



# Forests, People and Conflict: A Socio-Ecological Analysis of the 'All Eyes on Papua' Case

Humaira Jasmine<sup>1</sup>, Rahma Hayati Harahap<sup>2\*</sup>, Dony Saputra<sup>3</sup>, Febrina Desrianti<sup>4</sup>

<sup>1,2</sup> Faculty of Social Science and Political Science, Universitas Sumatera Utara, Medan, Indonesia

<sup>3</sup> Sumatra Rainforest Institute, Medan, Indonesia

<sup>4</sup> Leibniz Centre for Tropical Marine Research, German

\*Email: [rahmashiny12@usu.ac.id](mailto:rahmashiny12@usu.ac.id)

|                              |                          |                           |
|------------------------------|--------------------------|---------------------------|
| Submitted: November 12, 2024 | Accepted: April 26, 2025 | Published: April 26, 2025 |
|------------------------------|--------------------------|---------------------------|

**Abstract:** The case of “All Eyes on Papua” serves as a concrete example of the intersection between forests, Indigenous peoples, and socio-environmental conflict. The movement exemplifies the complex socio-environmental conflicts arising from natural resource exploitation and the marginalization of Indigenous rights in Papua, particularly impacting communities like the Awyu and Moi. From a socio-ecological perspective, such conflicts disrupt the human–nature relationship and lead to significant ecological degradation. This study, employing a qualitative literature review of official documents, reports, and academic sources, reveals that industrial expansion, notably oil palm plantations and mining, triggers structural conflicts rooted in the prioritization of global market demands over local ecosystem preservation. The analysis highlights a power imbalance where state-granted concessions, often lacking free, prior, and informed consent, disregard Indigenous voices in favor of national and international economic interests. The findings underscore that the ecological consequences, such as deforestation and increased emissions, directly threaten Indigenous livelihoods, food security, and cultural survival, while also contradicting global climate commitments. Ultimately, the research demonstrates that these conflicts are deeply embedded in global dynamics, involving multinational corporations and inadequate international regulatory frameworks, necessitating a shift towards more inclusive and sustainable environmental governance that respects Indigenous rights and ecological integrity.

**Keywords:** Conflict; Socio-ecology; Papua; Indonesia

## A. INTRODUCTION

Indonesia is home to dozens of groups of people with their own cultures. As a country consisting of various ethnicities, languages, and religions, Indonesia has a diversity that is rarely found in other countries. This condition makes Indonesia known as a multicultural society (Mindari, 2022). However, ironically, as we see now, Indonesia is faced with various challenges in the dynamics of daily life. Diversity in Indonesia has two sides, where one side shows the wealth and uniqueness that can support the survival and economy through high cultural values. This diversity can even be a symbol of national identity that unites the nation. However, on the other hand, this diversity also has the potential to cause conflicts and disputes rooted in

different views. However, in the era of globalization and modernization, the challenge to maintain and preserve local culture is increasing. According to research conducted by Ahmad, the influence of foreign cultures that enter through social media and information technology often threatens the sustainability of local culture (Muhamad et al., 2024).

A recent case that garnered widespread attention is the “All Eyes on Papua” campaign, a digital advocacy movement that emerged in response to the planned deforestation of Indigenous lands in Papua, particularly by companies such as PT Indo Asiana Lestari. This movement gained momentum on social media as a global outcry against the marginalization of the Awyu and Moi Indigenous peoples and the ecological damage projected from oil palm plantation development. The movement not only reflects rising resistance from indigenous communities but also exposes the power of global civil society and media in amplifying local struggles. Hence, in this context, the “All Eyes on Papua” case refers to a convergence of advocacy, digital media content, and social movements that seek to resist extractive development and defend indigenous rights and forest ecosystems.

Forests are one of the most important natural resources for human life, both in terms of ecology, social, and economy. In various parts of the world, especially in tropical regions such as Indonesia, forests not only serve as a buffer for the global ecosystem but also as a home for Indigenous peoples who have depended on them for centuries. One of the regions rich in tropical forests is Papua, an area of incredible biodiversity and a long history of indigenous peoples' rights to land and natural resources. According to research conducted by Cámara-Leret et al. (2020), Papua Island has 13,634 plant species, making it the island with the highest flora diversity in the world, with endemism reaching 68% (forestdigest, 2023). This richness creates unique ecosystems that are critical to the global environmental balance.

