

M E M O R I A P A S S I O N I S

**HUMAN RIGHTS CONDITIONS
IN PANIAI AND TIGI AREAS
IRIAN JAYA**

A REPORT SUBMITTED BY

**THE OFFICE FOR JUSTICE AND PEACE OF
THE CATHOLIC DIOCESE OF JAYAPURA
IRIAN JAYA**

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INTRODUCTION

Dalam tahun 1998 di sejumlah desa dalam Kecamatan Paniai Timur, Kecamatan Bibida, dan Kecamatan Tigi, Kabupaten Administratif Paniai, Irija terdengar kabar bahwa masyarakat di kampung-kampung mengalami suatu rasa takut, sakit, luka, tertekan karena berbagai tindak kekerasan yang dilakukan oleh anggota-anggota satuan tempur Batalyon Infantri 712 Rajawali Wirabuana-Manado dan anggota ABRI lainnya yang bertugas di daerah itu. Desa-desanya yang dimaksudkan adalah Desa Epouto, Desa Wotai, Desa Madi, Desa Waidide, Desa Kopaidagi yang termasuk dalam Kecamatan Paniai Timur. Desa Bibida dan Desa Ugidimi termasuk Kecamatan Bibida; Desa Unago, Desa Egepakigida, Desa Watiyai termasuk Kecamatan Tigi (lihat peta yang terlampir). Setelah dilakukan investigasi lapangan dan mendengarkan masukan dari Tim Pastoral Gereja Katolik yang bertugas di daerah Paniai dan Tigi, maka disusunlah laporan berikut ini.

In 1998, it was reported that people who lived in several villages under Districts of Paniai Timur, Bibida, and Tigi, Administrative Regency of Paniai, Irian Jaya suffered from fear, hurt, wound, depressed feeling, due to violence committed by the troops, Battalion Infantry 712 Rajawali Wirabuana-Manado and by another security forces there. The villages are Epouto, Wotai, Madi, Waidide, Kopaidagi which are part of Paniai Timur District; Bibida and Ugidimi are under Bibida District; Unago, Egepakigida, Watiyai, are under Tigi District. The report was based on an investigation into the case and inputs from the Pastoral Team of the Catholic Church which serve the people in the area.

Laporan ini dimaksudkan pertama-tama sebagai upaya untuk memulihkan harga diri korban yang mengalami ketakutan traumatik, perasaan tertekan dan terancam, dan terlebih hilangnya kepercayaan kepada pemerintah dan ABRI. Dengan menyingkapkan fakta-fakta ini diandaikan adanya tindak lanjut oleh pihak yang berwenang.

The report was presented publicly as an effort to restore the self-confidence of the victims who suffered from traumatic situation, depressed, threatened, and even mistrustful to the Government and the Indonesian military. It was assumed that there would be a follow-up step taken by the authorities after the facts were disclosed.

Inti laporan ini terbagi dalam 4 bagian besar:

- (A) laporan kasus-kasus lengkap yang merupakan rangkuman dari rangkaian laporan yang lebih terperinci yang tersimpan dalam arsip kami,
- (B) kesimpulan berdasarkan pada analisis kasus-kasus,
- (C) rekomendasi kepada pihak yang berwenang untuk memulihkan harga diri korban.
- (D) seluruh laporan ini diakhiri dengan lampiran-lampiran daftar korban.

The report was divided into four sections:

- (A) the details of the facts that are the summary of the complete version
- (B) the conclusion based on the analysis of cases
- (C) some recommendations to the authority to restore the victims' self-confidence
- (D) appendices: the list of the victims

A. DETAILS OF CASES

Kasus-kasus di bawah ini dilaporkan secara ringkas berdasarkan data-data yang lebih lengkap yang tersimpan dalam arsip kami. Kasus-kasus ini ditemukan di sejumlah tempat dalam wilayah kerja pelayanan pastoral kami:

I Desa Epouto dan Desa Wotai (keduanya termasuk dalam Kecamatan Paniai Timur) termasuk dalam wilayah Paroki St. Fransiskus Asisi Epouto

II Desa Madi, Desa Waidide, Desa Kopaidagi (ketiganya masuk dalam Kecamatan Paniai Timur), Desa Bibida, Desa Ugidimi (keduanya termasuk dalam Kecamatan Bibida) termasuk dalam wilayah Paroki St. Yusup Enarotali

III Desa Unago, Desa Egepakigida, Desa Watiyai (ketiganya termasuk dalam Kecamatan Tigi) termasuk dalam wilayah Paroki St. Yohanes Pemandi di Waghete.

The cases reported below were summarized from the detailed report that is preserved in the Archives of the Catholic Diocese of Jayapura. All cases took place in several areas where the Catholic Church serves, namely

- I. Epouto Village and Wotai Village (both of them are under the Administration of the District of Paniai Timur) are part of Saint Francis of Assisi Parish, Epouto
- II. Madi Village, Waidide Village, Kopaidagi Village (all of them are under the Administration of the District of Paniai Timur), Bibida Village, Ugidimi Village, (both of them are under the Administration of the District of Bibida) are part of Saint Joseph Parish, Enarotali
- III. Unago Village, Egepakigida Village, Watiyai Village (all of them are under the Administration of the District of Tigi) are part of Saint John Baptist Parish, Waghete

Ad. I. Desa Epouto dan Wotai

Pengejaran Tadeus Johny Yogi sebenarnya sudah berlangsung sebelum tahun 1985. Namun tahun ini dicatat baik oleh masyarakat karena persis tahun itulah Tadeus Johny Yogi [selanjutnya disingkat: Yogi] yang dicap sebagai pemimpin GPK/OPM di Paniai, sudah menyerahkan diri kepada pihak ABRI lewat Koramil Enarotali. Penyerahan ini diterima oleh Danramil Enarotali waktu itu: Bpk. Hanafi. Akan tetapi, setelah penyerahan itu (1985-1996), Yogi tetap dibiarkan berkeliaran dan menimbulkan gangguan bagi masyarakat di Epouto dengan mengambil paksa perempuan-perempuan menjadi istrinya seperti Maria Tekege (Desa Epouto) ataupun mencoba mengambil Irma Tekege (Desa Wotai) meski gagal. Dengan melepaskan Yogi, maka terjadilah berbagai kasus kekerasan yang menimpa penduduk Epouto akibat ulah pasukan-pasukan tempur yang beroperasi untuk mengejar dan menangkap Yogi meski sejak tahun 1997, Yogi sudah tidak lagi muncul di Epouto.

Tadeus Johny Yogi was being pursued by the military even before 1985. However, the people in Paniai noticed clearly that it was in 1985 Tadeus John Yogi (abbreviated as Yogi) who was so-called as the leader of the Free Papua Movement in Paniai, had surrendered already to ABRI (the Indonesian Military) through Koramil Enarotali. This surrender was officially accepted by District Military Commander of Enarotali, Hanafi, but after surrender (1985-1996), Yogi was still free to go around making trouble for the villagers in Epouto Village by forcing some women as his wives such as Maria Tekege (Epouto Village) or Irma Tekege (Wotai Village) although the last effort failed. Due to keeping Yogi free, many violent incidents happened as a consequence of a military operation to chase and capture Yogi even though since 1997, Yogi had not appeared in Epouto.

Berikut ini diringkaskan kasus-kasus kekerasan yang dilakukan oleh pasukan tempur dari Batalyon Infantri 712 Rajawali Wirabuana-Manado [selanjutnya disingkat: Rajawali] mulai bulan Januari 1998 – Juni 1998.

