
IMPLEMENTATION OF PANCASILA VALUES IN REGIONAL HEAD LEADERSHIP (CASE STUDY: HAND OF LOVE ASSISTANCE PROGRAM IN THE LEADERSHIP OF PAULUS WATERPAUW 2020-2022 IN WEST PAPUA PROVINCE)

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ABSTRACT

KEYWORDS

Pancasila, leadership, Papua

The "Hand of Love (*Bantuan Tangan Kasih*) Assistance Program" under the leadership of Paulus Waterpauw from 2020-2022 in West Papua Province is investigated in this study. The data used here were firsthand information directly related to the implementation of the program and its implementation, along with documents, reports, and literature related to Pancasila values, regional leadership, and specific programs. The results of the research are discussed based on the policy implementation of Van Meter and Van Horn (1975), which emphasizes six dimensions, namely policy goals and objectives, policy resources, characteristics of implementing agents, implementing attitudes, communication between implementing organizations, and socio-economic and political environment. The findings show that the success of the implementation process of the Hand of Love Assistance Program is greatly influenced by the characteristics of the implementers. The hedonistic lifestyle after the enactment of the Special Autonomy has eroded the morality of almost some state administrators. The "hand of love" program is a program that has been implemented by a transmigration and labor office, Bank Penyalur, as the implementer.

INTRODUCTION

As a country that bases Pancasila as the nation's philosophy and outlook on life, all aspects of social life, nationality and statehood, including the Government, must always be based on the values of Pancasila. Indonesia's reform journey that provides space for democratic freedom has actually had the effect of strengthening tribal values and the birth of religious fundamentalist groups (Arifinsyah et al., 2020; Kersten, 2015; Romli, 2019; Syam et al., 2020; Takdir et al., 2021). This situation has become increasingly massive, often weakening the level of public understanding of Pancasila is only limited to a weak theoretical level of practice. Practically, in state life where the values of Pancasila have experienced a very real weakening. This can be seen from the morals of state administrators who continue to experience moral degradation in carrying out their duties to lead the nation.

Papua as an integral part of the Unitary State of the Republic of Indonesia returned to the Republic of Indonesia after going through a long road of struggle that ended through a process of determining the opinion of the people (Anandari & Supriyadi, 2023; Barter & Wangge, 2022; Djatmiati & Sujatmoko, 2022; Druce, 2019; Kusumawardhani & Afriansyah, 2020; Rosyidin et al., 2022; Sarjito, 2023; Singh, 2017; Widjojo et al., 2010). After the 1969 People's Opinion Determination (Pepera), which was used as the basis for the claim of the Papuan territory as an integral part of the Republic of Indonesia, the turmoil never stopped. Even long before Pepera, the turmoil to refuse to become part of the Republic of Indonesia had already taken place in Papua, especially since the signing of the New York Agreement on August 15, 1962, which was under pressure from the United States. As a basis for the process of transferring West Papua into territory under the United Nation Temporary Executive Territory

(UNTEA) from 1 May 1962 to 1 May 1963, then made an administrative handover of Papua to the Government of Indonesia and the Government of Indonesia agreed to hold a referendum of some kind in 1969.

The record of Papuan upheaval for 44 years leaves homework for the Indonesian people on the process of internalizing Pancasila values into the ideological soul of the Papuan people. In addition to ideological problems, there is also an accumulation of welfare, economic, educational, and health problems that are so complex and entangled in the Papuan people. The fact that Papuans live in the midst of underdevelopment over their own natural resources has raised a big question mark over the Government's commitment and seriousness in developing Papua (Aspinall & Chauvel, 2018; Djafar, 2014; McGibbon, 2006; Schieffelin & Crittenden, 1991). In the midst of this situation, the struggle groups that wanted an independent Papua and apart from the Republic of Indonesia received the sympathy of some people who felt oppressed during the New Order through the implementation of the Military Operation Movement which left trauma and pain.

In such a situation, one of the solutions that is considered to be able to accommodate all parties is to provide the status of a Special Autonomous Region for Papua. The commitment to grant Special Autonomy status to Papua appeared in the GBHN prepared by the MPR for the period 1999-2004, where the granting of Special Autonomy status is also specifically associated with the goals of strengthening national integration in the form of a unitary state. In fact, according to the study of Richard Chauvel and Ikrar Nusa Bhakti, the offer for the status of the Special Autonomy region has been part of the central government's rhetoric since 1999, it's just that the problem with the central government's commitment is the lack of substance and weak intelligence in providing solutions to offer the status of Special Autonomy.

