



The Dynamics of Conflict Resolution and the Potential for Disintegration in West Papua in the Context of the Unity of the Republic of Indonesia

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ABSTRACT

This research is the result of a summary and analysis of social media, interviews and public discussions regarding conflict resolution and the issue of separating Papua from the unitary territory of the Republic of Indonesia. This research uses social media description methods including Google, YouTube, interviews with Papuan people in Bandung and discourse analysis of public discussions related to West Papua issues. The results of the discussion of this research are to discuss the root causes of the conflicts that occurred in the Papua region, which have claimed many victims from both the TNI, POLRI and other civil society. Several offers from the government have been made, for example with Special Autonomy or Special Autonomy by providing a large allocation of funds from the APBN for Papua, building roads, housing, relocating markets and so on. However, until now the solution to this problem has not shown clear results. This research fills the gap regarding the Papua conflict, which usually describes issues of violence, human rights violations and so on. Like the thesis entitled "1998 Bloody Tragedy in Biak Numfor Regency, Papua (Resilience of Women Victims of Military Violence)" Conflict and Peace Studies Postgraduate Program, Faculty of Theology, Duta Wacana Christian University, Yogyakarta, 2021, written by Anike Mirino. The conclusion is that what causes people to want to be integrated with Indonesia is, first of all, economic disparities, social disparities, the integration process, violence, the existence of Papuans and respect for Indigenous peoples and culture in Papua which is given very little attention by the Indonesian government. So the only way to achieve peace in Papua is through a dialogue process. Understanding Papua from the perspective of the Papuan people. Expanding job opportunities and also caring for and preserving the culture of the Indigenous Papuan people wisely.

Keywords: Papua, Conflict, Resolution

INTRODUCTION

The first seed of conflict and violence in Papua that will be highlighted is the "Bloody Biak" case, namely on Monday 6 July 1998. What took many victims, according to data taken by the human rights NGO, Elsham Papua, around 8 people died, three disappeared, four seriously injured, 33 slightly injured, 50 people were arbitrarily detained, including the figure of the liberation of Free Papua, Filep Karma, who recently died (Mirino: 2021).

From Thursday 2 to 6 July 1998, Mr. Filep Karma was a civil servant in the province of Papua. At that time he left for Biak, at that time it was a period of transition from the New Order to Reformation, as in Timor Leste, almost the entire Papua region was flying the Morning Star flag and voicing independence with peaceful demonstrations. Peaceful demonstrations are an accumulation of the root problems of Papua's disintegration into the Unitary State of the Republic of Indonesia and the unresolved issue of human rights violations. As well as economic disparities and also the exploitation of natural and mineral resources. During the demonstration, people raised the Morning

Star flag on the water tower in the center of Biak City, about 200 meters from the port of Biak. The impact of this demonstration incident was considered to have tarnished the authority of the state, therefore the TNI and POLRI security forces as well as the district government attempted to communicate with the demonstrators. However, the demonstrators did not want to compromise on taking down the Morning Star flag, this resulted in violent actions carried out by the TNI and POLRI against the demonstrators. One of the demonstrators who was a victim of violence was Mama Thinneka Rukambu and several Biak women. They were suddenly attacked, pushed, hit, dragged along the street.

Second, there is still discrimination between Papuans and other Indonesian citizens, for example what happened in Surabaya when the residents were upset that the Papuan student community living in Surabaya did not want to fly the NKRI flag on Indonesia's independence day, namely August 17 2019, so one of the officers shouted at them with the word "monkey". This went viral on social media and led to large demonstrations in 11 cities and districts in Papua demanding equal rights and status for Papuans wherever they are.

The latest is the forced arrest of the governor of Papua who they respect, namely Lukas Enembe, in connection with corruption. This sparked a conflict that caused security forces to clash with Lukas' sympathizers, and up to now the residence of Governor Lukas Enembe has not been completely conducive. Next there was the burning of a school and the hijacking of a commercial airplane in the Oksibil district of the Bintang Papua mountains.

