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## Propaganda Analysis of Independent Papua Organizations: Preventing Threats Strategies of National Dissolution

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### Abstract

The Armed Criminal Group (KKB) in Papua is still conducting acts of terror such as burning public facilities, killing people, and spreading propaganda through social media, which could threaten the integrity of Papua as part of Indonesia. This study used a critical discourse analysis approach to identify various propaganda for Free Papua, collected from uploads on Facebook owned by KKB Papua and its sympathizers. The propaganda claims that TNI and Polri conduct open operations, form militias, and commit violence and torture against the Papuan people. Non-Papuan Indonesians are labeled with derogatory words, while Papuan students are persecuted. Independence is seen as a way to liberate Papua from Indonesian colonialism, with demands for a referendum and termination of special autonomy. KKB also proclaimed a provisional Constitution (UUD) and rejected Indonesian legal products. The propaganda techniques used by KKB include card stacking, name calling, glittering generalities, and bandwagons. To overcome this propaganda, efforts are needed to provide correct and reliable information, education, and instill a sense of belonging to Indonesia for the Papuan people. By doing so, acts of propaganda and separatism by the Free Papua Movement can be overcome, and the integrity of the nation can be maintained.

**Keywords:** *Indonesia, Propaganda, Discourse, Papua, Separatists*

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### 1. Introduction

Three TNI soldiers were shot dead by the KKB and one other TNI member was declared critical. The three soldiers who were shot dead by the KKB were attacked while on guard at the Gome Koramil Post, YR 408/Sbh Kodim Task Force (Aditya, 2022). The two cases add to the length of the list of names of officers who have died carrying out their duties in Papua. The conflict in Papua seems to be an endless conflict. The latest case is that the armed criminal group (KKB) is acting again in Titigi Village, Sugapa District, Intan Jaya Regency, Papua on Saturday, February 5, 2022. A member of the Kodim Yonif PR 328/DGH Prada Task Force personnel, Ade Ramadhani Fattah, who is on duty at the Titigi TNI Post, injured as a result of being shot in the leg (Suwandi, 2022).

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At present, the escalation of the Papua conflict still occurs with shootings at security forces and civilians. Gunfights between the Papuan KKB and TNI/Polri officers often occur. Shootings, burning of public facilities, and expulsion of residents are often carried out by the Free Papua Movement. Most recently, the Free Papua KKB under the leadership of Undius Kogoya burned down two school buildings in the Hitadipa District, Intan Jaya Regency, Wednesday March 30, 2022. The two schools that were burned were the SD Foundation for Education of the Indonesian Churches Association (YPPGI) and SMP Negeri 2 Hitadipa (Costa, 2022).

**Events:** This adds to the length of the conflict in Papua. Based on historical records, the conflict that started in 1961 arose from the Dutch's desire to form a West Papuan state apart from Indonesia. Freddy (Luncurkan *et al.*, 2014) said that the US interest in Papua grew stronger in 1961 when the Dutch desire emerged to form a West Papuan state apart from Indonesia. President Soekarno countered this step by the Netherlands by getting closer to communist countries, especially the Soviet Union, which frightened President John F. Kennedy.

In December 1949, the Netherlands agreed to recognize Indonesian sovereignty over the former East Indies Dutch with the exception of western New Guinea, which the Netherlands continues to recognize as Dutch New Guinea. In 1962, the Netherlands agreed to relinquish the UN administrative territory temporarily, and signed the New York Agreement, which included provisions for a referendum to be held before 1969. The Dutch conditioned that Indonesia must give the Papuan people the opportunity to have a referendum, namely the People's Opinion Determination/PEPERA. Through PEPERA in 1969, the people of Papua chose to remain in the Unitary State of the Republic of Indonesia.

Even so, parties who disagreed with the results of PEPERA fought back by carrying out acts of terror. The security forces took firm action against this because it could be categorized as an act of treason. The authorities were accused of taking repressive actions against civilians and imprisoning people who raised the Morning Star flag as the national flag of West Papua because it was a form of betrayal against Indonesia and a form of sympathizers of the Free Papua Organization (Papua Conflict, 2020).