This wealth includes not only mining products such as gold and copper, but also vast forests that are the lungs of the world. However, in recent decades, Papua has become a battleground for natural resources involving various domestic and foreign interests. Large projects aimed at exploiting natural resources in Papua often conflict with the interests and existence of indigenous peoples who have lived dependently on forests for centuries. Indigenous Papuans have a deep attachment to the forest as part of their cultural identity, as well as a source of daily livelihood. The presence of external parties, which often leads to land and forest grabbing, triggers prolonged tensions and conflicts.

However, along with the times and social changes, conflicts between indigenous peoples, the government, and external parties with interests in Papua's natural resources, especially forests, are increasing. The management and utilization of forest resources can trigger a clash of interests among stakeholders, which in turn can lead to conflict. These conflicts arise due to differences in interests between various forest-related parties, including the government, communities and the private sector (Sihaloho, 2017). According to a report from Conservation International, land exploitation for oil palm plantations in Papua has caused significant deforestation and threatens natural habitats and endemic species such as the Bird of Paradise, which is a symbol of Papuan culture (Kompasiana, 2024). This shows that unsustainable management of forest resources can have a negative impact not only on the environment but also on the lives of indigenous peoples. These

conflicts raise complex issues relating to human rights, natural resource exploitation and the ecological impacts that accompany these processes.

“All Eyes on Papua” symbolizes global resistance and attention to the situation in Papua, particularly in relation to forest exploitation and the neglect of the rights of Indigenous peoples living there. In this context, indigenous peoples such as the Awyu and Moi are fighting to defend their rights to the land and forests that have been an integral part of their lives for centuries. Land conversion projects for oil palm plantations such as those planned by PT Indo Asiana Lestari not only threaten the survival of indigenous communities but also have the potential to significantly increase carbon emissions, estimated at 25 million tons of CO<sub>2</sub>, which is equivalent to 5% of the 2030 global carbon emissions target (Kitong Bisa, 2024).

Through a socio-ecological approach, the analysis of this case can provide a deeper understanding of how the relationship between people and forests in Papua cannot be separated from the context of conflict involving various actors. These actors include indigenous communities, multinational companies engaged in the extractive sector (such as timber and mining companies), as well as the government that has political and economic interests in the region.

The urgency of this issue lies in how local environmental conflicts are increasingly shaped by global economic and political dynamics. Papua, rich in resources such as forests, minerals, and biodiversity, has become a contested arena involving corporate interests, state policies, and indigenous resistance. These conflicts are not isolated but are part of larger global structures of natural resource extraction and commodification.

The involvement of the state, communities and markets in natural resource management forms an interconnected triangulation model. This relationship is highly flexible, because when the state plays a leading role, it can restrict the movements of companies and communities, which can lead to authoritarian corporate domination. However, if companies have more power, they can control the government and communities, which ultimately results in the exploitation of natural resources (Yulianda & Tjoetra, 2022). The conflict between indigenous Papuans and external parties, both the government and private companies, is basically not just a matter of fighting over natural resources, but also concerns deeper issues, such as identity, human rights, and social justice. Indigenous Papuans feel that their existence is ignored, their rights are violated, and their voices are not heard in decision-making processes concerning their lands and forests. This is exacerbated by indigenous peoples' lack of access to information, as well as frequent practices of intimidation and violence by those with power.

In addition, it is important to understand that the conflict in Papua is not an isolated conflict. It is part of a global dynamic that involves various international actors who have interests in natural resources in developing countries. By understanding that the conflict is not only about the struggle for resources but also involves issues of human rights and social justice, we can formulate policies that are more just and sustainable for all parties involved (Alvina, 2023). Papua, with its abundant wealth, has become a magnet for multinational companies that want to utilize the natural resources there. However, these exploitation practices often do not pay attention to environmental sustainability and the welfare of local communities. The conflict in Papua can therefore be seen as part of a global conflict over the

exploitation of natural resources that involves structural injustice, where local communities are often victimized by a global economic system that places profit over sustainability and social justice.

