

## THE STRENGTHENING OF NATIONALISM AMONG THE PEOPLE OF PAPUA, INDONESIA

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### ABSTRACT

This study is the phenomenon of "problem Indonesian Papuans" often questionable when the "conflict-torn Papua." LIPI in 2007 questioned why it's been 62 years of independent Indonesia, Papua Indonesia nationalism began to be questioned again. We all know that Papua is the province of the very rich natural resources, beautiful panoramic views both on land and at sea to original culture from a number of ethnic groups. the Papua origin ball players like Boaz Salosa, Patrik Wanggai, Ferdinando Pahabol and Riki Kayame continued fighting defend their self-esteem as a nation of Indonesia in the field that when dealing with other countries. However, when the conflict in Papua occurred, appeared a wide pernyataan tentang of Papua New Guinea such as: dark, human resources is relatively low, people are still poor and primitive, and the flag frequently offered up morning, arcane, the shooting of human rights violations, the referendum and the independence of the territory of a unitary State the Republic of Indonesia.

*Keywords: Nationalism, Indonesia, Papua*

### INTRODUCTION

The territory of the State Union of Republic of Indonesia according to Proclamation 17 August 1945 was a former territory of Netherlands colonial rule. In the Preparatory Committee meeting of the independence of Indonesia (PPKI), August 18, 1945, confirmed that Indonesia inherited the Netherlands East Indies. The region of Indonesia is according to the former territory of the PPKI meeting of colonial rule Netherlands are as follows: Sumatra, Java, Borneo, Sulawesi, West Nusa Tenggara, East Nusa Tenggara and Maluku. Papua's position at that time was part of the province of Maluku. Papua, then, is one of the new province officially became part of the unitary State of the Republic of Indonesia in 1969. We should be thankful and ought to be proud that Indonesia as the nation-State of the large compound between the Islands, to this day still stands solidly from Sabang until Merauke. Indeed, this nation kemajemukan is a very valuable asset for the nation-State Indonesia to be the State's large and powerful. But on the other hand, the kemajemukan can be a challenge or a very serious threat to the integrity of the nation in the future. Various internal threats continue to occur as weak law enforcement, conflict between the party, corruption is rampant, a brawl and kampung antarpelajar, violence, intolerance in religion, the terrorist threat, and the secession movement in some areas.

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The above threats will not occur if the present Indonesia Society realize that the concept of "nation-State" that was promoted on August 17, 1945 by Sukarno and Hatta sebagai this great nation is not merely based on commonality of ethnicity, culture, religion and have the experience and the same desires but this project built on the nation-state politics. Papua for example is still under the rule of the Government of Netherlands since 1828 until 1962. When the event occurred, 17 August 1945 proclamation of Papua has not yet officially became part of the unitary State of the Republic of Indonesia until 1969. By that, it's wrong because when we look at the process of formation of the State of the nation of Indonesia from only one item only. An understanding of this is essential so that every citizen of Indonesia will be aware of and responsible for maintaining unity and unity within the frame of the unitary State of the Republic of Indonesia.

### **Responding to the problem of nationalism Indonesia Papua**

As a result of the demands of the most rakyat Papua nowadays to separate themselves from the SO so often there are different views about Indonesia nationalism among Papuans. one comment came from mantan pejabat the Governor of Papua Province, most of the action concerned Rivai Syamsul peoples in Jayapura, Papua. Rivai menyatakan that:

“Please gather, issued a legal opinion that fine,  
But don't offend the unitary State of the Republic of Indonesia, the struggle of unlawful rules  
Apply, let alone try to establish a State within the State. If that's the case then it will be  
dealt with firmly (Star, October 22, 2011).”

As well as with members of the House of Representatives Commission I RI, Helmy Fauzi in connection with the implementation of the Konggers people of Papua to III on October 19 in Abepura Jayapura. Helmy said that:

Why can't the hell mensejahterahkan the people of Papua. How they are still poor. This should be examined in a comprehensive manner. He thinks that Menkopolhukam also need to clarify whether the right information developed that BIN already know there are other plans behind the event. If already know and not tercegah could be considered abandonment. "It's A Waiver. If early warning has been given, there should be early barring dong. " Helmy worry seeds mutiny thus thrives in public schools there. "This is when for example there are new layers of resistance movement, these signs of danger. This means that pembangkangan against a red and white there was done by a new generation that live and grow in the schools of the country, "he said." This is no problem at all, this we should learn. This must be anticipated not to there new layers are berlembang as a manifestation of discontent over what is happening in Papua. There should be an alarm call, that there is a problem in Papua (Papua-star, October 22, 2011).