This research also complements previous research on conflict and conflict resolution in Papua, for example Mirino's thesis which revealed violence in Papua, entitled, 1998 Bloody Tragedy in Biak Numfor Regency, Sanata Dharma University Yogyakarta. Then by Sherry Kasman Entus which was outlined in a book entitled Papua Road Map, Negotiating the Past, Improving the Present, and Securing the Future, which was published by LIPI in 2010. Of course this research is to add to the gap from previous research which offers a resolution conflict in Papua which is different from previous solutions. This is important with the aim of increasing the body of knowledge and offering solutions to the conflict in Papua.

The limitations of this research are because the research location is quite far from where the researcher is located, namely in Papua and the researcher's domicile and work area is in Bandung. For this reason, researchers used social media, interviews with Papuan people in West Java, Bandung and surrounding areas. Hopefully this limitation can be overcome by further research.

This research aims to find out how to ensure that Papua remains within the territory of the Republic of Indonesia. And in this scientific journal the author gives the title "Dynamics of Conflict Resolution and the Potential for Disintegration of Papua with the Unitary Territory of the Republic of Indonesia" with analysis of Social Media such as Google, YouTube and discussions with Papuan people or communities in the Bandung area, West Java.

METHODS

This research uses self-disclosure among social media users using a qualitative approach with descriptive methods. Qualitative research is research that emphasizes quality or the most important thing about the nature of a good/service. Meanwhile, Sugiono defines qualitative research as a research method used to examine the conditions of natural objects, where the researcher is the key instrument, data collection techniques are carried out in a triangulated manner, analysis is inductive, and research results emphasize meaning rather than generalization (Srdiyanto, Adiyanti: 2018)

Qualitative research methods are used in this research because in general the aim of this research is to describe the characteristics of self-disclosure on social media. By using qualitative research methods, it is hoped that researchers can obtain an in-depth and comprehensive picture of the problems that exist through social media.

This research uses a descriptive research type aimed at describing and illustrating the phenomena that will exist and the conditions, situations and variables that are the object. The basis of the research used is analysis of media reception or acceptance. Reception studies are usually used

as an alternative in audience research where the audience receives or interprets messages. In this study, subjects who self-disclosed were asked questions regarding the meaning of the messages they made. So that researchers can interpret whether the understanding of Papua is in accordance with what the researchers expected.

The research location is Papuan residents in the city of Bandung, both students and workers and other communities. Social media such as Google, YouTube, Facebook and scientific discussions that have been held in seminars regarding the conflict in Papua. Meanwhile, the research was carried out from December to April-October 2023, from observing the subject's self-disclosure to conducting in-depth interviews with Papuan student activists in Bandung.

Data is all the information needed to solve research problems. The data in this research consists of primary data and secondary data. Primary data was obtained directly from data sources resulting from the interview process. Meanwhile, secondary data was collected using documentation techniques. The form of secondary data in this research is in the form of discussions uploaded on social media such as Google, YouTube and Facebook.

RESULTS

In this discussion, firstly, the author will divide two things, firstly how conflicts in Papua can occur and secondly how to resolve or solve the conflict in Papua so that it ends like what happened in Aceh, Maluku and other parts of Indonesia which are now at peace with the situation. and work together to raise the name and dignity of this country so that all its people can achieve prosperity in terms of economics, political stability and tolerance in religion and culture.

The big question that must be answered by the government in this country is, do people prosper first or resolve conflicts first? Of course the answer is to resolve the conflict first. Why is that? How can people be prosperous, safe and peaceful if they are in an area of armed conflict, aka war? Going to the shop, to the market, to school, to work may be difficult in conflict countries. How come? The noise of gunfire, cannons going back and forth. Even those in the house are not necessarily safe, they could be hit by a stray bullet or an exploding bomb. Under these conditions, will residents prosper? Apart from material damage, the conflict also resulted in the loss of many innocent lives. In fact, this should not happen if the government is wise in dealing with conflict issues other than using a militaristic approach or war.

Indeed, there are several scientists, for example Karl Mark, who agree with conflict theory, because with conflict humans will progress. With conflict, natural selection will occur as to who is strong and will survive, just like Hegel's dialectic, conflict is a thesis that will find its anti-thesis and lead to a synthesis or conclusion from the conflict. In conclusion, it may be good, it may not be, why can it be called good? According to Mark, conflict will create responsible souls which will eliminate lazy or proletarian souls. Lazy souls certainly cannot build this earth beautifully. Only a strong soul can make it.

