Journal of Social and Development Sciences (ISSN 2221-1152)
Vol. 8, No. 1, pp. 37-47, March 2017

Seeking for Recovering Their Identity: The Melanesian-Papua Treading Returning Roadmap

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Abstract: The study describes 5 main areas, namely, (1)"Hidden Structure" that in the Social Meaning of Melanesian-Papua Cultural highlights Papuanistiecs and Melanesianology; (2) The Prestige and Power exposes the influence of the Big World Power to the problem of Papua; (3) Federalism in Indonesia reveal to the Melanesian-Papua in Land Papua as Special Specific Case versus unitary of The Republic of Indonesia; (4) Constitution vis-à-vis Constitution on constitutional philosophical correlation Indonesia constitution 1945 versus Papua constitution 1999; (5) Unilateral Declaration of Independence/UDI October 19, 2011, concerning Freedom-Melanesian Papuans in Land Papua as Nation and State. The background of this study is based on two main thoughts keys, namely: First, Meteray (2012: 268, 2013: 4) confirmed that, during the 17 years from 1945 to 1962, the process to Indonesian-sizing the Papuans are generally still in the stage of seeding while growth only in some areas of government and urban centres'. Awareness to be Indonesian-ness is yet to reach all areas of Papua. Meteray adding that the presence of Indonesian-sizing in past greatly influenced by the policies and the approach taken by both the Dutch and Indonesian government through the role of nationalists initiators of the period (2012: 264-267); Second; LIPI study in 2007 (Soewarsono, ed) are still questions to the Indonesian-sizing of the Papuans reinforce the view of Meteray stated that it is to Indonesian-sizing among the Papuans still weak (Meteray 2013: 1). Meteray concluded that, in fact, to understand the history of Papua will become a basic reference for the government seek and find out the right way and dignified in overcoming the issues of Papua, though on the other hand Aditjondro, 1999 clamming, the Government and Important People of Indonesia has curled the history of Papua which by the Papuans wanting to be straightened out, He calls this act as: "The dark history of Papua in Indonesian Historiography". Thoughts of Meteray and Aditjondro strengthens the authors thought that the various problems occurred in Papua, especially the facts involves "M"/Merdeka (Freedom) Papua". Referring to the failure of Indonesian-sizing of the Papuans, it appears that it is not necessary regrettable because in fact, they are different. Precisely when indecision of the President of Indonesia to the case of Papua is safe step into alternative measures of the Melanesian-Papua people themselves must be hacked through, UDI October 19, 2011. This research focuses on the study of literature and interviews with the method of Descriptive Analysis and Method of Structure Linkage to assemble the Hidden Structure and Correlation Studies to reflect the relationships between aspects on the basis of Motivation Theory, Theory of Social Change and Theory of Balance and Theory of Realist and related by make use of Hidden Structure as Grand Theory. The formulation of the problem is (1). How to understand the present of Melanesian-Papuans in Land Papua? (2). Whether existing of Papua as "trust territory" of the UN is still attracting the winning of Prestige and Power of "the Big Power of the World" to be back to discusses at the UN of a future in accordance with Article 74 and Article 78 of the UN Charter? (3). Whether, Melanesia-Papua and Indonesian in Papua can together according to the federalist order of Melanesian-Papua? (4). How is the condition of social customs and traditions of Indonesia and Papua can be met?

Keyword: *Declaration, Peace Diplomacy, UN Recognition, Papua and Indonesia*

1. Introduction

The Studies "People of Melanesian-Papua who residing in the Tanah Papua, Keep Seeking for Recovering Their Identity, by Treading Returning Roadmap"[1] refers to the events of Unilateral Declaration of

[1] Tanah Papua is Malay word for Land of Papua which is West Half of Island New Guinea or Papua, used to be a Dutch colony in 1828 to 1949, which in 1949 to1962 became an Autonomous Region of the Kingdom of the Netherland in Overseas called the "Gouvernement van Nederlands Nieuw Guinea (The Government of Netherlands New Guinea)". In the penetration period of Indonesian administration 1963 to 1970 called Irian Barat (West Irian) and in 1970 to 2000 became Irian Jaya and then called Papua again according to Indonesian Law-Decree No. 21 Year 2001 on Special Autonomy for Papua Province which since 2003 divided into two provinces of Papua and West Papua. On the world map, located at 127 ° E to 141 ° E and 2 ° N to 10 ° S, all from West to East 1,300 km and width from North to South is 750 km or breadth of 420.540 km2 (162.371 sq mi) bordering the west by Maluku of Indonesia, north to the State of Palau (Micronesia), the east with the State of PNG, and in the south with the State of Australia.

Independence/UDI on October 19, 2011.[2] Based on this unilateral declaration then the main problem is: "Why are the Papuans Deciding to declare UDI?" The question is supported by holding two liaison questions of "hidden-structure" and assemblers correlation reflection (relationship), namely: 1). Why Indonesian-sizing of the Melanesian-Papua in Land Papua until today still questionable or even doubtful? 2). How is the real study on "Melanesian-Papua" in Land Papua? Based on the unilateral declaration meant that the main problem is: "Why are the Papuans decided to launch UDI?" The holding question is supported by two liaison questions "hidden-structure" and assemblers reflection of correlation (relationship), namely: 1). Is the Indonesian--sizing of the Papuan or Melanesian-Papuans in Land Papua until today still questionable or even doubtful? 2). How real is the study on "Melanesia-Papua" in Land Papua? Whether the existence of question or statement that seemed to still doubt of the Indonesian-sizing of Papuan people can be attributed to three extreme keys thoughts: *First*: The failure of the government of Indonesia receiving Papua become Indonesia, *Second*: as " Wise Advisor" to Indonesia and Papua, and the *Third* : Self Defence of Papua as not an Indonesia.