Another case with pernyataan seorang Professor of the Institute of governance in the country, Prof. Dr. Ngadisah, MA pada, June 28, 2012 who question many funds in Papua but not able to mensejahterahkan the people of Papua. Ngadisah say that :

There are a number of against Papua, which is why it always happens in Papua conflict development along Freeport's existence, why with so much funds flowing to Papua but the people are still poor (35%)?, why of the multitude government programs but the community there conflict continue?. "It Seems there is only mourning and suffering never ends. In fact we hope Papua live peace with other tribes outside of Papua, "he said".

Statement-pernyataan di above reflect how the response of the elite di level pusat dan Indonesian to the problem areas of Papua today. A conflict in Papua is more often associated with the issue of nationalism among the people of Papua in Indonesia, while the diverse views about Indonesia Papua nationalism which during the elite berawal of their ignorance about the early process penyemaian nasionalisme Indonesia di Papua since the events of proclamation 17 August 1945 until today.

In Papua, Indonesian awareness kepapuaan awareness occurs when already blossomed, growing slowly and through a long process (Meteray: 2012). This study not only find consciousness kepapuaan in Papua is stronger than Indonesian at the end of 1962, but also prove weak consciousness Indonesian in New Guinea was strongly influenced by the weakness of the process of seeding and growth of Indonesian. Policies and approaches that use the originators Indonesia people can't strengthen Indonesian. Most of this research cannot be a reference to look up how much understanding of the Papuans about him both as a person and as a person Papua Indonesia until 1962.

To understand how Indonesian in Papua bersemai, grow and flourish it needs to be started with talking about kepapuaan. This is caused when the Indonesian occurs, the process has been much growing kepapuaan programmatically and systematic way among the elites as well as the community. The emergence of the idea of kepapuaan started when Isak Samuel Kijne a teacher origin Netherlands initiative to move the school from Mansinam to Miei in 1925. The basis of this transfer is to encourage children of Papua may develop in accordance with his condition so as not to feel inadequate in the learning process so that in the future they are able to lead a society and its territory of its own. During such, education held in Mansinam involve the original disciples and descendants of Sangir Ambon, Cinayang more dominate activities in school than children of Papua.

The consequences of the presence of the school in Papua is the presence of dormitories. The dorm was built as one means to facilitate the Papuans who come from various ethnic and geographical to acquire education. It was this dormitory meetings through a variety of young

people on a periodic basis both from coastal areas, inland or urban areas and villages, increasingly strengthening kepapuaan.

The idea of kepapuaan which has been sown it continue growing when j. p. k. van Eechoud was appointed resident officials in Papua in 1945. Before becoming resident, Van Eechoud initiated the opening of courses with dormitory pattern specific to the son of Irian. This course covering the areas of governance, health, agriculture, military and education. Growth of the kepapuaan strengthened round table conference (KMB) when the Papua issue becomes a problem nationally and internationally. As a result kepapuaan is getting terlembaga when first dimunculkannya idea Papuanisasi in party politics. The political party in question is the first political party of Papua National Party (Parna) in 1960. Parna and the role of the mass media such as radio and newspapers reinforce growing and growing nationalism to Papua on December 1, 1961 merupakan day of recognition as a nation of Papua.

Thus it can be said that the rise of Nationalism of Papua in late 1962 because: first, the majority of the population of Papua religious Christians. Second, the use of the Malay language in various walks of life. Third, the formation of the Board of Nieuw Guinea representing various tribes and religion. Fourth, the rise of the mass media in the form of newspapers and radio. Fifth, the rise of the House of intellect and the urban elite, particularly in Hollandia (now Jayapura) and Manokwary