Currently, the Papuan region which is often in turmoil is in Intan Jaya Regency. Regarding the conflict in the central mountains, a Papuan researcher from LIPI, Adriana Elisabeth, said that the Intan Jaya problem was part of a complex problem. The root of the problem in Intan Jaya is the exploitation of natural resources.

Jaleswari Pramowardhani Deputy V of the Presidential Staff Office (KSP) said that the government had no compromise with the Free Papua Movement. He further stated that the government is responsible for and continues to provide maximum protection for all citizens, including the people in Intan Jaya Regency from the threat of the KKB. In addition to security efforts, the central government continues to encourage people's welfare in Papua to increase. The special autonomy that has been running so far will continue through improvements to the Papua Special Autonomy Law, which is an ongoing process (Taher, 2021). The granting of special autonomy to Papua needs to be seen as a privilege granted by the central government.

Various efforts to approach welfare have not dampened the actions taken by the Free Papua Movement. In addition to carrying out acts of terror, the Free Papua Movement also carried out propaganda on social media. There are many Facebook accounts that are actively carrying out propaganda. This propaganda is considered as truth for the people of Papua which is dangerous because it damages Indonesia's image in the international community. The incessant acts of armed violence and propaganda for the Free Papua Movement can undermine national security and become a threat of disintegration nation Indonesia. The experience of the release of East Timor from the Republic of Indonesia should be a valuable lesson for the Indonesian people.

Therefore, this paper seeks to reveal the KKB Free Papua propaganda discourse which is widely spread on Facebook social media. It is important to conduct a study in the form of identifying the various propaganda echoed by the Free Papua Movement. The results of this study can be used as a basis for law enforcers in controlling various propaganda circulating on social media. In addition, identification of KKB Free Papua propaganda will help the security forces carry out counter-propaganda against the stigma of propaganda launched by the Free Papua KKB.

## 2. Literature Review

In this study, discourse analysis was conducted to identify propaganda content in KKB Papua Merdeka Facebook social media uploads. Discourse analysis is an analysis of all aspects of language use in social practice in the form of symbolic interactions that can be revealed in speech, writing, gestures, pictures, diagrams, films, or music (Haryatmoko, 2016). In the analysis of language use, it includes an analysis of the purpose and function of language in human life, and through language, the purpose and function of its use can be identified (Schiffrin, 2007).

Through the language the purpose and function of its use can be identified. There are many discourses in the KKB Free Papua Facebook social media uploads propaganda-laden. Propaganda in the *Big Indonesian Language Dictionary* (KBBI) is interpreted as the dissemination of messages in the form of true or false understandings, opinions and so on with the aim of convincing the audience to adhere to a certain flow, attitude or direction of action. A propaganda in its delivery contains exaggerated promises that lull the general public (Language Development and Supervision Agency 2021).

And Nimmo reviews seven propaganda techniques for persuasive purposes by using a combination of words, actions, and logic (Zakiyuddin, 2018), namely the bad labeling technique (*name calling*), good word technique (*glittering generalities*), authority symbol technique (transfer), respected person statement technique (*testimonial*), audience representation techniques (*plain folks*), accurate and inaccurate, logical and illogical statement techniques and so on to build a case (*card stacking*), and techniques to convince audiences about the truth so that everyone follows (*bandwagon*). In current developments, propaganda is increasingly finding its momentum along with the development of social media so that it can be carried out massively without restrictions and makes it difficult to control.

To identify the propaganda content of the Free Papua KKB, it is done by *Critical Discourse Analysis* (CDA) developed by Norman Fairclough, a social linguist. Through critical discourse analysis, the Fairclough model can place discourse on language use as a social practice that is produced through a discursive event and takes the form of a particular genre (Ahmadi, 2014). In the context of this research, the critical discourse analysis of the Fairclough Model places discourse or the use of language in various Facebook posts about Free Papua as a social practice that cannot be separated from the socio-cultural and historical context of the Papuan people. Fairclough's model of critical discourse analysis is known as three-dimensional analysis, micro, meso, and macro analysis. Textual analysis (micro level) is in the form of descriptive analysis of text dimensions. Discourse practice analysis (meso level) includes interpretation of its production, dissemination, and consumption, intertextuality and interdiscursiveness. Sociocultural analysis (macro level) includes explanation of the sociocultural context that underlies the emergence of a discourse (Ahmadi, 2014).