Some views on the issue of Papua expressed either by Benny Giay and Muridan concerning the central government's perspectives. "Talk to Indonesia is tantamount to boiling stones" (Giay, 2003), as well as affirmed by Muridan (in Meteray 2012) "The One, Arrogant" (that is Indonesia) and "The One, stiff-necked" (that is Papua). Thought of Giay and Muridan shows that how difficult to bring together the central government and the Papuans in solving the conflict in Papua. While the other group in this case the Papuans that put Indonesia on the wrong side, but this view is not necessarily true according to the authors. The mistake was, in fact on the side of the Papuans themselves as well. Namely, that in the past has been four times ignore the opportunities that exist. The first was the Papua National Committee formed by the *Nieuw Guinea Raad* (Papua Council) 1961 failed to form a government by rejecting the concept of State proposed by the Representative of Fakfak, Nicolas Tanggahma. The second was at the Act of 1969. The Papuans fear of risk rejecting foreign elements for the sake of saying "independence" and "itself nation, not to be part of anyone". Unless Eduard Hegemur, again of election district Fakfak outspoken with other tones. Third on February 26, 1999 when a team of 100 Papuan in the National Dialogue, should spoke out the demand of "Freedom and State Alone" but were encouraged to "go home and think back". The fourth was Second Papua National Congress from May 26 to June 3, 2000, the Papuan leaders failed to announce the Transitional Government by rejecting the concept on this proposed by the *Komite Independent Papua* (Papua Independent Committee)/KIP, although it was so possible.

While, according to Meteray (2014), the spirit of becomes Indonesia presently for this society of very diverse ethnic, cultural, religious, language, geography, education and the economy is not a mere pride and not something that is "easy". Djuyoto (2007) also stated that the condition is exacerbated by seriously intolerance and weak laws, and the sharing of resources uneven and which also triggers the tendency of separation for example the idealist of *Borneo Raya* (Great Borneo) or Dayak and the tendencies of Eastern Indonesia, where Indonesia is also directed to be a secular state of particular religion (Obama's Doctrine, The Atlantic April 2016). Thus, it does not mean the failure is regret that several efforts to make people of Papua as part of Indonesia have been failed. This phenomenon is very interesting and challenging. This can be seen in the study of Meteray (2013), which confirms that, to be the Indonesian of the Melanesian-Papuans among the "Indonesian-sizing" and "Papuan-sizing" is often questionable when "Papua fall in conflict." Referring the statement of LIPI (2007 in Soewarsono, ed.), stating that why it has been 62 years of Indonesian independence, nationalism of Indonesia in Papua began to be questioned again? A different understanding of the Indonesian government against the people of Papua and instead suggests that there is a difference in perspective. It is not mistaken when, attitude maintaining or Irian or Papua is not unreasonable because the Regional of NKRI according to the proclamation of August 17, 1945 (though not written), translated as there is no justification as a former colonial territory of Dutch. In a meeting of the Preparatory Committee for Indonesian Independence (PPKI) on August 18, 1945, stated that Indonesia inherited the Dutch East Indies includes Sumatra, Java, Kalimantan, Sulawesi, West Nusa Tenggara, East Nusa Tenggara, and Maluku. Papua at that time still part of Maluku province. Even Achmad Jamin in furthering the dreams and ambitions of hegemony of Sukarno said:
..... as translated by the author…."According to the understanding of geopolitics, Papua Island is a leap that most end of the Indonesian archipelago proceed towards the Pacific Ocean, and that leap means, the first leap

[2] Basic Guide Line of The Federal State of Papua Barat 2012 and Profile of the Federal Republic of West Papua 2012.

which proceed towards the Pacific Ocean which leap to other power so to enhance the area which means the strong in the Republic of Indonesia...."
However, there had been transparent manner denials by Mr. Muhammad Hatta as said:
… (Ditto) ".....I have proposed a simple request only on the boundaries of Indonesia. At that time, I said, that just does not ask for more than the area of Indonesia which formerly ruled by the Dutch. If wholly given back to us by the Government of Dai Nippon, alone is happy. Previously alone I had raised my opinion about Malacca became independent states which themselves within the Greater East Asia. However, if wanting to unite the people of Malacca they with us alone do not forbid it. Only on Papua, I heard descriptions which somewhat worrying, because it may give the impression to the outside, as if the demands which began somewhat imperialistic. Yesterday, I just heard the theory that the Malacca and Papua asked whether to enter the homeland of Indonesia based on the strategy. I am not an expert of strategist, but relate to my only reading about international politics, just understand that the strategy does not stand alone, but depend on the political constellation in an international environment... (next)...Thus if this being forward, maybe we are not satisfied with Papua alone but Solomon still we asked for and so onwards until the middle of the Pacific Ocean" (BPUKI and PPKI, 1995: 138, 150-51).

