

Impact of Mining Exploration PT. Freeport Indonesia against Inter-Ethnic Conflict in Mimika Regency, Papua Province

Dr. Krinus Kum, M.Si., M.Ap
Email address: nemtaroa @ gmail.com

Abstract— PT Freeport Indonesia carried out mining exploration in Mimika Regency, Papua, for approximately 28 years from 1967-1996, with all its ups and downs, it seems that this company does not care about the surrounding community, so that the Amungme people as the owners of customary rights have made demands and protested strongly against PTFI on the basis of their customary rights. With strong protests from the Amungme community, in March 1996, PT Freeport Indonesia issued a policy aimed at improving the welfare of the local community. This concrete step was marked by the issuance of a policy of providing funds of one percent (1%) of gross profit, realized through various programs. With priority programs for human resource development (HR).

In this research method, the type of research used by the researcher is descriptive research, where the type of descriptive research is research that describes the characteristics of a society. The data collection is in the form of observations, interviews, and documentation. The results of the study show that there are positive impacts as well as negative impacts from PTFI on local communities and Papua in general. The positive impact is manifested in paying attention to human resources, especially education, health services, skills training and people's economic development. While one of PTFI's negative impacts on the surrounding community is related to the physical environment, in relation to gold mining, PTFI disposes of tailings into the Ajkwa/Wanogong River as a result of disturbance to primary forest and sago forest and fish in the sea also die. Livelihood depends on sago and fish in the sea. In the midst of development, people always create war conflicts between tribes, due to lack of public awareness, low education, etc. so that individual problems that can be solved as a family but then involve many people or become collective problems then the conflict becomes big.

Keywords— Mining exploration, inter-ethnic conflict and conflict.

I. INTRODUCTION

One of the real effects on environmental change is the symptom of tailings accumulation which damages the environment along the river flow. Tailings is the residual sand produced from PT Freeport Indonesia's mining activities, after the copper, gold and silver minerals are separated from the ore. The rest of the ore, along with natural sediments, is dumped into the river and settles in the lowlands. Seeing a stretch of tailings destroying plants, for the Kamoro community, is a disaster that will disrupt their lives for a long time. Because of this, the Kamoro people are deeply hurt. PT.FI's social impact on the Amungme community seems to be more profound than that of the Kamoro community, even though both have the same basic philosophy of nature, namely that there is a unity between the human nature and the universe (physical environment). This is due to the natural damage caused by mining for the Amungme tribe at the top of the mountain which is a place of worship, sacred place and the place of the Amungme ancestral spirits.

The presence of Freeport adds to the diversity of the Mimika community because this company brings in many workers from outside Mimika and outside Papua. The rapid development of the region due to Freeport's presence has also attracted more immigrants to Mimika. PT.FI's operations have a tremendous environmental impact, so that the affected communities feel disadvantaged. This fact causes the conflict to widen. Conflicts that arise in people's lives, among others caused by the struggle for land rights, of course result in the destruction of harmonious relationships or social interactions.

The life of a peaceful and harmonious society that is aspired to together becomes difficult to achieve, on the contrary, a prolonged sense of revenge develops that destroys the harmony of living together. Conflict is a social process in which a person or social group tries to fulfill its goals by opposing its opponent with threats or violence. Disputes occur because differences are sharpened by emotions or feelings, let alone supported by third parties. One of them is a difference of opinion or attitude that is not controlled by reason. The presence of PT Freeport Indonesia in Mimika Regency has always caused conflicts, one of which is the real conflict between the Dani and Damal tribes and the Amungme tribe, in Kemeli and Banti villages, Tembagapura district, Mimika Regency. The war took place on October 16, 2007 until it ended or made peace in January 2008, the tribal war has claimed the lives of both parties, 14 people were killed and more than 500 people were injured.

