

The Existence of the Amungme Tribe Customary Council: Past, Present and Future in the Amungsa Region of Papua

Dr. Krinus Kum, M.Si., M.AP

Email address: nemtaroa(at)gmail.com, jamallatif17(at)gmail.com

Abstract— *The existence of the Amungme Tribe Indigenous Deliberation Institution in Mimika Regency, then the customary institutions that have been recognized by the international community are only the Amungme Tribe Indigenous Deliberation Institution and the Kamoro Tribe Indigenous Deliberation. Other traditional institutions besides the two institutions have not been recognized as customary institutions in Mimika Regency. Therefore, other customary institutions should not mix with existing customary institutions or there should be no other institutions within the existing institutions. Because of these two customary institutions, it is clear that the purpose of establishing them is to talk about customary rights to land, the environment, forestry, customs and culture, law and human rights, territorial boundaries, and so on. Thus, specifically for Mimika Regency, it is sufficient for only two institutions to regulate what is in Amungme, Amungsa and Amungor.*

Keywords— *Existence and customary deliberation institutions.*

I. INTRODUCTION

The existence of the Amungme Tribe Indigenous Deliberation Institution based in Mimika Regency is quite well-known in the international world. According to international observations, a strong and well-known customary institution is Lemasa, including Mr. Tom Beanal, who is also famous because he was the pioneer of the Amungme Tribe Indigenous Deliberation Institution. Through this institution, any violence that occurs in Papua in general and the Freeport area or the Amungsa region in particular through the Military Operations Area, the Amungme Tribe Indigenous Deliberation Institution is able to suppress and stop all forms of violence. That is why, the current generation must hold fast to the soul and spirit of the main purpose of the establishment of the Amungme Tribe Indigenous Deliberative Institution, including the vision, mission and objectives of the Amungme Tribe Indigenous Deliberative Institution. If it is understood, studied and also lived in depth and then followed in accordance with the vision and mission of the Amungme Tribe Indigenous Deliberative Institution, then it must be very beautiful and many people will enjoy the results together. To determine the future of the Amungme Tribe Indigenous Deliberation Institution that is good is the Amungme community itself, no one else can fix it. Because the Amungme Tribe Customary Council stands for the Amungme people. And the problem that saved the Amungme people from various threats that hit the Amungme people in the Amungsa area, whether it was Amungme who worked in the office of the Amungme Tribe Indigenous Consultative Council or those outside the office, both supported every program that was the progress of the Amungme Tribe Indigenous Deliberative Institution. which in the end became a reliable, independent and professional institution in order to elevate the dignity, self-esteem, including the traditional values and culture of the Amungme in the Amungsa region. The Amungme people through the Amungme Tribe Indigenous Deliberative Institution must discuss well, especially the land problems in

Mimika Regency, be well organized and cooperate with the local government, so that any land in Mimika Regency is not controlled by immigrants, because of that the role of the Tribal Customary Deliberation Institution It is important for Amungme and local government to organize and organize well for the future of the Amungme people to be better.

II. 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 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 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, the researcher also used an unstructured interview technique, because according to the researcher this technique was very easy and free or not strict in conducting a dialogue between the researcher and the key informants and the 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 way of thinking of the actor or key informant and the subjects and the underlying reasons according to the problem of inter-tribal wars that often occur in Mimika Regency.