The implementation of Papua's Special Autonomy does not necessarily answer Papua's problems. 3 years since the promulgation of the Papuan People's Assembly (MRP, *Majelis Rakyat Papua*) as one of the pillars of Special Autonomy has not been implemented, this condition gives the impression as if the Government is hesitant and half-hearted in implementing it. In particular, Papuan Autonomy gave birth to 3 (three) new pillars in the leadership of the Government as a form of state administration in Papua, namely the Governor, the Papuan People's Representative Council (DPRP) and the Papuan People's Assembly (MRP). These three pillars should be the driving force for change in a new Papua that is more prosperous, safe and peaceful. In fact, the state administrators in Papua seem to be not fully ready to fill the new era of Papuan Special Autonomy with the concept and programs of empowerment of indigenous Papuans, the state administrators seem to be dissolved in political victories that translate into the freedom to manage their own households.

The enactment of the Papuan Special Autonomy brings major changes related to the order and implementation of local governments that accommodate various regional specificities of Papua which is expected to be a solution that answers the accumulated problems after rejoining the lap of the Republic of Indonesia. One of the efforts to implement the Special Autonomy status is the establishment of the Papuan People's Assembly (MRP). If referring to Law No. 21/2001, the status of Special Autonomy will give a big role to the Papuan People's Assembly (MRP), because if you refer to Chapter V of Law No. 21/2001, it is stated that the Papuan People's Assembly (MRP) is part of the local government in Papua, on the basis of which the Government in Papua is based on 3 (three) main pillar institutions, namely: the legislature (Papuan People's Representative Council), executive (Governor and Regional Government ranks) and the Papuan People's Assembly (MRP), which according to Law No. 21/2001, the positions of the three institutions are equal and equal.

The central government's great desire to accelerate the level of equality between the Papuan people and other Indonesian people is the basic idea of the formation of the Papuan

People's Assembly (MRP). The Papuan People's Assembly (MRP) can be said to be an affirmative action to increase the participation of the Papuan people in every decision-making in Papua related to all aspects of life that can protect the rights of the Papuan Indigenous People (OAP) towards welfare.

However, in reality, the Papuan people, especially those in West Papua Province, are still far from prosperous. Based on data from the Central Statistics Agency (BPS), it was found that the number of poor people in West Papua in March 2023 was 214.98 thousand people, while the percentage of urban poor in September 2022 was 7.64 percent, rising to 8.23 percent in March 2023. Meanwhile, the percentage of rural poor in September 2022 was 32.12 percent, dropping to 29.20 percent in March 2023.

The number of urban poor people in West Papua in March 2023 increased by 1.23 thousand people (from 34.61 thousand people in September 2022 to 35.84 thousand people in March 2023). Meanwhile, in the same period, the number of rural poor people decreased by 8.60 thousand people (from 187.74 thousand people in September 2022 to 179.14 thousand people in March 2023). Meanwhile, when viewed from the Poverty Line in March 2023, it was recorded at IDR 728,619/capita/month with the composition of the Food Poverty Line of IDR 545,539 (74.87 percent) and the Non-Food Poverty Line of IDR 183,080 (25.13 percent). In March 2023, on average, poor households in West Papua had 5.90 household members. Thus, the amount of the Poverty Line per poor household on average is Rp 4,298,852/poor household/month.

Based on the results of the Indonesian Nutrition Status Survey (SSGI, *Survey Status Gizi Indonesia*) of the Ministry of Health, the prevalence of stunting among children under five in West Papua reached 30% in 2022. The amount of stunting rate in the province ranks 6th nationally. There are 5 districts/cities with a prevalence of stunting toddlers above the average number of West Papua provinces. The rest, 8 districts/cities are below the provincial figure. Arfak Mountains Regency is recorded as the area with the highest prevalence of stunting toddlers in West Papua, reaching 51.5% in 2022. The number of stunted children under five in this district has jumped dramatically from the previous year by 40.1%. The area with the largest prevalence of stunting toddlers in West Papua in 2022 is followed by Tambrau Regency at 39.1% and South Sorong Regency at 36.7%. The prevalence of stunting in Teluk Bintuni Regency is the smallest recorded in West Papua, namely 22.8%. After that, there is Sorong Regency at 23.8%, and Teluk Wondama Regency at 26.1%.