Meanwhile, Papua New Indonesian awareness sown in 1945 when the presence of Soegoro Atmoprasodjo, later overtaken by j. G.S.S.J. and Gerungan Ratulangi 1946, Stephen Joseph and Petero Jandi 1948. Mark mengindonesiakan Papuans refers padaproklamasi 17 August 1945. The originators of nationalism coming from outside Indonesia Papua who are not prepared for mengindonesiakan Papuans. The process of building Indonesian in Papua continued very briefly without going through formal education, planning and using patterns. The efforts made are typically as fast as possible spread of nationalism Indonesia through advisories, discussions, meetings, and the establishment of political parties. Soegoro for example forming study groups in teachers ' course in the city of Praja Nica to convey ideas Indonesian while Gerungan uses his spare time as a doctor in a government hospital in Jayapura, Papua to influence people to support Indonesia with the establishment of an independent Committee of Indonesia (KIM). Likewise with the exiled government Ratulangi Netherlands in Serui, trying to convey the idea of Indonesian to the people of Papua in Serui by way of appeal, meeting and formed the Party of the independence of Indonesia Irian (PKII).

The process of Indonesian of Papua is done without going through formal education with boarding pattern. The process of Indonesian of Papua is done through underground movement because since 1945 to 1962 Papua is still under the rule of the colonial Netherlands. This condition indicates that there is a fundamental distinction concerns the experience of Netherlands colonial rule between Papua and other areas in Indonesia. Process Indonesian Papuans for 17 years from 1945 to 1962 could be considered not done yet even still in the stages of seeding is not yet at the

stage of growth especially when the seeding process has not yet been associated evenly throughout the territory of Papua. From 1945 to 1962, the majority of communities in the central mountain range of New Guinea including untouched seeds Indonesian. However, when the process of integration takes place in the year 1962an, part of the Central mountainous regions and elsewhere in Papua that have yet to grasp the good be the target of military operations.

Weak Indonesia nationalism to 1962 caused due to: first, the process is instant, not planned (not prepared), without the process of education, only through meetings/Advisory and the formation of political parties. Second, when the original architect of Indonesia was arrested and returned to the outside of Papua New Guinea for the Indonesian then more, played by people of Papua and Indonesia as well as other people are still in the stage of studying Indonesian. Third, the use of the Malay language since the presence of the Church and the Government of Papua turned out is not the right seeds to generate Indonesian in New Guinea. Fourth, the process of to be Indonesian of Papua is done through the underground movement, because since 1945 to 1962 Papua is still under the colonial rule of Netherlands.

Possible weak Indonesiandan strong kepapuaan Papuans in the laluinilah that caused Indonesia's Papua nationalism to this day are still called into question again? According to a study of LIPI (Soewarsono, ed.: 2007), the result of kemajemukan communities then there are kemajemukan views of nationalism. There are three groups that differ in interpreting Indonesia nationalism. The first group of supporting regional nationalism, secondly, the support of the third, and SO the public who is not concerned with the issues of nationalities and social progress. When permasalahanmuncul then the independent demands of increasingly clear, Indonesia nationalism began to talk and at the stage of this is regional nationalism took the role to address the problem. However, according to the study of LIPI (Soewarsono, ed.: 2007), "heavy point person to choose the identity Indonesian identity compared the Papua is far from enough as an indicator to tell the concerned ethno-nationalist or separatist." While in regard to the nationalism of Indonesia among the Papuans, the study also illustrates LIPI how longer the celebration of the ANNIVERSARY of the independence of INDONESIA in the area of corners and interior of Papua, indicating the response of the community which is not the maximum award against history as expected the Central Government. More LIPIjuga confirms that when the center of the dispute the identity Indonesian identity kepapuaan as national integration versus secessionist, before the identity of Indonesia as a nation State was introduced, the nation of Indonesia consists of various ethnicities, each of which carries a kedaerahannya like to-jawaan, the batak and the malukuan (Soewarsono, ed: 2007). While the people of Papua, new feel to the-papuaan on December 1, 1961 (Meteray: 2012). Meteray this statement shows that efforts to understand the Indonesian in antaraorang New Guinea needs a process and stages rather than immediately.

Thus, weak Indonesian in Papua is not solely because of the kemajemukan people of New Guinea and its geographical location but also caused by the process of Indonesian in Papua not prepared denganbaik so it's not surprising when kepapuaan Papuans who in the past is more powerful and still attached to themselves until this immature.