This is different from religious groups who want this earth to always be peaceful, always providing a peaceful approach in overcoming conflict events. For example, the teachings of Hinduism with its Ahimsa were pioneered by Mahatma Gandhi, namely protesting the British policy of colonizing his country but in a peaceful way. Jesus in Christian teachings, for example, taught to turn your right cheek when you slap your left cheek. Islam is also truly a religion of peace. Islam is taken from the word salam which means peace, prosperity and always under God's protection. Moreover, Buddhist teachings always teach compassion for anyone and anything who is a creature of God on this earth. The point is that even in a scientific approach, if something is resolved through violence/conflict, it is no longer rational. For example, if we look at a football match, any team that plays harshly or aggressively will definitely lose, in contrast to a relaxed team that applies its logic and will definitely win and satisfy the audience, for example, football is shown by the French living legend Zinedine Zidane.

Returning to discussing conflict, let's look at the root of the problem:

Different from other islands, Papua entered Indonesia most recently, namely on December 1 1969 through an opinion poll. Even though at that time the Dutch were already preparing a new government in Papua so that it would become independent on its own. However, from the results of the opinion poll, many Papuans want to become and join the Republic of Indonesia. The liberation of West Papua by President Soekarno was not easy. He delivered a speech first and conveyed TRI KORA, meaning the three people's commandos led directly by Soekarna and appointed General Suharto as his field leader or Mandala battalion commander.

As usual, many did not agree with the opinion poll so they were disappointed with the Indonesian government so they decided to fight guerillaly to declare it to the world and call themselves the OPM or Free Papua organization. Added to this are problems that have not been resolved. For example, Freeport continues to be drained of gold but there is no contribution to the Papuan people in it. In fact, the armed conflict is increasingly widening. Initially the target of the KKB was the TNI and PORI, now it is also targeting other civilians.

Violence in the Land of Papua continues, for example, it was explained above that there was the Bloody Biak Tragedy. With the arrest of the OPM figure, Filep Karma, who recently died, without a court process, he did not even ask for remission or take remission from the President because according to him Indonesia was not a just government. He continues to insist, both through political and military means, and still wants independence from Indonesia.

The Military Approach is certainly not the best of the good choices. Fortunately, Indonesia is currently not making Papua a Military Operations Area or what we often call DOM. If Indonesia uses its military force excessively, the issue of human rights violations will emerge again. The international community will highlight Indonesia as a human rights violator and, as in the case of the Santa Cruz tragedy in Timor Leste, the international community is urging Indonesia to release East Timor from part of its territory. This should not happen again, because the struggle of the Indonesian people, including figures and heroes in the land of Papua, to build Indonesia is very difficult.

Thoroughly investigate the bloody Biak case and provide compensation to the victims of the incident. Then Indonesia will be good again in the eyes of the Papuan people. For that reason, let's say Stop Already! violence in Papua.

Development failure and economic inequality are very pronounced when we are in Papua. If we were there it would feel like Indonesia in the 80s and 90s. There is not much transportation there, many residents who still live in the wilderness do not have money to shop and if they want to shop they have to go far to the city. The prices of basic materials and other commodities are very expensive, in contrast to the Java region, for example. The price of bala2 or fried food in Java is IDR. 1,000 in Papua 10,000, yellow rice in Java Rp. 5-7 thousand in Papua reaches 100 thousand. Imagine how much living costs the Papuan people have to spend every day.

Indeed, currently, especially in the era of President Jokowi, he is intensively building the Trans-Papua road that passes through the mountains and all routes to big cities in Papua pass through this road. However, this is not accepted by the people there. Because what's the point of walking, for example, if you don't have a vehicle? Returning to the initial question, whether prosperity comes first or conflict resolution. If a conflict occurs, hostile rivalry will occur, of course whatever good the enemy offers will be bad in the eyes of the other enemy.

So what do the Papuan people actually need? apart from material development, human resource development is also important, making higher education free and able to compete with other regions, which is what the Papuan people need at this time. If you look at Papua's geographical location, which is mountainous, it is more suitable for small airports there, and cheap and affordable commercial planes to be made. For this reason, pilot education and flight training are needed for Papuan people.