To better understand the structural nature of such conflicts, this study adopts a literature review approach, aiming to synthesize existing findings and perspectives from previous studies. Literature review is essential in this case because while many studies address either ecological degradation, indigenous rights, or extractive industries in Papua, these findings are often fragmented. Thus, a comprehensive review is needed to uncover broader patterns and reveal the socio-ecological dimensions of the conflict, especially the connection between local struggles and global economic systems.

Despite the growing body of literature on Papua, there is a limited number of studies that explicitly link environmental conflicts in Papua to global power structures and the role of international capital. Most existing works tend to focus either on environmental impacts or socio-cultural aspects in isolation. Therefore, this study seeks to fill the research gap by analyzing the Papua conflict from a socio-ecological perspective that situates local realities within a global context.

The objective of this study is to better understand how natural resource conflicts in Papua—particularly in the case of “All Eyes on Papua”—cannot be separated from broader global systems that govern extractive economies, power asymmetries, and environmental injustice. This objective emerges from the need to bridge localized conflict analyses with structural global critiques, which remains underexplored in current literature.

Understanding the dynamics of this conflict requires a nuanced approach that considers the intricate interplay between ecological, social, and political factors. Indigenous communities, with their deep-rooted knowledge and connections to the land, have long relied on forest resources for their livelihoods and cultural practices. However, the influx of extractive industries, driven by global demand for commodities like timber and minerals, has disrupted these traditional ways of life. These industries often operate with little regard for the rights and livelihoods of local communities, leading to land dispossession, environmental degradation, and social conflict. Furthermore, the involvement of government actors, often entangled in complex political and economic interests, further complicates the situation. These actors may prioritize economic growth and revenue generation over the well-being of local communities and the long-term sustainability of the environment.

## **B. METHOD**

This article uses a literature study approach, namely a literature review that supports a particular problem that is researched in depth (Wekke, 2019). Literature studies are carried out by searching primary and secondary sources, classifying based on search formulas, data processing and reference citations, data visualization, data abstraction, data interpretation and conclusion drawing (Darmalaksana, 2020). This literature study involves theoretical studies as well as several reference materials such as scientific literature. Data sources are obtained from relevant documents such as notes, books, articles, magazines or scientific articles whose contents are in accordance with the research topic. Data collection was done by tracing relevant primary and secondary sources. Primary sources include official documents,

government reports, and statistical data related to deforestation and environmental policies in Papua. Secondary sources include scientific literature, articles, books, and reports from non-governmental organizations (NGOs) related to environmental issues, indigenous peoples' rights, and natural resource conflicts. The literature search was conducted systematically through several databases and academic search engines such as Google Scholar, DOAJ, Garuda Ristekdikti, and Publish or Perish. The keywords used in the search included: "All Eyes on Papua", "Papua land conflict", "indigenous peoples and palm oil", "Papua deforestation", "agrarian conflict in Indonesia", "Papua land conflict", and "indigenous peoples of Papua". The languages used in the literature sources consist of Indonesian and English. The selected literature covers 21 primary sources, including scientific journal articles, NGO reports, credible media articles, books, and government policy documents.

### **C. LITERATUR REVIEW**

For analyzing complex issues like the "All Eyes on Papua" case, a literature review serves as a foundational research method. It involves a systematic and critical examination of existing scholarly works, including academic articles, books, reports, and other relevant documents. This process allows researchers to establish a comprehensive understanding of the historical context, key concepts, prevailing theories, and previous findings related to the intersection of extractive industries, Indigenous rights, deforestation, and socio-environmental conflicts in regions like Papua. By synthesizing this existing knowledge, a literature review identifies gaps in current research, informs the research questions, and provides a robust theoretical framework for analyzing the specific dynamics and global influences at play in the case study.

#### **Extractive Industry Expansion and Global Pressure**

Papua's forests, often referred to as the lungs of the world, have become a prime target for global extractive industry expansion. As one of the regions with the largest tropical forest reserves in the world, Papua offers abundant resources, such as timber, gold mining and palm oil. Many multinational companies, with the support of the Indonesian government, are vying for licenses to exploit this land. In socio-ecological analysis, this can be understood as a form of interaction between global economic pressures and local ecological systems that are vulnerable to drastic changes. Indigenous Papuans are highly dependent on forests. Apart from serving as a place to live, forests are also a resource to fulfill their basic needs. In addition, the Papuan people also highly respect the forest, which is considered a place that has sacred value (Hartoyo et al., 2019).