Critical discourse analysis with these three dimensions can reveal the meaning of a uploaded discourse in the KKB Free Papua propaganda by considering various aspects thoroughly and in depth. Several studies are relevant to this research. First, the Meaning of Propaganda Language in Discourse (Banners and Billboards) Demands for Special Autonomy for East Kalimantan Province (Semiotic Studies) (Kusno, 2015). The results of this study show the failure of propaganda in provoking people who seem not to care. The people think that what is needed is government improvement in order to be able to use the APBD properly and truly benefit the welfare of the people of East Kalimantan, not special autonomy. This failure was due to the open-minded character of the people of East Kalimantan, so their thoughts were not easily swayed.

Second, research on Political Propaganda Techniques by Jalaludin Rakhmat (Case Study in the 2014 Election Campaign in Bandung Regency and West Bandung Regency) (Zakiyuddin, 2018). The results showed that Jalaluddin Rakhmat used various propaganda techniques. The results of the study reveal that in one mission using various propaganda techniques.

## 3. Research Methods

This study utilizes a qualitative descriptive method (Hout, 2019) to identify the use of propaganda language by the Free Papua Movement and its sympathizers on social media. The object of research includes the KKB Papua Merdeka propaganda which is spread on the Facebook platform, and the research data used is in the form of uploads from organizations and Free Papua sympathizers on Facebook social media. These uploads

were obtained from accounts controlled from within and outside the country, and were most likely uploaded by sympathizers who came from native Papuans living abroad or foreigners who support the Free Papua movement. To maintain the confidentiality of the propaganda uploader, the uploader's identity is replaced with initials. Analysis of the KKB Free Papua propaganda data was carried out using an interactive model and the results of the research were verified through discussion with a team of writers consisting of linguists from the East Kalimantan Provincial Language Center, Gadjah Mada University College, and TNI officers who have served in Papua and understand the conflict between Papua and Papua. Good. By involving authors from three perspectives, it is hoped that the resulting analysis will be more in-depth and comprehensive.

#### 4. Results and Discussion

The following is an analysis of critical discourse on the propaganda of the Free Papua Armed Criminal Group (KKB Free Papua) on Facebook.

##### 4.1. Propaganda that TNI-Polri Conduct Operations Openly

The following is a fragment of the Free Papua KKB upload which reveals this propaganda.

Today, August 10, 2020, we have obtained a Secret Document belonging to the Government of Indonesia through the TNI POLRI in the Central Mountains Region of Papua for open military operations and pitting people against each other.

##### 4.1.1. Papua with Papuans

The upload reveals that the Free Papua KKB has obtained a secret document belonging to the Indonesian government through the TNI-POLRI in the Central Mountains region of Papua which will carry out an open military operation. In addition, the KKB Papua Merdeka propagandizes that there is an agenda for the Indonesian government to pit Papuans against each other. The propaganda does not include physical evidence or sources of information. In this case, the Free Papua KKB used a card stacking propaganda technique, namely by using inaccurate and illogical statements that cornered the TNI-Polri apparatus.

##### 4.2. TNI-POLRI Propaganda Forms Militias

The following is a fragment of the Free Papua KKB upload and sympathizers expressing the propaganda.

*In the Government of the President of the Republic of Indonesia through the TNI-POLRI, the Barisan Merah Putih Militia Group was Officially Armed. Leakage of the country's activities was reported by the Papuan Service Intelligence (PIS) of the West Papua National Liberation Army (TPNPB) LAPAGO Central Mountains Papua which was carried out in secret by the Indonesian colonial military TNI POLRI distributing firearms to indigenous people of West Papua. Then we convey to the international and national community, especially the Papuan people, that the second East Timor will occur in Papua because many Papuans do not really understand the bad situation in Papua, but always prioritize money and position (AkunTPNPB:https://www.facebook.com/tpnpbkodapdeiyai).*

Based on the upload, it was propagated that the government of the President of the Republic of Indonesia through the TNI-Polri formed the Barisan Merah Putih Militia Group, officially armed. The leak of Indonesian activities was reported by the Papua Intelligence Service (PIS) TPNPB in the Lapago Central Highlands region of Papua which was carried out in secret by the Indonesian colonial military TNI-POLRI which distributed firearms to indigenous people of West Papua. The TNI POLRI in the Central Highlands region, especially in Wamena and its surroundings, was accused of distributing weapons to protect Indonesia's independence day on August 17 on the grounds that Papua was in an emergency situation. The military forces have succeeded in building a militia and have distributed firearms.