The existence of the Papuan people must be recognized wherever they are. Don't be underestimated or harassed, as above there was a case of discrimination by being called "monkey" in the Papuan Student Community in Surabaya which caused riots in Papua. Remember that Papua

is us, we are citizens of the Republic of Indonesia. Whatever the suffering of the Papuan people must be the suffering of the Republic of Indonesia and whatever is the pleasure of the Papuan people must be the pleasure of the Republic of Indonesia.

This discriminative treatment causes Papuans to want to separate from Indonesia, for example big companies are only able to appoint Javanese and surrounding people, not Papuans. How can Papuans once in a while take part in elections to nominate themselves as President or at least their deputy? It's not just Javanese-centric.

The Papuan people need equal rights and status with other communities in the sovereign territory of the Republic of Indonesia. So that the KKB will naturally be embarrassed, they will feel inferior, why are they struggling in the dark, cold forest and lacking food intake and poor in wealth, poor in knowledge. It would be better for them to return to the unity of the Republic of Indonesia rather than live in the forest. Because the people are now prosperous and there is no more hunger and dissent for the Papuan people, of course they will be happy in the bosom of Mother Earth and there will no longer be thoughts of disintegration/separation from the territory of the Republic of Indonesia anymore. Even if Beni Wenda fought in England, his struggle would be in vain.

Indigenous and Cultural Communities often receive discriminatory treatment or become second class society. In fact, in the struggle to obtain their civil rights, indigenous peoples formed a community called AMAN (Alliance for Indigenous Peoples of the Archipelago). Including the Papuan indigenous people, who so far have only been used as commodities (advertisements on TV, presented at ceremonial ceremonies such as G 20) but in reality they are not considered good citizens of the Republic of Indonesia. For example, in the traditional communities of the Dani, Asmat, Korowai, Moro, Tabuni and Baliem tribes, they already have their own religion or beliefs which were passed down by their ancestors. However, why does the KTP for example have to be listed and forced to include official government religions, for example Islam, Catholicism, Christianity, Confucianism, Hinduism and Buddhism, these five religions are in fact imported religions that are not native to Indonesia. The original religion of Indonesia is a religion that is in accordance with the teachings of Indonesia's original ancestors.

Apart from that, for example, in civil registration, if you want to get married, there is no state institution that is able to attend and officiate their marriage. For example, the KUA, church or cathedral can provide civil registration or legalization of their marriage which will later relate to inheritance, child custody and so on. Why can't their traditional institutions be legalized by the government or recognized, for example on KTPs? Apart from the 5 official religions in Indonesia, religions or sects of beliefs are also legalized because these sects are originally born from Mother Earth.

There are several ways to resolve the conflict in Papua, apart from using a militaristic or violent approach. Because in reality, if violence meets violence, both will be destroyed. For example, if you mix a stone with a stone, the stone will break even though the other stone is not as badly broken as the other stone. The opposite of stone is water, if you put it in water the stone will calm down and not be destroyed. The first is the communication or dialogue process, the second is to provide employment opportunities, the third is to develop Papua according to the wishes of the people there.

The dialogue process is very important considering that with dialogue we will find out what the Papuan people really need. Without dialogue, the conflict will of course be prolonged, for example the conflict in Ambon was resolved by putting forward a figure there, namely Yusuf Kalla, who signed the Helsinki agreement. This also includes resolving the conflict in Aceh through dialogue. President Jokowi has also done this by inviting Papuan traditional leaders to the palace. Of course it can't be said to be effective because up to this moment Papua is still burning.

Dialogue should be neutral, not in this country, for example outside a neutral country that does not support Independent Papua and does not support Indonesia. Invite OPM figures both in the forests of Papua and abroad, such as Beni Wenda or Semmy Sambon. They continued to be asked what their wishes were, if their wish was a referendum for now it was clearly rejected considering that the referendum in Timor Leste was full of fraud at that time. The KPU internet

which was established by Australia from the start wanted to liberate Timor Leste from Indonesia. Apart from that, the potential for conflict is great, the losers and the winners kill each other considering the incident in Timor Leste.