Based on research by the Pusaka Bentala Rakyat Foundation in 2023, from 2001 to 2019 natural forest cover across Tanah Papua shrank by 663,000 hectares (Rachmawati, n.d.). Research shows that many of the large companies involved in resource exploitation in Papua have links to global economic actors. For example, palm oil company PT Indo Asiana Lestari (PT IAL), which controls thousands of hectares of customary forest in Papua, receives financial support from international investors. In this context, global pressures coming from international market demand for commodities such as palm oil, timber and minerals are creating immense pressure on Papua's forest ecosystems.

Papuans are highly dependent on natural resources such as forests. For them, forests are the foundation of their lives, and although they accept the economic conditions that are left behind, they will not remain silent if their forests or homes are destroyed by irresponsible and harmful parties (Pasaribu, 2024). The “All Eyes on Papua” case is a social campaign that went viral on social media, aiming to draw public attention to agrarian conflicts and social-ecological issues in Papua, particularly in the Awyu indigenous community in Boven Digoel. The campaign started with a post calling for support for the Awyu indigenous community who are trying to defend their customary land from a planned oil palm plantation expansion by PT Indo Asiana Lestari.

According to the news (Utama, 2024), the Awyu tribe faces the threat of expropriation of 36,094 hectares of customary land, equivalent to half of Jakarta, due to the environmental license granted to the company. Land and forests for the Awyu people have a deep cultural value, where they live from hunting and managing forests as part of their ancestral heritage. In addition, land for them is an irreplaceable source of livelihood and identity. This conflict highlights the increasing rate of deforestation in Papua, with Boven Digoel as one of the highest deforested areas.

The “All Eyes on Papua” campaign does not only focus on the agrarian conflict, but also raises broader discussions about the diverse issues facing Papua, including the lack of access to education and health, hunger, and the armed conflict that has led to thousands of deaths and displacement. With support from environmental advocacy organizations such as Greenpeace and Yayasan Pusaka Bentala Rakyat, the campaign calls for real solidarity from the Indonesian and international community to urge the Indonesian Supreme Court to cancel palm oil company licenses and save Papua's customary forests.

### **Disregarding FPIC: Undermining Indigenous Rights and Fueling Socio-Ecological Harm**

Expanding on the critical importance of Free, Prior, and Informed Consent (FPIC), Colchester (2010) meticulously outlines it as a fundamental right of Indigenous peoples, ensuring their autonomy and self-determination in decisions affecting their lands, resources, and cultural heritage. FPIC necessitates that Indigenous communities are provided with complete and accessible information regarding proposed projects, including potential environmental, social, economic, and cultural impacts, well in advance of any decision-making process. Furthermore, their consent must be freely given, without coercion, intimidation, or manipulation, and obtained through culturally appropriate consultation processes that respect their customary decision-making structures. The absence of FPIC, as demonstrably evident in the licensing of oil palm plantations on Awyu territory, not only violates international human rights standards but also undermines the potential for sustainable and equitable development, fostering conflict and exacerbating social injustices (Colchester, 2010).

The practical implications of disregarding FPIC are far-reaching, directly contributing to the socio-ecological devastation witnessed in Papua. When Indigenous communities are excluded from decision-making processes concerning their ancestral lands, their traditional ecological knowledge, crucial for sustainable resource management, is overlooked, leading to environmental degradation and the loss of biodiversity (Colchester, 2010). Moreover, the forced displacement and

disruption of traditional livelihoods resulting from development projects imposed without consent can lead to food insecurity, cultural erosion, and increased social vulnerability within Indigenous communities. The "All Eyes on Papua" movement poignantly illustrates the consequences of this disregard, highlighting the urgent need for governments and corporations to adhere to the principles of FPIC as a cornerstone of responsible and rights-respecting development practices.

## **D. RESULTS AND DISCUSSION**

### **Socio-Ecological Impacts of Natural Resource Conflicts**

Industrial expansion in Papua, particularly in the form of oil palm plantations and mining concessions, has caused significant social-ecological impacts, especially for the Awyu and Moi indigenous communities. Both communities have lived side by side with nature for generations, relying on customary forests as a source of food, medicine, building materials, and as part of their cultural identity and wisdom. However, the influx of companies with global interests in natural resources triggers conflicts rooted in the conflict between the need to preserve local ecosystems and exploitation for global markets (Butt, 2014) and (McCarthy & Robinson, 2016).