Here was the summary of the violent cases committed by the special troops Battalion Infantry 712 Rajawali Wirabuana-Manado [abbreviated as Rajawali] during the period of January 1998 – June 1998.

24-29 January 1998

Satu tim Rajawali (Wira-9) dipimpin oleh Sersan Max mendatangi Desa Epouto. Tentara mengumpulkan warga dan menginterogasi kepala Desa Epouto, Kepala Desa Wotai, tokoh masyarakat, dan orang-orang yang masuk dalam Daftar Pencarian Orang yang dibawa oleh tentara. Proses interogasi itu dilakukan baik secara perorangan maupun secara kelompok (dalam pertemuan resmi). Interogasi perorangan seringkali dilakukan dengan kekerasan seperti merendam orang dalam parit atau menyiram dengan air dingin. Inti interogasi: siapa saja yang pernah bertemu, menerima, dan memberi makan, angkutan perahu kepada Yogi. Kelompok orang yang disebutkan namanya oleh tentara memang mengaku bahwa pernah memberi bantuan makanan, angkutan perahu tetapi semuanya dilakukan di bawah ancaman senjata pihak Yogi. Tindakan warga desa itu tetap dianggap salah oleh pihak tentara dan untuk memulihkannya tentara berjanji akan mengadakan upacara perdamaian dan seluruh biaya ditanggung oleh pihak ABRI. Tobias You, Kepala Sekolah SD YPPK Epouto, ditunjuk sebagai panitia pelaksana. Akan tetapi, upacara perdamaian yang dijanjikan itu tidak pernah terjadi.

A Rajawali team (wira-9) commanded by Sergeant Max came to Epouto village. The army gathered villagers and questioned the head of village of Epouto, the Head of village of Wotai, local leaders, and some names that were in the List of Targetted People carried by the army. The interrogation was done both of individuals or groups (in official meetings). The interrogation of individuals often was done in a violent manner, such as by submerging villagers in a creek or pouring chilled water on their body. The main questions during the interrogation were who ever met, accepted, gave food, gave a lift, to Yogi. A group that was summoned by the army admitted that they had given food to Yogi or transportation but all things had been done under Yogi's threat. However, the villagers were blamed by the army but to recover it, the army promised them to make a reconciliation ceremony and they will cover all cost. Mr. Tobias You, the

Principal of the Catholic Primary School of Epouto, was being in charge of the committee. However, the promised ceremony never happened.

February 1998

Empat orang warga desa Epouto (lih., lampiran 1, no. 4,5,6,7) bersama Hansip Yustinus Pekei, dengan dibekali surat jalan dan surat permintaan menyerah kepada Yogi diperintah oleh Kepala Desa Epouto dan Wotai untuk mencari Yogi di Lembah Kamuu. Kelompok ini jugalah yang setiap kali dikumpulkan oleh tentara Rajawali untuk ditanya hal yang sama: soal memberi bantuan makanan, penginapan, angkutan perahu kepada Yogi; meski jawaban yang diberikan oleh masyarakat selalu sama: bahwa mereka memang memberikan bantuan-bantuan tersebut tetapi dengan terpaksa.

Four villagers of Epouto (see appendix 1, no. 4,5,6,7) accompanied by Yustinus Pekei, a member of civilian defence unit, were ordered by the Head of village of Epouto and Wotai Village to look for Yogi in Kamuu Valley. The same group were often summoned and questioned by the army on some matters, such as food supply, accommodation, transportation to Yogi although the answer which the villagers gave was always the same: that it was they who supplied any kind of help but they were forced to do that.

In beginning of March 1998 until 14-16 June 1998

Beberapa tim Rajawali a.l. tim Wira-8 dipimpin oleh Gustan beberapa kali datang ke Epouto. Dengan alasan mengejar Yogi, mereka melakukan tindakan-tindakan berikut ini terhadap penduduk:

- *Merampas ayam milik Ananias Tekege (petani) dan mencuri ayam milik Willem Pekei (petani),*
- *Menganiaya beberapa warga Desa Epouto dan Wotai: Zakheus Tekege (karyawan kebun Gereja Katolik Epouto), Gregorius Tekege (petani), Yakob Tekege (sakit mental), Yanuarious You (petani),*
- *Mengintimidasi Ananias Tekege dengan mengatakan bahwa adiknya (Irma Tekege) akan dikawinkan dengan Yogi meski tidak terbukti*

Some of the Rajawali team, such as Wira-8 Team commanded by Gustan, came to Epouto several times. Chasing Yogi, they committed some actions to civilians such as:

- Robbed Ananias Tekege's chicken and stole Willem Pekei's ones
- Tortured some villagers of Epouto and Wotai: Zakheus Tekege (gardener of the Catholic Church of Epouto), Gregorius Tekege (peasant), Yakob Tekege (suffered from mental illness), Yanuarious You (peasant)
- Intimidated Ananias Tekege saying that his young sister (Irma Tekege) would be forcefully married to Yogi although there was no evidence.

Ad. II. 1. Bibida Village and Ugidimi Village

2-5 May 1998

Tiga orang tentara Satuan Rajawali mendatangi Desa Bibida di tengah malam (sekitar pk. 24.00 WIT) dan dengan menembakkan peluru ke udara memaksa warga desa untuk berkumpul malam itu juga di depan halaman Gereja Katolik Bibida. Hanya satu-dua orang pemuda berkumpul karena hari itu (2/5) sedang ada kematian seroang warga desa dan kebanyakan warga sudah tidur. Karena itu tentara lalu minta uang kepada salah seorang pemuda yang ada dan diberi IDR

20.000,-¹ (5/5) Tentara mengumpulkan warga desa. Terkumpul sejumlah orang (kira-kira 20 orang) bersama dengan Kepala Desa Bibida dan Kepala Desa Ugidimi. Tentara memisahkan warga desa Bibida dengan warga desa Ugidimi dan segera menyiksa warga Desa Bibida dengan paksaan push masing-masing 50 kali terhadap 15 orang (lih., lampiran no. 2). Sesudah itu tentara menuntut untuk disediakan ayam dan terpaksa Pontianus Zonggonau membeli seekor ayam milik janda Aloysia Zonggonau seharga IDR 30.000,- Melihat warga desa ketakutan, kepala Desa Ugidimi dan Bibida menyerahkan uang IDR 100.000,- kepada komandan dan IDR 100.000,- kepada anak buah dengan maksud agar tindakan kekerasan itu tidak semakin brutal. Akan tetapi, tentara belum puas karena melihat ayam yang diberikan itu adalah ayam betina. Mereka pergi kepada janda Aloysia Zonggonau dan menukar secara paksa ayam betina itu dengan ayam jantan.

Three soldiers of the Rajawali Team came to Bibida Village at night (about 12.00 pm) firing into the air to force the civilians gathered in front of the Catholic Church. Only one-two young men gathered because (2/5) it was a mourning day for a villager so most of the villagers kept sleeping. The military then asked some money to one young man and they had got IDR 20.000,-(US\$ 2) (5/5) the military also summoned villagers and about 20 people turned up along with the heads of villages of Bibida and Ugidimi. The army separated the Bibida villagers from the Ugidimi and tortured about fifteen Bibida people by forcing them to do push-up fifteen times for each (see appendix no. 2). Afterwards, the army insisted the villagers giving them chickens so that Pontianus Zonggonau bought a chicken from Aloysia Zonggonau, a widow, at IDR 30.000,- (US\$ 3). Seen that the villagers were frightened, both of the heads of village gave IDR 100.000,- (US\$ 10) in cash to the commander and the same money to his subordinates to prevent the violent act becoming more brutal. However, the army was still not satisfied after they saw that it was a hen. They went to the widow and forcefully exchange the hen with a cock².

