neighboring areas such as Wandamen Bay, Yapen, Waropenkai

⁶ This writing was published in *tirto.id* on February 7, 2022 with the same title.

and along the marshy west and south coasts, the inhabitants work as sailors and planters of sago palms.

The inhabitants of the coast, especially Biak and Yappen, are well-known for building boats, from tiny to large ships that accommodate 40 crew members. There are many clans - or *keret* - in the Biak-Numfor area that adhere to a patrilineal system.

Since a long time ago, the Biak and Numfor people have anchored to Maluku, Gorontalo, Timor, Seram, Nusalaut, Buru and Selayar. The Numfor people come from the island of the same name and are still related to the Biak people. They have occupied the islands of Biak and Supiori for centuries.

However, this beautiful island covering an area of 2,455 km² is also not spared from conflict. In early July 1998, more than a month after Suharto stepped down from office, dozens of civilians were massacred by the military in an incident called the Biak Massacre. At that time, civilians waved the Morning Star flag to commemorate the failed 1971 declaration of independence.

Until now, the Indonesian government has never acknowledged or denied the incident. In fact, conflict does not always have to be bloodshed. Throughout the history of Papua, conflicts can also take the form of depriving them of their rights to life, especially over land.

Long before the bloody Biak tragedy in 1998, the indigenous people of Biak were already faced with customary land conflicts, when the National Aeronautics and Space Administration (LAPAN) - which is now integrated with BRIN - 'purchased' 100 hectares of land in Warbon and Saukoby villages, North Biak in 1980.

The land was originally intended to be developed as a spaceport project. Conflicts arise when indigenous people feel they have never agreed the land to be taken over.

The Roots of The Conflict

In 2009, the Papuan Study Team of the Indonesian Institute of Sciences formulated that the conflict in the Land of Cenderawasih was motivated by four strategic issues, namely the history of Papua's integration into the territory of the Unitary State of the Republic of Indonesia and the political identity of the Papuan people; political violence and human rights violations;

the failure of development in Papua and the government's inconsistency in the implementation of special autonomy; and the marginalization of Papuans.

Based on the four sources of the case, the Study Team offered four ways of resolving conflicts, such as recognition oriented towards empowering indigenous Papuans as compensation for marginalization and discrimination; development of a new paradigm with the orientation of fulfilling the basic rights of the Papuan people in the fields of education, health, and public services; dialogue based on trust as an effort to make peace with past history and to agree with perceptions of the future; and reconciliation oriented to revealing the truth about the violence and human rights violations experienced by the Papuan people and the willingness of the state authorities to admit them as mistakes of the past.

Regarding the case of customary lands in Warbon and Saukoby Villages, North Biak, which was a planned site for the construction of a spaceport, Jakarta Papua Peace Network Coordinator, Adriana Elisabeth, said that the most effective way to reduce conflict is to communicate.

In Papua, in every customary area, there is a traditional way to resolve conflicts, and the government should take similar efforts. "That's the way. Since the people of Papua have not been reached by modernization, we take traditional methods. Try to explore what their local wisdom is like, try to communicate it. If the community understands, they will definitely support it. Those who refuse might have two reasons: they don't understand or they have experience of being lied to. It's mostly like that," said Adriana on December 21, 2021.

She gave an example of the people in South Manokwari, where the land of local people was said to be used for development. They have agreed. All the clans have agreed. Suddenly, the land was diverted for Army training. Therefore, any land conversion should be communicated clearly with the local people.

"Essentially, it is the power of communication. It is one of the peace processes that must be carried out in order to reduce conflict and violence."

The government also has to ask what kind of efforts are appropriate in accordance with the customary way, including about relocation. Everything must be discussed because the

Papuan people live very close to nature. They have no idea that they will be separated from their ancestral land and move to another place.

Conflicts can also emerge from indigenous peoples who do not want to accept the arrival of other locals who sell their land. According to Adriana, these cases often occur. It requires a proper explanation by using a traditional communication process, so that people can accept them.

In Papua, because their system is collective and they really trust the tribal chief, then the tribal chief must be convinced that he will talk to the community later. If someone does not agree, then ask the reason. What if they move to another tribal place? Internally, indigenous peoples experience this problem and it must be resolved, explained Adriana.

What people outside Papua have never seen is that indigenous peoples have a mechanism for resolving conflicts amicably or in the form of compensation. "Or that many clans have children who do not go to school, compensation can be (in the form of) schooling," explained Adriana.

"There are many kinds of things. We can actually ask them what compensation is needed. But again, don't cheat. Because a lot of companies cheat. A lot. Really. People sometimes make simple complaints: they are promised something but are not fulfilled. Many companies are naughty."

Customary problems can also be resolved through customary courts. Although it is internally resolved, the outsiders must also understand the customary court. In Biak, especially with regard to aspects of resilience and security, said Adriana, the issue is usually related to human rights issues.

Therefore, it must be sorted out what really becomes the needs of the community according to the custom, so that it does not mix with political issues. When LAPAN bought 100 hectares of land in Warbon Village, the indigenous people were invited to sign the attendance list and the list to receive compensation amounting to Rp 15 million for their plants.

Indigenous people have never agreed to sell the land, and it is suspected that LAPAN manipulated the signing file as an agreement to release customary land. Apollos Sroyer, Manfun Kawasa Byak alias Head of the Biak Customary Council stated that in a traditional meeting in East Biak the mananwir or

clan heads gathered in Anggopi Village to discuss plans for the construction of a space airport in Warbon-Saukoby Village.

The result of the discussion was to reject the LAPAN plan. "We decided not to give that piece of land to anyone. We even followed up this meeting by holding a special plenary session in (Kampung) Sorido KPS to further strengthen the decision of our trial and there we announced through the media about the land claimed by LAPAN, because at that time LAPAN only compensated Rp15 million for the Rumander clan," he said.

The results of the plenary session will also return the compensation money. Customary institutions must fight for the rights and dignity of the official owners of customary land. The land cannot be released arbitrarily because it is the hereditary property of the ancestors. There they survive.

"I always tell the mananwir that we are the last bastion of guardians and conservationists of the rights of indigenous peoples. If not us, then who will protect the people's rights?"

Information Asymmetry In Papua

There is information asymmetry in determining spatial planning. Forest areas, sources of water and food, are considered no man's land. Therefore, there are many land claims that are controlled by the state, but are not legitimized by indigenous peoples.

The Executive Director of Forest Watch Indonesia, Mufti Barri, said that his party did not reject development, but whatever development was carried out in Papua, it should have secured legitimacy from indigenous peoples. The central government--Papuan call them as 'the Jakarta party'--- often hear the information that the indigenous people in Papua agree with the development plan.

"There is misinformation going on regarding the use or utilization of land in Papua. This is what we always say, how should the management of space, land, and forests in Papua, the information should be conveyed in its entirety. What is happening now is that the information is still half-assed and being distorted, whether it is the information from Jakarta to Papua or vice versa," said Mufti in an interview on Wednesday, January 5, 2022.

For example, the construction of a spaceport. From the point of view of the central government and the public, the idea seems fine. However, has the idea been approved by the indigenous people as the owner of the customary land? "Perhaps it is only the stakeholders in Jakarta that understand the detailed plans of the development, while the people in Papua know nothing about it," explained Mufti.

Information asymmetry causes a lack of negotiation space between the government and the community. Mufti stated that there should be no arbitrary development as happened in Tanah Mama. The government must be transparent about any information. Whether the citizens refuse or accept it, that is another matter.

Mufti believes that if development is purely carried out for the benefit of the Papuan people, then the people will not refuse. Moreover, development is indeed beneficial for the people there. However, in fact, the development in Papua has never paid attention to this.

Indigenous peoples in Papua always learn from cases that have occurred in other areas of Papua. As land and forest rights are taken away, cultural rights are lost. Therefore, when there is a development plan that is not conveyed in its entirety, the indigenous people's first response will be to refuse, because historically, it has always been detrimental to indigenous peoples.

Papua is a special autonomous region, in which any development is based on culture and customary territory. What happened in Biak is one of the examples that the implementation of Special Autonomy for Papua is not optimal or half-hearted.

Why? It is because in special autonomy, in which indigenous people become the basis, the government should provide protection and guarantees for the fulfillment of the community, including regarding its territory.

"Unfortunately, the Papua Special Autonomy Law has become less meaningful for the people in Papua because of the intervention of other sectoral laws that should have been excluded.

The Law regarding Papua Special Autonomy is *lex specialis*, meaning that other laws don't work that far. There is a legal principle that special provisions override general

provisions. The special provision is the Papua Special Autonomy Law,” explained the Director of Policy Advocacy, Law and Human Rights of the Executive Board of the Indigenous Peoples Alliance of the Archipelago, Muhammad Arman, on January 7, 2022.

The current situation is that Indonesia has an ‘acute illness’ in regulating the rights of indigenous people, which are actually stipulated in various laws and regulations. The central government’s point of view is that although special autonomy is applied, the implementation of sectoral laws, such as the Forestry Law and the Basic Agrarian Law, is still very dominant in Papua.

Arman believes that there is a fundamental factor in terms of perspective. The perspective should be broader, more than just looking at customary areas within the context of society and government.

“The government always views all customary areas purely from an economic perspective. On the other hand, from the point of view of the community, it is a living space, thus there is an eco-social perspective, as a cosmology of the Papuan life. Then, the models of community recognition are still conditional,” he added.

The conditions he meant were political conditions, social conditions, and legal requirements. Political conditions, for example, must remain within the Unitary State of the Republic of Indonesia.

The recognition of the rights of indigenous peoples must indeed be within the framework of the Indonesian state; Secondly, social conditions. The sectoral laws that the central government implements in Papua are analogous to preparing clothes but all the sizes of clothes are the same, even though not everyone has the same size.

“This perspective is wrong. In Papua, the holder of customary land rights is the clan. I’m not sure if the development process was carried out by the community only when there was an eviction and so on. Unfortunately, the government only approaches them in the context of dissemination. In fact, dissemination within the framework of democracy is actually at the lowest level. This means that every time there is a project, the community must be informed beforehand what the benefits are, then the community is given the opportunity to say yes or no to

the development process," said Arman.

"But there is one view that has always been a fundamental problem, namely the hegemony of domination."

In fact, several decisions of the Constitutional Court and Article 33 of the 1945 Constitution stated that the right to control the state is limited by customary rights. Both parties have not met in a more equal and harmonious context, but they have always met in conflict situations, because of the different paradigms."

The community is not anti-investment, but they want processes that are more humane, more democratic, and of course the participation of indigenous peoples in development is a fundamental democracy.

The development of and for the people, is the same as the principle of democracy, but it is not being materialized. In general, people's lives in the Papua bioregion still depend a lot on nature.

The destruction of the ecosystem will have a follow-up impact in the form of damage to the foundations of their life and civilization. A special feature of the traditional life of the people in Papua-West Papua is the layered relationship between humans and nature (social, economic, ecological, cultural, religious magic).

Its daily manifestations can be seen from the type of utilization of natural resources in the vicinity, which are generally still oriented towards subsistence goals, namely the daily substantial fulfillment goals. It is not commercial and serves a large market.

The tools and technology used also pay attention to the tolerance limits that can threaten the ecosystem. Of course, it is in tune with their survival needs in their ecosystem landscape, in the highlands, middle, low-coastal marine, as well as small islands.

This relates to the traditional land of Warbon. If their land is made into a spaceport, then this will lengthen the list of forest loss in Papua.

Based on Forest Watch Indonesia data in the 'Papua Bioregion, Forests, and People', as of 2018, forest conditions and deforestation in Biak Numfor Regency for the 2000-2018 period are clearly displayed.

In detail, there are 91,269 hectares of non-forest; 1,219

hectares of deforestation 2013-2018; 132,737 hectares of natural forest 2018; and 225,225 hectares of the grand total. Meanwhile, until 2013, the area of natural forest in the Papua bioregion (Papua, West Papua, and Aru Islands) reached 30 million hectares or 85 percent of the land area of the region. The existence of the forest continues to be under pressure.

In 2013, 31 percent or 11.2 million hectares of natural forest were within licensing concessions (IUPHHK-HA/HPH, IUPHHK-HT/HTL, plantations, and mining). In the period of 2009-2013, 612,997 hectares of natural forest in Papua were lost or 153,249 hectares/year, or equivalent to more than twice the area of Jakarta. "The law is currently roaming around," Arman put it.

Laws are made to regulate something, but the reality of society is not answered by the existence of these regulations. In Article 56 of the Basic Agrarian Law, for example, it is stated "As long as the law regarding property rights as referred to in Article 50 paragraph (1) has not been formed, then the provisions of local customary law and other regulations regarding rights land rights that give authority as or similar to those referred to in article 20 will apply, as long as they do not conflict with the spirit and provisions of this law."

Unfortunately, until now Indonesia does not yet have a Property Rights Act. "Traditional ownership is legal and legally enforceable. How should this be discussed? It returns to the initial processes, such as building dialogue.

Even if the development must displace the indigenous people, for example, make sure the indigenous people do not lose their entity. There may be certain locations for indigenous peoples, which development is not allowed to do there. But there is also something that can be (built). This needs to be discussed together with the government," said Arman.

Director of the Papua Legal Aid Institute, Emanuel Gobay said, in this case, the government should not do things outside the law. "Do the indigenous people refuse? It is their right to refuse. If they refuse, then it should be returned to the government as a mediator, how does the government perceive the rejection? If the government sees that as an unreasonable reason, I think it includes the context of coercion. The government is ignoring the Special Autonomy Law," he said on Monday,

January 3, 2022.

This coercion is a violation of the law, namely violating the rights of indigenous peoples. In this context, one of the rules violated by the government is Article 28 paragraph (4) of the 1945 Constitution which reads “The protection, promotion, enforcement and fulfillment of human rights are the responsibility of the state, especially the government.”

Not only that, if without the knowledge of the indigenous peoples, LAPAN agrees to a contract that is not approved by the land owner, then the effort can be considered a crime of embezzlement of land as stated in Article 385 of the Criminal Code. “LAPAN or BRIN is a legal entity. Before the law, all are equal. They must also respect the existence of indigenous peoples and their rights. When the community chooses not to, it is the right of the community to submit a statement on the plan. A legal entity is a legal subject that must also comply with the applicable laws and regulations, they cannot do whatever they want,” said Emanuel.

Indigenous peoples can take two legal remedies if this land dispute gets worse. First, suing through the High Court of State Administration because the state through the central/district/provincial government gave permission to the company or the builder. Second, using the criminal system of embezzlement of customary land. Land owners can report to the police. Then, because it is part of the rights of indigenous peoples, they can report to Komnas HAM.

Not only destroying nature and making indigenous peoples lose their lives, in terms of areas that are planned for development, it also creates problems for fellow Papuans. “The impact is not small, even to the point of intervening to divide traditional institutions in Biak as well. The government’s involvement, in this case the Regent, is to divide Biak’s senior officers. So, which one supports him (the Regent), he should encourage it. Actually, the custom is on the same level as the regent. But after all, the regent can interfere inside,” said Simon Morin, Program Coordinator of the Biak Rumsram Foundation, last December 28.

Rumsram is a reliable and independent village community resource development center. Rumsram comes

from the Byak language 'Rum Sram' which means 'House of Youth'. In the customs of the Biak people, boys who grow up to be teenagers are trained to be independent by being placed in a house.

Simon emphasized that his party must be careful in this case because the intervention of the government, especially the regional government, is too big to force the people to give up their land. He did not want the foundation to be considered a provocateur.

But certainly, Rumsram agrees with the rejection of the indigenous people. They worked with the mananwir Kainkain Karkara Byak to inform the impact of the development. "Because the power is there, the decision rests with them. If they understand that the impact is not very beneficial for themselves, then they refuse it, it is even better."

The chairman of the Papuan People's Assembly, Timothy Murib, opened his voice about Warbon Village. He stated that in September 2021, his party, as a cultural institution for indigenous Papuans, had sought the opinion of the indigenous people there.

The result was the same as the Kainkain Karkara Byak plenary: the indigenous people rejected the construction of the spaceport. Based on the assessment of the Papuan People's Council, without any more concrete and detailed explanation regarding LAPAN's responsibilities, it is as if the indigenous peoples are asking for compensation for the release of land as a condition for agreeing to the development, even though they are not.

Timothy is planning a meeting with LAPAN this year to convey the consequences of building a spaceport. After a presentation from LAPAN, the People's Assembly will hold a meeting. "But before that, the MRP still rejects the development of the spaceport in Biak, we refuse it."

7.

Submerged and (Threatened to be) Expelled in Saukobyè⁷

Written By: Adi Briantika



Headline illustration of customary people vs the plan of spaceport construction. tirto.id/Sabit

The traditional village of Saukobyè in Biak Numfor is one of the locations planned for the spaceport project. Indigenous peoples clearly reject the plan.

The road to Saukobyè Village in Biak Numfor, Papua is quite difficult for people who are not used to it. The trip can only be done by passing through a path surrounded by plantations and thick lemongrass trees and shrubs.

The village was first built in the late 1990s, when a

⁷This article was published on *tirto.id* on January 25, 2022 with the same title.

tsunami hit the eastern part of Biak Island on February 17, 1996, forcing coastal communities to flee to higher ground. There are 120 heads of families who now live in the village.

Saukoby Village is located approximately 36 km from Biak City. In the traditional village there is customary land belonging to the Abrauw and Rumander tribes. However, these customary rights are threatened of being snatched away when the government—particularly the National Aeronautics and Space Agency (LAPAN) has ambitions to build a spaceport for satellite launches.

Now LAPAN already owns approximately 100 hectares of land that straddles between the customary lands belonging to the two tribes. Marthen Abrauw could not imagine what the fate of his village would be if LAPAN built a spaceport there. For him, and all members of indigenous peoples, the land is a source of livelihood which is inherited from generation to generation from their ancestors.

“We maintain that we have a territory and have a hereditary history. History has proven that our ancestors lived on this land since the beginning. It is a legacy for us,” said Marthen, who is also a mananwir or head of the Abrauw clan. Based on resident documents obtained by Tirto, in 1980 LAPAN surveyed 100 hectares of land without notifying the Abrauw and Rumander clans as the legal owners of the land. At that time, LAPAN met with the people of Kampung Andey.

At one meeting, the sub-district head at the time, Alimudin Sabe, represented the government to ask residents to give up customary land for development. There was no explanation from the government regarding the spaceport project. In ignorance, residents are asked to surrender.

‘Sweet Language’

The government lures residents with jobs, houses filled with radio, television, and clean water, if the construction of a spaceport is realized. The residents were unmoved. The lure, according to them, is nothing more than ‘sweet language’.

Then, there were negotiations between the citizens and the government. Residents asked for Rp 1 billion for the 100 hectares of land, but the government considered the price

unreasonable. On July 19, 1980, another meeting between LAPAN and residents was held. This time, LAPAN through the Regional Secretary of Biak Regency, Numfor Dolf Faidiban, handed over Rp 15 million to indigenous peoples as compensation for 100 hectares of land.

After that, LAPAN claimed to have pocketed the land release letter dated September 22, 1980, while the residents were never involved in signing or submitting the land release letter. The residents and LAPAN met again on February 9, 1994 and August 21, 2002. However, there were no significant developments regarding the fulfillment of justice.

Indigenous people demanded the government to explain the good and bad impacts of the development of the spaceport. They urged LAPAN to speak up about the plan, and demanded that there should be no involvement of security forces in this case. They also requested LAPAN to return the customary lands. It was at that meeting that the Warbon indigenous people saw the letter of relinquishment of customary land. In the letter, there was a change in the area of land claimed, from 15 hectares to 100 hectares in the certificate.

Warbon residents felt that LAPAN had insulted and hid the file. Darius Abrauw, a resident, stated that in 1980 there was no signing of any documents regarding land release; what he knows is the signing of the attendance list –their names are called and asked to sign according to the column--, and the list of people receiving compensation money.

Darius suspects that LAPAN engineered the signing as an agreement to release customary land. Based on data from the 2015 Biak Numfor Regency Regional Development Planning Agency in the form of the Abrauw-Rumander Customary Area Map, the land owned by the Abrauw-Rumander clan reaches 2,142.2 hectares. Approximately 26 hectares outside the land are used for settlements; 41 hectares are owned by the Ampnir-Dimara clan; 56 hectares of LAPAN land; 1.2 hectares for SMA; 0.4 hectares for North Biak Police; 0.2 hectares for the District Office; and 2 hectares for SD Nermnu.

Sumber: Tim Riset Tirta
TEG



Indigenous Peoples vs Spaceport Plan

- 1** The customary land of Abrau and Rumander in Saukoby Village, Biak Numfor, Papua, is one of the planned locations for the spaceport development project by LAPAN (National Aeronautics and Space Agency).
- 2** LAPAN needs 1000 hectares of land for the project, while only 100 hectares are controlled.
- 3** Since 1980, indigenous peoples and the government have been at odds. Residents do not want to give up their land, and they remain resistant until now.
- 4** Apart from North Biak, LAPAN is also studying land in Morotai, North Maluku, for space purposes.
- 5** Now, LAPAN has been integrated into BRIN (National Research and Innovation Agency), and the government has not determined the location for the establishment of the spaceport.



No Appointment yet

Laksana Tri Handoko, Head of the National Research and Innovation Agency (BRIN) which now oversees LAPAN, said that his party had not yet determined Biak as the location for the development of the spaceport. "Until now, we have not made a determination. Biak is only one candidate, nothing has been determined. In Biak and Morotai, there is LAPAN land in both locations. So, by making the area as a candidate, it means that the area meets the requirements technically. We haven't voted yet," he told Tirto on December 10, 2021.

Temporary Head of BRIN's Aeronautics and Space Research Organization Erna Sri Adiningsih added, Biak and Morotai were not the last choice. Regarding Biak, there is already an Earth Station for Telemetry, Tracking, and Command (TT&C), so the analysis takes place.

"This study related to the spaceport has been conducted since 2007. (Determining) the location is not easy, not only technical requirements must be met. Not only technical (things), but also the environment, socio-cultural conditions and so on, are also taken into consideration," said Erna.

Biak is the first area to be studied because there are already space-related activities in the city, which are still operating. Besides Biak, LAPAN is also studying other locations that are suitable as equatorial spaceports or close to the equator.

Not all areas meet the requirements, especially areas close to settlements. Planning for space activities is not limited to only rocket testing, but also for the rockets of satellite launch. Apart from Biak and Morotai, BRIN is also studying areas in Sumatra as candidates.

"Those are some of the locations that are likely to be determined. We reviewed and then compiled recommendations, the technical results are like this. This is technically appropriate, though. It's just that until now, the Indonesian government has not determined the feasibility of the locations that have been studied as spaceport locations," Erna explained.

The aspects analyzed are not only the geographical location around the equator, but also the feasibility of the area for landing, meteorological and topographical conditions, infrastructure, economy, social and local culture.

Most of the world's spaceports, Erna continued, tend to be close to the sea in order to minimize the risk of rocket material falling into settlements. While the selection of areas close to the equator is solely for the sake of fuel efficiency.

Although the candidate study has been completed, the government still has to prepare a master plan and an Environmental Impact Analysis (Amdal). LAPAN has completed technical studies in Biak since it started in 2007, with the last update in 2018. Although no decision has been made, indigenous people in Biak continue to voice their opposition.



On October 21, 2021, members of the Warbon indigenous community intercepted the BRIN group who were about to head to the customary forest. The road passed by the group was blocked using tree trunks. The residents also carried protest posters with the words 'This is our land!' The head of BRIN Handoko did not bother with the refusal. According to him, BRIN is ready to find another place if the refusal continues.

"Anyway, if they continue to reject this, it's okay. We are looking for another place. It is that simple. We share the work that will benefit the local government and the people there.

There's nothing on the land, now it's just shrubs. It is neither forest nor rice fields, nor for agriculture," he continued.

For Handoko, the Warbon customary forest is currently an empty, uninhabited land. Handoko actually urged the Biak Numfor Regency Government to proactively support government programs by utilizing the potential of the land. Handoko understands that customary land is not easy to release, so the Regency administration plays a major role in smoothing the central government's projects.

"In the case of Biak, even the local government has had a (dialogue) with the traditional stakeholders. Therefore, the land in North Biak is customary land. In Morotai, we only had to discuss the Ministry of Environment and Forestry. But for North Biak, almost all of the area is customary land, so the local government is facilitating it. I learned that they have agreed," said Handoko.

For BRIN, the spaceport project has a positive impact on a region. In addition to supporting infrastructure that will benefit residents, the spaceport will have a positive impact on the socio-economic community. "We want to synergize these aspects. It will be able to provide a concrete and significant economic impact for the people who do not have any income. That's why [the district government] really wants [to build an aerospace airport]," explained Handoko.

According to Handoko, the spaceport project will support independent satellite projects. Because according to him, Indonesia still relies on satellites belonging to other countries, which is a burden on the state budget.

"Satellite is also a business, part of a global business. If Indonesia has a spaceport, it will be very competitive, there will be many parties who want to launch it here," explained Handoko. "Indeed, fuel is the biggest cost of launching a satellite. A country of this size must have a spaceport. There's no way we can buy it all the time, it's too expensive."



Before returning to Jakarta, I reminisced about traveling through plantations and forests on the shoreline in Saukobybe. The tweets of parrots, scissor tails, and noon birds - which are endemic to Biak - have been accompanying us since we first entered the forest. I was accompanied by Aleks Abrauw at that time.

Aleks is the fourth child of Marthen, the mananwir of the Abrauw clan. "Where are we going?" I asked him. "To the family tree."

We arrived at a forest, with an Aisabau tree typical of Biak that tilted about 45 degrees. The tree only grows on the beach, but the tree population continues to decrease due to erosion. "In the past, our ancestors lived under this tree. The first house of the Abrauw clan was built under this tree," said Aleks.

It seems difficult to imagine if the forest wealth is threatened with extinction for the sake of rocket launches. Of course, this is not only a matter of land, but also of life, both spiritual and physical. Aleks, and perhaps many other members of the indigenous community, clearly cannot imagine their living space being threatened with loss. "If the government insists on taking it, where should we go?" said Aleks.

8.

Pros and Cons of Biak Spaceport⁸

Written by: Adi Briantika



The grass field of Warbon Village remains beautiful due to many trees. One of the entrances to the village. Tuesday, December 14, 2021. [tirto.id/Adi Briantika](https://tirto.id/Adi-Briantika).

LAPAN plans to expand the land it already owns from 100 hectares to 1,000 hectares. Indigenous people in Biak are divided.

Permenas Sermumes met me on the terrace of his house, in Andey Village, North Biak District, Biak Numfor District. Permenas' house is very beautiful, with shady trees surrounding the house and flower pots lined up on the terrace.

Permenas is a mananwir as well as a traditional elder. He is 50 years old. In addition to being an elder figure, Permenas

⁸ This article was published on *tirto.id* on January 27, 2022 with the same title.

is also tasked with protecting the customary rights of indigenous peoples. "In Biak, every land has a master," he said.

The issue of customary land boundaries must also be resolved with a cool head, he added. Every mananwir in every place must be able to carry out their functions, such as supervising the community. But organizationally, the mananwir is appointed to monitor the situation in general.

If a conflict arises, the mananwir must immediately intervene. He gave an example, usually there are standard land claims between clans. One clan claimed that it was their land, as did the other party. So, Permenas must straighten the case, discuss it and try to reach an agreement on land boundaries.

"I called the clans that were together in that place. Let's arrange it together, where is your ancestor's land? Let us arrange it, so that it does not become a conflict for the community itself," he said. "Rivers, boulders, mountains, hills, or headlands can be boundaries without signposts. We can't change it. It stays that way."

But what happens when the government comes to control a piece of their customary territory? The task of Permenas is to be a bridge in conflicts involving customary land rights. Dialogue is the key for the parties, but the government must cooperate with traditional institutions.

"But if the indigenous peoples don't want to give up their place, that's their right. We can't force it. If they are willing to, go ahead," said the man who also works as an elementary school teacher. "Because the land has been theirs for generations. Anyone can't take it because it's their right, they eat and drink there," he added.

The National Institute of Aeronautics and Space (LAPAN), which is now integrated with the National Research and Innovation Agency (BRIN), plans to own 1,000 hectares of land in Warbon and Saukoby Village, Biak Numfor, which is one of the planned locations for the development of a spaceport. Permenas stated that Andey Village, which is opposite the two candidate villages, could be affected by the development.

On April 7, 2021, there was a meeting of five community groups to discuss the space airport. The result of the meeting was that the supervisors still agreed to reject the LAPAN idea.

Communities are Divided

Even though BRIN and the government have not decided on a location for the spaceport, the echo of the development plan has been loudly heard for decades. And this raises a new intrigue among indigenous peoples: not a few who support the government's plan.

On October 25, 2021, representatives of the Byak indigenous people came to Jakarta with the Regent of Biak Numfor Herry Ario Naap to meet with the Head of BRIN Tri Laksana Handoko. They represent themselves as part of Kainkain Karkara Byak. Kainkain Karkara Byak is a Byak tribal institution formed based on the social structure of the local community.

The Byak tribe divides the customary area into nine areas called 'Bar'. There are ten bars which include Padaido, Wamurem, Swapor Iggundi, KBS Sorido, Mani, Napa, Swandiwe, Supiori, Numfor and Raja Ampat. These ten customary areas are located in three districts. There were four people from the Byak tribe who came with the regent, they were Yosep Korwa, Yopis Mas, Moses Kafiar, and Samuel Kapitarauw.

The trip of the four people to Jakarta to meet the Head of BRIN made the customary institution upset. Finally, after deliberation with the traditional elders was completed, the customary council agreed to remove them as members of Kainkain Karkara Byak.

Differences of opinion between clan members are inevitable, according to Bar Napa secretary Semuel Wurnares. Semuel stated that at the customary meeting, Mananwir Kafiar did not agree with the idea of a spaceport. Differences of opinion among members of the Kafiar family also emerged.

"They are brothers. The older brother joined the regent's entourage, while his younger sibling did not accept the development plan in front of the meeting. Even the Kafiar clan disagreed. They didn't think clearly. They came to Jakarta to convey it. It's just themselves, [they don't represent the clan]," said Semuel.

Semuel said that until now there has been no direct meeting between the government and indigenous peoples. "Never. These efforts are all [carried out] outside [the place].

There has been no government meeting with residents who own the place.”

Based on data from the Central Bureau of Statistics of the Biak Numfor Regency in 2021, the population of North Biak District reached 3,685 people in 2020, with a population growth slowing rate of 5.39 percent. The area is 143 square kilometer with a population density of 25.77 people per square kilometer. This means that every square kilometer of North Biak District is inhabited by around 25-26 people.

There are several educational facilities, namely 10 public elementary schools, 4 private elementary schools, 4 public junior high schools and 1 public high school. The only health facility is the puskesmas without hospitalization, which is located in Rosayendi; while hospitals, maternity hospitals, inpatient health centers, polyclinics, medical centers and pharmacies cannot be found in the entire North Biak area.

The Head of North Biak District, Awila Wabiser, is one of the people who support the spaceport plan. Awila stated that the plan to build a spaceport is nothing new, in fact it has been discussed for a long time. “The older people who own the land have already done (making) the official report. It has been signed for the process of building a spaceport, if I’m not mistaken, since 1980. It started from there,” he said.

Even the execution of the construction will be carried out in two stages, but he is not sure when the central government will designate the Saukoby area as a spaceport. Awila believes the spaceport is “a small-scale development with the impacts that are not that much as being touted all this time.”

The government has also reviewed the area and disseminated the impact of the development to local residents. Even though the indigenous people are against the LAPAN plan, for Awila it is normal. “I think whether they reject it or not, the condition is normal. Rejections, demonstrations, it’s common, it’s normal. It’s not just in Biak,” he said.

He and government officials have taken an official and familial approach to the Warbon customary land owners, with the aim that there will be no friction. When did the government decide on the development? Awila said “it depends on the central government whenever they want to start, but the plan is, well, not for too long.”

Pertarungan Hukum Gerard Kafiari, Secretary General of Kainkain Karkara Byak who also serves as the Chairman of Bar Napa, said that his party would sue the government regarding the plan for the spaceport, because the plan violates human rights. "Forcing the will of the government to insist on building a spaceport is considered as an abuse of human rights. We stated that in a plenary decision," said Gerard.

In a meeting of customary elders, Gerard said he would prepare a team of 25 lawyers to help at the local and national levels. Gerard said the legal basis for the lawsuit refers to Article 1 letter s of Law Number 21 of 2001 concerning Special Autonomy for the Papua Province.

It explains the matter of customary rights, which are the alliance rights owned by certain customary law communities over a certain area. The area is the living environment of its citizens, which includes the right to use land, forest and water and their contents in accordance with statutory regulations.

Gerard was also surprised that the Biak Numfor Regency Government did not understand the regulation. "The Regent himself was confused by the rule. The explanation of Law No. 21 (2001), is clear," said Gerard, while adding that he still opens up space for dialogue between the government and traditional institutions.

Kainkain Karkara Byak appointed and ratified the Byak Customary Judge Team to settle the disputed land case, based on Decree Number: 003/A/SEK-KKB/2021 dated 7 June 2021. Human-Natural Relations Human and natural relations are simple relationships. Nature provides all that is needed, while humans protect and respect nature as a child respects the mother who gave birth to him.

The nature-human relationship has existed for thousands of years, long before the greed of the oligarchs took hold of nature. In Warbon Village, the relationship between humans and nature continues to be intimate.

Traditional Warbon women usually do gardening, the results are sold to meet needs. The money is used for cooking, educating children, buying clothes, and meeting other daily needs.

Elsa Sroyer, a member of Kainkain Karkara Byak, said land is the source of indigenous life. Until now, Elsa has

demanded transparency in LAPAN's studies regarding the reasons for the development, its impact, and the compensation if the community releases their land.

The woman who lives in Sorido understands that development is to revive the district and can have a positive impact on the population. For example, local people can get jobs because they take part on the spot.

However, the local government has never directly disseminated to the owners of the customary rights. "That's the only place where they have a life, gardening and fishing every day. If it is used for the project, then where will the owners go? The mothers complain because that is the place for gardening," she said.

9.

Pros and Cons of Building a Spaceport in Biak⁹

Written By: Atamus Kepno



Apolos Sroyer, chairman of the Kainkain Karkara Byak Customary Council. (Aptamus Kepno - Suara Papua).

LAPAN stated that Biak Island is one of the main alternative candidates to be used as the location for the Spaceport development because LAPAN already has land assets of 100 hectares located in Saukoby Village, North Biak District, Biak Numfor Regency.

⁹ This article was published on *Suarapapua.com* on January 31, 2022 with the same title.

Based on the results of a survey conducted by the LAPAN Team and the China Great Wall Industry Corporation (CGWIC) Team in 2015, Biak Island is geographically considered very strategic to be built as a spaceport. This is because its location is on the seafront facing the Pacific Ocean, which means it has direct access to the sea, easy transportation, and there are no barrier islands, both small and large nearby, so it is very suitable if a spaceport is to be built.

The plan for the development of the spaceport has been started since 2010, but until 2017 the decision to determine the location for the construction of the spaceport has not been made. In the 2016–2040 National Space Master Plan, it has been planned that in 2017 LAPAN should have conducted a feasibility study .

Head of the National Research and Innovation Agency (BRIN), Laksana Tri Handoko, said that until now the agency had not made a determination, but he acknowledged that Biak was only one of the candidates. Because apart from Biak, Morotai also has LAPAN land. “As a candidate, it means that Biak fulfills technical requirements such as near the equator, the open sea facing east, and the land is solid enough, so that it can be a strong foundation for rocket launches. I’m still open to other possibilities (areas). We haven’t voted yet,” he told Suara Papua on December 10, 2021 .

LAPAN General Secretary, Prof. Erna Sri Adiningsih, said that Biak was chosen as the location to conduct a study, whether it was suitable or not for building a spaceport. This is because Biak already has an Earth Station and a ground station for Telemetry, Tracking, and Command (TT&C).

“So, there is already a satellite cooperation there [Biak]. Studies related to this spaceport have indeed been carried out since 2007. The location is not easy, not only technical requirements must be met, but also other things that need to be considered. If it is built into a port, not only the technical aspects, but also the environment, socio-cultural conditions and so on are also taken into consideration,” she explained.

She explained that Biak was the first location to be studied because there were already space-related activities, namely the Earth Station for TT&C which is still operating and in the future because there are facilities being built, and it will be continued.

Apart from Biak, LAPAN is also studying other locations that are indeed (suitable) as equatorial spaceports or close to the equator [technical launch], because not all locations or islands meet the requirements. They learned from the experience in operating a rocket test launch site in Pameungpeuk, Garut as an initial picture.

Those are some of the locations that are likely to be determined. "At that time, we studied and then made recommendations. It's just that until now the Indonesian government has not determined the feasibility of the locations that have been studied as space airport locations," she said.

Erna said that it was open to other potential locations. This study is very detailed because it does not only study the geography around the equator, but also the drop zone and so on, including the meteorological conditions, conditions in infrastructure, social and cultural conditions and the local economy.

She explained that several important things to be considered in conducting an analysis related to the space airport can be seen from the drop zone, meteorological conditions and local topography.

"Biak is one of the candidates because it is already in the East, the first TT&C can still be in Papua, but for the next one there must be TT&C in other locations. From the study, it's not just technical. When technical is combined with economy, social and cultural, it will change the feasibility assessment. It's not easy when doing the study. But again, when there has been a study, we can have recommendations. The recommendations will guide the government to determine the location to be built," she explained.

The study for Biak has been completed, but has not yet been decided by the government. After the study, the next step is to make a master plan and a study of environmental impact analysis. In addition, to build a spaceport takes time and stages.

"This applies all over the world, not only in Biak. The study for Biak was originally conducted in 2007 and was updated three years ago. In the last study, socio-cultural studies have been added."

"Studies from a technical and non-technical perspective need to be considered. For now, studies have been completed

for several locations. So, if the government decides the place, anywhere, the data must be updated again and must include the master plan,” explained Erna.

Pros and Cons in Society

LAPAN’s plan to build a spaceport in Biak directly divided the community into two groups, namely the pros and cons. The groups that accept and support are generally from the government and community circles who are suspected of having been personally approached and not the actual owners of customary rights.

Meanwhile, the voices of refusal came from the clan, which has full rights to the location where the spaceport is planned to be built and the Mananwir as protectors of adat in the life strata of the Byak people.

The pro group argued that the argument was that there was already a signature for the development process of the spaceport in 1980. Talks for the development of the spaceport have been discussed for a long time so it’s not a new thing for the location owner.

Meanwhile, the opposing group stated their rejection of the development of the spaceport on the grounds that its location was the only heritage and ancestral heritage that had been passed down from generation to generation. The location owner has nowhere else to go. In addition, there were allegations of forgery and alleged fraud by the government in 1980 when meeting with the public.

Support Group

Head of North Biak District, Awila Wabiser, stated that the plan to build a spaceport had been discussed since 1980 with the owners of the place. In addition, he also argued that there was a signature of the relinquishment of custom with the owners of the location in Saukoby Village.

“The development of this spaceport is not new [especially] at the Korem. It’s not just been discussed or planned, but it started a long time ago. The older generation who own the place, location, land have already made an official report

and have signed the process for building a spaceport. Otherwise wrong from 1980," he explained.



Akwila Wabiser, The Head of the North Biak District at his home in the North Biak Korem Village, Wednesday, 15/12/2021. (Atamus Kepno - Suara Papua)

Awila admitted that the Biak Numfor Regency government is currently making efforts to discuss the development plan with the central government in Jakarta. Therefore, as the head of the district, which is an extension of the government, he supports the spaceport to be built in Biak.

Awila also stated a number of supporting reasons. Among other things, he argued that the assessment stage had been carried out. There was already a signature on the official release of customary land from the location owners.

"What will the government do? They will still build it. In the government, there is a work hierarchy, there are superiors. Several stages, such as signing the release of custom from the owner of customary rights, have been passed, and a study has also been carried out. So, as the government, I support the development process to be implemented," he said.

Awila also said that the district level government has approached the office or the family of the owner of the customary rights, namely the Abrauw clan. The district

government conveyed the messages so that this would not cause friction between families, customs, and the government. In fact, he ignores the refusal of the customary rights owners and says that the refusal is a normal thing that does not need to be taken seriously.

"I think rejection or approval is normal [everywhere]. Rejections, demonstrations, are common in various places, not only in Biak," he said.

The parties who have not been successfully interviewed in this report are the Regent of Biak Numfor Regency and those who are suspected to be people who were personally approached by the government as well as people who are alleged to be not the actual owners of ulayat rights.

Counter Group

Marthen Abrau, *Mananwir* of Keret Abrau emphasized to Suarapapua.com that his ancestral land, which has been passed down from generation to generation, will never be given to any party, because that's the only place they have.

"Our ancestors lived on this land. That's why we keep it. This is an ancestral heritage passed down to us. So, we will continue to defend our customary lands until now," said Marten to Suarapapua.com in Warbon Village, Biak Numfor, in an interview on December 14, 2021.



Marthen Abrau, the Mananwir of Keret Abrau. (Atamus Kepno - Suara Papua)

Marthen said the land they own is an asset where the Abrauw keret forage, grow crops and live. "If someone else takes it, we can't live, because this land gives life to us. This is the only thing we have to live on from our ancestors until now," he said.

Mananwir Marthen said he had documents as evidence that his party was the sole owner of the land rights. He revealed that administratively, Korim Village has six villages and 9 keret, including Abrauw, Rumander, Dimara, Kapitarauw, Wabiser, Rumaran, Obinaru, Oibus and April.

Mananwir Marthen firmly said that Keret Abrauw did not agree with the Space Agency. "We really don't agree with the project. We refuse because our space will run out. We know that it requires a large amount of land," he said.

Youth leader Keret Abrauw, Alex Abrauw, expressed the same thing. He emphasized that the land that had been claimed as belonging to LAPAN was returned to Keret Abrauw. In fact, the government has never sat down to talk to Keret Abrauw but instead talked to other Keret who had no rights.

According to him, what was being challenged was the official report on plant compensation, why Rp 15 million in the 1980s was used for land certificates.

"We did not sell this land, which was claimed unilaterally. That is why until now we have questioned LAPAN. LAPAN also asked us. In this case, we do not know at all. If the certificate is in the name of LAPAN, it means that LAPAN must be responsible. We are the next generation. to keep our customary lands against us and we ask for the land back. This is customary land and not government land," said Alex, reinforcing Mananwir Marthen Abrauw's statement.

In Alex's and Mananwir Marthen's notes submitted to Suara Papua, Keret Abrauw has given up most of their land to build various facilities, and donated it to the government. These include releasing land to build schools, military bases, district offices and police offices.



Alex Abrau (the village youth) and Marthen Abrau, the Mananwir of Keret Abrau. (Atamus Kepno - Suara Papua).

Alex stated that the rejection of LAPAN's development on their customary lands had been repeated many times. Since 2014, Keret Abrau has protested by blocking the people from LAPAN many times at the location, when they conducted a survey, accompanied by members of the military and the police.

"Yes, we stopped them, then we gave an explanation about the land. This land is customary land. What we know is that the Rp 15 million money is only for plant compensation. We never sold the land to LAPAN," he said.

Yubelina Abrau, one of the women who refused to build a spaceport in Saukoby Village, North Biak District, Biak Numfor Regency, said she would lose her place to live and look for food.

"That's why we really hope they will not build the spaceport there. We are the Abrau family, and as women we are also trying our best to resist space development," she said.

Yubelina often hears that the spaceport only has a small escalation, but she does not understand the impacts. "If it mostly impacts the environment, our gardens, the sea, where we fish, where should we live?" she said.

Kainkain Karkara Byak, Apollos Sroyer, said that based on reports and investigation results, the land acquisition process

in the 1980s occurred when several areas such as North Biak and West Biak were in Military Operation Areas. Therefore, it is not true that there is an agreement to release customary land to LAPAN.

In a custom deliberation in East Biak, the Mananwirs gathered in Anggopi Village agreed that the report from Mananwir Napa regarding the conflicted land would be brought to trial. From the trial, the Mananwirs unanimously decided not to give any piece of land to anyone.

"We even followed up this meeting by holding a special plenary session at the Sorido KPS to further strengthen the decision of our trial. There, we announced through the media about the land claimed by LAPAN that compensation of Rp 15 million will be returned to LAPAN," he said.

Apollos and other Mananwir are responsible for protecting the rights of the community, especially in land disputes. If there are parties who want to use the land, then they must go through the mechanism in the Kainkain Karkara Byak (KKB) of the Customary Council, so that the community must be positioned as the owner.

"People are not objects. People who own land should not be turned into objects again by taking their land and impoverishing them, because until now we haven't had any talks with those who want to invest. We will fight with the people who own the land," he explained.

Apollos said they had formed an Advocacy team to help advocate for the public if there were things that needed to be advocated for legal institutions. "We have given legal counsel to Gustaf Kawer. If there are things that threaten the community related to the Warbon land in North Biak [Korem], we already have legal counsel. He will help represent us for that," he said.

Kainkain Karkara Byak, said Apollos, in principle supports the community with customary rights and refuses LAPAN to take the Keret Arawu customary land in North Biak.

"So, we still refuse because [LAPAN] has the potential to destroy the ecosystem of our life, the Indigenous people. I always say we have lived here since the era of our ancestors, until now with our grandchildren. We will use it for the future of our grandchildren. They will eat the produce from the nature of our land," he said.

Improper Approach

On October 21, the Head of BRIN, Handoko Tri Laksono, together with the General Secretary of LAPAN, Erna Sri Adiningsih came to Biak and held a meeting with the Regent and traditional leaders. The purpose of going to Biak is to have a close look because it has to plan a national aviation and space program.

