

The Ethical Dimension of Land as Mother in the Perspective of Yawa Unat Indigenous Communitiy

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<p>Kata Kunci: Yawa Unat, Tanah sebagai Mama, Relasi intersubjektif, Ekofeminisme Carolyn Merchant.</p>	<p>Abstrak</p> <p>Selama bertahun-tahun, Yawa Unat indigenous community berupaya untuk mempertahankan kesakralan tanah mereka. Bagi masyarakat adat, tanah adalah sumber daya yang sakral dan penting untuk kehidupan sehari-hari. Di satu sisi, tanah yang dianggap keramat itu memiliki nilai ekonomi yang sangat tinggi untuk kelangsungan hidup. Masyarakat Yawa Unat menjual tanah tersebut setelah menyadari bahwa mereka telah kehilangan hak atas tanah dan hubungan mereka dengan tanah selama satu dekade terakhir. Di sisi lain, cara pandang relasi ekonomi dan sakral ini tidak kerap muncul dalam penelitian-penelitian tentang perjuangan Yawa Unat indigneous community. Dampaknya, pemerintah Papua kerap kali mengambil alih tanah Yawa Unat secara sepihak. Komunitas adat Yawa Unat kemudian banyak mendapatkan stigma negatif dari pemerintah dan kelompok lainnya. Alhasil, perjuangan komunitas suku Yawa Unat membela tanahnya sering dipersempit sebagai upaya komunitas Yawa Unat semata. Maka dari itu, dengan menggunakan metode kualitatif dan analisa kritis, penelitian ini mengelaborasi diskusi tanah sebagai ibu di papua dan mendialogkan temuan tersebut dengan pendekatan feminis Carolyn Merhant. Kami berpendapat bahwa tanah sebagai ibu memiliki nilai penting bagi keseimbangan ekosistem kehidupan baik Yawa Unat mau pun orang-orang Papua dan alam papua secara holistik. Hasil penelitian ini menunjukkan aspek etika dari perjuangan Yawa Unat adalah politik etis yang bersifat intersubjektif. Artinya Yawa Unat menjaga tanah mereka demi keberlangsungan hidup banyak orang, seluruh manusia, alam, dan ciptaan lainnya di Papua.</p>
<p>Key Words: Yawa Unat, Land as Mother, Intersubjective Relation, Carolyn Merchant's Ecofeminism.</p>	<p>Abstract</p> <p>The indigenous Yawa Unat community has spent years attempting to preserve their sacred land. For indigenous peoples, land is a sacred and essential resource for daily existence. On the one hand, sacred land has an extremely high economic value for survival. Realizing that they had lost their land rights and relationship to the land over the preceding decade, the Yawa Unat community sold the land. In contrast, this perspective on economic and sacred relations does not frequently occur in studies of the indigenous Yawa Unat community's struggle. Consequently, the Papuan government unilaterally controls Yawa Unat's land frequently. The Yawa Unat indigenous community received a great deal of stigma from the government and other organizations. Consequently, the conflict of the</p>

	<p>Yawa Unat tribe to defend their land is frequently portrayed as a solely Yawa Unat community endeavor. This study elaborates on the discussion of land as a mother in Papua using qualitative methods and critical analysis, and compares these findings to Carolyn Merhant's feminist approach. We believe that the land's role as a mother has a significant impact on the ecosystem of life for Yawa Unat, the people of Papua, and the natural world of Papua comprehensively. This study demonstrates that the ethical dimensions of Yawa Unat's struggle are intersubjective ethical politics. This indicates that Yawa Unat protects their land for the survival of many people, for all living beings.</p>
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Introduction

Traditional communities in Papua have an intimate bond with nature. The first is land. As a nonrenewable and holy natural resource, land provides Papua's inhabitants with significant advantages (Hayatul, 2012: 3-4). In Papuan culture, the earth is considered to be "Mother." The statement highlighted the parallel between the function of land as a source of life and the wellbeing of its offspring (Erari, 2017: 36). The role of land is essentially identical to that of a mother, in that without it, there is no life. Land is "mama" or mother who gives birth, feeds, nourishes, teaches, raises till now (Erari, 1999: 106). Land is the womb that gives birth to life for the inhabitants of Papua, notably the Yawa Unat tribe (Hayatul, 2012: 299). This perspective gives Mother a significant role in the present and future. Therefore, the Yawa Unat tribe considers land to be of holy worth. This sanctity compels the Yawa Unat tribe to respect and defend the land (Djo & Niron, 2019: 19).

Over time, the philosophy of land as mother, which is highly revered, does not preclude the possibility of conflicts occurring in the name of land, such as the free trade of land for the construction of night entertainment venues, resulting in a shift in the land of the Yawa Unat people to farming, with the result that often being armed conflict (Deda, 2014: 17). The land dispute in Papua stems from the government's discriminatory stance (Taum, 2019: 1). According to Ruth Kambuaya's research, divisions within the Yawa Unat community have existed since the Special Autonomy of Papua (Otsus-Papua) as amended by Law No. 35 of 2008, several legal regulations have been present in the form of *Perdasi* (Provincial Regional Regulation) and *Perdasus* (Special Regional Regulation) which have been formulated by the regional government of Papua Province in order to realize the substance of the Special Autonomy (Ruth, 2014: 8). As a consequence, numerous foreigners changed Yawa Unat's property for the purposes of the economic industry. The connection to land (*adat/ulayat*) for the Papuan people is not just a matter of customary law that determines their self-identity; it also has economic significance for their existence (Deda, 2014:17). Land as a mother is

intended to be one of the vessels for society to provide every life, recognizing that land has the capacity to flourish and not to oppress (Henrika, 2008: 135). This is the launching point for comprehending the life of Yawa Unat Tribe women. The earth is still one of the most vital containers utilized to sustain life.