The conflicts that occur can be understood as structural conflicts between Indigenous peoples and the state, which in this case acts by granting concession licenses to companies without going through a process of consultation or free, prior and informed consent (FPIC). This suggests an imbalance of power, where the voices of local communities are often ignored in favor of national and international economic interests. Butt's research (2014) confirms that state-imposed forms of development in Papua tend to reproduce the historical marginalization of indigenous peoples through extractive approaches.

One clear example is the planned operations of oil palm companies in the Awyu and Moi indigenous territories. According to reports by CNN Indonesia (2024) and Tempo, this activity not only threatens the survival of indigenous communities, but also has the potential to undermine the Indonesian government's climate commitments (CNN Indonesia, 2024) dan (Tempo, 2024b). Granting environmental permits to palm oil companies has the potential to accelerate deforestation in Papua, which in turn will increase greenhouse gas emissions, reduce the function of forests as carbon sinks, and disrupt biodiversity.

The ecological impact of forest conversion into oil palm plantations is also emphasized in the Greenpeace report cited by Tempo (2024), which states that forest loss not only destroys the habitat of endemic flora and fauna, but also erodes the livelihoods of indigenous communities (Tempo, 2024a). People's dependence on forests makes ecological destruction a direct threat to their food security and welfare.

Furthermore, these conflicts also show that commodity-based development policies are at odds with global emissions reduction and environmental protection targets. As stated by Walhi, the state has not fully recognized and respected the rights of indigenous peoples, thus exacerbating the social injustice they experience (Tempo, 2024a).

Thus, the conflicts that occur are not merely between communities and companies, but involve state actors, multinational corporations, and global interests that contradict local interests. Consequently, the conflicts in Papua transcend mere local disputes between communities and companies; they involve state actors,

multinational corporations, and global interests that fundamentally clash with local interests. This issue is inextricably linked to broader structural dynamics where development is narrowly conceived as economic growth predicated on natural resource exploitation, often disregarding ecological and social justice for local communities.

### **Global Actor Involvement in Natural Resource Conflicts**

The socio-ecological approach provides a broader insight in understanding the conflicts that occur in Papua, where the problem is not only limited to the local realm, but is also strongly influenced by global actors. Multinational corporations, international financial institutions, and foreign countries play a major role in encouraging the exploitation of natural resources in the region. They see Papua as a lucrative economic field, but often ignore the long-term impacts, both on the sustainability of the ecosystem and the welfare of local indigenous communities. The utilization of these resources is done with short-term economic goals, while the Papuan people are forced to bear significant social and ecological losses.

One clear example of this injustice can be seen in the case of the lawsuit filed by Hendrikus Woro, an environmental warrior from the Awyu tribe, as described in the report (Greenpeace, 2024). According to Global Witness (Global Witness, 2022), environmental defenders—especially from indigenous communities—face rising threats globally, often from companies with transnational linkages and protection from legal and political systems skewed toward capital accumulation. The lawsuit reflects indigenous resistance to the expansion of large companies such as PT Indo Asiana Lestari, which has the backing of international capital. With access to far greater resources, companies like these not only dominate the economy, but also wield great influence in the legal and political spheres. Indigenous peoples who want to defend their forests from deforestation must fight through legal channels that are often unfair, as Indonesia's legal system often favors the interests of large corporations.

The injustices seen in this legal process show that global power structures play an important role in deepening the inequality between global actors and local communities. Global capital flowing into extractive sectors in Papua often ignores the rights of indigenous peoples, who have used forests as a source of livelihood and part of their cultural identity. On the other hand, local and national governments tend to issue exploitation licenses under the pretext of investment and economic development, but in reality often only benefit a handful of elites and large corporations.