According to Tri Laksana, the approach that has been developed from the beginning until now is the communication between the local government of Biak Numfor Regency.

“Because the local government is in charge of the Biak area, we also need to know who this land belongs to and so on, who is involved there and so on. So, we always discuss with the local government and customary holders because the land in North Biak is customary land. I learned that the local government and traditional stakeholders have agreed,” he said.

“In the meeting, the local government and traditional stakeholders were very excited because they feel it’s part of an effort to help alleviate their economic problems as well. They even came to my office, the Regent and the customary holder/head of the clan, in October. There were 10 people,” he said.

Separately, the Head of North Biak District, Awila Wabiser told Suara Papua that dissemination to the community about the positive and negative impacts of LAPAN had been carried out four times between 2017 and 2018.

“We have conveyed this to the community. We held dissemination for four times, at the sub-district office, Andei village hall office, Saukoby village, and on a large scale in Biak Numfor about the impact on the community, so that things, such as quarrels and so on, don’t happen,” he said.

A different statement was conveyed by the Chairman of the Kainkain Karkara Byak Customary Council, Apollos Sroyer. According to him, LAPAN has never met with indigenous peoples and customary rights owners. “I do not know, maybe there is a meeting between LAPAN and the local government, but LAPAN never had a meeting with us,” said Sroyer.

Apollos said, the Kainkain Karkara Byak Customary Council will call LAPAN to explain to the indigenous people. “Even if the LAPAN officials don’t come, it does not mean that

they own the land either. That's our land. Don't reverse the logic. This is our land. They should have come to ask us, but the way they ask is not fair," said Apollos.

The location being targeted to build a spaceport in Biak belongs to the Abrauw clan, the smallest clan that only exists in Saukoby. "This will threaten their lives, because they have no other place," he explained.

Marthen Abrauw, the traditional leader of Keret Abrauw, emphasized that they did not agree to build an aerospace airport on their customary land. The reason is because it will require a very large area, and it is certain that Keret Abrauw will not have any more ancestral heritage if the spaceport is actually built there.

Regarding the approach that the government has taken so far, the government and LAPAN have never come to meet face-to-face.

"The Regent has met many times with LAPAN. We have been challenged, but we ignored it. We also look back at history and we maintain that this is our ancestral lands," he added.

The secretary of the Kainkain Karkara Byak Customary Council, Gerard Kafiari, said that, whether large-scale or small-scale developments as stated by the Head of North Biak District, the most important thing is respect for the indigenous peoples who own customary rights.

"Respect for our dignity as indigenous peoples is what we demand, not a matter of the scale of the development. As Secretary General of the Kainkain Karkara Byak Customary Council, I am disappointed with the mindset of our local government," said Kafiari.

10.

LAPAN Project in Biak Threatens the Abrauw Clan in Saukobyé¹⁰

Written by: Atamus Kepno

If the central government actually realizes the construction of a spaceport in Saukobyé village, North Biak district, Biak Numfor district, then the biggest impact that is very likely to happen is that the ulayat land of the Abrauw clan is threatened with disappearance. The new generation of the Abrauw clan will not own the land inherited from their ancestors.

In the map of customary areas made by the Regional Development Planning Agency (BAPPEDA) of Biak Numfor Regency in 2015, the customary territory of the Abrauw Rumander clan in North Biak District, the Abrauw clan has a total land area of 2142.2 hectares, which is divided into new customary areas (1226, 2 hectares) and old customary territory (916 hectares). Of this total area, the land belonging to LAPAN is 56 hectares.

Although the BAPPEDA Map of Biak Numfor Regency, in which the survey and measurements were carried out in 2015, stated that LAPAN's land area is 59 hectares, Handoko Tri Laksono, head of BRIN, said that the land owned by LAPAN in Biak is 100 hectares.

According to Marthen Abrauw, the ulayat owner of the customary land in Saukobyé Village, they reject the plan to build an aerospace airport on their customary land. Mainly because they are worried about losing their customary land as one of the ancestral and ancestral heritage of the Abrauw clan.

"We totally reject the construction of this spaceport, because our place [land] is running out. We know that it requires

¹⁰ This article was published in *Suarapapua.com* January 31, 2022 edition with the title "The Lapan Project in Biak is a Serious Threat to the Abrauw Clan in Saukobyé".

a large field, so we don't want it to be built on our customary land," said Marthen to Suara Papua.

He had heard of a promise from the government to provide another location. However, the promise was not directly conveyed by the village head. Marthen and his brothers rejected the plan because they would lose hunting, gardening and for the future of their children and grandchildren.

"The village head promised to move us to another location, but we rejected the plan. If the government moved us, we couldn't live anymore because we farmed and went to sea. And most importantly, the future for our children and grandchildren was bleak. So, we reject the government's plan to move us to another location," said Marthen.

The younger generation of the Abrauw clan also expressed their rejection of the plan to build a spaceport on their customary land. One of them was expressed by Alex Abrauw to Suara Papua in Biak.

"As the young generation of Abrauw in this area [Saukoby], I think this nature is enough to be a blessing for us to find food and get access to education. We will not give our customary land, because it has been our commitment across generations, from our ancestors since they lived until they died. We still have one language. We will reject any development model from the government," said Alex.

Even if the government has a plan to move them to another place, Alex will refuse, because he has the principle that the government only gives sweet promises. For example, he said, in government meetings, they were always promised to be given billions of rupiah so they can buy cars and other things.

"We think it's just promises. We don't want to give up our customary land, but why does the government force us to give up our customary land? We don't even give up the release of customary land. If the government really wants to facilitate us, they have to hear what we say. If we don't want it, the government doesn't need to force it because it's the same example as other regions. This is almost the same as the Freeport example. We just need to see it as an example, don't let us suffer anymore," added Alex.

Permenas Sermumes, Mananwir Adat for the Supior

Amsendi region, said that if the government imposes its will to build a spaceport, it will have an impact on the environment and culture.

“Every land has a landlord, so we respect their customary rights. If they have that right taken, we are here to help. This means that we cooperate with the government to be able to help their complaints. One of them is concerning the boundaries of customary land, as well as social problems faced by the community, so as to give a good impact on the community, comfortably and safely,” explained Permenas, explaining the role and function of the *mananwir* in the *Byak* custom.

He suggested that the government cooperate with traditional institutions in order to properly look at the root causes of the indigenous people’s problems, because based on the data, the land belongs to indigenous peoples from generation to generation. They cannot take it, because it is the right to eat and drink from their ancestors.

“If the government wants to take over the land, then they should ask the owners,” he said.

Permenas assesses that if the spaceport takes up 100 hectares, it means that it will have an impact around the customary land opposite the Korem, Saukoby and Warbon villages. “If the government takes it, where else do they want to live? Even if the population shifts, this place has clans,” he said.

The real impact is beneficial for all the general public and even the country. However, the negative impact is on the grassroots communities who use the land. Where will the customary landowners go? This is an issue that must be considered wisely.

Permenas added, if the government still wants to continue the construction of the space airport, the customary rights owners who are only in small communities will suffer their fate. “If the state hears our cries, thank you. Less than that, we have nothing. But if we are forced, what can we do? We can only cry with our rights. We are helpless,” he said.

Church Views and Attitudes

Gerson Abrauw, Head of the North Biak Classification of the Evangelical Christian Church in Tanah Papua (GKI-TP),

said that humans and the universe are interconnected and closely related, as well as the relationship between humans and land.

"At that time [at creation], the land was given a spirit by God and then he created humans. God first provided the land with all its resources, and then placed humans," he explained.

God created Man and gave land to each tribe, nation and clan to cultivate and use it for human survival.

"In this regard, we feel that this large-scale development will make humans leave their source of life and land. The customary right owner will not be able to take his land back. It is difficult for the customary rights owners."

"....especially if it is related to the indigenous Papuan people, who have customary rights, boundaries and they cannot go and enter other people's customary land areas. That is the same as acting arbitrarily, making other people feel uncomfortable," he said.

In the context of the lives of indigenous Papuans, continued Gerson, land is seen as identity. Land is very closely related to the life of indigenous Papuans as an identity, a mother who provides a source of life.

"If the customary land is no longer there, the identity as a traditional person is gone, because the identity of the indigenous Papuans is the land. So, if the land is transferred, then he himself actually loses his identity. In this context, the Abrauw clan is faced with the threat of loss of identity," he explained.

Gerson's view is that if land is taken over for the purpose of developing a spaceport, then the local people who have lived there for generations will lose their source of life, land rights, gardening locations, places to search and so on.

"Although there is a reason that the place will create jobs, it means that there is a substitute source. But if you look at the technology built with the community's expertise, it's actually impossible for them to work there as workers. How many of our resources currently have space knowledge, with good technology? They live here, absolutely none," he explained.

The Church is also concerned that the voices and screams of the community are continuously suppressed. They do not want to speak because of other people, and they force themselves to accept the situation in order to leave the source of other people's lives.

“The suffering of the community, for me, is the suffering of the Church because in our understanding of the Church, these people who are called the Church are not Church Organizations. But people who believe in Christ as Lord and Savior, they are called the Church.”

“So if the existing Church, the existing people feel suffering, feel excluded and lose their source of life, it is actually the suffering of the Church. Because of that, the Church joined in to speak out to help them convey their concerns and concerns. That’s what the Church can do,” he explained.

In the context of the development of the Spaceport, he continued, the church has written to the government, LAPAN and the state for violating customs. His party as the Church Leader has also highlighted the Biak Numfor Regency Government but so far it has not been heeded.

“The church has tried, but what happened in Biak Numfor Regency is about people saying democracy, more voices are heard than few voices. So, those who have this property are few, their voices are little, and don’t seem to be heard,” he explained.

Government Ignore Church Voices

Gerson said the church had tried to convey all this so that it was discussed properly from the start but was ignored. Moreover, the chairman of the class is also the owner of the ulayat rights there. In the end, the view given by the government was negative regarding the earlier submission. The government judged that the chairman of the class was the same as those who refused, so why discuss this matter?

He hoped that hearing the voices of the small people would not be accused of negative opinions by related parties. Gerson asked the Government Leaders, the Church, the Customary Council and the security apparatus to unite to accept the aspirations of the community or the people, and to listen to the owners of ulayat rights. If they refuse, the government should not force them.

The Christian Church in Papua Land always reminds God’s servants to take care of humans and protect the universe, protect humans with their sources of life, protect land, forests,

and resources because there is no vacant land on the Land of Papua. When God created the heavens and the earth, all of these resources had been prepared, then God placed man on his land.

“I don’t need to judge it if I want to be seen as negative or objective or positive. But I keep my voice for what is right, because the Bible also says, defend the rights of the underprivileged, defend the rights of the oppressed. It means that the Church should speak up for those who feel pressured and who feel wronged. That’s a must in the word of God,” he said.

11.

MRP's Attitude and Legal Consequences for the Development of a Spaceport in Biak¹¹

Written by: Atamus Kepno

The Papuan People's Council (MRP) as a cultural institution for indigenous Papuans has stated that it rejects the construction of the Spaceport in Saukoby, North Biak District, Biak Numfor Regency, Papua.

The head of the MRP, Timotius Murib, said that the agency he is currently leading has institutionally rejected the construction of the Spaceport in Biak. He admitted that the MRP had monitored and captured aspirations in Biak in September 2021 related to the planned development of the Spaceport.

As a result of the monitoring, the MRP found that the community with customary rights at the spaceport construction site refused the project. From the data that the MRP has collected, there have been attempts at negotiations between the community and the central government to discuss the release of the area.

According to Murib, the MRP is currently planning to hold a meeting with LAPAN so that the MRP can get a detailed explanation of the impact of this satellite development.

"So this year's MRP met with the Space Agency to convey the consequences of this development and its later launch. Later, there will be a percentage from the Space Agency, and the new MRP will make a decision," he explained to Suara Papua on January 17, 2022.

He emphasized that before discussing and receiving an explanation from LAPAN, the MRP in principle still rejected the development of the spaceport in Biak. "The MRP still refuses. Even though the indigenous peoples have talked to the

¹¹ This article was published in *Suarapapua.com* January 31, 2022 edition with the same title.

government about the development process and the indigenous peoples have also talked about land compensation, the MRP still refuses because we have read about examples of launches in other continents. In principle, we refuse."

"The development will have an impact on the Indigenous Papuans who have customary rights and have lived there for generations. So, the MRP as an institution rejects it," said Murib.

Apollos Sroyer, Chairman of the Kainkain Kankara Byak Customary Council, told Suara Papua that his party had an idea that in the future there should be no large-scale investment in the entire Biak island. Because it is feared that there will be future losses and damage to indigenous peoples.

"We learned from several places that had launched a satellite. It's not that we are afraid and don't know the technology or science that is currently developing. We already know who will benefit and lose in the spaceport development project," he explained.

According to the 1972 international convention on outer space, the space agreement between the orbiting state or the launching state of the space launch state, in the event of a technical failure, will not pay the public or the country that launched it.

"This makes us worried that if something happens in Biak later, for example in this company's launch, they will not compensate because their compensation was taxes with investment for the state's operating results," he said.

Apollos and the indigenous peoples, who refuse the project, are worried about the repercussions that will occur, especially when there is no clarity about who is responsible if the orbit fails, then causes bad impacts.

In the vision of building a greener Papua in the future, Apollos continued, indigenous peoples do not want technology to damage the environment.

The most important thing, according to him, is that the public gets a detailed explanation of all the good and bad impacts of the spaceport development project from the experts, not from the Biak district government or from researchers in Jakarta.

"We don't want this to be a big thing, so we can't deal with it. We have a small mindset. Talking about Biak is not enough. I don't want to talk to people in the Biak government,

the provincial government, because I'm part of them. We both need detailed explanations from experts," he explained.

In this context, he emphasized again, the owner of the customary right should sit and talk to LAPAN, so that the project can be explained by experts, not by the officials of the provincial or district governments.

"If you want to talk about these people [the Provincial Government and the Biak Regency Government], I don't think that's the level. Because of this, we are talking about the future fate of Papuan houses," he said.

According to Apollos, what he meant was that indigenous peoples had to be civilized, they had to be seen as subjects.

"Stop has entered into objectifying the public. the community must be placed through the customary head or the owner must sit down and talk, the owner is talking not someone else in the end it will not be in accordance with the owner."

"We still refuse because he has the potential to destroy the ecosystem of indigenous peoples' lives. We live by nature. We have never eaten living satellites, from the past our ancestors until now and will continue to use natural products from our land," said Apollos.

Indigenous Peoples' Rights must be Recognized

The Director of the Papuan Legal Aid Institute, Emanuel D. Gobay, gave a view from the legal aspect of the development of the spaceport in Biak. According to him, the rights of indigenous peoples are recognized in Article 18D of the 1945 Constitution and that becomes the constitutional basis for the existence of indigenous peoples and their rights. Also regulated in Law No. 39/1999.

The rights of indigenous peoples are expressly regulated in the Special Autonomy Law. So that in terms of the use of customary rights, the government is required to be the mediator who will bring together indigenous peoples and investors. "That is the order of the Special Autonomy Law," said Gobay.

He emphasized that the government should not do anything outside the law. The government must do so in accordance with the law as regulated in the Special Autonomy

Law, which recognizes the existence of indigenous peoples and technical guidelines for investors.

"If the community refuses, it is the right of the community that cannot be forced. If it is a rejection, then return to the government as the mediator and see what the rejection is. If the government sees that as an unreasonable reason, I think it is in the context of coercion and the government shows that it is ignoring the Special Autonomy Law," he explained.

If the community has gone through traditional institutions, traditional rituals, but the government still chooses Biak as the location of the spaceport, then it can be categorized as coercion. Therefore, it must be criticized legally because it is categorized as an act of violating the law against the rights of indigenous peoples.

Gobay emphasizes the government in the context of the constitution. Article 28I paragraph 4 (UUD 1945) explicitly states that respect, protection, promotion and enforcement of human rights is the duty of the state through the government.

"Regarding the community's rejection, it questions the government's attitude in carrying out the mandate of Article 28I paragraph 4. If coercion occurs, it clearly shows that the government violates the article," he explained.

LAPAN/BRIN is a legal entity. As a legal entity, all are equal before the law. LAPAN must also respect the existence of indigenous peoples and their rights.

When the community chooses to refuse, it is the right of the community to convey their statement on their attitude towards the plans that exist in their territory. If the government and LAPAN make a contract without the knowledge of the community, it will be a criminal offense of embezzlement of customary land, as regulated in Article 385 of the Criminal Code.

"Legal entities as legal subjects must also comply with the applicable laws and regulations. LAPAN cannot do whatever it wants," he said.

Gobay said, there are several steps that will be taken if the government continues to realize the spaceport development plan with irregularities. First, file a lawsuit to the administrative court because the state through the central/district/provincial government gave the company a permit. It is just 90 days after the permit is issued.

Second, using a system of criminal acts, namely the matter of embezzlement of customary land. Land owners can report to the police, because it is part of the rights of indigenous peoples, so they can report it to the National Commission of Human Rights.

"We will examine several legal grounds. The facts will show that it is a criminal act as well as a violation of the code of ethics, and a violation of state administrative law. Indigenous peoples can take two legal remedies," he explained.

Transparency is a Must

Director of Forest Watch Indonesia (FWI), Mutfi Barri gave a note to the Government to be transparent in working on the development project for the spaceport in Biak.

According to him, the thing that hinders is misleading information. In this case, he emphasized the communication aspect between the center and the regions and between the regions and the center, which was not good.

"This is what we always say, how should the management of space/land/forest in Papua, the information be conveyed in its entirety. What is happening now, information is still half-assed, distorted; whether it's information from the center to Papua or vice versa.

The same thing happens with the information that comes out of Papua to the central government. Usually, there is always asymmetry of information, meaning that it has never been conveyed to the central government that apparently there are indigenous peoples' rights on the land that is being built.

"There are rights that must be resolved, there are people who are asked for approval about the plan. There should be a negotiation built by the government if they really want to build it in Papua. So it is not an arbitrary development like what is happening in Papua today," he said.

FWI does not reject development. But whatever development is carried out in Papua, it should receive legitimacy from the indigenous peoples themselves and the process must be transparent.

Rejecting or supporting the development of the spaceport is another matter. According to Barri, conveying information in

its entirety is a must.

"If it was purely done in the interests of the Papuan people, I'm sure no one would object. Moreover, development is indeed beneficial for the Papuan people. But in practice, development in Papua has never paid attention to that."

For the Biak case, he questioned whether this was legitimized by the indigenous peoples. He asked the question because what is usually heard in Jakarta is that indigenous peoples accept it. In fact, there is misleading information related to land use/utilization in Papua.

"That's why indigenous peoples in Papua always learn from cases that have occurred elsewhere in Papua. As land and forest rights are taken away, cultural rights are lost. So when there is a development plan that is not conveyed in its entirety, the first response will definitely refuse. Because historically, in many cases, it has always been detrimental to the indigenous Papuan people," Barri said.

The Half-Hearted Special Autonomy Law

PB AMAN's Director of Policy Advocacy, Law and Human Rights, Muhammad Arman, said that Papua is a special autonomy area which is indeed a development based on culture and customary territory. However, what happened in Biak was one of the examples that the Papua Special Autonomy was not working.

"Papua special autonomy is half-hearted, why? Because with this special autonomy, the basis of which is indigenous peoples. The government should provide protection and guarantees for the fulfillment of indigenous peoples, including land, customary territory and water," said Arman.

He regrets that the Papua Special Autonomy Law has become less meaningful to the people in Papua because of the intervention of other sectoral laws, which should be excluded in Papua. The Papua Special Autonomy Law is *lex specialis*, meaning that other laws don't work that far. "There is a legal principle that special provisions override general provisions. The special provision is the Papua Special Autonomy Law," he explained.

Arman explained that Indonesia has an acute illness

related to regulating the rights of indigenous peoples, which are stipulated in various laws and regulations. The central government's point of view is that even though there is Special Autonomy, the sectoral laws (Forest Law, Basic Agrarian Law) still work very dominantly there.

According to him, the community is not actually anti-investment, but they want processes that are more humane, more democratic, and of course the participation of indigenous peoples in development is a fundamental democracy. Development is from and for the people, just like the principles of democracy. However, it never happened.

PB AMAN is of the view that the spaceport development process must be rebuilt. This means reconditioning the process, for example by establishing a more humanist dialogue with indigenous peoples, being consulted, conveying their intentions and objectives, giving indigenous peoples the opportunity to state all of that. That is the problem at hand.

"My view is regarding the Job Creation Law and development, LAPAN is one of the national strategic projects. The question for this national strategic project is "what does it mean by strategic? What are the benefits to society?" And the Job Creation Law states that everyone is allowed, anything is allowed to be hit, for the sake of investment and national strategic projects. Even though the Job Creation Law after the Constitutional Court's decision is true, it is still valid but not legally binding," he said.

Synchronization of Customary Law and State Law

Arman explained the synchronization of customary law and state law that must be carried out. According to him, the law in the context, in a narrow sense, is currently unclear. The law was made to regulate, but the reality of the people is not answered by the law.

"I think the Article 57 of the Basic Agrarian Law states that as long as the Law on Property Rights has not been established, then what applies is the ownership in the form of customary law. But until now, we don't have a Property Rights Act," he said.

It is further explained that customary ownership is legal and legally enforceable. The meeting point returns to the initial processes, (such as) building dialogue. Even the development must displace the people, for example, make sure they (the citizens) do not lose their entity.

There may be certain locations for indigenous peoples, where development is not allowed. But there is also something that can be (built). "I think this needs to be discussed together by the government," he explained.

In the context of Biak, he suggested that an immediate solution should be found for those who refused, because Papuans say land and forest are a source of food and cures. In the development process, the priority is always compensation. According to him, compensation is only one form. It can be in the form of land for land, it can be in the form of share ownership in a development process.

"I'm worried that, as we usually see, development processes are forced without a process that respects the rights of indigenous peoples. It often happens everywhere, including Papua. Moreover, the government's perspective always sees Papua in a more political context," he said.

Arman reiterated that indigenous peoples are not anti-development, but they want the development process to respect and respect them.

"Once again, I emphasize that the community is not anti-development at all. They just want the development process to value and respect them. Ensure that it is indeed for their needs," concluded Arman.

Part III.

Social and Economic Inequality

1.

The Economic Condition of Indigenous Papuans behind the Attractiveness of Mimika¹

Written by: Neno Karlina Paputungan

Timika has long been a gathering place, not only for people from Papua, but also for various ethnic groups in Indonesia. The more immigrants, the more social and economic life of the Amungme and Kamoro, as the owners of customary rights, is getting left behind.

The light of the lamp reflects on the orange tarpaulin, making the Timika Central market look more colorful. As the main market in Mimika Regency, activities in this market last 24 hours. Many traders equip their stalls with lights to make some spots in the market brightly lit. In the inner alleys, the light slowly dims, then disappears among the indigenous Papuan women (OAP). They firmly rely on lighting from the sky to sell their goods.

If they are lucky, Papuan mothers will get a reflection of light from the tarpaulin of the neighbor's stall, as well as from the moonlight. At least, that's what Mama Rita Tiaro, (56), an OAP trader from the Kamoro tribe, Pigapu Village, Iwaka District told me.

Folding her arms across her chest, Mama Rita told me that she has been selling at the Timika Central market since her children were only two. Now, Mama Rita has eight children and three grandchildren. As the breadwinner of the family's economy, Mama Rita believes, only in Timika will the chances of buying her garden produce be much greater.

¹ This article was published on zonautara.com on January 25, 2022 with the same title.

“The city of Timika (the capital city) is becoming more crowded. Many immigrants come for shopping. In Pigapu, Iwaka, people don’t buy salak, banana leaves, ferns, because everything is already there, we just have to take it or ask for it,” said Mama Rita, when met at the Timika Central Market in early December 2021.

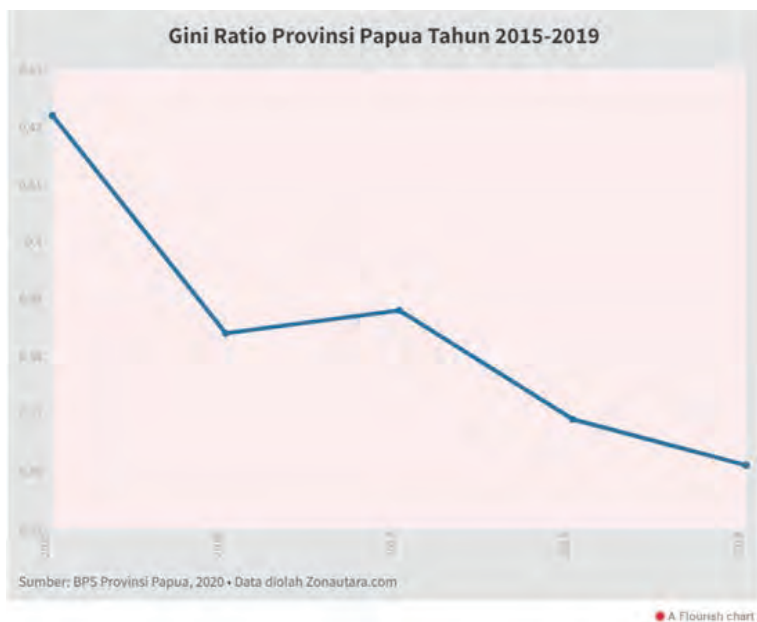
Timika has long been a gathering place, not only for people within Papua, but also from various ethnic groups in Indonesia, especially after the presence of PT Freeport Indonesia.

“Not only Kamoro and Amungme, there are also many women from the Dani tribe from the mountain (Wamena) who have come down. Paniai women also come and gather to sell their goods in Timika. Usually they come during the day,” explained Mama Rita.

Papua Needs the Right Approach

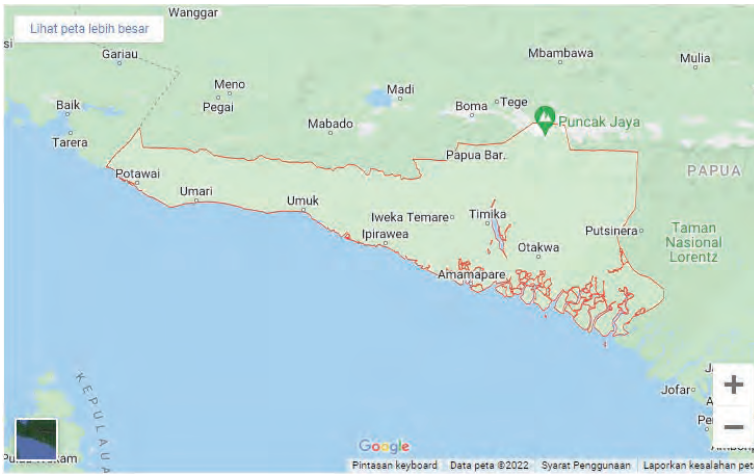
As the capital city of Mimika Regency, Timika is considered to be more advanced than other districts. Mimika consists of 18 districts (sub-districts), 19 sub-districts and 133 villages spread from urban, mountainous, and coastal areas. On a larger scale, although as a whole in March 2018, Papua was still listed as the province with the highest poverty rate in Indonesia, but based on data from the Central Statistics Agency (BPS), together with Jayapura City, Mimika Regency is among the best economically viable districts. This happens because the level of education, health infrastructure and community welfare is considered better than other areas in Papua.

From the Gini ratio measure, the overall inequality of income distribution in Papua has fluctuated within 5 years (2015-2019), and it tends to improve. Papua Province is included in the category of moderate inequality. In Mimika, the Gini ratio continues to improve.



Mimika Regency has a population of 311,969 people (Mimika in Figures 2020), with a population growth rate for 10 years (2010-2020) of 70.02 percent. The highest population is in New Mimika District (142,909), and the lowest is in Agimuga District. Besides New Mimika, other districts with a population of more than 10 thousand people are Iwaka District (10,981), Kuala Kencana District (27,774), Kwamki Narama District (13,750), East Mimika District (10,179), Tembagapura District (23,022) and District Wania (58,904).

Meanwhile, the presence of PT Freeport Indonesia in Mimika has helped push Timika (the capital of the New Mimika District) to become a city oriented towards industry and services. This has triggered several national scale companies to enter and attract outsiders to come to Timika. Foreign nationals who work at PT Freeport are also mostly concentrated in Timika.



Both regional and central governments continue to build access and infrastructure in Mimika, as seen from the arrangement of the Kuala Kencana District, Mosez Kilangan Airport, hospitals and roads. The last is a national-scale sports facility to support the implementation of the XX Papua National Sports Week.

Mimika Regency also has a complete landscape, starting from the highlands of the Jayawijaya Mountains to the lowlands on the southern coast facing directly to the Arafura Sea.

The Mimika area has an area of 21,693.51 square kilometers inhabited by two indigenous Papuan tribes, namely the Amungme tribe and the Kamoro tribe. In addition to the two indigenous tribes, Mimika is home for five other kinship tribes (Mee, Dani, Damal, Nduga and Moni). These tribes occupy two types of topography, namely highlands and lowlands. Districts with highland topography are Tembagapura, Agiuga, Hoya, Alama and Killa. Apart from these five districts, the other districts are in the lowlands.



One of the traditional expressions of the Papuan people in Mimika. (Photo: Ronny A. Buol).

Mimika Baru, Kuala Kencana, Tembagapura, Kwamki Narama, Wania, Iwaka, Hoya, Alama, Agumiga and Jila districts have no beaches. Meanwhile, the Districts of West Mimika, Central West Mimika, Far West Mimika, East Mimika, Central Mimika, Far East Mimika, Amar and Jita some of their areas are bordered by the sea. This condition makes OAP in Mimika have diversity and different habits in fulfilling their economy.



Village landscape by the Poumako beach, East Mimika District. (Photo: Ronny A. Buol).

Mama Rita, for example, as a Kamoro, will find it difficult to garden because she is used to gathering, living from natural products. The Kamoro tribe is known to live with the 3S, which stands for sungai, sampan, sago (rivers, canoe and sago). So, no matter how hard she tries, Mama Rita believes she will fail when gardening. Unlike the Amungme tribe, who can rely on their creativity in gardening on a mountain with a certain slope. They are able to work on several fields in turn.

“If there are no natural products, it’s easier to grow salak, you only plant it once, then you can continue to harvest it. Planting kale or spinach makes me tired. My waist felt like it was cracked all the time when I wanted to make bedeng (soil raised as bunds in paddy fields). In the past, I tried to plant noni, but it never worked,” complained Mama Rita.

The perspective on the traditions and culture of the indigenous Papuans (OAP), which varies by ethnicity, is very different from that of immigrants from various other ethnic groups in Indonesia. This is thought to be one of the factors that OAP has not been able to fully experience the benefits of development. Therefore, the economic life of OAP as owners of customary rights is more backward than immigrants, who have different and diverse traditions and qualified human resources.

“The basis or practice of OAP is different, they are mostly still based on an exchange, give and take system. The land was not bought for them, but it was handed over. And they are communal, one will bear the other. They do not know the nuclear family that should be prioritized. If there is money, it will be spent together, because to survive in nature, they are used to building a close social system. Apart from that, they are very close to nature, living from nature. So, money is not a measure of welfare,” said Prof. Dr. Cahyo Pamungkas, Ph.D., researcher in Sociology of Ethnicity and Multiculturalism from the Indonesian Institute of Sciences (LIPI) when interviewed via mobile on Tuesday, December 29, 2021.

Cahyo explained, OAP does not reject development, it just needs a good understanding, especially in terms of tradition, so that there are no mistakes in development. Therefore, OAP can really feel the benefits.

“Actually, the development in Mimika is not much different, the strategic plan for village development, the

village fund program, is the same throughout Papua. There are independent villages, developing districts, smart villages, only those various programs, so far we can say that they have not been successful,” explained Cahyo.

Many Indigenous Papuans Live below the Poverty Line

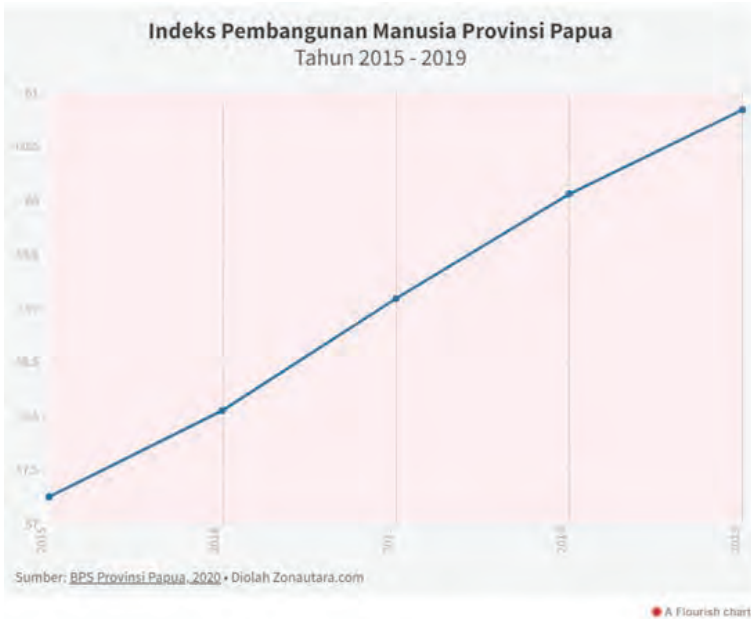
The Deputy Regent of Mimika, Johannes Rettob, did not deny this. Johannes admits that the number of inequality that continues to improve is a number that is visible from the outside. It is only based on BPS data in Timika City, not the entire Mimika.



Mimika Deputy Regent Johannes Rettob. (Photo: Ronny A. Buol).

“Even if we look at our Human Development Index (IPM) (Mimika), we are now in first or second place, perhaps, in Papua. But we have to be honest to see from which side it used to be, whether in terms of education, health, human development, or the economy,” said Johannes when met on Wednesday, December 8, 2021.

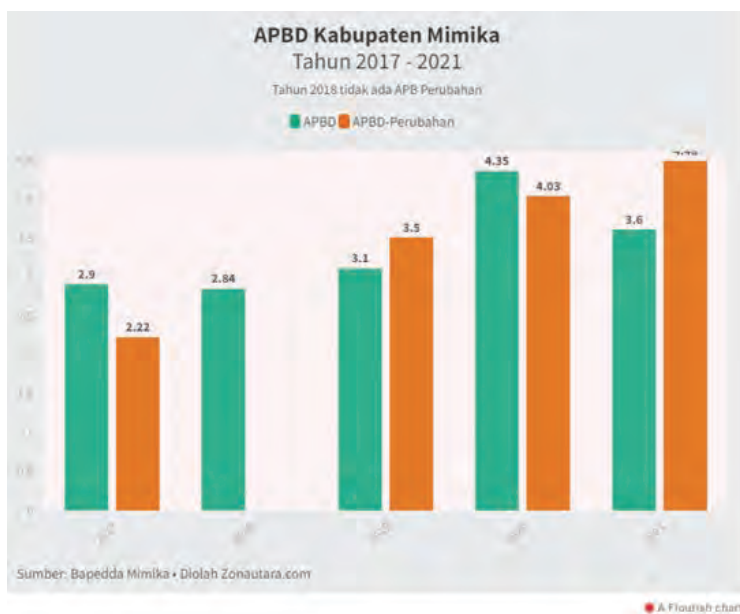
As the region with the largest Regional Revenue and Expenditure Budget in Papua and in the top 10 in Indonesia, Johannes considers it natural for Mimika to be an area that is considered economically good. However, this number does not guarantee that there are no more poor Mimika people.



“In a day, our money turnover can reach up to Rp 7 billion. The regional budget of Mimika is Rp 4.4 trillion. The biggest one is from PTFI (Freeport). Mimika is so heterogeneous. In fact, many OAPs still live below the poverty line, many become the beneficiary families of social assistance. From the Social Service and Post Office data, there are 30,000 residents who receive the assistance. So, if this number continues to increase, it means the government has failed, because there are more and more poor people,” said Johannes.

Johannes also admits that the control of local governments specifically on migrants is still weak. Apart from other phenomena, many people come directly to certain areas, such as the miners area (Kali Kabur).

“There may be 10 or 15 thousand migrants in the Kali Kabur area, both from Papua and from outside Papua. Nobody knows for sure how many of them are,” Johannes said.



From the various claims of migrant communities, the number of migrants in Mimika is currently much larger than OAP. Unfortunately, until this report was published, Zonautara.com had not received a reply to a letter requesting data from the Industry and Labor Agency of Mimika regarding the composition of the migrant community and OAP. Previously, when confirmed directly, the agency asked Zonautara.com to send an inquiry for the official data. Meanwhile, the Central Statistics Agency of Mimika also argued that it would only release the exact number in May.

“That was the program of the Statistics Agency last year. But we will only release it in May 2022,” said the agency head Trisno L Tamanampo.

2.

Mimika Has Been Coming From Outside Papua for A Long Time²

Written by: Neno Karlina Paputungan

Mimika attracts job seekers from outside Papua, especially its urban and mining areas.

As a native Papuan (OAP), Mama Rita never knew exactly how the history of the arrival of outsiders to Timika was. Mama Rita only knew that one of her plantation lands had been exchanged for a 2006 motorbike to an acquaintance of her child who was an immigrant.

“Because the cost of transportation to Timika is very expensive. So I exchanged one of my plantations for a motorbike for a Manado person. With the motorbike, my children can take me and pick me up to sell,” said Mama Rita.

Like Mama Rita, many newcomers do not know the history of the early arrival of outsiders in Timika. They come in different routes and ways.

Hasanudin from Makassar is one of them. He doesn’t remember the first time he went to Timika. As Hasanudin recalled, he just came along with the ship. Early on in his arrival, Hasanudin met Munawir Yakub (a former member of the regional legislative council and chairman of the Timika Sidrap Bugis Family) and several people from South Sulawesi (South Sulawesi).

“At that time, there was a land lease program from the sub-district. I rented land from the sub-district head at a rental price of Rp 10,000. It was on that land that I initially sold fried bananas, until I built a business and had children,” said Hasanudin, Monday, December 13, 2021.

² The article was published on zonautara.com on January 26, 2022 with the same title.

According to Hasanudin, at that time, the Ahmad Yani Timika street complex had not yet become a center for souvenir shops. Still in the wilderness, there are big trees and part of it is filled with banana trees. Many bananas simply rot on the ground.

“In Makassar, we rarely allow food to rot. But here, there are so many bananas that can’t be eaten. I see people don’t cultivate it. So I tried to make fried bananas for my own consumption. It turned out that it tasted good, so people came to buy it, including the OAP. They came asking for it, or exchanged my fried bananas for new bananas,” said Hasanudin.



Hasanudin, who is from Makassar and now feels like a Papuan, is at his gift shop in Mimika. (Photo: Ronny A. Buol).

The interaction occurred for so long along with the development of Hasanudin’s business. Hasanudin was even adopted as a child by OAP. Hasanudin had returned to Makassar to get married. After that, he resumed living in Timika with his wife. Now Hasanudin has 4 children, 1 girl and 3 boys. All of them were born in Timika.

“I don’t make fried bananas anymore. The business has been continued by my daughter. She turned my former place into a Papuan souvenir shop. Timika is a place to live. We are

Makassar people, when we return to our village we are called Papuans. We are so in love with this land. If there are people who disturb Papua or OAP, we also feel disturbed, because we are Papuans,” Hasanudin admitted.

Freeport's Presence in Papua

Citing research by Achmadi Jayaputra from the Center for Research and Development of Social Welfare at the Ministry of Social Affairs, in 1986, PT Freeport Indonesia Inc. as a branch of the parent company Freeport McMoran Inc or PT Freeport McMoran (PTFM) in the United States began operating. Towards the end of 1991, when the Contract of Work II was signed, PT Freeport Indonesia Inc changed to PT Freeport Indonesia (PTFI) with an exploration area in the Tembagapura District, above the tropical forest which holds the third largest mineral reserves in the world, of which 2.6 billion tons are in the form of gold (largest in the world) in an area of 202,950 hectares.



Giant tires of heavy equipment were placed in front of the (old) Mozes Kilangin Airport as a sign of the presence of PT Freeport Indonesia. (Photo: Ronny A. Buol).

The presence of PT Freeport Indonesia in Mimika makes it the richest regency in Papua Province, because it

opens the isolated area that is surrounded by forests, waters, and mountains. Infrastructure is built with the presence of an independent and modern city in Kuala Kencana, airports, seaports, and road facilities. Job opportunities are also open and provide opportunities for people outside Papua to come to Mimika.

In his research, Achmadi Jayaputra also said that Mimika's economic strength to date and in the years to come will depend heavily on the mining sector.

Characteristics of Mimika Residents

The population in Mimika can be divided into two groups, namely the indigenous population or OAP, and the immigrant population. The natives consisted of two major groups. The first community group is from mountainous areas, namely the Amungme ethnic group and the five closest ethnic groups such as Mee or Ekari, Dani, Damal, Nduga and Moni. The behavior and character of the Amungme ethnic group is identical to that of the mountains, as conquerors and heirs of nature. The harshness of the mountains makes them tough, uncompromising, fair and gentlemen by always taking preventive measures in all their activities.

The second group of the indigenous people is the Kamoro ethnic group as a community group living on the southern coast of Papua. They are the ones who have customary rights over the swamps and beaches and the surrounding rivers. Their main livelihood is hunting and gathering. Their settlements are not permanent, so their lives depend on the nature's availability of sago, pork, fish, shrimp, crabs and others.

As development progressed, the Kamoro felt they had to follow a semi-nomadic life, their population had to be counted, their children being educated, taxed and controlled. This ethnic group for decades has had limited trade relations with other ethnic groups originating from the western part of Indonesia along with the existence of the Dutch colonial government and the spread of Christianity.



The expression of one of the indigenous Papuan tribes during the XX PON event in Mimika. (Photo: Ronny A. Buol).

In the following developments, in 1958, the government started a settlement project and agricultural development by opening government posts, consisting of civil servants, police, health ministers, midwives, agricultural extension workers, teachers and craftsmen. The move to Timika was also carried out on the grounds that it would expand the city of Tembagapura in the Waa Valley, and for security reasons due to the conflict between the military and the OPM. The first group to be moved started in the 1960s from the Tsinga Valley and Noema. They were moved to the Agimuga area. The second group started in 1973 from the Waa Valley, Agimuga and other areas to the Timika region, especially in Kwamki Lama and Kwamki Baru.

The group that entered the Timika area was led by Yohanes Kapiyau. Migration is done due to natural factors and disease. The natural factor is because the ethnic groups live in the mountains, which makes communication and coaching difficult. The emergence of yaws disease, which affects most of the local population, is also the reason. In addition, they migrated in order to get easy access to education, health services and economic improvement.

Central Government Transmigration Program

The central government's transmigration program was carried out in Mimika. The first transmigration placement was on November 16, 1986 in the Settlement Unit (SP) 1 with a population of 156 people. Now SP 1 has become Kamoro Jaya Village. After that, the transmigration settlement units continued to increase to 13 SP. From 1986 to 1999, the number of people enrolled through this program had reached 15,794 people.

The placement quota in each unit consists of 80 percent from outside the region and 20 percent from the local population, except for the two units occupied by local residents, SP 8 Kaugapu is occupied by the Kamoro ethnic group, and SP 12 Utik is occupied by the Dani, Damal, Moni and Mee or Ekari ethnic groups.

"The number of Javanese residents in Mimika has not yet been calculated, while we are in the process of cooperating with Capil (civil registry office). However, so far it is claimed that there are around 20-30 thousand people. That's Java as a whole from six provinces. But we already have our own estimation. Because, in the beginning when KKJB was formed, there were already 10,000 KTA collected, in just a year," explained the Chairman of the United Java Family Harmony (KKJB), Syaikuri when met at the KKJB Secretariat on Thursday, on December 9, 2021.

The Javanese in Mimika came in various ways, from volunteering, joining the family, to through the transmigration program. The desire for friendship from one community to another, from point to point, SP to SP, encouraged the early formation of KKJB. KKJB is the parent of 35 small Javanese community associations in Mimika. It spreads in almost all sectors, with the main goal of harmony.

"If you are in harmony with yourself, then you are in harmony with others. From here, we continue to build tolerance, until we start guarding churches that are performing worship at Christmas. If it's safe, it will certainly have an impact on the economy," said Syaikuri.

Syaikuri explained that there was no special recruitment to become a member of KKJB. It is unity and the spirit of tolerance

that bring them together. In fact, some members are not from the Javanese ethnicity.

“There is such a thing as extraordinary members. We realize that with the organization it is easier to coordinate, both coordination between tribes, as well as with the security forces, related to the resolution if there is a conflict,” explained Syaikuri.

The arrival of the immigrant population is only known from the information of community leaders. “Maybe now there are research results, or books. However, I myself only know from the information and stories from community leaders who are here,” said Syaikuri.



The committee of the Unity Java Family Harmony of Mimika Regency took a photo after being interviewed. (Photo: Neno Karlina Paputungan).

The immigrant population is divided into two groups. First, other Indonesians, such as government and private employees, members of the Armed Forces and the police, traders and so on. Their arrival is due to work or activities related to the company and assignments as civil servants for local government agencies and the central government. Some other Indonesians came spontaneously because they followed their relatives or looked for job opportunities. The second group is immigrants from foreign countries.

There are migrants who have settled for a long time in connection with the implementation of education and the spread

of Christianity in the southern part of Papua. They consist of missionaries and zending groups, mostly from Europe with occupations such as; priests, evangelists, social workers and so on.

Since the opening of the mines, more and more foreigners have come as workers at PT Freeport Indonesia and its various contractor companies. They come from, among others, the United States, Canada, Australia, the Philippines and so on. The arrival is temporary, usually based on an employment contract or work contract. The number of foreign residents always shows an increase due to the type of work that requires special skills and the regular replacement of foreign workers.