Juni 1998

(22/6) dua orang tentara Satuan Rajawali mengulangi tindakan perampasan 3 ekor ayam milik janda Aloysia Zonggonau. Tindakan ini berusaha dicegah oleh Daniel Zonggonau sehingga tentara akhirnya hanya mengambil 1 ekor ayam jantan.

(24/6) tiga orang tentara Satuan Rajawali Wira-3 dipimpin oleh E.J. Sondakh membakar pos kamling yang ada di desa Bibida sekitar pk. 21.15 WIT dan mengatakan kepada Martinus Kobogau, warga desa yang menyaksikannya, bahwa Yogi lewat dan membakar pos kamling. Selanjutnya mereka menuntut kepada Yohanes Zonggonau untuk menyediakan sejumlah uang tunai dan ayam jantan yang harus tersedia saat mereka kembali dari Desa Ugidimi (tetangga desa). Di Ugidimi tentara melakukan tindakan pembakaran pos kamling dan menganiaya 8 orang warga desa yang ditemui sekitar pk. 24.00 WIT (lih., lampiran no. 3). Tentara juga memaksa warga desa memberikan uang dan ayam. Diserahkan uang IDR 200.000,- dan 6 ekor ayam. Setelah itu, tentara menegaskan bahwa pos kamling itu dibakar oleh Yogi dan harus dibangun kembali dalam waktu 2 hari; dan mengancam bahwa warga desa tidak boleh lapor kepada siapapun tentang situasi itu.

(25/6) tentara kembali ke Desa Bibida dan menagih uang IDR 100.000,- dan 2 ekor ayam. Karena warga belum siap, tentara akan kembali sore hari pk. 17.00 WIT. Akan tetapi, tentara tidak muncul.

June 1998

¹ The exchange rate at that time 1USD= IDR 10,000.00

² For the local a cock was more expensive than a hen.

(22/6) two soldiers of Rajawali team repeated their violent act by robbing three chickens from the widow, Aloysia Zonggonau. Daniel Zonggonau interfered with it so that eventually the army only took away a cock.

(24/6) three soldiers of Rajawali Wira-3 commanded by E.J. Sondakh burnt down a guard post in Bibida around 9.15 pm telling Martinus Kobougau who witnessed it that Yogi just went through and burnt it down. They also insisted Yohanes Zonggonau give them money in cash and another cock by the time they came back from Ugidimi Village (neighbouring village). In Ugidimi they burnt another guard post and persecuted eight villagers who they came across around 12 pm (see appendix no. 3). The army also forced the villagers to give them cash money and chicken. The villagers then, gave them money IDR 200.000,- (US\$ 20) and 6 chicken. Moreover, the army underlined that it was Yogi who burnt down the guard post and it had to be rebuilt up in two days; and told the villagers to keep quite with all things that happened.

**Ad. II.2. Madi Village
23-25 May 1998**

Sekitar pk 12.00 WIT, 9 orang tentara Satuan Rajawali menggeledah rumah-rumah penduduk desa dengan dalih mencari Yogi yang kabarnya lari dari Agadide ke Madi. Karena Yogi tidak diketemukan, pasukan menembakkan senjata ke udara dan berteriak mengumpulkan warga desa Madi dan desa Ipakiye. Setelah warga berkumpul di halaman Balai Desa Madi, komandan tim bertanya, "Siapa yang menjaga pos kamling semalam?" 8 orang angkat tangan karena mereka semalam memang berjaga. Segera 8 orang ini ditempeleng pelipis mereka oleh komandan dengan disaksikan oleh Camat Paniai Timur yang kebetulan hadir di situ (lih., lampiran no. 4). Komandan itu lalu menembakkan pistol ke tanah 5-6 kali dan memerintahkan warga untuk bubar mencari Yogi di sekitar desa mereka sementara tentara kembali ke pos di desa Uwibutu tak jauh dari situ.

About 12.00 pm, 9 soldiers of Rajawali team was raiding villagers houses on the pretext of finding Yogi who had fled from Agadide to Madi. Because they could not find Yogi, the troop fired in the air and summoned villagers from two villages, Madi and Ipakiye. Gathering people around in the front yard of Madi's village hall, the commander asked, "Who was on guard last night?" 8 people raised their hands because they were on guard. Suddenly, the commander smacked them on the side of their heads as witnessed unintentionally by the head of the District of Paniai Timur (see appendix no. 4). The commander fired his pistol to the ground several times and ordered villagers to dismiss to find out Yogi around their villages whereas the army went back to the guard post in Uwibutu Village not far from there.

Sorenya (sekitar pk. 18.00 WIT) tentara kembali ke Madi dan mengumpulkan warga. Komandan menuduh warga desa menyembunyikan Yogi di salah satu rumah mereka selama 2 hari 2 malam. Meski dibantah oleh masyarakat yang mengatakan bahwa mereka samasekali tidak melihat Yogi, pengakuan ini tidak dipedulikan oleh Komandan. Warga desa dibubarkan dan disuruh berjaga di pos-pos kamling. Malam harinya (sekitar pk. 21.00 WIT), mereka dikumpulkan dan langsung diintimidasi dan dianiaya. Secara bergiliran dalam 2-3 kali putaran puluhan laki-laki Desa Madi dan Ipakiye yang hadir di situ dihajar dengan kayu besi, dipaksa masuk ke rawa-rawa dalam cuaca yang begitu dingin, dipukul lagi dan dipaksa push-up dengan diinjak sepatu lars di tengkuk. Tindakan ini baru mulai berhenti pada dini hari sekitar pk. 04.00 WIT saat kaum perempuan dan anak-anak mulai datang kerana ada perintah dari Komandan

Tim. Sedianya, kaum perempuan dan anak-anak itu akan diperlakukan sama dengan kaum laki-laki tetapi hal ini dibatalkan karena hari sudah mulai siang. Tentara kembali ke pos Uwibutu. Setelah itu warga desa berunding dan memutuskan untuk mengumpulkan uang IDR 500.000,- per desa dengan maksud bahwa uang itu dijadikan jaminan pencegahan terhadap tindakan kekerasan yang berkelanjutan dari pihak militer. Setelah berkumpul, Kepala Desa Madi dan Ipakiye menyerahkan uang tsb. kepada Dantim di pos uwibutu.

In the evening around 6 pm Rajawali went back to Madi and summoned the villagers. The commanders accused the villagers of hiding Yogi in one of their houses for two days. The villagers denied saying that they even did not see Yogi at all but the commander did not take it seriously. The villagers, then, were dismissed and had to be on guard in guard posts across the villages. At night around 9 pm, they were gathered and immediately were intimidated by the commander. One by one, two or three times, tens of people of Madi Village and Ipakiye were hit by a piece of iron wood, forced to jump into the swamp under the cold weather, and forced to push-up with the army's boot on their nape of neck. It was until 4 am the action stopped when women and children turned up fulfilling the command. The same thing should have happened if there had not been sunrise. After the army went back to their post in Uwibutu, the villagers discussed and made a decision to collect cash IDR 500.000,- each village and would give it to the army as a guarantee for their safety. After being collected, the heads of villages of Madi and Ipakiye gave it to the commander of the army in his base.