The uploader also revealed that on July 5, 2020 there were reports that the indigenous people of West Papua, specifically in the Central Highlands and generally from Sorong to Merauke, needed to be vigilant. The KKB Papua Merdeka conveyed to the international and national community, especially the Papuan people, that Papua would be made the second East Timor. KKB Papua asks to be vigilant about all kinds of efforts by

the Government of Indonesia through the TNI-POLRI to persuade the Papuan people. Based on this series of propaganda, the Free Papua Movement also uses a card stacking propaganda technique, namely by using inaccurate statements and illogical which cornered the TNI-POLRI apparatus.

#### **4.3. Independence Propaganda as God's Guide**

One of the KKB Free Papua propaganda and sympathizers is to express independence as a divine guidance as in the following upload.

*We are not Waiting for 1000 Years to Come to Fight and Be Free, We are not Waiting for 1000 believers, but as a guide the world revolution Teacher Jesus Says That: "Follow Me" So It's Never Too Late, Let's Work To Win Forever! "Forward To Win Forever"* (KNPB Katengban Region: <https://www.facebook.com/wesigin.halitopo>).

Based on this data, it was revealed that the KKB Papua Merdeka propagandized that there was no need to wait 1,000 years to fight and become independent. The KKB for Free Papua does not wait for 1,000 Papuans to believe. Papua's independence is considered as a guide to the world revolution teacher Jesus by quoting verses. In this propaganda, the KKB Free Papua and its sympathizers use the technique of glittering generalities, which is done in good words by describing independence as God's guidance without giving Papuan people space investigate the accuracy of the association.

#### **4.4. Propaganda of the Papuan People Tortured and TNI/POLRI Violence Against Civilians**

One of the things that is always echoed by the KKB Free Papua group is the issue of human rights violations such as torture of the Papuan people. It's like in the following upload.

*This is colonial Indonesia in West Papua, Melanesia. We are not monkeys. We are normal people want to free. #PapuanLivesMatter Indonesians have humiliated, tortured, raped, tortured, killed and mutilated more than @DIGITS,000 West Papuans since they first invaded West Papua* ([https://www.facebook.com/OnePeopleOneSoul/posts/1057948868\\_02335](https://www.facebook.com/OnePeopleOneSoul/posts/1057948868_02335)).

Based on these data it was revealed that there was propaganda that Indonesia was colonizing West Papua, Melanesia. It is propaganda that Indonesians have humiliated, tortured, raped, tortured, killed and mutilated since they first invaded West Papua. In this case, the Free Papua KKB also used the card stacking propaganda technique, namely by using inaccurate and illogical statements that cornered the TNI-Polri officers.

#### **4.5. Discourse Practice Dimensions**

According to Fairclough in Jorgensen and Philips (Ahmadi, 2014) that the analysis of discursive practice is centered on how texts are produced and consumed. In this case, it also examines the process that a text goes through before it is printed and the changes it undergoes before it is disseminated. This analysis is very useful for exploring the background of a speech and the consequences of the utterance.

Uploads on social media Facebook, the KKB Free Papua network and sympathizers are produced personally by each account owner. In addition, if the propaganda content between one account and another looks different in substance and language packaging. This illustrates the lack of good coordination between account managers with other accounts. Uploads the propaganda was delivered sporadically, repeatedly, and delivered by fictitious accounts.

The massive propaganda of the KKB Free Papua on social media Facebook has made it possible for the Papuan people to believe in the contents of the propaganda. Even more so if the propaganda message continues to be disseminated orally to the people of the interior of Papua who cannot access information and believe the propaganda conveyed.

It is difficult for the public in Papua to clarify the truth of a propaganda being disseminated due to limited access to information. In fact, the massive propaganda can impress the representation of the voices of all Papuan people. The public outside of Papua has also come to think that the situation in Papua is that all of its territories are in an emergency and unsafe condition. This is indeed what is stigmatized in Indonesian society in general when hearing the word Papua immediately thinks of an area prone to armed conflict, despite the fact that only a small part of Papua is in conflict.