So far, the interaction between the indigenous population and the immigrant population has only been based on economic interests, for example the Makassar and Bugis tribes who are engaged in the trade sector, serving the purchase of merchandise from all ethnic groups in Mimika. Other tribes also take part in economic activity.

"You could say that the people who opened the economic sector in Timika include the Makassar Bugis, then came the Chinese who supported each other. But, when it comes to the economic structure, 95 percent of the money comes from Freeport," said Munawir Yakub, a former member of the Mimika legislative council and Chair of the Bugis Sidrap Family, when met at his residence, Thursday, December 9, 2021.



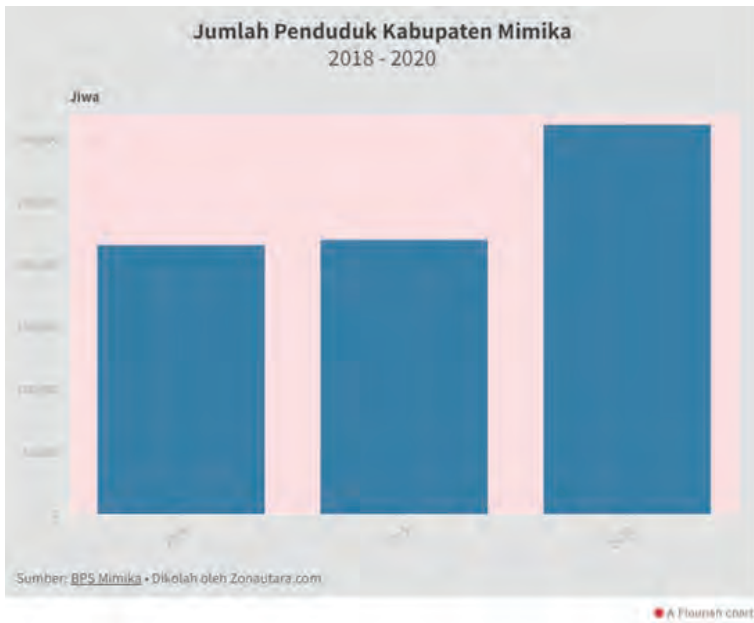
Head of the Bugis Sidrap Family, Munawir Yakub, during an interview. (Photo: Neno Karlina Paputungan).

Munawir said that he first came to Papua in 1988, but at that time he was still living in Jayapura because he was with his parents. Then, he went back to Makassar to study in the college. In 1993, he returned to Jayapura and decided to move to Timika.

"At that time, Timika was still a village. I chose Timika because I joined my sister, who had already opened a business here. After I got the experience, I tried to live independently," Munawir recalled.

Munawir, who is also the Head of South Sulawesi Family Harmony 1 (KKSS), has built his own business since 1999, and in 2000 joined a political party. He became the party secretary and then he was elected to the Mimika Regency legislative council in 2004. He held the position until 2009.

"I don't know, I was elected because there were already a lot of South Sulawesi people in Mimika or what. But for me, it was the opportunity to build Mimika. After that, I no longer ran for office, but this year (2021) I re-entered, I was already a party leader in a new party," explained Munawir.



Unlike Munawir, Matuis Sedan, Secretary of the Toraja Family Association (IKT) Mimika said that he had only been in Timika since 1997. At that time, Matthew said there were still very few Toraja people there. Most of the immigrants are only the people who work in Tembagapura (PTFI). "We're just a few families," said Matthew.

Now, the number of Toraja people in Mimika is around 15 thousand people, and they are already working across sectors. "There are civil servants, entrepreneurs, farmers, craftsmen, breeders. But the majority of Toraja here are pig entrepreneurs," said Matthew.

In addition to the Javanese, Makassarese and Toraja tribes, various other tribes such as the Minahasa and Ambonese, are also coming to Mimika for various reasons, mainly looking for job opportunities. Mimika, especially urban areas and mining areas, is a strong attraction for job seekers and traders.

3.

Inequality in the Dollar City³

Written by: Kristina N. Rejang



HOUSE - The condition of longginus Ainiu's house in Pomako. Photo: Kristin Rejang/ Seputarpapua.

In early December, Mimika's sky was clear even though it had been raining a few days earlier. A man with slightly bleached hair was busy repairing the roof of a house made of tin and sago leaves. The house began to leak because it had not been repaired for years.

The man is Longginus Ainiu (50), a native son of Kamoro who is a resident of RT9 in Pomako Village. In 2002, he and his wife and two children left their hometown, Timika Pantai, trying to change their lives in Mimika City.

³ This article was published on seputarpapua.com on January 25, 2022, with the same title.

It has been 19 years since Longginus has lived in Pomako. Now, he has five grandchildren from his two children. They still live together in a house on stilts with mangrove poles, plywood walls, and tarpaulins. Longginus built the house on land owned by a businessman from outside Papua.

In Timika, there are two major tribes, namely the Kamoro who inhabit the coast and the Amungme who inhabit the mountains.

The livelihood of the Kamoro tribe is by becoming fishermen and sago makers. Their motto is 3S or Sagu (sago), Sampan (canoe), Sungai (river). Longginus also did the same while he was still living in Timika Pantai.

However, when he moved to the city, his livelihood did not change. He is still struggling to become a traditional fisherman looking for fish, karaka (crab), and shrimp. He sells his catches to entrepreneurs from outside Papua. With an income of Rp 100,000 per day, he can only buy rice. He even had trouble buying vegetables and side dishes.

Even so, Longginus said, "It's better to live in the city. In the village, we didn't have money. In our village, we didn't have a house. We also live on people's land. If they ask us to move, then we move," he said.

Longginus continues to believe that trading with the traditional system still gives him a good income.

"The kids of the dollar city". That is how the young people of Timika hailed themselves proudly, with a distinctive Papuan dialect. Timika is a city rich in gold managed by foreign companies.

However, their pride seems to have no impact. In fact, when we see the living condition of the indigenous people of Mimika Regency who live in Pomako, we will notice that they are left behind in the midst of the rapid growth of Timika City.

The capital city of Timika is somewhat more developed than other districts. Mimika consists of 18 districts, 19 sub-districts and 133 villages spread from urban, mountainous, and coastal areas.

On a larger scale, although Papua as a whole was listed as the province with the highest poverty rate in Indonesia based on the data by Central Statistics Agency in March 2018, Mimika

district is included as the best district in terms of the economy, together with the city of Jayapura. This happens because the level of education, health infrastructure and community welfare is considered better than other areas in Papua.

The 2018 Gini Ratio (the number of inequality) in Papua decreased by 0.013 points to 0.384. Papua's inequality rate is slightly below the national inequality figure of 0.389. The Gini Ratio in Mimika actually continued to improve from 0.33 in 2015 to 0.29 in 2016.

As development progressed, the Amungme and Kamoro people had to fight against the times. In Timika City, there are 5,647 trading facilities outside the market, which on average belong to migrants from outside Papua. For the Central Market, out of 1,908 traders, only 384 were Papuan traders, particularly women.

Of the 384 traders, only 3 traders sell spices and vegetables using stalls with roofs and tables. Indeed, there are also those who sell in modern stalls. These stalls specifically sell sago, which has been prepared by the government. Most of them sell in blocks that are specially provided for Papuan mothers and there is also a special block for selling noken.

Papuan mothers sell garden products such as ferns, papaya leaves, petatas leaves, vegetable jackfruit, tubers (cassava, taro and petatas), sago, noken, pineapple, galangal, lemongrass, and itchy leaves. They usually sell on the floor.

Selling on the floor by using sacks to cover the floor is believed to bring good luck. It also has a traditional philosophy from the indigenous people as a form of love for their mother.

In addition, all merchandise cannot be placed on the stall table. They need a large and exposed space for people to see. Therefore, Papuan mothers usually sell on the side of major roads such as in Budi Utomo, Cenderawasih, SP4 and several other locations.

"If you sell it on the roadside, people can see it and it will be sold immediately. In the market, most people will only buy petatas, not itchy leaves even if you put it on the side of the road," said Oni Magai, 21, an Amungme woman from Jila Village.



Oni Magai is arranging the vegetables she sells on the road side of SP4.

There are modern stalls that have been distributed by the government, sold and rented to migrant traders from outside Papua. However, there are also native Papuan (OAP) traders who are able to maintain their stalls. “Many are selling their stalls, but I don’t want to. I still want to sell my produce here,” said Mama Rina Pei from Paniai, who at that time was selling mustard greens, kale and passion fruit.

Mama Rita Tayaro chooses to sell plantation products that are planted once and continue to be harvested, one of which is salak. This is one of the fruits that is quite abundant in the Mapurujaya area.

“At that time, my husband was still there. We tried gardening kale, mustard greens but we were tired of making the bedeng, so we only sold salak. We only have to plant it once and just take it every day,” said Rita Tayaro.

The Kamoro tribe used to line up selling sago with their typical Tumang. In 1993, sago traders were still buying from the Kamoro tribe at a price of Rp. 400,000 for each tumang. But now, the scene has changed. The people of Kamoro no longer sell it.

Now, sago traders and even native Papuan traders who want to sell sago have to buy it at a sago processing factory managed by a Javanese businessman. “Now, we buy sago for only Rp. 100,000 per 20 kg sack and then we sell it at the market,” said Mama Yohana Beide, a trader from Sarimi-Biak.

In fact, the areca nuts which are always consumed by Papuans are now rarely sold by themselves. To sell the areca nuts, OAP traders also buy betel nuts from several distributors, one of which is a betel nut distributor in Pasar Lama, owned by a businessman from Buton. They also usually receive betel nuts from Jayapura.

Although competition is getting stronger when selling areca nuts because there are already many traders from outside Papua who sell it, they are still optimistic. "In my opinion, the main purpose of immigrant traders here is to do business. We have learned many good things from them, especially in trading," said Henny Kambuaya.

On Jalan Ahmad Yani Timika, you can see several shops belonging to migrant traders selling Papuan souvenirs and some selling Kamoro carvings.

Iwaka Village was proclaimed as a Traditional and Cultural Village by the Mimika Regional Government. However, it has no meaning for the residents of Iwaka Village. The reason is that 150 carvers in Iwaka who are part of the Kamoro tribe have carved and woven various handicrafts but are 'confused' about where to market, finally to carve, they have to think carefully.

"People are enthusiastic about carving but don't know where to sell, there is no special gallery for the Kamoro community," said the secretary of Iwaka Village, Yoppy Pattikawa.

The capital is also an obstacle for Papuan traders, indeed they save money, but Mama Yohana Beide prefers to save in a piggy bank. She also believes that what is in demand today should be spent, as long as there is enough to eat. She also gives tithe at church. She does not worry about tomorrow, because she can sell again.

"Mom wants to get the opportunity to be given a space to sell spices and other vegetables that are taken from outside the region. But she does not have enough capital," said Yohana.

"Sometimes the sales proceeds are only Rp. 150 thousand, and we have to spend Rp 60 thousand of it for transportation costs, so we don't have much for our daily meals."

In Timika, public transportation within the city is only motorcycle taxis. There is also a SP2-3 taxi service in Mapurujaya.

Rita Tayaro thinks that instead of having to share the

profits with the high cost of motorcycle taxis, she chooses to fulfill her transportation needs by exchanging a piece of land for a used motorbike.

“There is land in SP5, it’s only small, I exchanged it with an Easterner, he gave me a motorbike, I gave him my land,” she said.

The Past

The situation now is very different from the 1960s when there were no transportation routes. Before the arrival of migrants and the presence of PT. Freeport Indonesia, Amungme and Kamoro people had experienced economic independence that came from nature.

The Amungme tribe, the original Mimika tribe, is a ‘conqueror’ tribe because they work hard with gardening and are able to live on mountains around 2000 – 4000 meters above sea level with slopes of up to 45 – 50 degrees.

At that time, they survived on crops such as sugar cane and tubers. Garden tools are made of special stones taken from Ugimba (Intan Jaya). To get the stone, you have to pass through the mountain on foot.

The traditions of the Amungme Tribe are not completely nomadic. They have a permanent house, but their land is moving around. To find meat to meet the needs of side dishes, the Amungme usually hunt, not only in the highlands but in the lowlands.

Hunted products also became their merchandise. They sold it and exchanged it for the medium of exchange at that time, namely the bia clam shells, which were difficult to obtain and not easy to imitate, so that it became valuable. Since the environment of the Amungme people does not have a beach or lake, the clam shells were obtained from Lake Paniai.

To get bia clam shells, they have to trade and help build houses. There is also an agreement to make a garden and then exchange it for the shells. The shells can also be used to pay for women’s property.

They also run a tobacco business, conducting transactions in Nawaripi and Manasari, with the Kamoro tribal community. From the Kamoro tribe, the Amungme tribe exchanged tobacco

for axes, machetes and some skill tools.

Another trade is the salt obtained from Ugimba, which is uniquely found on the mountain. The salt is used as a spice in cooking until now.

"My village is in Tsinga. I have to go up to Cartenz. Under Mount Cartenz, just below the edge of the Grasberg pond, pass through and then go down to Ugimba," explained the Amungme figure with a Bachelor of Economics background, Manuel John Magal.

Others are trading bows and arrows, made in the Duma Dama valley located between the Mimika, Deiyai and Paniai District Administrations, as well as bracelets and noken which have always been traditional items, even from the famous Paniai. Noken for the Amungme has the meaning of social life.

"They could reach everything on foot. They used a rope to count the time. Every time they slept they counted one. The family at home could also count, so their economy was extraordinary," he said.

At that time, the Amungme tribe lived independently with nature. There was no competition, no fear, there was nothing that hindered the economy. They did not know the king or chief at all. All decisions were collective and democratic.

The life of the Amungme Tribe is slightly different from the Kamoro tribe, who live on the southern coast of Mimika. Since ancient times, Kamoro have lived a nomadic life (moving around) by boating and making sago, with the motto of 3S (river, canoe and sago).

The Kamoro tribe knew trade using money, when outsiders entered Papua before the 1940s. The medium of exchange at that time was the Indian Batav (IB) money.

At that time, the Kamoro people traded in rattan rope, masohi wood and resin taken from the Kamora River which were sold to traders from China. They also trade in copra (coconut). Transactions were made in Namatota, Kaimana and Kokonao.

Apart from the Chinese, Kamoro were also acquainted with trading seafood and gardens when the bible teachers began to come and buy, which finally supported the economic life of the time.

"For the Kamoro people, nature has provided everything. So, there is no influence, for example, people say the

global economy, they don't have that principle. The important thing is to be able to eat. Trade has been carried out for a long time, so you are no longer surprised by the development of the times," said the Kamoro figure, Marianus Maknaipeku.

The Wander

Papuan researcher from the Indonesian Institute of Sciences (LIPI) Cahyo Pamungkas said that around the end of the 18th and early 19th centuries, Kaimana and Kokonao began to establish trade centers in Namatota. Many traders who come from ethnic Chinese, Seram, Buton, Bugis actually have started to come but do not stay.

"Even in 1963, there were soldiers who started to come to Mimika, while Bible teachers, nurses, for example from Kei, Ambon had arrived before 1963 to the Mimika coast," said Cahyo.

In 1967, Freeport Indonesia began entering Papua. Indeed, until 1974 the Amungme people who inhabited the mountains used as mining areas still felt foreign.

"So at first they (Amungme) were still against it, because this is their land," said Veronika Kusumaryanti, an anthropologist who graduated from Harvard USA.

History shows that in 1974-1977 the Amungme people continued to oppose the presence of Freeport. But at that time, society could not do much.

From these incidents, there is a culture shock. For example, many Amungme people, especially men, have left agriculture. Now, there are more women who do farming, while more men are in the city looking for work.

The Kamoro tribe showed their cultural reaction. They prefer to stay away from the city center. The Ajikwa River, which is a tailings dump site, is currently a gold panning place, but the Kamoro are not involved at all.

"So, the culture shock expressed by the Kamoro is to stay away. Most of them lived a bit far from the city. In fact, perhaps in Pomako there are several Kamoro communities. So the expression is different between the Kamoro tribe and mountain tribes, such as the Amungme, Nduga and so on," said Veronika.

It is explained that the Kamoro people take their trade commodities from the sago hamlet, as well as the river. So, for trade, Kamoro women have started to participate. But for men, it is a bit difficult to get involved in the businesses carried out by outsiders.

“This is indeed a very different cultural model. Kamoro people could not be told to farm, because it is not their tradition,” she said.

Also the amount of money makes Papuans and migrants outside Papua very motivated. “Everyone who lives in Timika usually talks about money all the time. That’s very different from other regions,” she said.

In addition to the presence of Freeport, there was also the first transmigration determination program in 1986 at the Settlement Unit (SP1). The number of transmigrants at that time was 156 people. The arrival of the transmigrant community under government programs continued to grow. In 1999, their number reached 15,794 people and spread to 13 settlement units. Indeed, many have returned to their original areas, but some still live there today.

Many people also come without government programs. Until now, the number of migrants is estimated at 60 percent of the 311,969 inhabitants.

Mimika Population Data Table

Year	Amount
2015	201.677
2016	205.591
2017	210.413
2018	215.493
2019	219.689
2020	311.969

Source: BPS Mimika

Working hard in overseas lands has become the challenge of life for newcomers. Hartaty Anamofa (47), who comes from Dobo, Maluku, has been living in Timika since 1997 with his parents who are staple food businessmen.

In 2000, after completing her studies in Makassar, Hartaty returned to Timika and struggled with business knowledge from her parents. The Chinese descent woman tried from scratch because her parents were sick. Starting from selling cakes and ice cream to selling electronic goods, it didn't last long. In 2002, she tried to be a food supplier to Agats while trying to do a shark fin business.

She continued to face challenges. Her ship caught fire, causing casualties, and her house was completely engulfed in flames. However, she continued to rise from scratch with her business knowledge starting from selling cakes, until finally in 2010 he began to focus on finding fish, crabs, shrimp and other marine products in Mimika waters. In fact, now she is one of the entrepreneurs exporting seafood to Singapore and China, employing 15 employees, also owns several businesses, one of which is a seafood restaurant and a gallon water business in Pomako.

Hartaty, who used to be a Theology graduate, also admitted that she now wants to dedicate herself to serving children in Pomako, because since 2010 she has been living with the Kamoro community.

"I also had ups and downs because of finances, but basically we have to maintain trust. Live a simple life, eat what is available, wear what is available, and we must remain grateful," she said.



Hartaty teaches the children of Pomako.

Another story comes from Supri, who is a native of Lamongan, East Java. He had gone with his parents in 1995 to Timika for trading. He had also returned to Java to seek for profit there. But he could not face the competition. Finally, in 2018, he returned to Timika and started his business of selling rice, side dishes and fresh vegetables. His business is still running until 2021.

"In Java, there are many fields, so there are many competitors, so it's better to come here than to farm there, there is no result," he said.

Andi is a little different, since 1995, as an employee of PT. Freeport Indonesia, he finally decided to quit. With his brother, he built the Aneka Rasa meatball stall. Initially, they could only afford to rent a place. But now, they have their own place of business with a gross income of up to Rp 8 million per day. They are able to employ 10 persons.

"I once gave a job to a Papuan child, but then he quitted at his own will. Sometimes he came, sometimes he didn't. But the people of Papua have been very good to us all this time. They are friendly to us," he said.

Seeing the opportunities in Papua, the need for areca nut never stops. Arnia, a woman from Buton, has been selling areca nuts for 15 years. Because of the tantalizing potential of areca nuts, the husband also chose to stop working as a motorcycle taxi driver and together with Arnia sell areca nuts.

"Although I am a woman, I also worked as a motorcycle taxi driver. Now, I am selling areca nuts. Thank God, our net income can be Rp 3 million per month. I can send my children to school and meet our daily needs," she said.

4.

Business City Becomes a Destination⁴

Written by: Kristina N. Rejang



Deputy Regent of Mimika Regency, Johannes Rettob.

Dubbed as the 'business' city, Mimika attracts many people to come and look for work, apart from doing business. The city is also commonly referred to as the miniature of Indonesia, because various tribes live here, even the tribes that control the trading economy in Mimika are quite numerous.

For example, the Toraja tribe, who are mostly engaged in contractors, artisans, farmers, and the most prominent is their persistence in raising pigs.

"We are mostly pig entrepreneurs, and in Timika, according to our data collection, our number is around 15,000

⁴ The article was published on *seputarpapua.com* on January 26, 2022 with the same title.

people,” said the secretary of the Toraja Harmony Association (IKT), Matus Sedan.

Matthew explained that he himself came to the city in 1997. At that time, the number of Toraja people were still small, and mostly worked as Freeport employees.

In contrast to the Toraja tribe, the Javanese in Timika mostly work as fish distributors, fishermen, procurement of goods and services, consumer goods such as ice cream, food stalls, chicken sellers, fruit distributors, cattle breeding, and are also considered the most successful in agriculture including being agricultural distributors.

The Javanese in Mimika are members of the United Java Family Congregation (KKJB), which now, according to their database, has members of approximately 30,000 people. KKJB is also an inclusive organization that is open to any ethnic group.

During the establishment of KKJB, there were several programs that were implemented and taught to indigenous Papuans but were still limited to individuals and mostly in transmigration areas (Unit of Settlements) related to training to become farmers or breeders.

“KKJB helped the security forces create order and security in the city of Timika. KKJB also always took to the streets to create tolerance by guarding the church when Christians worshiped,” said KKJB Chairman Hj. Syaekuri.

Meanwhile, many people from South Sulawesi also live in Mimika. Their number is an average of around 100 thousand. They are engaged in various business fields, for example in contractor services, workshops, as well as trading such as clothing and property.

Munawir Yakub, the daily chairman of the regional chapter of South Sulawesi Family Harmony (KKSS) who is also the chairman of Bugis Sidrap, explained that he had been in Mimika since 1999.

He came empty-handed, learned to be an entrepreneur until he was finally able to be independent and start a business in the field of contractor services.

Being an entrepreneur is ingrained in the Bugis tribe. There are no significant difficulties when starting a business in Mimika.

“We came here only carrying one or two pieces of

clothing, but because we were tenacious in reading the situation, we finally can seize the opportunities God gave us to walk a little bit. Many here come without capital, but eventually get rich," he said.

Munawir said that the attention of immigrants for the indigenous people was still considered natural or individually done long ago. It is just that organizationally, it has not been included in the empowerment program for the indigenous Papuan economy (OAP).

"If it happens naturally, individually, personally, it has been done long ago. From our organization, we have just started to include it in the program," he said.

Synergy

According to the KKJB, the role of the government to encourage harmony in helping the indigenous people's economy has not been maximized. The government must synergize with the harmony parties, for example by providing education on how to become farmers who can progress.

"Mimika has good and spacious soil, if it is managed properly, anything can be planted. The government has not thought about that well," Syaekuri explained.

There are many business opportunities in Mimika. However, the government has not managed it according to the strengths of the Papuan people, such as the 3S motto, has not been maximized.

"It is the duty of all of us to turn gatherers into producers, children from the mountains have the potential to grow crops, the local government must have big data on what potential is related to the Papuan people," he said.

Munawir Yakub, the daily chairman of the regional chapter for Family Harmony in South Sulawesi (KKSS) said that the government has not given large jobs to Papuan landowners.

"The government has not given them the opportunity. We should be able to appoint Papuan children as the distribution agents and then cooperate with immigrant communities outside Papua. Provide the capital for the native people, then cooperate with migrants to help each other provide training, for example making bricks or furniture. Don't put out fires by just dousing

them, so there is no serious coaching.”

“In principle, if we want to move forward, we should move forward together. I hope the government can make all Papuans able to take over the business that has been the biggest strength of the urbanites,” he continued.

Regional Income of More than Rp 4T

Overall, the structure of regional income is the same as in other regions, with regional original income (PAD), balancing funds, and other income.

PAD consists of local taxes, regional levies, and other legitimate PAD. There are 10 types of local taxes in Timika, although in the law there should be 11 types, but in Timika there is no swiftlet facility. Local taxes consist of, among others, hotel, restaurant, entertainment, billboards, street lighting, parking taxes, groundwater, non-metallic minerals and rocks, rural and urban land and building taxes (PBB), land and building rights acquisition fees (BPHTB).

Then for retribution in Mimika, there are 32 levies spread across several OPDs, including general service fees, business services, and certain licensing fees. Public service fees, such as health services, market service fees, recalibration, and waste.

Business services such as retribution for special parking places, then slaughterhouses, fish auctions, use of regional wealth, retribution for tourism places. Certain licensing fees, such as IMB, route permit fees, fishing businesses, labor, employing foreign workers.

It is still in the realm of PAD, taxes, retribution, then other legitimate PAD such as receipts of demand deposits, sales of regional assets that cannot be separated, then income from tax penalties, retribution penalties and income deposits from returns. Then enter the balancing fund, non-tax revenue balancing fund and non-tax revenue.

Among them are land and building tax revenue sharing which is a lot from Freeport, PPH revenue sharing is also from Freeport, non-tax profit sharing namely Freeport royalties then General Allocation Fund (DAU) and Special Allocation Fund (DAK) from the center and special autonomy.

All regional revenues of Mimika Regency, most of

which are from balancing funds, especially from PT. Freeport Indonesia.

"Indeed, the character of a mining area is like that. It cannot possibly have a larger PAD. Mining areas are usually in urban areas, there are large balancing funds, we get from royalties, the mining tax, especially when we change KK to IUPK, the income increases again, so that the percentage of income for the balancing fund is around 80-90 percent. The rest is purely from PAD and Revenue Sharing Funds. (DBH) from the Province," explained the Head of the Mimika Regional Revenue Agency, Dwi Cholifa.

The revenue of Mimika Regency continues to increase every year. In 2021, the regency managed to collect Rp 4,3 trillion, increasing compared to 2020 of Rp 3,5 trillion.

The income is already quite high, but Dwi said that it will increase if there is a development in the city, one of which is that there must be investors who enter Mimika.

"For example, if people build this factory on the ground, don't make it difficult to acquire the land. In the old Ex-Market land, for example, there is an investor that will build a five-star hotel. We can get more income from it. However, it is not only the revenue agency that plays the role. Other stakeholders should also contribute," she said.

Besides, the local government should be more intensive regarding arrears, tax audits, monitoring, as well as to increase awareness of taxpayers to pay taxes through campaign and face to face. Due to the Covid-19 condition, this dissemination can only be done through social media.

It is recognized that migrants, especially from outside Papua, also participate in economic development in Mimika, because many businesses are dominantly run by the migrants. But besides that, the Papuan people also have a contribution and share through the contractor's business.

"Essentially the obligation to pay taxes does not distinguish between immigrants and others. It is mandatory for everyone. So, it is the awareness of taxpayers that must be increased," she said.

Currently, her office has not seen the potential for direct income in coastal areas. Everything must be calculated properly. "Everything has to be calculated. If the result of the calculation

is minus, then it is minus. We have to take into account the transportation, the opportunities,” she said.

For this reason, she said that the work to generate income for the Mimika Regional Government requires participation of many stakeholders.

The Economy remains focused on One Price

Head of the Regional Development Planning Agency (Bappeda), Yohana Paliling, explained that in 2022, the agency will focus on the post-Covid economic recovery, in accordance to the theme of the Regional Government Work Plan (RKPD)

“For 2022, the budget is quite large, especially from the special autonomy fund because it is specifically for OAP communities living on the coast and mountains. How the people who are far from the city can get good access, especially for basic commodities,” she said.

This year, Yohana said that her office would cooperate with several existing economic sectors, for example the Cooperatives and Industry and Trade Offices as well as Transportation.

“At least we are one price. We provide subsidies for coastal and mountainous communities. This is what we are trying to do,” she said.

“Indeed, there is no actual effect on coastal and mountain communities due to Covid, but it has an impact on prices and limited community activities,” she continued.

The harmonization of activities in the economic sector already exists, such as the Cooperative Service, the Food Security Service, and others in charge of the economy. But the pattern will still be changed so that the activities carried out do not accumulate in one area or village.

“Business activities do not intersect, so that services to the community are more evenly distributed in terms of economic development,” said Yohana.

She said, currently the economy is still running, as is infrastructure because infrastructure absorbs labor. When all development is active, workers will get wages, automatically economic activities run.

“Prices in Mimika are now fluctuating according to

prices from outside Timika. If they are expensive outside, it will be expensive here. We are trying so that people don't take their money out. Now, it's good, we can find anything in Timika. On average, the price is not much different," she said.

Distribution Table of Gross Domestic Product Percentage on the basis of current prices according to business field.

Lapangan Usaha/Industry	2016	2017	2018	2019	2020
(1)	(2)	(3)	(4)	(5)	(6)
A Pertanian, Kehutanan, dan Perikanan/ <i>Agriculture, Forestry, and Fishing</i>	6.29	2.76	0.70	0.10	-2.22
B Pertambangan dan Penggalian/ <i>Mining and Quarrying</i>	14.42	3.44	11.07	-44.64	15.84
C Industri Pengolahan/ <i>Manufacturing</i>	7.69	8.01	6.48	-5.62	-0.46
D Pengadaan Listrik dan Gas/ <i>Electricity and Gas</i>	3.14	4.38	4.22	5.52	0.29
E Pengadaan Air; Pengelolaan Sampah, Limbah, dan Daur Ulang/ <i>Water Supply; Sewerage, Waste Management, and Remediation Activities</i>	2.42	2.50	0.57	-2.15	-0.79
F Konstruksi/ <i>Construction</i>	12.10	7.20	6.88	13.30	-4.53
G Perdagangan Besar dan Eceran; Reparasi Mobil dan Sepeda Motor/ <i>Wholesale and Retail Trade; Repair of Motor Vehicles and Motorcycles</i>	7.20	6.54	5.23	4.97	-1.81
H Transportasi dan Pergudangan/ <i>Transportation and Storage</i>	7.59	7.19	5.18	5.41	-37.91
I Penyediaan Akomodasi dan Makan Minum/ <i>Accommodation and Food Service Activities</i>	6.19	6.54	5.73	4.92	-17.33
J Informasi dan Komunikasi/ <i>Information and Communication</i>	4.65	4.93	4.06	1.67	3.20
K Jasa Keuangan dan Asuransi/ <i>Financial and Insurance Activities</i>	5.62	2.65	-2.46	0.81	1.19

Source: BPS data (Mimika in numbers)

“The Government Does Not Do Its Best”

Deputy Regent of Mimika, Johannes Rettob, said the economy in Mimika was safe because the Regional Budget (APBD) was large.

Compared to 2015, the budget was only Rp 1.8 trillion. In 2017, it rose to Rp 2.9 trillion. In 2019, it rose to a figure of approximately Rp 3.1 trillion. This year, according to the Draft Regional Budget (RAPBD), it amounted to Rp 4.4 trillion.

According to the Deputy Regent, the Gross Regional Domestic Product (GDP) in Mimika is definitely good. But in reality, it is not optimal, because Mimika is very heterogeneous. All cultures, ethnicities, religions, are all in Mimika.

He also admitted that there are still many people who are not prosperous in the regency. Eighty percent of the regency's budget is from the mining sector. With the existence of a large budget, the development has been extraordinary, even the circulation of money in one day can reach Rp 7 billion.

“If you look at these factors, the economic development in Mimika is quite high,” he said.

Johannes said that the indigenous Papuans in Mimika are not yet prosperous in terms of the economic perspective.

There are still many people who live as fishermen and farmers. With the economic concept of selling their produce today, and then the next day they should look for it again. So, he said, there was an imbalance between the large budget and the economic life of the Mimika natives.

There are many things that make this imbalance, because the indigenous people have not been properly cared for.

“If you see with the naked eye in a city that has big shops and shop houses, only a small number of Papuan employees work in shops. Meanwhile, mothers only sell on the side of the road. But it doesn't mean that there are no Papuans who have advanced. Many have progressed, but only if you look at the city of Timika,” he said.

According to him, the government has tried but it has not been carried out in a sustainable manner. For example, until now, the traditional fishermen of Mimika have not been able to become modern fishermen. The government's efforts are only limited to providing fishing gear equipment, then they are left

without being fostered.

"There is still a lot of homework that needs solutions from the government, regarding the mentality to be able to compete with migrant fishermen. There must be extraordinary assistance. We haven't done that yet. The government must not lose easily," said the Deputy Regent.

He said that there are many patterns that must be established. Currently, mentality and trust are still attached to OAP, so that the solution from the government should follow the pattern of OAP. Therefore, they can progress and develop together.

In other words, the pattern must be able to answer what the community needs. The coastal community must know they are good at dispensing, while the mountain community has been used to working hard with gardening.

Regarding education, both the government, PTFI and YPMAC have provided full education to the people of the Amungme, Kamoro and five kinship tribes. The rest is vocational education.

Many theories and studies have been submitted by several experts, but the government has not implemented them. It is not only the mentality of the people but also the mentality of the government that needs to be changed.

The current government system is top down, not bottom up. According to the Deputy Regent, the top down system can indeed be implemented, but not in the context of individual interests.

"Our budget structure has not answered what the community needs, so if that's the case, the community will continue to be like this," he said. "Economic justice, the mentality of the government and society that must be built together. The budgeting should be focused on what the community needs, not for something that the government wants. The budget is still not right on target," he continued.

It is said that the economy in Mimika is good. The Human Development Index (IPM) shows a good number. According to BPS data of Mimika Regency, it has increased during the 2017-2021 period. In 2017, Mimika Regency's HDI was 72.42, slowly moving up until Mimika Regency's HDI reached 74.48 in 2021.

Table of IPM Component Values for Mimika Regency 2017-2021

Year	Life Expectancy (Years)	Average Length of School (Years)	Expected Length of School (Years)	Expenditure per Capita (Rp.000)	HDI
(1)	(2)	(3)	(4)	(5)	(6)
2017	71,93	9,54	11,48	11.591	72,42
2018	72,06	9,76	11,77	11.700	73,15
2019	72,27	9,91	12,17	12.035	74,13
2020	72,32	10,17	12,4	11.431	74,19
2021	72,36	10,18	12,69	11.400	74,48

Source: BPS Mimika Regency

However, said the Deputy Regent, the government has not been able to fully see the needs of the 18 districts in Mimika, with their topography and geography. Even today, there is no public transportation within the city, let alone to the coast. In the mountains, there are already airports in some areas.

One vision and mission of the Regent and Deputy Regent that became a priority program was the accessibility of growing a new economy. In fact, this has not yet been implemented, which then resulted in all people in the village having to come to the city to earn a living.

For the representation of OAP in the government, the Deputy Regent explained that the composition is still 30:70 percent, with the 70 percent being immigrants. As for the structure of people holding positions, 80 percent are migrants from outside Papua, while 20 percent are OAP.

Specifically, the government did not control the migrants that entered Mimika. Instead, it records every new migrant. Migrants from outside Papua come as entrepreneurs who previously had nothing, but finally they were able to develop. In this case, the government could not blame the migrant community because they are also struggling to make a living

with innovation and creativity. Meanwhile, the OAP community might not be able to compete in the trade sector.

“Do we want to let our society continue to be displaced? They have a life in this big rice barn but they can’t have anything,” he continued.

Until now, there is also no regulation that regulates the OAP economy. “Our current economy with a lot of money is not yet prosperous, especially the indigenous people. Our APBD can’t afford special autonomy funds, how can the community be empowered, educated, nurtured, so that they can become entrepreneurs. They can even become exporters. We should meet their needs, not discriminate against them,” he concluded.

Freeport Irony

Based on data from the Amamapare Mimika Customs Office, in 2019 state revenues from mining exports amounted to Rp. 1,1 trillion in 2020. The figure increased by Rp. 1,6 trillion. In 2021, customs managed to collect coffers of income for the Unitary State of the Republic of Indonesia amounting to Rp 3,1 trillion.

PT Freeport Indonesia’s Vice President of Industrial Relations, Demi Magai, explained that mining production at Freeport was increasing. However, from 2016, 2017 and 2018, there was a decrease because it was related to the Contract of Work (KK) and IUPK.

“The current production target is copper, which is around 22 tons more per day, while gold is still below it. In 2018, the copper productivity bonus (for employees) is the same as gold because now gold is below copper production,” he explained.

Demi said the copper in Freeport is the best copper in the world. Currently, the open-pit mine operation has been closed by Freeport while carrying out environmental management and reforestation.

“The DOZ mine has also closed, now the underground mines operating are GBC, DMLZ and Kucing Liar,” he explained.

For the sake of revealing, in Mimika including Papua Province, Freeport acts as the largest contributor. “Freeport’s presence is very positive, it certainly has an economic impact on the region,” said Demi.

As explained for the representation of native Papuan employees, Demi said that of the 7,700 permanent Freeport employees outside the contractors, 40 percent were Papuans. This figure has been reduced by 1,200 Papuan employees who participated in a strike several years ago.

In strategic positions, there are nine Papuan as the senior management people, including Demi Magai and the Director, Claus Wamafma.

As a Papuan son who belongs to 7 tribes, he hopes that the regional income, especially those obtained from Freeport, can be useful for all stakeholders, especially for Mimika Regency. "The sons of the region must have a clear plan, must know where the development direction is going. The government must continue to cooperate with Freeport, maybe so far it has not been optimal, but Freeport continues to be committed to being able to collaborate with the government because it is Freeport's obligation to contribute," he said, hoping that regional leaders can be transparent and have a commitment to build Mimika.

5.

Oil Wells for the Country, River Water for the People⁵

Written by: Reiner Brabar



Oil pump in Klamono. (Reiner Brabar - SP).

The indigenous people of the Moi tribe are neglected on the natural wealth of their country. Even though Sorong is a petroleum-producing area at the eastern end of Indonesia, in reality, the life of indigenous peoples is still far from prosperous.

⁵ This article was published on Suarapapua.com on January 28, 2022 with the title "Companies Destroy the Sources of Life for the Moi People"

Over time, various oil palm companies began to operate in the Bird's Head area of Papua Land with the argument of the welfare of the community, but in fact their customary land was damaged and the indigenous people themselves were ignored by the companies.

Silas Ongge Kalami, Chairman of the Malamoi Indigenous Peoples Institution (LMA), who was interviewed by *suarapapua.com* on Saturday, January 8, 2022 at his home, said that around the 2000s, oil palm companies began operating in several areas, such as Klamono District, Salawati, Segun and Klawak.

According to him, the four operating companies are PT Papua Lestari Abadi in Segun District with a land area of 15,631 hectares; PT Cipta Papua Plantation in Mariat and Sayosa districts with an area of 15,671 hectares; PT Sorong Agro Sawitindo in Segun, Klawak District, and Klamono with a land area of 15,671 hectares and 40,000 hectares; and PT Inti Kebun Lestari in Salawati, Klamono, and Segun Districts with a land area of 34,400 hectares. "In the 2000s, there were four companies that entered without a clear permit in the Moi tribal area," said Silas Ongge Kalami to *suarapapua.com* on Thursday, January 27, 2022.

In a number of areas, according to Silas Ongge Kalami's experience, indigenous peoples admit that they have never signed any documents related to the release of land for the oil palm plantation company. This process is clearly undemocratic.

Changes are being made, especially in Sorong at this time, because they have Bylaw Number 10/2017 on the Recognition and Protection of the Moi Indigenous People. These local regulations accommodate the principles of free consent.

"Local governments, companies or investors who need land must explain to indigenous peoples whether they want or not to accept a development program. Indigenous peoples have the right to refuse, accept or propose other forms of development," explained Silas.

Oktovianus Kolin, the head of the Klamono district, said that the availability of clean water is one of the difficulties experienced by the people in Klamono themselves. "So far, the community has only relied on rainwater. This year, the community has had to enjoy clean water. So far, it has only been

through the Pamsismas program, but I think it's only a short-term program. As a child born in Klamono, I emphasize to Pertamina to immediately build clean water in Klamono," said the Head of the Klamono District on Tuesday, January 11, 2022.

Meanwhile, Manase Fadan, a traditional leader of the Moi Tribe, added that since 1935 the colonial company Nederlands Nieuw-Guinea Petroleum Maatschappij (NGPPM) entered the Bird's Head area of Tanah Papua, particularly Sorong area. Since then, the life of the Moi Tribe and their customary forest in the Klamono area has been neglected. The promises made to indigenous peoples have not yet been realized.

"In the past, the company promised to provide welfare for the people in Klamono, but reality is only a dream. Pertamina employees can use clean water, but we the community use river water for cooking and drinking until now," said Manase Fadan to suarapapua.com during a meeting in Klawana village, Klamono district.

Manase Fadan also admitted that the people in Klamono are very grateful that even though they have used river water for their daily needs, no one has suffered from dangerous diseases. "We are very grateful from the beginning that the only illness was malaria, ordinary fever. There is no other disease," he explained.



Klamono River. Residents often use the river water for household purposes. (Reiner Brabar - SP).

In addition, Manase Fadan also explained that the Klasafe river water which is often used must be filtered before

use because it is cloudy. "If it rains, people can accommodate it, if they have money they can buy a water pump machine at a price of around Rp 300.000 to 750.000 to suck water from the river, otherwise people usually use buckets to carry it and put it in a drum. Then it is filtered manually, so that it is clear and safe for use. The distance of the river is only about 5-10 meters from community housing.

Esau Klagilit, the coordinator of the Nusantara Indigenous Youth Front (BPAN) for the Moi Sigin area, explained that the forest was starting to be cut down on a large scale for the settlement of transmigration residents. Illegal logging companies enter and sell Merbau wood as a characteristic of the forest in the area. Year after year, the forest area continued to decrease.

"Look at that land along the road when you get inside, there are no more trees or forests as you can see. Merbau wood runs out, illegal mining is rampant. It is very difficult to find large timber trees. There are shrubs and arid," he said, explaining the area in the Moi Segin District.

In 2006, the lure of establishing an oil palm plantation was said to be a solution for residents to be able to get a decent life. The expansion of logging is increasingly widespread in 2008, which is given by the 4 existing clans. This is then followed every year by other clans, because they are tempted by the promises from palm oil companies.

"Initially, the meeting was carried out by 4 clans, the 12 clans and so on, followed by other clans," said Esau.

The taking of the customary land was carried out with traditional ceremonies and payments, and the construction of houses as an agreement, which later brought disaster to the lives of the residents themselves. At that time, one hectare of land was replaced by a semi-permanent 4x5 meter house with a perfunctory building without a strong cast.

"In reality, the realization of all these things is no longer in accordance with the agreement itself," he said.

"Until now, there has never been a solution for the environmental impact. Residents cannot complain and express their suffering to any party let alone to the company," he said.

While another thing that is no less saddened is the suffering of indigenous people. They become oil palm plantation workers. In the last two years, as many as 500 workers have been

laid off, leaving unresolved problems.

"PT Inti Kebun Sejahtera has not paid their rights," Esau added.

As the successor and indigenous people, he and other youth groups as well as those who support him are now taking legal action to fight for their rights. "Now we are collecting data to sue PT IKS," he said.

Based on the results of their advocacy, Esau explained that the company mostly brought in family workers from outside Papua, such as from Java, NTT and several other areas outside Papua. "The Moi people here are just manual laborers. Most of the oil palm employees are outsiders," he said.

According to the chairman of the Alliance of Indigenous Peoples of the Archipelago (AMAN), Sorong Raya, the prosperity of every era has never reached the Indigenous community as the owner of the customary area/territory where all these industries were established.

"How many Moi people become pilots, doctors and even professors, is there free education and health for the customary rights owners?" asked Feki Wilson Mobalen.

Feki Mobalen continued, the protection of indigenous peoples is also contained in Law Number 39 of 1999 concerning Human Rights, especially Article 6 Paragraph (1) and Paragraph (2). "Palm oil companies have never obeyed the law," he said.



Feki Wilson Mobalen, Chairman of Alliance of Indigenous Peoples of the Archipelago (AMAN) Sorong Raya. (Reiner Brabar - Suara Papua).

Although it has been recognized by the state, AMAN explained that the indigenous Moi people in Sorong are still victims in the customary forest area. These are areas that have a solid legal basis that has been passed down from generation to generation before the existence of the state until the birth of the state.

“However, the recognition of the rights of Indigenous peoples is only completed in legal theory. Its implementation in the field is another story. Instead of making indigenous communities and clans prosper, the industry makes them become miserable in their own customary areas,” said Feki Wilson Mobalen.

Separately, Frangky Samperante, the executive director of the Pusaka Foundation, said that there are two types of customary land conflicts in Papua, including those experienced by the Moi indigenous people. First, conflicts over mutual claims and struggles over land ownership between indigenous peoples, with personal and group interests; Second, structural conflicts, the government issues business permits on customary lands and forests, with economic motives, the development of large-scale business projects.

“Mutual claims cause the community itself to become victims. Pusaka’s involvement in advocacy efforts with the Moi indigenous people from several district areas, who are in dispute with the company that is taking and has taken their customary land and forest; heritage strategies and actions through three channels: strengthening and assisting indigenous peoples, seeking state recognition of community rights, making companies accept and comply with the best regulations and standards to protect the community and the environment,” said Frangky.

6.

Anggai Indigenous People in the Middle of the Palm Oil Concession⁶

Written by: Dwi Reinjani

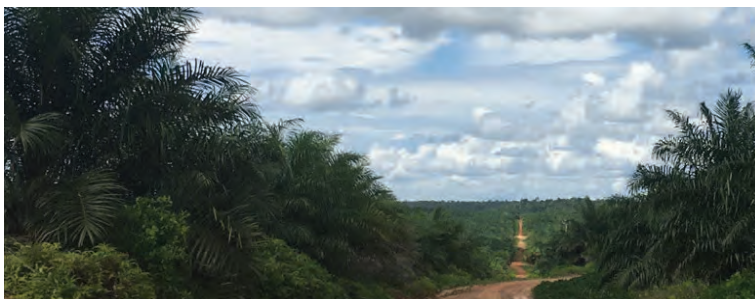
The lure of prosperity does not come into reality, while the forests continue to be degraded.