III. DISCUSSION

1. Existence of Customary Institutions

An open and inclusive vision and assistance from the Indonesian Forum for the Environment, the Indonesian Legal Aid Foundation, the Institute for Community Studies and Advocacy and other Jakarta and Jayapura Non-Governmental Organizations, made the Amungme Tribe Indigenous Deliberation Institute managed to grow strong until around 1995-1999. The traditional activities of the branch of the Amungme Tribe Indigenous Deliberative Institution at the village level (Nol Naisorei) are moving with enthusiasm. Microcredit initiatives and small kiosks were initiated and grew with broad participation. Furthermore, by reason of customary rights, the C excavated mine, which was previously controlled by immigrant businessmen and elements of the Indonesian National Army, can be seized. From the Amungme Tribe Customary Council emerged important figures, for example Yopi Kilangin who since 2004 has served as chairman of the Mimika Regency House of Representatives and Mus Pigai who has become one of the most influential politicians in Mimika. The point is that Lemasa has succeeded in providing a learning arena for the Amungme and the surrounding tribes. The leaders of the Amungme Tribe Indigenous Deliberation Institution are able to become effective conflict mediators and become an authoritative umbrella for the Amungme and other tribes.

The history of the democracy and human rights movement also provides an important place for the Amungme Tribe Indigenous Deliberation Institution. Thanks to the activists of the Amungme Tribe Customary Council, the 1994-1995 Human Rights violations of Tembagapura were publicized with the help of the bishop of Jayapura. Confidently, in 1996 the Amungme Tribal Consultative Body rejected the 1 percent fund from Freeport on the grounds of basic principles regarding the rights of the Amungme and Kamoro. Torei Negel Tom Beanal at that time even sued Freeport with accusations of involvement in the 1994-1995 Human Rights violations in the Louisiana court of the United States. In 1997 the Amungme Tribe Indigenous Deliberation Institute conducted an investigation into Bela and Alama to uncover human rights violations by the Indonesian Armed Forces there. From this campaign, awareness of the importance of the struggle for human rights spread throughout Papua in 1998, along with the fall of Suharto. The government and Freeport were forced to recognize the power of the Amungme Tribe Indigenous Consultative Institution. This customary institution became the pioneer of customary institutions in upholding human rights in Papua, making Amungme recognized, and making Amungme the master of his own land (Widjojo, 2009: 88-89). Regarding the presence of Human Rights in Papua, on July 14, 2021, the researcher conducted an interview with Mr. Jilwanime Kelabetme. He explained that: In 1994-1995 the security forces (Armed Forces of the Republic of Indonesia) had time to shoot civilians in Kampung Agani which is my own village. However, it is extraordinary that Human Rights immediately came directly from Jakarta to Kampung Agani and conducted an investigation and published it to the public. It had never happened before, but because of the Amungme Tribe

Indigenous Deliberative Institution, the Amungme Tribe Traditional Deliberation Institution became open and stopped all crimes and atrocities that continued to occur in Papua in general and in the Amungsa region in particular. But the Amungme Tribe Indigenous Consultative Assembly as a tool of struggle faded from late 1998 and early 1999 when Executive Director Benny Tsenawatme was co-opted by Freeport projects. Also, when Yopi Kilangin and other elite Amungme Tribe Deliberative Institutions joined the Irian Jaya Community Development Institute, which manages the 1% partnership fund from Freeport, the Amungme Tribe Indigenous Deliberation Institution increasingly lost its leader. Even worse, Tom Beanal accepted the position as commissioner of Freeport and there was a conflict of interest. Moreover, after that he was also active as deputy chairman of the Presidium of the Papuan Council in 2000. Money and politics in Papua were independent, making the Amungme Tribe Indigenous Consultative Institution neglected. Most of the Amungme seem to have forgotten that the Amungme Tribe Indigenous Deliberation Institution is the root of Amungme's strength that must be preserved and nurtured.