The view of Mr. Hatta inspires the RTC of The Hague, then after the Sovereignty of the Nation of Indonesia and the RIS/*Republik Indonesia Serikat* (Republic of United States of Indonesia) was announced, the Dutch Government on December 27, 1949 was also set Papua with separate status in form of Autonomous called *Governments van Nederlands-Nieuw Guinea* (The Government of the Netherlands New Guinea) lasted since 1949 to 1970 (25 Year Development Plan) in the form of province lead by a *Governor* (Governor). This circumstance was proclaimed in the script called "*Proclamatie van Nieuw Guinea*" (The Proclamation of New Guinea) very and perfect memorable Mayor of New Guinea, J.P. van Echoud on the name of the Queen of the Netherlands. Papua in this specific together with The Netherlands Antillean (Suriname, Aruba, Bonaire and Curacao) tighten in the so called *Overzeesche Rijksdelen* (Empire regionalism in Overseas), being prepared for self-governing in a bond with the Kingdom of the Netherlands as do Australia and New Zealand to the United Kingdom. This policy is set in "*Bewindsregeling Nieuw Guinea*" (Governing Regulations of the New Guinea) 1949.[3] This privilege enabling the Melanesian-Papuans in Land Papua since 1949 to 1962 had fiscal affairs and its own currency, stamps and seals on itself, the line of its own economic policy, and even then had a national flag, anthem and emblem of its own country. In economic terms set by the Holding Company called Nijgemij has its headquarters in Hollandia and branch offices in Singapore, Amsterdam, Rotterdam, New York, Hamburg-West Germany, Canada, New Zealand and Australia. Papua own migration and immigration systems that regulate populations tend Metropolitan consists of all the nations of the world. Papua also has a system of Customs and Quarantine set in outgoing goods, services and people and had a Local Company Aircraft "Kroonduif" subsidiary of Royal Dutch Airlines/KLM, ships coast between cities and continents the Kumamba Shipping Lines subsidiary of the Royal Dutch Shipping Lines/KPM. Moreover, before reaching ten years has established one provincial capital city, 6 section cities, a dozen of cities of district and sub-districts.

West Irian then did one province formally as part of the Republic of Indonesia in 1969, according PEPERA (Law-Decree No. 12/1969) which its validity is still questionable and open to debate. As a result of the demands of the Papuans in Land Papua today to regain their sovereign rights through various actions that often there are different views on Indonesian nationalism among the Papuans. Meteray (2011) shows one of the comments came from former care taker (officials) of the governor of province of Papua, Syamsul Rival concerning the action of the people of Papua in Jayapura Papua (Bintang Papua, October 22, 2011, in Meteray 2011) stated:
(Ditto) "…Please gathered, issuing opinion, that is fine, but do not offend the NKRI, the struggle to deviate from the rules, let alone trying to establish a state within a state. If that happens it will be dealt with firmly….."

Meteray (2011) also highlight Member of The First Commission of the House of Representatives of Indonesia, Helmy Fauzi connection with the Third Papuan People's Congress on October 19, 2011 in Abepura, Jayapura, as said:
(Ditto) "….. How the hell it is, can not prosper the people of Papua. Why they are still poor. It must be examined comprehensively. According to this Coordinator Minister of Politics, Legal and Security also need to

[3] Don A.L. Flassy, Martin Tuhuleruw, idem, 90.

clarify whether the right information is growing that BIN already knew there is another plan behind the event. If indeed know and not be prevented can be considered neglecting. That is omission. If early warning has been given, there must be early prevention, would so."
"….I worries, whether the seeds of dissent, actually thrives in the public schools there."
"….This if for example there are new layers of the resistance movement, these signs of danger. This means dissident against red and white there is done by a new generation that lives and grows in the public schools. This is no problem what, this is what we should learn. It should be anticipated lest there are new layers that develop as an expression of dissatisfaction over what happened in Papua. There should be an alarm call, that there is a problem in Papua)"(Bintang Papua, 22-10- 2011).

Additionally, Meteray (2012) also mentioned a statement by a Professor of the Institute of Public Administration, Prof. Dr. Ngadisah, MA on June 28th 2012 that questioned the funds that so magnify in Papua: (Ditto)"…. there are a number of amazements[4] to Papua, which is why in Papua always conflict development as the presence of Freeport, why so many funds that flowed to Papua but poor people still continue (35%)?, why of the many government programs but the community there continually conflicts ?. "It is there only lamentation and misery that never ends. And we hope Papua live peace with other tribes outside Papua….."

Even a dame of Theatre Artist origin from Batak, Lena Simanjuntak in her thin book (80 pages) entitled *Kidung Danau Toba dan Danau Sentani/Song of the Lake Toba and the Lake Sentani* (2014: 6, 7) mediate frankly but satire:
(Ditto) ….."Hmm ….., the Papuans, are sleeping on gold. But why are poor?" …., Then, …. "This joke is actually is my struggle even my lament toward the Papuan. Why is "the little heaven down to earth" as said by Franki Sailatua in his song of Land Papua, filled with violence, HIV/Aids, liquor, dropouts, abandoned children, narcotics, and others? The more I try to live and explore the life, either by eye or hanging out with family or friends of the women who joined the theatre, read the news or books to understand the life and the environment of thee fellows in Papua, the more difficult for me to say, "The issue in Papua is not my problem. I am a Batak. Does not concern me take care of the Papuans ". My conscience continues to be pursued by the feelings, "I have to care about the Papuan!".