Since sunrise, Fara and hundreds of other workers have been busy cleaning the ripe palm fruit. Tools such as wooden blocks and sickles are her mainstay every day. She has been doing this job for the last 8 years.

“Just cleaning it. There is no other (task),” said the 27-year-old woman.

Fara is a daily laborer in the concession area of PT Megakarya Jaya Raya, located in Anggai Village, Jair District, Boven Digoel, Papua. The wage is Rp 140,000 per day.

A few months ago, she lost her third child in childbirth. The delivery process is carried out at home because the clinic facilities provided by the company are considered inadequate. The option of going to the hospital is also burdensome because it is expensive and requires a long trip to the city for several hours.



The oil palm plantation in the concession area of PT Megakarya Jaya Raya (MJR) covers an area of almost 40 hectares. It is located in Anggai Village, Jair District, Papua. (Photo: KBR/Rei).

⁶ This post was broadcast on the KBR network on January 28, 2022

"At home. Assisted by ibu kader, not a midwife. There is no assistance from the company," she said.

The availability of proper health facilities is one of the company's many promises that have not been fulfilled. In fact, the risk of work accidents is quite high, such as attacks by wild animals.

"There was a pig running amok, the pig was biting. It's a shame that one worker died. Pigs and snakes are similarly dangerous," said Ema, who is also a daily laborer.

This is exacerbated by the non-active status of BPJS Health Insurance membership, even though their salary is deducted every month for contributions.

"If you are treated here (in the clinic), you don't pay. If you are referred to Boven Digoel, you pay by yourself. When we get paid, our salary will be cut to pay for the Health and Employment insurance. But the health insurance status is inactive," continued Ema.

Labor and Welfare

In 2012, PT Megakarya Jaya Raya came to Anggai village with a promise to build health, education and welfare infrastructure.

These promises prompted some clans to give up their land. The total customary forest that has been converted by the company reaches 40 thousand hectares.

"The company came with sweet promises, gave us oil money, Rp 7 billion, take it as an excuse. Apart from money, they also prepared beautiful women in our house," said the head of the Mabo clan.

Some of the company's promises to Marga Mabo were fulfilled. Among them, compensation for land release amounting to Rp. 7 billion, salary of traditional leaders of Rp. 1.7 million per month and employing local residents.

However, the promise of welfare has not been proven. The head of the Mabo clan said that it was only in 2020 that casual daily workers turned into permanent daily workers with a certain time work agreement (PKWT) system.

"We want a clear work agreement, but so far there has been no agreement. Meanwhile the village leadership also cannot

take action against the company. Indeed, the company came with the aim of helping us, but there is no work agreement,” said the head of the Mabo clan.

The company is also suspected of discriminating against indigenous Papuans. This is because local residents occupy labor positions, while the higher positions are filled by migrants. Bang Muh, a heavy equipment operator from Maluku, admitted that this inequality often triggers conflict.

“Conflict often occurs. As with us, operators also have a sense of envy about work. For example, it’s good that the operator’s salary is decent. Like the bulldozer and excavator operators, they get premium (additional) in the past. They can get salaries and premiums of up to Rp 10 million,” said Bang Muh.

The difficulty of accessing employment opportunities for local residents was also confirmed through research by the Bentala Rakyat Heritage Foundation in 2019. Migrants have more opportunities to get strategic positions, said Bentala Rakyat Heritage Foundation researcher, Rasela Melinda.

“I asked the only village boy who works in the office, ‘why is it so difficult?’ He said that because there was an assessment from the foreman or his supervisor. Usually, the assessment is submitted to the company, then they will evaluate it,” said Rasela.



A child is washing his feet in the Kiobo River, Anggai Village. Residents often use the cloudy river water to bathe and fish.(Photo: KBR/Rei).

Damaged Environment

Some clans are reluctant to release their customary forest because they see the company breaking its promise. One of them is the Meanggi clan.

"If the situation is like this, I won't give it. If they make another promise later? I still won't give it," said the leader of the Meanggi clan.

The head of the Meanggi clan emphasized that he wanted to maintain the forest and preserve it for the sake of posterity. Forests are part of the identity of the Meanggi indigenous people, where they work and depend for their livelihood.

"(What animals are usually hunted?) pigs, kaswari, tuban, monitor lizards and fish. There are also sago palm trees, now there are sago caterpillars, wood caterpillars too. The forest is like a community market, right?" continued the head of the Meanggi clan.

Unfortunately, deforestation has already occurred and is damaging the environment. Since many forests have been cleared, residents have difficulty getting clean water, vegetables and sago. The distance to the nearest forest is getting further and further. According to Antonia, a Meanggi resident, this condition has forced many women to turn into palm oil workers.

"In the past, the lake was like a mirror, very clear. We sat in the boat and saw the prawns walking down there. There were turtles and crocodiles. But now, unfortunately, it's completely gone," she said.



Robertus, Public Relations Coordinator of Boven Digoel Student Association. (Photo: KBR/Rei)

Youth and Indigenous Women

The rapid degradation of ulayat lands has aroused the younger generation of adat. Those who are members of the Boven Digoel Student Association (IMADI) have started touring the Jair District to conduct education. The medium is through film screenings and dialogues.

"There are several films that we make related to the environment and the impact when a food estate or big company enters. Not only land is lost, but local food and social culture are also lost," said IMADI member Robertus, who is also a youth from Anggai Village.

The food estate program in Papua is also a concern because it has the potential to harm indigenous peoples.

Apart from youth, women are also invited to take part in the preservation of customary lands. Moreover, the socio-economic activities of indigenous peoples are mostly driven by women.

A researcher from the Bentala Rakyat Heritage Foundation, Rasela Melinda, said they needed education and capacity building to optimally contribute to the struggle of indigenous peoples.

"Women and men from several clans who have not relinquished their land are invited, usually to education, training, awareness-raising or capacity-building events," said Rasela.

Podcast I:



Podcast II:



7.

Fate of Farmers in Keerom Tua Palm Oil Plantation⁷

Written by: Mukhamad Qistiyanto



Arso oil palm plantation in Keerom Regency, Papua. Only a small part of it that can be harvested, as most of them can no longer produce crops, thus needs rejuvenation.

That morning, when crossing the Keerom Regency area, there were many oil palm plantations along the road. But ironically, all the plants were clearly not maintained, only a small part were productive. At that time, some female workers were working to transport loose palm oil.

⁷ This article was published on pauaterkini.com on January 24, 2022 with the title “The Fate of Farmers in the Old Palm Oil Gardens in Keerom: Mainstay Commodities That Are Increasingly Burdened”

Two Papuan women are picking up palm fruit that has been picked from the tree, then put the fruits in a sack and lifted them to the highway, which is about 500 - 700 meters away on foot. One of them is named Mama Delila from Serui. She has worked for ten years as a freelancer carrying loose palm oil in the Arso 10 oil palm plantation area, Keerom Regency, Papua Province.

By working as palm oil workers, Mama Delila and other colleagues earn around Rp 80,000 to Rp 100,000 per day on a piece rate system.

"I work in the oil palm field as a laborer carrying palm fruit. I have worked for 10 years. Thank God, with an income of Rp 80,000 to Rp 100,000 per day, I can help my family's economy," she said.

"I work in the garden belonging to the village headman, so the work uses the piece rate system. The results are calculated from how many kilos of loose palm kernels I can transport from the garden to the highway. I often encounter mosquitoes and even snakes in the fields," she added.

She is one of the workers who still gets wages from oil palm plantations ten years ago. When palm oil is getting old and needs rejuvenation, oil palm that used to be able to support a decent life now can no longer be the basis of people's lives, they have to work odd jobs.



Two female palm oil workers take pictures after working as a daily freelancer by transporting palm oil to the road.

Suparno, a member of the legislative council for Keerom Regency when met at his private home, Arso II, Keerom Regency, told of the beginning of oil palm being present in Keerom Regency, which is the oldest oil palm plantation in Papua. This area used to be part of the sub-district that was included in the Jayapura Regency. Based on Law No. 26 of 2002, Keerom became a separate regency.

"Keerom Regency is the result of the division of Jayapura Regency based on Law Number 26 of 2002. Keerom has strategic value because it is directly adjacent to the State of Papua New Guinea," he said.

Around 1980, the state plantation company (PTPN) began to build an oil palm plantation in Arso, Keerom Regency, which includes three districts, namely Arso District, East Arso and Skamto. Meanwhile, the first palm oil mill was built near the Tami River.

"So the first time around the 1980s, through the PTPN II, they started to build oil palm plantations in Arso which includes Arso District, East Arso and Skamto, as I recall the first factory was built near Tami River," said Suparno.

According to the story of Suparno, who is also a transmigration resident from Kebumen Regency, Central Java Province, palm oil ownership consists of Plasma which is a native community and transmigration from outside Papua Province, and the Nucleus plantation belonging to PTPN II.

Initially, the palm oil harvest was very promising for many people who could repair their houses or buy motorbikes. However, in early 2000 the price of palm oil began to decline so that many oil palm farmers were unable to take care of their fields. This situation got worse in 2005, as the costs of maintaining and harvesting oil palm fruit were far greater than the sales proceeds. A lot of palm oil land was abandoned by residents.

"All activities require a large amount of money, such as caring for, fertilizing, picking, collecting and transporting to the main road to the factory, while the sales are not comparable. So many residents are no longer working on their oil palm plantations," he concluded.

Citing the Institute for Heritage Studies in its study "Atlas of Papuan Palm Oil" (2015, Keerom Regency is on the side of the border with Papua New Guinea. In the early 1980s, plans

were developed to make Arso District a transmigration area. As happened in Manokwari, one of the keys to open transmigration land is to provide oil palm plantations to be operated by the state-owned company PTPN II.

Generally this oil palm land will be distributed and cultivated by the transmigrants in a program known as PIR or plasma nucleus plantation. So much ulayat land belonging to local indigenous peoples was seized for plantation purposes. The local people can't do anything.

Latifah Anum Siregar, Director of the Alliance for Democracy for Papua (AIDP), said the same thing. According to her, the problem of oil palm in Keerom Regency is very complex, as a result of palm oil workers and oil palm farmers who experience prolonged suffering.

Meanwhile, PTPN II argues that they have difficulty increasing the price of palm oil because of the long production and transportation chain between Papua and outside Papua. In addition, the quality of palm oil in Papua is said to be not very good, plus there have been several slaughters of nucleus estates and mills, especially in 2016 and 2017.

This has implications for oil palm farmers. Oil palm farmers lose money because their palm oil is not processed, while workers who are the daily employees (KHL) are forced to look for other jobs under this pretext.

Companies increasingly have reasons to be irresponsible with the welfare of employees and oil palm farmers. As a result, many workers have switched professions as motorcycle taxi drivers, construction workers and secondary food farmers. The situation is even more grievous for the women workers who have been so badly affected, that they are forced to sell betel nuts or vegetables on the side of the road.

"The untreated oil palm plantations have a major impact on the family's economy, forcing mothers who used to be palm oil workers to look for other livelihoods, such as selling areca nuts, vegetables and opening a small kiosk in their house, but all of this cannot cover their daily life, including to pay for their children's education," she said.

The indigenous women of Keerom are basically hard workers. Before there was an oil palm plantation, they went to the forest to collect raw food, cook and take care of the household.

Meanwhile the men looked for animals in the forest, such as wild boars, cuscus and cassowaries, or fished in small rivers.

Demianus Fatagur, an indigenous leader from the Workwana Tribe, who also owns an old oil palm field in PIR 2, said that in the past he did not work directly on his oil palm fields. However, the land was worked on by a third party. He received an average net yield per hectare per month of Rp. 500,000. "The result was not optimal because my oil palm field happened to be located behind, far away, so the access to launch the harvest was very far, not to mention that there were no road facilities that vehicles could enter, resulting in high costs of harvesting and maintenance," he said.



Oil palm plantations that are old, not maintained and cannot be harvested. It is located in PIR II, Keerom Regency, Papua.

Currently, the old oil palm fields cannot produce at all because the oil palms are old. After the old oil palm fields could not be harvested, it was very difficult for him. Finally, he was forced to rely on family income by gardening. That too, is not sufficient.

Demianus has an old oil palm area of two hectares and so far it has not been able to harvest it. Even more sadly, he

cannot provide work to the workers who used to take care of his old palm.

Demianus hopes to get help from the government, so that old palm oil can be productive by rejuvenating old palm trees. In the past, the PTPN II company promised the natives to build roads and bridges as a means of transportation, as well as to build houses for the natives. "But until now, none of the promises have materialized," he said.

We intended to meet with the Keerom Regency Manpower Office on Jalan Trans Irian, Arso Kota, Papua Province to confirm this matter. However, because the head of the service was not present, his staff, Wagiso, represented him to provide the information.

According to Wagiso, there used to be several reports and complaints from residents regarding oil palm plantations, either from PTPN II factory workers or farmers. However, because the Manpower Office experienced a fire accident, all the data and files were lost. The incident occurred on October 1, 2020.

Conflicts between indigenous Papuan oil palm farmers (OAP) and migrant oil palm farmers (migrants), according to him, have never happened. "We have never received any reports of conflicts between indigenous Papuan oil palm farmers and transmigrated palm oil farmers. Instead, there have been reports from palm oil workers to palm oil companies, but sorry we have no data due to the impact from last year's fires," he said.

From the notes of the editors of *papuaaterkini.com*, the fire at the Manpower Office occurred on Thursday morning, October 1, 2020. The fire was triggered by a mass action. They were disappointed with the results of the selection test for Candidates for Civil Servants (CPNS), but the mass action went out of control and the entire Keerom Regency Manpower Office building was engulfed in flames.

8.

Between Life and Death⁸

Written by: Mukhamad Qistiyanto



Palm oil workers were forced to sell areca nuts and vegetables along the road of an old oil palm plantation in PIR II, Keerom Regency, Papua.

Entering the area of Yamta Village, PIR II, Keerom Regency, there are many abandoned oil palm plantations. Many palm trees are not picked. To dig deeper, we met a female Keerom leader as well as an employee of the Keerom District Social Service, who has dedicated her knowledge for decades to Keerom, Mudrikah.

According to Mudrikah, the presence of oil palm plantations helps the community. This is because it increases

⁸ This article was published on *papuaaterrkini.com* on January 24, 2022, with the title “The Fate of Oil Palm Farmers in Keerom, Between Life and Death.”

family income and helps the family's economy and school children's education costs. "Initially, the results of this oil palm plantation were very promising, as evidenced by when I opened a staple food shop at home at that time, I was able to earn a turnover of Rp 8 to 10 million per day. This means that the purchasing power of the farming community exists, but for now I'm closing the shop, because even though people need goods, they can't afford it," she said.

Furthermore, Mudrikah recounted that many PIR II residents used to rely on palm oil and then took car loans. Unfortunately, the oil palm plantations were stuck, the installments could not be paid and the car was taken back. On the other hand, other installments at the bank continue. Some of the farmers were ill and then died. There were also many other sad stories that can not be explained one by one.

"Indeed, currently the oil palm farmers are old, but the reality is that our children and grandchildren have a long life. The abandoned oil palm plantations can't produce anything, so what will happen to the next generation of this nation? They still need a lot of living and education for the future," she said.

Another farmer, Lissa Heipon, the mother of a native Papuan (OAP) is also very sad about the condition of her family's oil palm plantation. "Our family used to rely on palm oil for the family's economy, but since the fall of oil palm, we couldn't do much, my husband had to find another job and I opened a small kiosk," she said.

When asked whether the palm oil company PTPN II provided a solution regarding the survival of the oil palm farmers in Arso and PIR II, Lissa said that there was no information or assistance at all so far. "We, the indigenous people, have never received any information or assistance from the PTPN II company regarding our future fate," she said.



The Chairperson of the Oil Palm Farmers Cooperative 'Ngakawa' Lambertus Y Wellyp (wearing orange shirt) and the Cooperative Treasurer, Mudrikah SE, along with the management who continue to fight for the oil palm rejuvenation program in Keerom Regency, Papua.

The sad fate of oil palm farmers has been happening for a very long time. Not to mention that most of them are in debt in the bank. The oil palm rejuvenation program in Keerom is the only hope of the farmers. Currently, the age of the palm tree is more than 35 years, while the productive age for this plant is 25 years.

To find out the progress of the palm oil rejuvenation program in Arso, we met with Lambertus Y Wellyp, an Arso native from Workwana, who is also the Head of the Ngakawa Sawit Farmers Cooperative, Yamta PIR II Village, Keerom District.

Based on concern about the fate of farmers and oil palm plantations in Keerom, Lambertus and his friends, through a cooperative forum for oil palm farmers, are fighting for a program for rejuvenating oil palm plantations, especially former PTPN II plasma farmers in Arso.

They are struggling together with other farmer groups and owners of oil palm fields to get assistance for the people's palm oil rejuvenation program (PSR) through the Ministry

of Agriculture. Previously, the Palm Oil Plantation Fund Management Agency (BPDPKS) had determined about 3,600 hectares of land for replanting in Keerom. However, after 10 years, there is no more clarity.

"We are not discouraged from fighting with other cooperative management colleagues and oil palm farmers to move forward, even though many residents are for and against the program," he said.

Lambertus' hope as an Indigenous Papuan also represents the cry of the heart of the former PTPN II Arso plasma smallholders, so that the Keerom Regency Government and the Central Government in particular help with the palm oil rejuvenation program in their area.

That afternoon, we also met another manager of the Ngakawa Sawit Farmers Cooperative, Mudrikah. Coincidentally, she just finished looking at the oil palm nursery area for oil palm replanting. The location of the oil palm nursery is located in Yamta PIR II Village. She told me the twists and turns of the struggle to get a palm oil rejuvenation program.

The main problem, according to her, is the distrust of farmers and people's slanted views about cooperatives in carrying out rejuvenation programs. However, according to Mudrikah, all of this was used as a whip to keep her motivated.

Mudrikah, who is also the treasurer of the Ngkawa Cooperative, had to go door to door to farmers' homes to convince farmers to join the fight for the oil palm rejuvenation program. "Every effort and struggle must have obstacles. When we only have two hectares of assets that cannot be used, then what can we do to support our family? Support our family? That's what motivates me," said Mudrikah.

In 2015, Mudrikah began to intensively communicate with plantation farmer organizations regarding the condition of the former PTPN II. From the results of the communication, there was a training on oil palm rejuvenation in June 2016. BPDPKS financed the program and 100 farmers participated.

"These hundred people are the first to collect the requirements for the oil palm replanting program," she said.

In 2016, farmers began to propose the program. The problems with indigenous peoples and the government's lack of response, so that the process went slowly. In 2017, Mudrikah

went to the State Capital Jakarta to meet the Director General of Plantations, Ministry of Agriculture. As a result of the meeting, the Director General of Plantation and Plantation came to Arso, Keerom Regency. He saw the real condition of oil palm plantations and there is information that they will get the People's Palm Oil Rejuvenation (PSR) program in 2018.

Based on this information, the cooperative is increasingly socializing to farmers and indigenous peoples. Some farmers have begun to be trained on how to use the PSR application. The Department of Agriculture also appointed assistants for the rejuvenation program in the villages. They were assisted by the staff of the Department of Agriculture so that replanting proposals were verified in the District and Province.

This rejuvenation program is planned to last until 2023 with a set target of 3,600 hectares. In the Ngawa Cooperative agreement, PT Sutran Ina Perkasa (PT-SIP) is a company that will process farmers' palm oil products.

"We think that Mr. Andi Sutran, as Director of PT Sutran Ina Perkasa, has experience setting up palm oil mills in several plantations in Jayapura, so that has become the basis for the cooperative to work together with PT Sutran Ina Perkasa," she said.

"The full work of the PO - P3 program for mature plants is indeed done by partners (PT - SIP), with a note, partners prepare downstream, namely building one factory. So the factory is provided by partners, the cooperation agreement for buying and selling bunches will be arranged later," added Mudrikah.

The Ngkawa Cooperative also still has to work hard to achieve the 3,000 hectare target and ensure that it gets loan funds for replanting, especially since many farmers are pledging their land certificates at the bank or have changed owners. In addition, the Cooperative must also take care of new credits for farmers at the bank to finance rejuvenation needs from cleaning to harvesting, approximately Rp. 75 million per hectare.

With the calculation that one farmer has 2 hectares, the total need is Rp 150 million. The government helps fund the rejuvenation of Rp 30 million per hectare or Rp 60 million per farmer. "It reaches the plant, later for fertilizer, care, weed control and others, we still owe it, we are still looking for financing from the bank," she said.

“So, farmers still need Rp 90 million funds from the bank. This loan is to be used for maintenance, fertilization and weed control until the harvest period. This loan will be returned by the farmers when the oil palm has started harvesting,” she said.



The location of the oil palm nursery in PIR II Keerom Regency, Papua. The oil palm plantation rejuvenation program is highly expected by the farmers.

The cooperative management is still coordinating with the bank to obtain credit, considering that some land certificates are still guaranteed in the bank. Only in the form of scan results , then the credit system proposed is a joint responsibility system.

“With the joint responsibility credit system, credit is submitted on behalf of the group using the original existing certificate as collateral. Several state banks have agreed with this system, for the credit application process from now until after planting,” she said.

In the Agreement between the Ngkawa Cooperative and the Bank, PT SIP will act as Guarantor (Avalis). “He is a guarantor that palm oil will definitely succeed and will definitely be able to pay off the debt,” she said.

Separately, Fince F. Fautngilyanan . SP as the Head of Plantation Division, Department of Agriculture and Fisheries of Keerom Regency, regrets that so far the oil palm plantations belonging to the Keerom community have been neglected. This

has caused the economy of the peasants to decline, many of whom have also switched professions or migrated to the city.

"The biggest obstacle for oil palm farmers in Keerom is that their oil palm plantations are no longer productive and must be rejuvenated. The government itself is very supportive of the smallholder palm oil rejuvenation program," Fince said.

The government is tasked with facilitating farmers, such as inventorying and verifying data and land.

The Ngakawa Cooperative with farmer groups and partners have been going well. "For oil palm farmers in Keerom, they consist of Papuan indigenous people (OAP) and Transmigration Immigrants from outside Papua Province. So far, they have never had conflicts between oil palm farmers. We hope that the oil palm rejuvenation program will run smoothly and farmers will get the benefits and results of oil palm farming," Fince concluded.

9.

Observing Vaccinations in Merauke (Part I)⁹

Written by: Jekson Simanjuntak

“So why do we vaccinate? There are too many vaccines for people who leave the area. But the people here rarely go out. They just go out looking for fish, go back to eating at home,”

Vaccination in Merauke Regency – Papua is overshadowed by a number of problems, even though it is known as the area with the highest vaccination coverage in Papua. The high vaccination coverage is dominated by immigrants rather than native Papuans.

The findings in the field also prove that the lack of socialization and vaccination work patterns have an impact on the local population. Many of them have not received the first stage of vaccination and not a few have failed to follow the second dose of vaccination.

One of them was experienced by Paustina Itariop Korai (55), a resident of RT 01/ RW 01 Tambat Village, Tanah Miring District, Merauke Regency, Papua. Until now, Paustina only received the first stage of vaccination.

In a warm June, with her daughter, Paustina visited the village hall which is one kilometer from her house. In that place, the first dose of vaccination was carried out. “A total of 10 residents have been vaccinated, and from RT.01 there are six people,” she said.

The first stage of vaccination is carried out on June 10, 2021. According to the schedule, the second stage of vaccination is planned for July 8, 2021, or three weeks after that. However, as of this writing, the vaccination has not been implemented.

Paustina who is familiarly called “Mama Tina” said that

⁹ The article was published on *MediaJakarta.com* on January 17, 2022 with the same title.

the Tanah Miring Health Center had canceled the vaccination unilaterally. The reasons they conveyed are always changing, ranging from the doctor being sick to other reasons that are difficult to understand.

As a result, Mama Tina was disappointed because the delay lasted up to three times. “The next date we come again. Later that date, it was delayed again. That is, delay up to 3 times, I don’t want to take the vaccine anymore,” said Mama Tina, who is also a cadre at the Integrated Health Care (Posyandu). She added, “After that, there is no more information about vaccines.”

Recently, there was information saying that vaccination activities were concentrated in the district, or in nearby villages at certain times. People are welcome to come. For Mama Tina, it was a hassle because she didn’t have a vehicle.

Long distances accompanied by the absence of public transportation are the main obstacles. However, she was sure that the puskesmas officers would return to their village to complete the vaccination. The reason is that there are still many people who have not been vaccinated.

“Officers will also come. If they come, we might as well come. Meanwhile, in other places there is a vaccine, but I don’t want to come,” said the woman from the Mandobo tribe.

The general head of Tambat Village, Samuel Keremba (41), agreed with Mama Tina’s statement. According to him, the community had hoped for a second stage of vaccination, because they realized the importance of forming antibodies to ward off Covid-19.



Head of Tambat Village General Affairs, Samuel Keremba (41), says that many residents of Tambat Village have not been vaccinated. (Photo: Jekson Simanjuntak).

“We already had the first vaccine. The second dose is available. Why do they keep postponing the schedule?” asked the man, who was known by the nickname “Pak Sam”. Samuel said that on the specified date, the vaccination should be done. If there are many obstacles, the people will be discouraged to take the second dose.

He emphasized that the delay was carried out by health workers at the Tanah Miring Health Center. “We don’t blame the officers, but we don’t know what the problems are. We are also not sure why they do that,” he said.

As a result, people who have received the first dose of the vaccine are discouraged. They back off. “They are afraid. Why is this vaccine not on schedule, why is it delayed? That’s the question,” he said.

Meanwhile, referring to the neighboring villages (transmigrant villages with the dominance of Javanese ethnicity), they have carried out vaccinations smoothly. There were no delays, although those who refused remained.

“I don’t think this is because there is no vaccine, because the vaccines are available in other villages.”

Not wanting to blame anyone, Mr. Sam said, “We just want a clear explanation.”

There Should be a Minimum of 10 People

To confirm the truth of the incident, the author visited the Tanah Miring District Health Center. There, Siti Musriani (29), a puskesmas officer, explained that she had been to Tambat Village to vaccinate.

“We came to the village. They don’t have to come here. We have carried out various ways. Even the district head himself picked him up, but the person still didn’t come,” she said.



Tanah Miring Community Health Center oversees 14 villages. Of that number, only 10 villages participated in vaccination activities, and the rest were local villages. (Photo: Jekson Simanjuntak).

Meanwhile, regarding the changing of schedule of the second phase of the vaccine, Siti argued that there should be at least 10 people coming. And then when the rescheduling was carried out, there were less than 10 villagers.

If there are less than 10 participants, it will be a waste of the vaccine that has been opened, because each vial should be used for 10 people. Unless there is an urgent need, it can only be opened, for instance, for 8 people. But, it will be a waste," said Siti.

According to the health workers who have served at the puskesmas since 2016, the same thing has happened again. When the vaccination was rescheduled, the participants were less than 10 people.

"The government's budget for 1 ampoule is Rp. 2 million. If it is opened for free with less than 10 participants, it is the same as harming the state money," she explained.

If Siti gave the vaccine even though the number of participants was limited, "It would be a waste of the vaccine." It is impossible for her to report such a method of vaccine use, because she will certainly be reprimanded by her superiors.

"So, it is better for the villagers to find information about where and when the vaccination will take place. They can adjust

it with their schedule. They will still be served everywhere," she said.

The same thing was expressed by Catarina Timung (38), a medical worker who has served at the puskesmas since 2008. According to her, many residents have refused the vaccine, even though the Puskesmas has come to the people. "Yesterday, we went there, we waited for hours, but the people didn't come," she said.

She also explained that the same treatment was applied to all residents, both local residents (OAP) and transmigrants. Although there is no difference, it turns out that the enthusiasm of transmigrants tends to be higher. They are willing to be vaccinated voluntarily.

"We do that in every village. For the people of Tanah Miring District, especially the transmigrant villages, they have good enthusiasm for vaccines," she said.

If there are at least 10 people gathered, the vaccination can start with health screening. Those who do not have a history of certain diseases can be vaccinated immediately, while those who have other diseases are advised to postpone vaccination.

This is also closely related to the availability of vaccines. "One vial contains 10 doses. So, it will be a waste if we only use less than 10 doses," explained Catarina.

Regarding the vaccine rationing, the head of the Merauke District Health Office, Nevile Muskita, explained that the type of vaccine given was Sinovac, which in each vial was intended for 10 people. After seeing the effectiveness in the field so far, she is proposing to the Papua Provincial Government to provide 1 vial of vaccine for 2 doses or 2 persons.

"Indeed, we are asking for 1 vial for 2 doses. So far, the size of 1 vial used is for 10 people," he said. As a result, vaccination can only take place when there are at least 10 participants.

If the vaccine is opened, but the participants are less than 10 people, it has the potential to cause vaccine damage. Therefore, she would propose the procurement of one vial for two doses. It is very necessary, especially in local villages. "So that if there are only two people coming, they can be injected directly. And we don't need to wait for 10 people. Because sometimes it is too long to wait for 10 people," Nevile explained.

Refusing Vaccination



Bruno Kimbinaka (65) Residents of RT.01/RW.01 Tambat Village in Tanah Merah District refused vaccination for personal health reasons. (Photo : Jekson Simanjuntak).

Bruno Kimbinaka (65), a resident of RT.01/RW.01 Tambat Village, Tanah Merah District is relaxing on the terrace of his house. That afternoon, he had just finished cleaning up. Bruno is one of the residents who refuse vaccines for health and religious reasons.

His asthma history in the last 12 years made it difficult for Bruno to breathe. Local people call it “short breath”. The disease made him unwilling to be vaccinated.

“I have been sick for a long time. I’m afraid to get vaccinated. Don’t let the vaccine destroy us,” he said.

Bruno emphasized that the rejection of the vaccine was carried out on his own consciousness. He assumes that a person’s destiny is determined by God, not by vaccines.

“And I have my own preferences. I am scared (because I have the disease). There was no coercion from anyone.”

His determination was strengthened by the understanding that vaccines are dangerous for people with asthma. That’s why he didn’t want to be vaccinated.

“No one talks about it, especially the priest, because life and death are in God’s hands,” explained the man from the

Mandobo tribe.

Unlike Bruno, Head of RT 01 in Tambat Village, Nicolaus Bunoujo, admitted that he was interested in getting vaccinated. But unfortunately, he forgot the schedule, so the vaccine was canceled. "It's too late. It coincided with Ibu Paustina, but I didn't come at that time," he said.

That morning, Nicolaus was too busy working in the garden until he forgot the vaccination date. He then inquired about the possibility of a follow-up vaccination. By the village officials, he was advised to follow him to the next village (the transmigrant village). If he didn't have time, he was asked to hurry to the Tanah Miring District office.

"That day, I walked up to the (village hall), it turned out that the vaccine was at the district office. I can't do it, I do not have a vehicle, so I went home," he said.

Since then, he has not received any information about the vaccination schedule. "I want to get a vaccine. But there is no information at all until now," he said quietly.

Nicolaus believes that vaccines are good for health. That is why, if vaccinations are held again in the village, he will certainly participate. He wants to be a role model for his people. "But there's no information yet. There's usually a schedule, then you can join. Even in the district, I haven't heard any info," he said.

A few weeks later, Nicolaus and the RT heads were summoned by the village head. They are gathered related to the implementation of vaccination. "That day, we were called and told to join the vaccination. It will be held at the village office around June - July," he said.

Hoax & Lack of Dissemination of Information

On the way home, Nicolaus told me about his understanding of vaccination. "What I know about vaccines, I also don't know much," he said.

Information about people who died after being vaccinated was widely spread in the community. Even in Tambat Village, which is 58 kilometers from the center of Merauke city, this information moves quickly, spread by word of mouth.

"About someone who died from the vaccine, I heard

the story. In the end, many residents initially wanted to join, but because they heard it, they didn't participate," said Nicolaus, who has only served as Head of RT 01 in the last year.

According to Nicolaus, the story spread to neighboring villages. To ward off the news, he hopes that the government will move quickly to disseminate information and go to villages.



Nicolaus Bunoujo talks to reporters during an interview. According to him, transportation access made it impossible for him to move freely to the Tanah Miring District or Health Center to participate in vaccinations. (Photo: Jekson Simanjuntak).

"So far there has been no dissemination of information. So, it's purely a village initiative," he said.

The circulation of hoaxes about vaccines was admitted by Samuel Keremba. According to the elected head of Tambat Village, the residents chose not to participate in the vaccine, because they were influenced by the false news.

"This is also the case in neighboring villages. Some want to come and some don't. Not all," he said.

As for local residents, Samuel said, "In Papua, many villagers think that they did not need to get vaccinated because they just stay in the village."

Local residents who are more active in the village, raise communal awareness that they do not need vaccines. The facts also show that most of the residents exposed to Covid-19 are

migrants, not native Papuans.

“So why should we vaccinate? There are too many vaccines for people who leave the area. The people here rarely go out. We just go out looking for fish, then go back to eating at home,” he explained.



Tambat Village Office, Tanah Miring District, Merauke Regency, Papua where the first stage of vaccination was carried out. (Photo: Jekson Simanjuntak).

Samuel also agrees that the dissemination of information about vaccines is not well known by the residents. Even though the district heads had collected them, they did not understand the bad effects of vaccination.

“We are here, once visited by the health officers from the Covid-19 task force. They just told us that tomorrow we would get the vaccine. They did not explain how the impact is,” he said.

The method of socialization that is carried out is only with a mobile vehicle. “The team came in a car using the radio. It’s just information, then they come out.”

Whereas for local residents who are far from the city, they really need detailed information, such as the purpose of vaccination and who is allowed to participate, including whether the people with asthma are prohibited from vaccinating.

“We don’t really understand that. We may often go to shamans, but we haven’t had anything like this. So people who are interested, we invite you to join,” he said.

Even when village officials visited Tanah Miring District, Samuel admitted that he had not yet to get the explanation he needed. Finally, he seeks additional information themselves, either through social media or from stories.

"We know the vaccine, but the explanation, we'll find out for ourselves. Because as village officials, you have to set an example to the community, so that people want to be vaccinated," said Samuel.

Mama Tina also complained about the lack of socialization. As an activator of the PKK organization, she did not get complete information about vaccinations, either from the Covid-19 task force or from Puskesmas officers. Even the district government never came to the village. It depends on the initiative of each village head.

"Before the vaccination took place, there was no socialization from the government (district) health," he explained.

According to Mama Tina, disseminating the information is very important, because then people can understand about vaccination. Uniquely, that role was actually taken over by village officials.

The village officials did this on purpose, "Because I heard from the district when they got the vaccine, it was conveyed to the community again. It was a purely village initiative."

Reasons for Refusing Vaccines

Joseph menjelaskan, sebagian besar masyarakat lokal Secretary of the Merauke Regency Indigenous Peoples Institution (LMA), Joseph Albin Gebze, said the Covid-19 pandemic had prompted major changes. One of them is related to vaccination. This has far-reaching implications in Papua, where all citizens are required to participate.

Especially in Merauke, Joseph saw that the vaccination program was dominated by migrants. It was based on the need to be able to travel outside the area. "Don't be surprised if you see newcomers flocking to the vaccination center."

Also, it is common knowledge that the presence of migrants in Merauke with various occupations has a larger proportion than the local population.

"Most of them are state apparatus, businessmen, airlines,

transportation, and vaccines must be mandatory. They follow the rules, so there must be a vaccine certification,” he said.

Meanwhile, for the indigenous people of Merauke known as the Malind tribe, this is not the case. Those who are spread over an area of 46,791.63 square kilometers with an area of 5,089.71 square kilometers of water are reluctant to be vaccinated.

“We are Animha or real humans. That’s what the official nomenclature is called Malind,” explained Joseph.

Malind is a tribe that hosts the flat land of Papua. They inhabit the four cardinal directions with seven major clans, namely Gebze, Kaize, Samkakai, Ndiken, Mahuze, Bragaize, and Basik-basik.

The existence of the Malind tribe is still found in a number of locations in Merauke. They are scattered in several local villages, such as Duti Village, Masem Village, Waso Village. Also mostly in the Charcoal Warehouse, Mangga Dua Base to the village of the Kuda Mati area. “The location is still in Merauke, but already in the corners of the outskirts of the city,” he said.

Joseph explained, most of the local people did not join the vaccination. “Because maybe, the factor is they don’t move out of the area. Then, the issues that disturb people’s concentration are whether they should be vaccinated or not,” he said.

“We see a lot on social media about this vaccine, that vaccine, until the worst it dies. It’s an infectious issue in society, so shock therapy appeared.”

Finally, local residents are more guided by religious teachings. They prioritize prayer over vaccines. Plus, they were exposed to fake news that circulated quickly.

“Moreover, in Papua, especially in Merauke, people hear more about standard stories. It’s more listened to than we follow the rules. The rules do require it. Moreover, they saw the evidence, the issue of the incident fell that way, people no longer wanted it,” he explained.

On that basis, the Merauke District LMA tried to take a role, when the District Health Office of Merauke invited them. On several occasions, such as seminars and meetings, Joseph explained the importance of vaccination.

“We give applause and support, that this is mandatory. This is the same as measles or polio immunization. Maybe

because of the swiftness of Covid-19 at that time, so it was already called a vaccine, this was brought to be a hoax,” said Joseph.

Currently, the local population in Merauke (the Malin tribe) is 65 thousand people. The number is far less than the immigrants who reach 150 thousand people. Thus, it is certain that the number of vaccinations for the local population is very low. “So in total, about 30 thousand indigenous Papuans have been vaccinated from the rapid rate of vaccines since the first year,” he said.

The priest from the diocese’s office in Merauke, Pius Cornelis Mano, confirmed the rejection of the vaccine. According to him, local residents did not participate in the vaccination for several reasons.

First, they think that Covid-19 is not for them, because they don’t need to be vaccinated. Evidently, the number of residents who died from Covid-19 were mostly immigrants.

“We have a strong immune system. So few people are moved to get the vaccine from the indigenous Papuans (OAP). But I think, when given the right explanation, they will definitely be encouraged to get vaccines,” said the St. Parish Priest. Michael Kudamati.

This allegation was corroborated by Priest Pius’ observations at the public graveyard (TPU) while serving the funeral services of the congregation or simply reflecting on life.

“That’s where I saw the names. As a native Papuan, I know Papuans and immigrants. From there, I can estimate that the majority of those who died were not native Papuans,” he said.

He did not deny that there were local residents who died from Covid-19, but the comparison was very small. “It’s just that I can’t give an exact percentage, but I see that Papua’s real names are much less than immigrants,” he said.

Second, the emergence of confusing news, both from social media and word of mouth. “I think this cannot be separated, that from social media, it will definitely have an impact on them telling stories here and there,” said Pius.

A real example occurred in Mopalama Village, Merauke District, Merauke Regency. There were cases of people dying after being vaccinated two days earlier. The victim died after

drinking coffee.

"He is an immigrant, a Makassarese. He was short of breath after drinking coffee and then died. Previously he was fine," he said.

The previous morning, the victim was still plowing the fields. "After that, he died from drinking old (thick) coffee. I think he probably died from the coffee, not from the vaccine," he said.

Pius assumed that the victim drank coffee before his stomach was filled with food. As a result, his ulcer disease (GERD) recurred. "Maybe he died from it."

Model information spreads easily in Merauke. Starting from word of mouth, then growing to various versions that are difficult to verify the truth "It can happen like that," he said.

Another story, there are residents who died after being vaccinated. Investigate a calibration, the victim is known to have a history of Malaria. Many people do not know about it, but it has spread that died from the vaccine.

Merauke itself is an area with the highest prevalence of malaria. According to Pius, there should be an examination (screening) related to congenital diseases such as Malaria. "About those who will be vaccinated, are they malaria-free. Well that, It was done, but this one, maybe not."

Third, it has to do with certain goals. The purpose of spreading hoaxes that the public is not aware of and deliberately exhales systematically. That is of course very misleading.

"But there are also those that are deceptive. Again they make up stories that are actually made up. So the story was circulated by word of mouth," he explained.

Priest Pius then invited the public to be more careful, including being wise in using social media, especially for local residents, he can understand why word of mouth tends to be bigger.

"So there are many reasons why people are not interested in getting vaccinated. In addition, people here are also often lazy to know or indifferent," he said.

Government Explanation

Nevile Muskita explained that the coverage of the Covid-19 vaccination in Merauke Regency for the first dose had reached more than 101,000 or 81 percent. While the second stage is 77 thousand people or 61%, as per the data entered as of December 13, 2021.



Head of the Merauke District Health Office, Nevile Muskita, explained that the vaccine being used was Sinovac. Each vial was intended for 10 people. (Photo: Jekson Simanjuntak).

Those who were vaccinated were mostly immigrants. “If we look at the proportion of Merauke’s population, mostly immigrants, the figure is around 40% for locals and 60% for immigrants,” he said.

Currently, the highest vaccination coverage is in Merauke City, because the population is the largest. Meanwhile, in districts with a majority local population, the coverage is very low.

“The number of vaccinations is minimal because many refuse. For example in Okaba District and its surroundings. The local villages are still affected by negative issues related to vaccinations,” he explained.

To overcome this, Nevile encourages the presence of role models in each village. This was proven in a number of villages in the Muting District. After the village head was vaccinated,

many local residents followed suit.

"That's why yesterday at Muting I said, what is important apart from socialization is exemplary. If the village head has not been vaccinated, it becomes difficult and the community does not follow suit. Likewise with traditional leaders and church leaders," he explained.

"There should be a role from key figures to be an example. Because in my opinion, the impact is wider than just socialization," he added.

Regarding the emergence of complaints that mention the lack of socialization to local communities, Nevile denied it. According to her, this is a cliché reason, because health workers are always on standby at the Puskesmas and can be mobilized at any time.

"The absence of socialization is an excuse, because the officers will be ready. Anyone who wants a vaccine, they are ready to serve. But what happened, most residents did not dare to vaccinate because they were consumed by hoaxes," he explained.

Even to the farthest district, health workers are always loyal to serve, after the village head gathers the residents. "Everyone kept going through the village and friends from the Puskesmas went down to the villages," said Nevile.

Meanwhile, regarding the rise of hoaxes, Nevile argues, it all depends on the community. They are free to choose access to positive or negative news.

"That's right. Everywhere, there is news about a positive vaccine. But if he is consumed by negative news, then it is difficult. In fact, this hoax is on social media," he said.

Social media is very personal. That's why, who has the authority should vote. "If asked to choose, we have no authority. At least we can counter. It depends on what people want to believe," explained Nevile.

If the people are smart, they will find out the truth of an event through official channels. Through the <https://www.kemkes.go.id/> page for example.

"In the Ministry of Health there is information about hoaxes, it should be accessible to the public. It's just a matter of opening the website," he said.

In the case of Kampung Tambat, which has not yet received the second stage of vaccination, Nevile promised to

investigate. He will not just believe the information received.

“Later I will confirm with the nearest health center. As for me, people never only hear news from one side. That’s why I still have to confirm first at the Puskesmas,” she explained.

Therefore, she made sure the government really cares about its citizens. The government has tried to make this pandemic pass as soon as possible, so that we can return to normal activities as before.

“The government will not be able to put its people in misery. I think that’s the principle. Especially during the current pandemic, if many have not been vaccinated, then they will be very vulnerable to contracting and are at risk of facing severe levels, because they do not have antibodies,” she explained.

The higher the mobility of a person, the more vulnerable and the greater the risk of contracting it. “It’s a simple principle actually,” said Nevile.

10.

Observing Vaccinations in Merauke (Part II)¹⁰

Written by: Jekson Simanjuntak

“Most of them want to go to other areas. In fact, tomorrow is going to leave, today he came asking for the vaccine in a hurry”

The queue was already very long, when Nurman (30), a crew member, arrived at the Merauke Police Pratama Clinic. Together with his friends he was willing to wait to get a vaccine certificate.

That morning, Tuesday, December 14, 2021, he deliberately went to the Resort Police clinic, which is located at Jalan Trikora No. 25 Merauke to complete the second stage of vaccination. Without full vaccinations, Norman is not allowed to work and is not allowed to sail.

“For example, yesterday I was on the ship and was told to complete the vaccine. If you don’t have a certificate, you can’t go back to work on the ship,” said Norman, a young man from Makassar.

Referring to the date specified, Norman should have been vaccinated in November. But he was too late, because he had sailed to Merauke. In Merauke he was determined to complete the vaccination.

“Yesterday, I had the first vaccine in Sulawesi. My second dose is past its due date. Until then, continue to vaccinate immediately, because here it is open every day,” he said.

¹⁰The article was published on *MediaJakarta.com* on January 18, 2022 with the same title.



Residents are queuing to take vaccinations at the Merauke Police Pratama Clinic. Currently, the number of immigrants and indigenous Papuans (OAP) who participate in vaccination is almost equal. (Photo: Jekson Simanjutak).

After getting a complete vaccination, he will continue the voyage to Senggo, an area located in Citak Mitak District, Mappi Regency, Papua. The distance is quite far from Merauke, for 4 days and 4 nights by boat.

“I want to go to Senggo, the remote area of Papua. If you don’t have a certificate, you can’t go,” he said.

Just like Norman, Timothy Warba (16) also visited the Merauke Police clinic. His goal is to return to his hometown in Kimam, Ilwayab District, Merauke, by Christmas 2021. He wants to meet his parents and brothers and sisters. “I want to celebrate Christmas in the village. Come back here again,” he explained.

