
Resolution of Conflict and Human Human Rights Violations in Papua Through A Reconciliation Approach

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ABSTRACT

The conflict in Papua is a long-standing issue and involves various aspects, including human rights. Numerous human rights violations have fueled Papuan distrust of the central government. The dominant repressive approach often worsens relations between the community and the state. Under these circumstances, a reconciliation approach becomes an important alternative for conflict resolution. This study aims to formulate a sustainable reconciliation-based conflict resolution strategy in Papua. This study employed qualitative research methods with a descriptive-analytical approach. The data collection technique used was a literature review. The data analysis techniques used were data reduction, data presentation, and conclusion drawing. The results indicate that the conflict and human rights violations in Papua are multidimensional problems influenced by development inequality, marginalization of indigenous Papuans, limited participation in decision-making, and the dominance of a less-than-humanistic security approach. These conditions have led to injustice, undermined public trust in the state, and prolonged the conflict, resulting in violence, humanitarian crises, and disruptions to social life. Therefore, resolving the Papuan conflict requires an approach that focuses not only on security but also on justice, dialogue, and social restoration.

Keywords: conflict; human rights violations; papua; reconciliation

INTRODUCTION

The violence experienced by the Papuan people has persisted since the implementation of Operation Trikora during the Sukarno administration. Since Trikora, the state has implemented a systematic and structured military approach in Papua. The Indonesian Legal Aid Foundation (YLBHI) notes that military operations continued in various forms throughout the following decades. The militaristic system of government persisted in Papua during the New Order era and was known for its highly repressive nature. Various political issues were generally resolved through military approaches, such as the events in Nabire and Serui in 1971, Merauke from 1972 to the 1980s, Wamena in 1977, and Jayapura in 1978. These events created fear and trauma among the community, leading many to flee into the jungle or cross to neighboring Papua New Guinea.

According to Mathius Murib, Director of the Papua Human Rights Policy Advocacy Association (PAK), the human rights situation in Papua has not improved, but has instead become increasingly complex and deteriorating (TEMPO, 2024). From January 2026 to mid-April 2026, at least three cases of violations of the rights of indigenous Papuans were recorded. Furthermore, 20 civilians were subjected to arbitrary arrest and torture in Yahukimo and

Tambrauw Regencies, one case of firearms misuse in Tolikara Regency, two cases of internal displacement due to armed conflict in Tambrauw and Puncak Regencies, and two alleged gross human rights violations in Dogiyai and Puncak Regencies. These legal facts clearly demonstrate that Papua is in a state of emergency due to human rights violations (Amnesty International, 2026).

According to police data, there are 24 separatist networks in Papua with a total of 1,438 members. Of these, only 361 are recorded as possessing firearms, while the remainder use traditional or simple weapons such as spears and machetes. Meanwhile, the presence of 83,177 Indonesian National Armed Forces (TNI) and Indonesian National Police (Polri) personnel indicates that the number of security forces in Papua is 58 times greater than the number of separatist group members. According to data from the Central Statistics Agency (BPS), the population of the six provinces in Papua will reach 5.8 million by 2025. With 56,517 Indonesian National Armed Forces (TNI) personnel and 26,660 Indonesian National Police (Polri) personnel, the ratio is one soldier for every 103 residents and one police officer for every 219 residents. Furthermore, the government has designated Papua, along with Jakarta and Aceh, as the center of gravity for Indonesia's defense. This policy has led the TNI to strengthen its defense system by increasing its military strength and increasing the use of radar, thus increasing the military presence in Papua.

These actions actually further perpetuate the state's violations of the constitutional mandate, particularly Article 28E paragraph (3) of the 1945 Constitution, which affirms that every citizen has the right to associate, assemble, and express opinions. The systematic repression carried out by the Indonesian military has been repeated and paralleled by the increasing exploitation of natural resources in Papua. At the same time, the issue of poverty has not been a primary government priority. This situation has worsened due to the state's lack of commitment to providing regular humanitarian assistance to internally displaced persons in Papua.

Numerous studies have examined the Papua conflict from various perspectives. Sudira (2022) applied John Burton's basic human needs theory to argue that the conflict arises from the lack of adequate mechanisms to meet the Papuan people's needs for identity recognition, economic well-being, and security guarantees. Wonda & Nope (2024) analyzed structural conflict in Papua, highlighting how inequality in resource distribution, minimal involvement of indigenous Papuans in policymaking, and development that fails to accommodate local needs have fueled feelings of injustice and declining public trust. Saputra (2021) mapped the conflict's evolution through four phases from 2011 to 2023, identifying the emergence of roots, escalation, humanitarian crisis, and early reconciliation efforts through customary mechanisms.