These propagandas were produced by always looking negatively at the development programs echoed by the Indonesian government. Propaganda views negatively the measured actions of the TNI POLRI officers who are tasked with maintaining security. Propaganda that places the Indonesian government in Papua as a colonial nation, a colonial nation is very dangerous in influencing the thinking of the Papuan people. It is difficult for the public in Papua to clarify the truth of a propaganda that is disseminated and continuously conveyed. In fact, the massive propaganda. This impressive representation of the voices of the entire Papuan people. The public outside of Papua has come to think that the situation in Papua is that all of its territories are in an emergency and unsafe condition.

#### **4.6. Dimensions of Socio-Cultural Practices**

In the analysis of the KKB Papua Merdeka propaganda based on critical discourse analysis at the micro and meso levels (textual dimensions and dimensions of discourse practice), the subsequent analysis is based on the socio-cultural perspective of the Papuan people. In this case, the various propaganda that is echoed needs to be seen from the perspective of reality and the socio-cultural point of view of the Papuan people. Apart from that, looking at the Papuan issue in a broader perspective is very necessary.

Responding to the various propaganda, the Regional Military Command (Kodam) XVII/Cenderawasih stated that every operation carried out by the TNI is related to state political policy. Deputy Head of the Legal Division of Kodam XVII/Cenderawasih, Lt. Col. Abdul Azis said that in the military there are several types of operations, namely combat operations, security operations, territorial operations and Border Security operations (Pademme, 2021).

Currently what is being carried out in Papua is a territorial operation and Border Security. Territorial operations are embracing the community to build a common area. Furthermore, border security operations are guarding or carrying out security on the borders of the Republic of Indonesia and the neighboring country of Papua New Guinea. In implementation, every operation will definitely have an impact and that must be minimized. A new operation will be said to be successful if the impact it causes can be minimized (Pademme, 2021). Furthermore, the Regional Supervisory Inspector or Irwasda Polda Papua, Kombes Pol. Alfred Papare said that Brimob troops in Papua were stationed in several vulnerable areas, such as Mimika, Puncak, Nduga and Intan Jaya (Pademme, 2021).

Propaganda that views the presence of security forces in Papua, especially the Central Highlands, must be countered with counter-propaganda that the presence of security forces is the result of acts of terror carried out by the Free Papua Movement. The presence of the TNI apparatus with territorial operations is precisely to safeguard and protect the interests of the Papuan people as Indonesian citizens who must be guarded and protected.

Furthermore, various educational issues in Papua cannot be separated from the influence of acts of terror committed by the KKB Papua Merdeka. Various educational problems in Papua are caused by welfare and life insurance constraints for teachers, the lack of facilities and infrastructure, to social conflicts that impact students. Education for the people of Papua is very lagging behind the areas on the island of Java. The conflict between the security forces and the Free Papua Organization (OPM) and other communities certainly has a major impact on security and the course of education. In this case the TNI-POLRI security forces are positioned as the party that actually causes disruption to the course of education in Papua.

As described, there are 4,000 students who have been out of school for 2 years and 8 months in Nduga Regency due to the conflict (CNN Indonesia, 2021). There needs to be counter-propaganda and public understanding that the root of the problem lies in the Free Papua Movement, which forced the TNI-Polri to take security measures. It is the KKB Papua Merdeka that is precisely placed in the minds of the public as the root of the problems that occur.

The Papuan public must be given an understanding of how the Indonesian government can carry out physical and educational development if various security disturbances still occur. So, the key to equitable development in Papua is the role of the Papuan people to feel that they belong to Indonesia and play a role in maintaining security. Social inequality and alienation are used as propaganda to ignite and lead public opinion that the liberation of Papua is justified and ignites a terrorist separatist movement in Papua (Sitorus et al., 2021).

Indirectly the root of the problem is the Papuan KKB itself which continues to carry out acts of terror so that the security atmosphere is not conducive and disrupts learning activities. Security stability is the main capital for development, including the development of education in Papua. This must be understood by the people of Papua.