This was Timothy’s first vaccine experience, so he was wary. The amount of hoax information also weighed on his mind. Although he had doubts, he gave his left arm an injection. An instant passed, the fear disappeared, leaving only a little soreness.



Timotius Warba (16) received the first dose of vaccination at the Merauke Police Pratama Clinic, so that he could return to his hometown in Kimam, Ilwuyab District. (Photo: Jekson Simanjuntak).

“Before, I didn’t participate in mass vaccines because I didn’t have the courage. Also because of social media,” he said.

Norman changed his mind, “When there are a lot of vaccines, then we say, there’s nothing wrong with the vaccine. We’re finally coming too.”

After undergoing vaccination, Timothy plans to invite his friends. He will tell you about the experience of being vaccinated. “I have plans to invite friends. I would say, if we vaccinate, it’s okay. No problem,” he said.

Before being vaccinated, Timothy had bought a ticket. However, he was refused, and advised to be vaccinated immediately because the rules are indeed so. “Ever tried to get on a ship when I wasn’t vaccinated. Keep being sent home. The ticket officer said, you have to get vaccinated first, then you can buy tickets,” he said. “Once there is a new vaccine letter, the passenger it can be served to board the ship.”

Vaccination at the Merauke Police Pratama Clinic

Head of the Merauke Polres Dokkes Rahmadani explained that vaccination activities at the Pratama Clinic had begun in August 2021. At that time, 36 volunteers were brought in to help run the vaccination, the costs of which were borne by the National Police Headquarters.

“We formed 8 teams. Seven mobile teams left and 1 team

stayed at the Polres clinic," he said.

After the volunteer contract ended in September, the vaccination service continued. "At that time, it was only Monday to Friday and not Saturday to Sunday. Only yesterday was an order for vaccination services. So we are open every day," explained Rahmadani.

Until December 13, 2021, as many as 20,000 doses of the first phase of the vaccine have been distributed and for the second dose, there are 10,000 more. This means that more than 30 thousand people have come to the Polres clinic to be vaccinated. They come not only from the Merauke region, but also from outside the region.

"The type of vaccine that is used is Sinovac. Moderna is only for health workers as a third vaccine booster," he said.

According to Rahmadani, the method used to make vaccination successful is through the involvement of Babinkamtibmas and members of the Police. They invite the public to be vaccinated. "So that's the first method, apart from involving the medical team here," he said.

Second, providing food assistance. "Perhaps you've heard that during August-September, we promote vaccines using basic necessities. They were given rice, eggs and even those that had been vaccinated were given Rp. 50 thousand," explained Rahmadani.

Nevertheless, the challenges remain. In the minds of the people embedded the view that they have a certain disease. "I can't be vaccinated, then we explain again and again. If that doesn't work, they will eventually be referred to a specialist," he said.

In addition, many who come just to get a certificate that they cannot be vaccinated. However, from a medical point of view, they actually deserve to be vaccinated. "It's only from his own personality that he thinks that this is dangerous, so he doesn't want to."

The phenomenon of wanting to get a letter of statement that they cannot be vaccinated is agreed by Asnianti (37), a vaccinator and health worker at the Polres clinic. According to him, residents are reluctant to be vaccinated for a number of reasons.

However, the request was not an easy matter. The Police

Clinic will not give it without a clear reason. A person must be examined first to prove whether or not it is appropriate to be vaccinated. "But we don't give them out, only the hospital gives them out, so we direct them there," he said.

Uniquely, when they don't get what they want, people usually give up. They are willing to be vaccinated. "Those who can't go to the hospital, they finally, okay, just vaccinate," said Asnianti.

The head of the Merauke District Health Office, Nevile Muskita, explained that a person was not vaccinated for certain reasons. Generally, those who have autoimmune related diseases, uncontrolled comorbidities, pregnant or lactating women, have just recovered from Covid-19 in less than 3 months and are sick.

"Then there is diabetes with uncontrolled sugar levels to hypertension," he said.

For those who cannot be vaccinated for certain reasons, the Merauke District Health Office has the data. The data is also reported to the province. "The data is available by the system to be withdrawn if needed at any time. But there are not many," said Nevile.

Basic Principles of Vaccination

Every citizen who wants to be vaccinated must go through a series of stages. Starting from checking blood pressure and temperature. If the temperature is above 37.5 Celcius degrees, the vaccination should be postponed.

"Similarly, if the blood pressure is above 180 per 110, we will postpone it. Usually we give the recipe. Go home first. Three days later, they came back to be vaccinated," explained Rahmadani.

The same thing was done when finding residents with a history of diabetes. "Let's check the blood sugar level first. If above 250 usually not vaccinated, but postponed. Wait until it stabilizes," he said.

In line with that, Nevile explained that the basic principle before being vaccinated is screening, which is the process of undergoing various tests and procedures aimed at identifying certain health conditions at an early stage.

It is also used to detect different health conditions, including cancer, heart disease, diabetes, other chronic diseases and fertility problems, depending on age, gender, health condition and risk factors.

“So in principle, before vaccination, you have to go through a screening process. After that, it was declared worthy of being vaccinated,” he said.

Summary			
data monitor vaksinasi 202109...			
target_kab kategori			
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Download all rows as a text file			
Summary			
Kab/kota	Provinsi	AGG(Achievement % Vaksin1)	SUM(Divaksin 1)
Kota Jayapura	Papua	77.90%	180,626
Kab. Yalimo	Papua	1.80%	1,126
Kab. Yahukimo	Papua	1.81%	4,398
Kab. Waropen	Papua	26.61%	4,541
Kab. Tolikara	Papua	1.59%	2,621
Kab. Supiori	Papua	30.03%	3,463
Kab. Sarmi	Papua	50.55%	10,962
Kab. Puncak Jaya	Papua	2.28%	3,508
Kab. Puncak	Papua	2.62%	1,976
Kab. Paniai	Papua	3.57%	5,055
Kab. Nduga	Papua	2.79%	1,924
Kab. Nabire	Papua	52.65%	48,103
Kab. Mimika	Papua	71.80%	123,637
Kab. Merauke	Papua	84.51%	105,519
Kab. Mappi	Papua	48.94%	25,931
Kab. Mamberamo Tengah	Papua	6.80%	2,006
Kab. Mamberamo Raya	Papua	17.58%	3,583
Kab. Lanny Jaya	Papua	1.32%	1,716
Kab. Kepulauan Yapen	Papua	26.05%	16,111
Kab. Keerom	Papua	74.73%	24,281
Kab. Jayawijaya	Papua	14.74%	24,434
Kab. Jayapura	Papua	73.25%	63,895
Kab. Intan Jaya	Papua	2.68%	2,399
Kab. Dogiyai	Papua	2.05%	1,455
Kab. Deliyai	Papua	2.90%	1,736
Kab. Boven Digoel	Papua	70.51%	22,012
Kab. Blak Numfor	Papua	52.38%	39,437
Kab. Asmat	Papua	62.14%	31,254
Kab. Pegunungan Bintang	Papua	9.38%	4,211
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First Phase of COVID-19 Vaccination Based on Regency/City in Papua.
Data as of January 18, 2022 at 18.00 WIB. (source: <https://vaksin.kemkes.go.id>)

Summary		data monitor vaksinasi_202109...	target_kab_kategori
Showing first 29 rows. Download all rows as a text file			
Kab/kota	Provinsi	AGG(Achievement % Vaksin2)	SUM(Divaksin 2)
Kota Jayapura	Papua	56.62%	131,289
Kab. Yalimo	Papua	1.31%	821
Kab. Yahukimo	Papua	1.36%	3,305
Kab. Waropen	Papua	15.07%	2,572
Kab. Tolikara	Papua	1.42%	2,345
Kab. Supiori	Papua	18.26%	2,106
Kab. Sarmi	Papua	34.02%	7,377
Kab. Puncak Jaya	Papua	2.02%	3,114
Kab. Puncak	Papua	2.31%	1,742
Kab. Paniai	Papua	2.96%	4,190
Kab. Nduga	Papua	2.24%	1,548
Kab. Nabire	Papua	40.38%	36,895
Kab. Mimika	Papua	57.97%	99,813
Kab. Merauke	Papua	64.38%	80,387
Kab. Mappi	Papua	30.99%	16,420
Kab. Mamberamo Tengah	Papua	3.03%	895
Kab. Mamberamo Raya	Papua	10.33%	2,106
Kab. Lanny Jaya	Papua	0.98%	1,267
Kab. Kepulauan Yapen	Papua	17.02%	10,523
Kab. Keerom	Papua	56.80%	18,455
Kab. Jayawijaya	Papua	11.27%	18,682
Kab. Jayapura	Papua	51.75%	45,142
Kab. Intan Jaya	Papua	2.20%	1,972
Kab. Dogiyai	Papua	1.84%	1,303
Kab. Deiyai	Papua	2.26%	1,352
Kab. Boven Digoel	Papua	55.15%	17,218
Kab. Blak Numfor	Papua	35.59%	26,801
Kab. Asmat	Papua	22.93%	11,533
Kab Pegunungan Bintang	Papua	6.89%	3,095

Second Phase of COVID-19 Vaccination Based on Regency/City in Papua.

Data as of January 18, 2022 at 18.00 WIB. (source: <https://vaksin.kemkes.go.id>)

Nevile further mentioned about the vaccination target in Merauke, “Hopefully by the end of this year (2021) it can reach 80%. Now it’s been accomplished. As much as possible that’s what we do. But there must be a minimum target.”

Vaccination is carried out to bring up herd immunity in the community. The condition is that the minimum vaccination rate has reached 70% of the total population. "We have achieved that. And the more vaccinated, the better," he said.

"Since it's already 80%, we'll stop there. Not like that. We keep going. If there are still those who want to be vaccinated, they will still be vaccinated," he added.

Departing Outside the Area

According to Rahmadani, many Merauke residents are suddenly willing to be vaccinated, because they want to travel outside the region. Either travel between districts, or even between islands by car, ship or airplane.

"Most of them want to go to other areas. In fact, tomorrow I want to leave, today I came asking for the vaccine in a hurry," he said.

Also, not a few are stuck at the airport, because they have not been vaccinated. "We communicated with the Port Health Office (KKP), directed here. Just get vaccinated before leaving"

According to him, from a medical perspective, this is not good, especially if the first dose has not been vaccinated. During the first stage of injection, antibodies were not fully formed, so the risk of exposure to Covid-19 was very large.

"He can be affected, because the antibodies have not yet formed, he has gone here and there. For the formation of antibodies usually 2 weeks and above," explained Rahmadani.

Like Rahmadani, Asnianti also witnessed that leaving the area was a reason for taking vaccinations. Mainly done by local people.

"Most of the local people come here because they want to go out of town. That's why they vaccinate. If the migrants are aware of the importance of vaccination," he explained.

"And the vaccine because they want to leave. That's the most," Asnianti added.

Not even a few who finished the vaccination in the afternoon, immediately left in the afternoon. "Not enough rest. As a result, the body becomes weak. The vaccine should be at least 3 days before leaving, so that antibodies are formed first,

“explained Asnianti. The need for a vaccine certificate was recognized by Joseph Albin Gebze, Secretary of LMA Merauke Regency as a non-negotiable requirement. All residents must obey it in order to travel outside the area.

There must be a vaccine letter for cross regions and usually at strategic points there are inspections. “For example, at the border, the people should undergo a swab to check whether they have symptoms of Covid-19,” he said.

If you don’t have it, there’s no other way but to return. “They must go back to town. That’s an obligation if you want to travel between districts,” said Joseph.

Pengalaman PON XX

Currently, an average of 100 people are vaccinated at the Polres clinic every day. That number decreased drastically when compared to the XX PON (National Sports Week) event, which was held on October 2-15, 2021.

“At that time, there were 2,000 people in a day. Because we have 8 teams, there is no problem,” said Rahmadani.

Residents who came to the vaccine came from various regions. Some are from Kurik District or other areas to watch regional athletes compete. “Because the district does not provide vaccines, they come here,” he said.

Asnianti also had an interesting experience during PON. In a day he injects 300-500 people. “There were also 500. That’s still a concern. It’s just a little sore to raise your hand,” he said.



Local residents are waiting for city transportation after taking vaccinations at the Merauke Police Pratama Clinic. During the last XX PON, the clinic served thousands of people who wanted to get vaccinated. (Photo: Jekson Simanjuntak).

Compared to today, Asnianti considers the number to be low, because ideally they should inject 200-300 people per day. “The 100 people are just getting vaccinated.” Since serving at the Polres clinic for 7 years, this is the first time Asnianti has witnessed such great public interest. Although many are afraid of needles, they are willing to be vaccinated for the sake of watching PON.

“We handle vaccines safely. It’s just that people are a little scared. I’m afraid of needles,” he said.

To overcome this, Asnianti and her colleagues gave an understanding that being injected with a vaccine does not hurt. “Just hurry up. Only side effects may exist. It’s different for each person who receives it.”

The Deputy Regent of Merauke Regency, Riduwan, confirmed that the XX PON moment, many people watched. As a measure to anticipate the spread of Covid-19, spectators are required to have a vaccine certificate.

“In fact, it is true, because the PON is also crowded, and we don’t know if anyone has been infected. Because what is exposed is invisible,” he said.

Or, there could also be asymptomatic (OTG) and look healthy because their immune system is strong. However, it can still be contagious. When the people watching have been vaccinated, the spread can be suppressed.

“Although the vaccine does not guarantee not to be infected, the vaccine can make the immune system stronger against the Covid-19 attack,” he stressed.

That is why, Riduwan appealed to the people of Merauke to succeed in all stages of vaccination. The reason is that many residents do not continue the second stage of vaccination.

“I hope that those who haven’t been vaccinated, let’s get vaccinated. Because it’s important to us. At the same time, those who have just received the first dose of vaccine can be increased to the second dose and so on,” he explained.

This situation is becoming increasingly critical, along with the emergence of the latest Covid-19 variant, namely Omicron with a very fast spread. “We can protect the public from Covid-19 and all its variants, of course first through health protocols, then with the vaccine itself,” said Riduwan.

Catholic religious figure Pius Cornelis Manu does not deny the fact that many people are willing to be vaccinated suddenly so that they can see the PON up close. Even though they were afraid of vaccines.

“For Papuans, sport is a lifestyle. Moreover, in football, surely they are busy with vaccines. Moreover, there is a Papua female team that enters the final,” he explained.

Because of the crowds, the streets in Merauke are packed with vehicles and crowds of people. “They couldn’t find a place, they surrounded the stadium and sat on the wall. The walls are filled with people. The wall bears human fruit,” said Pius.

Uniquely, when the PON had passed, many did not continue the second dose of the vaccines. The second stage of the vaccine is equally important for generating antibodies and forming herd immunity (herd immunity).

“The second vaccination will not continue. That’s for the sake of being able to watch the PON together,” he said.

Residents Without NIK Can Be Vaccinated

Of all the types of services offered, the latest breakthrough for the Polres clinic is to serve people who do not have a population identification number (NIK).

“We are still vaccinated, and a certificate will be issued stating that we have been vaccinated,” explained Rahmadani. The certificate issued is not connected to the Cares Protect application.

However, these residents will be recorded and entered into a special manual system. This is done so that anyone can travel and not be burdened with vaccine certificates.

“So if they want to go by ship or plane, we will coordinate with the KKP. It’s just a matter of looking at their name and date of birth, to make sure he’s been vaccinated,” he explained.

The policy was carried out by the Merauke Police Dokkes Bid based on orders from the Papua Regional Police. “But actually it’s the president’s instructions, that you shouldn’t limit the public,” said Rahmadani.

This discretion was chosen, because Papua has a large area and not all local residents have ID cards. This is also closely related to the success of vaccination.

“We know that not all in Papua have ID cards. Don’t hinder

those who want the vaccine," he said.

Rahmadani said, "Initially it was difficult, because the health department does not allow it, because it was not recorded. But I'm afraid it's hard for them to leave."

Nevile Muskita did not dispute that discretion. According to him, this was done to boost vaccination despite the fact that many local residents do not have an identification number.

"There are also many local people who want to be vaccinated, but the population administration is constrained. That's why I said, in the system, discretion is made," he said. Then a special feature was made to access residents who do not have a NIK.

The idea emerged, after joint monitoring and evaluation with the provincial government. "They asked about problems in the regions and we conveyed that there were big obstacles related to NIK. We want a vaccine, but they don't have the number yet," he said.

Furthermore, residents without a NIK are still vaccinated and the data is recorded, but not recorded in the Peduli Protect system. "This is a solution, because the aim of the vaccine is for all people," said Nevile.

Social Assistance Dilemma

Father Pius criticized the provision of social assistance for the success of vaccination. According to him, such patterns do not educate the public. What must be built is a shared awareness that vaccines are necessary and good for health.

"That we want to give awareness to many people to take part in the vaccine must be paid for. This kind of help should be given. I just wonder why it happened," he said.



Everyday, the Merauke Police Pratama Clinic serves 100-150 residents who want to take vaccinations. In the early stages of vaccination, social assistance was disbursed to residents who were willing to get vaccinated. (Photo: Jekson Simanjuntak).

If help is given in an emergency, Father Pius can understand. In that situation, people usually can't do anything, other than waiting for help from all parties.

"Assistance is in the context of an emergency situation and the community cannot do any activities, so please go ahead. But regarding vaccinations, this is really ridiculous to me," explained the parish priest of St Michael Kudamati Merauke.

If left alone, "A lot of things might come up. For example, people will feel pampered and they have no sense of self."

Everyone should understand why vaccines are important. "Don't let the people avoid vaccines just because they are not given the money," said Father Pius.

In addition, he also questioned the source of the social assistance funds, "I don't know if this is included in the state program. So I'm confused too that something like that happens."

Father Pius further wanted to explore the urgency of the gift. Is it for the success of vaccination, then to what extent is the importance. "They have to reflect first," he said.

Not only that, Father Pius also suggested that the role of the smallest head of government in the city, such as the head of the RW, be increased. They should be at the forefront to disseminate information to residents.

"It's as if everything is the responsibility of the medics or medical officers," he said.

The Involvement of TNI/Polri

Deputy Regent Riduwan really appreciated the involvement of the TNI/Polri in vaccination activities in Merauke. According to him, the Merauke Police Pratama Clinic is very helpful, because it is able to move systematically and compactly in providing services to the community.

"I appreciate the TNI/Polri. Very good," he said.



The Appeal of the Regent of Merauke Regency, Drs. Romanus Mbaraka, MT in the face of the Covid-19 pandemic. (source: <http://covid19.merauke.go.id>).

The community is greatly helped, because the TNI/Polri are able to provide protection to all citizens. Their role is needed to maintain the integrity of the unitary state of the Republic of Indonesia. "The Unitary State of the Republic of Indonesia has a fixed price," he said.

When the vaccination runs smoothly and safely, Riduwan said, that is clear evidence of the presence of the TNI/Polri, even though the main functions of the two institutions are different and cannot be equated.

"TNI has its own function. So do the police. The proof is that Merauke can be peaceful, harmonious, peaceful and safe, that's proof of the role of the TNI/Polri," said Riduwan.

Agreeing with the Deputy Regent, Neville Muskita emphasized that the TNI/Polri are indispensable, because they have a special health team. It was the team that helped the local government to make the vaccination a success.

"For example, the health detachment in the TNI and the Dokkes Polri. So health here is not only the health of the central or regional government. Not. Everyone is involved," he said.

Involvement was even carried out from the start. This includes the establishment of vaccination centers at the Merauke Police Pratama Clinic, Merauke Kodim 1707 Hall, and Merauke Police Headquarters apple field. Apart from that, puskesmas for vaccinations also play an important role.

"It's not just hospitals or health centers. Not. We have involved all the clinics from the start," said Nevile.

Agreeing with the involvement of the TNI/Polri, Father Pius assessed that the vaccination program should only involve the health teams from the two institutions.

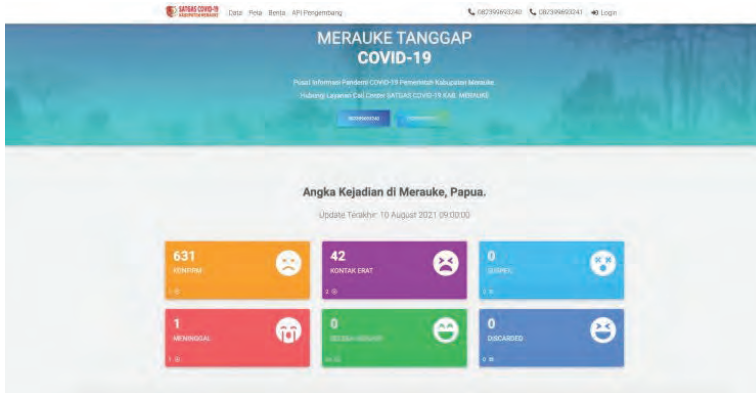
"If in the army there is a unit of doctors, let them be involved. They should cooperate with the local health department," he said.

The reason is, when involving the TNI/Polri in full uniforms, Pastor Pius judged that it was not good enough. "His name is all over the world, that man in stripes, people have other ideas. Moreover, I'm sorry, Papua is a conflict area," he said.

Not to mention, social trauma to the military continues to occur. Hereditary passed down and almost evenly throughout Papua, including Merauke. Although in Merauke the conflict tends to be small, it does not mean that the potential is not there.

Therefore, Pastor Pius is of the view that the involvement of the TNI/Polri in large numbers is very influential, especially in areas with long experiences of conflict. No wonder if in these areas, the achievement of vaccination is minimal. If anything, most of it is done by immigrants.

"In Merauke, human rights violations such as what happened in the central mountains, or the head of a bird, have not yet happened. It's just that there is a fear of the authorities in the end," he said.



The latest update in Merauke Regency published on the website <http://covid19.merauke.go.id/>. The data are findings that were inputted on August 10, 2021.

On the one hand, the lack of conflict has made Merauke Regency able to boost vaccination, and it is even considered as the area with the highest vaccination achievement in Papua. However, the involvement of the TNI/Polri is still a complaint, because Merauke is a safe area.

“So in my opinion, their involvement is important, but it is the commissions that should be involved. I also do not close myself to their involvement, no,” said Father Pius. He added, “We need them. However, there are areas that they must be involved in. Don’t let it become the whole unit’s euphoria.”

Because as soon as TNI/Polri trucks arrived to transport residents who were to be vaccinated, Pastor Pius was worried that the residents would feel uncomfortable.

“Sorry, I also have family members who are soldiers. There are police, and I’m used to speaking directly like this.”

He further suggested that the TNI/Polri take off their uniforms when in the community. That way the public’s trust will arise for the success of the vaccination

“It is better if a doctor or nurse in the army or police uses a general attribute, white and white. Don’t be uniform. People will feel uncomfortable,” he concluded.

11.

Observing Vaccinations in Merauke (Part III)¹¹

Written by: Jekson Simanjuntak



“Indeed, many want to get vaccinated, but because the roads are not good and the vehicles are also minimal. Even now, there is no public transportation for passengers.”

The Covid-19 vaccination rate in Papua is generally low compared to other regions in Indonesia. However, a number of districts in Papua have vaccination coverage above 70 percent. Merauke is one of them. Although relatively high, it turns out that the number of local residents (Indigenous Papuans) who are vaccinated is very low. One of these conditions is suspected to be due to the involvement of the TNI/Polri.

¹¹ The article was published on *MediaJakarta.com* on January 19, 2022 with the same title.

Evidently, Friday (12/17/2021) not many residents came to the vaccination post built by the Kurik Police in the Kumbe Jetty area, 93 km from Merauke City. In fact, a few days earlier, the dissemination had been carried out by the police officers.



Head of Kurik District Police Adj. Comr. Marlina Kaimu helped to calm down an elderly who was about to take the vaccination. (Photo: Jekson Simanjuntak).

Kurik Police Chief Adj. Comr. Marlina Kaimu, who arrived at the location at 8.30 WIT, hoped that many residents would come. This is because Kumbe Pier, which is an area of the Malind District, is considered strategic to reach residents from two districts, namely Kurik and Malind.

Kumbe also connects the two mainlands of Merauke Regency which are separated by the Kumbe River. All the time the estuary of the Kumbe River is used by wooden boats to protect themselves from the waves.

"The Kumbe area was chosen so that the sailors and crew members who rely on it can participate in the vaccination," she said. Every day, dozens of ships dock. That's why the Kumbe area is never quiet.

Besides being assisted by health workers from the Merauke Police, Adj. Comr. Marlina and her team were supported by the Kumbe Health Center in carrying out vaccinations. "Today, we are opening vaccinations in collaboration with the Kumbe Health Center with a target of 500 people," she said.

Actually, the implementation was held for two days, according to the direction of the Chief of Police. Vaccination targets 1000 people, coming from various villages in the region, including the crew.

"But if you look at the situation and conditions, we have the initiative that the target for 2 days can only be 500 people," said AKP Marlina excitedly.

Previously, he had coordinated with the Merauke Police Public Relations to make a vaccination advertisement that would be distributed to the public before the D day.

"The advertisement was published by the Public Relations of the Resort Police, I immediately conveyed it to the district head in this area. Incidentally, I am in charge of 3 districts, and my priority is the Kurik District and the Malin District," she explained.

Posters and leaflets were then distributed by village heads and RT/RW heads in the two districts. "Maybe on the first day, we saw that one or two people were still arriving, but on the second day we hope it will increase even more," he said.

Vaccination activities are planned from morning to evening, depending on the number of people who come. "We are looking at the situation. If people do come, we will still serve them," he explained.

To appreciate their willingness to participate in vaccinations, residents will receive social assistance. "Those who have been vaccinated are given basic food items in the form of 5 kg of rice," he said. In total, the distributed rice amounted to two tons.

If the vaccination at Kumbe Pier goes well, then it will be held in other locations, depending on the needs of the community. If it is difficult, the field in the Kurik Police headquarters can be used as an alternative solution.

"Or, I will open it in Animha district. I will see from the situation and the weather that it likes to change because of the wind and rain," she said.

Police Chief Visit Local Villages to Encourage Vaccination

Adj. Comr. Marlina explained that not all local residents are reluctant to be vaccinated. However, not a few are affected

by information on social media or watching news on television.

"Maybe they see the news that scares them. If they intend to be vaccinated, they are ready. They want to be healthy too," she said.

This is the toughest challenge faced by Adj. Comr. Marlina. She did not want her fellow Papuan natives (OAP) to be left behind in vaccination.

"I went to them and most of them refused. They believe in hoaxes that develop more. That's the case," she explained.

However, she doesn't give up easily. Adj. Comr. Marlina regularly provides understanding to local residents she meets. She took every opportunity. "After all, there are those who immediately understand about this vaccine and bring their families," she said.

Some even said, "Our mother wants the vaccine and we are ready. It turns out that vaccines are good for us. The hoax that has been developing so far is not true."

If so, Marlina will coordinate with the village heads to pick them up. "Indeed, many villagers want vaccines, but because the roads are not good and the vehicles are also unavailable. Even now, there is no public transportation for passengers," she said.

In the future, Marlina plans to borrow a transport vehicle belonging to the Merauke Police. "The police car can be used for rental, or you can borrow public vehicles here. There must also be coordination from village officials," he said.

So far, one of the biggest obstacles is the emergence of the notion that local residents do not leave the area, so they do not need to be vaccinated. Vaccines are for immigrants only.

"Indeed, on average, we are not going anywhere. We're here. We are in the village, we are healthy. We eat the food here, we are healthy," he said.

On that basis, Marlina regularly goes to local villages to provide an understanding of vaccination. "Vaccines are not for killing them but for us to be healthy," he said.

Vaccines as a Traveling Requirement

Parto Suwito (84), a resident of Salor Indah Village, looks down after being banned from taking part in the first stage

of vaccination. Officers who examined him found high blood pressure and a risk to his health if the vaccination was continued.

"Earlier, I was not given the vaccine because of high blood pressure, and if I get vaccinated, I will not be strong," he explained.

Parto deliberately came to Kumbe, because on Monday (December 20, 2021) he will fly to Jayapura with his wife for a family business. Since a vaccine certificate is required in order to be able to travel outside the region, Parto intends to get vaccinated. Incidentally, he received news from his family members that Kurik Police were vaccinating in Kumbe Village.

"If you can get vaccinated now (Friday, December 17, 2021, because Monday, I want to fly to Jayapura. I took the vaccine so I could get on a plane," he said.

In front of the medical staff, Parto admitted that he had asthma in the last three years. If the disease recurs, he has difficulty breathing. And the night before the vaccination, he took medicine to relieve his illness.

This was agreed by Ika Suci Lestari (22), Parto's granddaughter who accompanied him. According to him, his grandfather's illness had an impact on his blood pressure. "When I checked, the pressure was very high," she said.

For Parto, this condition did not deter his intention to keep going. Because he had not seen his children and grandchildren for a long time. He is even willing to pay, if it is possible.

"The certificate will be given. Pay money? Yes, I will. The important thing is that you have been vaccinated, right?" he said.

Parto buried his wish, because the vaccinator instead referred him to Merauke Hospital. He did not know whether there could be a certificate of not being vaccinated.

"After this, I want to ask for a certificate from the hospital, that I cannot be vaccinated. If I can get the letter, I can fly," said Parto.

When asked about the possibility that he would still not be allowed to leave, Parto hoped otherwise. He wanted it to be resolved at Kumbe Pier and not continue to the hospital.

"If I should pay, how much do I need to pay? I want this to be settled here. Once I arrive in the city, there will be no guarantee (that I can go)," he said.

Meanwhile Wakiyem (75), Parto Suwito's wife, can

breathe a sigh of relief. She was declared healthy and allowed to take vaccinations. Thirty minutes later, she received a vaccine certificate.

"I am happy to be able to get the vaccine, because I need this certificate. I want to go to Jayapura on Monday December 20, 2021," she said.

When vaccinated, Wakiyem did not feel pain. Everything happened quickly, thanks to the help of friendly and agile medical personnel."

"I don't feel anything. It was very smooth. I was unable to see the needle. If I see it, I will be afraid," she said. Furthermore, Wakiyem must follow the second stage of vaccination on January 14, 2022.

Her originally cheerful face turned cloudy when she found out that her husband had failed to get the vaccine. She was less enthusiastic if she had to go alone. He needed Parto beside him.

"I'm happy because I have the vaccine certificate. But my husband has not been vaccinated. My thoughts are uneasy, after all, because of my husband," she explained.

According to Wakiyem, "Last night, my husband had a cough, and after that he took medicine. Maybe that's the reason."

For Yulianus Gepse (58), a local resident of Marin Kumbe, getting a vaccine certificate is truly the greatest gift. He did not expect that this morning he could be vaccinated, having previously been worried about the rise of false news circulating.

"I'm actually afraid of the growing hoaxes, but God is in control. You can say things like this, but it is God that heals," he explained.

"That's why we believe there is still a God. We don't have to think too much about all kinds of things," he added.

This is Yulian's first experience. Therefore he will not forget. When asked what it felt like, Yulianus said, "After the injection, it was like there was something here. Just a moment though. It's good now."

After being vaccinated he was advised to wait for 30 minutes to be observed. "So far, I have not felt anything strange," he explained.

Yulianus ventured to be vaccinated because he was going

to Jayapura. He will depart after the New Year of 2022, so there is still time for a vaccine.

"Now, we will not be allowed to fly without a vaccine certificate. Whatever happens, I have to follow the rules," he said.

Based on his confession, the desire to be vaccinated comes from himself. Nothing affects him. "It's actually from last month, but because I happen to be working, I have to take a break if I want to get vaccinated," said Yulianus.

Once he knows the vaccine is safe for health, he will invite his brothers and sisters. This at the same time denied the false news that he saw on television, including the information passed on by word of mouth.

"When I come home, I will say, come on, don't think about being afraid anymore. But if we are healthy, the important thing is that we pray and rest so we can take the Covid injection," he explained.

Furthermore, Yulianus said, "It's an epidemic. It's a disease, so we must seek treatment. We don't know, maybe tomorrow if we want to take care of something, it will be difficult if we don't have a certificate."

Researcher's Note

Cahyo Pamungkas, researcher from the working unit of Regional Research Center of BRIN, revealed that the vaccine phenomenon in Papua is identical to the urban communities. On the other hand, the locals think they are healthy humans. He got the findings after conducting in-depth research in Papua some time ago.

"The people who wear masks are actually sick people. The people who are weak. It deconstructs the knowledge so far," he said.

Local residents do not wear masks because they want to say, "We are healthier people than you, migrants. Covid-19, vaccines and antigens are identical to them."

Even at a meeting of the Papuan Customary Council in Kaimana some time ago, which oversees seven customary areas, one of the clauses was to refuse vaccines.

"First, they share the knowledge that vaccines are the antichrist. The Antichrist does not believe in God. They believe that being vaccinated will die," explained Cahyo.

Second, the vaccine is suspected of being genetically engineered to exterminate Papuans. Vaccines for Papuans should be researched and studied specifically. "Identify the Papuans, which vaccine is suitable?"

Third, the vaccination program is considered undemocratic. "That's right, when it involves the TNI/Polri, but does not involve local health workers. What's behind it?"

Fourth, the lack of communication and health promotion. "What happened was that the money was not used for dissemination of the right information on vaccines. As a result, Papuans believed more in hoaxes on social media, because they are not provided with the right information," said Cahyo.

Fifth, related to the empirical experience of citizens. Many were not asked what the disease was, some even died. "So there are bitter experiences of people being vaccinated, they were not asked so that some died, so they became news," he explained.

Sixth, there is indeed distrust of the government. Any program from the government must be rejected, because of distrust. "The government doesn't trust Papuans and Papuans don't trust the government. Therefore, the vaccine that is supposed to protect the survival of the Papuan people has become a variable that cannot be trusted," he said.

Seventh, indigenous peoples are not involved in vaccination, even though they are the ones who best know the needs of the local population. Then, there is church involvement, but many of the priests refuse to be vaccinated.

"Because of that, Papuans are smart. They know the impact of vaccines and so on. They demand that the vaccine must match their genetics," he said.



Since morning, most of the residents who have come to take vaccinations at Kumbe Port are immigrants. They come from transmigrant villages, which are often found in Kurik and Malind Districts. (Photo: Jekson Simanjuntak).

Once the complexity of the problems that occur in Papua, Cahyo observes the emergence of a *culture of knowledge* that Covid-19 is a designed disease and Indonesia is making use of it.

“Indonesia is ‘riding’ Covid-19 to control Papua. This view is quite strong, especially if the vaccine is carried out by the army and police,” he explained.

So, it is not surprising that the implementation of vaccination is dominated by migrants. This is also corroborated by data that most of the positive cases of Covid-19 were experienced by migrants.

“Those who are most affected and travel on business are migrants. So, it is natural for Papuans to refuse,” he said.

There are Many Solutions

Pius Kornelis Manu, priest at the Merauke Diocese Office, assessed that the involvement of the TNI/Polri in vaccination in Merauke shows a certain interest. One of them is to increase the number of vaccinations ahead of the XX PON.

“They did that, obviously there are certain interests,

so that the funds are disbursed. There must be. It's definitely interrelated," he said.

Pius Kornelis Manu, fondly called Pastor Pius, witnessed many of his family members being vaccinated upon arrival in Merauke. Whereas previously, vaccination was slow. "Back from Jakarta, many of my family were vaccinated suddenly. That is, those who were afraid of vaccines. They are willing to be vaccinated so that they can watch the sports event," he said.

This shows that the government is pursuing its target. But unfortunately, what happened next is that "Many people only want the first vaccines, but are unwilling to continue to the second stage," he said.

There is an impression that the second stage of vaccination was ignored, when many citizens did not follow it.

"The second stage of vaccination didn't work. Whether the funds run out, I don't know," he said.

Finally, Pastor Pius came to a conclusion, "It may be temporary, only for PON."

Pastor Pius also highlighted the participation of the TNI/Polri in full uniforms. According to him, it would be better if they didn't use it. "We really need them, but not with that performance. One of my assessments is as if I want to expose the greatness and strength of the military," he said.

In relation to the widespread organizing of residents in a number of areas to participate in vaccinations, he considered that it actually created fear in the community.

"Then people are also afraid to speak freely. When people can't express themselves freely, it's also a violation of human rights," he said.

According to Pius, such things are unnecessary, because the most important thing is awareness and socialization that vaccines are good for health, including to protect those closest to them.

"Sometimes, I see it's an unnecessary exaggeration. Therefore, I assume that maybe with something like this happening, it will lead to them wanting to make this vaccination a success," he explained.

Pastor Pius also witnessed that the socialization carried out was not right on target. The reason is that the method chosen has not succeeded in reaching the people who mostly live far

from the protocol roads.

"I see that there is very little socialization, more cars are on protocol roads by giving explanations using a speaker. They did not go into the alleys," he said.

However, he can understand that the government has limitations, including to reach local residents who mostly live in the suburbs.

"I have to admit the limitations of health workers and the personnel of the Covid-19 control team, they are not able to get into residential areas with more difficult access."

On that basis, he proposed work coordination between health workers and the smallest unit of government at the village level. "This needs to be fixed. Therefore, socialization is more even and more effective."

"The health personnels should not be left alone," he said, adding that the village administration should also help distribute the right information and encourage villagers to get vaccinated.

In line with Pastor Pius, Cahyo said that the TNI/Polri were involved with the aim of accelerating vaccination in Papua. Acceleration is suspected to involve large funds.

"The vaccination activities carried out by the TNI/Polri are just a project. They need money. They are involved because it will give them jobs," he said.

This was based on concerns that the vaccine socialization will be noisy, chaotic, then the military and police will be sent.

According to Cahyo, such a model approach is not effective and will only create distrust in the community. It should be customary councils, churches, women's and youth leaders who are embraced to make the vaccination successful. "But it has never been done. The regent, through the health department, walks alone," he said.

Lately something has changed. The church was involved, because it was considered to have a large area of land and could be used as a vaccination location. "So people can gather. But, I saw many priests refuse it," said Cahyo.

Those who refuse have certain reasons. "I'm a priest. But because I obey the government, then I say, anyone who wants to get vaccines, go ahead. But I refused to be vaccinated," he said.

In such a situation, Cahyo assessed that all agencies

must increase their participation. So far, there is an impression that the focus of handling Covid-19 is only on the health department. "Other agencies are not involved. So, it is necessary to sit together among them," he said.

Furthermore, the customary councils, churches and health services need to share roles. They must have dialogue and provide access to indigenous peoples to conduct socialization and transparency regarding the handling of Covid-19 and vaccination.

To that end, Cahyo proposed reviving the philosophy of "One Furnace Three Stones" which is a symbol of harmony in Papua. The furnace is a symbol of life, while the three stones are a symbol of the differences that are bound with brotherhood.

"They should do this by embracing the church, traditional councils, women and youth to make vaccination successful. Each party is involved in raising awareness in the community.

"I think the best solution is to sit together between the local government and the traditional council, religious leaders, women and youth leaders," he said.

Another solution is to use local languages. "Surprisingly, leaders in the health sectors are mostly migrants, who do not speak the local language," said Cahyo.

He gave an example in Biak, where the head of the health agency is Papuan, but the campaigners and heads of divisions come from outside the region.

Another example, Sorong people who work in Tamberauw Regency, can only speak Sorong language and were unable to speak Tamberauw," he said.

That is the reason why vaccine socialization should use the local language. For this reason, it is necessary to translate campaign materials into each regional language. If Papua has 300 hundred tribes, then there are 300 hundred languages. Thus, vaccine socialization must be translated into 300 languages. "This has not been done," he concluded.

12.

Problems and High Vaccination Coverage in Eastern Indonesia (Part I)¹²

Written by: Dwi Bobby Kurniawan



Head of Merauke Health Office, dr. Neville Muskita, talks to the journalist in his office.

Merauke is one of the regencies in Papua Province that has the highest COVID-19 vaccination coverage. Based on data from the Ministry of Health, vaccination coverage as of January 24, 2022, for Merauke Regency reached 85.11%. However, many other areas of Papua have very low vaccination coverage.

Besides Merauke, other regencies that are in the top five vaccination coverage are Jayapura City (78.35%), Kerook District (75.62%), Jayapura District (74.17%), and Mimika District (74.17%). Meanwhile, the districts with the lowest coverage were Tolikara (1.59%) and Lani Jaya (1.34%).

¹² The article was published on *tiffanews.com* on January 26, 2022 with the same title.

Head of the Merauke District Health Office, dr. Nevile Muskita, explained that this can be achieved, thanks to the cooperation of the Government, TNI and Polri in the regions, which have been aggressively implementing mass vaccinations since the beginning.

“Not only us, they (TNI-Polri) will also go down to the villages. So, I think their collaboration and participation is very good, and really supports the achievement of our vaccination target,” said Nevile when met in his office.

He explained that the type of vaccine given to the public was generally Sinovac, with coverage for the first dose of more than 101,000 or around 81%. While the second dose was 77 thousand people or 61%, according to data as of December 13, 2021.

Based on these data, if described in more detail, the highest coverage is in the city of Merauke. The situation is different from districts where the majority of the population is local, where coverage is very low.



Statistical data on Papua Province COVID-19 vaccination coverage January 24, 2022.

"The figure is around 40% for locals and 60% for immigrants," said Nevil when met in his office.

According to him, the lack of vaccinations for local residents is due to widespread refusal. In Okaba District and its surroundings, for example, many local villagers still believe in negative issues related to vaccination.

To that end, he offered a solution that village leaders should be vaccinated first. "For example, several villages in the Muting District whose people want to be vaccinated after starting with the village head," he said.

To respond to various challenges, especially local residents, said Nevile later, "Besides socialization, it is important to set a good example. If the village head has not been vaccinated, it will be difficult for the community to follow suit. Likewise with traditional leaders and church leaders."

Therefore, the involvement of key figures in the community is important. They are a real example for society. "Because in my opinion, the impact is much broader than just socialization," said Nevile.

If we look at this number, there are still around 14.89% of people who have not even refused to be vaccinated. This can be seen from the results of searches on local community villages, precisely in Tambat Village, Tanah Miring District, Merauke Regency.

One of the residents of RT.01/RW.01 Tambat Village, Paustina Itarop Korai (55), who was met at her residence, shared her experience with being vaccinated. From the beginning, she and her daughter had the desire to complete the second phase of the vaccine, because it was considered to have positive benefits for her family.

"I really wanted a vaccine, so when the first officers (officers) came to my village hall, we came right away," said Paustina, who is familiarly called Mama Tina.

According to her, not many people took part in the first stage of vaccination. "So, in our neighboring unit (RT), there are about 6 people who have had the first vaccine, the rest are from other units," she explained.

There were quite a number of people present at that time. However, along with the screening process, many did not

meet the requirements. In the end, only 10 people were allowed to be vaccinated.

According to the mother of two, the first stage of vaccination was carried out on June 10, 2021. When they came to complete the second stage of vaccination, there was always a delay, until she was disappointed and reluctant to get the second dose.

“Then, on July 8, we came, but the health worker said it was postponed. Then the next day we went back there, but it was delayed again for the third time!” said the woman upsetly.

After that, information circulated that the vaccination services were continuously being held in a number of locations, including the regent’s office and the Tanah Miring district. Therefore, Paustina was advised to go there.

However, she could not go there because of the long distance, and did not have a vehicle. Therefore, she would just wait until the health workers came to her village.

Unlike Mama Tina, who refused vaccination due to delays, a 65-year-old grandfather, Bruno Kimbinaka, a resident of RT 01, refused the vaccine because he suffers from shortness of breath (asthma).

“They told me about the vaccination, but I refused it. I have been struggling with this disease for a long time. I’m afraid that the vaccine will be harmful for me,” he said with short breath.

The grandfather of 11 grandchildren, he believes it would be too risky for his life. He also said that his refusal was purely because of fear about his safety and had nothing to do with vaccine hoaxes.

In a low voice, Bruno also explained that his asthma was chronic, and that it was nothing new for local residents. Many indigenous Papuans (OAP) suffer from a disease known as ISPA (Respiratory Tract Infection).



Bruno's expression when he said he didn't want to be vaccinated because he was sick.

"A disease like this is common here," he said.

Furthermore, Bruno also explained about the method of dissemination of information and vaccine counseling. According to him, the important role of village officials deserves appreciation. The reason is, they are intensively doing outreach to the community.

He said the Covid-19 task force team has visited the residents several times. They use mobile cars, while calling for advice on the importance of vaccination and asking residents to follow suit.

"There were also people from the village and the Health Office reminding us about the vaccination."

The change in schedule and the transfer of vaccination locations at the Tanah Miring District Office caused many people to cancel their vaccinations. One of them was the Head of RT.01/RW.01, Nicalaus Bonaujop. So far, he has not been vaccinated.

"At that time I went to the village hall. Someone said the vaccination was in the district office. I could not go there because I have no vehicle, so I went home," he explained.

When the first stage of vaccination was carried out at the village hall, Nicalaus did not come because he was busy working in the fields. He forgot that the vaccination was taking place that day.

Even though he failed to be vaccinated, Nicalaus still visited the village office to inquire about the timing of the follow-up vaccination. He hoped there would be another opportunity to get vaccines.

He also hoped that health workers would return to the village to carry out dissemination of information and vaccination services. The reason is that most of the residents of Tambat village have not been vaccinated, while a flurry of fake news related to vaccination continues to circulate.

“Actually, many people wanted to come along, but because they already heard that..they thought it would be better not to go there. The health workers and the village have to provide socialization, they have to go down to the community in the village. But, lately none of them came here,” said Nicalaus.



Head of Administration and General Affairs of Tambat Village Samuel Heremba when he was interviewed at the Tambat Village Office.

The Head of Administration and General Affairs of Tambat Village, Samuel Heremba, confirmed that the vaccination program in his area only took place once. Furthermore, the service schedule that has been previously informed is always postponed.