Regarding human rights violations, Sukma et al. (2025) documented the Wamena tragedy and persistent violations since the Act of Free Choice in 1969. Putri et al. (2022) and Iqbal et al. (2024) examined the relationship between armed criminal groups (KKB) and human rights violations, as well as discrimination and violence against indigenous Papuans. On reconciliation, W. R. S. Ananda et al. (2025) emphasized the importance of culture-based approaches, neutral third parties, and justice for victims, while Syuib & Hasnawati (2022) highlighted local customary traditions such as *sayam* and *peusijuk* as effective reconciliation mechanisms.

This situation has complicated the conflict in Papua and made it difficult to resolve it solely through a security approach. The repressive approach, which has been dominant, has often worsened relations between the Papuan people and the state. Many civilians have become victims, both physically, psychologically, and socially. Furthermore, the suboptimal enforcement of the law in various human rights violations has exacerbated the sense of injustice among the Papuan people. In situations like this, a reconciliation approach is a crucial solution in conflict resolution efforts, as it focuses not only on ending violence but also on restoring social relations and justice. Reconciliation is a conflict resolution effort carried out through peaceful means, such as negotiation, dialogue, or mutual agreement between the warring parties. The reconciliation process requires an acknowledgement of past wrongdoing and an apology as a form of responsibility and a first step toward rebuilding harmonious relations (Sitoresmi, 2022). Therefore, this research is crucial to analyze how a reconciliation approach can be a solution to resolving the conflict and human rights violations in Papua.

This research aims to formulate a sustainable reconciliation-based conflict resolution strategy in Papua. This research contributes to the development of legal, political, and human rights studies, particularly those related to conflict resolution and social reconciliation. This research strengthens the understanding that conflict resolution can be achieved not only through repressive or formal legal approaches, but also through reconciliation approaches that emphasize dialogue, restorative justice, and the restoration of social relations. Furthermore, this research can serve as an academic reference for further research addressing social conflict, human rights violations, and conflict resolution models based on local wisdom and social justice in Indonesia, particularly in Papua.

METHOD

This type of research is both juridical and empirical, examining legal documents and examining the reality of empirical events occurring in Papuan society. This research uses a qualitative research method with a conceptual, descriptive-analytical approach. According to Bogdan and Taylor in Lexy J. Moleong, qualitative research methodology is research that produces descriptive data in the form of words, both spoken and written, obtained from people and behaviors observed by the researcher (Safarudin et al., 2023). The descriptive-analytical approach is a research method used to describe a phenomenon, event, or condition systematically, factually, and accurately, followed by analysis to understand the meaning, relationships, and causes of the phenomenon.

The data collection technique in this study uses a literature review. Literature review is a data collection method conducted by reviewing various written sources relevant to the research topic (Verdianto & Muspawi, 2025). These sources include books, scientific journals, research articles, undergraduate theses, dissertations, laws and regulations, official reports from government agencies, and other documents related to the conflict and human rights violations in Papua.

The data analysis technique used in this study consists of three stages: data reduction, data presentation, and conclusion drawing. These three stages aim to systematically process data to produce clear and accurate research findings. The first stage is data reduction, which is the process of selecting, focusing, simplifying, and grouping data obtained from various library sources according to the research needs. At this stage, the researcher selects information

relevant to the conflict and human rights violations in Papua and the reconciliation approach as a solution.

The second stage is data presentation, which organizes the reduced data into a systematic, descriptive form for easy understanding. The data is presented in a structured manner based on research themes, such as the causes of the conflict, forms of human rights violations, and reconciliation efforts undertaken. The final stage is conclusion drawing, which is the process of understanding the meaning of the analyzed data to answer the research problem formulation. At this stage, researchers draw final results regarding the effectiveness of the reconciliation approach in resolving conflicts and human rights violations in Papua and provide relevant recommendations based on research findings.

RESULTS AND DISCUSSION

The conflict in Papua is a protracted conflict that has yet to reach a final resolution. The conflict was sparked by the desire of some Papuans to separate and form an independent state, which was then championed through the Free Papua Movement (OPM). The conflict's origins can be traced back to Indonesia's claim to the entire former Dutch East Indies colony, including Papua. This claim sparked disputes because the Netherlands viewed Papua as a separate territory still under the control of the Kingdom of the Netherlands (Ilahi et al., 2024).

The armed conflict in Papua can be understood as a structural conflict influenced by various forms of inequality in the political, economic, social, and legal spheres. This condition is evident in the unequal distribution of resources, the minimal involvement of indigenous Papuans in policymaking processes, and the direction of development that is deemed not to fully accommodate local needs. This situation has given rise to feelings of injustice, disappointment, and declining public trust in the government and state (Wonda & Nope, 2026).

