Tribal War in Mimika Regency, Papua Province

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Abstract— *In this research with the title: Tribal War in Mimika Regency, Papua with the type of phenomenological research. The researcher chose the type of phenomenological research, because he wanted to examine public awareness both individually and in groups towards the attitudes and behavior of inter-tribal wars and also the understanding of the community in interpreting tribal wars themselves. The purpose of this study is to understand the conflict of interest between ethnic groups in the conflict in Mimika. Data collection with the approach that has been used to achieve the research objectives is qualitative, thus making the researcher himself a tool or research instrument to collect data or information through in-depth interviews and observations, then analyze the data that has been collected. The war between tribes in Mimika is a fierce competition between tribes, where one tribe wants to dominate another tribe, especially in terms of tribal strength. Or in war there are strong tribes and weak tribes, the fight is stronger because the strong tribe wants to dominate the weak tribe and the weak tribe wants to be equal to the strong tribe, so that the values of customs like this continue to strengthen. The occurrence of every protracted inter-tribal war in Mimika Regency does not only focus on one problem but also various kinds of problems, including; funds of one percent (1%) from Freeport, seizure of land/ulayat land rights, women's property and infidelity, social jealousy, revenge, political power of position or position, liquor, traditional panning, and so on. The war between tribes in Mimika is also used by other parties for personal and group interests. On the other hand, the security forces are also involved in the inter-tribal war in Mimika. The conclusion drawn is that according to the community, war between tribes is natural so it cannot be avoided from any problems in human life in the world, including the tribes that fight in Mimika. And in tribal wars, they usually look for evidence of who is right and who is wrong. On the other hand, inter-tribal wars are used by local governments, security forces (TNI/Polri), and PTFI for political, economic, positional and other interests. Then these parties, active involvement in the war between tribes. In this regard, people always say that the local government failed or was late in handling the inter-tribal war in Mimika.*

Keywords— War and Tribe.

I. INTRODUCTION

The problem of war between tribes in Papua Province often occurs, especially in the Central Highlands of Papua and especially in Mimika Regency. Mimika Regency almost every week there is a war between tribes with various kinds of problems including land or customary rights issues, women's property problems, position or position problems, regional head election problems, social jealousy, revenge and others. It even interprets and captures the wrong social meanings around it. This means that human actions or existing communities always respond with erroneous understandings or misinterpretations by other individuals. Even the interpretations of an object are wrong, so that inter-tribal wars often occur in Mimika Regency to this day. Mimika Regency is where PT Freeport Indonesia operates, so all ethnic groups in Indonesia and even other countries work there. The indigenous tribes that inhabit in Mimika Regency are two major tribes, namely the Amungme and Kamoro tribes, then five other sub-tribes namely the Moni tribe, Damal tribe, Dani tribe, Mee/Ekari tribe and Nduga tribe. So that all seven tribes inhabit Mimika Regency. Even though Mimika was just expanded 18 years ago, because of the presence of the Freeport Indonesia company, various tribes from all over Indonesia came to look for work, from here the inter-tribal wars began to emerge and were prolonged. In 1997, the beginning of tribal wars, previously rare tribal wars occurred in Mimika Regency. The tribal war, together with the management of one percent (1%) fund sourced from PT Freeport Indonesia.

Meanwhile they live side by side with modern society in the mining area of PT. Freeport Indonesia. This condition creates a very deep gap that leads to people's frustration because they need to adjust to a high culture that they do not understand. It was the presence of the Freeport company that all tribes came to Mimika Regency, with the aim of working or earning a living in the company, then meeting each other or getting to know each other from one tribe to another in Mimika. Inter-tribal wars arose or introduced at the time or coincided with Freeport taking a policy of spending one percent (1%) in order to carry out development for the development of local communities through development programs with health, education, people's economy, infrastructure and others in Mimika Regency.

In the context of managing 1% funds, each of the seven tribes (7 tribes) in Mimika, has a strong argument that these tribes have full rights to manage it. This means that one tribe says we are the owners of customary rights so we are worthy to manage 1% funds, another tribe also says so and so on even though not all tribes in Mimika Regency have the right to manage the 1% funds. However, only the Amungme and Kamoro tribes are affected by the tailings disposal as well as the customary owners, so with these erroneous understandings, it is very easy for the tribes there to create tribal wars. The establishment of the Seven Tribe Foundation which manages 1% funds on behalf of each tribe, is also a reflection of the strong solidarity within the tribe. Likewise, the suspicion of other tribes towards the management of the Irian Jaya Community Development Institute (LPM Irja), which is dominated by the Amungme tribe, is a sign that tribal wars are still ongoing. Included in this conflict is competition in the determination of regional officials, both executive and legislative officials (Regent or DPRD Chair) who continue to prioritize ethnic considerations. The structural basis of the social movement in Mimika can be explained based on the concepts of rivalry and leadership that take place at all levels.