“The villagers here already have the first dose of the vaccines. The second one has not been available. But why do they delay it?” he said when met at the Tambat Village Office.

So far, village officials have always urged residents to participate in the success of vaccination. However, the delay had further strengthened the public's suspicion of refusing the vaccine. At the same time, socialization from the Tanah Miring District is also rarely carried out.

With all the obstacles, people will question 'what's with all this?

Meanwhile, there is a different scene in the neighboring villages, especially in the transmigrant villages where the majority of the population comes from outside Papua. Even though there are still refusals, the implementation of the vaccination continues to run smoothly with a high level of public anti-socialism. This condition is different from Tambat Village.

"I don't think there is no vaccine. The vaccines were available in other villages, so we have a quota for sure,"

Even so, Samuel didn't want to blame anyone. He only hopes that the Tanah Miring Health Center will not forget the local villagers.

"Because we don't want to blame the officers, but we don't know what the problems are. We're also not sure why it happened," he said.

13.

Problematic and High Vaccination Coverage in Eastern Indonesia (Part II)¹³

Written by: Dwi Bobby Kurniawan



Katarina Timung, Vaccinator at the Tanah Miring Community Health Center.

To prove the truth regarding vaccination problems in Tambat Village, the author conducted a search at the Tanah Miring Health Center. There, one of the vaccinators, Katarina Timung (38) explained that their cancellation was done because the number of people who attended did not meet the minimum quota of 10 people.

“Earlier we had meetings with the District as well,”

¹³ The article was published on tiffanews.com on January 26, 2022 with the same title.

Katarina said, adding that the other day the vaccinators had been waiting for hours, but the people didn't come.

When rescheduled, it turned out that only 5 people were present. "Well, each vial of the vaccine contains 10 doses, meaning that it is used for 10 people. If the number of people who come is less than 10, then it will be a waste of vaccines," she explained.

In addition, Katarina assessed that low participation was caused by lack of public literacy on vaccines. As a result, many of them believe in hoaxes more than information from the government.

"We also don't understand. In their minds, vaccines only want to kill people. They often said 'don't force us if we don't want to,'" said the medical officer who has worked at the Puskesmas since 2008.

So far, Katarina has found the fact that the awareness and enthusiasm of transmigration residents is higher than that of local villages. Among the villages are Yasa Mulya, Sumber Harapan, Waninggap Sai, Waninggap Miraf, New Life, Sermayam 1 and 2, Isanumbias, Yaba Maru, and Amun Kai.

"We have 14 villages in one district. In each village in Tanah Miring district, most of the transmigrants participate in vaccination voluntarily," she said.

On the other hand, she said, the role of the government, including the involvement of the TNI and Polri, is optimal. A number of breakthroughs have been made, including visiting villages and providing stimulus in the form of basic necessities.

"We have done various ways to encourage people to join, including by giving staple food during the mass vaccine event. Some people accepted it, and some others did not."

Meanwhile, Katarina's colleague, Siti Musriani (29) explained that vaccinations were carried out very carefully. Vaccines' relatively expensive prices are also a consideration. "The budget allocated by the government for the purchase of 1 vial (10 doses) is Rp 2 million."

So far, every vaccine that has been opened has been tried to be used up. If it turns out that the number of people who come does not meet the minimum quota, then residents are advised to take vaccinations in the surrounding villages.

"Therefore, Tambat residents who want to participate in

vaccination can go to the nearest villages,” she said.

The implementation of vaccination, which requires a minimum number of 10 participants, turns out to be a problem, said Head of the Health Office, dr. Nevile Muskita. says. Therefore, his office is looking to implement a different approach.

“As a result, vaccination will start when there are at least 10 participants.”

When the vaccine is carried out but the participants are less than 10 people, it has the potential to damage the opened vaccine. Therefore, Nevile requested that the Papua Provincial Government be able to provide a vaccine with a size of 1 vial for two people.

“Indeed, we are still asking for 1 vial for 2 doses (of people),” he said.

In addition, Nevile ensures that vaccine rationing is carried out by the system. Both at the provincial and central levels will always monitor the availability of vaccines in each region. “Including the possibility of residual vaccines,” he said.



Merauke Health Office on Jalan Garuda Mopah Lama, Merauke Regency'

Responding to the finding that there are residents of Tambat Village who have not been vaccinated. Nevile claimed not to know this. “Later, I will confirm with the nearest Puskesmas,” he said.

Meanwhile, regarding the lack of socialization, it is very far-fetched. “Anyone who wants a vaccine, please come. The

vaccines are ready. But what happens is that most people don't dare to vaccinate because they are consumed by hoaxes," he said.

Even in the farthest districts, health workers always come down to vaccinate, after the village head gathers the residents. "Everyone kept going through the village and our colleagues from the puskesmas went down to the villages," explained Neville.

Therefore, he made sure that the government really cares about its citizens. The government has tried to end this pandemic as soon as possible, so that people can return to normal activities as before.

"It is impossible for the government to afflict its people. That is the principle, I think, especially during the current pandemic. If many have not been vaccinated, then they will be very vulnerable to contracting the virus and are at risk of facing severe levels, because they do not have antibodies," he said.

The implementation of vaccination in Merauke Regency also received the spotlight from the Parish Priest of St. Michael Kudamati, Pius Cornelis Mano. He also confirmed that there were many people who refused to be vaccinated, especially local residents.

According to the priest from the diocese's office, one of the factors that caused the rejection was that people believed information about the negative impacts.

"Because there are concerns, there are fears, or there are people who feel that vaccines are not necessary. Then they make up stories that are spread by word of mouth," said the parish priest who is of Papuan blood.

It doesn't end there. A number of deaths have also been attributed to the vaccine, which occurs in certain areas and has a psychological impact. "For example, there is news of a resident in Mopah Lama, Rimba Jaya village, who died 2 days after being vaccinated," said the priest.

According to a source he knows, before died the man was still doing his usual activities in the garden. "He is a migrant. He was short of breath after drinking coffee and then died, even though he was fine before. I think he probably died from the coffee, not from the vaccine."

Father Pius added, "Information is so easy to spread

here. Both from social media and word of mouth, then it develops into various versions that are difficult to verify."

According to him, there are health workers who do not want vaccines until now. "I know a few. Because they are influenced by such worries. As humans, they get carried away even though they are medics," he explained.

He considered that the vaccine procedure was not fully followed, meaning that not a few people also took the first dose of the vaccine. They did this because they were out of town to fulfill the requirements.

"Also there are many people who have been vaccinated only once, just to make them able to watch PON and get involved in the sports events. However, they did not take the second dose, especially people on the outskirts. They were busy at the time of the PON. After that, they didn't vaccinate anymore," he said. "The vaccine doesn't work anyway. Because It's not complete. This is what I feel," he added.

Apart from the bad news, the implementation of the vaccine as a condition for traveling out of town has absolutely no effect on the local population. This is because those in the villages are more active in the forest.

"We have a strong immune system. So few people are motivated to get a vaccine from indigenous Papuans (OAP). But in my opinion, when given the right explanation, they will definitely wake up for the vaccine," he said.

For this reason, as a religious leader, he invites the public to be more careful, including in using social media. Word of mouth tends to spread fastly. The effects are equally dangerous.

"So there are many reasons that make people not interested in vaccination. In addition, people here are also often lazy to know or indifferent," he said.

Observing the involvement of the TNI-Polri starting from the screening of residents to the implementation of the vaccination, according to Pastor Pius, it is better not to wear full uniforms, because community participation is not based on their own will.

"We really need them, but not with that appearance. It's as if they want to expose the greatness and strength of the military, which then makes people afraid to speak freely," he said.



Merauke Police Vaccination booth service for the people of Kampung Kumbé and its surroundings.

According to Pastor Pius, things like that are unnecessary, because the most important thing is awareness and socialization that vaccines are good for health, including protecting those closest to them.

“Sometimes I see it’s an unnecessary exaggeration. Therefore, I assume that maybe it will lead them to make this vaccination a success,” he explained.

There needs to be an active role from religious leaders, customs and other elements in providing education, by taking a family approach. “This is a shared responsibility, in providing understanding to the public about the importance of vaccination,” he concluded.

Secretary of the Indigenous Peoples Institution (LMA) of Merauke Regency, Joseph Albin Gebze, explained that the Marind Tribe is an indigenous population in southern Papua, with an area of 46,791.63 km². “We are Animha or real humans. That’s what the official nomenclature is called Malind,” he said.

Merauke itself is the largest district as well as Indonesia’s leading area bordering Papua New Guinea. Therefore, according to the man with the surname Gebze, the presence of local residents must still be considered.

Uniquely, the population of immigrants (archipelago) has now reached 150 thousand people. Meanwhile, the local population is only around 65,000 people. Even then, most of them are scattered in villages that are far from the city. “The location is

still in Merauke, but already in the corners of the suburbs,” he said.

So far, Joseph sees, the involvement of local residents to participate in vaccination is very low. This is closely related to the number of populations that are indeed less than the migrants.

“In total, there are only around 30.000 indigenous Papuans who have been vaccinated since the first year,” he said.

It is influenced by a number of factors. One of them, the vaccine is considered only as a condition for travelers. “Because the indigenous Papuans are not moving out of the area,” said Joseph.

In addition, the spread of misleading information through the media and word of mouth has resulted in many local residents being reluctant to get vaccinated. “Moreover, we in Papua, especially in Merauke, people listen to stories rather than follow the rules,” he explained.

“Finally, local residents are more guided by religious teachings. They prefer to pray than be vaccinated. Plus, they are exposed to fake news that circulates quickly,” he added.

Seeing the existing conditions, as a community institution, it plays an active role in various opportunities, providing education and understanding of the importance of vaccines for the community.

It is said that conditions in Merauke are certainly different from conflict areas, where vaccination coverage is very low. This happened because the situation was not conducive so that the implementation could not be maximized.

“We are vulnerable in conflict areas, because people in the field in local villages are lazy because of fear. The current situation, such as in the central mountains and several others,” he explained.

According to Joseph, to make the implementation of vaccines in conflict areas possible, it is necessary to have a cultural approach by involving certain figures and groups.

“Indeed, the condition of the conflict area, we really need a very systematic calculation because it is very difficult. At least there are certain communities or groups that can help,” he said.

Part IV.

Hope From Papua Land

1.

“We Must Be Able To Return To Our Homeland”¹

Written by: Hengky Yeimo



A number of residents who fled around the Intan Jaya Regent's Office received food aid on Sunday (14/11/2021). - Dok. Bernadus Kobogau.

From the results of research by the Indonesian Science Institute (LIPI), violent conflicts that have occurred in Papua since 1965 and until now have not shown any signs of ending. In fact, the conflicts are coupled with discrimination and marginalization of indigenous Papuans.

¹ This article was published on jubi.co.id January 26, 2022 edition with the same title.

The government often handles conflicts in Papua by sending non-organic troops from outside Papua in the thousands. The addition of troops by the government did not make the situation conducive, and instead created new conflicts in various areas in Papua, especially the central highlands of Papua.

Non-organic troops from outside Papua do not understand the Papuan situation, so they often take wrong actions, shoot civilians, and even kill priests or church officials. Indigenous Papuans (OAP) who have a long trauma to the presence of the security forces also choose to avoid, flee to avoid the misfortune of becoming victims of the wrong target.

They choose to run to the forest and survive on the food in the forest. Thousands of civilians from conflicts such as Nduga Regency, Intan Jaya, Puncak, Yahukimo even went to neighboring districts which were considered safer, living in refugee camps with all their limitations.

The civilians of Pegunungan Bintang Regency even fled to Papua New Guinea. They lose access to public services, including education and health services, fleeing with the burden of trauma and fear.

Loss of Peace in Intan Jaya

A mother, also a refugee from Intan Jaya, told her experience and that of other residents who lost their sense of peace in their own village. She fled to West Nabire District, Nabire Regency.

"Before there was a conflict in Intan Jaya Regency, we could live in peace, security and peace. Even our children can go to school, people can garden. Since the conflict occurred, it was like we were facing a nightmare," she said.

The mother said that the location of the shootout between TNI/Polri troops and the West Papua National Liberation Army (TPNPB) took place in Songandogo Hamlet, Titigi Village, Sugapa District, Intan Jaya.

"TPNPB is headquartered in a location near Songandogo. Songandogo is a place for raising pigs. I live in Titigi Village," she said.

She said that in Titigi Village, the security forces built a guard post. The guard post prevented residents from moving

freely, and even residents were afraid to leave their homes.

"When TNI/Polri officers made contact with the TPNPB in Songandogo, we chose to avoid it. We take refuge in the Titigi Pastoral, otherwise in the catholic church," she said.

She told me that her daily job is being a housewife, as well as a servant at the Titigi Catholic Church. In her hometown, she also gardens and raises pigs.

"My pigs, and that of other residents, were also hit by bullets from the security forces aimed at TPNPB. I counted, I have three sows. There are about 30 piglets, now all of them are dead, all of them were killed by bullets shot by TNI/Polri troops. Even one of my pig pens was destroyed," she recalls.

She said that she was not the only one who experienced the sad story. Other Papuan mothers also experienced the same incident, with various losses.

"I have friends who are also victims. My neighbors, other people, have also lost their livestock, houses, gardens, all of whom have been victims of the security forces," she said.

But more than that, she feels that every Papuan in the area is suspected by the security forces. In Intan Jaya, a number of indigenous Papuan civilians have become victims of these suspicions—shot, kidnapped, killed.

"Where are we going to run to? If we live in Titigi, the TNI/Polri officers are also suspicious of us, and we could be hit by stray bullets from the TPNPB as well. We feel unsafe living in our own land, so we left our hometown," she said.

Her children also live in fear, because gunfire is always heard in Titigi. "Our children can no longer go to school because of the shooting that took place in Intan Jaya. While in Intan Jaya, we were afraid because there was a sound of gunfire," she said.

She explained how the armed conflict in Titigi made residents unable to carry out their activities. The civilians who had taken refuge in the church were also suspected by the two warring parties, the TNI/Polri and the TPNPB.

"We want to go to our garden, to the pigsty, but we can't, because the TNI/Polri and TPNPB are on guard against each other. We felt unsafe. If we move, we could be suspected by both sides," she said.

She was also disappointed that her younger sibling, who is mentally ill, was killed in the armed conflict. She felt she had no

choice but to let her sibling go, and hopeless that the perpetrators of the murders would be brought to justice.

"Although we are disappointed, it is with a big and open heart that we have surrendered our sibling as the hero for Papua. My sibling died and was killed by the security forces in a barbaric manner. With the involvement of many security forces and the killing of innocent civilians, even a person with mental disorder, we are afraid," she said.

The steps taken by the security forces to respond to the armed conflict in Intan Jaya often do not calm the residents. For example, TNI/Polri troops set up a security post in a parish led by Father Yance Wadogoubi Yogi. The post actually made the civilians who took refuge there feel afraid, thus making them flee to a more distant place.

"Why should the TNI/Polri officers build their posts there? This is the place where our community worships. We felt unsafe, so we evacuated," said the Jubi source who did not want to be named.

The source said, initially the congregation in Titigi planned to build a Pastoral, but the plan was stopped because of the armed conflict there. In fact, more and more congregations in Titigi have chosen to flee to other places.

"All that's left is the Priest and a few people in Titigi. If we, from Dusun Songandogo, want to come to the church in Titigi, we are always questioned by the security forces who are there. 'Where are you going?' They ask us almost every Sunday. For us, who are used to seeing them, it's safe. However, if a new person arrives at Titigi, the person will be in danger," he said.

He was also sad because the house was destroyed by gunfire from the security forces and the TPNPB. "The TNI who served in the villages used to ask for fruit. Avocado, passion fruit, and I usually give them. But their treatment of us, with our house being shot, makes us hurt," he said.

Seeking Salvation to Nabire

Many of the residents of Intan Jaya fled to Nabire, the capital of Nabire Regency which is the "gateway" to a number of regencies in the Meepago Indigenous Territory, which is currently heating up due to the armed conflict there. The

refugees that Jubi met in Nabire said that their lives were full of limitations, because they were far from their hometowns.

Even evacuating to Nabire did not give them a full sense of security, because they felt that their activities were always being monitored by the intelligence apparatus. "Our movement space in this city is also a bit difficult. Even though we are in the refugee camps, many intelligence officers disguised as motorcycle taxi drivers, or vegetable sellers, often spy on us," he said.

This situation made the displaced residents feel that they were experiencing multiple violence. They are residents who are not involved in armed conflict, do not know anything, but after evacuating they are always under suspicion.

"This December marks one year of our life in Nabire. Living in Nabire is very different from when we were in the village. The challenges of living in this city are much tougher than in the village," he said.

Away from their gardens, the refugees are forced to survive in the city, without a source of livelihood. "In this city, if we want to go to weekly worship, we also have to pay for transportation. The church is also far away, so it requires a large living cost. Unlike in the village. If we continue living in the refugee camp in Nabire, we are bored. We want to go back to our hometown, but it's not safe. We are forced to stay here," he said.

Being in Nabire also does not make the refugees free from the burden of thinking about the fate of their relatives who are still in Intan Jaya, or flee to various other neighboring districts. The armed conflict in Intan Jaya really scattered the civilians who fled separately, in Nabire, in Timika, or into the forest.

"We celebrate Christmas in 2021 as it is, with all the limitations and uncertainty, with our families in Nabire. We are also thinking about the condition of the refugees who are with us, and our displaced brothers and sisters in other areas. Christmas celebrations in the refugee camps are not the same as we celebrate Christmas parties in our own hometowns. When we are in the village, we have a garden where we work. We can go to church and worship in peace and security," said a mother who has a farmer background.

Most of the displaced Intan Jaya civilians depend on farming and gardening for their livelihood. In Nabire, they can't just clear land and gardens, because it can spark disagreements with local residents. The problem is, most of them have no skills other than gardening.

"It's also difficult for us to farm, because we don't have land in Nabire. I am grateful if there is a family who owns land in Nabire. They can manage the land to get food, and some sell in the market. In the village, we sell some of the crops we produce to buy kitchen needs, such as rice, salt, cooking oil, or sugar, tea, coffee. But here, who do we want to depend on for life?"

The Intan Jaya refugees in Nabire live scattered, there are small groups scattered in various places, some live with their relatives. This condition makes it difficult for them to access education and health services.

The refugees hope that the Intan Jaya Regency Government and Nabire Regency Government can find a solution to the problem. "There are also no alternative schools that can help our children to go to school," said one of the refugees.

Because they were scattered, the health conditions of the refugees were not monitored, and no one could even record how many refugees were sick or died. "We are not able to record those who have died, because we live scattered, not in one place. On average, refugees die from malaria, because in Nabire it is different from Intan Jaya there. They find it difficult to adjust, so they die," he said.

Various groups of residents have tried to help the Intan Jaya refugees in Nabire. The aid is usually collected by students, churches, or other organizations. One of the refugees said that sometimes people came to offer assistance, on the condition that the refugees collect their Identity Cards (KTP). This request was always refused by the refugees.

"Yesterday there was assistance from the Bumi Raya Parish in Wonorejo. We have distributed it to the refugees in Settlement Unit C. If someone comes to us to ask for an ID card [as a condition] to hand over assistance, we will not accept it, we will not give our ID card," he said.

Children in Refugee

Apart from women and the elderly, most of the Intan Jaya refugees in Nabire are children, including school-age children. The Intan Jaya refugees really hope that their children can go to school where they have fled, but fear always follows them.

"We want our children to be able to attend school in Nabire, Jayapura, Timika. But we worry, who will notice them there? We are worried that our children will be threatened by terror, thus making us insecure and in fear. If we send our children to school in this city, we are also afraid that they will be discriminated against, because they are children of refugees. We are also afraid that our children will be monitored by intelligence," he said.

That's why the biggest desire of refugees is to return to their hometown. They are tired of their situation as refugees, and want to get back to normal activities, just like people who do not live in conflict areas. They also want their children to grow up normally as children who do not come from conflict areas.

However, as long as the TNI/Polri troops have not been withdrawn from Intan Jaya, they also do not dare to return to their villages. Without it, the refugees fear that they will become victims of the ongoing violence in Intan Jaya.

"Our children are not suitable for school in Nabire or in other refugee camps. To make these children healthy and able to access good education, the government can return the children and the community to Intan Jaya.

When Intan Jaya refugees were still concentrated in Jayanti, a number of refugees took the initiative to provide alternative schools for Intan Jaya refugee children in Nabire. However, this effort was hampered by the condition of the refugees who were scattered.

"We plan to establish alternative schools to nurture children from refugees. But there was no time, because the refugees who originally lived in Jayanti had already dispersed to Wadio, Kali Pepaya, SP C, and several other places. It's a bit difficult for us to control them," said one of the refugees.

One mother from Intan Jaya said that she tried to guide her children to pray to God diligently, not to be naughty, and to

learn to respect others. She also tries to erase the trauma of the child, so it doesn't develop into a grudge. "I advise that my child is no longer naughty or kills random people, because it violates God's commandments, as recorded in the Bible," she said.

She admitted that she was saddened by the ongoing armed conflict in Intan Jaya. This conflict takes place in front of the children. They live under military pressure, intimidation, terror. In fact, while in Intan Jaya, people's houses were shot, while people were in honai with their children," she said.

She was worried because in the refugee camps the children did not study, did not receive adequate religious services and education. Everyday the refugee children just play, sometimes they go with their father or mother to go to the garden to make a garden.

"When we cook together, sit together, we always convey positive messages to the children. 'You have to be diligent in worshiping in church, Sunday school so that you can grow in faith', he said.

The mothers who were victims of the armed conflict did not want their children to inherit a grudge. They also don't want their children to be trapped in achieving their goals, whether it's to become a Civil Servant, Head of Sub-district, or other goals.

"We don't teach hatred to children in refugees. We let them play with their friends, because apart from going to the garden, it was entertainment for them in the refugee camps. We are just waiting, when our area is peaceful, and our children can return to their school activities. We have to go home, but the only way is to pray for an end to the conflict, [so] there will be no more gunshots that frighten us and the children will lose their future," said one Mama.

Director of the Democratic Alliance for Papua (ALDP), Latifah Anum Siregar, said the government must pay serious attention to the existence of refugees, especially children affected by the armed conflict in Papua. If the trauma of these children is not handled properly, they will grow up with deep wounds, which could lead them to join the armed resistance movement in Papua.

"Because they saw that the government did not handle them while they were in the refugee camps, in the middle of the forest. Sooner or later, it will happen, so [the trauma of conflict-

affected children] must be dealt with," she said.

Siregar criticized the government for being busy building infrastructure in Papua, but for ignoring the importance of efforts to restore the victims of the Papuan conflict. "Papuan are already in a prolonged trauma. If allowed to continue, they will experience and become victims repeatedly. When they then rebel again, who will the State of Indonesia blame?" asked Siregar.

Researcher from the Regional Research Center (P2W) of the Indonesian Institute of Sciences (LIPI), Cahyo Pamungkas, said that the profile of violent actors in Papua today is directly related to various violent practices and human rights violations by security forces in the 1970s-1990s. He said figures from the Papuan independence movement such as Benny Wenda and TPNPB figure Egianus Kogoya were victims of violence and human rights violations in the past.

Cahyo assessed that their trauma of being victims of violence and human rights violations was what made them carry out a movement to fight for Papuan independence. "When many of their families were killed as a result of military operations in the central mountains in 1977 - 1978. Others did the same. Today's political leaders, they were victims of a military operation with a security approach as a child," said Cahyo.

For some reason, the government has not shown serious efforts to deal with the plight of Papuan civilians who were displaced due to armed conflict. What happened was that the armed conflict was getting wider, taking place in areas that were once peaceful and far from gunshots.

2.

Waiting for Peace in Papua²

Written by: Hengky Yeimo



The residents of Intan Jaya fled to the courtyard of the Catholic Church of St. Misael in Bilogai, Sugapa, Intan Jaya. - IST.

Papua is a land that is often hailed as a small paradise that fell to earth. But the fact is that Papua no longer looks like a small paradise that Papuans yearn for.

Conflicts, shootings, and violence continue to circle the lives of Indigenous Papuans (OAP). Since the integration of

² This article was published on *Jubi.co.id* on January 24, 2022 with the title: Waiting for Government Consistency to Take Peaceful Paths in Papua

Papua into Indonesia, violence has continued. Not to mention the firefights between TNI/Polri troops and the West Papua National Liberation Army/Free Papua Organization (TPNPB/OPM) that have been happening more and more recently.

The impact is not only the death of the warring parties, but also civilians who do not know anything. The same pattern of violence is repeated over and over again, and even becomes a cycle of violence and resistance that continues from time to time.

Papuans continue to be victims of human rights violations, experiencing discrimination and intimidation. Civilians—especially those who have experienced victims of human rights violations, descendants of political prisoners or prisoners and children of TPNPB/OPM combatants—have never received justice from the state. Time and again, thousands of indigenous Papuan civilians have had to flee, for fear of becoming victims of the wrong target in the increasingly heated armed conflict.

The prolonged conflict has traumatized Papuans. The trauma caused the descendants of OPM activists and victims of human rights violations to choose against what the authorities had done to their families.

On the other hand, the State has never complied with requests for dialogue from various parties. Various efforts have been made by the Papuan people to find solutions and dialogue. However, the solution to make Papua a land of peace has never happened. In fact, the long conflict in the Land of Papua has sacrificed the basic rights of the Papuan people as human beings.

Open conflicts between the state apparatus and TPNPB often occur in the middle of the children's playing site. In the mountainous areas of central Papua, such as the districts of Intan Jaya, Puncak, Paniai, Pegunungan Bintang and Nduga, new conflicts continue to occur, creating new trauma for local residents, especially children who witnessed their parents being killed.

Who is the mastermind of violence in Papua? What is the government's evaluation of sending non-organic TNI/Polri troops to Papua? Why have various cases of human rights violations in the Land of Papua not been resolved? Why is the government always ignoring the government's insistence on withdrawing TNI/Polri troops?

More and More Victims

The fifth International Coalition for Papua (ICP) report documents the violence that occurred during January 2015 to December 2016. The report states that there were 16 cases of unlawful killings that occurred during 2015 – 2016. The same report states that only one murder case was processed legally in military courts.

The Indonesian government has shown no commitment to prosecute various cases of violence perpetrated by its security forces. Violence in Papua is only met with violence, without solving the real root of the problem. The state, for example, does not show any efforts to heal trauma from victims of violence and human rights violations.

ICP's seventh report provides an analysis of violations and violence that occurred from January 2019 to December 2020. The report also presents data compiled by the ICP and WestPapua-Netzwerk regarding the number of armed conflicts in West Papua between 2017 and 2020.

The document states that between 2017 and 2020 there was a lot of violence in Papua. The number of armed clashes in 2017 was 24 cases, and in 2018 it increased to 44 cases. In 2019, there were 33 cases of clashes, and in 2020 there were 64 cases.

The number of TNI/Polri personnel is also increasing. In 2017 there were 3 people, then it increased to 8 people in 2018. In 2019, the number increased to 18 people, and in 2020 there were 11 people. The number of security officers who were injured in 2017 was 8 people, and increased to 15 people in 2018. In 2019 there were 12 people. security forces were injured, and in 2020 there were 10 security officers injured.

The number of fatalities from the TPNPB in 2017 was 2 people, and increased to 12 people in 2018. In 2019 as many as 14 TPNPB combatants died, and in 2020 there were also 14 TPNPB personnel who died. The number of TPNPB combatants who were injured in 2017 was 2 people, and increased to 4 people in 2018. No TPNPB personnel were injured in 2019, but in 2020 there was an injured TPNPB personnel.

However, the number of casualties on the civilian side was more than double that of the conflicting parties. The ICP data details data on casualties caused by the armed conflict in

Papua, both victims of violence and victims who died due to various limitations while evacuating or being in refugee camps.

In 2017, there were three civilians who died, and all of them were victims of violence allegedly carried out by the TPNPB. In 2018, that number jumped to 62 victims. A total of 25 people who died were victims of violence allegedly carried out by the TPNPB, while 17 others were victims of violence allegedly carried out by the security forces. In addition, there were 20 residents who died because they lived in refugee camps.

In 2019, there were 216 cases of civilian deaths due to armed conflict in Papua. Of that number, 7 people who died were victims of violence allegedly carried out by the TPNPB, and 13 people died because they were victims of violence allegedly carried out by security forces. In addition, there were 196 civilians who died while living in refugee camps.

Throughout 2020, there were 213 civilians who died due to the conflict in Papua. A total of 7 civilians died because they were victims of violence allegedly carried out by the TPNPB. There were also 20 civilians who died because they were victims of violence allegedly carried out by security forces. In addition, there are 186 civilians who died while living in refugee camps

ICP data shows that in 2017 there were 12 civilians who were injured due to the Papua conflict, 3 people were victims of violence allegedly committed by TPNPB combatants, and 9 other people were victims of violence allegedly carried out by security forces. In 2018, 15 civilians were injured, 7 people were victims of violence allegedly carried out by security forces, and 8 other people were victims of violence allegedly carried out by security forces.

In 2019, 9 civilians were injured due to the Papuan conflict, all of whom were victims of violence allegedly perpetrated by the security forces. In 2020, 26 civilians were injured, 16 of them were victims of violence allegedly committed by the TPNPB, and 10 others were victims of violence allegedly carried out by security forces.

Sindonews.com on January 17, 2020 released a statement by the Head of the Support Bureau for the Enforcement of National Commission for Human Rights (Komnas HAM), Gatot Ristanto, who said that there were 53 violent incidents that occurred in Papua throughout 2021 . These events caused 47 fatalities, and

24 of them died. Gatot stated that the violence was carried out by the TPNPB and the combined TNI/Polri apparatus, in the form of violence such as shootings, torture with sharp weapons, and burning or destroying buildings.

Tribunnews.com launched a statement by the Head of the Papua Regional Police Insp, Gen. Mathius Fakhiri, who stated that 46 people had died as a result of the conflict in Papua. Fakhiri detailed that 19 civilians died, 11 TNI soldiers, four members of the National Police and 12 armed groups.

The Cycle of Violence in Papua

Director of the Democratic Alliance for Papua (ALDP), Latifah Anum Siregar, said that the intensity of firefights in the conflict in Papua continues to increase from time to time. "The protracted conflict is part of a cycle that must be stopped. The state has an important role in resolving conflicts in the Land of Papua," she said.

Siregar said that the conflict in Papua was an ideological conflict where the TPNPB/OPM fought for Papuan independence from Indonesia, while the TNI/Polri defended the territory of the Unitary State of the Republic of Indonesia (NKRI). dead'. If left unchecked, the ideological issue will hinder the existence of the Indigenous Papuans (OAP)," she said.

Siregar reminded the state that it must again refer to the proposal from the Indonesian Sciences Institute (LIPI) together with the Papua Peace Network, which formulated the four root causes of the Papuan conflict. The four roots of the problem are the failure of development, marginalization and discrimination of Indigenous Papuans, state violence and alleged human rights violations, as well as controversies over the history and political status of the Papua region.

"The impact of the four root causes of conflict is what makes Papua a paradoxical one. There are various problems in Papua, namely violations of Civil and Political Rights, as well as Economic, Social and Cultural Rights. This issue must be discussed by reviewing recommendations from Papuans for dialogue," she said.

Siregar said the complexity of the conflict in Papua can only be unraveled if the government is willing to make a

humanitarian break to stop the chain of violence in Papua. The government must also be responsible for fulfilling basic rights, such as education, health, and the economy of Papuan Indigenous People.

"The Indonesian government should not think about building bridges, building large infrastructure. That is not what should be served to the public. If the handling is based on an infrastructure development approach, or if large companies are planning to invest in Papua, the conflict will never end. The conflict will fail to be resolved because the government's steps do not touch the underlying problem," said Siregar.

Siregar said crime and violence in Papua continues because there is a practice of neglecting the perpetrators of violence, and this has been in the spotlight of many experts. "These acts of violence must be resolved legally, so that people trust the government," she said.

According to her, the government must have the perspective of "A Non-Zero-Sum Game" to end the conflict in Papua, where the victory of one party should not be considered as the defeat of the other party. "If it is not stopped, the conflict will be long and civil society will be victims. The protection and fulfillment of [citizen's] rights is the responsibility of the state. So the state must immediately resolve the conflict in Papua," said Siregar.

Indonesia Executive Director, Usman Hamid, said the government in Jakarta lacked consistency in implementing the reform agenda in Papua. He gave an example of the government's inconsistency in implementing Special Autonomy (Otsus) for Papua.

"Otsus is a middle way that was agreed upon during the administrations of President Abdurrahman Wahid and President Megawati Soekarnoputri. Otsus was given to mediate the desire for independence from Papua and the Jakarta government's desire for Papua to remain part of Indonesia," he said.

Usman said that Otsus Papua mandates various very important matters, such as granting politically autonomous power to Papuan Indigenous People, protecting the traditional rights of Indigenous Papuans. Otsus also mandates the granting of cultural authority through the Papuan People's Assembly (MRP), so that all Papua's natural resources and strategic policies

regarding Papua are pursued with the approval of the MRP as cultural representation of the Papuan Indigenous People.

“In Otsus Papua there are also some basic obligations of the government to resolve human rights cases, one of which is by establishing a Human Rights Commission in Papua, establishing a Truth and Reconciliation Commission in Papua, establishing a Human Rights Court based in Papua. The entire reform agenda as outlined in the Papua Special Autonomy does not work, one of the main reasons is the government’s inconsistency,” said Usman.

Usman also stated that the government’s inconsistency can be seen from the division of Papua Province which was carried out before the MRP was formed in 2003. The MRP itself was only formed at the end of 2004, and the formation of West Papua Province had become a controversy among political stakeholders in Papua.

Usman stated that this inconsistency was also seen in the central government’s unilateral move to revise Law Number 21 of 2001 concerning Papua’s Special Autonomy (UU Otsus Papua). On July 19, 2021, the government promulgated Law Number 2 of 2021 concerning the Second Amendment to Law Number 21 of 2001 concerning Special Autonomy for the Papua Province (Law on the Second Amendment to the Law on Special Autonomy for Papua)

“Currently, the government is actually taking back Papua’s political autonomy through the Special Autonomy Law which was revised for the second time. The government established a centralized body, for example a special agency under the Office of the Vice President, to the point of abolishing the provisions of the article in the Special Autonomy Law regarding the establishment of political parties in Papua,” said Usman.

Usman emphasized that the government has also shown inconsistencies in the field of Human Rights (HAM). He stated that none of the promises and obligations of the government to resolve human rights violations in Papua were fulfilled.

“This impunity has been happening all this time, starting from Papua, which was still in the New Order era, until Papua was in the reform era. Impunity means the absence of punishment, no people being punished for crimes that occurred

in Papua, especially crimes against human rights violations," he said.

Usman said that until now unlawful killings, extrajudicial killings, kidnappings, enforced disappearances, torture, forcible transfers still occur in Papua. All of these human rights violations kept on repeating, without any of the perpetrators being punished fairly.

"On the other hand, several military officials who have been involved in human rights violations in Papua have actually received promotions without any punishment. The promise of the Indonesian government in 2015 delivered before the United Nations Human Rights Council Session to bring the Wamena case and the Wasior case to court was also not fulfilled," said Usman.

Like Being Fueled with New Firewood

The moderator of the Papuan Church Council (WPCC), Pdt Benny Giay said the Church has a key role in advocating various issues in the Papuan conflict. According to him, the Synod of the Kingmi Tanah Papua Church was co-opted by the Indonesian government's mindset in 1964, until church leaders succeeded in resurrecting the Church's role in advocating for the interests of Papuan Indigenous People. The church also has a sharp assessment of the Papuan conflict situation.

The former chairman of the Synod of the Kingmi Church in Tanah Papua cites the archives of the Synod of the Kingmi Church, which shows how the Church is influenced by the government's way of thinking, and it affects how the Church handles conflicts in Tanah Papua. "In 1964, the GKI Church, Kingmi Papua, and the Catholic Church signed a joint document and handed it over to President Soekarno," he said.

Giay said that at that time the church in Papua saw Indonesia as a servant of God who would prosper the people, and that was imprinted in the minds of the pastors. "Papua Kingmi Church itself in particular, but I don't know about the GKI Church and other church denominations," he said.

Giay said that from mid-April to June-July 1964, church leaders and leaders of the synod in Papua were brought to Bogor, where they were indoctrinated for one month. "After that, they

made a statement that the Church supports Indonesia occupying the Land of Papua. This affects the role of the church in dealing with Papuans at that time, now and in the future," he said.

He explained that the violation of Human Rights (HAM) and the humanitarian tragedy from 1977 to 1978 became a kind of momentum for the revival of the Indigenous Papuans. "This reflects that there is something wrong with Indonesia. Gradually, the younger generation emerged and rose against it in 1977. There was a kind of movement, up to the Mambesak music group, student group, women's group, academic group — that is what disturbs the old view Church. The church finally felt that this government was no longer a servant of God," said Giay.

Giay said the Church now saw that there was something wrong with the government. He called the government's inconsistency between words and actions as 'talk differently and play differently', a parable of how the government's actions are not in line with what the government said. Various Church denominations saw the suffering of their congregations in Papua, so the Church established various Church organizations or non-governmental organizations (NGOs) to advocate for human rights issues in Papua.

"Our awareness has prompted us to participate in presenting the Papua Branch of the Institute for Human Rights Studies and Advocacy or Elsham Papua, the Commission for Missing Persons and Victims of Violence or Kontras Papua, the Legal Aid Institute or LBH Papua, and so on. The Synod of the Kingmi Church in Tanah Papua was also involved in establishing an NGO, because one of the Kingmi priests was murdered in 1984," said Giay.

Various organizations and NGOs advocating human rights violations led by the Church have a long history of working in raising the issue of the Papuan conflict. Unfortunately, according to Giay, the conflict issue in Papua has not been resolved, and the conflict has escalated.

"We see that the problems of the people are getting more serious. This is a new development, and we consider that there are problems in the government. That's very concerning. NGOs and the Church [try to] deal with [the conflict in Papua] but the Church also [has] limited human resources to collect reports of human rights violations," said Giay.

The Papuan Church Council, which consists of the leaders of the Synod of Churches in Tanah Papua, meets once every two months to discuss various issues related to the Papuan people who have been affected by the armed conflict there, including the human rights violations that have occurred. "And we put out a report through the Voice of the Shepherd," said Giay.

According to Giay, the repetition of various violence and human rights violations in the Land of Papua has made the Papuan Church Council consider that the conflict continues because there is omission by the State and its apparatus.

Giay called for security forces involved in the firearms trade in Papua to stop the practice of buying and selling weapons and ammunition to TPNPB or OPM. "Soldiers who break the law must be punished. The government talks about eliminating the OPM terrorists, the Armed Criminal Group, but these statements are interpreted differently on the ground. If so, who is deceiving whom? Indonesia is two-faced," he said.

Giay said that so far TNI/Polri posts have been attacked, and it has always been said that armed criminal groups attacked him, but that members of the TNI/Polri were actually involved in selling weapons to armed groups in Papua. "I didn't find anything in any political or ideological dictionary about the TNI/Polri buying and selling weapons to the KKB to attack their own posts. The issue of buying and selling weapons is very well known in Papua. I have conveyed this to President Joko Widodo, but no statement has been made by Jokowi until now," he said.

Although there have been several members of the TNI/Polri who have been arrested and tried for selling weapons and ammunition to armed groups in Papua, Giay believes that the government has shown no real effort to stop the arms trade. Giay views that this is a form of government omission, and this omission is like pushing new firewood to keep the fires of the Papua conflict burning.

"I once told the President that he could form an independent team that went down to research and investigate which networks or persons within the TNI/Polri that made the business of buying and selling weapons in Papua," he said.

Anti-Indonesian Sentiment

Researcher for the Regional Research Center (P2W) of the Indonesian Sciences Institute (LIPI), Cahyo Pamungkas, said the government's efforts to resolve the Papuan conflict failed because these efforts did not solve the basic problems in Papua. This made Cahyo worried, because it made anti-Indonesian sentiments even more widespread among the younger generation of Papuans.

"I liken the strategy to an ostrich, because in case of danger, the ostrich hides its head on the ground. This means that the government sets a solution that does not solve the problem," he said.

Cahyo said the Indonesian government resolved the Papua conflict by building, expanding, Otsus Volume 2, and sending TNI-Polri troops to Papua. "The government wants to resolve the conflict, but it doesn't solve the problem. The problem remains, and that is worrying because it continuously reinforces anti-Indonesian sentiments in Papua," he said.

Cahyo reminded that if anti-Indonesian sentiments are allowed to continue to grow, the will of the Papuan people for independence will also increase. Papuan people's disappointment with the state will also increase.

"Consequently, the desire for independence. Even though it is not expressed openly, in the hearts of Papuans they want to be free because in Indonesia there is no space, no freedom of expression and freedom to live a better life," said Cahyo.

Cahyo stated that the sentiment that the Indonesian government was not the Papuan people's government, but the colonial government, had actually existed. He said the assumption that the Indonesian government was a colonial government was getting stronger in the hearts of victims and families of victims of violence and human rights violations in Papua, such as Benny Wenda and Egianus Kogoya and others. Their families are victims of violence and human rights violations in the past, and that trauma has made them carry out a movement to fight for Papuan independence.

"When many of their families were killed as a result of military operations in the central mountains in 1977 - 1978. Others did the same. Today's political leaders, they were victims

of a military operation with a security approach as a child,” said Cahyo.

Cahyo stated that the Papuan conflict could only be reconciled if the aspirations for an independent Papua were placed within the framework of Indonesia, by opening up dialogue. “What the Papuans are currently billing is the recognition of Papua’s human dignity, the right to life. Those are the aspirations of the Indigenous Papuans, which are not fulfilled by Indonesia,” he said.

Cahyo also reminded that labeling armed groups in Papua as terrorists and adding additional territorial commands such as the Military District Command or the Military Resort Command will not solve the conflict problem in Papua. He emphasized that the method considered by the Indonesian government as a solution did not solve the problem at all, and instead only added to the problem.

“The security approach taken has resulted in injuries, fatalities, and trauma to the living victims who have not yet been healed. Their children and grandchildren will join the movement. Indonesia directly or indirectly helped to raise the OPM by holding military operations, which actually made civilians become victims,” said Cahyo.

On the other hand, the security forces stated that they had changed the approach they used to resolve the conflict in Tanah Papua. The Papuan Police Chief, Insp. Gen. Mathius D Fakhiri, for example, said that during his tenure the police took a humanist approach to the Papuan people.

According to him, the humanist approach is used to educate the public so that law enforcement can be applied. “I, as the Regional Police Chief, see the people in Papua as Indonesian citizens who must be served from the police side. I’ve never seen society from the other side,” he said.

Fakhiri emphasized that the humanist approach would be continued. “We are in the future steps, in handling Papua, instead leading to it. I ask the front guard at the Polres to carry out active communication with all parties, traditional leaders, community leaders more specifically, so that those who are opposed to returning to unite in the Unitary State of the Republic of Indonesia,” he said.

Fakhiri also believes that the government's efforts to accelerate development in Papua will be accepted by the community as a step by the government to provide a touch of service to residents in Papua. In line with the government's efforts, the ranks of the Indonesian National Police continue to try to reduce tensions between the warring parties.

"We, the police officers, reduce steps or actions that are detrimental to government policies. We are trying to be more patient, trying to open ourselves up to maximize the dialogical approach, the welfare approach. We communicate actively, so that all elements of society – whether they are affected or those who are still in the forest – can get out [and] rebuild their village," said Fakhiri.

3.

Calling for Dialogue and Demilitarization, Caring for Peace for Papua³

Written by: Hengky Yeimo



TNI troops land with a helicopter at Bilogai airfield, Intan Jaya Regency, Papua, in December 2019 - Jubi/IST.

The call for a peaceful dialogue to resolve the Papuan issue has been echoed by the Indonesian Sciences Institute (LIPI) since 2006, and has received support from many groups in Papua. However, the government is not yet willing to follow LIPI's recommendation. Every time a new conflict occurs, the government chooses to send additional troops to Papua, which has repeatedly proven to create new problems.

³ The article was published on *jubi.co.id* January 28, 2022 edition with the same title.

A mother—a resident of Intan Jaya who is currently evacuating to the West Nabire District, Nabire Regency, really longs for peace to be created in Papua. “So far, we have been praying to the Lord Jesus, asking for the conflict to subside, hoping the government will withdraw troops and end the conflict as well. Until now, God has not answered our prayers, until this moment,” she said.

She asked the government in Jakarta not to turn a blind eye to the suffering of indigenous Papuans, who were in refugee camps due to armed conflicts in a number of districts. She even asked whether the country’s leaders still have the instincts and human values for the Indigenous Papuans.

“If the TNI and Polri security forces are not withdrawn, we will not dare to return to our hometown. If we return to the village, we will continue to evacuate again, because [there is still] shooting,” she said.

She also hopes that the government will cancel gold mining in the Wabu Block, Intan Jaya. For her, the impact of the Wabu Block mining plan has made small communities become victims for the benefit of a few people.

“We are not game animals to be slaughtered by this country. We have the same rights as those in Java, Sumatra, East Nusa Tenggara. Stop, don’t kill us,” she said.

Deep Trauma

The biological son of former political convict (Napol) Linus Hiluka, Jimmy Hilsom Hiluka was only 16 years old when his father was arrested on charges of being involved in the burglary of the Kodim 1702/Jayawijaya weapons warehouse in Wamena, the capital of Jayawijaya Regency that occurred on April 3, 2003. “I grew up without a father in Wamena. Since I was 16 years old, as long as my father was arrested by the police [and detained] in the Correctional Institution since 2003, until 2015 he was granted clemency by President Joko Widodo,” he said.