The Amungme Tribe Customary Council has been stagnant since the leadership of Paulus Kanongopme around 1999. Lemasa's main function as a representative and servant of the Amungme in conflict resolution is no longer there. Paul did not function as expected and was more often out on business outside the institution. People who used to come to the Amungme Tribe Indigenous Deliberation Institution to tell stories or even solve problems, returned home in vain. The prestige and trust in the Amungme Tribe Indigenous Deliberative Institution was slowly receding. At that time various efforts to remind the young Amungme leaders to immediately make a new Customary Deliberation had been carried out, but there was no follow-up. Since 2004, after Paulus died, the Amungme Tribe Traditional Council has been temporarily managed by several Amungme activities but there has been no improvement. The director of the definitive Amungme Tribe Deliberative Institution must wait for the Indigenous Deliberative Council. In February 2007 the Traditional Deliberation of the Amungme Tribe Council was held at a cost of Rp. 1.5 billion. At this forum the Amungme Naisorei (Amungme Customary Council) chose the new director Yan Onawame, a retired civil servant in the forestry sector. He did not have any important records in the previous history of the Amungme Tribal Consultative Institution. At this time the budget for the Amungme Tribe Deliberative Institution was abundant, around 4 billion from the Amungme and Kamoro Community Development Institute and the Mimika Regency Government. But the funds became a trap. Substantial institutional activities did not work. The administrators are busy with negotiating the allocation of money. For the management fee, Rp 1.8 billion per year is required and the rest is used unproductively. Yan was also recently accused of embezzling Rp. 2 billion from the Mimika Regency government. Therefore Yan was fired by Tom Beanal. However, the newly appointed board of directors was unable to help. Internal conflicts are not far from fighting over money. The Amungme Tribe Indigenous Deliberation Institution in this period was not at all productive.

When reforms began in 1998 and were followed by widespread demands for independence in Papua, the Amungme Tribe Indigenous Consultative Assembly had difficulty repositioning its role. Tom Beanal as the determinant of Lemasa was more interested in getting involved in the independence movement at the Papuan level and practically left the Amungme Tribe Indigenous Consultative Institution. In 2002 Tom Beanal and other Papuan activists established the Papuan Customary Council which covers a wider area, namely the Papua Province (before the West Papua Province). The chief of the Amungme tribe was the first general chairman of the Papuan Customary Council, 2002-2007. In 2007 Forkorus Yaboisembut from Jayapura replaced him. The Papuan Customary Council is one of the results of the second Papuan congress in June 2000. This customary institution holds deliberations every year (2002 in Jayapura, 2003 in Sentani, 2004 in Biak, and 2005 in Manokwari, 2007 in Jayapura, 2008 in Jayapura). There all activities are reported and new agendas are made. Each meeting was attended by more than 300 delegates. Organizational consolidation of these institutions is carried out quite regularly. At a meeting in Manokwari 2005, the Papuan Customary Council began to show strength by giving the government a time limit on August 15, 2005 to make fundamental improvements regarding the implementation of special autonomy (otsus). Approaching the deadline, the Papuan Customary Council held a seminar for the evaluation of Otsus and finally judged that Otsus had failed. A demonstration was held on August 12, 2005 with the agenda of returning the Special Autonomy Law to the government through the Papuan People's Representative Council. The walking demonstration from the Three Komando Rakyat Abepura field to the office at the Papuan People's Representative Council, Yapura, which was attended by around 15,000,000 people, was peaceful and orderly. In other cities, the Papuan Customary Council demonstrations were attended by around 1000 people each in Biak and Wamena, and 2,000 people each in Manokwari and Sorong. This fact shows that the Papuan Customary Council has a leadership structure capable of mobilizing relatively large numbers of indigenous Papuans. Moreover, this fact also proves the influence of the leadership of the Papuan Customary Council in the provinces of Papua and West Papua (Widjojo, 2009: 90-92).

In connection with the existence of the Amungme Tribe Indigenous Deliberation Institution in Mimika Regency, the only customary institutions that have been recognized by the international community are the Amungme Tribe Indigenous Deliberation Institution and the Kamoro Tribe Indigenous Deliberation. Other traditional institutions besides the two institutions have not been recognized as customary institutions in Mimika Regency. Therefore, other customary institutions should not mix with existing customary institutions or there should be no other institutions within the existing institutions. Because of these two customary institutions, it is clear that the purpose of establishing them is to talk about customary rights to land, the environment, forestry, customs and culture, law and human rights, territorial boundaries, and so on. Thus, specifically for Mimika Regency, it is sufficient for only two

institutions to regulate what is in Amungme, Amungsa and Amungor.