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The potential to compete has been embedded through social grouping in community settlements. The genealogical base community and the territorial base are the seeds for creating competition between individuals and between groups. The culture of war that lives in society requires that every individual is ready to become a war leader, which means that he must also prepare himself to become a leader of a region or group by placing the leader as a representative of the group (Ngadisah, 2003: 246-248).

II. CONCEPT OF TRIBAL WAR

Tanah Papua is one of the regions in Indonesia that still has various kinds of social problems. One of the social problems that has existed and is still happening is the war between tribes. The inter-tribal wars that occur in Papua in general and especially in Mimika Regency are very diverse and cover all lines of life, ranging from social, cultural, political and economic aspects. The inter-tribal wars that have occurred in Papua in recent years are also inseparable from these main problems, mainly social conflicts that are triggered by ethnic, cultural and class differences or groups, according to the characteristics and are considered as one of the problems that can harm and disturbing and even violating the rules and norms that apply to existing tribes.

The problem of adultery or infidelity, murder, unnatural death, and a deep sense of revenge is one of the causes of tribal wars in the Papua region. Besides that, inter-tribal wars that occurred in the past are also one of the factors causing tribal and group wars in the Papua region which can cause physical and material losses. The war between tribes in the Dani language is called wim and the Amungme language is called woem, because the tribal war that occurred was between the indigenous Papuan tribes who inhabit the area, namely the Dani tribe, Nduga tribe, Dem tribe, Damal/Amungme tribe, Moni tribe, Wolani tribe and the Ekari/Me, and other tribes. These tribes are tribes that have a very strong tradition of war. Mimika Regency, Papua Province is very well known or synonymous with conflict areas, because conflicts occur every week without stopping. Conflicts that often occur are not only one problem but are very complete or have different background problems starting from structural conflicts, interests (interests) and functions or roles. There are more frequent inter-tribal wars or customary wars that vary widely, not just one tribe, but most of the tribes in Mimika are involved in inter-tribal wars, for example the tribal war between the Dani tribe and the Damal tribe, the Amungme tribe and the Dani tribe, the Damal tribe and the Dani tribe. Nduga tribe, Dani tribe with the Moni tribe and so on.

Since 1997, Mimika Regency has been introduced to inter-tribal wars or customary wars, but before that from our ancestors until the 1990s there had never been heard of inter-tribal wars, but there were wars between families or wars between clans of one tribe. The names of the well-known inter-clan wars in the Amungsa region include Woem Talang, Woem Tanat, Woem Tsingogong Narewal, Woem Kelawodigal, Hoya Woem and so on. The names of the wars mentioned above that occurred in the Amungsa region were

wars between clans or wars between families. The war is a war period that is usually long and cost a lot of lives, then the resolution is very fast and easy to resolve through local customary law. In Kal Muller's book (2009), once the practice of inter-tribal warfare begins, this war cannot be stopped, because people who build a balanced population with war, not as a symbol of the greatness of the men, will be gathered and destroyed by their more aggressive neighbors. In areas where politics revolve around the great men, these leaders will struggle to maintain this unstable leadership by encouraging their citizens to come forward to fight on the battlefield, which weakens their opposing community and thus removes threats to authority and dominance. they. In many PNG groups, the initiation rituals are long, difficult, and painful. This was meant to make the boys into formidable warriors. But in other societies where war is always present, male initiation may be absent or moderately lenient. Some of these observations hold true in Papua, but in general, and broadly speaking, no single theory can be applied to warfare. The only common reason that war is told is that war is necessary as revenge and so that a small number of men can accumulate power and prestige that brings them to leadership status.

Tribal warfare is practiced at various levels throughout the Papuan highlands. Although most official wars had ceased in the 1970s, they still continue in some areas, but on a much reduced scale. There are still grudges to settle, even from previous generations. A gruesome death demands murder to equalize. In the PNG border region, peace is maintained by Australian patrol officers assisted by a small number of armed police. Since independence and there are no more patrol officers, the police are mostly unable or unwilling to stop the re-emerging tribal wars in the highlands. And now firearms are used, giving rise to a new type of battle that is very different from the fighting in the past, when only using traditional weapons (Muller, 2009: 151-153).