The conflict also highlights how global actors are collaborating to exploit resources in Papua, while local communities face challenges in defending their rights. Studies by Hildyard on “power, knowledge, and political ecology” emphasize that marginalized communities are often excluded from meaningful participation in environmental governance (Hildyard et al., 2001). In Papua, indigenous resistance is frequently criminalized, while corporations, equipped with global financial and legal support, continue to operate with impunity. With the support of international financial institutions and foreign countries' policies oriented towards the exploitation of natural resources, large corporations are increasingly powerful in carrying out their operations. Meanwhile, indigenous communities such as the Awyu, who

depend heavily on the forest for their survival, face serious threats to their existence, both physical and cultural. Thus, the conflict in Papua is not just a localized battle between indigenous peoples and palm oil companies, but also a reflection of global power dynamics that ignore ecological and social justice. The socio-ecological approach helps explain that this conflict is not only about the exploitation of natural resources, but also about power imbalances, the dominance of capital, and the resistance of local communities to global actors who operate without regard for environmental sustainability and human rights.

Expanding on this intricate web of global influence, it's crucial to recognize the role of consumer markets in perpetuating these exploitative practices. The demand for commodities like palm oil in international markets fuels the expansion of industries that encroach upon Indigenous lands and forests in Papua. This global demand creates a continuous economic incentive for resource extraction, often overshadowing concerns for environmental preservation and the rights of local communities. Consequently, the "All Eyes on Papua" movement can be seen as a direct response to this globalized system, seeking to bring international attention to the human and ecological costs associated with fulfilling these market demands.

Furthermore, the lack of effective international regulatory frameworks and enforcement mechanisms contributes significantly to the challenges faced by Indigenous communities in Papua. While there are increasing calls for corporate social responsibility and sustainable practices, the absence of binding international laws allows multinational corporations to often operate with less stringent environmental and social safeguards in regions like Papua compared to their home countries. This regulatory asymmetry creates a space for exploitation, where the pursuit of profit can take precedence over the well-being of local populations and the preservation of vital ecosystems. The struggle in Papua, therefore, underscores the urgent need for stronger international governance to hold global actors accountable for their environmental and social impacts.

Moreover, the narrative surrounding development and economic progress, often promoted by both national and international actors, can inadvertently marginalize the voices and rights of Papuan communities. This discourse frequently prioritizes economic growth derived from resource extraction over the intrinsic value of the environment and the traditional ways of life of Indigenous peoples. The legal battles, like Hendrikus Woro's lawsuit, represent a critical pushback against this dominant narrative, highlighting the conflict between externally driven economic agendas and the local communities' desire for ecological sustainability and self-determination. These cases serve as stark reminders that true progress must consider the social and environmental costs and ensure the meaningful participation and consent of those most directly affected.

## **E. CONCLUSIONS**

The socio-ecological conflicts in Papua, driven by industrial expansion like oil palm plantations and mining, significantly impact Indigenous communities like the Awyu and Moi, threatening their livelihoods, cultural identity, and the region's biodiversity. These conflicts are structural, stemming from state-sanctioned resource exploitation that often ignores Indigenous rights and FPIC, prioritizing global economic interests. The involvement of multinational corporations, facilitated by weak international regulations and fueled by global consumer demand, exacerbates

these issues. The "All Eyes on Papua" movement highlights the urgent need for stronger international governance and a shift towards sustainable practices that respect Indigenous rights and ecological integrity.

## F. ACKNOWLEDGEMENT

The author would like to thank all parties involved in the preparation of this journal. The authors also appreciate various sources, both academic and non-academic, which have become the basis for understanding the complexity of environmental conflicts in Papua. Also, appreciation is given to organizations and individuals who continue to fight for the rights of indigenous peoples and environmental sustainability in Papua.