Various theories regarding the causes of the conflict can be used as a basis for understanding the sources of the conflict in Papua. One relevant theory was put forward by John Burton, who emphasized the importance of basic human needs. According to Burton, the needs of the Papuan people are non-negotiable. Therefore, the conflict in Papua is seen as arising from the lack of adequate mechanisms to meet these basic needs, both from the Indonesian government and the Papuan people. In this context, the need for identity recognition, economic well-being, and security guarantees for the Papuan people are priorities that must be met to reduce and resolve the conflict (Sudira, 2022).

The conflict in Papua evolved through four main interrelated phases. The first phase, spanning 2011–2020, saw the emergence of the conflict's roots. This period was marked by the 2011 regional election dispute, which sparked political tensions, as well as the increasing economic marginalization of indigenous Papuans since 2016. The second phase, which occurred in 2021, marked the escalation of the conflict, marked by several major incidents, such as the shooting of a teacher in Beoga in April 2021 and the TPNPB attack in Ilaga in June 2021. These incidents resulted in the displacement of more than 3,000 residents. Furthermore, in the third phase, spanning 2021–2022, the conflict escalated into a humanitarian crisis, marked by cases of malnutrition in refugee camps and the burning of various public facilities, including schools and community health centers. Entering the fourth phase, in 2022–2023, reconciliation efforts began through a mediation approach based on customary mechanisms and dialogue between the parties involved (Saputra, 2021).

Human rights issues in Papua are complex and multifaceted. Papua frequently draws attention due to allegations of human rights violations in the region. Key issues frequently highlighted include armed conflict between separatist groups and security forces, as well as discrimination and violence against indigenous Papuans (Iqbal et al., 2024). These acts of violence perpetrated by groups in Papua have resulted in numerous victims, both among civilians and members of the Indonesian National Armed Forces (TNI) and the Indonesian National Police (Polri) (Putri et al., 2022).

Human rights violations in Papua are a serious issue that has persisted since the region joined Indonesia through the Act of Free Choice (Penentuan Pendapat Rakyat, or Act of Free Choice) in 1969 (Sukma et al., 2025). The ongoing conflict, violence, and allegations of human rights violations have led to trauma, distrust, and prolonged tension between the Papuan people and the government. This situation demonstrates that resolving the conflict in Papua cannot be achieved solely through a security approach but also requires a more humane and just approach. Therefore, reconciliation is an important step to restore social relations, rebuild trust between parties, provide justice for victims, and create sustainable peace in Papua.

Reconciliation is a crucial approach to conflict resolution, aiming to restore relationships between conflicting parties through dialogue, justice, and peace. Reconciliation is not only defined as an effort to resolve differences, but also as a process of repairing unjust situations and rebuilding social relationships damaged by conflict. In this process, justice for victims, forgiveness, and the involvement of neutral third parties such as mediators, conciliators, arbitrators, and consultants are essential elements for achieving sustainable peace. Furthermore, a culture-based reconciliation approach is considered effective because it prioritizes local values, transforming consciousness, and forgiving the past to create more harmonious relationships in the future (C. Ananda & Loustiawaty, 2025)

The primary goal of reconciliation is to create peace and restore harmonious relationships free from hatred, resentment, or suspicion between parties involved in a conflict. Reconciliation is carried out as an effort to repair damaged social relations and restore them to their original state, by fostering an attitude of mutual forgiveness for the sake of a better future. In its implementation, reconciliation can be carried out through local customary and cultural approaches, such as the sayam tradition, peusijuk, traditional peace, or other forms in accordance with the values and habits of each region or tribe. Through this process, it is hoped that a more peaceful relationship will be created, for example through the symbol of shaking hands or mutual forgiveness between the perpetrator and the victim. However, victims still have the right to refuse the reconciliation process without affecting the right to reparation or recovery that they will receive (Syuib & Hasnawati, 2022).

Reconciliation in Papua requires a comprehensive approach involving various parties, including the government, indigenous communities, human rights institutions, religious leaders, and civil society organizations. Reconciliation aims not only to end armed conflict but also to restore social relations, rebuild public trust, and achieve justice for victims of human rights violations. The Indonesian government has implemented various policies to resolve the conflict in Papua, including through a development approach and improving community welfare. The government has also sought to strengthen security stability and open up space for dialogue with the Papuan people (Djeen, 2022). However, the dominant security approach is often deemed incapable of addressing the root causes of the conflict and instead creates new

tensions. Therefore, government policy needs to be directed toward a more humane, participatory approach, and one that prioritizes human rights protection to ensure the reconciliation process is effective (Frndaln & Marsingga, 2025).