The stigmatization of the Indonesian government as colonial, occupier, for the people of Papua, if allowed to continue, can take root and is difficult to eradicate. It is this feeling of hatred for the Indonesian government that is used by the KKB for Free Papua to emphasize and understand that the Indonesian legal rules that apply in Papua must be rejected and recognize the Free Papua Constitution. This should get the attention of the Indonesian government.

Whenever there is negative propaganda against the Papuan people, it is necessary to immediately provide correct, accurate and reliable information so that the Papuan people are not consumed by propaganda issues. If the balance of information is not carried out quickly, any propaganda echoed by the Free Papua Movement will be considered as truth.

Associating something with religion can make something sensitive. This was also used by the KKB Free Papua by making propaganda that the military was carrying out terror against places of worship. Military actions related to places of worship must be more careful because that is what the Free Papua Movement wants. Playing with religious issues to attract sympathy. Various clashes between Papuan students in the regions and racist actions were the result of provocations by KKB Free Papua sympathizers. The real facts are distorted as if Papuan students are being treated badly and racist. The Papuan people will take this propaganda for granted and believe it.

The KKB Papua Merdeka infiltration and 'brainwashing' of the thinking of the Papuan intellectual generation, in this case the students, is very dangerous. Counter-propaganda and streamlining of understanding need to be carried out on Papuan students regarding nationalism. When looking at the various incidents that have occurred, it seems as if Papuan students are placed by the KKB Papua Merdeka as intellectual agents. The war of thoughts against the educated young generation needs attention from the Indonesian government.

Propaganda for independence as a guide from God is also carried out by the Free Papua Movement. In this context one thing needs to be understood that religion is one of the instruments that binds unity. Some social conflicts in regions in Indonesia are motivated by differences in ethnicity and religion. Conflicts between different tribes, but having the same religious background, are relatively easier to suppress. Conversely, conflicts between ethnic groups and different religions will be difficult to suppress. The same understanding can be used in examining the problems in Papua. The majority religion in Papua is different from the majority religion in Indonesia. It more or less creates a different impression and strengthens the motivation to separate. This perspective is the same as the background of social disintegration in East Timor. This was also used by the Free Papua KKB in propagating independence to the people of Papua. Approaches to traditional leaders and religious leaders are important to rectify the negative propaganda of the KKB Papua Merdeka.

In this case it is important to build an understanding of Indonesia's nationality and love for the homeland towards traditional leaders and religious leaders. Do not let it be the other way around, there are traditional leaders and religious leaders who stand behind the Free Papua Movement. That is of course very dangerous.

Understanding the root causes of Papua's problems is indeed very important in this war of thoughts. Since the merger of Papua within the framework of the unitary state of the Republic of Indonesia, it has always been colored by historical debates. In fact, the social and acceptable assimilation model that occurred in Sumatra and Kalimantan can become a model for community assimilation in Papua. In addition, re-assimilation needs to be done by increasing the number of Papuans to live and live in other Indonesian territories besides Papua, which will make the Papuans also have Indonesia. So, thus the Papuan people are not only oriented to live in Papua, but also to live in other parts of Indonesia.

The termination of the military approach in Papua seemed to give space for the Papuan KKB to act as they pleased by carrying out various shootings, as is still happening today. The shouts of human rights violations were only directed at the actions of the security forces when they took decisive, measured action. Meanwhile, similar accusations have never been made against the KKB Free Papua which carried out various acts of murder against security forces and civil society. This is a double standard used by human rights activists in

viewing the Papuan conflict. Efforts to resolve human rights cases need to be carried out by the Indonesian government by involving all parties (Sagita, 2021).

The implementation of special autonomy in Papua, which was followed by a large distribution of special autonomy funds, which was considered ineffective, could be due to implementation in the regions. In this case the regional government cannot use the special autonomy funds properly. Small kings in Papua, acting on behalf of the Papuan people for the sake of enriching themselves, need to be watched out for. It could be that the issue of conflict in Papua continues to be nurtured in order to continue to maintain control over Papuan land without receiving proper supervision because the people are preoccupied with it question security. Contra. The thoughts made by elements acting on behalf of activists who carry out various negative evaluations of the Indonesian government's programs and policies need to be carried out. Therefore, this series of propaganda must receive counter-propaganda that straightens the understanding of the Papuan people.