The background of the war conflict between these two tribes, the Dani-Damal tribe, who were dissatisfied with the results of the natural wealth managed by PTFI, finally the Dani- Damal tribe attacked the Amungme tribe as the parent tribe. The Dani-Damal think that PT Freeport Indonesia only pays attention to the Amungme tribe while we other tribes don't pay attention to it, with these jealousies that later gave birth to a war conflict between the two tribes. Whereas what PTFI provides for the local community, all seven tribes get together the results of natural wealth managed by PTFI and LPMK such as free health services for seven tribes, education services and scholarships for seven tribes, then seven tribes are entitled to receive community economic

development fund as long as the report is clear and successful in its economic development and there are job opportunities for the seven tribes. However, social jealousy always exists in the minds of the tribes who are dissatisfied with the results received from PT Freeport Indonesia, so that there are always conflicts between tribes in Mimika Regency.

The community also demands their ulayat rights because without an entry permit only non- natives, for example PT. Freeport Indonesia. In this connection, customary rights as explained in Law Number 5 of 1960 concerning Basic Agrarian Basic Regulations, Article (3) the implementation of customary rights and similar rights of customary law communities, as long as in reality they still exist, must be so in such a way that it is in accordance with national and state interests, which are based on national unity and may not conflict with higher laws and regulations.

In relation to every conflict in people's lives, conflict theory assesses that the order in society is only caused by pressure or coercion of power above by the ruling class. In July 1996, PT Freeport Indonesia issued a policy, providing funds of one percent (%) of the company's gross profit. At the beginning of the issuance of these funds. The available funds reached 35 billion and in 2000 it reached 88 billion rupiah. This fund is intended for the development of the Amungme and Kamoro communities and five other tribes, namely the Dani, Mee or Ekari, Moni, Damal and Nduga tribes in Mimika Regency and Papua in general. The provision of these funds is a realization of PTFI's commitment to the welfare of the community with a priority program for human resource development (HR), particularly in the fields of education, health services, skills training and community economic development. On the basis of protests from the local community, the funds were released.

From inter-ethnic conflicts, the perpetrators have never been processed before the court. Some of the perpetrators were arrested by the police but were later released without further proceedings. Here, law enforcers seem powerless to apply positive law. In certain cases too, the government and law enforcement release the perpetrators for fear that there will be ongoing conflict. Here, the government is actually afraid of the people, not the people who submit to the government. This is where it appears that the government and law enforcement are not authoritative. Therefore, it should be emphasized that the government and law enforcement, especially in Mimika Regency, are very weak or not yet professional in resolving any conflicts that occur in the district. Every conflict that occurs there has never been properly resolved by the government and law enforcement (prosecutors and police) but so far it has only been resolved by custom. It would be nice for the community to submit to the government and positive law so that positive law must be enforced. Here, the Mimika District Police Office and surroundings are very beautiful. If you look at the office and the environment is very beautiful, but it does not yet have the professionalism and ability to enforce positive laws which then lead to resolving any conflicts that occur, especially in Mimika Regency.

The government and law enforcement too often follow the will of people in conflict to resolve it according to custom, in the end the government and law enforcers only join in while the community carries out their own will so that between the government and the community is very contradictory. This means that the government and law enforcers do not enforce positive law professionally while the community does not understand positive law, but every conflict can only be resolved with customary law, therefore any conflicts that occur there are very difficult to be resolved either by the government or law enforcers.

II. THE CONCEPT OF INTERETHNIC CONFLICT

A form of natural defense produced by individuals or groups of different ethnicities because they have different attitudes, beliefs, values or needs; conflicting relationship between two or more ethnic groups who have certain goals but are filled with incompatible thoughts, feelings, or actions; a form of natural division produced by individuals or ethnic groups, whether inter-ethnic, who have different attitudes, beliefs, values or needs; conflict or inter-ethnic conflict due to differences in needs, values, motivations of actors or those involved in it; the process that occurs when one ethnicity negatively affects another ethnicity by carrying out physical violence that makes people feel and physically disturbed; forms of inter-ethnic conflict that are functional, because the presence of such conflicts supports the goals of ethnic groups and renews the appearance, and is dysfunctional because it eliminates the appearance of ethnic groups; the process of obtaining a monopoly of rewards, power, ownership by eliminating or weakening competitors in interethnic interactions and the chaos of contradictory stimuli in individuals who are members of a particular ethnic group.