## **The historical Critical approach over the problems of Nationalism among the people of Indonesia.**

During this time, almost every conflict that continues to happen in Papua is often associated with the problem of nationalism in Papua Indonesia. According to Heidbuchel Ester (in Al Araf, Anton Aliabbas, et al: 2011) conflict in Papua could be examined in four levels: first, the difference between stereotypes people of Papua and Indonesia, the difference of race, fear of disintegration versus fear for lack of trust, destroyed Government against Papua and so otherwise. Second, the inconsistency of policies, human rights abuses, corruption, fourth, independent claims and streamlining the history as well as the special autonomy. As for the conflict according to Muridan, ed., (2009) have the fourth root of the problem, namely: first, the integration of the status and history of identity politics, both political violence and human rights violations, third, and fourth development failure problems, the marginalization of the people of Papua's development and a fourth, the marginalization of the people of Papua

While the existence of a conflict in Papua due to the dissatisfaction of the people against the Government's policy in dealing with the aspirations and interests of their (Ensure: 2007), while, according to Pledge Nusa Bhakti separatism emerged because government strategy mistakes RI level beginning the approach relies heavily on security (Ensure: 2007).

To resolve the conflict in Papua Province, Thung Ju Lan tried to find an alternative solution of conflicts through the application of the thinking of one of the expert transformative Northrup, who sees the conflict through the stages. According to Northrup, each stage requiring different strategies (Ensure: 2007). By looking at the communities of very good compound geographical, ethnic, religious, cultural or the experience of contact with the world of the luarmaka Government was expected to be issued in the implementation of various policies that use the process, strategies and appropriate stages in accordance with the conditions of the society so that communities can develop all their potential for of the society itself.

Actually, the Central Government and regions since 1963 until nowadays have been doing various approaches to resolve conflict in Papua. How that is done through an approach like the military, welfare, economic, social and culture including the implementation of the special autonomy (Otsus) as well as the implementation of Unit Development Acceleration of Papua and West Papua (UP4B). It turns out that a variety of approaches and policies above has not been able to resolve the conflict in Papua. The presence of Otsusdengan various development programs and infrastructure in the city and County UP4B that is expected to communities conflict and the region's demands for independence referendum for the people of Papua. During implementation of Otsus UP4B 12 years and 2 years in Papua New Guinea's history, until now, never mentioned in any of the programs that are launched. Historical aspects of Papua impressed ignored both by the Central Government as well as regional and tend to prioritize development in favor of pursuing physic failed. The Government seems to be in this approach organization of development in Papua. It also appears when the people of Papuameminta dialogue, the Central Government has yet to give a response is expected. Whether the Government either in the Center or region have

understood well the history of Papua so that dialogue is considered less appropriate in resolving conflicts in Papua?

While communities from generation to generation until today, straightening the history for this in their opinion is ignored. According to the results of the American people, the people of Papua New Guinea demanded streamlining the history of Papua. Law Otsus particularly article 24 suggests the establishment of a truth and Reconciliation Commission (TRC) that one of his duties was to straighten out the history (Sumule: 2003 and Alua: 2002).

Indeed it must be admitted that there is still debate about the going from Papua's history that needs to be straightened out. Wanaha (in Politika: 2005) example confirms that "so far the perception of Papuans themselves concerning the streamlining is the starting point of the history of the settlement of the political status of Papua. Therefore, streamlining the history must be made through the excavation of historical documents mainly regarding Pepera (Act of free choice). "Meanwhile, the politicians interpret the straightening of Papua history as a very early process associated with historical evidence of integration. It is said that although the approach to anthropological and sociological fact that people give Papua comes from the Melanesian race closer to Papua New Guinea and Oceania compared to Indonesia and can be used as a reason to fight for independence for Papua, but the basic struggle of communities is a historical fact that Papua into Indonesia Republic unitary State.

Responding to the demands of the communities towards streamlining this, Papua history Solossa (2005) States that:

We should not forget the fact that it is a political event-Pepera olehkarena that it is natural when there are political interests within Indonesia. At the same time, we also realize that no matter where in the world is not one issue that can be solved by kebangsaan approach is purely political. The new nationality problem can be completely resolved in a political settlement that immediately follow up with increased well-being in the sense that the existence of-including the legal enforcement, respect of HUMAN RIGHTS, democracy, freedom of speech, and improved public services for all walks of life in all areas of life.