In the process of observing the field and tracing data about the Hands of Love program, the researcher found that there were obstacles that caused the program not to run optimally. For this reason, the researcher is interested in seeing how state administrators carry out the implementation process of the Bantuan Tangan Kasih (Hand of Love (*Bantuan Tangan Kasih*)) policy program and the extent to which Pancasila values are applied by state administrators in making policy programs.

RESEARCH METHOD

The type of qualitative research used by the researcher here a case study. The study is specifically examining the "Hand of Love (*Bantuan Tangan Kasih*) Assistance Program" under the leadership of Paulus Waterpauw from 2020-2022 in West Papua Province. A case study allows for an in-depth exploration of this particular instance to understand the broader implications of Pancasila values in leadership.

The data used here were firsthand information directly related to the "Hand of Love (*Bantuan Tangan Kasih*) Assistance Program" and its implementation, along with documents, reports, and literature related to Pancasila values, regional leadership, and specific programs in West Papua Province.

Data were collected through interviews with key informants such as Paulus Waterpauw, his associates, program beneficiaries, and other stakeholders involved in the "Hand of Love (*Bantuan Tangan Kasih*) Assistance Program." Direct observation of the program's activities and leadership practices was also used. Lastly, the researchers reviewed existing documents, reports, official records, and media articles related to the program and leadership of Paulus Waterpauw. All the data were then analyzed using case study analysis.

RESULTS AND DISCUSSION

The results of the research on the implementation of the Bantuan Tangan Kasih (Hand of Love (*Bantuan Tangan Kasih*)) program in West Papua Province are discussed based on the policy implementation of Van Meter and Van Horn (1975), which emphasizes six dimensions, namely policy goals and objectives, policy resources, characteristics of implementing agents, implementing attitudes, communication between implementing organizations, and socio-economic and political environment. The results of the research and discussion are based on the six dimensions as follows.

Dimension of Program Goals and Objectives

Policy goals and objectives lead to an assessment of the general realization of the Hand of Love (*Bantuan Tangan Kasih*) assistance program has not been achieved. In addition, in the research conducted by the researcher, there was a missynchronization between the planning made and the reality in the field. In the Program Implementation Principles, it is stated that the implementation of the Hand of Love (*Bantuan Tangan Kasih*) assistance program will be given to formal – informal workers and people with disabilities, and those who are entitled to receive assistance are the minimum income of husband and wife below 4 million rupiah. In fact, through an interview with one of the staff of the West Papua Provincial Transmigration Office, the recipients of the Tangan Kasih assistance so far there is data that shows that the husband and wife have an income of more than 4 million rupiah but still get assistance. This is due to the difficulty of data collection both from the government itself through social services and the banks who distribute assistance in the form of cash with incomplete data by the government to the banks as distributing banks.

Then for the exact number aspect, this study found a report in the form of evidence that the number of residents of Sorong City who were given hand assistance was only more than 1000 people, while the poor population in Sorong City exceeded this number, namely 17,970 people (BPS 2022). The following is also the result of an interview with one of the people with disabilities in Manokwari city who said that the number of people with disabilities who received the Tangan Kasih assistance program seemed discriminatory based on age. It is said that those who receive assistance are only people with disabilities who are 20 years old and above, this is detrimental to people with disabilities who are under 20 years old.

Policy Resource Dimensions

Policy implementation is determined by the ability to utilize available resources. Policy resources are seen based on human resources who implement policies and facilities needed to implement policies. In the implementation of the Hands of Love assistance program, there are three resources that support the successful implementation of the Hands of Love assistance program, namely human resources, time and finance.

Human resources are researched in the implementation of the Hand of Love (*Bantuan Tangan Kasih*) assistance in West Papua Province through the transmigration and labor office, Bank Pnyalur, as the implementer of the Hand of Love (*Bantuan Tangan Kasih*) assistance program. The resources in the implementation of the Hand of Love (*Bantuan Tangan Kasih*)

Assistance program in West Papua Province have various tasks and functions. The Transmigration and Manpower Office as an agency appointed by the government in managing the Hands of Love assistance program is expected to work optimally with transmigration agencies in the city district area.