Pk. 07.00-08.00 WIT umat Katolik bersembayang hari Minggu di Gereja Madi dipimpin oleh Simon Adii (pewartu Katolik) dan Mateus Magai (guru agama Katolik SD Inpres). Umat bersembayang dalam keadaan takut dan mayoritas laki-laki tidak bisa hadir karena tidak bisa berjalan akibat penganiayaan yang diterima semalam. Saat sembayang hampir selesai, di luar gereja tentara memerintahkan bahwa umat harus mengejar Yogi yang dikatakan baru saja lewat di situ. Segera umat berhamburan mengejar ke arah bukit Eteme Dimi. Namun tidak ditemukan jejak apapun. Warga desa dan tentara bubar. Saat pulang ke desa Madi, warga bertemu dengan Danpos Satgas Yonif 753 Pos Uwubitu, Letda Asep, dan beberapa anak buahnya yang kembali dari Enarotali. Melihat keadaan warga dua desa yang ketakutan dan tertekan, mereka katakan bahwa sore hari akan diadakan pertemuan antara Satgas Yonif 753 dengan warga desa Madi, Ipakiye, Uwibutu bertempat di Gereja GKII Uwibutu. Dalam pertemuan (dimulai pk. 16.00 WIT) itu pihak tentara yang diwakili oleh Irianto menyatakan

- 1. Supaya masyarakat memaafkan saja tindakan Satuan Rajawali yang bertindak tidak tahu aturan dan tanpa bukti tentang kehadiran Yogi. Seandainya benar Yogi lewat di situ, pastilah Satgas Yonif 753 di Uwibutu tahu lebih dulu.*
- 2. Supaya masyarakat melaporkan kepada Satgas Yonif 753 di Uwibutu jika ada kejadian serupa atau lapor kepada Bupati, Danramil di Enarotali atau langsung kepada Panglima.*

Masyarakat menghadapi usul itu dengan terharu dan banyak yang menangis. Mereka menegaskan

- Kalau ada orang yang melaporkan bahwa Yogi lewat agar dicatat sehingga warga desa bisa bekerjasama dengan pelapor untuk mencari Yogi. Hal ini dilatarbelakangi suatu sejarah, yakni bahwa pernah ada perang di Madi th. 1980-1982 berkenaan dengan kelompok Yogi yang merugikan desa-desa lain. Karena Yogi berasal dari Madi, maka mungkin ada pihak yang mau balas dendam.*
- Proyek-proyek pembangunan yang direncanakan supaya segera dilaksanakan sehingga kejadian-kejadian penganiayaan seperti semalam dapat dihindari.*

Around 7.00-8.00 am, the Catholic people held a Sunday Service in the Madi Church led by Mr Simon Adii (a catholicist) and Mr Mateus Magai (a school teacher). The congregation got together in fear but most of men could not attend it due to the torture the night before. When the service was coming to an end, outside the church the army ordered the congregation to pursue Yogi who was supposed to have just gone the village. Immediately, the congregation jumped to chase Yogi in the direction to Etene Dimi but they found nothing. So, the villagers and the army gave up. On their way home, Madi villagers met with Lieutenant Asep, the commander of Taskforce Battalion Infantry 753 [abbreviated as Taskforce 753], and his subordinates in their way to Enarotali. Looking at the condition of the fearful and stressful people, the army planned to hold a meeting in the GKII Church Uwibutu with the three groups of villagers from Madi, Ipakiye, and Uwibutu. During the meeting (around 4 pm) the representative of the army, Irianto, suggested that

1. people should forgive the misconduct of the Rajawali which had been very rude and baseless. If Yogi had passed through the area, the Taskforce 753 might have known it first because they were based in Uwibutu.
2. people should report anything to the Taskforce 753 if there should be a similar incident, to the Head of the Regency, or directly to the Territorial Military Commander.

Feeling sad and bursting into tears, people confirmed that

1. if anybody reports that Yogi passes through, his or her identity should be registered so that the villagers will be able to co-operate with the person. This consideration could be traced back to the local history when there was a war in Madi during 1980-1982 due to Yogi which had affected the other villages deeply. As Yogi is from Madi Village, possibly there would be revenge.
2. the development projects as scheduled should be implemented as soon as possible to protect people from the persecution such as had happened the night before

25 Juni

Bupati, Camat, Danramil beserta beberapa stafnya datang ke Madi guna mencek kejadian yang rupanya masuk kepada mereka. Masyarakat Madi dan Ipakiye segera berkumpul dan memperlihatkan luka-luka, memar, bengkak di sekujur akibat tindakan penganiayaan oleh Satuan Rajawali. Menanggapi hal itu, Danramil Enarotali akan melaporkan hal-hal tersebut kepada Panglima dan minta supaya masyarakat juga melaporkan kejadian itu. Bupati Paniai, Yan Dou, menegaskan hal yang sama dan menambahkan bahwa Satuan Rajawali dikirim dari pusat untuk mengejar Yogi dan harap tindakan yang sudah terjadi dimaafkan dan masyarakat kembali berjalan normal. Masyarakat menanggapi dengan mengatakan bahwa kalau hal itu terjadi lagi, maka warga Desa Madi dan Ipakiye akan mengosongkan kedua desa itu dan menyerahkan tanah mereka kepada pemerintah. Mereka akan pergi dan kembali ke tanah kelahiran mereka dahulu. Karena itu, diharapkan program-program pembangunan segera dilaksanakan supaya warga desa tidak terkena musibah semacam itu.

The Regency Head, the District Head, and the District Military Commander with his subordinates came to Madi checking the facts. In front of them the villagers of Madi and Ipakiye gathered and showed their injuries, bruises, in their whole bodies due to the persecution of the Rajawali. Finding the facts, the District

Military Commander promised to refer the facts to the Territorial Military Commander and also asked them to send a report to the Territorial Military Commander. Moreover, the Regency Head, Mr Yan Dou, underlined the same thing explaining that the Rajawali team was deployed to pursue Yogi under the order of the Central Government and asking the people to forgive the Rajawali team so that the people would be back to normal life. The people gave a response saying that if the same misconduct occurred again, they would leave the villages empty and would give their land to the government for free. They would go to their ancestors' land. Therefore, they insisted on the implementation of the development projects to protect the villagers from the misdeeds.

Ad. II.3 Kopaidagi Village and Pugo

3-4 June 1998

Sore hari sekitar pk. 18.00 WIT, 7 orang tentara Satuan Rajawali datang ke Desa Kopaidagi dan mengumpulkan warga desa Kopaidagi dan Pugo dengan menembakkan senajata ke Udara. Setelah warga berkumpul mereka segera dipersalahkan karena tidak melakukan penjagaan di pos kamling. Atas tuduhan kesalahan itu, setiap pemuda yang hadir di situ dihajar dengan kayu besi. Setelah puas dengan tindakan itu, tentara menanyakan kepada warga: mau pilih direndam di kali atau bayar dengan ayam. Karena air sungai pegunungan itu begitu dingin, maka warga memilih untuk menyerahkan ayam. Akhirnya diserahkan 2 ekor ayam. Akan tetapi, karena belum puas tentara menuntut uang tunai. Masyarakat Desa Kopaidagi dan Pugo mengumpulkan uang IDR 150.000,- per desa yang diserahkan oleh kedua Kepala Desa kepada tentara.