In this regard, on July 14, 2021, the researcher held a discussion with Mr. Yohanis Kasamol. He explained that:

In Mimika Regency there are already customary institutions, so it is better not to have customary institutions above customary institutions, for example there are Indigenous Peoples Institutions and other institutions. Things like this then make pitting and divided between one community with another community. The goal is only to pursue personal or group interests, not for the interests of many people or to fight for the interests of the Amungme community and the people in Mimika Regency in general. And also not fighting for the progress of the institution but merely chasing money, so that the name of the institution becomes famous but many things are not done, the institution is just like that, there are no principal changes. So, in the future this traditional institution will become an advanced, independent and professional institution; just as the name of this institution is already well known in the international world.

2. Past

At the beginning of the establishment of the Amungme Tribe Indigenous Deliberative Institution, it went well, there were no worrying obstacles, because other people saw the Amungme Tribe Indigenous Deliberative Institution became afraid, especially the government, the Armed Forces of the Republic of Indonesia and the Freeport Indonesia Limited Liability Company. Moreover, the name of the Amungme Tribe Indigenous Deliberative Institution is well known to the international community, so Mr. Tom Beanal received an offer from Freeport to become a Freeport commissioner, because Mr. Tom Beanal is already in Freeport, so the strength of the Amungme Tribe Deliberative Institution has faded. Not only that, Mr. Tom himself plunged into the world of politics. Mr. Tom Beanal, apart from being the chairman of the Amungme Tribe (Torei Negel) Indigenous Consultative Institution, was involved and elected as deputy chairman of the Presidium of the Papuan Council, Mr. Tom Beanal and Papuan activists founded the Papuan Customary Council, then also chaired a team of 100 from Papua to the Jakarta independence palace to meet the President of the Republic of Indonesia BJ Habibie, then read a statement that one of the contents was that Papua must separate itself from the Indonesian nation. However, the response was not to grant Papuan independence but to grant Special Autonomy. From here, Mr. Tom Beanal's concentration was divided, in the end he did not focus on handling the Amungme Tribe Traditional Deliberation Institution seriously until now.

In this regard, on July 14, 2021, the researcher conducted an interview with Mr. Conradus Aim. He explained that:

The beginning of the establishment of the Amungme Tribe Indigenous Deliberation Institution and the process that went very well and all the problems that occurred were resolved well, then other people were still afraid of the Amungme Tribe Traditional Deliberation Institution when the Amungme Tribe Indigenous Deliberation Institution discussed everything related to the Amungme customary area. Thus, the Amungme Tribe Indigenous Deliberation Institution is able to stop any violence or atrocities committed by the Armed Forces of the

Republic of Indonesia and the Free Papua Organization. In addition, the Amungme Tribe Customary Council does not side with anyone but stands in the middle and accommodates all the problems that occur in the Amungsa region.