When we study conflict practically and scientifically, there is one question that always arises: why do we study conflict? The purpose of studying conflict in general is to know several things such as: who is involved in the conflict, the source or cause of the conflict, the process (dynamics) of the conflict, knowing the consequences of the conflict, knowing the physical and non-physical space (geographical, sociological, anthropological, social). cultural) the place and time of the conflict, knowing and distinguishing the nature of conflict and competition or competition, knowing the typology, form and pattern of behavior, dynamics, structure of each conflict, knowing the interactions and relationships between various conflicts and various levels ranging from interpersonal, groups and communities, inter-communal and even between nations, knowing and conflicting at all levels of interaction between humans, analyzing why and how conflicts occur, starting from the parties involved in the conflict, why the sources of the conflict affect the orderliness of the parties involved, analyzing appropriate methods, techniques, and strategies to prevent and resolve conflicts and provide advice to the parties involved in the conflict or other parties who urgently need an approach to prevention, resolution, and efforts to maintain cooperation and consensus with all parties. Inter-ethnic conflict in the Mimika community is an innate factor that is inherent in everyday life. The tradition of ethnic or tribal

warfare is an important indicator of this. The traditions of the tribes around Mimika are still firmly held to maintain their existence as well as efforts to become the dominant tribe among other tribes.

Collectivity within the tribe is closely guarded by tradition, so that collective consciousness remains embedded. As long as there is no common enemy among them, the rivalry between tribes will strengthen again. The difference in character between the tribes from the mountains and the tribes from the lowlands also colored the conflict in the Mimika region, where people from the lowlands considered the mountain tribes too aggressive. Claims that all land controlled by Freport (including some in the town of Timika) belonged to the Amungme.

Rivalry that develops between tribes creates conditions of continuous social tension, so that mutual suspicion colors their social interactions. This condition affects the emergence and development of social movements in Mimika. There is one tribe that continues to strive to become a leader among other tribes by forming traditional institutions as a forum for movement in order to fight for the interests of its tribe, namely the Amungme tribe. If in tribal life there is a mechanism for selecting leaders through the tradition of war, then in the context of inter-tribal relations the same thing happens. Thus, the structural basis of social movements in Mimika can be explained based on the concepts of rivalry and leadership that take place at all levels. Competitive potential has been embedded through social grouping in community settlements. The social community based on heredity, and the regional basis is the seed for creating competition between individuals and between groups. The culture of war that lives in society requires that each individual be 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.

III. RESEARCH METHOD

The research approach that has been used to achieve the research objectives is for qualitative research, with the type of descriptive qualitative research, where the type of research is research that describes the characteristics of a society or a certain group of people. The research is intended to collect data carefully, accurately and systematically on social facts, in a way that describes a variable observed in the field. In this writing, 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 the inter-tribal war 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 sound 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, the researchers also used unstructured interview techniques, because according to

the researchers this technique was very easy and free or not strict in conducting a dialogue between the researcher and key informants and subjects, then writing things related to the research problem and analyzing the 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. RESEARCH RESULTS

The causes or sources of tribal wars that continue to occur in Mimika Regency, Papua Province are part of human life that cannot be denied from their lives. Therefore, some of the causes or sources of inter-ethnic wars that often occur in Mimika can be seen from the collection of research results conducted in Mimika Regency, Papua Province, below.

1. *Social Jealousy*

Parties or groups who are dissatisfied with a shared natural wealth that is managed directly by PT. Freeport Indonesia was then managed through the Amungme and Kamoro Community Development Institute (LPMK). People who feel that they are not satisfied with the results are what persuasively affects groups that are considered not to have enjoyed the results of the natural resources managed through PTFI and LPMK. With misunderstandings like this that will lead to prolonged conflict, even though the results are enjoyed together. As a concrete example, for two tribes and five other neighboring tribes in Mimika Regency, namely the Amungme and Kamoro, the other five tribes are the Dani, Moni, Damal, Ekari or Mee and Nduga tribes. Both enjoy medical services, scholarships, job opportunities and the development of the people's economy through funding, free of charge. However, certain people or groups who are not satisfied with the results of this wealth will create a prolonged conflict in Mimika Regency.