Jimmy knows that the events he experiences are common in Papua. He also knows that it is the plurality of events like that that has made Indigenous Papuans deeply traumatized by Indonesia’s presence in Papua.

Jimmy said that no party could get rid of the trauma, because many Papuan people grew up in insecure and traumatic situations. According to him, the children of the National Liberation Army (TPN, now known as the West Papua National Liberation Army or TPNPB) and the Free Papua Organization (OPM) figures feel a deeper trauma.

"Our parents were against the system, we suffered the same fate. We are victims too, we feel the same way. We are village children, because our feelings of fear are carried away, we need recovery in a safe place, [where] there is no TNI/Polri. I think the children who are traumatized need to be dealt with directly by the United Nations," he said.

Indigenous Papuans have a very low level of trust in the state apparatus, let alone the security forces. Jimmy believes that if the State wants to get rid of the trauma, there must be a recovery for the victims, by involving non-governmental organizations.

"We can accept NGOs. Those who can rehabilitate TPNPB or OPM children are those whose minds are neutral and focus on talking about humanity, not taking sides," he said.

Jimmy was active in Peace Brigades International (PBI), an international non-governmental organization that campaigns for peace in all parts of the world, including Papua. From PBI, Jimmy learned many methods for building peace in conflict areas, and overcoming trauma caused by conflict.

Around 2006, PBI activists who came from various countries came to Papua, and descended to various villages that were once conflict zones. "They came, told us that they were not talking about an independent Papua, they were only talking about humanity. They conduct training, they conduct workshops and training, but the government expels them," said Jimmy.

He was very disappointed when the Indonesian government revoked the visas of a number of PBI activists from abroad, so that all PBI activities in Papua were paralyzed. "The state suspected them, revoked their visas, and they were sent home. At that time, we got good knowledge about how to get rid of fear," he recalls.

Jimmy experienced for himself how the Indonesian government limited the various parties who tried to reach

out and help the children of TPNPB and OPM members. "If people with good intentions are expelled, it means that there is omission, intentionally, so as to make us feel numb, and we are oppressed," he said.

Experiences like that made Jimmy judged that Indonesia did not have good intentions to restore the rights and dignity of the victims of the conflict in Papua. Jimmy felt that the Indonesian state apparatus did not have a perspective that favored human values, so they were suspicious of organizations like PBI. "We will always be proud of people who are neutral and help us without any frills, work for humanity," he said.

Waiting for LIPI Recommendation

Coordinator of the Papuan Church Council (WPCC), Rev. Benny Giay, said the armed conflict that is currently spreading in a number of districts in Papua has affected thousands of indigenous Papuan children. They cannot go to school and have to evacuate, a situation that makes them lose their basic rights.

He also called for the importance of a humanitarian pause in order to save the future of indigenous Papuan children. "The impact is that children become victims, and the State continues to maintain violence, allowing violence to continue in the name of certain projects. It all has to stop. Whether it's negotiations or dialogue, I don't want to know, the important thing is that the people live in peace first," said Giay.

Giay believes that a peaceful solution can only be achieved if the government is willing to withdraw all TNI/Polri troops from Papua, both organic and non-organic troops. "The government as a representation of the State must appoint an institution in this country to resolve the Papua issue by involving the TPNPB, the West Papua National Committee, and the United Liberation Movement for West Papua," he said.

Giay said Jusuf Kalla, a figure who became Vice President in the first term of President Susilo Bambang Yudhoyono's administration and the first period of President Joko Widodo's administration, had always actively talked about peace. Jusuf Kalla was a figure who played a major role in the process of the Helsinki Agreement, the peace agreement between the Indonesian government and the Free Aceh Movement that

ended the armed conflict in Aceh.

However, the government does not want to take the same path to end the conflict in Papua. Giay criticized Indonesian leaders who are busy talking about world peace and mediating conflicts in various countries, but have never made peace in Papua.

"Indonesia and foreign countries sit together to talk about peace. To talk about peace in other regions and other countries, Indonesia is very active. If this Papua is allowed to continue, [until] it can have a bad impact on the existence of the Papuan Orang Asli," he said.

Giay stated that the Papua conflict must be resolved through dialogue, and the mechanism or method of dialogue can be mutually agreed upon. "For now, the Indonesian government must withdraw organic and non-organic troops, and conduct demilitarization in Papua, in whatever format it is. Stop all construction of military units in Papua," he said.

Giay is waiting for the Indonesian government to implement LIPI's recommendations to resolve the four root causes of Papua's problems. "The four problems are stigmatization and discrimination, human rights violations, development failures, and Papua's political status and history. Everything is clear," he said.

Defect Procedure, New Problems

Director of the Democratic Alliance for Papua (ALDP), Latifah Anum Siregar, also urged the government to stop sending additional TNI/Polri troops to Papua. Siregar stated that the policy of adding TNI/Polri troops to Papua must be evaluated by President Joko Widodo, because it has been proven to have failed to resolve the conflict in Papua.

Siregar also criticized the addition of troops in Papua which violated the procedures for Law Number 34 of 2004 concerning the TNI (UU TNI). "The president must use the TNI Law procedure, because the drop of troops is categorized as a military operation other than war. The TNI is faced by the TPNPB armed group in the context of military operations other than war," said Siregar.

To deploy TNI troops to carry out military operations other than

war, continued Siregar, the President must obtain approval from the House of Representatives. So far, the addition of TNI troops in Tanah Papua has been carried out without going through this procedure. "Another procedure is that if the deployment of troops in an area has implications for the consequences of threats faced by a region, the government must confirm the status of the area first. Whether civil order, civil emergency, military order, or martial law. So, with a large number of officers, the area must be given a status," she said.

Siregar said that several conflict areas in Papua were occupied by large military forces, but these areas were not given the status of military areas. However, the civil administration in the area is no longer active.

"Imagine, there are so many non-organic task forces, not to mention the Joint Regional Defense Command, where the commands are mostly located in Jakarta, not at the Polda or Kodam. Supposedly, the deployment of troops in Papua has a clear coordination and command system," said Siregar.

She stated that the addition of TNI/Polri troops in Papua also ignores the special authority of the Papuan Governor in the Special Autonomy of Papua. "The governor of Papua should be the one being spoken to. With so many troops, even organic troops, posts are also occupied by non-organic troops. For example, the troops stationed at the Hitadipa Koramil, Intan Jaya Regency, have no experience interacting with the local community," said Siregar.

She is also worried that the TNI's plan to add more territorial units in Papua will actually create new problems, because the territorial units are filled with TNI soldiers from outside Papua who do not understand the social and cultural conditions of the Indigenous Papuans.

"We are worried about the policy of the TNI Commander who says he will build a new Military Sub-District Command (Koramil) and Military Sub-District Command (Kodim). Imagine if it was occupied by non-organic troops," said Siregar.

Dialogue and Negotiations

The son of a TPNPB figure in the Meepago Traditional Territory Tadeus Yogi, Damianus Magai Yogi, said his party

would not stop their armed resistance if the TNI/Polri were not withdrawn from Papua. "So far, we have asked the Indonesian government to resolve the Papua issue peacefully. But why does the government keep sending its military to kill Papuans?" Damian asked.

Damianus urged the government to immediately withdraw TNI/Polri troops from Papua, and hold negotiations between the Indonesian government and TPNPB and the United Liberation Movement for West Papua. Damianus said the negotiations should be mediated directly by the United Nations.

"Papuans must be free from the shackles of colonialism and the threat of extinction for Papuans. The Indonesian government, in this case the President, must immediately recognize December 1 as the Papuan Independence Day," he said.

Damianus stated that Indonesia had taken over everything, torturing and killing Papuans. "We ask the President of the Republic of Indonesia to immediately resolve the Papua issue peacefully, without bloodshed. The mechanism is how the United Nations and Pacific countries facilitate Papua, ULMWP, TPNPB and Indonesia to sit together and negotiate," said Demianus.

Damianus said that his party will continue to raise, fight until Papua is independent. "Our goal as a fighting military wing is to build a country together and bring people from darkness to light," he said.

A former political prisoner (Napol) in the case of the 1702/Jayawijaya Kodim weapons burglary in Wamena, the capital of Jayawijaya Regency that occurred on April 3, 2003, Linus Hiluka, also said that sending additional security forces to Papua is not a solution to the Papuan problem. "Because it will lead to violence that never ends. Papuans already live in prolonged trauma. This policy will make Papuans live in prolonged fear," said Linus.

Linus said sending as many troops as possible to Papua would not answer the needs of the Papuan people, and even risk increasing the intensity of the armed conflict in Papua. "The proof is that the government sends troops continuously, the escalation of the conflict in Papua occurs," said Linus.

Linus also believes that dialogue and negotiations

involving the government, TPNPB, OPM, and ULMWP will be the right solution. He hopes that the Indonesian government will immediately open itself to negotiations, so that the conflict in Papua can end. "The negotiations must also be facilitated by the United Nations, not from other people," he said.

Researcher from the LIPI Regional Research Center (P2W), Cahyo Pamungkas, hopes that there will be a humanitarian pause to make the TNI/Polri and TPNPB troops stop fighting. This humanitarian pause is also needed to provide access to refugees and civilians trapped in armed conflicts in various districts in Papua.

"Stop the hostilities and shoot fire. Immediately carry out dialogue seeking a permanent political solution, which does not use violence. Conflict resolution generally uses a dialogue approach, as has been done in Aceh and several other countries, for example, Mindanao, the Philippines and Iraq," said Cahyo.

Cahyo said the government should learn from the success of President Abdurrahman Wahid (Gus Dur) who was able to reduce tensions in the Papua conflict with various policies. "But does Indonesia dare to imitate Gus Dur's policies, such as allowing the Morning Flag to fly in Papua, and Hai Tanahku Papua to be sung? Including also consistently implementing Special Autonomy for Papua? The current government actually rejects Gus Dur's methods and Aceh's conflict resolution methods," Cahyo criticized.

The head of the Papuan Regional Police, Insp. Gen. Mathius D Fakhiri said his party wanted the Papua conflict to end soon, but Fakhiri stated that it was impossible for the Police to withdraw their troops from Papua. In fact, Fakhiri considered that the demand for the government to withdraw TNI/Polri troops did not represent the aspirations of many parties.

"I have asked a question to those who asked for the withdrawal of troops from Papua. If I withdraw our reinforcement from Intan Jaya, can you guarantee the safety of the residents? Dare to guarantee no shooting? There is no guarantee of that," said Fakhiri.

Fakhiri said that the National Police were committed to increasing the number of members of the Police who grew up in Papua. He stated that the police leadership paid special attention so that the policy would run. "The Papuan children we

recruit will later fill and replace what people always say ‘pull reinforcements from Papua’,” he said.

Fakhiri stated that the number of Polri and TNI personnel in Papua is still too small compared to their heavy task of guarding 29 regencies/cities with hundreds of villages. “Therefore, we need security assistance from outside Papua, to help strengthen regional units, more specifically in areas where there are frequent security disturbances, armed contact, and others,” said Fakhiri.

4.

Dialogue, Not Troops, to End Papua Conflicts⁴

Written by: Elfira Halifa



Theo Heseget, Anum Latifah Siregar, Linus Hiluka

Former Papuan political prisoner Linus Hiluka said that Indonesia must be big hearted and open itself to thinking about humanity, must sit together with OPM and be mediated by a third party, in this case the United Nations or International. That's the solution to end the Papuan conflict, not by shooting or sending as many troops as possible. The negotiations involved Indonesia as the perpetrator of violence, and all OPM officials such as Egianus Kogoya, Goliath, Damianus, including Linus himself. And the negotiations should not be carried out in Indonesia.

⁴This article was published in the February 4, 2021 edition of Cenderawasih Pos with the title "Dialogue to End the Papuan Conflict, Not Sending Troops".

Sending troops to Papua is not a solution to end the conflict in Papua. Sending large numbers of troops to Papua without realizing it, Indonesia is promoting to the world that Indonesia is fighting its own people.

"Papua is not a country. The people in Papua today are part of the Indonesian people. Indonesia wants to fight its own people with a lot of troop strength, sending troops that are equivalent to fighting other countries. Why are you against your own people?" asked Hiluk.

According to Hiluk, weapons or official state equipment purchased with tax money from the people are used by the state to kill people in Papua, the people who are trying to rebel against human rights violations committed by the state against its own people.

The state against its people in Papua is completely unequal. The state should invite its people and ask what the people want. "The issue of conflict in Papua must be brought to the international negotiating table, and Otsus (the Special Autonomy) is not the solution to resolving the conflict in Papua. Why can Aceh do this, while Papua cannot?" asked Hiluk.

The Executive Director of the Papuan Justice and Human Integrity Foundation, Theo Hesegeg, assessed that cases that have occurred in Papua since the 1960s until now are difficult to resolve in any form of approach. This is because people have started a crisis of confidence in their own government.

"The only one who can stop the armed conflict in Papua is the President, the words to stop the conflict must come from the mouth of the president. The Commander or Chief of Police cannot decide that the war and conflict in Papua will stop," said Theo.

According to Theo, the war that took place in Papua on the orders of the President was related to law enforcement. The president did not say military operations, but law enforcement operations. Now, does the President want to revoke the statement of law enforcement operations so that the situation in Papua can be safe?

Both parties, said Theo, must agree to have a dialogue to end the conflict, especially after the division of provinces and districts. This expansion will become a land of conflict and will have an impact on allegations of human rights violations being

increasingly widespread in every district.

"Later, 10 to 20 years from now. Papuans will be exhausted in their own land if this conflict is not ended soon," said Theo.

Meanwhile, researcher from the Indonesian Sciences Institute (LIPI), Cahyo Pamungkas, said that the Indonesian government had settled Papua with the ostrich strategy. He likened it to an ostrich because when there is danger, its head hides in the ground. That is, the government sets a solution that does not solve the problem in Papua.

For example, the government resolved the Papuan conflict with development, division, presenting Otsus volume II to sending TNI-Polri troops to Papua. The government wants to resolve the conflict, but not solve the problem. The problem remains and it's worrying, because it continuously strengthens anti-Indonesian sentiments.

Cahyo said that if anti-Indonesian sentiments are allowed to continue, the desire for independence will increase. The disappointment of the Papuan people towards this country is increasing, and as a consequence, the desire for independence is not expressed openly, but in the hearts of the Papuan people they want to be free. They cannot express it openly because in Indonesia, there is no space, no freedom of expression and freedom to live a better life.

"In their opinion, the Indonesian government is not their government. But they think that the Indonesian government is a colonial government," said Cahyo.

This colonial assumption appears in the hearts of every Papuan, especially those who are victims, for example Beny Wenda. As a child, many of their families were killed as a result of the victims of military operations in the Central Mountains in 1977-1978, others as well. The current political leader, they were victims of a military operation with a security approach as a child.

As experienced by Egianus Kogoya, and many others. Their families were victims in the past, thus leading the political movement for Papuan independence. Egianus's parents were part of the OPM movement in Nduga.

"If the government wants to solve the Papua problem, the aspiration for an independent Papua must be placed within

the framework of Indonesia by means of dialogue. What the Papuans are currently demanding is the recognition of Papuan human dignity. This right to life is the aspiration of the native Papuans and this is not fulfilled by Indonesia,” said Cahyo.

Moreover, Cahyo continued, by labeling the issue of terrorists and now wanting to establish more Kodim and Koramil in Papua, is precisely remilitarization. It does not solve the problem, but instead can actually add to the problem in Papua.

Meanwhile, Director of the Papuan Democratic Alliance (ALDP), Anum Latifah Siregar, said the President should get approval from the House of Representatives to drop troops to Papua. In addition, sending troops to Papua must be carried out openly.

Another procedure, the deployment of troops in an area has implications for the consequences of threats faced in that area. There is a government regulation in lieu of the law confirming what the status of the territory was, civil order, civil emergency, military order or war emergency. With a large number of officers, the area must be given status. But ironically, it's not reflected in the procedure.

“In several conflict areas in Papua, the military is mostly stationed. But it's not called martial law. In fact, the civilian government is not active in the area,” said Anum.

Anum continued, the deployment of troops in Papua must have a clear command system. Imagine, there are so many non-organic Task Forces, not to mention the Kogabwilhan. Where the commandos are mostly located in Jakarta, not at the Polda or Kodam.

“Regarding the placement of troops in Papua, the Governor must be given the authority as one of the special powers in Otsus is the management of the security space that is carried out by the Governor. So the Governor should be talked to, it's in the new Special Autonomy Law,” he explained.

Causing Trauma

Researcher from the Indonesian Sciences Institute (LIPI) Cahyo Pamungkas said the security approach taken in Papua actually caused trauma. From year to year, there are only victims

of this armed conflict in the eastern tip of Indonesia.

Even Cahyo continued, the wounds of the living victims had not yet been healed and then new wounds appeared again. Therefore, their children and their grandchildren will potentially join the movement.

"Indonesia, directly or indirectly, has contributed to the growth of the OPM movement by means of civilians who have become victims of military operations. Then they joined the TPNPB movement," said Cahyo.

According to Cahyo, the state wants to provide a solution, but does not solve the problem in Papua, including the past and present, past cases where there was no resolution of human rights violations, no reconciliation and no dialogue.

"Political violence from the past until now may be in the future is like a cyclical chain that never disappears," he said.

Meanwhile, Amnesty International Executive Director Usman Hamid said the government in Jakarta did not have consistency in resolving conflicts and implementing the reform agenda in Papua, one of which was through the implementation of special autonomy for Papua.

Autonomy is the middle way. As was agreed during the reign of the late Abdurrahman Wahid and Megawati, this was to mediate the desire for independence from Papua and the Jakarta government's desire for Papua to remain part of Indonesia.

"In Otsus (Special Autonomy), there are various important things, one of which is the granting of politically autonomous power to indigenous Papuans, protection of the traditional rights of indigenous Papuans to granting cultural authority through the MRP so that all Papua's natural resources and strategic policies regarding Papua are pursued with the approval of the MRP, or cultural representations of indigenous Papuans," he explained.

In Otsus, continued Usman, there are some very basic obligations to resolve human rights cases. One of them is by establishing a Human Rights Commission in Papua, establishing a truth and reconciliation commission in Papua, establishing a human rights court based in Papua and the entire reform agenda. However, what was stated in the Otsus did not work, one of the main reasons was the government's inconsistency.

This inconsistency, said Usman, can be seen from the

expansion of the Papua region in 2003, before the formation of the MRP at the end of 2004. Another inconsistency is that the government has in fact returned or taken back Papua's political autonomy through the Special Autonomy Law which was revised twice. Establishing a centralized body, such as a special agency under the office of the Vice President, up to the abolition of the provisions of the Special Autonomy Law concerning the establishment of political parties in Papua.

Meanwhile, the Executive Director of the Papuan Justice and Human Integrity Foundation, Theo Hasegem, asked the government to be serious in dealing with the conflict in Papua, so that there are no civilian casualties as a result of the armed conflict between the TNI-Polri and the OPM.

According to Theo, the operations being carried out in Papua are no longer law enforcement operations, but military operations. Where executions took place, for example, said Theo, Selu Karunggu (20) and his father Elias Karunggu (40) in 2020 and were persecuted until they were shot dead by TNI members in Nduga.

Theo remembers well what the President said that within the framework of law enforcement operations, the OPM must be arrested and handed over alive to carry out coaching. But in reality, it is TNI that has uncontrollable emotions. So, their actions are inhumane.

"Those whose names are TNI-Polri, OPM and TPNPB have been the permanent players since the first. The TNI-Polri and TPNPB-OPM have never acknowledged them as perpetrators and often cornered each other," said Theo.

He continued, these two groups were not aware that they were in contact with weapons in Papua. Impact on civil society being victims.

"These two groups want war, but never think that the victims of their armed conflict are civilians. So far, these two camps (TNI-Polri and OPM-ed) have never thought that anyone would suffer more as a result of their actions," he said.

Meanwhile, the Papuan Police Chief Insp. Gen. Mathius D Fakhiri said, for the handling of KKB children (according to the police version), the Kapolda himself has a policy of seeing people in Papua, that they are Indonesian citizens who must

be served. That is a humanist approach to how to educate law enforcement.

"I've never seen the community from the other side, so if someone violates the law, it's the police's responsibility to pull him out and provide education. This is so that they can live according to citizens who are obedient to the principles of law that apply in our country as a state of law," said the Kapolda.

The Regional Police Chief continued, the same applies to the younger generation whose contexts are different, they are their parents. They, as the younger generation, are the responsibility of the government, which includes the National Police, to keep them good citizens. "As the Regional Police Chief, I see them as a community that we must touch and serve. Hopefully, these people can become ambassadors of enlightenment and intelligence for their parents or their families who always think about leaving Indonesia as a country in Papua," he explained.

According to the Kapolda, KKB or OPM children should be embraced, not shunned. "I never thought that they were savages, in fact I had to approach them so that I could pull the other brothers out of their beliefs and become good citizens," said the police chief.

According to him, there are Papuan children who are being educated by the Papuan Police even though their families are involved in the KKB. The former Brimob Dansat believes that these children can be a stimulus for their family in the forest to join this country.

The police themselves, said the Kapolda, will pay special attention to them. With hope, they are not eroded and not carried away, because they are a bridge for internal communication.

According to the Kapolda, the number of children whose families are KKB educated by the Papuan Regional Police is not even 10. Most of them are from mountainous areas where there have been gun battles.

"They are a special watchdog for us. We hope they will be the main attraction for their families to put down their weapons and hope they can return to normal society," he asked.

Meanwhile, for those who are ex-KKB, said the Kapolda, the police encourage them to adjust to other communities in their area. Without the need to be spied on, just build by building good communication.

In the future, he said, the police will be reducing steps or actions that harm government policies, be more patient and try to open up to maximize the dialogical approach, the welfare approach and active communication, so that all elements of society, whether they are affected or those who are still in the forest, can rebuild their villages.

Responding to the troop withdrawal, he said it was only a group of people. "The number of troops in Papua is small and must guard 29 districts/cities with hundreds of villages. Of course, members of the TNI-Polri in Papua are not capable. Therefore, it requires security assistance from outside Papua."

"The National Police themselves will strengthen the vulnerable city police with security personnel from the Indonesian mobile brigade (Brimob). I will build the Brimob reinforcements on Papuan land to answer people's concerns due to the misunderstanding of our brothers and sisters from outside the Papuan unit regarding the situation of the people and their culture," he said.

Dialogue to End Conflict

The two warring parties TNI-Polri and OPM must immediately end the conflict to prevent casualties. Several solutions were offered, ranging from human rights observers to defenders of the rights of women and children.

Amnesty International's Executive Director Usman Hamid said that the solution to ending the conflict in Papua must be taken by non-violent means to prevent casualties on all sides, both from the authorities and from the OPM, especially from civilians.

"The law enforcement path is prioritized rather than the security approach that relies on the direction of military forces, it only ends in violence that is detrimental to all parties," said Usman.

Meanwhile, the solution from Indonesian Sciences Institute (LIPI) researcher Cahyo Pamungkas, to end the conflict in Papua, is the need for a humanitarian pause. Both sides must stop shooting and give access to trapped refugees and civilians.

Refugees due to conflict must be guaranteed their right to life, including access to health, food and others and ensure the

safety of displaced civilians.

In addition, according to Cahyo, the cessation of hostilities, shooting. Dialogue seeks permanent political solutions that do not use violence. Conflict resolution generally uses a dialogue approach, Cahyo gave an example as was done in Aceh and several other countries, for example, Mindanao, the Philippines and Iraq.

"A possible solution to resolve the Papua conflict is dialogue, maybe there are other solutions like during the Gus Dur era. But does Indonesia dare to imitate Gus Dur's policy of allowing the Bintang Kejora (Morning Star) flag to fly in Papua, and 'O My Land Papua' to be sung, including Otsus?" said Cahyo.

Cahyo added, does Indonesia have the courage to implement the late Gus Dur's policy? Instead, the current government rejects Gus Dur's method and the Aceh conflict resolution method.

Meanwhile, the Executive Director of the Papuan Justice and Human Integrity Foundation, Theo Hesegem, asked the State to take the Papuan issue seriously, so that no civilian victims fall as a result of the armed conflict between the TNI-Polri and the OPM.

Theo offered a dialogue that was facilitated by the parties when resolving conflicts over human rights violations to end the conflict in Papua that has occurred since the 1960s until now. Conflict resolution in Papua, said Theo, cannot be resolved with the thoughts of the Jakartans who present welfare or infrastructure development in Papua.

"If this country is serious about resolving the conflict in Papua, immediately hold a dignified, authoritative dialogue, and dialogue that has self-respect. The dialogue must be facilitated by a third party, in addition, the government allows the UN Human Rights Commission to carry out monitoring in Papua as a whole," said Theo.

Resolving the conflict in Papua, continued Theo, not with the division of the province or development which later has the potential to become a conflict area created by the people of Jakarta themselves.

"From the dialogue carried out between the state and the OPM, a ceasefire and humanitarian pause can be carried

out," said Theo.

Meanwhile, the Director of the Legal Aid Institute for the Indonesian Women's Association (LBH-Apik) Jayapura, Nur Aida Duwila, the role of the government in this case is Komnas HAM, Komnas Perempuan and the Women's Empowerment Service in restoring children and women in conflict areas.

Invite children and women to return to their respective homes, or provide safe houses for children and women in conflict areas.

"There must be valuable lessons that they can receive, so that in the future, they will be better than today. Don't let these children keep something that will become a boomerang for us one day," she said.

The solution offered by the Director of the Papuan Democratic Alliance (ALDP) Anum Latifah Siregar is that there must be a humanitarian pause. The government must be responsible for fulfilling basic rights.

"Don't think that building bridges and large infrastructure can reduce conflict in Papua. That's not what should be served to the people in Papua. What about their basic rights to basic education," said Anum.

Anum said the government should provide fulfillment of basic rights. In addition, acts of violence must be resolved legally, so that people trust the government.

Meanwhile, former Papuan political prisoner Linus Hiluka said that to end the conflict in Papua, negotiations between Indonesia and the OPM were carried out. However, the negotiations should not be carried out in Indonesia. So that Goliath, Egiatus and all the commanders in Papua, including Linus himself could attend.

"Indonesia must be heartened and should not be afraid to open access in Papua, so that the UN Human Rights High Commission can advocate for all cases of human rights violations in Papua," he said.

To end the conflict, Linus, as a former political prisoner, asked President Jokowi to withdraw the troops sent to Papua, as well as stop sending troops. Because Papua is not a country but a province that is being inhabited by the people of Indonesia.

"Don't let Jokowi fight his own people," he said.

Hiluk also asked to stop all stigma of humiliation and racism aimed at Papuans.

The Papuan Police Chief Ins. Gen. Mathius D Fakhiri promised, to reduce steps or actions that harm government policies, the Police will be more patient and try to open themselves up to maximize through a dialogical approach, a welfare approach and active communication.

The method used by the Papuan Police is so that all elements of society, whether they are affected or those who are still in the forest, can rebuild their villages.

In addition, the National Police in the future will increase the number of members of the Police in Papua who come from Papuan children themselves. So, the Papuan children who will be recruited will be the ones who fill in the replacements, which people always say will pull reinforcements from Papua.

"I hope that those of you who always take advantage of this moment for their group's political interests by fooling their own brothers and sisters will stop immediately. Let us, as children of the country, provide education so that our young generation can grow up to mature their experiences to contribute to the development in Papua, so that they are independent in all respects," she said.

5.

Armed Conflicts Never Stop Their Dreams⁵

Written by: Theresia F. Tekege



A refugee child from Kiwirok in front of the hut - Wagadei/ KNPB Activists.

The burning of public facilities on September 13, 2021 by TPNPB/OPM and sweeping by joint TNI/Polri officers took place in Kiwirok. This incident caused Gabriella Meilani, a health worker, to die at the hands of TPNPB/OPM. Apart from Gabriella, a number of other medical personnel were injured. The incident also claimed the life of TPNPB member Elli Mimin and caused a TNI member to be hit by gunfire.

⁵ This article was published on *wagadei.com* February 8, 2022 edition with the same title.

The data from the Franciscan SKPKC in Pegunungan Bintang shows the number of Kiwirok refugees based on age. There are 6 babies, 22 elementary schools, 31 junior high schools, 14 senior high schools and 140 adults. This brings the total number of refugees to 213 people in Oksibil. Other refugees are Kiwirok Kota, Apom Pomding, Oklip District area (Oktem Village, Pelepkon, Okbumul).

Hundreds of civilians chose to take refuge in the forests of Papua New Guinea and Oksibil. In Oksibil they met other refugees from Okhika District, after traveling for about a week through cliffs, ravines, rivers and dense forests.

Once they arrived in Oksibil, they stayed at the refugee camp belonging to the GIDI church. Three days later it spread to seventeen points in Oksibil. There are also those who ride in family homes.

There are about 200 Kiwirok refugees, including women, children and schoolchildren. It is not certain when they will return home, because they are still traumatized and do not have a home anymore in their hometown. Now they are waiting for the government's help, to rebuild the houses that have been burned by the armed groups.

In addition, from his innocent faces, he hopes that the security forces and the government will provide security guarantees. After that, you can go home.

In the refugee camps, the dreams of the children of Kiwirok and Okhika are still being knitted, despite the armed conflict between the two sides. One by one they told their dreams.

"Brother, I want to be a consultant. I have to build, develop my village," said Gian, one of the refugees.

Gian is not his real name. He is a high school student in Kiwirok. Armed conflict forced him and a number of children to continue their education in refugee camps, namely, Oksibil.

Gian is still enthusiastic about studying in the capital city of Pegunungan Bintang Regency. He dreams of becoming a consultant someday.

He was holding a pencil in his hand while dancing on white paper when visited in December 2021. Apparently he was drawing a floor plan of a house.

Another student is Hendrik. Not his real name. This class X student of a public high school in Kiwirok was also forced

to take refuge in the jungle. There he took care of his old father and aunt.

For four months he lived in the jungle with his old father and aunt with special needs. A few days later he finally arrived in Oksibil to buy food and drinks.

This 16 year old boy is still traumatized. His movements are alert when meeting new people. This is reasonable because the shot in his right calf from an unknown direction aka a stray bullet, made him still in pain.

"I don't want to go to school, brother. I am scared. I have this wound (while pointing to the scar) that was shot when I went to the village to get a blanket from the forest," said Hendrik.

The other child is Opianus (not his real name). He had been displaced in Oksibil for months and wished to continue his education at the Oksibil State Junior High School.

Opinus had already taken the odd semester exam when he was met in December 2021 in Oksibil.

Meanwhile, another refugee child is Melvin, a junior high school student at one of the schools. He told about his daily life at school with other Oksibil children. His friends at school took good care of him. "We also get lessons like being in school in the village (Kiwirok)," said Melvin, who dreams of becoming an accountant.

Staying in School Despite Living in the Hut

Opinus was found while sitting around a fire stove with his friends in a hut. This Kiwirok State Junior High School student chose to live in a hut rather than a refugee post. From his hut he went to school in Oksibil.

"I live here with my friends, the important thing is that I can go to school," the 15-year-old said.

Opinus and his friends have to travel quite a distance to school. They have to pay for a motorcycle taxi service of Rp. 30,000. A day you have to spend Rp. 60,000 to pay for a motorcycle taxi to and from school. He admitted that he often starved because the assistance provided by the local government was only occasional.

"We sometimes don't eat after school. No food in the house. The government doesn't always help either. Mama

(guardian's parents) here also don't always have money," he said.

Opianus dreams of becoming the Indonesian National Army. He was attracted to this officer in uniform when he was carrying a backpack and holding a gun.

"When I grow up, I want to be a soldier, brother. From a young age, it was fun to see them walking in the village, hanging their guns in their pants and carrying big bags behind them," he said.

Unlike Opinion. Gian feels comfortable living in the family home in Oksibil. At least this 17-year-old child is not hungry even though he has to be overwhelmed with transportation costs.

"It is very far to go to school from here. The price of a motorcycle taxi also reaches Rp. 30,000. I want to walk in the morning can't, but I can be late. So, if I have money, I take a motorcycle taxi in the morning and go home on foot. If I don't have money, I don't go to school," said Gian.

Another child is Francisco, a high school student who fled to Oksibil.

"I didn't study in Abmisibil. No one takes care of my schooling here," said this 17-year-old man.

It is different with Mama Maria, whose one of her children goes to school in Oksibil. Maria is overwhelmed with taking care of her child who has to spend Rp. 60,000 a day to pay for motorcycle taxis and food for her children.

The chairman of Pegunungan Bintang Indigenous Society, Yohanes Kakyarmabin, regretted the burning of schools and health facilities.

"Unfortunately, innocent children have become victims of all this," said Yohanes.

Yohanes hopes that the Pegunungan Bintang Regency Government invites all elements of society so that the rights of children who are victims of the conflict in Kiwirok can be fulfilled. At least as soon as possible build a school, so that the children can go to school again.

The Dean of Pegunungan Bintang of Jayapura Diocese, RD James Kosay also regretted the same thing. Therefore, he hopes that Kiwirok will recover soon so that the children can

build their future at school and build their hometown and Pegunungan Bintang.



Director of the Papua Legal Aid Institute (LBH), Emanuel Gobai - Dok. PBH Papua.

The Director of the Papua Legal Aid Institute (LBH), Emanuel Gobai said, the protection of children in refugee camps has been regulated in Law Number 39 of 1999 concerning Human Rights, in the tenth section of articles 52-66 concerning children, namely, sexual violence, worship, health, education, right to life, not to be involved in war events, protection and not to be deprived of their liberty.

The Decree of the President of the Republic of Indonesia in Law Number 39 of 1999 concerning the Rights of Children in Refugees states that the state through local governments is obliged to answer all the needs of children in places of armed conflict/refugees, including guaranteeing the right to life, education, health, a safe place to live. appropriate, and so on, as long as the children are in refugee camps.

Therefore, the Pegunungan Bintang Regency Government should not remain silent about the fate of civil society, especially the fate of the children victims of the Kiwirok refugees in Oksibil.

“There is no reason for the government to postulate that these are not refugees and so on, and then leave their people to face armed conflict situations on their own. The local government of the Pegunungan Bintang Regency should not remain silent.

Immediately fulfill the rights of civil society, especially children in refugee camps from Kiwirok in a number of areas in Pegunungan Bintang,” said Gobai in Jayapura, Sunday (30/1/2022).

Gobai is of the view that education is the right of every citizen, which is regulated in the 1945 Constitution of the Republic of Indonesia.

Indonesia has ratified the Geneva convention in 1958, so legally and according to the instructions of the 1945 Constitution, the government has an obligation to fulfill the rights of people in conflict areas (refugees) including the rights of children and women.

“It is not true that the government has not carried out its obligations to protect and respond to the rights of civil society in refugee camps,” he said.

The chairman of the Papuan People’s Education and Economic Development Foundation, Aki Logoh, at the signing of the Nduga refugees, once expressed his hope that the government and the church would pay more attention to the education of the refugee children. They must get a proper place so that there is an opportunity to learn.

“The government should open its eyes. The church also opened its eyes. We all work together, government, community, church. We all work together to raise these children,” said Aki Logo.

The Gunung Bintang District Education Office has taken steps to keep children from Kiwirok in school. They were placed in a number of schools in Oksibil.

“The main thing for us is that children’s education rights should not be lost because there are conflicts, there are political issues,” said the Head of the Elementary School Sub Division of the Pegunungan Bintang District Education Office, Bernardus Tapyor, Thursday (16/12/2021).

Data compiled from the Franciscan SKPKC states that around 60 Kiwirok refugee children study in Oksibil. Six hundred others are in refugee camps or not in school. However, the Basic Education Data (Dapodik) of the Gunung Bintang District Education Office lists more than 750 students studying in Oksibil, from elementary to high school.

These refugee children have not been able to go to school in Kiwirok because the school has been burned down.

The Pegunungan Bintang Regency government is rebuilding schools that have been burned down.

“If the construction stage is completed, the area is safe again, then everyone will go back to school there,” said Tapyor.

The Head of Pegunungan Bintang Police, AKBP Cahyo Sukarnito, appealed to all parties in this district to find a common solution. The Pegunungan Bintang Regency Government must open up space to discuss solutions to the armed conflict in this area.

“This conflict is too complicated. From Kiwirok to Serambakon. The local government of Pegunungan Bintang must sit down with community leaders and all other parties, in order to find good solutions to re-create a conducive, safe and peaceful situation in this district,” he said.

6.

Mama Rita and the Papuan Children's Hopes⁶

Written by: Neno Karlina Paputungan



A Papuan child is expressing creativity during a cultural parade. (Photo: Ronny A. Buol).

The economic sector is important, especially for the indigenous Papuan women, because it is not only a matter of sustainability and fulfilling a better standard of living. However, it is closely related to education and the fulfillment of child nutrition.

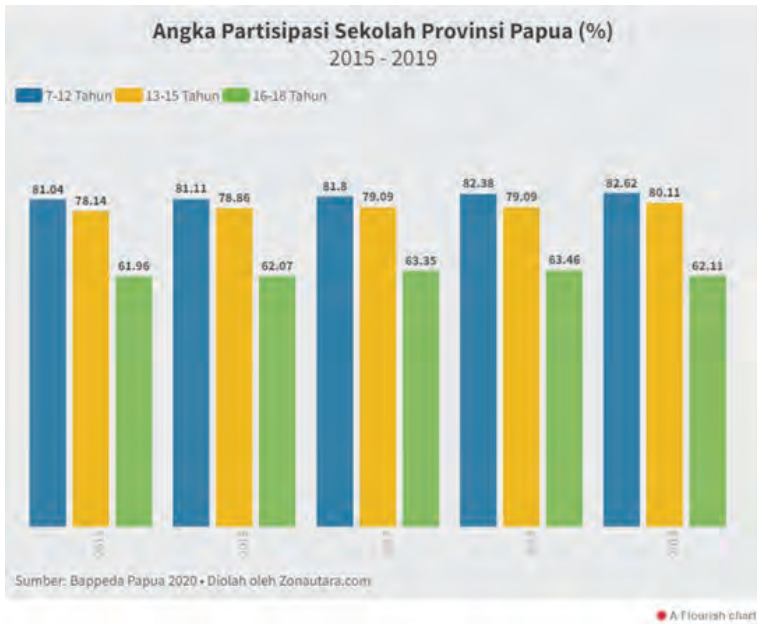
Mama Rita never expected more. As an indigenous Papuan woman (OAP), her hope was simple, to be able to live a healthy life with her family and be able to meet basic needs, especially for her children.

⁶ This article was published on the January 27, 2022 edition of *zonautara.com* with the same title.

“You can eat, and all the children in the village are healthy, that’s all. They make me excited to keep selling for money. Let them not go to school, that’s okay,” she said.

Data from the Central Statistics Agency (BPS) of Papua Province states that the school enrollment rate (APS) in Mimika has always been above the Papuan APS in the period 2017 - 2019. Although for the 16-18 year age range, the APS rate is not as good as the 7-12 age range. years and 13-15 years.

The higher the APS rate, the more the number of school-age children receiving education. The low NER in an area is influenced by various factors, including parental education, child health, teacher ratios and family economic factors.



When viewed from the dropout rate, throughout Papua Province, until 2019 there were still students who could not enjoy further education, even though the number was small.



"I only have one child, going to school until graduating from elementary school. Teachers rarely come to the class. Therefore, children prefer to leave class and go with me to look for ferns," said Maria, an OAP trader at the Timika Central market, from Paripi village.

Maria said that she did not send her children to another school because the distance was very far.

"The other school is far away. We can't afford to go there. Then the children just play. So, it's better for them to help their parents," Maria gave an excuse.

Not only education, the fulfillment of children's nutrition is a problem that also needs serious attention. The Mimika Health Office noted that currently Mimika still has a high stunting rate of 11 percent of 300 children. In more detail, the Wania area and the East Mimika District contribute the most numbers. At the Timika Health Center, in 2021 alone, there were 24 undernourished children, 1 of whom was malnourished.

"It is time for us to completely address stunting issues together. Not only partially. Moreover, stunting has become a

national program. How can we create a smart Papuan generation if the stunting rate remains difficult to suppress,” said the Deputy Regent of Mimika, Johannes Retob.

Johannes said that regarding education, both the government and PT Freeport Indonesia (PTFI), which formed a special foundation for distributing CSR funds, had already supported OAP, especially for the children of the Amungme and Kamoro tribes, as well as 7 other kinship tribes.

“If OAP wants to go to school, anywhere, they will pay for it. This program has been running. But we need to think about the suitable form of education. How can these children have vocational thinking patterns? If he thinks of studying at university, he’s a graduate, he won’t do anything. We want to direct them to go to vocational school,” said Johannes.

Johannes admits that he cannot do much. He hopes that all levels of government have the same mentality. Government officials in Mimika should have a servant mentality, not being served.

“The problem is that everyone wants to be served. As a result, the community will continue to be like this, and many programs that have been well-conceived by experts are not being implemented. Our budget structure has not been able to answer what the community needs,” said Johannes.



Students in Papua participate in a cultural parade. (Photo: Ronny A. Buol).

Vocational Education for Papuan Children

It is difficult for OAP to follow the formal education methods that have been implemented by the government. Indigenous Papuans need a culturally based contextual approach.

"They must be returned to nature, for example, they are asked to write the names of the clans, education by practice," explained Prof. Dr. Cahyo Pamungkas, Ph.D., researcher in the sociology of ethnicity and multiculturalism from the Indonesian Sciences Institute.

Cahyo explained that the OAP has a set of local wisdom, which is now starting to become extinct. Thus, it must be revived as an entry point to encourage education. This is important, because the OAP have gone through a long history, leaving their land and being evicted. Cahyo assessed that OAP had experienced disorientation.

"They, for example, have the leaves of medicinal plants. We support it by researching what properties these plants contain and how they are used for health. We can't force it with new drugs that are foreign to them," said Cahyo.

According to Cahyo, the solution to economic inequality as the main root cause of all OAP's basic problems in Mimika is that development programs must be implemented from, by and for indigenous Papuans by involving churches, youth, and women's organizations. Customary councils and churches are involved in the process of drafting, implementing and evaluating development programs.

Development programs that are in accordance with the natural conditions, capacities, and cultural values of OAP in Mimika are important to encourage a better OAP economy. Approaching through vocational education and building a service mentality for government officials can encourage the birth of programs that are more friendly to indigenous traditions, so that they are truly beneficial for indigenous Papuans.

If all is done, it is not impossible, Mama Rita's hope as a native Papuan woman to fulfill basic household needs and see Papuan children healthy, is not just a mere hope. In the future, there will be no more Papuan mothers who exchange motorbikes for fields, and can live on an equal footing with others from any ethnic group in Indonesia.

7.

Papuan Selling Mothers Must Get Special Attention⁷

Written by: Neno Karlina Paputungan



Papua women sell their crops. (Photo: Ronny A. Buol).

The difficult transportation problem in Mimika forced Mama Rita to exchange land for a motorbike. Mama Rita had no choice. Because, as a native Papuan woman, or better known as native Papuan mama, Mama Rita plays a major role in supporting the family's economy. Just as Mama Rita had to go to the forest, right now Mama Rita also had to go to the market.

"In the past, we did not have to sell yet because it's still easy to get sago, karaka (crab), and fish. Only after I grew up, life

⁷ This article was published on the January 27, 2022 edition of *zonautara.com* with the same title.

became very difficult. Many immigrants sell rice. So I have to sell first, then get money to buy rice. I sell banana leaves, ferns, and bark,” said Mama Rita.

In Mimika, the representation of indigenous Papuan women (OAP) is mostly only seen in traditional markets. Buying and selling activities in the market are mostly done by women. Papuan mothers generally only sell garden or natural products, such as vegetables and tubers. Meanwhile, migrant women sell various products.

Based on a 2012 UNDP report, the role of Papuan women in driving the economy, especially from the agricultural sector, is greater than that of men, which is 60 percent. UNDP is an institution that works to support Indonesia to eradicate poverty, promote inclusive economic growth, reduce disparities between groups and regions and help achieve the 17 Sustainable Development Goals by 2030 across Indonesia.

As economic drivers, indigenous Papuan women are not only able to clear land, look for sago in the forest and fish in rivers. However, Papuan women are also able to sell their garden produce, in order to obtain a profit for the survival of their needs. However, even though they have been selling for a long time, many Papuan women in Mimika do not have stalls in the market. Only a few survived, mostly reselling their stalls to newcomers.

Papuan mothers choose to sit selling on the side of the road as a form of respect for what they believe in. They believe that land is like a mother who gives life, so it must be respected.

“What we sell all grows from the ground. Later, if we sell on tables (at stalls), we will be unlucky, it will not sell,” explained Mama Rita.

Unlike Mama Rita, Mama Wenda, who was reluctant to mention her surname, came all the way to Timika from Kagupago, East Paniai District. Mama Wenda maintains the stall she got during the distribution of stalls from the Timika government. She was starting to feel left out.

“I saw mothers selling all the stalls. In the end, the market stalls belonged to migrants. I don’t want to be like that. Even if she only sells vegetables, even if there is no sale, I will still survive in this place. I also don’t want to be just sitting still,

like other mamas. Paniai mamas , “ explained Mama Wenda with a smile.

To support Papuan mothers, the provincial government has built several special markets for Papuan mothers, such as the Jalan Percetakan in Jayapura City, Praha Sentani Market, and in other districts.



Papuan mothers with their stalls selling on the side of the road. (Photo: Ronny A. Buol).

These markets were built with the concept of a modern local market. Although not as modern as in Jayapura, the government had time to build a market in Wania District in Timika in 2019. The market, which opened on October 23, can accommodate 84 traders with lower stall designs. The goal is that traders can put their wares not too high. However, the market was only used for a few days by native Papuan traders, then being abandoned.

