

# Involvement of Security Officers in Intertribal War in Mimika District, Papua

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**Abstract**— Mimika Regency is where the Freeport Indonesia Limited Liability Company operates, so all ethnic groups in Indonesia and even other countries work there. Then the indigenous tribes that inhabit in Mimika Regency are two major tribes, namely the Amungme and Kamoro tribes, and five other related tribes, namely the Moni tribe, Damal tribe, Dani tribe, Mee/Ekari tribe and Nduga tribe. Therefore, it is these seven tribes who inhabit Mimika Regency. Even though Mimika Regency was only divided 19 years ago, due to the presence of the Freeport Indonesia Limited Liability Company, various tribes from all over Indonesia came with the aim of looking for work, this is where inter-tribal wars began and were prolonged. In 1997 was the beginning of the emergence of tribal wars, previously rare tribal wars occurred in Mimika Regency. The tribal war, together with the management of one percent (1%) of funds sourced from the Freeport Indonesia Limited Liability Company. However, every inter-tribal war that often occurs in Mimika Regency can be utilized properly by certain parties or strong people in Mimika Regency to fulfill personal and group interests. The purpose of this research is to understand the process of inter-tribal war and conflict resolution in Mimika Regency. While the research procedures in this study are research methods, research focus, research subjects, data sources, time and place of research, data collection techniques, data analysis techniques, and data validity checking techniques. 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 money politics on each of the warring factions, (2) the security forces, regional governments, and international foreign companies only assist one of the warring factions, and (3) There are security personnel who prefer tribal wars because they can get more security money from the local government.

**Keywords**— Involvement of security forces and inter-tribal war.

## I. INTRODUCTION

Mimika Regency is a historic city for conflict, more specifically inter-tribal wars, when compared to other regencies in Papua and Indonesia in general. Mimika Regency almost every week there are conflicts, there are more wars between tribes, various triggers are wars between tribes, between groups, individuals with groups, security forces with the community, companies and communities, management companies with employees, local government with the community as well as horizontal and vertical conflicts often occurs in Mimika Regency.

Every tribal war conflict or customary war that often occurs in Mimika Regency, if you look closely, the involvement of the security forces in the traditional war is very active. There were several tribal conflicts that occurred in Mimika, the security forces were always involved and then shot several people. Until now, we don't know why security forces are involved in traditional wars or tribal wars and then shoot traditional war participants for unclear reasons. Was it really a request for help from the losing side in the traditional war, because the losing side found it difficult to avenge the loss of life in their group, so the losing side asked the security forces for help to shoot the winning side or the strong side in the traditional war? Is it only an initiative from the security forces to shoot or kill, because the security forces or the police are irritated with the tribes who often have continuous conflicts almost every week, so that seeing the annoyance the security forces prefer to shoot the camps that are carrying out traditional wars?

## 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 thoughts 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. RESEARCH RESULTS

Some of the facts in the field that we can know together that the war between tribes or customary wars among them, the

inter-tribal war in 2004 took place from June 5 to June 17, 2004, between the Damal tribe and the Nduga tribe, the war occurred in Kwamki Lama, in the traditional war killed 7 people and injured hundreds. One of the 7 people, on behalf of Otto Komangal, was shot dead or killed by security forces. Then the inter-tribal war or customary war occurred in 2007 to early 2008, between the combination of the Damal and Dani tribes and the Amungme tribe, which took place in Tembagapura District, Mimika Regency, in the traditional war killed 14 people and injured hundreds of people. Of the 14 people, one of them was shot and killed by security personnel, on behalf of Mrs. Nauherungau Yawame, as a housewife.

At that time, the women were about to stage a demonstration against the local security forces, with their demands that the security forces take legal steps to immediately stop the customary war of the two warring camps. Because the only access road to the main road is used as a battlefield, so mothers have difficulty in daily activities, especially to go to the market. Mothers do not want to hold back hunger, do not want to suffer in daily life, they think they do not live in harmony and calm for months, so mothers take the decision and take the initiative to ask the security forces to immediately stop the customary war, so that local women complained to the security forces by conducting demonstrations. However, at that time a police officer fired a bullet at the women who were demonstrating, so that one of the women killed on the spot.

TABLE 1. Involvement of Security Forces in Tribal War in Mimika District

No	Event Year	Name of the Dead	Perpetrator
1	Juni 2004	Otto Komangal	Oknum Brimob
2	November 2007	Nawerungao Jawame	Oknum Polisi
3	2 Juni 2012	Demianus Ongomang	Oknum Polisi
4	2 Juni 2012	Doni Ongomang	Oknum Polisi
5	11 Maret 2014	Ev. Elpinus Magal	Oknum Brimob
6	11 Maret 2014	Yoen Wandagau	Oknum Brimob
7	28 Maret 2014	Musa Yanampani	From Komangal's side use bullets

Sources: Interviews with war actors, journalists, reports from KNPB, and the researchers' own observations

The tribal war or customary war occurred in 2012, lasting from May 20 to October 5, 2012. The tribal war occurred in Kwamki Lama, Mimika Regency between the Ongomang clan and the Komangal clan of the Damal tribe. In the customary war, 16 people were killed and hundreds were injured. Of the 16 people who died in the traditional war, including 2 (two) brothers, Demianus Ongomang and Doni Ongomang, were shot by unscrupulous members of the Mimika police station.