2. *Lack of Public Awareness*

In general, people do not have sufficient awareness to think about something significant and substantive in terms of human values. Consciously and unconsciously, people show attitudes, behavior and actions that are not liked by each other, so that responding or responses from other people are essentially not accepting with common sense, eventually there is a contradiction between them. One concrete example that then creates conflict is disturbing/coveting someone's wife, in the Amungme language it is called Emekme nain dai-dai iwin.

3. *Low Education*

In the life of the people in Mimika Regency, most of them have not received education quantitatively or qualitatively, at the elementary school to high school and even college levels, so that their thinking abilities are limited and less sensitive to the environment, society and in the economic, legal, political and socio-cultural fields. because it is very dependent on and influenced by customs and culture, it is even difficult to accept changes in innovation or modernization, so it is easy for people to create conflicts between tribes or between brothers.

4. Revenge or Unresolved Conflict

Many conflicts that occur in Mimika Regency, because there are conflicts between tribes and relatives are conflicts that previously could not be resolved. There is no process of forgiving and forgiving each other. Thus, in tribal wars there are winners and losers, for those who lose usually hold grudges because the losers feel aggrieved and fall victim to unequal results from the war. There are tribes that usually lose and some win in war battles, so certain tribes who lose in wars, usually they make special strategies besides competing on the battlefield or open field, with the aim of reducing revenge, so they do something in a certain way. secretly carried out through poisoning, when the thing / action is known by the opposing party, this situation is like a fire in the husk, which at any time can arise and result in a bigger conflict. One example of a vengeful conflict is on July 21, 2006, a tribal war between the Dani tribe and the Damal tribe in Mimika Regency, as a result 10 people died and 300 people were injured, the war ended on August 3, 2006.

5. Lack of Communication

Do not take communication between people for granted, because conflict can occur only because two parties lack communication. Failure to communicate because two parties are unable to convey thoughts, feelings, and actions thus opening a gap in information gap between them can lead to conflict. This situation prompted both parties to become anxious, maybe even afraid, so they started to ask whether he or I should communicate first. Included in this category is the conflict of meaning of information. That is, two or more parties give diametrically different meanings to information about what is the target of the conflict.

6. Local Governments and Ineffective Positive Laws

Why does physical conflict occur in Mimika? Because there is no strict (positive) law enforcement in Mimika Regency. The government, especially law enforcement (police and prosecutors) is unable to enforce the law or the government is not authoritative. From the conflicts between these tribes, the perpetrators have never been processed before the court. Several perpetrators were arrested but later released without further process.

The government and law enforcement too often follow the will of people in conflict to resolve problems in a traditional way. This is fine, if the community can solve the problem as a whole so that there will be no more conflicts in the long term, either by the same trigger or by other triggers. But in fact, conflicts always occur. This means that customary settlements cannot be relied upon anymore, therefore positive law must be applied. In certain cases the government and law enforcement release the perpetrators for fear of continuing conflict. The government is actually afraid of its people, not the people who submit to the government. This is where it appears that the government is not authoritative.

V. DISPOSAL OF DEAD PLANTS, SAGO TREES AND FISH IN THE SEA

Aikwa River (in Kamoro) or Wanogong River (in Amungme) this river springs from the Yelsegel-Ongopsegel

mountain and the peaks around the valley/cartenzweide and flows southward and empties into the Amamapare beach on the seashore Arafura. It is in this coastal estuary area that the Kamoro tribe lives, then the river spring is where Freeport is built. Freeport dumped tailings into the Wanogong river as a result of which the Kamoro tribe experienced drastic environmental changes. Tailings are residual sand produced from PT Freeport Indonesia's mining activities, after the copper, gold and silver minerals have been separated from the ore. The rest of the ore, along with natural sediments, is dumped into the river and settles in the lowlands.

This dumping of residual sand is so rapid because 95% of the raw material processed needs to be disposed of. If PTFI's daily production in 2000 was 200,000 tons, the remaining sand that had to be disposed of was $\pm 1,900,000$ tons per day. While the people who live in the lowlands in general are the Kamoro tribe, whose livelihoods are mostly gatherers. Their lives are very dependent on nature which provides food ingredients to be taken directly.