Various statements mentioned above it reflects how the response of the elites and the professionals at the central and local level to the problem to the Indonesian-sizing of the Papuans as essence. The author was so impressed with the statement by Lena Simanjuntak, that, indeed concerned, but what can we do. Sympathy is not enough; it is not a common problem, especially "by the Batak" or by anyone else, because it is up also to the Papuans themselves. In Land Papua, the awareness to the Indonesian-ness arises when awareness to Papua's already blossomed and grew slowly through a long process (Meteray: 2012) but also totally different interests. Studies of Meteray not only find consciousness to Papua's in Land Papua is stronger than to the Indonesian-ness at the end of 1962, but also according to the author of the statement by Meteray prove the existence of all Indonesian-sizing in Land Papua is a process of *band going* (hard balance) or *band wagon* (being in the wagon without direction) is strongly influenced by the act, the nature and the behaviour and performance of Indonesian people who first came to Papua (acknowledging *Acub Zaenal: I love the Army*, 1998):
(Ditto) "….how the Indonesian people including myself as the former Commander and the Governor should be ashamed to people of Irian because had been completely razed the luxury goods the Dutch heritage the Irian people, because stuffs that like does not exist in Indonesia.....)"

It is fitting to what was disclosed by Meteray (2013) that the process to Indonesian-sizing the Papuans for 17 years (1945-1962) has not been completed even still in the stage of seeding, has not grown especially when linked to the seeding process are not evenly distributed throughout Papua. Most communities in Papua, especially in *Centraale Bergland* (Central Highlands) have not touched the seeds to the Indonesian-sizing but the approach is being used more in military approach so that it can be said as a means inhumane. During this time various views and approaches to resolve the conflict in Papua actually cause problems. Thus, it can be said that the people of Papua experiencing the Crisis of Indonesian Nationalism. Meteray (2013) in her study

[4] Relate statements concerning the same complaints as also stated by Minister of Defence of Cabinet Jokowi, Gen. (ret) Ryasrasyid Ryascudu at a meeting with the KIP delegation on behalf of the NFRPB 10 April 2015 in Jakarta.

showed some view of the role of conflict in Papua. In this regard needs to be mentioned that during this time, indeed almost every conflict that continues to occur in Papua is often associated with the problem of nationalism of Indonesia in Papua. What else is triggered by bitter experience "*in-memoria-passionist*" and also the fact of world development in terms of independence of the fellow Melanesians in the South Pacific? We remember Soedjarwo Tjondronegoro, Chief Representative of Indonesia Contingent to UNTEA-UN in Papua (the first alumni DR. HC of UNCEN) after the Victory of PEPERA 1969, wrote:[5]
(Ditto) ...."(Excerpt secret report of Soedjarwo Tjondronegoro to Foreign Minister Adam Malik to President Soeharto, sounds: We only wins the Act but we did not win the future of land Irian. If other areas in Melanesia receive its freedom certainly affect and help the power of nationalism independence which has been rooted in the community of Irian if the government does not immediately help the young ages of Irian).

This is the real entrance, even without all of the above though, or even as a trigger for Papuans to hate, curse oneself and others, even eager to get out of their present towards a happy futurity. And thankfully not to place the words of former Minister of Information that day, Ali Murtopo quipped:
(Ditto) ....."Whether, if the Papuans wanting independence? Ask the United States to provide a place in the moon[6].....!"

It is really an insult, but also to be a challenge at a time when even its time: "Papuans did not need to ask the United States to be able to place in the moon, as since October 19, 2011 has announced UDI Papuans and the Government of NFRPB", after the Coalition Leaders of Merdeka Papua Straight attended US Congressional Hearing on October 28, 2010 in Washington DC, lived through the process, in any way change. View as above, shows that the fundamental issues in Papua is the "M"/Merdeka (Free) Papua" is the demand that has led to the "human rights violations" resulting in "the development of well-being impeded" and then, there was "impoverishment" and "neglect" and "marginalization" as a series of dominoes. These are the parts that have to be understood rather than ignored. The problem of "M-Papua" is the *inner structure* or *hidden-structure* (underlying structure) of the conflicts in Papua since 1962 and continues until now remain up-to-date as well. Thus, the term of *Rectification of History and Dialogue* is a subtle language that relates to the meaning to Javanese expression that is not easily to communicate. There is no other way, then when indecision of the President of Indonesia to the case of Papua, it is the right and safe step for the people of Papua decided to hold UDI October 19, 2011.