In the evening around 6 pm, seven members of Rajawali came to Kopaidagi village, firing in the air to gather the villagers from Kopaidagi and Pugo. Gathered around, the villagers were blamed for their absence on their guard in guard post across the villagers. As a result, they were hit by the soldiers with a piece of iron wood. Satisfied with their deeds, the army questioned the villagers "Which option do you want? Submerged into the creek³ or give us chicken". Eventually, the villagers gave the army chicken. However, the dissatisfied army still insisted on cash so the people were forced to collect money up to IDR 150,000.00 from each village and gave it to the army.

Ad. II. 4. Waidide Village

4-5 June 1998

Tiga orang tentara Satuan Rajawali datang ke Balai Desa Waidide. Dengan membunyikan senapan mereka memerintahkan warga desa untuk berkumpul. Karena hari sudah gelap (sekitar pk. 18.00) maka hanya beberapa orang bisa berkumpul. Yanuaris Bunai (pewartu Katolik) mengusulkan supaya pertemuan ditunda esok harinya. Keesokan harinya (5/6) tentara kembali menembakkan senjatanya untuk mengumpulkan warga. Setelah berkumpul tentara langsung menuduh dan mempersalahkan masyarakat karena tiga hal:

- 1. Tidak membantu tentara dalam menangkap Yogi yang katanya baru-baru lewat di situ*
- 2. Tidak membuat pos kamling dan tidak melakukan ronda malam*
- 3. Tidak membersihkan jalan-jalan kampung*

Atas kesalahan itu tentara merasa berhak menjatuhkan hukuman sehingga 25 orang pemuda dihajar dengan pukulan kayu di bagian paha, punggung dan kaki secara bergiliran dalam 2 kali putaran. Setelah itu mereka diancam akan direndam di Kali Pugo. Karena ketakutan warga desa meminta untuk menggantikan hukuman rendam dengan ayam. Akhirnya warga desa

³ Paniai area where the incident happened is in the highlands at 1,700 m above sea level and it has low temperature. So creeks are chilled in normal circumstances.

menyerahkan 6 ekor ayam tetapi tentara masih menuntut uang tunai IDR 500.000,- akhirnya warga juga menyerahkan uang IDR 500.000,- (lihat lampiran no. 5).

Three member of Rajawali came to the Meeting Hall of Waidide Village. Firing their guns, they commanded the villagers to gather around quickly. It was evening so there were only a few people there. Mr Yanuarius Bunai suggested that the meeting be postponed to the following day and Rajawali agreed with it. On the following day, the army fired their guns in the air to summon the villagers. Once again the army accused and blamed the people for three reasons:

1. they did not help the army in arresting Yogi who was supposed to pass through the villages,
2. they did not build up guard posts and were on guard at nights
3. they did not clean up village streets

Based on their faults, the army assumed the authority to punish them so that twenty-five young men were hit with a piece of iron wood in their thighs, backs, and legs one by one, twice. Afterwards they were threatened to be submerged in Pugo River. Due to fearfulness of being submerged the villagers handed in six chicken but the army still demanded IDR 500,000.00 cash, the villagers were forced to comply with the order (see appendix. No. 5)

Ad. III. Waghete

11-13 February 1998

Sekelompok tentara Satuan Rajawali datang ke wilayah Kecamatan Tigi (11/2) malam hari untuk mencari kelompok Yogi. Malam itu juga mereka menangkap tiga orang yang dituduh sebagai anggota kelompok Yogi: Rufus Giyai, Mikael Pekei dan Fidels Bukega (lihat lampiran no. 6). Dari mereka inilah ditemukan sebuah catatan berisi sejumlah nama laki-laki, perempuan, dan anak-anak, bahkan sejumlah nama orang yang sudah meninggal.

At night (11/2), Rajawali came to Tigi District looking for Yogi. They arrested and accused three people, namely, Rufus Giyai, Mikael Pekei and Fidels Bukega as members of Yogi (see appendix no. 6). The troop claimed that they found a note which listed some names: men, women, children, even deceased people.

Hari berikutnya (12/2) semua orang yang namanya tercantum dalam catatan dikumpulkan di Koramil Waghete. Ketiga orang yang telah ditangkap lebih dulu telah mengalami penahanan dan penyiksaan berat di Koramil sedangkan sekitar 150 orang mengalami interogasi sehari penuh oleh dua orang intel dari Nabire dengan bantuan seorang penerjemah, lalu dipulangkan.

Next day (12/2), Rajawali summoned all people whose names were on the note in the District Military Command. The three arrested people were detained and tortured and around 150 people were interrogated a whole day by two military intelligence personnel and an interpreter before they were released.

(13/2) 150 orang yang telah diterogasi diwajibkan membawa kayu, petatas, sayuran, ayam dan hasil bumi lainnya ke Koramil. Selain itu ke-150 warga desa juga membawa alat-alat kerja dan sekitar pk. 10.00 WIT, ratusan warga itu diperintahkan untuk meratakan tanah, membuat parit, membersihkan rumput di sekitar Koramil Waghete. Warga desa melaksanakan tuntutan itu karena rasa takut dan rasa tertekan yang hebat. Kerja paksa dilakukan selama beberapa hari berturut-turut.

(13/2) Around 150 people which had been interrogated were forced to bring firewood, sweet potatoes, vegetable, chicken, and other crop for the army. Moreover, they were forced to clean up and dig up drainage around the District Military Command. Feeling threatened, they complied with it. It happened for a couple of days.

(25/2) terjadi penahanan massal tanpa dasar hukum terhadap sekitar 200 orang warga desa. Setelah ditahan beberapa hari di Koramil Waghete, kelompok wanita dan anak-anak dibebaskan. Sisanya tetap ditahan.

(25/2) Around 200 villagers were arrested unlawfully and detained in the District Military Command. Several days later, women and children were released but men were still in custody.

Tindakan penangkapan tanpa alasan hukum itu terjadi lagi pada 26/2 dini hari terhadap keluarga mantri kesehatan Desa Egepakigida (sekitar 3 KM dari Waghete). Keluarga mantri yang tidur lelap dipaksa ikut tentara Satuan Rajawali ke Koramil Waghete bersama sejumlah warga desa yang lain. Pagi harinya, sebagian besar warga Desa Egepakigida dan Desa Watiyai pergi meminta keterangan kepada Danramil Waghete, Kapten Inf. Wendessy. Akan tetapi, tindakan ini justru mendatangkan perintah pada mereka untuk membawa batu kerikil ke Koramil dan dipaksa kerja bakti di lingkungan Koramil dan Polsek.

The army also unlawfully arrested a family in Egepakigida Village (approximately 3 km from Waghete). The family were still sleeping when Rajawali raided, arrested and detained them in the District Military Command. Next morning, some of Villagers of Egepakigida village and Watiyai went to the District Military Commander, Captain Wendessy, asking for a clarification. Instead of having an answer, they were also forced to work for the army carrying stones and fixing up many things in the military post.

Akibat berbagai tindakan kekerasan itu, warga desa mengalami suasana ketakutan yang amat dalam terbukti dari terhentinya sejumlah kegiatan yang sewajarnya terjadi seperti pergi berkebun untuk menggali petatas, mengadakan kebaktian bersama Tim Pastoral yang mengunjungi mereka (Desa Yagu). Bukti lain mengenai seberapa hebat teror yang tercipta oleh tindakan Satuan Rajawali terlihat dalam diri Damianus Mote, tokoh Gereja Katolik (ketua BPGS Okomokebo), yang mengalami gangguan ingatan saat ditemui oleh Pastor Paroki Waghete, Eddy Anthony SJ.