One of the government's key policies in addressing the Papuan issue is the granting of Special Autonomy (Otsus). The enactment of Law Number 2 of 2021 concerning amendments to the Papua Special Autonomy Law provides a crucial foundation for strengthening the acceleration of development, equitable distribution of welfare, and the sustainability of special autonomy funds for Papua over the next twenty years. These changes also enhance social, cultural, economic, and political aspects to support Papua's more comprehensive development. With a more targeted and sustainable implementation of special autonomy, it is hoped that the various problems and conflicts that have long existed in Papua can be minimized, thereby creating stability and public welfare (Salmawati et al., 2024).

This policy aims to grant broader authority to the Papuan regional government in managing governance, natural resources, and regional development. Furthermore, Special Autonomy is expected to improve the welfare of indigenous Papuans and reduce social and economic disparities. However, the implementation of Special Autonomy continues to face various criticisms and evaluations, particularly regarding the suboptimal distribution of development, allegations of budget misuse, and the failure to meet the aspirations of the Papuan people as a whole. Therefore, evaluating the implementation of Special Autonomy is crucial to ensure that the policy truly addresses the needs of the Papuan people (Frndarln & Marsingga, 2025).

In the reconciliation process, the National Commission on Human Rights (Komnas HAM) plays a crucial role in monitoring, investigating, and advocating for human rights violations in Papua. In addition to Komnas HAM, various state institutions and civil society organizations also play a role in promoting conflict resolution through dialogue and justice. These institutions are expected to provide protection for victims, advocate for law enforcement, and act as a bridge of communication between the government and the Papuan people (Hidayatullah et al., 2024). Furthermore, traditional and religious leaders hold a strategic position in building peace due to their strong influence within the local community. A reconciliation model applicable to Papua must consider the social and cultural conditions of the local community.

One model considered relevant is culture-based and customary reconciliation, which involves resolving conflicts through customary mechanisms, community dialogue, and forgiveness (Koibur, 2024). This approach can be combined with transitional justice mechanisms, such as truth-telling, reparations for victims, and guarantees of non-recurrence of human rights violations. Furthermore, establishing a dialogue forum involving the government, indigenous communities, civil society groups, and security forces can also serve as a means of fostering more open and peaceful communication (Kurniawan et al., 2024; Yunita, 2025).

While the reconciliation approach holds significant potential for resolving the conflict and human rights violations in Papua, its implementation still faces several complex challenges. One major obstacle is the low level of trust between the conflicting parties. Papuans still harbor trauma, suspicion, and dissatisfaction stemming from years of violence and human rights violations. Furthermore, the government also faces difficulties in establishing effective communication with groups with differing political demands. Furthermore, political and

security interests influence the conflict resolution process, given Papua's strategic position both politically and in terms of natural resources. The dominance of the security approach in conflict management is often considered incapable of addressing the root causes, resulting in a slow reconciliation process that has yet to produce a comprehensive resolution (Salama et al., 2025; Syarifah, 2024).

Another challenge in the reconciliation process is the differing historical perspectives between the Indonesian government and some Papuans regarding Papua's integration into the Unitary State of the Republic of Indonesia. These differing views often create tension and hinder constructive dialogue. Furthermore, the lack of commitment to upholding human rights is a serious issue, as many human rights violations in Papua remain unresolved. The lack of clarity regarding the legal process for perpetrators of human rights violations has led to a decline in public trust in state institutions. Therefore, fair, transparent, and victim-centered law enforcement, along with a more open and respectful dialogue approach, are needed to ensure effective reconciliation and foster sustainable peace in Papua (Kleden, 2025).

CONCLUSION

The conflict and human rights violations in Papua are complex, long-standing issues influenced by various political, economic, social, and legal factors. Inequality in development, the marginalization of indigenous Papuans, limited access to decision-making, and a dominant security approach have reinforced feelings of injustice and undermined public trust in the state. These conditions have fueled a protracted conflict that has led to increased violence, human rights violations, a humanitarian crisis, and the disruption of Papuan social life. Therefore, resolving the conflict in Papua cannot rely solely on a security approach but also requires a more humanistic approach oriented toward sustainable peace.

The reconciliation approach is an important alternative for resolving the conflict and human rights violations in Papua because it emphasizes restoration of relationships, dialogue, justice, and forgiveness between the warring parties. Reconciliation aims not only to end the conflict but also to rebuild social trust through recognition of victims, fulfillment of community rights, and the involvement of traditional, religious, and civil society leaders in the peace process. Approaches based on culture and local wisdom are also considered effective in creating a peaceful atmosphere that is more acceptable to the Papuan people. Thus, the consistent and just implementation of reconciliation is expected to create sustainable peace and strengthen human rights protection in Papua.

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