For connecting the second question, namely how to actually study on "Papua-Melanesia" in Papua was basically concerns the existence of the Papuans. I.e. in this case the Melanesian term derived from the Greek μέλας /melan/= black, νῆσος /nesos/ = island.[7] that is an archipelago that extends from the Pacific Ocean to the *Insulander* (Archipelago)[8] of South-western Indian Ocean, North and Northeast Australia. The term was first used by Jules Dumont d'Urville in 1832 to refer to an ethnic inhabited islands and islands clusters or in physical stature is different from Polynesia (= cluster of large islands) and Micronesia (= cluster of small islands) is also different with Insulander (Southeast Asia namely the Malay Peninsula, Indonesia, the Philippines and Formosa).[9] For today's understanding, the racial classification of d'Urville is any longer considered appropriate true, because the scope is broad which should also include cultural diversity, linguistic, and genetic identified as Melanesia that includes shades of biological diversity contained in it, because it is also used to naming geographical and covers other interests.

On the other hand the name or term of Melanesia is important for the countries of Fiji, Papua New Guinea, Solomon Islands, Vanuatu, and Kanaki or New Caledonia (which are dependency of France and the UK) use this term to describe themselves because it reflects the colonial history and similarity of regionalism. Concerning Identity of Melanesian-Papuans in the western part of the island of New Guinea, or more often

[5] Mozes Weror in MUBES-Papua February 2000.
[6] Just at PEPERA began in August 1969, the United States landed Apollo 11on the Moon.
[7] It is, according to the Department of Southeast Asia and Oceania Faculty of Letters, State University of Leiden, commencing in Field of Anthropological Study/FoS Oceania consisting Melanesia, Polynesia and Micronesia. See akso Osborne Robin, 1984, *Indonesia's Secret War: The Guirella Struggle in Irian Jaya*: 1-2.
[8] The term Insulander (mainland/island interspersed with water/sea or vice versa) is used instead of or Indonesian archipelago, as FoS also covers almost the whole of Southeast Asia in this respect the Malay Peninsula, Indonesia, the Philippines and Formosa (Taiwan).
[9] Paul Sillitoe, 1998, *Introduction to the Anthropology of Melanesia*, Cambridge, University Press.

called Land Papua, the racial "Melanesia" is so strongly voiced and often compounded into Papua-Melanesia to provide affirmation or emotional effects, among others, as set forth in RI Law No. 21 Year 2001 on Special Autonomy for Papua Province.[10] In addition, belonging to the Melanesian race is also in East Timor, Nusa Tenggara and Maluku and even negro-id in Southern Philippines and the Malay Peninsula (Malaysia).[[11]] However, the use of the term Melanesian is sensitive as that term is used in Land Papua, especially among the movement of "Free Papua" who try to see themselves from a different side to the other nation or group of people who are not Papua and thus Non-Papua-Melanesia.[[12]] In this case the name or the term "Papua" as well as the name or the term "Melanesia" has evolved considerably from the initial emotional by the European, Malays, Chinese, Arabic and others. Four countries (nations) leading namely Vanuatu, Fiji, the Solomon Islands and Papua New Guinea had formed the Melanesian Spearhead Group/MSG as well as members of the Pacific Island Forum/ PIF in the interests of political and economic development of regional and international globally, of whom once fought for the "independent" of East Timor and Tahiti (Polynesia) which is also now fight for Kanak-New Caledonia of France.[[13]]

The name "Papua" regardless of the past naming, understanding and emotional, is the name of the Nation in Papua Courant West, namely Papua, designated by The First Papua National Congress or Decision of Papua National Committee (KNP) formed by *Nieuw Guinea Raad* (Papua Council)/NGR, which at 19 October 1961 declared the Political Manifest in its set. "The Name of Our Nation is Papua, The Name of Our State is Papua Courant West", Our Nation Flag is “The Morning Star”, Our Nation Anthem is “Oh, My Land Papua”, then the Dutch government enacted this in *Gouvernementsblad* (Government Gazette) No. 1961/48, No. 1961/69, and No. 1961/70. Although disputed, the truth of history proves, the name "Papua" in *hierarchical action* can be *restored*, *recognized* (admittedly) and *restored again* by the Forth Indonesian President, KH Abdurahaman Wahid (Gus Dur) at the dawn of human civilization Third Millennia, on January 1, 2000, at the urging of the Papuan (lead by the Leader of Papua Theys Hio Eluay in 1 December 1999) which then ratified in RI-Law No. 21/2001.[14] The Human of Melanesian-Papuans in Land Papua certainly no different with the human communities in general, however, the difference is still there lies in the view of God and the Earth or supernatural elements and natural elements. God of Papua-Melanesia is the *universe of the cosmos* (cosmic universality), though by no means known as single religion or mythology that unites the whole Melanesian. According to the concept of identity of Papua and Melanesia, the divinity of God is in the universe and human life. Human of Melanesia-Papua do lots in two dimensions (divine and earth) are balanced for a futurity *edenic* (paradise) or messianic holistic, universal and covers.[15] Thus there must be *action*, then the Re-Roadmap been hacked to understand the identity of which so long has been ignored.

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[10]In the preamble considering point e pg. l2 written.... that the native of Papua Province is one of the Melanesian race group that is part of the tribes of Indonesia, which has a variety of culture, history, customs, and language itself.