There are two battles that are included in the past Papuan highlands wars. A large-scale war between two large groups of men, at a predetermined time and place and lasting for a limited time. The battle can be stopped if the rain dampens the spirit of war or spoils the elaborate body makeup. Old men, women, and children are beyond the reach of this war. A few serious injuries or one death was usually enough to stop either of these battles. The other kind of warfare, mob, is not at all interesting. Where all members of the enemy group can be attacked. Sometimes entire villages were destroyed and many of those who could not escape were quickly killed without mercy although young women were often left alive to serve as additional wives for the victors. However, some aspects of war are considered by outsiders to be outrageous, rarely or never being practiced in the highlands of Papua. We never see references to head hunting and cannibalism in an uncommon or widespread manner (Muller, 2009: 154).

III. RESEARCH METHOD

The research approach that has been used to achieve the research objectives is qualitative with the type of phenomenological research. The researcher chose the type of phenomenological research, because he wanted to examine

public awareness both individually and in groups towards the attitudes and behavior of inter-tribal wars and also the understanding of the community in interpreting tribal wars themselves. In this paper, the author tries to collect data from various sources, including conducting interviews with the community, library books, reports, results of previous research, statements, experiences both seen, heard, and felt, print and electronic media, and other sources related to inter-tribal wars and conflict resolution in Mimika Regency, Papua Province.

Qualitative data collection is by focusing on the actual types of data and the collection procedures. However, data collection involves much more than that. Data collection includes seeking permission, implementing good qualitative sampling strategies, developing ways to record information, both digitally and on paper, storing data, and anticipating ethical issues that may arise. In this study, researchers also used unstructured interview techniques, because according to researchers this technique was very easy and free or not strict in conducting dialogue between researchers and key informants and subjects, then writing things related to research problems and analyzing data. By using an interview guide like this, it is possible to find out the thoughts of actors or key informants and the subjects and the underlying reasons according to the problem of inter-tribal wars that often occur in Mimika Regency.

IV. Background of the Emergence of War Between Tribes

Wars between clans or between brothers of the Amungme tribe have existed since their ancestors, then the Amungme tribe believes that outside of their tribe there are no other tribes besides the Amungme tribe itself, on the other hand other tribes also experience the same thing. Therefore, getting to know each other from one tribe to another is very difficult to achieve, because the distance between one village and another is quite far. Even though it is limited, it is limited by mountains, rivers or the sea, including there is no road access between villages, so they do not know each other from one group to another, including between tribes. Therefore, according to stories from traditional elders that since the ancestors there have been wars usually only between clans or between families. Get to know each other between one tribe and another, because after the existence of PT. Freeport Indonesia in Mimika, so other tribes came to Mimika Regency and worked for PTFI, then there was a war between tribes. Related to that, Ralf Dahrendorf's conflict theory shows that there are two faces, namely conflict and consensus. Where there is conflict and consensus because they meet or know each other, so there is war. If you don't know each other, there's no way a war will occur. In this regard, the incidents of war between clans or between families that have occurred in Mimika from 1880-2018 can be seen in the following table.

TABLE. 1. Inter-tribal or Civil War from 1880-2018 in Mimika District

No	Year	War Between Clans / Tribes	Problem	time
1	2018	Ongomang-Komangal	grudge	Reform
2	2017	Ongomang-Komangal	grudge	Reform
3	2016	Ongomang-Komangal	grudge	Reform
4	2014	Ethnic group Dani-suku Amungme	Soil	Reform
5	2014	Ethnic group Dani dengan Ethnic group Moni	Soil	Reform
6	2013	Ethnic group Kei dengan Ethnic group Damal	Traditional Tray	Reform
7	2012	Ethnic group Ongomang with Komangal	Social jealousy	Reform
8	2010	Ethnic group Kei-suku Amungme	Soil	Reform
9	2010	Ethnic group Damal-suku Ndelem	Social jealousy	Reform
10	2007	Ethnic group Dani/Damal-Amungme	Social jealousy	Reform
11	2006	Ethnic group Dani with suku Damal	Treasure	Reform
12	2004	Ethnic group Damal-suku Nduga	Land Treasure	Reform
13	1997	Ethnic group Dani-suku Amungme	Social jealousy	the new order
14	1997	Ethnic group Dani-suku Amungme	Tanah	the new order
15	1980-an	Ethnic group Kelabetme-Egatmang	girl's treasure	the new order
16	1970-an	Jangkup-Jawame	girl's treasure	the new order
17	1960-an	Uamang-Uamang	Pigs	the new order
18	1950-an	Kum-Beanal	adultery war	the new order
19	1940-an	Kemong-Katagame	girl's treasure	Colonial
20	1930-an	Tsunme-Jawame	girl's treasure	Colonial
21	1920-an	Ethnic group Amungme-Ethnic group Dani	Misunderstanding	Colonial
22	1910-an	Uamang-Kum/Jawame	Misunderstanding	Colonial
23	1900-an	Onime-Ninume	Misunderstanding	Colonial
24	1890-an	Kum-Kum	Exchange/barter	Colonial
25	1880-an	Mamukang-Obagame	Exchange/barter	Colonial