Likewise, the social service functions to socialize programs and provide education to the community, verify and validate population data. The bank as a bank distributing aid is expected to be able to validate data properly and correctly, open customer accounts, disburse funds and utilize funds. Each resource has optimized its duties and responsibilities as best as possible, although in reality there are still aspects that have not been maximized in its implementation, caused by other things. For example, for the Social Service which has the task of socialization and education, during a pandemic like this, the Social Service changed the method of socialization and education through social media. However, there are still people who complain because the recipients of the Hands of Love assistance program are poor people who do not have access to social media so they do not get information. The community hopes that the Social Service, the transmigration and labour office, and banking institutions as aid distribution banks will be directly involved and explain related to the Hands of Love assistance program. On the other hand, there are financial resources and time, where for the time being the West Papua Provincial Government has not provided a time limit for the implementation of the hand-love assistance program, both in the provincial capital and other districts in West Papua.

Dimension of Implementing Agent Characteristics

The characteristics of the implementing agent consist of organization, norms, and relationship patterns, both the characteristics of the formal and informal structure of the organization, as well as personal attributes. These characteristics concern standard work procedures (working mechanisms between organizational units) and fragmentation (distribution of responsibilities across organizational units). In its implementation, the success of the implementation of the Hand of Love (*Bantuan Tangan Kasih*) Assistance program in West Papua Province is greatly influenced by the characteristics of the implementing agents. There are efforts made by implementing agents, such as the Social Service in collaboration with the Population and Civil Registration Office to try to collect NIK data and make e-KTP.

Then other efforts are carried out by partners or Distributing Banks, namely BRI. In its implementation, the funds for the Hand of Love (*Bantuan Tangan Kasih*) assistance program for 53,066 targets per month are disbursed by banks in the form of a balance of Rp 300,000 into the account, so that the public can use the nearest banks as aid distribution partners. The Head of the BRI Manokwari Branch, said that BRI has tried its best to distribute funds for the Hand of Love (*Bantuan Tangan Kasih*) assistance program to the community. In addition, BRI is also committed to optimizing services, where this sometimes reaps polemics in the field. However, BRI is trying to find a solution to minimize conflicts in the field.

The local government hopes that the community will also participate for the smooth implementation of the Hand of Love (*Bantuan Tangan Kasih*) assistance, because the Hand of Love (*Bantuan Tangan Kasih*) assistance program cannot run well if the community does not have good characteristics to run the Hand of Love (*Bantuan Tangan Kasih*) assistance program.

Dimensions of Implementing Attitude

The success of the implementation of the Hand of Love (*Bantuan Tangan Kasih*) program in West Papua Province is also supported by the attitude or tendency of the implementing agents. In carrying out their duties and responsibilities, implementing agents have a disciplined attitude, because each implementing agent has their own diverse duties. The

implementer's response to the policy also affects the success of policy implementation. A good response certainly depends on a willingness for implementers to implement public policies.

The attitude or tendency of the implementers of the Hand of Love (*Bantuan Tangan Kasih*) assistance program in this study is seen from the perspective of the implementer, how the attitude of the implementer in implementing the Hand of Love (*Bantuan Tangan Kasih*) assistance program. This study sees the enthusiasm in the implementation of the Hand of Love (*Bantuan Tangan Kasih*) assistance program, which can be seen from the willingness of the implementers to implement the Hand of Love (*Bantuan Tangan Kasih*) assistance program. However, there are aspects that have not been maximized in the implementation of the Hand of Love (*Bantuan Tangan Kasih*) assistance program caused by the attitude of the implementer in the implementation of the Hand of Love (*Bantuan Tangan Kasih*) assistance program. For example, the socialization provided by the West Papua Provincial Government and city districts through the Social Service is felt by the community to be lacking. Then the lack of alertness of the community in meeting the requirements needed to become prospective recipients of assistance, and the lack of alertness of the Regional Government in helping the community to become prospective recipients of assistance.

Communication Dimension Between Implementing Organizations

Regarding how to record the poor, an informant from the West Papua Provincial Social Service said that the service receives data from villages/sub-districts, and the village/sub-district has the task of verifying and validating the data of recipients of the Tangan Kasih assistance program. However, when confirmed regarding the task of verifying and validating data to the Village Head, it was said that the village/sub-district did not verify and validate the data. In addition, it was revealed that in the village, data on the poor population is directly given to social service agents, and then the monthly reporting is submitted to the village/sub-district. This certainly makes the information on the implementation of the Hands of Love assistance program less clear and coordination related to the implementation of the basic food program is not in accordance with the rules.