[11]A.L. Kroeber in Renny Masmada (2009; masmada@ymail.com), (http://rennymasmada .wordpress. com). In addition, from observation and empirical data, the pattern or the Melanesian race also found in Ponjong-Wonosari Yogyakarta adjacent to the Cave Cangkaring found the skeleton of homo sapiens-erectus entropies Soloensus in Solo, Central Java. This data is associated with private consultations in Jakarta in 2001 with Prince Himat Tomet, the husband of Queen Atut Chosiyah of Banten, that the beginning of the Kingdom Tarumanagara in estuaries of Citarum well received by the natives who were black curly allow King Tarumanagara First, Purnawarman 358 AD settled in the estuary of this river. The original inhabitants were later pushed inland and continues eastward with the arrival of a new system of the Mekong river which originally came from Siberia Snow Field. This data can conformed with that of Sutan Takdir Ali Syahbana (Figure of Sastrawan Poejangga Baroe) in the 4th National Congress of Culture, Jakarta, 1991, with the writing and exposure titled “Sejarah Kebudayaan Indonesia Masuk Globalisasi Umat Manusia (History of Indonesian Cultural Sign to Globalization of Mankind)”, 267-285 with reference to the findings of nations scientists Von Eichstedt in his book, 1934, *Rassenkunde und Rassengeschichte* about physical changes of ape creatures was because there is no longer trees to hang from in Snow Field of Siberian lead free front foot off the ground straight into a human before entering Southeast Asia through the Mekong valley.

[12]The empirical of the author in PNG 1999 and Vanuatu in 2000, the term of Melanesia was not immune from the movement of Timor Leste or East Timor and the Republic of South Maluku (RMS) even Moro Southern Philippines to attract the sympathy of the Pacific islands region..

[13]Even Vanuatu on Papua establishes a special law called the "Wantok-Bill" in 2010; the mission which is carried is Independence and Sovereignty of the whole Melanesian especially the Papua in West Papua. We are not yet perfect when there were Melanesian nation still colonized under the rule of Colonialism and Imperialism.

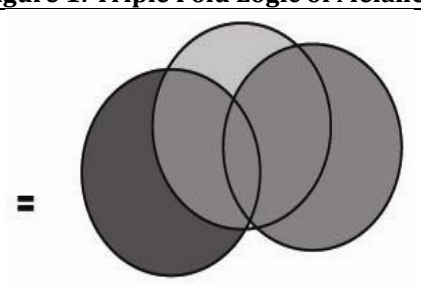
[14] Flassy and Tuhuleruw, ed.2013, *Sejarah Pemerintahan Provinsi Papua*, LRP-PemProv Papua:84-86.

[15] Bernard Narokobi, 1986 "The Old and the New," in *Ethics and Development in Papua New Guinea*, ed. by Gernot Fugmann (Goroka: The Melanesian Institute), pp. 10-14, that individualism in Melanesia stands out because of the influence of Westerners.

2. Methodology

In fulfilment of the "identity" based on Abraham H. Maslow Motivation Theory (1943, 1954) which essentially revolves around the notion that humans have five levels (or hierarchy) requirements, namely (1) *physiological needs* such as: hunger, thirst, break and sex; (2) *safety needs* not in the physical sense alone, but also mentally, psychologically and intellectually; (3) *love needs* (need for affection); (4) *esteem needs*, reflected in the various status symbols; and (5) *self-actualization*, in terms of available opportunities to develop their potential to turn into a real capability in this embodiment of the "identity". Understanding of the human need for deepening the improvement or "correction" is felt not only appropriate, but also necessary because experience shows that the business of satisfying human needs take place simultaneously.

Figure 1: Triple Fold Logic of Melanesia Papua-Correlation of Triple Fold Logic by Axis



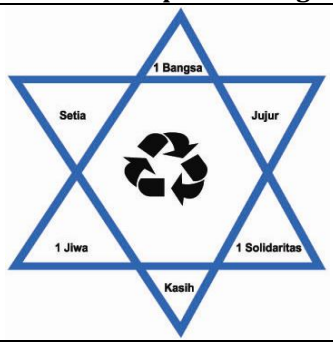


Figure 2: The main control of cybernetics balance of Parsons' hierarchical form of Feedback information of repetitions in a cybernetic system ↕↕

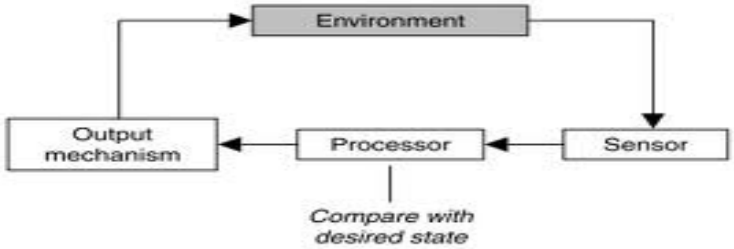


Figure 3: Balance Simultaneity hierarchical principles of Pancasila to the outstations peak (of Star/divine)

▲▼

1st Deity		
2nd Humanity		
3rd Unity		
4th Populist		
5th Social justice		
or also		
2nd Humanity	**3rd** Unity	
↕ **1st**Deity ↕		
5th Social justice	**4th** Populist	