Source: See, Kum, 2012, Ethnic Conflict: A Critical and Constructive Study of Ethnic Conflict in Papua. Direct reports of war participants from the 2014 Mimika District war site and the results of interviews with traditional elders

In social history, if you look at the actual occurrence of traditional wars (woem Jagawin) in Papua, it is not a new problem, it has been going on since the ancestors, but this is not a war between tribes, but a war between clans or between clans, different from tribal wars now. In the days of the ancestors, there were 5 (five) things that caused wars between brothers and clans, including the following:
1. Marriage property money that is not repaid, resulting in the confiscation of women or theft of pigs;
2. War victims who are not paid by the clan who are the subject of the case or in the language of the Amungme tribe are called woemmum;

3. The medium of exchange or barter or shells in the Amungme language is called most expensive coolie;
4. Incest / discord in the Amungme language is called adultery war;
5. Encroachment on area boundaries when a person or community group hunts in an area that does not belong to them (interviews with Nepakome Uamang (late) and Felix Jawame, 2016).

The background of every protracted inter-tribal war in Mimika Regency is not only focused on one problem but also various kinds of problems, including; funds of one percent (1%) from Freeport, seizure of land or customary rights to land, women's property and infidelity, social jealousy, revenge, political power, position or position, liquor, traditional gold panning, and so on.

V. PROPOSITION OF INTERGROUP CONFLICT THEORY

In connection with the conflict that occurred in Mimika, and based on the findings in this study, the researcher called the theory of inter-group conflict, in this study the researchers found several propositions, among others.
I. The stronger the desire to dominate other groups, the greater the conflict between groups in society.
II. The higher the feeling of resentment towards other groups that have not been resolved, the higher the chance of the next conflict. This condition can occur, because:
1. Conflicts that have occurred have not been completely resolved.
2. Conflict resolution is considered unbalanced.
III. The more dissatisfied with the profit-sharing system from the management of natural wealth managed by an international foreign company, the higher the intensity of conflict between one tribe and another.
IV. The stronger the parties who take advantage of existing conflicts to fulfill personal and group interests, both for political and economic interests, the greater and longer the conflict between ethnic groups. This condition can occur if:
1. In the implementation of the Regional Head General Election, the candidate conducts maney politics to each of the warring camps.
2. The security forces, local governments, and international foreign companies only help one side of the war.
3. There are security personnel who prefer tribal wars because they can get more security money from the local government.
V. The higher the sense of ownership for land ownership rights, the higher the conflict between land owners and land users.
VI. The stronger the involvement of the security forces in conflicts for certain interests, the more intense inter-tribal conflicts. This condition can occur if:

1. The security forces encourage one of the warring camps.
2. In every tribal war, security personnel shoot one of the warring factions.
3. Security personnel bet money and support each side, if one side wins, they get money.
VII. The stronger the resolution of inter-tribal conflicts that prioritize the customary law approach rather than positive law, the more difficult it is to resolve conflicts in the long term, because conflict resolution with customary law approaches is only temporary.

VI. CONCLUSION

According to the warring tribes that tribal wars are natural so it can't be avoided from any problems in human life in the world including the tribes that fight in Mimika. For the sake of war between tribes is to dominate other tribes, just a fight between tribes to determine who is strong and who is weak or who wins and who loses in the war. On the other hand, looking for evidence of who is right and who is wrong, then also more tribal wars because they still hold grudges. However, inter-tribal wars are used by local governments, security forces (TNI/Polri), as well as PTFI for political, economic, positional and other interests. So that the parties involved in the inter-tribal war. Therefore, the conflict became large and prolonged in Mimika Papua, so by looking at the situation of the inter-tribal war conflict that there was an element of intent to ignore and maintain the conflict in Mimika.

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