Statement regarding welfare issues Salossa on one side is considered especially appropriate for resolving the problems in Papua. But on the other hand, this is precisely the Solassa statements have not been able to resolve the masalahPapua because the implementation of Otsus already running until this immature, communities are still recalled the history of travel their areas. Thus, it must be admitted that, during this lack of attention from various parties including the Government for using the historical approach in solving and development in Papua. By not inviting approach history in various development process so it's not surprising when these various unilateral interpretation of the history of Papua. In fact, history is the basis for a nation to be able to shape the character of its citizens in its building. This is in accordance with the words of Sukarno, the first President of the Republic of Indonesia as saying: "the RED COAT – lest we forget history.

Even in some of the statements of Sukarno often issued rhetoric/slogan like a great nation is a nation that always appreciate and respect the struggles the heroes of his own people. "

With regard to the efforts of building the Indonesian especially for the younger generation of Papua today, we need to first understand the relationship between nationalism and the nation. According to Ernest Gellner, nationalism is something that was created as a result of the emergence of the nation. The formation of a nation and nationalism is not something that just happens, but rather an invention or something created and based on a desire to live together thanks to the presence of some common ground and driven by intellectual or elite groups that reside in urban areas (Smith, 1998). Gellner's statement shows that the awareness of the nation will be owned by its citizens in have formed the nation. In other words, an understanding of the process of the formation of a nation is very important because this is where nationalism will emerge. Thus, the writing of the history of the region of Papua is urgently needed to build and increase the awareness of the people especially the young generation. How could an effort to build awareness of the younger generation in Papua is not accompanied by sufficient understanding about the past regions.

Therefore, in order to strengthen the Indonesian for the younger generation of Papua is diperlukanpula the effort of writing the history of Papua. The history is meant here is not just solely with regard to the question of integration or Pepera who becomes a debate over this range of activities is concerned but also the people of Papua in the past both in the fields of Economics, law, religion, health, education or social and cultural contacts with the people of Papua and antarorang outside Papua. By understanding the history of Papua secara intact, then a range of policies, strategies and approaches that are used to build the exact area of Papua will strengthen Indonesian awareness also among Papuans.

Akhirnya, it is important to note that the involvement of the community and elite of Papua as part of Indonesia the nation-State through the long process. The changes continued and the communities involved in the process. Kijne give comments about the condition of the communities who have also undergone a change towards the 1961 that may still be relevant in the present. Isak Samuel Kijne stated that (Kijne, 1961):

Times change and people like hidupnja change according to the new age. The sound of the word: Let's have to some things recently, was taken by new age. What things would you?

It has been called, democracy, economy, health, jang.

Good riddance, but indeed we will think and a little opportunity to weigh in first. Until us because we have Edit thing and again good intentions do not. perhaps there are later damaged banjak.

What shall we think?

Reserved: we turn by choosing some things old, we replace with recently?



Just ask my brothers and sisters followed in the consideration of this bouquet. Is a proverbial has old once, berbunji: the times are changing and we also changed. That's the true, if downright we humans change. If we turn our own and do not change correct later period too have not changed correctly.

This illustrates how Kijne thinking communities during laludihadapkan on various change hendaknyaharus offset by the circumstances of the people. This shows how Kijne thought the imbalance between condition of communities and the demands of politics. Acceleration occurred in 1960-1961, pushing the Papuans to understand the importance of the role of the Papua people in accordance with the demands of the time, while on the other hand the difficulty of understanding the Papuans are pursuing his portrayal in a short time (Meteray: 2012).

## CONCLUSION

1. For 17 years from 1945 to 1962, the process Papuans are generally still in the stage of temporary seeding growth occurs only in some areas of Government and urban center. Awareness Indonesian not yet reach across the territory of Papua. Weak Indonesian in the past strongly influenced by various policy and approach the Government of Netherlands and Indonesia including the role of the partner nationality at that time.
2. The conflicts that continue to occur in New Guinea strengthen study of LIPI that Indonesian people of Papua remains questionable. In other words does this Indonesian among Papuans still weak? Pemerintah masih have the opportunity to strengthen the Indonesian people Papuapada the present through a variety of policies and approaches that done by Governments either in the Centre or area without ignoring the pendekatankesejarahan.
3. The history of Papua will be the reference basis for the Central Government as well as the daerahmencari and find a proper and dignified manner in issuing any policy to build the people of Papua New Guinea for the sake of strengthening the integration with Indonesia Papua as part of the unitary State of the Republic of Indonesia.

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