Although there is a land issue at the Wania District market or better known as SP 4 Market, for native Papuan traders, the basic problem is that the market is not friendly with their beliefs and traditions. There is a belief for them that when selling, they must be at the forefront, especially for the Amungme tribe. Amungme itself consists of two words “Amung” which means main and “Mee” which means human.

“ I just sell it here (by the roadside). If it’s at the market, my stall is located on the back. I have to sit at the very front,

so people can notice my stall,” said Ony Magai, (21), a Papuan (OAP) trader from the Amungme tribe, from Jila District.

Her relative, Mama Wenda Magai, (42) also said the same thing. Mama Wenda, who sells tubers (taro, batatas, cassava), actually has a place to sell on the front row. However, the condition of the market which is far from the road, and now it is actually fenced with concrete makes Mama Wenda uncomfortable.

Market conditions that are not traditionally friendly make it difficult for OAP to develop their competitiveness in the market. They sell their stalls because they feel unable to compete with modern traders. This makes them even more disadvantaged. Modern products are still dominated by immigrants. OAP has the limitation of not having distribution channels, because it is not proficient in communication. And for micro-enterprises, OAP has difficulty surviving because it is difficult to get capital assistance from banks.

“My capital comes from savings and my husband’s salary from the company. I didn’t enter the KAPP (Papuan Entrepreneurs Customary Chamber), I’m just a small businesswoman,” said Margaret Dimpau, an OAP hair weaving entrepreneur, from the Amungme tribe .



Papuan mothers prefer to sell their wares on the roadside. (Photo: Ronny A. Buol).

The Position of Papuan Mothers is Not at An Advantage

Reporting from BumiPapua.com, in 2009, Bank Indonesia (BI) representatives of Papua Province continuously conducted training for indigenous Papuan entrepreneurs who are members of KAPP.

“BI has a stipulation that banks are required to disburse credit, at least 20% to micro and small businesses. This is where BI has an obligation to conduct training for these micro and small businesses,” said BI representative for Papua Province, Tigor Naek Sinaga, quoted from BumiPapua.com .

Not only that, the Head of the Assistant for Economic Affairs and Welfare of the Regional Secretariat of the Papua Province, Muhammad Mussad, emphasized that Papua has a Regional Credit Guarantee Agency (Jamkrida) which is expected to be a liaison between small and medium businesses and banks. However, the agency has not effectively carried out its duties as a liaison.

“If KAPP shows positive results, the regional government will definitely increase its business capital assistance,” he said.

According to the Papua Provincial Government records in 2016, Papua Governor Lukas Enembe, as the KAPP supervisor, provided cash assistance of Rp. 25 billion to 2,870 Papuan native entrepreneurs located in 29 regencies/cities. Unfortunately, this is considered as not significantly helping.

“As an entrepreneur, I see that this KAPP is good. But not really,” said Munawir Yakub to Zonatutara.com.

The difficulty of OAP in obtaining capital assistance is requested to be a concern of the government. The banks in Timika were accused of not wanting to lend to OAP.

“National banks in Papua, especially Timika, do not (want to) give credit to Papuans, so why are they in Papua. It is very difficult for local people to get capital assistance. Banks, especially those belong to the state, should be supportive, not discriminatory. The state must facilitate all fields and access. The local government as an extension of the central government should provide guarantees, or encourage local people to also get capital. Or at least there is a CSR program or something,” said the traditional Amungme leader, Manuel John Magal.

Menuel also confirmed that the market is not traditional-friendly, and did not deny that OAP often sells the stalls it has acquired, because they are limited in seeing modern trading opportunities, so that they are increasingly disadvantaged.

8.

In Search for Suitable Economic Model for Indigenous Papuans in Mimika⁸

Written by: Neno Karlina Paputungan



Papuan mamas sell vegetables in Mimika. (Photo: Neno Karlina Paputungan).

Long before there were transportation routes and the entry of transmigration to Papua, especially in Timika, the indigenous Papuans (OAP) lived in harmony with nature. Every native tribe has a belief that respects nature.

As a tribe that inhabits Mimika, the Amungme are famous as conquerors and live in areas with an altitude of more than 2000 to 4000 meters above sea level with a slope of 40

⁸ This article was published in *zonautara.com* January 26, 2022 edition with the same title.

degrees. They use nature to grow crops, plant taro, sugar cane, and other types of crops. The Amungme do not live a nomadic life, except in an agricultural system. They used to take turns managing the land using a certain type of stone from Uhibu, Intan Jaya, which was turned into axes.

"The houses are fixed, the gardens are moving," said the traditional leader of the Amungme tribe, Menuel John Magal, in early December 2021.

The livelihood of the majority of the Amungme tribe is raising livestock and farming. To meet their protein needs, the Amungme will hunt to the mountains or to the lower plains. Hunted products are also commonly sold. They use a certain type of shell money (*bia*) as currency.

"Although there is no lake or sea, the Amungme tribe obtained these shells from Paniai lake," Menuel explained.

The Amungme are flexible in meeting the economy. They can be invited to exchange goods (barter) if they transact with the Kamoro tribe, which uses an exchange system.

"It is usually used for tobacco transactions in Nawaripi, Manasari. From Kamoro, they bring it by boat. They exchange knives and skill tools there. They had to walk up to Mount Cartenz and over the edge of the Grasberg pond to descend to Himba. From there, they get the ax points and salt from a special salty water source. Both of these merchandise are used to pay 'the head' (as women's property). Of course, all interactions are carried out on foot," said Menuel.

The Amungme run the economy in an independent manner without fear and disturbance. This happy life has been going on for a long time. They also make bracelets and weave noken.

"Even the prosperous form of the Amungme tribe's social life at that time was depicted in the knitting of certain symbols on Paniai's noken," said Menuel.

The Amungme do not know the royal system. The new chieftain appeared later. Every decision is taken collectively."

"People are free but democratic. If there is a problem, everything will be discussed, especially between leaders," Menuel explained.



One of the corners in Mimika Inpres Market. (Photo: Ronny A. Buol).

Company Influence in Papua

But over time, the peace and glory of the OAP, especially the Amungme, began to erode. The situation changed when the company entered, imposing money as a measure of wealth and prosperity which was actually different from the tradition and perspective of OAP. Not only that, there has been competition and development that is not in favor of OAP, making OAP backward, especially in the economic sector.

“As a person who has experienced two eras (the past and the present), I feel sad. The Amungme, whose ancestors were conquerors, surrendered. Why do they become like that? Because after the arrival of PTFI (PT Freeport Indonesia) it was easy for them to get food. They do not work, especially if there is a family who works (at the company). They tend to be inactive, making them not as strong as they used to be. Actually, it’s not just the Amungme tribe, even the government is very easy to get money, so our mentality is pathetic,” said Manuel.

According to Manuel, in the past, the Amungme had to work hard to get a high social class, now it’s easier to get money as a medium of exchange. Meanwhile, most of the Amungme

people do not have the skills, education and experience in doing business, or in other words, have not been able to encourage a more modern economy. Everything is still done conventionally, so it is not ready to compete with newcomers."

"It's like they are experiencing a cultural clash. When they use the traditional system, they can do everything, then they are forced to be modern and they cannot do it at all. This makes them helpless," said Menuel.

This collision weakened the Amungme generation. The young people, who should have strong energy to be productive, do not even work, because they are not able to face modernity. On the other hand, the convenience that comes with the company's assistance makes them even more vulnerable.

"There is no problem with the immigrant communities. The world now demands that we are not exclusive to just one tribe. The OAP are used to ethnic diversity. People must be able to adapt to whoever comes. However, the government should provide protection, provide equal opportunities for empowerment, so that indigenous Papuans have the ability to compete," said Menuel.

Protection of natural resources, according to Manuel, must really be done by the government. They cannot simply issue permits. Papua is customary land, nature in customary lands should be managed according to the traditions and customs of the indigenous Papuans.

"It's not the OAP who are lazy, but they need the mapping and the government support in finding a way out, no matter what character the community lacks. In fact, the responsibility should be attached," said Menuel.

Separately, Elisabet Maria Tsome, an OAP salon and minimarket entrepreneur from the Amungme tribe, said that in order to survive in building a business, she actually learned a lot from immigrants. Elizabeth never saw immigrants as the cause of economic differences.

"We have to admit that those who control the economy in Papua, especially in Timika, are immigrants. But I have no problem. I actually use it as motivation to get up. I know that OAP was not born for the economy, but was born with a high social sense and I am grateful for that," said Elisabet.

Elisabet realized that the impetus for OAP's economic

development was minimal, but this did not discourage her. Elisabeth decided to slowly continue to study.

"I apply a rule to my younger siblings, if they don't work, they can't earn money. This was later seen by my other employees, and it continues. So why not support each other? Both with fellow Papuans and with immigrants. We can see that the stall entrants are in the same line, but they are sure of each other's blessings. So, for me there is no problem, because I am standing, looking in a positive direction," explained Elisabet.

However, Elisabet hopes that the government can be more sensitive to OAP's economic developments. Everything that has become OAP's identity, or OAP's potential, must be supported.

"For OAP, I can only say that let's develop what we have. Culture and local wisdom that we don't have to study hard anymore. Areca nut, sago and hair are our expertise, let's preserve and develop them. Of course, all of these need government support," said Elisabet.

Papuan People Need to be Heard

In line with Elisabet in seeing the position of the OAP, the traditional leader of the Kamoro tribe, Maruanus Maknaipeku, demands that the government really pays attention to grassroots conditions in every development and policy. Currently, the government seems to only pursue personal success without looking at the needs of the lower class.

"We do not only blame the executive, but also the legislative. So far, they have provided input and conveyed the aspirations of the people. It's like, maybe (they think) the dead have chosen them, so it's hard to hear people's aspirations," said Maruanus.

OAP, especially Kamoro, explained Maruanus, had the desire to advance and compete, but were never given the opportunity to be empowered. They are not being fostered, accompanied by how to be more advanced, to become a good fisherman, who is successful.

"What exists is that Kamoro fishermen are asked to take a third party, so that when there is a problem at sea, we are told to confront them. So, if this continues, you could say Kamoro

fishermen will disappear. There should be regulations that are more in favor of Kamoro fishermen and then accompanied by assistance to increase human resources," said Maruanus.

The spirit of OAP in demanding basic rights and taking sides with tradition, in order to improve the standard of living for a better life, has the support of various tribal communities in Mimika.

The Secretary for Family Harmony in Answer Besartu (KKJB) Mimika, Mustofa, considers PTFI's large regional budget to make the government unhealthy. According to him, there are many potentials in other fields that are in line with OAP culture that have not been explored and developed.

"Why does the government not encourage the sector controlled by OAP? There must be a tradition-friendly empowerment program, because this will be the key to a better OAP economy," said Mustofa.

Head of Division at KKJB, Reddy Wijaya, who is also a member of the Mimika Legislative Council, confirmed this. According to him, more efforts are needed from the government.

"We from the association want to encourage OAP to develop more in the economic sector, but if the government itself is lacking, then we can't do much. Everything goes back to the government, there must be support to provide education to all citizens, including OAP itself," said Reddy.

According to Reddy, there are several KKJB coaching programs that also invite OAP to learn together in managing agriculture, for example in SP 5, SP 6 and SP 9. There are also those who, after participating in the study, can finally do fish farming in ponds.

"In principle, we urban communities also want to encourage OAP to be more advanced economically. We strive for collaboration and avoiding conflicts. The government must be more creative. For example, building a job training center, there are many jobs that have good potential for OAP. It is our duty to encourage it, and especially the role of the government. Once again, even though we KKJB want to encourage this and that, but if the government lacks support, we can't do much," said Reddy.



Sumber: Mimika Dalam Angka 2021 • Diolah oleh Zonautara.com

Interactive content by Flourish

Not only KKB, other associations such as the South Sulawesi Family Harmony (KKSS) suspect that the government has not carried out targeted assistance or empowerment. The government is asked not to be half-hearted in encouraging the development of the OAP economy.

“As people who have lived and even sided with Timika, we try to give space to OAP. We must not rule this out, however we love this land. Regardless of what tribe, the fact is that our children were born here. Sometimes we feel more Papuan than Papuans,” said Munawir Yakub, head of the Bugis Sidrap family in Mimika.

Munawir is optimistic that, if properly assisted, OAP will have the same abilities as migrant tribes who first got access to education.

“In my place, there are many of my brothers, the OAP, who have been working since they were teenagers. They work while learning, many are now experts in their fields. Automotive experts in workshops, or in other businesses,” said Munawir.

After the existence of special autonomy (otsus), although there are many weaknesses, compared to before, Munawir said, the composition of OAP in various sectors has increased although it is still small.

“Otsus allows local sons to enter the company, and other regulations are quite favorable. And yes, the government has actually provided assistance, such as the establishment of the Papuan Customary Chamber, which has become a vehicle for Papuan traders to fight for their rights. But, from a political

point of view, I don't know, in my opinion, the government is not serious, it's not really fighting for it," explained Munawir.

This situation makes many immigrants control important sectors in Mimika, including the government. For example, Java controls the agricultural, fishery and restaurant sectors, Bugis Makassar controls trade, Toraja controls pig farming. Madura controlled transportation.

Government Apparatus Mentality

Responding to this, the Deputy Regent of Mimika, Johannes Rettob said that the government had actually tried. But there is another issue that is no less important, namely mentality.

"The government has provided boats and nets. The solution is 24 hour assistance, can the government do that? In fact, the government has not provided continuous assistance and escort. If we give a net, we have to tell what to do with this net. Because there was no assistance, when we checked again, it turned out that the nets had already been sold. And not continued. So, should we give up and lose? I do not think so. The government must have a heart," said Johannes.

According to Johannes, organizational work is needed to reach a solution. Papuan mothers, for example, will remain conventional because there are deep-rooted beliefs and traditions. This habit must be seen and supported. So development or whatever should be tradition friendly, so OAP can feel the benefits.

"There is indeed a plan like that, but it hasn't been realized yet," admits Johannes.

Johannes himself did not deny that the government actually knew about the causes of OAP not being able to compete in the economic field.

"A lot of research and research from outside has been offered to the government. We all know. The point is, we must have a heart, so that we can understand what they are like, what they want. Then we build something that can meet their needs. That's the principle," said Johannes.

According to Johannes, currently the composition of OAP in the government is still relatively small, 30 percent of OAP compared to 70 percent of immigrants in the legislature,

and 20 percent of OAP compared to 80 percent of migrants at the executive level.

“The problem is that outsiders, or does OAP itself understand or not about OAP? It’s true that our economy and HDI are good, but not for OAP and Mimika as a whole. To the extent that Mimika, who is very rich, in the city does not yet have public transportation. In the city alone there is no adequate public transportation, especially in the interior,” explained Johannes.



Deputy Regent of Mimika Johannes Rettob when interviewed by Zonautara.com. (Photo: Ronny A. Buol).

On the other hand, Veronika Kusumaryati, a Papuan anthropologist who graduated from Harvard University, said that the presence of PTFI has changed the condition and status of OAP. Since its first arrival in 1967 and operating around 1973, Freeport has taken the lands of the Amungme and Kamoro indigenous peoples—with the permission of the Indonesian government—so this clearly has an impact on the lives of these two tribes there.

During its operations in Papua, Freeport employed OAP (now about 25 percent of the total workforce), mostly at the lower operational level. Most of the employees come from the

western part of Indonesia, so it is mostly outsiders who benefit from this operation.

"Freeport also pays taxes and various other deposits, including for the TNI/Police, and this is what OAP considers detrimental because the presence of the TNI/Police has resulted in many cases of human rights violations. Lastly, Freeport carries out many CSR (corporate social responsibility) programs, such as scholarships for 7 ethnic groups in its concession area. For the last one, (CSR) I cannot judge success/failure because I do not have enough data," said Veronika.

In general, Veronika explained, Freeport's activities enable rapid economic growth in Timika. The mining sector contributes a lot to Papua's GDRP, but one has to ask whether this economic contribution has been distributed to the community, especially those affected by mining operations.

"Looking at the indicators of OAP development, which are still low, it can be said that the contribution of mining companies such as Freeport, does not necessarily improve the economic status of most OAPs, maybe only a group of OAP elites and Indonesians," said Veronika.

In fact, economic equity will have an impact on the OAP economy whose capacity has not been built so far. Veronika assesses that the problems in Mimika are very complex and until now the economic development model there has not been in favor of small players like OAP.

"I'm not sure whether the state and companies are committed to a policy of redistribution of resources when the process of concentration of power and wealth is still in the hands of a few people," said Veronika.

Veronika is pessimistic that there is a solution that satisfies all parties. However, Veronika said, the solution for OAP, of course, is the termination/moratorium of mining activities so that nature and the Papuan people can think of a more favorable economic model.

"But will governments and corporations do this? I doubt it," said Veronika.



Kuala Kencana District Square. This area is fully managed by PT Freeport Indonesia. (Photo: Ronny A. Buol).

Separately, PT Freeport Indonesia's Vice President of Industrial Relations, Demi Magai, said that mining production at Freeport was increasing. However, from 2016 to 2018 there was a decline that occurred in relation to contracts of work and special mining business permits.

"The current production target is copper, around 22 tons per day, while gold is still below it. In 2018 the copper productivity bonus (for employees) is the same as gold because now gold is below copper production," explained Demi.

For the sake of saying, the copper at Freeport is the best in the world and currently the open pit mining operation has been temporarily closed. Freeport carries out environmental management and reforestation.

"If the Deep Ore Zone (DOZ) is closed, now the underground mines operating are GBC, DMLZ and Kucing Liar," he explained.

In order to emphasize that Freeport plays the role of the largest economic contributor in Papua and Mimika Provinces.

"Freeport's presence is very positive, it certainly has an economic impact on the region," said Demi.

For the sake of explaining that currently, of the 7,700 Freeport employees, permanent outside the contractor, 40 percent are Papuan employees. This figure has been reduced

by 1,200 Papuan employees who participated in a strike several years ago.

According to Demi, there are 9 native Papuans who sit in strategic positions in PTFI management, including himself. There is another one, a director named Claus Wamafma.

As a Papuan son who belongs to 7 tribes, Demi hopes that regional income, especially those obtained from Freeport, can be useful for all stakeholders, especially in Mimika Regency.

“The sons of the region must have a clear plan, must know where the development direction is going. And the leadership must continue to cooperate with Freeport. Maybe so far it has not been maximized, but Freeport continues to be committed to being able to collaborate with the Regional Government because it is Freeport’s obligation to contribute. I hope that regional leaders can become leaders who are transparent and have a commitment to build Mimika,” hopes Demi.

9.

Forced by Circumstances⁹

Written by: Kristina N. Rejang



Wirinus Magi, was seen monitoring the chili planted in the yard of the house.

In Kampung Mulia Kencana SP7, Iwaka District, in one of the yards owned by residents, you can see a stretch of chili plants of the shypoos type planted with the concept of greenhouse.

There, a man was busy taking care of the chili plant. The man is Wirinus Magi, who is a native son of the Wano tribe, Puncak Jaya Regency.

When we met him, Wirinus looked very happy because the 500 chili trees he planted can now be harvested, armed with farming knowledge distributed by Binmas Noken of the Mimika

⁹ The article was published on seputarpapua.com on January 26, 2022 with the same title.

Police. Now, in a week he can harvest up to three times.

"Initially, I could only plant petatas (sweet potatoes), taro, gedi but now I can plant chilies, ginger has also been harvested," said Wirinus.

Indeed, at first he found it a bit difficult to plant, but always being nurtured, eventually he could. "Now, many people are planting with me, some are planting kale, mustard greens and spinach, some are planting rice and ginger," explained Wirinus.

In the past, he was still associated with nine other friends in the form of a group, but now he is able to be independent and understands how to grow chilies.

"The local government has indeed helped, but not every day like the officers from Binmas Noken. In my opinion, how can we want to be independent if the government is not close, we want the local government to be close to teaching planting, our power is strong so we can do it," said Wirinus.

Besides Wirinus in SP7, there is also John Murib who is now skilled at growing rice, chili and ginger. Another is Etinus Wenda who grows short-term vegetables such as kale, mustard greens and spinach.

If there is a strong motivation and desire, anything can be done even though there are many challenges. "Seeing other people can, why can't we? Why can other people progress economically, while Papuans can't? I want to do business like the others," that is the simple motivation of Ferdinand Chondy, a native Papuan from Sarimi-Papua

Choosing to quit his job at an institution is a difficult thing. He must strengthen his mentality for the sake of his dream of becoming a mini market entrepreneur. After two years, he was finally able to buy two motorbikes and invest in land worth hundreds of millions.

He is still learning how to properly manage turnover and profit. Everything was carried out diligently, distinguishing between productive and consumptive until finally Ferdinand proved himself capable of being a businessman.

"The toughest challenge for people in business is mental, because many have to be sacrificed, this is a tough challenge to disturb mentally, but whatever it is, I have made a decision, I have to be committed," said Ferdinand.



Ferdinand Chondy takes picture when he was interviewed at his mini market.

This can also be done by a native Amungme woman, Maria Elisabeth Tsolme. Taking advantage of the results of his profession as a civil servant and her husband as an employee of PT. Freeport Indonesia, she has built two branches of a hairdressing salon and has now ventured into a mini market business.

This hair extension has become a Papuan fashion and a skill that no longer needs courses. Elisabeth now employs seven native Papuan employees.



Maria takes picture in her hair salon, Salon Anyam.

Elisabeth said, in principle, Papuans were not born as individualistic traders. This is because most Papuans are bound by strong kinship.

Until now, Elisabeth also admits that she still has high social constraints. The reason is that she cannot offer discounts to customers because the discounts must be available for her brothers and sisters.

"I can't give a discount. My economy always fluctuates because of the social aspect in my life, especially if anyone in my family is sick, anyone gets in an accident, we have to take it out. The expenses will be higher than the income. We lost in business because of our social spirit, but like it or not, we have to try," she said.

The motivation that became the reinforcement was wanting to prove that she could do it without having to ask the Government, PTFI, YPMak but using her own capital.

"I want to show that without you I can. And finally I can prove that finances are indeed very complicated, but I maintain one principle that I can do it, why should I buy from another kiosk, I can do it too," she said.

According to her, the presence of immigrants can also motivate her because she does not want to see things from the bad side.

"I want us fellow OAPs to also support each other, there is no envy or prestige, even though we are not born from great traders but we can also, if we grow prestige and hate each other, we will not progress," said Elisabeth.

She also hopes that something that God has given to Papuans, such as skills in weaving noken, areca nut, and hair weaving, including carving and sago, can be developed by OAP and continue to be preserved.

Mentoring is not the answer

Veronika Kusumaryati, anthropology graduate from Harvard USA, said the presence of the Freeport company has changed the conditions and status of Indigenous Papuans. From the first arrival in 1967 and operations around 1973, Freeport has taken the lands of the Amungme and Kamoro indigenous peoples with the permission of the Indonesian government so

this clearly has an impact on the livelihoods of these two tribes. Most of the employees come from the western part of Indonesia so that most of the people who benefit from this operation are outsiders (not natives).

Lastly, Freeport carries out many programs in Corporate Social Responsibility (CSR) such as scholarships for 7 ethnic groups in the Freeport concession area.

In general, Freeport's activities enable rapid economic growth in Timika. The mining sector contributes a lot to Papua's GDP.

"But it must be asked whether this economic contribution has been distributed to the community, especially those affected by mining operations. Looking at the indicators of OAP development which are still low, it can be said that the contribution of mining companies such as Freeport does not improve the economic status of most OAPs 'probably' only a group of OAP elites and people outside Papua," she said.

Veronika said that the capacity of the indigenous people's economic sector has not been built so far. The problems in Mimika are very complex and until now the economic development model in Timika has not favored small players like OAP.

"I'm not sure whether the state and companies are committed to a policy of redistribution of resources when the process of concentrating power and wealth is still in the hands of a few people," she said.

In Mimika, there are various ethnic groups in Papua, there are tribal groups inhabiting the mountain area, there is also a coastal area. Mountain people have agricultural traditions.

"So, they actually used to do this farming, the problem was that their land was taken by the company, so they could no longer practice their agriculture. Then from the beach, the Kamoro tribe actually did not hunt and gather but rather fished. So far, they have had sago hamlets, rivers that provide fish have been partially damaged by company tailings," explained Vero.

So according to her, the problem is not that the Papuan people can adapt or not, but there has been a very big, radical change in their life and assistance is not the answer to the very radical change of the indigenous Papuan people. According to her, the solution must first be to understand what actually

happens in the lives of the Mimika natives.

"This is what I think is a problem when CSR, government programs only talk about assistance but do not understand what is really going on in their lives, their mentality," she said.

As Veronika said, there is no instant solution. It is necessary to understand the conditions better first, by conducting anthropological research on what has happened and together with the community to look ahead.

"So I think the word mentoring is too simple to solve this big problem. In reality, Timika's economy has changed, indigenous Papuans have been marginalized. They no longer control their resources and living space. Their living space is now in the company, government and immigrants," she said.

Therefore, this needs to be understood by all parties, so corporations or immigrant communities or the government are too hasty to find solutions while the problems themselves are not understood.

According to Veronika, this economic equity requires a very radical policy change regarding the concept of justice and sustainability. "And I question whether Freeport, the immigrants, and the government have a commitment to that. If they don't have a commitment to conservation, justice, it's hard, wanting to talk about anything, with various approaches, welfare, is meaningless because the basic problem is not understood," she said.

Cultural-Based Contextuality

Cahyo Pamungkas, from the Indonesian Sciences Institute (LIPI), said the basis or practice of OAP is different. They are mostly still based on a system of exchange, give and take. The land was not bought for them, but handed over. And they are communal, one will bear the other.

"So they don't know the nuclear family which should be prioritized. If there is money, it will be spent together, because in order to survive in nature, they are used to building a very close social system. Apart from that, they are indeed very close to nature, living from nature. So money is not a measure of welfare," he said.

Cahyo explained, OAP does not reject development, it

just needs a good understanding, especially in terms of tradition, so that there are no mistakes in development, so that OAP can really feel the benefits.

“Actually, the development in Mimika is not much different, the strategic plan for village development, the village fund program is the same throughout Papua. There are independent villages, building electricity, smart villages, just those various programs, so far it has not been successful.” he said.

The close economic correlation, for OAP is not always urgent because the approach taken must remain contextual based on culture. It will be difficult for OAP to follow the education system that has been implemented so far.

“They must be returned to nature, while education by practice,” explained Cahyo.

OAP has a set of local wisdom, which is now becoming extinct and must be revived as an entry point to encourage education. This is important because after experiencing a long history, and having left the land, they were evicted. Cahyo assessed that OAP has experienced disorientation.

“For example, they have medicinal plant leaves. We support it by researching what properties these plants contain and how they are used for health. We can’t force it with new drugs that are foreign to them.” he said.

In addition, he also suggested that all concepts should be built with cultural values. “For example, once a month there is a meeting and in-depth dialogue between the Regent, the indigenous people of the Amungme, Kamoro as well as other kinship tribes, also from the church about what the community needs and how to solve development problems,” he said.

Hope

Seeing the economic conditions of the Amungme people then and now, Manuel John Magal expressed his sadness. “I am really sad, because I have experienced these two eras, before and now. The amungme people who were their ancestors were conquerors now have surrendered,” he said.

According to him, this is because of the presence of Freeport, which makes it very easy to get a job. The large amount

of money makes it really impossible for everyone to do as well as they used to, likewise through the government.

"That's why my people don't know how long it will take to change this mentality, the mentality of 'everything can be easily obtained'," he said.

Now, Menuel said that actually getting a medium of exchange is easy, but most of the people don't have an idea about skills, education, experience for doing business and for modern economic activities.

"So, it's a modern formation, so it's kind of like experiencing a cultural clash, which is traditional, all-rounder. In the end, you want to try this, you don't want to try it, you can't. They themselves find it difficult and immediately give up so they are helpless," he said.

In fact, to become a Papuan entrepreneur, it is also possible to only have to go through a proposal, an in-depth business analysis ultimately makes them always think that they 'can't'.

"Oh I can't, it's always in here (brain). Moreover, they can easily get money. Finally the motivation to work hard is gone," he said.

Menuel, who now runs the Generasi Amungme Bangkit Foundation (GAB), said that the anthropology of the Amungme people is not a business, but they cultivate crops and raise livestock. For this reason, there must be someone who knows the strengths and weaknesses of the Amungme community so that the economy can be controlled.

"Otherwise, it could be time consuming. It's not surprising that in Timika, trading in the market is called modern products controlled by immigrants because the people themselves have limitations, they don't have distribution channels. If they have distribution channels, they must build communication to reach Ambon, Makassar, Surabaya, Jakarta. They have to start from there and then bring in goods, but they do not have the ability," he said.

Then the place where the natives sell is on the ground, on the side of the road, while the newcomers have the understanding that they need to open a big shop, and so on. Menuel said that by himself, indigenous people would be marginalized because they could not compete.

He tried to set up a shop where the workers were Papuan mamas who were taught to spin something from a small value, but still had problems with the kinship system.

"I have built it and I have assisted them, and everything is well controlled, but when the holiday comes, their business capital is immediately used up. When one of their brothers was in trouble, they gave the money away. It becomes a challenge too. Indeed, I also realize that their anthropology is not a trade, but there is nothing wrong with the times that demand us," Manuel said.

Another weakness is that there is a high intention of capital, but does not have the capital, so it's like merely "scratching your head" or confusing. He also slightly criticized the National Bank in Papua, which according to him could not work hard to advance the OAP economy.

"If national banks don't want to give credit to Papuans, why are they here? Banks should also not be discriminatory. They must simplify all areas. National banks must play greater roles. If not, you better leave. The private sector is better, they have a heart," he said.

Most of the work of the Amungme women is basically farming, but until now, according to her, PTFI's role has not been maximized because it has not yet fully extracted crops from OAP.

"The company should take the crops from the native Papuans. Therefore, Papuan mothers do not need to sell it in the market. Even until the afternoon, it is not even sold, the next day they can't sell it, let alone vegetables, and eventually it becomes pork food. Don't let it be like that. This situation should be fixed, for example, they should entrust Amungme people to supply the natural crops and entrust sea products to Kamoro, so that there will be alignments," he said.

Then the task of the regional government is to accompany OAP. It requires hard work with the regional budget, which is reaching Rp 4 trillion. According to him, economic development must exist for OAP, because so far, economic development is seen only in cities, while in the Mountain and Coastal Districts there is no significant economic activity.

"That's the difficulty. Here the local government must really work hard, equity must be done so that there is economic

activity everywhere. The local government must accelerate the economy so that the economy can reach the grassroots," he said.

Regarding the arrival of outsiders from Papua and success in Mimika for Menuel, it is not a problem because according to him the world is now modern. It is not exclusive to just one tribe. The world is global and people also need to adapt to newcomers.

However, according to him, even immigrants must be able to understand, let what is in contact with nature in Mimika be the OAP's right.

According to Menuel, local governments must provide protection because protection is important so that they can teach them the ability to compete with newcomers.

"There are 'immigrants who are eager to seize all opportunities', the government must inform them and remind them not to do this," he said.

For example, local governments must work hard to sell timber, they must not give them to outsiders, but trust the natives instead. What OAP wants is that everything from nature such as areca nut, fish, sago and everything from customary lands must be managed by indigenous people.

"The local government must work hard and be brave to protect this. Otherwise, the local government is useless. I long for people to be able to enjoy life as before, their business to be independent. Even if there are immigrants, everything goes smoothly and must be independent and there must be regulations," he concluded.

Marianus Maknaipeku, a Kamoro figure, said that all the economic dynamics of the Indigenous Papuans that should be highlighted are the related agencies. According to him, there is no intention from agencies such as the Trade and Industry Office and Cooperatives Office to be able to lift small communities until they have the required economic abilities.

He believes that the Kamoro can certainly do it, but according to him there has been no intense assistance to solve the trade economic problems faced by the Papuan people.

"We have sago, fish too, but there is no assistance. What happens is that we are given what we need and then we are left without any continuous assistance. The economy doesn't develop over time, it gets poorer, it doesn't get better," he said.

Regarding the presence of OAP, Marianus said it was natural for them to trade and indeed they have trading knowledge. "People who migrate must work hard. We accept whatever is the right of everyone," he said.

However, according to him, migrants from outside Papua have not yet been involved in making contributions, such as training or participating in advancing the trade economy with OAP.

"There is a small example in Pomako. Now, the fishermen of the archipelago are in control, but the natives don't exist. They take all of their customary rights," he said.

The problem is that there is no legal product or special regulation in favor of trade rights for the OAP for the sake of improving OAP's economy.

"Areca nut, coconut, sago, all go to immigrants. How can we become independent in the economy? Because the economic pressure is getting higher if they stay in their village. They will be left behind on how they can compete," he said.

According to him, the Kamoro actually want to have the ability, but because they have never been given the opportunity, for example, to be fostered by good fishermen.

"In fact, fishermen are boarded by a third party to go to sea, financed by entrepreneurs and then go to sea. Many Indonesian fishermen also go to sea. Over time, Kamoro fishermen will also disappear because of pressure from other parties," he said.

For this reason, he hopes that the involvement and regulations in favor of the Mimika tribe must be properly studied. "If it is not changed, it will continue to be like this," he concluded.

About the Authors



Adi Briantika
Tirto.id

Until this book was published, I was still a journalist in Indonesia. Finally, I went to Papua!



Alfonsa Jumkon Wayap
Suaraperempuanpapua.id

I have been a journalist since 2010. Now, I am the assistant voice editor for suaraperempuanpapua.id. I was involved in journalistic journeys from village to village (Book: Journalistic Journey from Village to Village Volume II). I also have the experience of being an intern as a Photographer at the Fiji Sun Daily, South Pacific for two months and writing about the Papuan Women's Economy at Indoprogress. There are many other experiences that I cannot describe one by one. My hobbies are traveling, reading books, and photography.

Impression :
I really appreciate it.

Message :
AJI must continue to do this kind of fellowship in the future.



Atamus Kepno
Suarapapua.com

"Because I am not the son of the king and not the son of the high priest, then I choose to be a writer"

"If you are not the son of a king and you are not the son of a great scholar, then be a writer."

I am Atamus Kepno, an Alumni of the University of Sariputra Indonesia Tomohon (UNSRIT) in North Sulawesi, majoring in Economics. Even though I'm not a journalist, I am currently a contributor to Suarapapua.com to voice the voiceless.

Impression:

Thank you AJI Indonesia for providing an opportunity for collaborative reporting on Human Rights Issues in Papua.

Message:

This Fellowship should not only be for the moment. In the future, it will be more open and relevant to raise Human Rights Issues in the Land of Papua to the public. And through my writing, I hope it will be useful for the customary rights of customary land in Saukoby, North Biak, which are in the process of rejecting the development plan for the Spaceport and has been hypnotized by the local political elite and the authorities.



Dwi Bobby Kurniawan

Tiffanews.com

While working in the world of journalism for approximately 6 years, personally it is very difficult. I almost never do in-depth coverage. This is of course related to the rapid competition in the media today, which carries more speed in presenting the latest news.

As a participant, I am very grateful to have been given the opportunity by the committee, because through the fellowship program we can get knowledge from mentors, and then carry out the task of reporting.

Of course, this is a provision for us in carrying out our journalistic duties in the future, to be able to write more deeply, especially regarding injustice.

Finally, I would like to thank the committee and mentors who have given us all the opportunity to be better.



Dwi Reinjani

Radio News Agency (KBR)

Dwi Reinjani or usually called Rei, is a female journalist who dreams of traveling around Indonesia and even the world to spread the truth. Since childhood, she had ambitions to have many friends from various ethnic groups, races, religions and nature. Not liking seafood due to allergies, fried chicken is the only favorite food she never gets tired of eating. The mountain is a symbol of life, big, tough, full of mystery, but holds a lot of life. Since becoming a journalist in 2014 until now, the coverage of natural disasters, conflicts and organ trafficking has been her most memorable story. Her motto: "Live to fight and to fight for".

My impression of joining this fellowship is certainly pleasant, because I was finally able to set foot in Boven Digoel, Papua and write a little story about the people there. This kind of program needs to be expanded so that more parts of Indonesia are exposed, and the government and the public know what problems are happening in our country.



Elfira Halifa
Cenderawasih Pos

"Her nickname is El among her journalist friends, she is a graduate of S1 Mathematics and Natural Sciences at one of the universities in Ambon. She was a volunteer in Jayapura Inspiration Class. She likes traveling and is currently a journalist at Cenderawasih Pos."

Impression:

"Amazed by the mentors and mentors as well as people who are in this circle of fellowship. They provide the best guidance, never stop directing, and who are patient and always strengthen with the words 'Keep the spirit' when chasing deadlines."

Message:

"Thank you mentors, cool and great people in this circle. Keep healthy and keep working. Whoever reads this article, I hope in the future it can bring change to Papuan children and women, moreover, for those who are victims of armed conflict or who have fled on their own land in Papua. Hugs for the children and mothers of Papua who are still surviving, may safety and security be with you wherever it is."



Hengky Yeimo

Jubi.co.id

I was born and raised in Sinak District, Puncak Regency. I finished elementary school (SD) Inpres Sinak, and junior high school (SMP) Negeri 1 Sinak, Puncak Regency. I completed high school (SMA) at YPPK Adhi Luhur Colese Lecocq d'Armandville in Nabire, Papua. During high school, I lived in the Teruna Karsa Dormitory belonging to the Jesuit Fathers. I continued my studies at the STIKOM Muhammadiyah Jayapura College.

When I was in high school, my younger siblings and my friend Arnold Belau, the editor-in-chief of Suara Papua, founded the Black Koteka Magazine. The magazine is published monthly. We write about issues regarding Environmental Pollution, Health, Education, Law, Problems experienced by Papuan Youth and Culture, etc. The Black Koteka magazine is published in up to 6 editions, and it is currently being stopped.

During high school, I was also active writing on my blogspot. However, I continued to hone my writing talent. During my college years, I also often wrote opinions in local media in Papua such as Pacific Pos, Papua Pos, Cenderawasih Pos and several other online media.

I have been called to be a journalist since 2012. I started working as a journalist for 2012-2015 at Sestep Online Magazine, after the media stopped operating. I worked in the online media jubi.co.id at the end of 2014 until now.

In 2012, me and my fellow students were involved in the Formulation of the Indicators for Papua, the Land of Peace from the Student Perspective, which was facilitated by Ilalang.

I was involved in the School for Management of Diversity which was organized by CRCS, UGM, STFT Ilalang and UIN

Alfatah for 5 days. At that time, we wrote about pluralism and diversity in the Transmigration area, which is located in the Keerom district of Papua.

I thank AJI Indonesia for opening up Fellowship opportunities for young journalists throughout Indonesia to cover the security and human rights sector in Papua.

My experience after participating in this Fellowship is that I have encountered upheavals in the lives of the children of TPNPB, OPM, Refugee Victims, Survivors. Their fates are completely ruined by the state that is supposed to protect them, giving them their rights. But in fact, they experience discrimination, terror and threats. It is really ironic.

This Fellowship is very important to engage journalists across Indonesia to write about life in an area rich in natural resources, but also rich in problems that are complicated to describe.

One thing that always bothers me is that there are many Doctoral Professors who get titles from the suffering of the Papuan people. But why don't these intellectuals get involved again to unravel and solve the problems that they have studied and explored.

Hopefully, there will be other Fellowships that are opened for other journalists in Indonesia who can help unravel the complex issues in the Land of Papua but also the problems faced by other ethnic groups in Indonesia. We did not involve foreign journalists, which OAP has been waiting for, even though President Joko Widodo has promised.

Hopefully, this book will be present in the hands of the readers, as well as knocking on the conscience of the soul, taking action to solve the problems, so that each of us can get a decent life like free human beings who are free from any tyranny on this earth.



Imelda Vinolia

Suarariau.co

I am Imelda Vinolia. I was born in Pekanbaru, Riau. I have been a journalist for 21 years. I have participated in various fields in covering the news. However, the concentration on Human Rights has only been for the past two years. In addition, I also cover environmental, social, renewable energy and women's issues.

Participating in the Papua Security training in July 2021 is a bridge for me to get to know the Papuan issue more closely. And I am one of the lucky ones to be able to take part in a Fellowship to write Papua by coming directly to Papua, especially to Sorong on January, 12-19, 2022. I wrote about the issue of the Moi tribe, which has been published in online media Suarariau.co for three times. In addition to being the new treasures to our media, this article is also displayed in three angles and is one of my pride and memories in covering one of the corners of problems on the earth of paradise.

I hope that as a Sumatran journalist, I will be able to return to covering Papua to explore other issues such as social, economic and tourism. The reason is because there are many things that should be taken from the uniqueness and culture and natural resources of Papua that have been stored so far.

Thank you AJI INDONESIA and PAPUA friends who have supported and mentor Mas Faridil who patiently guided us and AJI staff who were also very patiently involved in the preparation of training to the fellowship process until this book was published.

Happy greetings, healthy greetings. Keep it up, Amen.

Regards
IMELDA VINOLIA



Jekson Simanjuntak
Media Jakarta

Jekson Simanjuntak, a freelance journalist who is passionate about going to new places to meet new people for new experiences. Day-to-day, he works independently as a freelance journalist for several online media. One of them is Mediajakarta.com. For him, journalism is a part of life that forces him to always learn and never be satisfied. Since becoming a journalist, his greatest achievement has been when he managed to write down findings from the field in simple language and provide space for those who are marginalized to continue to speak up.

For his efforts, he was awarded several times for journalistic work competitions which he thought were like a bonus, because the most important thing is to work while still complying with the journalistic code of ethics.

Joining the Papuan Human Rights fellowship gave him new experiences and enlightenment. He understands that the problems faced by the Papuan people are so complex that they must be resolved immediately so they would not become protracted. One of them is related to the vaccination program in Merauke, Papua. A condition that is not as simple as one might think. And through the Papuan Human Rights fellowship, Jekson seeks to portray this reality.



Kristina N. Rejang
Seputarpapua.com

My name is Kristina Novita Rejang. I used to be familiarly called Kristin.

I am now 28 years old. I am the second of four children, I am married and have one child.

Even though my college background is Mining, I have been interested in becoming a journalist since I finished college because I participated in various journalistic training and for the first time had the opportunity to work as a journalist at a newspaper company in Timika.

I have worked in several news media offices and currently I am working at Seputarpapua.com, a Papuan online media based in Timika.

The works that have been published in newspapers and websites have more than hundreds of titles because they have been journalists since 2017 until now.

Starting from a Fellowship covering Human Rights in Papua organized by the Alliance of Independent Journalists (AJI), I found many very 'VALUABLE' experiences of being a journalist more than just writing to fulfill the news quota. In fact, it is much broader than that. It can have a positive impact on raising the rights of many people.

AJI made me grow, made me not only a writer who used to be in newspapers and now in online media. Thanks to AJI, my work can finally be published into a book.

My deepest appreciation for AJI because it provides an opportunity for me to learn to be a responsible journalist, to try to answer the dimensions of the community's needs.



Mukhamad Qistiyanto
Papuaterkini.com

I am a reporter at an online media papuaterkini.com. I am also a content creator, making profile videos and song video clips, I like writing and traveling.

I am very happy and grateful to be able to join the AJI Indonesia Fellowship program. Gaining knowledge and insight is no less exciting to make new friends and gain very useful knowledge from experienced mentors.

For the publication of this book, I would like to thank AJI Indonesia. I hope that the book will be useful and add insight for all of us.

Lastly, I would like to thank all those who have helped and supported the success of this program. If there is a shortcoming, I humbly say a thousand apologies.

Bird of paradise, Irian, thank you so much.



Neno Karlina Paputungan
Zonautara.com

Adventurous. Like traveling to new places, especially in the wild. Taking experience and learning to put into words.

Love fiction and traditional literature. Continue to develop self-skills in writing. Interested in specific issues, such as the environment, gender, rights of women, children and minorities. Registered as a member of AJI Manado, and several times received an in-depth coverage fellowship.



Reiner S Brabar
Suarapapua.com

Suarapapua.com journalist

Impression: AJI is amazing. I found many new stories.

Message: The world needs to know about the facts that are happening in Papua.



Reno Surya
Project Multatuli

Reno Surya is a freelance writer based in the city of Surabaya. He was born in 1996. His writings focus on highlighting issues related to human rights, culture, and exploring urban issues. His writings have been published in VICE, The Jakarta Post, New Naratif, Al Jazeera English, South China Morning Post, Asian Democratic Chronicle, and Project Multatuli.

The opportunity to set foot on the land of Papua is a valuable experience for him. Apart from the humanitarian crisis, information about the violence in Papua does not appear so clear. This is because the press is restricted, and access to coverage is difficult. He will remember the opportunity to meet refugees from Sekom village for the rest of his life. He tells the darkest episode of the humanitarian crisis through the narrative of a refugee from Nduga, who since 2018 has been living in limbo in the Kampung Sekom refugee camp. One of them is Raga Kogoya, a mother who is brave and tough to face the storm of misery and becomes a refugee in her own homeland.



Theresia F. Tekege
wagadei.com

I'm Theresia F. Tekege, a student of University of Muhammadiyah Papua. Currently, apart from being a student, Theresia works as a reporter at wagadei.com. She is also a member of the Papuan Literary Community, member of the Papua Teaching Movement, and joining the Theater Community in Jayapura.

Impression: Thank you AJI Indonesia for giving me the opportunity to cover human rights issues in Papua which I have been missing for so long.

Message: In the future, I hope that this kind of Fellowship will not stop this year, but will be more open and collaborate more broadly to reveal whatever has been hidden so far in Papua.

ISBN 978-979-3530-54-3



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