## REFERENCES

- Alvina, H. T. (2023). Perlindungan Keanekaragaman Hayati di Papua. *Papua60Detik*. <https://papua60detik.id/literasi/perlindungan-keanekaragaman-hayati-di-papua>.
- Butt, S. (2014). Traditional land rights before the Indonesian constitutional court. *Law, Environment and Development Journal*, 10(1), 57–75.
- CNN Indonesia. (2024). *Apa Itu All Eyes on Papua yang Viral di Media Sosial?* <https://www.cnnindonesia.com/teknologi/20240604103455-192-1105548/apa-itu-all-eyes-on-papua-yang-viral-di-media-sosial>.
- Colchester, M. (2010). *RAID Briefing: Free, Prior and Informed Consent (FPIC): What it is and why it matters*. Forest Peoples Programme.
- Darmalaksana, W. (2020). metode penelitian kualitatif studi pustaka dan studi lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.
- Forestdigest. (2023). Diversity of Papuan Flora : Papua has the greatest wealth of flora. Threatened by deforestation. *Forestdigest*. <https://www.forestdigest.com/detail/2393/flora-papua>.
- Global Witness. (2022). *Decade of Defiance: Ten years of reporting land and environmental activism worldwide*.
- Greenpeace. (2024). *All Eyes On Papua Menggema*. <https://www.greenpeace.org/indonesia/cerita/58581/all-eyes-on-papua-menggema/>.
- Hartoyo, D., Putri, E. F., & Pambudi, K. S. (2019). Kemitraan Konversi dan Masa Depan Hutan Papua. *Journal of Chemical Information and Modeling*, 53(9), 149.
- Hildyard, N., Hegde, P. H. P., Wolvekamp, P., & Reddy, S. R. S. (2001). *Pluralism, participation and power: joint forest management in India*.
- Kitong Bisa. (2024). All Eyes on Papua: Ada Apa dengan Saudara Kita di Papua? *Kitong Bisa*. <https://kitongbisa.org/id/all-eyes-on-papua-ada-apa-dengan-saudara-kita-di-papua/>.
- Kompasiana. (2024). Eksploitasi Hutan Papua untuk Sawit: Implikasi terhadap Keanekaragaman Hayati dan Ekosistem. *Kompasiana*.
- McCarthy, J., & Robinson, K. (2016). *Land and Development in Indonesia: Searching for the People's Sovereignty*. ISEAS – Yusof Ishak Institute. <https://bookshop.iseas.edu.sg/publication/2155>.
- Mindari, E. S. (2022). Analisis Studi Kasus Konflik Papua Merdeka Menggunakan

- Sudut Pandang Paul Feyerabend. *Rhizome : Jurnal Kajian Ilmu Humaniora*, 2(2), 63–68. <https://doi.org/10.56393/rhizome.v1i5.432>.
- Muhamad, A., Nasoha, M., Atqiya, A. N., Zidane, M., Sifa, P. M., & Mawarni, I. D. (2024). Kewarganegaraan dan Pengakuan Budaya Lokal: Tantangan Multikulturalisme di Era Modern. *Presidensial : Jurnal Hukum, Administrasi Negara, Dan Kebijakan Publik*, 1(3).
- Pasaribu, A. F. (2024). ALL EYES ON PAPUA : KELAPA SAWIT ATAU TANAH ADAT. <https://www.unand.ac.id/index.php/berita/opini/989-all-eyes-on-papua-kelapa-sawit-atau-tanah-adat.html>.
- Rachmawati. (n.d.). *Soal "All Eyes on Papua", Suku Awyu: Tanah adalah Rekening Abadi Kami, Tanah adalah Mama*.
- Sihaloho, M. (2017). EFEKTIVITAS PENGELOLAAN HUTAN BERSAMA Effectiveness of Community Based Forest Managementas Forest Resources Conflict Resolution. *Journal Agriculture*, 2(3), 1–12.
- Tempo. (2024a). All Eyes on Papua, Walhi: Konflik Suku Awyu dan Moi Buktikan Negara Tak Hormati Hak Masyarakat Adat. *Tempo.Co*. <https://www.tempo.co/arsip/all-eyes-on-papua-walhi-konflik-suku-awyu-dan-moi-buktikan-negara-tak-hormati-hak-masyarakat-adat-52474>.
- Tempo. (2024b). All Eyes on Papua: Tiga Kerugian Jika Hutan Adat Tak Dikembalikan ke Suku Awyu dan Moi. *Tempo.Co*. <https://www.tempo.co/arsip/all-eyes-on-papua-tiga-kerugian-jika-hutan-adat-tak-dikembalikan-ke-suku-awyu-dan-moi-52620>.
- Utama, A. (2024). *All Eyes on Papua - 'Mengapa baru sekarang ramai-ramai bicarakan persoalan di Papua'?*.
- Wekke, I. S. (2019). Metode Penelitian Ekonomi Syariah. In *Gawe Buku* (Issue December 2019).
- Yulianda, R., & Tjoetra, A. (2022). Resiliensi Komunitas Petani Terhadap Konflik Sumber Daya Alam Akibat Perubahan Lanskap Ekologi Di Indonesia. *Konferensi Nasional Sosiologi IX APSSI 2022 Balikpapan*, 1–3.