A Land and Women as Tribal Pride

The pride of their tribe is not not understanding, knowing, and understanding the role of the police in creating security and public order. They not infrequently also report to the police a number of cases of abuse, theft, and the like, but the issue of women and land for them is non-negotiable because these two points are tribal pride, even though the perpetrators are elders in their own environment. Land is represented as mama (mother), so mama is a symbol of human life which in Amungme language *te aro neweak iye* (land is me or mama). Women are understood not only as the fulfillment of biological reproductive needs to produce genealogical offspring, but also as the backbone and guardian of the establishment of a household, but also mothers. For this reason, it is very well understood in a traditional agrarian society that includes more than 270 tribes in West Papua, women and land as symbols of tribal pride. Of course, the consequence is that if self-esteem is damaged, especially by indecent means, they will not immediately report to the police, but (agreed) to wage war with various forms of traditional weapons they have. Indeed, there are other instruments that are generally considered more civilized, such as dialogue to reach consensus or reporting to the police for action according to the related positive law. Positive law (national) and formal police are products of modern society (complex), while they are still classified as simple people whose lives are clustered so that effective laws are used of course their laws. Indeed, in everyday social life, both in simple and complex societies, there are always problems of conflict, dispute, with various causes, weights, and escalations following a series of social interactions between members of the community itself. However, at each level, the community itself has actually produced conflict resolution mechanisms so that the settlement model at one level of society is not necessarily effective at other levels of society. This means that the police as a product of modern society will not be effective and at best in overcoming customary wars to the extent of maintaining, eliminating, reducing the escalation of conflict so that it does not spread everywhere.

On August 18, 2015, the researcher conducted an interview with Mr. Yulius Miagoni, he explained regarding the background of the tribal wars in this area that:

In fact, there was a tribal war because it involved the sovereignty of the customary rights area. This country also has sovereignty, so other countries should not interfere with this country. Similar to our *ulayat* land, this *ulayat* land cannot be contested by anyone. We created tribal wars in this area, one of the backgrounds is to defend our sovereignty or other people interfere or take forcibly without permission what is the territorial area as our defense area. Other people enter the area without our permission as the owner of this *ulayat* right. However, they entered under duress, even though they were not customary owners. This is where the tribal war between the Moni and Dani tribes took place in Djayanti, Kuala Kencana District, Mimika Regency

a. Achievements of the Amungme Tribe Indigenous Deliberation Institution

1. In 1992, cooperated and involved with other institutions for the advancement of the Amungme Tribe Indigenous Deliberation Institution, for example cooperation with the Legal Aid Institute, the Indonesian Legal Aid Institute, the Institute for Human Rights Studies and Advocacy, the World Wide Fund for Nature, Indonesian Forum for the Environment, and Human Rights.

2. In 1994, the Amungme community began to feel relief, reduced fear, did not feel doubt or confusion to face the atrocities carried out by the security forces. As proof that the Amungme people are starting to be able to sleep well, eat well, are free to travel anywhere both domestically and abroad, express opinions freely and there is also an opportunity for Amungme children to study abroad. Amungme children have become scholars.

3. In 1994, the Amungme Tribe Indigenous Consultative Council was successfully formed and appointed, namely Amungme Naisorei, Nerek Naisorei and Nol Naisorei in 11 Amungsa customary areas.

4. In 1995, carried out or carried out the activities of Nol Naisorei, namely opening a kiosk business in each of the Nol Naisorei places around the city of Timika.

5. In 1996, conducted socialization as well as data collection for all Naisorei Zero sites in the Nerek Naisorei Domalia area, Mimika Regency in Timika.

6. In 1997, the Indonesian Red Cross brought in to help provide food to the Amungme community, especially the people in the villages, one of which was the Amungme community who lived in Jila District and its surroundings because at that time there was a long summer or drought for one year. Eventually all the plants and herbs dry up, so the Red Cross helps feed the local people.

7. The presence of human rights in Amungsa land and throughout Papua is important because with the involvement of churches, non-governmental organizations, and the National Human Rights Commission in handling human rights violations in mid-1995, then it is open for the public and the public to know what really happened. occurred in the Amungsa area. The arrival of the National Human Rights Commission in Timika gave new hope and at the same time restored the Amungme tribe's confidence to keep fighting in achieving their hopes.

8. Nerek Naisorei and Nol Naisorei, not only the Amungme community, but also the involvement of other tribes in the Amungme Tribe Indigenous Deliberative Institution, so that the Amungme Tribe Indigenous Deliberation Institution was able to succeed without any problems even though the Amungme Tribe Indigenous Deliberation Institution faced problems but it can be overcome well (Condradus Aim, 2021).