According to the observations of Yanes and Pilipus, police officers who were directly involved in customary wars or inter-tribal wars, then their security forces or police formed two groups. One group of police officers supported the other side and the other group of police officers supported the other side, then gave encouragement or encouragement to each of these camps. Giving encouragement or encouragement to both camps because elements of the security forces formed the two groups, then bet money. This means that a group of elements of the

security forces support one of the camps, if which side is strong and defeats its opponent, then they win and get money. The fight is exactly the same as football in the world cup where the community supports as their favorite team, if their support team wins, then they get money.

Unscrupulous security forces or police officers who still hold grudges, they may take an opportunity in a traditional war or inter-tribal war, so that then they get involved in an inter-tribal war and then shoot one of the camps using state tools or weapons. even though the security apparatus or the police have a function to protect and protect the community, the reality is that this is not the case, instead shooting and killing war actors using state tools or weapons. If we look closely at this matter, it is certainly not logical or strange, but in fact it has happened.

In this regard, there is an acknowledgment from a member of the TNI/Polri to a local community member that the involvement of TNI/Polri personnel who have often shot and killed participants in inter-tribal wars so far is actually not us, members of the TNI/Polri. who came from outside Papua, but it was the members of the TNI/Polri from Papua who shot the warring people themselves. Therefore, if it is justified that it is related to the killing of one of the factions fighting on the battlefield, it turns out that the perpetrators were security personnel who came from Papua itself, who happened to have a grudge so that they took the opportunity in the war between these tribes. But the problem is that the perpetrators have never been brought to justice, they just let it go.

The perpetrators were unscrupulous security forces or TNI/Polri who came from Papua themselves who shot dead people who were fighting on the battlefield. However, the good name of the institution or institution nationally becomes bad or there is no longer trust in the police institution, if viewed by the public. Also, the perpetrators have never been processed by the applicable law in this country, so that the level of trust in legal justice in this country is reduced or reduced, because it is only the act of the police or security forces. Therefore, justice for anyone is needed by the community, it should not take sides with social status, position, and so on but must apply justice as fairly as possible.

Regarding the murder using weapons, on November 4, 2016, the researcher conducted an interview with Mr. Teri as a RT journalist:

That there was a murder in the inter-tribal battlefield between the Dani tribe and the Moni tribe in Jayanti, Kuala Kencana District using weapons (state tools) by Brimob personnel by killing two people on behalf of Ev. Elpinus Magal and Yoen Wandagau took place on March 11, 2014. At that time, Brimob officers took out bullets and shot the two people not far from me, the distance between me and the Brimob personnel was about 5 meters. Then at that time I immediately took pictures, but the security forces refused to let me take pictures, so I did not take pictures for the purpose of publication. And already taking the picture was requested by the security forces but I did not give it I hid the photo, on the grounds that I had deleted the photo. These two people were shot by Brimob elements, when they took pictures or photos on the battlefield, because the security forces were prohibited from taking pictures and publishing them.

Regarding several inter-tribal wars in which there was involvement from the security forces by killing certain camps using weapons. From 2004 to 2014, police officers used weapons to kill 6 (six) participants in the tribal war. Related to this, the researchers asked questions in the form of a questionnaire. The questionnaire was answered by 20 respondents. Based on the data already owned by the researcher, there have been approximately 4 (four) interventions by the security forces in tribal war situations, starting from 2004 to 2014 as many as 6 (six) people died because of being hit by bullets. Why did that happen? (a) 13 people responded to disperse by firing into the air; (b) 1 person answered the initiative of the security forces themselves; (c) 3 people answer the request of the losing side in the tribal war; and (d) 3 people said they did not know or did not answer the available answers. In accordance with the answers from 20 respondents, the most votes, namely 13 respondents answered disbanding by shooting into the air. Therefore, this answer represents validity and reliability.

On June 7, 2014, the researcher interviewed Mr. Franus Bily Hagabal (late), as an activist and youth leader in Mimika Regency. He explained regarding the tribal war in Jayanti that:

Certain occasions often accompany Mr. Lukas Hagabal as a religious figure who is always present in the midst of inter-tribal wars in order to attend as a mediator or peacemaker, then on that occasion also observe the situation of tribal wars on the battlefield while paying attention to the work function of the security apparatus or police it turned out that he was not positioned as a peacemaker but instead became an encouragement or a driving force for the two sides who were at war. The security forces shouted at one of the camps that "how come you lost to the other side, let's attack so you don't lose, let's keep attacking, don't back down" besides, helping Bama against both camps. Thus, the public observes and sees that the role of the security forces does not become neutral and secures the war situation seriously, but instead gives encouragement and encouragement to the warring camps on the battlefield.