Image: Chemical Disposal of Taro Plants in Enangatin Village



Source: Krinus Kum, 2015

Before being used as a tailings disposal area, the land was primary forest and sago forest. With the existence of a forest like this, it is possible for them to carry out a gathering lifestyle. The life habits of the Kamoro people are said to depend on the "3S" namely sago- sampan-river. The sago tree is taken for its flour for daily staples and its leaves for making roofs for huts, while from forest plants, fruits, medicines, and wood are made for building houses. Rivers, besides being a means of transportation, also produce fish, shrimp and water sources for household life. After the tailings piled up covering the primary forest, dead plants and polluted rivers, all the traditional activities of the Kamoro community changed drastically. Physically the forest has been converted into a tailings field, which cannot be used as before. In fact, the forest is the customary rights of the community and they know very well the boundaries of their ownership, even though previously it was still a dense forest and generally overgrown with sago. Seeing the expanse of tailings destroying plants, for the Kamoro people, is a disaster that will disrupt their lives for a long time. It is not easy for those who are so familiar with nature to suddenly change their habits and livelihoods.

Therefore, in this reality, it can be seen that the sadness and wounds of the people are quite deep.

As a result of PTFI's environmental impact on the community, especially the Amungme tribe, it seems to be more profound than the Kamoro community, even though both have the same natural philosophy, which is to assume that there is a unity between the universe (the physical environment). This is because the natural damage caused by mining for the Amungme tribe is at the top of the mountain which is a place of worship, holy place and the place of the ancestral spirits of the Amungme people. The top of the mountain is also a symbol of the mother's head, a part of the human body that is highly respected or a symbol of human dignity. Now the place has been demolished, without permission, without asking permission or negotiating with the owner first. This attitude is considered to hurt the Amungme people. They considered that Freeport did not respect the rights of the Amungme people and did not place them "sitting the same, standing the same". The river water mixed with tailings also made them even more sad, because the water used to be clear, as a symbol of mother's tears emitted from the top of the mountain.

VI. CONCLUSION

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. PT. Freeport Indonesia, is committed to building and fostering positive relationships with the Papuan people, especially the indigenous peoples who are closest to the company's work area.

PT. Freeport Indonesia has implemented a social, labor and human rights policy, they are committed to providing

opportunities for development in the social, educational and economic fields, including special efforts to provide training and employ local residents in the company's work area. We understand the need for Papuans to preserve their unique cultural traditions and are committed to helping them realize these aspirations. Having long supported the organization of the Asmat and Kamoro arts and culture festivals, programs to preserve and celebrate the unique local customs and culture can help build mutually beneficial relationships, through support for various cultural events such as the Amungme and Kamoro arts and culture festivals. PTFI has sponsored various social studies, arts and culture, language and economics for the Amungme and Kamoro communities, the local indigenous people.

With the management of one percent (1%) funds being divided between the tribes around the Freeport area, this is also due to a lack of public awareness, lack of education so that understanding is limited, every communication is responded negatively. The community also has deep wounds for PTFI, because their place of residence is more dependent on nature. However, now that the function has changed, rivers, land and forests have been damaged due to the tailings disposal by Freeport.

REFERENCES

- Beanal, Lidya M. 1999. Meaning of Land according to the Amungme Tribe, Lorenz Forum Beanal, Tom and Kafiir Agust. 2000. PT Freeport Indonesia and Tribal Indigenous People Amungme, Forum Lorenz
- Kum, Krinus. 2015. Mining Conflict in Papua Land, Jakarta: Media Discourse Partners Kum, Krinus. 2009. Impact of the Existence of PT Freeport Indonesia on Inter-Ethnic Conflict in Mimika Regency, Undergraduate Thesis, University of Muhammadiyah Malang
- Liliweri, Hello. 2005. Prejudice and Conflict, Cross-Cultural Communication of Multicultural Society, Yogyakarta: LKiS
- girl. 2003. Development Conflict and Social Movement in Papua, Yogyakarta: Pustaka Raja Suhartono, Irawan. 2004. Social Research Methods, A Field Research Technique
- Social Welfare and Other Social Sciences, Bandung: PT Pemuda Rosdakarya