3. The Present

The presence of the Amungme Tribe Indigenous Deliberative Institution is very important in the lives of the Papuan people in general and the Amungme community in particular, because through the Amungme Tribe Indigenous Deliberation Institution it is able to stop various levels of crimes and atrocities committed by the security forces. And restore the dignity of the Amungme people and then be able to hear the

voices conveyed, all this happened because of the Amungme Tribe Indigenous Deliberation Institution. In 1999 until now, the leadership of the Amungme Tribe Indigenous Deliberative Institution has become stagnant or unstable as if changing paradigms or deviating from the main goal of establishing the Amungme Tribe Indigenous Deliberative Institution, because Mr. Tom Beanal fought for and established the Amungme Indigenous Deliberative Institution only for Amungme Me-e. be careful or restore the dignity of Amungme, including being able to stop all kinds of violence and discrimination. However, this goal was no longer fought for by later leaders but seemed to be only after money, thus underestimating the main objective of the Amungme Tribe Indigenous Deliberative Institution, therefore this matter must be looked at seriously. The leaders of the Amungme Tribe Indigenous Deliberative Institution did not run smoothly, but problems after problems always existed in every leadership of the Amungme Tribe Indigenous Deliberative Institution, especially the dualism of leadership. Seeing this condition, many voices came from outside Lemasa, especially expressions from students that they were confused about which institution was the real one, because they saw a dualism in leadership, so they did not pay attention to its original purpose. So, naturally, if there are external assessments to improve the Amungme Tribe Customary Council to be good. However, until now there is no longer heard of discussions about the dualism of Lemasa's leadership, because now they are united and work normally as expected.

The current condition of the Amungme Tribal Deliberation Institution, the Amungme community almost every day comes to the office with various actions. There are those who come secretly just go home and go almost every day, don't get bored and only want to meet the Director, every time they meet the Director, do they talk about the progress of the Amungme Tribe Indigenous Deliberative Institution or just ask for money and money. There are groups of Amungme people who come to the office with violence such as office doorstops, destroying the office and destroying office facilities with demands for good work, asking for work at the Amungme Tribe Indigenous Consultative Institution and also asking for a new job. Another Amungme group came to the office demanding to pay severance pay, because they felt they had been with the Amungme Tribe Customary Council for a long time, so they had to ask for payment. Seeing this condition, every Amungme individual or group who comes and goes at the office of the Amungme Tribe Indigenous Deliberative Institution only to be oriented towards money, should both think about how the Amungme Indigenous Deliberative Council will progress in the future, don't have to think about today but more importantly, advancing the Amungme Tribe Indigenous Deliberative Institution together based on the initial goal of the Amungme Tribe Traditional Deliberation Institution by Mr. Tom Beanal. It did not appear that the people who came did not feel that Lemasa was part of the Amungme people, so they had to maintain and preserve the values of the Amungme people through this forum. In this regard, on June 9, 2021, the researcher discussed with Mr. Yohanis Kasamol as the founding board of the Amungme Tribe Indigenous Deliberation Institute. He explained that: Amungme must feel a high sense

of ownership that Amungme, Amungsa and Amungor are part of the life of the Amungme people themselves, so that the Amungme must feel a high sense of ownership, because the office of the Amungme Tribe Indigenous Deliberation Institute belongs to the Amungme people and does not belong to anyone, because it does not belong to anyone. may damage his own office or damage his own body, but must be maintained, cared for and properly guarded.