Due to the continuing violence, the villagers were frightened as was shown obviously when daily life such as growing sweet potatoes, stopped. The Pastoral Team chaired by Fr Eddy Anthony SJ found the deteriorating circumstances and also Mr Damianus Mote, a cathecist from Okomokebo, who had been suffering from mental illness because of the terrifying situation.

Melihat situasi pahit itu, Pastor Paroki Waghete mengirimkan laporan kepada Uskup Jayapura, Mgr. Leo Laba Ladjar OFM, yang kemudian mengadakan tindak lanjut dengan meneruskan laporan tersebut kepada Pangdam VIII Trikora. Perubahan mulai terjadi.

Considering all circumstances, the parish priest of Waghete referred all developments to the Catholic Bishop of Jayapura, the Most Reverend Leo Laba

Ladjar OFM. The bishop then made a complaint to the Territorial Military Commander of Trikora. The change began.

(15/4) sebagian besar orang yang ditahan di Koramil Waghete mulai dibebaskan hingga tersisa 35 orang. Kelompok ini tetap dipaksa untuk meratakan tanah dan membuat lapangan dengan dalih proyek Mapia Cup. Untuk pekerjaan ini dijanjikan bayaran oleh pihak tentara tetapi ternyata tidak pernah ada uang yang diterima oleh masyarakat desa. Selain itu orang-orang yang sudah dibebaskan diwajibkan membayar kartu bebas minimal IDR 10.000,- tetapi kartu itu juga tidak pernah diterima oleh masyarakat desa.

(15/4) Some people who had been held in custody at the District Military Command were released but 35 people were still there. This group was forced level the ground and prepare a volley ball field with the pretext that this would be used for the Mapia Cup⁴. For this work the army promised to pay but it never happened. Even the released villagers were forced to pay IDR 5,000.00 for their identity cards which were never received.

17/4 para tahanan menerima informasi palsu dari pihak Koramil bahwa Pastor Paroki Waghete telah mengirimkan surat kepada Panglima untuk menyerahkan tahanan kepada Satuan Rajawali. Informasi ini bertentangan dengan fakta karena sebenarnya Pastor melaporkan kasus itu kepada Uskup. Akibat informasi palsu itu, tahanan marah dan bersiap untuk waita (tarian luapan kemarahan) ke Pastoran. Untunglah tindakan ini dapat digagalkan oleh P. Martin Kuayo pr (Pastor Paroki Diyai) dan John Edowai. Karena hasutannya gagal, pihak Koramil Waghete selanjutnya menahan aparat desa Jaba selama beberapa jam dengan maksud supaya Pastor Paroki Waghete datang ke Koramil. Niat inipun gagal.

17/4 Detainees received some misleading information from the District Military Command that the priest had sent a letter to the military to surrender them to Rajawali. Detainees were infuriated and were ready to *waita* (a dance to show strong emotion) to the presbytery. Fortunately, Fr Martin Kuayo and Mr John Edowai could stop this provocation and revealed the truth. Because the truth had been revealed, the army arrested one of public servants of Jaba Village for hours to get the priest but this trap also failed.

*19-21/4 datang dua orang tentara dari Kodim 1705 Nabire kepada Pastor Paroki Waghete dan menyatakan bahwa setelah memantau keadaan di Waghete, diambil kesimpulan bahwa laporan Pastor Paroki kepada Uskup tidak benar.
[kasus ini sudah dilaporkan pada pihak ABRI dan sudah ada tindak lanjut]*

19-21/4 Two soldiers came to meet the parish priest of Waghete saying that considering the circumstances in Waghete, it could be concluded that the priest's report to the bishop was baseless.

B. CONCLUSION

Jika dianalisis dengan cermat, maka dalam berbagai kasus tindak pelanggaran HAM yang dilakukan oleh Satuan Rajawali di atas terdapat sejumlah unsur utama yang membentuk suatu pola kerja tertentu. Unsur-unsur itu meliputi 5 hal berikut ini:

*akar masalah: melestarikan perkara yang kabur
kelompok Yogi dipakai sebagai legitimasi*

⁴ The Mapia Cup is an annual volley ball tournament.

*sikap arogansi kekuasaan
kerugian fisik-materiil
luka batin karena suasana ketakutan yang berkepanjangan*

If the situation were scrutinized, there were some key features which made up a pattern of conduct, as follows:

- Root causes: playing a fake case
- Yogi as a pretext
- Arrogance
- Damage
- Traumatized people

1. akar masalah: perkara yang kabur

Akar masalah yang melahirkan kasus-kasus pelanggaran HAM di atas adalah tindakan melestarikan masalah yang kabur. Tidak pernah dirumuskan dengan cermat dan tegas apa sebenarnya yang menjadi dasar operasi militer di daerah Paniai dan Tigi itu. Seandainya Kelompok Yogi menjadi dasar kerja operasi militer, mengapa saat Yogi menyerahkan diri th. 1985 di Epouto, tidak ada proses hukum sebagai tindak lanjutnya? Mengapa Yogi tetap dibiarkan berkeliaran di kampung-kampung sehingga menimbulkan keresahan pada penduduk desa? Pertanyaan lebih jauh: apakah kekaburan itu sengaja dibiarkan sebagai sebuah pola kerja sistematis?

1. root causes: playing a fake case

Root cause of the human rights violations as reported above was not paying attention to the real case. The real reason to launch military operations in Paniai and Tigi areas had never been defined clearly. If Yogi was the major reason, why there was not a prosecution for Yogi when he surrendered to the army in 1985 in Epouto? Why was Yogi free to go around the villages? The further question was whether the obscurity was a plot?

2. kelompok Yogi sebagai legitimasi

Berdasarkan butir pertama kesimpulan di atas, sulit dihindari kesimpulan bahwa kelompok Yogi justru difungsikan sebagai alat untuk melegitimasi segala macam operasi militer di wilayah Paniai dan Tigi. Oknum-oknum ABRI dari Satuan Rajawali selalu memakai nama 'kelompok Yogi' untuk bertindak seakan-akan mengatasi jangkauan kewenangan hukum. Atas nama Yogi, oknum-oknum ABRI dari Satuan Rajawali merasa berhak dan sah untuk menuduh, menghukum, mengintimidasi masyarakat, menuntut denda, bahkan menganiaya warga desa meski tidak ada bukti-bukti kuat keterkaitan penduduk desa dengan Yogi atau setidaknya jejak-jejak kehadiran Yogi di kampung-kampung tertentu. Masyarakat tanpa pandang umur dan jenis kelamin akhirnya diperlakukan sebagai sasaran perlakuan semena-mena dengan dalih 'mengejar Yogi'.

2. Yogi as a pretext

Based on the first point, it was hard to avoid a conclusion that Yogi was misused by the military as a legitimization for military operations in Paniai and Tigi. Rajawali always covered its misconduct with Yogi's name. As if chasing Yogi, Rajawali assumed authority to charge, punish, intimidate, fine, even persecute villagers even though there was no a strong evidence that people supported Yogi or his traces in the villages. Rajawali indiscriminately attacked the civilians on the pretext of chasing Yogi.