In connection with the "identity" of Papua or Melanesian-Papua consider theory of motivation or theory of hierarchical then that stands out is *cybernetics cyclical* (cycles of balance), as forwarded in Triple Fold Logic of Melanesian-Papua (1999), although still ensure materialized change of the focus (Triassic Brotherhood Logic of Melanesia: One Nation-One Soul-One Solidarity/Latin: *Unus Pupuli*, *Una Anima*, *Solo Solidarita* and Triassic Conscience Logic of Papua: Mercy-Allegiance-Honest/Latin: *Miserere*, *Fidelitatis*, *Rectus*) in the form of mosaics cylinder controlled by the shaft because it is not *cybernetics hierarchic* (rise balancing). In the sense of the One Nation - One Soul - One Solidarity and Mercy-Allegiance-Honest is not hierarchical or serial in number but is all the same no matter where the first or into the driveway simultaneity. In this connection, corrected by Parsons thought that social science should 1958 (1937): 582, 1975) placed in *epistemologies contexts* and *explanatory context system* (clarity consider the end, the goals and ideals when saw action. Discussion of Parsons (1935: 282-316, context system) to achieve the "*ultimate values* (core values)" and "*end*" in fulfilments of the "Self". Although according to Papuan or Melanesian, do not stop just there because only synergies pause of cycle rolling. Thus *ultimate values* (the values of the primary) in Melanesian-Papua in this case is to achieve "*dignity*, *self-esteem* and *identity*" it is possible to arrive at the stage of the so-called "*end*" but only be *open-ended* (pause and interlude) because it is a circulation cycle which *periodically* (gradually) and *continuously* (from time-to-time) constantly changing to suit the fulfilment *end* as social change both phenomenal and static.

Fig. 4: Motivation Theory "Needs" by Abraham H, Maslow ▲▼

-> actualization
↑
-> esteem
↑
-> love
↑
-> safety
↑
-> physiology

In connection with the *end,* the UDI of the Melanesian-Papua-October 19, 2011 from the standpoint of theory of Social Change is a process of evolution or revolution or both to become *evo-revolution* has the positive potential impact in the form change both from the people of Papua-Melanesia in Land Papua itself and the views of others. Changes planned or not, certainly can occur as a result of something new, in the form of tools, ideas, nuances, or feelings that formed an emotional mass of Papua is not only the original Papua (Melanesian-Papua) but anyone in Papua *jus soli*, *jus sanguineous* and *jus recognition* (land rights, blood rights, and recognition rights) as realistic consequence. As a German Cartens Fredrich Schoeder may adopt to be Cartens Fredrich Schoeder-Flassy by the Tehit of Tiwit Community in South Sorong District as well as a mixed Germany Indonesian, Margaretha Pangau-Adam-Flassy.

3. Results

Relating the title and questions raised in this paper, the subject will appear as:

The first subject is of the Papua as part of Melanesia which is the Socio-Cultural Studies in order of Papuanistics (focused on Linguistics) and Melanesianology (focused on Anthropology and universal of Melanesia), intended to show the root of the problem as the Melanesian Papuans in the sense that almost did not have a dependable roots in Indonesia. Papua and also Melanesia is a *proper name* (personal name) who could not interchangeable with other philosophies as a valid identity and nature. Whatever the purpose, should be studied Papuan is Melanesians who have philosophy, idealism, and ethnographic characteristics that are typical of the style is different from the others. In a sense, when going to talk about Papua is not possible orientation without Melanesia. Papuanistics study focuses on the study of the language being Melanesianology study focuses on Anthropological and Universal Melanesia studies (including philosophy, history, natural environment and various other unique features) would be a step that can be taken within the

scope of service of Cenderawasih University in Papua which is part of Melanesia. In the western part of the island of Papua New Guinea or more often called Land Papua, the race of "Melanesia" so strongly echoed and often compounded emitted into Melanesian-Papua to provide affirmation or emotional effects, among others, as set forth in RI-Law No. 21 Year 2001 on Special Autonomy for Papua Province. Indeed belonging to the Melanesian race, it is also East Timor, East Nusa Tenggara, Maluku, even Moro in Southern Philippines and Peninsula of Malaysia. But not too sensitive as that term is used in Papua, especially among "freedom movement" who try to see themselves from a different side to that instead Papua or the non Papua-Melanesian. And it is increasingly broad horizon in 2015 precisely summit of MSG in June and summit of PIF in September to accommodate the issue of West Papua to be deliver to the UN. A 50-year development after more never appeared in international foray surface.

Second discussing on Prestige and Power of the "Great World Power'': Special Specific Case of Land Papua. This is about the existence of Indonesia triumphed over Papua is not merely a result of hegemony desire only to occupy and possess the nations surrounding it if not of the support of the so-called Prestige and Power of the "Great World Power'' which is here the United States of America. The end of act acknowledge as New York Agreement, Freeport pollution, and various obstacles on Papua's fate in the hands of the United States in this regard. And here, the Melanesian-Papua stacked. So, then the dignity shortcut steps to be compromised, not only blaming Indonesia and else for any act and harm suffered Papua-Melanesian. Moral seriousness which revealed the Melanesian-Papua to General Douglas Mc Arthur in completing the Occupied of Japanese troops have not even completed in any form and payment of war reparations losses corresponding obligations of the warring. Papua was left abandoned and ravaged, Mc Arthur instead liberate the Philippines. But then in very later, with the seriousness of US Congressional Hearing on 10 September 2010 that produces a response in the form of UDI Melanesian-Papua October 19, 2011 would be intercepted so as to end the "miserable road for Melanesian-Papuans in Land Papua. With the development in MSG and PIF would open new horizons as it attempts to recover the political status of West Papua. Likely to be greeted by Prestige and Power of the "Great World Power" in this case the United States in view of the mechanism in accordance with Article 73 and Article 78 of the UN Charter in order to organize the West Papua as a United Nations Trust Territory were still dormant. In addition by considering the Paragraph 1 of Article 33 of the UN Charter, in the position of a dispute of Papua has made various approaches to a peaceful solution but always failed even as e.g. The Delegation of KIP to the Minister of Defence on the way back from Jakarta, been placed under arrest for 18 days and the city jail had to be report to the Regional Police Headquarter so long until this article published (2 x 6 months). Because what is wants to understand and to get is the ROOT of CAUSE not the ROOT of PROBLEM-S to gain “way out”.