The mass media has the role of counter-propaganda. Counter Propaganda can be constructed *framing* the media which emphasizes Papua's status as part of Indonesia as the only entity that controls Papua is protected by international law and expresses the alignments or political attitudes of the media (Martianto and Isnaini, 2021). The counter-propaganda strategy can be carried out with clear objectives, various infrastructure facilities in the form of existing mass media channels both online and offline, by analyzing counter-propaganda problems both in terms of content, human resource problems and work methods by other parties (Sadarusalam et al., 2018). Various counter-propaganda and strategies are expected to be the answer to the misunderstandings of the Papuan people due to propaganda that continues to be echoed by the KKB Papua Merdeka.

It needed to be done immediately. If the KKB Free Papua propaganda continues to be allowed, efforts to maintain security in Papua will appear to be fragile because of thoughts that have been undermined by various negative propaganda that are wrong, but are considered as truth. Maintaining physical security is indeed important, maintaining the security of the minds of the Papuan people is even more important. The experience of losing East Timor must be a valuable lesson.

## 5. Conclusion

Based on critical discourse analysis, it can be concluded that the various propaganda carried out by the KKB Papua Merdeka, namely the Indonesian National Police, are considered to be operating openly, forming militias, torturing the Papuan people, violence against civilians, and terrorizing places of worship, labeling the Papuan people with the word 'monkeys'/' gorillas', Papuan students in oppressed areas, independence is seen as God's instructions to free oneself from Indonesian colonialism, efforts to liberate oneself by drafting a temporary constitution, rejecting Indonesian legal products, the need for pressure and demands for a referendum and termination of special autonomy. All of this negative propaganda is based on the lie of the KKB Free Papua.

In carrying out this propaganda, the KKB Papua uses various propaganda techniques, such as distortion fact by cornering the Indonesian government (*card stacking*), stereotypes negatively everything about Indonesia (*name calling*), spreading sweet promises and beliefs about referendum and independence (*glittering generalities* and *bandwagon*).

Propaganda uploads are produced personally by the respective account owners. Uploads are submitted sporadically, over and over again, and submitted fictitious accounts at home and abroad. Propaganda was massively produced to make the Papuan people believe, moreover it was continued with oral propaganda to the people of the interior of Papua who could not access information. It will be difficult for the public to clarify the truth. The massive propaganda impressed the voices of the entire Papuan people. The public outside of Papua thinks that the atmosphere in Papua is in an emergency and unsafe condition. Propaganda is produced by looking negatively at the programs used by the government and the measurable actions of the TNI and POLRI officers.

## 6. Recommendations and Implications

Recommendations that can be given based on the results of this study are as follows. *First*, various negative propaganda echoed by the KKB for Free Papua must receive counter-propaganda to straighten the



understanding of the Papuan people. *Whata*, contra thinking towards person who acting on behalf of human rights activists, who tend to act with double standards, needs to be done.

*Third*, the Papuan people must have self-awareness as part of the Indonesian nation by educating themselves to develop like other regions in Indonesia. *Keempat*, a social approach to the people of Papua as part of Indonesia needs to be continued. Testimonies from former Free Papua activists and national figures originating from Papua need to be propagated.

*Fifth*, the KKB Free Papua propaganda seems to have an affiliation of 'in the same boat' with similar movements such as the Free Aceh Movement (GAM) and the Republic of South Maluku (RMS) which are also actively carrying out propaganda. Propaganda testimony carried out by sympathizers from East Timor needs to be watched out for because it provides motivation for Papua to be independent like East Timor. Papua is like a second attempt after successfully liberating East Timor. This needs to be anticipated by the Indonesian government with concrete steps.

*Sixth*, religion has an effect as a self-motivation that is believed in with full loyalty and obedience. When examined more clearly and in depth, the main root of the problem of disintegration in Papua is the issue of religion which is not much different from what happened in East Timor. The issue of religion is more than just a matter of welfare, demographics and other issues. Therefore, religious leaders in Papua, whether Christians, Catholics, Muslims or other religions, need to instill awareness of the state and love for the motherland. As with traditional leaders, religious leaders are heard and obeyed by the community rather than the government and gunpoint. Awareness is needed to be able to live side by side in the bosom of the Unitary State of the Republic of Indonesia. A humanist approach with religious leaders in Papua is urgently needed.

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