The same thing was conveyed by Mr. Dom Kum, to be precise on June 1, 2021. He explained that:

Whoever the Amungme people come to the office of the Amungme Tribe Indigenous Deliberation Institution to demand what is their right, for example demanding severance pay, then everything has its rules, we follow the rules of the existing institutions, so they must not come with certain intentions such as the office doorstep, damaging office and so on, because you are an Amungme, it means you have this office. If you destroy this office, then you destroy yourself, cut your own body, destroy your own house, and so on. An association in any institution, be it educational, customary and cultural, social, political, religious, governmental, and other institutions; really need unity and unity without it everything becomes stagnant and stagnant, therefore unity and unity are important in the progress of the institution. Group A goes their own way and group B also goes their own way, so the institution will be destroyed. Therefore, the Amungme Tribe Indigenous Deliberative Institution must have one goal, one direction, one mind, one mission and must jointly base on the vision and mission of the Amungme Tribe Indigenous Deliberative Institution, so that the Amungme Tribe Indigenous Deliberation Institution becomes an institution that many people rely on. people, because the name of the Amungme Tribe Indigenous Deliberation Institute is already very well known internationally. With regard to the allocation of funds, the Amungme Tribe Indigenous Consultative Institution received the only source of funding from the Freeport Indonesia Limited Liability Company for the transfer of funds. In the past, the transfer was through the Amungme and Kamoro Community Development Institute, now the Amungme and Kamoro Community Empowerment Foundation, but now the transfer of funds directly to the Amungme Tribe Customary Council does not go through the Amungme and Kamoro Community Development Institute anymore, because the position or position of the Amungme Tribe Customary Council is now high, so that the transfer of funds directly through the account of the Amungme Tribe Indigenous Deliberation Institution.

4. Future

Talking about land, every land in Mimika Regency faces a fairly serious land problem. Because the Mimika Regency did not manage the land properly, especially the local government. Everyone in Mimika Regency thinks that many people even say that the Mimika area is a public area, not the same as other areas in Indonesia. So, anyone is free to own land, is free to nominate the Regional People's Representative Council, is free to sit in government positions, and enjoys everything that is in Mimika Regency. The author wants to explore what the general area means, then always wonders in his heart, and it can be hypothesized that maybe because of Freeport, everyone comes

to Timika, and then uses everything in Timika very easily and easily not there are any obstacles for them, therefore the role of local governments and institutions becomes important to look at issues like this. More ironically, the Amungme people sell their land at a very cheap price to immigrant communities, for example selling land at a price of Rp. 200.000; up to Rp. 5000,000; plus two liquor cartoons. The second party after buying the land then they build permanent buildings and other businesses. The second party sells it again to a third party, the price is really terrible, up to billions of rupiah. The author was surprised when he saw conditions like this. The second party bought the land at a very cheap price then they filled out all the conditions such as certificates and other documents. Land terms like this are their strength if they are dragged into court, however, the second party still does. In this regard, Amungme and other Papuans always say that we are the original certificates, so we don't need to take care of the certificates. Actually, Amungme and other Papuan tribes speak like that, so their minds are not yet advanced or immature. Therefore, land requirements are an obligation for all levels of society without exception, so there is no human term that becomes the original certificate. The transmigration land in Mimika, especially in the Settlement Units, needs to be taken seriously, because there are findings of transmigration land problems. Transmigration land is not for resale or for the personal property of transmigrants, but only for temporary use until a predetermined time limit or in accordance with the contract. Because in Mimika Regency and Papua Province in general, cases like this often occur. So, the local government in collaboration with customary institutions needs to look together at the land problems that often occur in Mimika Regency. Another important problem that we often encounter and witness together in Mimika Regency and of course also other Papua, is that in the city of Timika there is a signboard with information on selling land accompanied by a contact number, so that contacting and negotiating to buy the land, it turns out that the seller and the owner the price of the immigrant land is also in the billions. By looking at conditions like this, the writer expresses with mixed emotions and annoyance that they (the immigrants) brought this land from where did they bring it from their area? Or take it from where. How so domineering! That's why over time the land in Mimika Regency is controlled by immigrants and the original certificate has no place to hide.