On occasions there are members of the police participating in inter-tribal wars when making a decision to kill certain camps in tribal wars. Police officers always forget what is the main task of their function (Tupoksi). Whereas in the context of the duties and authorities of the police as the holder of the security and public order authority as mandated by Article 13 of Law Number 2 of 2002 concerning the Indonesian National Police:

- Maintain public order and safety,
- enforce the law,
- Provide protection, protection and service to the community.

Article 14 of Law Number 2 of 2002 concerning the State Police of the Republic of Indonesia letter: (c) fostering the community to increase public participation, public awareness, obedience of citizens to laws and regulations, and (d) participating in legal development national.

Referring to the Law of the Republic of Indonesia Number 2 of 2002 concerning the State Police Articles 13 and 14 which have clearly regulated. However, when carrying out their duties and obligations in the field, the laws that apply in this country are always ignored, so that various things can happen in the field, especially the killing of people using state tools. The tribal

or traditional wars in Mimika are always used by the security forces or the TNI/Polri. Participation or direct participation in customary wars by security forces using state tools. If you look closely, this condition is rather funny when you see and hear it. Several concrete examples in the field regarding the killing of people using bullets or state equipment by security forces or TNI/Polri in traditional war fields or tribal wars from year to year occur in Mimika Regency, according to the observations and notes of researchers.

According to Lukas Hagabal's observations, explaining about the security forces who intervened to shoot people in tribal wars, law enforcement officers should have been very easy to resolve the tribal wars. That is, the perpetrators are arrested and then prosecuted in accordance with the laws in force in this country, because this country is recognized as a state of law, but deliberately left because they (law enforcement officers) consider that tribal wars are made as business land and also as interests. and they are good at making money. Even though we all know that the security money budgeted by the state is very valuable, and the source of the security money budgeting comes from the Central, Provincial, Regency and PT. Freeport Indonesia. Thus, their assumption is that if there is no war, there will be no money, so every war that occurs in this area is deliberately maintained and left alone.

In connection with the inter-tribal war in Mimika Regency, the perpetrators of the tribal war were arrested and sent to prison, but were soon released from prison. Regarding this, the researcher asks the question, that every perpetrator of tribal war, has been put in prison for legal processing, but not long after that he was released again? 20 respondents answered: (a) 11 respondents answered because they were paid; (b) 5 respondents answered they did not know, and (c) 4 respondents answered because they were afraid of the aftermath of tribal wars. Based on the answers from respondents, the majority of votes, namely 11 respondents, said that it was because they were paid. Therefore, it is said to be valid and reliable because so far the perpetrators of tribal wars are often imprisoned, soon after they are released again or released from prison.

The statement from Yulius Hagabal, that every large and small company in Papua, both in Papua Province and West Papua Province, especially PT Freeport Indonesia must have very high mobility then in order to fortify or make shields by using force. TNI and Polri officers in terms of securing the community of customary owners who incidentally interfere with company owners. This kind of thing is actually a form of discrimination carried out by company owners against land owners in this Papua area. The concrete evidence is that the community that owns the ulayat came to demand with words only, but answered and responded with bullets. In the case of bullets it is to protect and protect the community, but quite the opposite. Concrete examples that we can know are PTFI and companies in Degeuwo, Paniai Regency.

Related to this, on October 3, 2016, the researcher conducted an interview with Mr. Felix Jawame, he explained about the customary war, according to his observations that:

The rule of law or normative rules in this country has existed since the country was formed, but the local government and police seem to not understand or pretend not to understand the

laws that apply in this country. What I am very concerned and upset about is that police officers enter the battlefield and shoot dead war participants using weapons or state tools. Even though war only uses arrows with arrows, how can the security forces intervene and use state tools. This means that this customary war or tribal war is used as a business area to bring in money, projects and promotions. The government or the state should understand the rule of law so that perpetrators who use state tools are subject to legal proceedings in this country, but this is not the case with omission, that is what happened in Mimika Regency. In fact, if the perpetrators (security officers) have to take off their official clothes and return them to the ordinary people, they must be held accountable, but they have never actually been promoted. However, this is a violation of human rights. Indeed, this country is smart to make laws but does not understand how to implement them. In my opinion, tribal wars are turned into business areas. One indication is that one of the camps has a lot of victims and it is difficult to respond to them, so a strategy they use is to support or pay money to police or security forces, so that security forces shoot one or two dead. participants in the tribal war with the aim that they will soon make peace between the two warring camps.

#### IV. 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 (Indonesian National Army/State Police of the Republic of Indonesia), and Freeport Indonesia Limited Liability Company for political, economic, position/position interests and others. So that the parties involved in the war between tribes. 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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