Dimension of the Socio-Economic and Political Environment

An uncondusive economic, social and political environment can be the culprit of the failure of policy/program implementation. The environment refers to the external environment of the organization that contributes to the implementation of policies. The environment includes resource support, interest group support, participant characteristics, the nature of public opinion, and the support of political elites.

From the economic aspect, the community accepts the implementation of the Hand of Love (*Bantuan Tangan Kasih*) assistance program well because the economic condition of the people of West Papua Province is still below average, so the economic condition helps the realization of the Hand of Love (*Bantuan Tangan Kasih*) assistance program. The enthusiasm of the community in receiving the Hand of Love (*Bantuan Tangan Kasih*) assistance program has made the West Papua Provincial Government quite helpful in distributing the Hand of Love (*Bantuan Tangan Kasih*) assistance program, because the community will certainly not refuse assistance due to low economic conditions.

Then from the social aspect, people often experience social jealousy because there are poor people who do not get the Hand of Love (*Bantuan Tangan Kasih*) assistance program, while other people get the Hand of Love (*Bantuan Tangan Kasih*) assistance program. As experienced by the community in almost all districts that are in the category of poor people but do not get assistance, where the application to get assistance from the Hands of Love assistance program is highly expected but not all who receive feel the assistance.

From a political point of view, there are people who do not get the Tangan Kasih assistance program because they do not support the village head during the village head election, in terms of whether he deserves assistance. In addition, there are people who are registered as KPM but they are the families of village heads, village officials, civil servants and others regulated in the General Guidelines of the Kindness Assistance Program that they should not receive assistance, and they are in good economic condition or do not deserve to receive assistance.

The distribution of the Hand of Love (*Bantuan Tangan Kasih*) assistance program is still overwhelmed by political factors. RN research informant said that there was a distribution of assistance managed by ASN and honorary apparatus. The same thing regarding the distribution of the Hand of Love (*Bantuan Tangan Kasih*) assistance program was expressed by an AN research informant, that often the distribution appointed by the implementers comes from their own families. So that the process of distributing this Hand of Love (*Bantuan Tangan Kasih*) assistance program cannot run objectively.

In the first precept of Pancasila, "The One Godhead" in accordance with the religious values and meanings contained in it can be explained as follows:

- 1) Belief in God Almighty as the creator of all things with all his perfect and holy qualities, such as the most loving, the almighty, the most just, the wisest and the most merciful. The Indonesian people are a people who grew up and were raised by a religious history. Since the granting of Special Autonomy with an outpouring of money from the Central Government, it must actually be entrusted for the welfare of the people, but it has been widely abused in the practice of government in Papua. The hedonistic lifestyle after Papua's Special Autonomy has eroded the morality of almost some state administrators in Papua.
- 2) The role of the leader as a function of state administrators who is an exemplary of divine values, moral ethics in daily life that will be followed by the Indonesian people is very important in maintaining the morality of the nation's society. In Papua, this role seems to have disappeared, which is indicated by the rampant cases of corruption that entangle regional heads, members of the DPRD and other state administrators. Data from the Papua Police at the end of 2022 revealed the high number of corruption cases involving state administrators in Papua. This deviant behavior is inseparable from the occurrence of moral degradation and the fading of obedience to carry out the mandate and position bestowed by God. With the involvement of many state administrators in these cases, the hope of Papua's development will only be an ideal on paper. The slow implementation of development in the Papua region will nurture the seeds of dissatisfaction and be used as momentum directed towards the purpose of releasing from the Republic of Indonesia.

CONCLUSION

The Hand of Love assistance program in West Papua Province has not been effectively implemented due to the high number of poor people and inadequate resources. The program's goals are not met due to the high target population and lack of professional human resources. Local government agents have attempted to collect data on the poor, but there is a lack of public awareness and socialization. Communication between implementing organizations is also lacking due to mutual sharing of duties. The socio-economic and political environment supports the program, but social jealousy and discrimination in data collection and distribution persist. The economic environment supports the program, but there is still a lack of socialization and awareness among policy targets.

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