In addition to land belonging to immigrants and sold at a higher price, there are also places selling areca nut, pandanus fruit, red fruit, itching leaves, matoa fruit, noken, and others. the Amungme do the sales. But native people prefer to keep themselves busy by playing king, playing lottery, and so on. Therefore, personal awareness continues to strengthen because it must be looked at seriously and wisely, then assisted again from the local government in collaboration with traditional institutions, especially the Amungme Community Development Institute and the Kamoro Community Development Institute. Because the game of king and lottery is a community pathology that is very inherent in people's lives. In fact, this is something that is considered as a murder of human character and a discrimination for society. In the past, there were still indigenous Papuan people selling areca nut, but

now the areca nut sellers are controlled by immigrant communities (oyame). In the city of Timika, there are no indigenous Papuans selling areca nut, just look at Timika Indah, the old market, the culvert market, and other sellers from outside Papua. Areca nut sellers are very much controlled by people outside Papua or migrants, over time they can become sellers of noken, red fruit, pandanus fruit, itchy leaves, and so on; the seller will certainly be dominated by immigrants. Therefore, traditional institutions and local governments seriously look at things like this, local governments should make local regulations. If you don't take it seriously, then of course people from outside Papua or immigrant communities will dominate the Mimika area. An example of a non-Papuan areca nut seller can be seen in the photo below.



Photo: private 27 July 2021

In this regard, on July 14, 2021, Mr. David Kanongopme. In the discussion he explained that:

In my experience, I have seen other traditional institutions such as in Bali, the Dayak tribes of Kalimantan, NTT and other areas where they highly uphold their traditional values, for example, office buildings in the form of their respective customs are then very respect their customs and culture. And other things such as selling red fruit, pandan fruit, itchy leaves, areca nut, and so on; sold by non-native immigrants. Problems like these, the customary institutions in Mimika, need to be taken seriously. Because I see that traditional institutions in other areas pay more attention and are very strict about matters like this. Other tribes who came close to the Amungme tribe or had long been friends, so they gave a small piece of land for temporary use or rented it out, but over time it became property and then built permanent buildings, planted trees, fruits and so on. And even worse, the second party sells it to a third person without the knowledge of the first party. Cases like these are the conflicts in Mimika Regency. One example of a land conflict occurred in 2010 between the Kei tribe and the Amungme tribe in Mimika Regency. The land that is in conflict between the Amungme ethnicity and the Kei ethnicity, actually the owner of the land or the first land clearing is the late father of Dominggus Beanal. He invited the Mee tribe. Because of that this tribe was closest to him or lived together with him, then together they also cleared the vacant land. The location of this land is located on

Petrosea road to Irrigation land, this conflicted land area is 11000 hectares in Mimika Regency, Papua Province. In 2010, his family, Domingus Beanal, who died with other Amungme tribes, installed stakes so that they could not cross the boundary, but made the Kei tribe angry over the installation of the stakes, with anger that the Kei tribe immediately attacked the Amungme tribe, eventually clashes between the two tribes. The second party is like the Kei tribe with the Toraja tribe, they buy this land from the first party or customary owner at such a cheap price, namely five hundred to two million and one carton of alcoholic beverages, but the second party sells it again to a third party at a higher price. expensive tens to hundreds of millions, then also build a permanent building.

IV. CLOSING

The existence of the Amungme Tribe Indigenous Deliberation Institution in Mimika Regency, then the customary institutions that have been recognized by the international community are only the Amungme Tribe Indigenous Deliberation Institution and the Kamoro Tribe Indigenous Deliberation. Other traditional institutions besides the two institutions have not been recognized as customary institutions in Mimika Regency. Therefore, other customary institutions should not mix with existing customary institutions

or there should be no other institutions within the existing institutions. Because of these two customary institutions, it is clear that the purpose of establishing them is to talk about customary rights to land, the environment, forestry, customs and culture, law and human rights, territorial boundaries, and so on. Thus, specifically for Mimika Regency, it is sufficient for only two institutions to regulate what is in Amungme, Amungsa and Amungor.

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