Give them the best solution, for example, like what he gave to Aceh, for example Aceh was given the freedom to implement Islamic law, the GAM flag was allowed to fly as long as it was under the red and white flag and the GAM flag was only the flag of the local political party in Aceh. Aceh can determine its own fate, for example the governor of Aceh must be an Acehnese and cannot be an immigrant. And so on until an agreement was reached for peace and the OPM came down from the mountain and handed over all its weapons to the TNI and POLRI. The government must also release Papuan political prisoners, for example Beny Wenda, whose charges of treason were removed.

Dialogue is necessary to understand what they want, according to the proverb, if we want to be understood by other people, then speak. Don't bury it and let it sit, which one day will become a time bomb ready to explode anytime and anywhere.

Regarding the economic condition of the Papuan people who are below the poverty line, the government must provide as many job opportunities as possible for Papuan people. At least state-owned companies managed by the government must accommodate, for example, 10 percent of them are Papuans. Apart from that, it is also necessary to hold entrepreneurship training in Papua so that Papuans can be independent by trading, producing and even selling their products as imports. Or for example, livestock training considering the tropical forest area is capable of living any animal in it.

An interview issue, for example, is the capital moving to Kalimantan, why not just go to Papua as well. Because, if the center of the country is there, job opportunities will be wide open. Investors will also save their money and shares there. The government must be observant in order to care for and prosper the Papuan people by building a government center there, employment opportunities and entrepreneurship training.

Apart from that, commodity prices in Papua, especially basic food ingredients, must be the same as in Java or cheaper because the factory is located in Papua, for example. Banks must also thrive there in order to carry out financial regulations there. Or providing low interest loans such as KUR (People's Business Credit) to indigenous Papuan entrepreneurs. As in the city, the government is also required to build simple houses for the residents there, which can be purchased through the KPR (Public Housing Credit) process, for example. So that all Papuans are prosperous, safe and secure. And every Papuan has the right to get a decent house through the KPR process.

Developing Papua in accordance with the social conditions and style of its society in terms of development, the Government can, with this, develop the Papuan people both in terms of moral and material. For example, making Papuans into skilled pilots and reliable workers according to their abilities or young entrepreneurs who are successful in their businesses.

Papua, where traditional wars and tribal wars often occur, let's make their houses, for example, with strong forts that cannot be penetrated by arrows inside. The traditional war was actually just to get to know each other, because after the war they burned stones together and celebrated together. So indeed the Papuan people are trained to go into war mode when there are traditional ceremonies and when there is conflict in their community.

CONCLUSION

This research examines the dynamics of conflict resolution and the potential for disintegration of West Papua in the context of the Unitary State of the Republic of Indonesia. How the Indonesian Government offers various ways and solutions for peace in Papua, but until now they have not produced results. This conflict has claimed many victims, including civilians and the military.

From the results of this research, researchers concluded several roots of the conflict that occurred in Papua. First, there is injustice and social inequality there. Where agricultural products are abundant from the PT Freeport gold mine but the people there are still poor and

underdeveloped. Secondly, several cases of violence and human rights violations have not been resolved, including the bloody Biak case. The third problem is inequality of development, education and lack of employment opportunities there. And fourthly, there is economic inequality, the prices of basic commodities and goods in Papua are much more expensive than in Java, Sumatra, Kalimantan and Western Indonesia in particular.

Next, the researcher provides several offers and solutions to the conflict from the perspective of Papuans, there are two factors, first internal factors and second external factors, including: The government must first resolve internal factors such as conflict, social inequality, poverty, falling prices of basic food commodities, health factors, security factors and so on. The government should invite joint dialogue between the government, OPM, TNPB, tribal leaders in Papua, community leaders and policy makers there, including the regional government. External factors, inviting discussion of parties who support and help Papua to become independent, for example Melanesian countries such as Nauru, Papua New Guinea, Vanuatu, Solomon Islands and so on. So that they don't take care of other people's countries and are busy taking care of their own country. For America and Australia, the government should also act firmly so that they do not provoke Papua like they provoked Timor Leste. As well as asking for international support that Papua is the property of the Republic of Indonesia and is part of its sovereignty.

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