3. sikap arogansi kekuasaan

Dengan segala macam tindak pelanggaran HAM itu, jelas diungkapkan sebetulnya arogansi kekuasaan oknum-oknum ABRI semata-mata. Arogansi kekuasaan ini sungguh menyakitkan dan melukai hati nurani masyarakat. Menyakitkan berarti bahwa tindakan kesewenang-wenang itu mendatangkan kerugian materiil yang tidak sedikit dan penderitaan fisik yang tidak ringan di pihak warga desa. Melukai hati nurani berarti bahwa tindakan sewenang-wenang di atas melukai harga diri warga masyarakat sehingga mereka merasa takut dan tak berdaya untuk bersuara. Dengan arogansi itu tertutuplah jalan untuk memahami berbagai pengakuan jujur dari masyarakat desa ataupun konteks kekerabatan masyarakat desa dengan kelompok Yogi. Misalnya, warga desa 'menolong' Kelompok Yogi karena todongan senjata atau karena ada hubungan kekerabatan tradisional tidaklah sama dengan membantu Yogi karena setuju dengan sikap politik kelompoknya.

3. arogance

In all human rights violations reported above, it was obviously depicted that the arrogance of the military was really harmful, hurt the people's hearts and mind, caused a lot of damage to, and despised the villagers so that they were silent. Due to the arrogance of the military, they could not understand that the people helped Yogi because they were under threat or had a cultural linkage to Yogi. Such helps did not show any support for the Yogi's political position.

4. kerugian fisik-materiil

Korban di tingkat individu adalah kerugian fisik materiil yang ditanggung oleh penduduk desa. Kerugian ini cukup mengganggu kehidupan sehari-hari masyarakat desa. Mengapa? Karena ternak, uang tunai, hasil kebun—semuanya adalah hasil kerja yang tidak bisa didapat dalam waktu mingguan. Semua hasil keringat masyarakat desa sungguh sebuah hasil kerja yang dimaksudkan sebagai usaha menghidupi keluarga-keluarga, kampung, ataupun desa. Jika proses kehidupan primer ini setiap kali diganggu, bagaimanakah mungkin penduduk desa mampu hidup secara wajar? Jika penghasilan utama masyarakat desa dirusak, bagaimanakah mungkin masyarakat desa meningkatkan gizi, pendapatan keluarga, kesehatan, dan kesejahteraan hidup keluarganya?

4. damage

The villagers had to suffer from the casualties which affected the daily life deeply. Why? Because the villagers did not earn money, raise cattle, or grow crop in a week. All work they had done were supposed to go for their families, their community or their villages. If the primary level of lives were disturbed, how would the villagers be able to live normally? If the main areas where people earn their lives were destroyed, how could people have enough food, income, health care, and achieve prosperity?

5. luka batin yang mendalam (a.l. karena suasana ketakutan)

Korban yang paling berat terjadi di tingkat masyarakat secara keseluruhan. Sebagai kelompok, masyarakat mulai dari anak-anak hingga orang lanjut usia menjadi korban suasana takut yang berkepanjangan. Suasana takut itu menggoreskan luka batin yang tidak mudah disembuhkan. Setiap kali muncul generasi baru akan diceritakan kembali penderitaan orang tua pendahulu mereka. Setiap kali terulang kejadian serupa, semakin ditumpuklah luka batin dari generasi terdahulu kepada generasi berikut. Luka batin itu ditunjukkan oleh tanda-tanda sbb.: hilangnya kepercayaan rakyat terhadap ABRI, rasa takut untuk bekerja di kebun padahal merupakan sumber hidup mayoritas rakyat Paniai, rasa takut untuk beribadat di Gereja padahal merupakan wujud penghayatan iman kepercayaan rakyat Paniai, rasa takut untuk bersuara karena diancam padahal merupakan hak dasarnya setiap insan ciptaan. Luka batin inilah yang merupakan hal paling fundamental untuk diungkapkan tetapi sekaligus paling sulit untuk dipulihkan. Dalam arti

tertentu, derita korban fisik lebih mudah dipulihkan dengan ganti rugi dan santunan yang wajar; tetapi, derita batin tidak bisa digantikan dengan nilai nominal berapapun harganya.

5. traumatised people

The severest damage was in the societal level where people in any age and gender were traumatized by a prolonged terror. The terror remained in people's minds as an unbearable trauma. A new generation would inherit the story from a previous generation which would mean the more the story was told, the more memory of suffering they would have. There were some obvious symptoms showing the traumatized society such as mistrust to the armed forces, fear to work in their field, fear to go to church. The trauma is the fundamental problem which was relatively easy to be identified but difficult to be resolved. It is obvious, then, that physical damage was easier to restore through fair compensation than psychological damage.

C. RECOMMENDATIONS

Berdasarkan kenyataan-kenyataan yang terungkap dan disuarakan oleh masyarakat melalui pihak-pihak yang dipercayai oleh mereka, maka wajarlah jika kami menutup laporan ini dengan sejumlah rekomendasi bagi sebuah proses perubahan yang mendasar. Rekomendasi itu adalah:

1. *Mengefektifkan pencabutan status "Daerah Operasi Militer" dengan segera menarik kehadiran fisik pasukan non-teritorial (satuan-satuan tempur) dari wilayah Paniai dan Tigi karena kehadiran fisik itulah yang de facto mendatangkan rasa tidak aman dalam hati masyarakat.*
2. *Menyerukan kepada Pemerintah dan ABRI untuk memberikan jaminan keamanan efektif bagi para korban agar tidak mengalami berbagai macam tindakan intimidasi berlanjut dari pihak oknum-oknum ABRI.*
3. *Mengefektifkan peran aparat Pemerintah Daerah dan instansi kepolisian serta militer teritorial (Koramil, Kodim) dalam melayani masyarakat dengan pendekatan yang wajar dan manusiawi.*
4. *Menyerukan kepada Pemerintah dan ABRI untuk memberikan ganti rugi materiil, santunan finansial, dan upaya-upaya pemulihan lain sewajarnya kepada masyarakat yang menjadi korban tindak kekerasan dan pelanggaran HAM.*
5. *Mengambil tindakan hukum bagi para pelaku yang terlibat dalam berbagai tindak kekerasan dan pelanggaran HAM di wilayah Paniai dan Tigi.*

Given the facts above, it is right to draw some recommendations for a fundamental change as follows:

- a. The lifting of the 'Military Operation Zone' Status should be enforced effectively by withdrawals of troops which were deployed in Paniai and Tigi because they threatened the people.
- b. The government and the armed forces should protect the victims from the continuing intimidation of the troops.
- c. The local government and the police should take charge in dealing with the people
- d. The government and the military should provide compensation to the victims who suffered from the human rights violations and repair the damages
- e. Any perpetrator of human rights violations in Paniai and Tigi should be brought to justice.