The third is the subject of Federalism in Indonesia: Special Specific Case of Melanesia-Papua in Land Papua versus the Unitary of NKRI. It is stated that the unitary nature of the state (unity) is contrary to the dignity of authenticity is not just for Papua-Melanesia but also the nature of federalism in Indonesia. Then the most appropriate measures to put an end to all conflicts and contradictions that could potentially shatter and devastated Indonesia would be most appropriate is a return to the spirit of RIS according to Decree of KMB (RTC) 1949. In various regions are trying to remove themselves from the unitary Indonesia to autonomy in an Indonesian federalism. Of course that the Islamic State Nangru Aceh Darussalam has gained the position of One Nation Two Systems together with Indonesia, Papua must also be recognized as other ethnic cited rebuttal Muhammad Hatta in PPKI and KMB presence in The Hague December 27, 1949.

The fourth subject is Constitution vis-à-vis Constitution: Indonesia 1945 versus Papua 1999, which gives an idea of the nature identity of Indonesia and of Melanesian-Papua characterized in the Constitution respectively. Due to the style and the picture, then Indonesia and Papua are the two things that have characteristics of each that should only be shared in bilateralism and not as sub-ordinate. The Indonesian Constitution 1945 was passed back by Sukarno in 1950 to nullify the decision of the RTC of Den Haag 1949 where the Constitution of Papua 1999 was passed as a product of the Third Papua National Congress in 2011 as a foundation for the Federated States of West Papua (NFRPB) despite nullified at the Second Papua National Congress of 2000 because the leaders were failed of announce the Transitional Government as the major reason of launching this political event. There was prefers of compromise to "rectification of history" and "autonomy" offered by Indonesia (receive these do not independence). Critics on the Constitution of

Papua 1999 was by the researcher from Leiden Vollenhoven Institute (Institute of Legal Studies integral part of the University of Leiden) is also included here as a manuscript of *Oceania* 2012 edition.

The fifth subject is: Unilateral Declaration of Independence of Melanesian-Papuans in Land Papua, October 19, 2011. It is an act of Re-Roadmap Turning to the Papua Political Manifest, December 1, 1961. Tells about shortcuts steps taken by the Melanesian-Papua form of hacking to define the identity through international formula of "UDI" while the pace dialogue and demands negotiation experiencing deadlocked. It is not why, there used to be made first, then litigants as Kosovo has done and prove to Siberia, but it does not mean that Indonesia must undergo the same. In this discussion there are discourses, suggestions, for the good will soon is assembled in a variety of social action so that the recognition of Papua-Melanesian reflected not adversely affected to the integrity of the NKRI.

4. Conclusion

In connection with the above discussion, conclusions and suggestions can be submitted as follows:

Through the "Hidden Structure" within the meaning of the Social and Cultural of Melanesian-Papua is Studies of *Papuanistics* and *Melanesianology* can know the root problem of Papua as part of the Melanesians who have almost no roots in Indonesia in this case the Malay race. Papua and Melanesia are proper names (personal names) of the identity of the proper and natural. The study shows that the various problems in Papua are the impact of conflict incomplete handled and implementation approaches by the Indonesian government has not been able to prosper the people of Papua. What will be important for Papua in the whole problematic are the Root of Cause and not the Root of Problem-s. From understanding the "hidden-structure" which is "M/Merdeka (Freedom) Papua" is the Root of Cause where else are just Root of Problems. By the Hidden Structure Theory can help along with other theories such as Theory of Balance, Theory Motivation and Theory of Social Change and others including Realist Theory can provide provisions which steps will be right to take.

Suggestions: The patterns and pictures of life at the top of the Melanesian race, so, the Indonesian people who generally have the Malay race and Papua, which has the Melanesian race is two parts have respective characteristics so that should only be shared in bilateralism and not as sub-coordinated. In fact, the Government of Indonesia should be able to take over that role so does not invite more severe conditions for the population residing in Land Papua on this on going; precautionary measures should be designed together. Presumably there is a desire on the recognition of Indonesia on Papuan Independence and the Federated States of West Papua may part of the various policies implemented by the government of Indonesia has been, in a sense: The Indonesian government has been acting as a member of the United Nations in accordance with Article 73 and Article 78 of the UN Charter in managing West Papua as a United Nations Trust Territory to get its future.

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