D. APPENDICES

Appendix No.1. Epouto Case

No.	Name	Job	Note(s)
1.	Alfons Tekege	Farmer	targeted people because he helped Yogi even unvoluntarily
2.	Mateus You	Farmer	targeted people because he helped Yogi even unvoluntarily
3.	Yulianus Pigai	Farmer	targeted people because he helped Yogi even unvoluntarily
4.	Yan Magai	Farmer	targeted people because he helped Yogi even unvoluntarily
5.	Yan Tekege	Farmer	targeted people because he helped Yogi even unvoluntarily
6.	Bibiana Pigai	Farmer	Forced to chase Yogi around Kamuu Valley
7.	Sisilia Tekege	Farmer	Forced to chase Yogi around Kamuu Valley
8.	Marsilino Tekege	Farmer	
9.	Damianus Tekege	Farmer	Forced to chase Yogi around Kamuu Valley
10.	Yulianus Mote	Farmer	targeted people because he helped Yogi even unvoluntarily
11.	Mabipai You	Farmer	targeted people because he helped Yogi even unvoluntarily
12.	Yosef Tekege	Farmer	
13.	Fabianus You	Farmer	
14.	Willem Tekege	Farmer, a lay ministry	
15.	Raymond You	Farmer	Some water was poured out on his face during interogation.
16.	Ananias Tekege	Farmer	Forced to handle in 3 chicken
17.	Zakheus Tekege	Gardener of the Epouto Parish	Submerged in Tage Lake for 1 hour and forced to handle in a rabbit
18.	Gregorius Tekege	Farmer	Hit with riffle butt on his head
19.	Yakob Tekege	--	Mentally ill, kicked with boots in his ribs and chest darah
20.	Yanuaris You	Farmer	Hit with riffle butt on his chest
21.	Willem Pekei	Farmer	Kecurian ayam 1 ekor
22.	Niko Tekege	Head of Village of Epouto	Submerged in a creek during interogation

23.	Willem You	Head of Village of Wotai	Submerged in a creek during interrogation
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Appendix No. 2. Bibida Case

No	Name	Job	Notes
1.	Hendrikus Zonggonau	Farmer	Forced to give some cash IDR 20.000,-
2.	Yohanes Zonggonau	Farmer	60 y.o., forced to push-up
3.	Gerardus Zonggonau	Farmer	60 y.o., forced to push-up
4.	Ulimazu Zonggonau	Farmer	79 y.o., forced to push-up
5.	Leo Zonggonau	Farmer	60 y.o., forced to push-up
6.	Lambertus Zonggonau	Farmer	60 y.o., sakit, buta, forced to push-up
7.	Benice Zonggonau	Farmer	60 y.o., forced to push-up
8.	Yan Zonggonau	Farmer	60 y.o., forced to push-up
9.	Elias Magai	Farmer	21 y.o., forced to push-up
10.	Thomas Zonggonau	Farmer	20 y.o., forced to push-up
11.	Katekarius Zonggonau	Farmer	30 y.o., forced to push-up
12.	Ituemba Kogobau	Farmer	40 y.o., forced to push-up
13.	Boki Zonggonau	Farmer	40 y.o., forced to push-up
14.	Marius Zonggonau	Farmer	50 y.o., forced to push-up
15.	Ben Zonggonau (B)	Farmer	60 y.o., forced to push-up
16.	Aloysia Zonggonau	Farmer	Forced to give 2 cocks
17.	Ben Zonggonau	Head of Village of Bibida	Forced to give some cash IDR 100.000,-
18.	Abraham Zonggonau	Head of Village Ugidimi	Forced to give some cash IDR 100.000,-

Appendix No. 3. Ugidimi Case

No	Name	Job	Notes
1.	Yohanes Yatipai	Farmer	53 y.o., persecuted
2.	Yusuf Yatipai	Farmer	50 y.o, persecuted
3.	Emanuel Yatipai	Farmer	45 y.o, persecuted
4.	Simon Yatipai	A member of civilian defence unit	40 y.o, persecuted that broke his teeth
5.	Selvius Yatipai	Farmer	50 y.o, persecuted
6.	Obed Zonggonau	Farmer	56 y.o, persecuted

7.	Dominikus Zonggonau	First year at primary school	persecuted that crippled
8.	Petrus Kobogau	Farmer	80 y.o, persecuted

Lampiran No. 4. Kasus Madi

No	Name	Job	Notes
1.	Leo Yeimo	Farmer	persecuted
2.	Yulianus Mote	Farmer	persecuted
3.	Yakobus Adil	Farmer	persecuted
4.	Yakobus Gobai	Farmer	persecuted
5.	Yehuda Agapa	Farmer	persecuted
6.	Linus Yogi	Farmer	persecuted
7.	Magatianus Yogi	Farmer	persecuted
8.	Yohanes Tekege	Farmer	persecuted
9.	Damianus Gobai	Head of village of Madi	persecuted
10.	Amoros Yogi	Head of village of Ipakiye	persecuted

[note: this list only shows some of the villagers of Madi who were persecuted]

Lampiran No. 5. Kasus Waidide

No	Name	Job	Notes
1.	Kalep Bunai	Farmer	Hit with a piece of iron wood
2.	Marinus Bunai	Farmer	Hit with a piece of iron wood
3.	Petrus Bunai	Farmer	Hit with a piece of iron wood
4.	Gregorius Yeimo	Farmer	Hit with a piece of iron wood
5.	Tobias Yeimo	Farmer	Hit with a piece of iron wood
6.	Alpius Yeimo	Farmer	Hit with a piece of iron wood
7.	Otopia Yeimo	Farmer	Hit with a piece of iron wood
8.	Kaler Bunai	Farmer	Hit with a piece of iron wood
9.	Piter Bunai	Farmer	Hit with a piece of iron wood
10.	Damianus Doo	Farmer	Hit with a piece of iron wood
11.	Ben Yeimo	Farmer	Hit with a piece of iron wood
12.	Petrus Yeimo (A)	Farmer	Hit with a piece of iron wood
13.	Otopia Bunai	Farmer	Hit with a piece of iron wood
14.	Yulia Yeimo	Farmer	Hit with a piece of iron wood and forced to give some cash IDR 100.000,-
15.	Markus Yeimo	Farmer	Hit with a piece of iron wood

16.	Pius Yeimo	Farmer	Hit with a piece of iron wood
17.	Yulianus Yeimo	Farmer	Hit with a piece of iron wood
18.	Petrus Yeimo (B)	Farmer	Hit with a piece of iron wood
19.	Ayub Yeimo	Farmer	Hit with a piece of iron wood
20.	Alpius Bunai	Farmer	Hit with a piece of iron wood
21.	Marten Bunai	Farmer	Hit with a piece of iron wood and forced to give some cash IDR 100.000,-
22.	Barnabas Bunai	Farmer	Hit with a piece of iron wood
23.	Osia Yeimo	Farmer	Hit with a piece of iron wood
24.	Paulus Yeimo	Farmer	1 ekor ayam dirampas
25.	Isak Bunai	Farmer	1 ekor ayam dirampas
26.	Marinus Bunai	Farmer	1 ekor ayam dirampas
27.	Yosep Bunai	Farmer	1 ekor ayam dirampas
28.	Yunus Bunai	Farmer	1 ekor ayam+ forced to give some cash IDR 150.000,-
29.	Yulius Yeimo (B)	Farmer	1 ekor ayam dirampas
30.	Yulita Bunai	Farmer	1 ekor ayam dirampas
31.	Doutou Adama Yeimo	Farmer	Forced to give some cash IDR 150.000,-

Lampiran No. 6. Kasus Waghete

No	Name	Job	Notes
1.	Rufus Giyai	Head of Village of Onago	45 y.o., arrested and tortured in custody
2.	Mikael Pekei	Farmer	35 y.o., arrested and tortured in custody
3.	Fidelis Bukega	Farmer	38 y.o., arrested and tortured in custody
4.	Damianus Mote	Ketua BPGS Okomokebo	52 y.o., hilang ingatan karena tekanan situasi teror
5.	Yonas Takimai	Mantri Kesehatan Desa Egepakigida	38 y.o., arrested unlawfully early morning
6.	Martina Ukago	Istri mantri	37 y.o, arrested unlawfully early morning
7.	Carla Takimai	Anak mantri, bidan kesehatan	23 y.o, arrested unlawfully early morning

[the names above are only small number of the whole victim and do not include the victims who suffered from the unlawful detention]