Anggun Limbu demonstrates in his master's thesis that several property parcels in the plains region of the Yawa Unat tribe were exchanged, night entertainment venues were constructed by business players, and land ownership rights were transferred from Komin to Amber (Limbu, 2022: 40). Papua's cultural identity is comprised of two elements: Komin and Amber. Komin refers to the indigenous inhabitants of the Yapen Islands in Papua, whereas Amber refers to migrants in Papua. Amber's land ownership is one of the frequent causes of disagreement within the Yawa Unat family, since Komin views the land rights to be customary property despite the fact that the land in issue has officially transferred ownership rights under state law. Obviously, this was one of the causes of land conflicts among the family Yawa Unat. Within the same family, the Yawa Unat tribe consists of multiple distinct clans that are accountable for customary land. Each clan is entitled to one or more parcels of customary land, which determines their identity or self-respect within an indigenous communal group (Anggun Limbu, 2022: 6-7). This indicates that the battle was sparked when the indigenous people of Yawa Unat refused to desacralize the land by allowing economic center locations, such as nightclubs, that desecrated the area's holy importance.

Furthermore, previous studies have shown a legal dimension (Ruth, 2014, sacredness and economy (Anggun, 2022 dan Hayatul, 2012). Previous research has a propensity to find robust social bonds, sanctity, and legal and economic equilibrium. The purpose of this article is to investigate the sanctity of the Yawa Unat tribe's land and the consequences of land as a mother for the relationships between the indigenous Yawa Unat tribe, migrants, and the government. This study aims to demonstrate the moral implications of the land's sanctity as a mother. How might the sacredness of land as a mother contribute to sustaining economic stability and human and land interactions in the Yapen environment, where the Yawa Unat tribe, migrants, and the Yapen government live? is the issue that motivates this research. According to the findings of this study, the battle of the Yawa Unat tribe is an effort to reestablish the stability of the relationship between humans and environment, so that land is seen not only as a cultural feature for the purpose of the economy, but also for the balance of living beings.

Methods

This research included empirical methodologies and literature review. Since the objective of this study is the dynamics of conflict experienced by the Yawa Unat indigenous community, an empirical method was employed. Determination of informants utilizing purposive sampling for this investigation. This strategy indicates that the researcher chooses the method for identifying informants. Observation and in-depth interviews with many still-living traditional leaders of the Yawa Unat tribe were employed to obtain data for this study. In the literature study part, the author interprets Yawa Unat's relationship with environment via the ecofeminism paradigm of Charolyn Merchant. Women and nature are resources that will be completely reorganized by Merchants. Nature is an active subject, not a passive thing to be tamed, and people must cultivate a continuous interaction with it (Merchant, 1992: 195).

Ecofeminism holds that women have a cultural connection to nature. Conceptually, symbolically, and linguistically, feminism and ecological concerns are related. Nature must not only be preserved, but it also provides humanity with power. As a sort of feminist movement, ecofeminism shares the same traits as other feminist movements, notably fighting women's oppression (Merchant, 1990: 1117). In addition, according to Ynestra King and Carolyn Merchant, real ecofeminism occurs when people use their strategic positions to establish an alternative cultural and political system. Integrating intuitive, spiritual kinds of knowledge to the extent that they permit the transformation of natural-cultural divides and the creation of a free ecological society (Rosemary Tong, 2017: 368). Ecofeminism is a social movement with a strong philosophy against the exploitation of women and nature, as well as economic expansion that disregards the sustainability of ecosystems (Dewi Candraningrum, 2014: 2).

Finally, we explore land feminism as a mother in Samsul Maarif's indigenous religion paradigm. According to Maarif, in the context of Indonesia, local religion frequently forges ties between its adherents and their natural surroundings. According to indigenous faiths, land is not a subordinate thing to humans. In reality, via intersubjective ties, humans and land are viewed as equal (Maarif, 2017: 366-368). Therefore, via the indigenous religion paradigm (IRP), people have an ethical relationship with nature. Using the IRP concept, we observe that land as mother is an intersubjective relationship between the Yawa Unat and their land, which creates the basis for the Yawa Unat Tribe's fight. The battle of the Yawa Tribe to safeguard the land is a movement of ethical consciousness for Yapen locals to overcome the controversy in the Yawa Unat region over land conversion by immigrants and the government.

Findings and Discussion

Land and Yawa Unat Indigenous Community

The Yawa Unat tribe is comprised of sub-tribes or alliances of indigenous peoples, including the Kuraen, Mantuga, Tanao, Mora, Manare, Ijare, and Wanija tribes. The Yawa Unat are known as the Onate people. This tribe is among the most populous in the Yapen Islands. Etymologically, Yawa means people and Unat means mountains, hence this tribe alludes to mountain-dwelling people. Since the time of their forebears, their source of income has been gardening. In the 1980s, however, the Yawa Unat tribe began to migrate from hilly regions to coastal locations. This is intended to increase their living space as well as the occurrence of societal changes that cause the Yawa Unat tribe to reside in coastal regions (Wawancara, Yulius Wayangkau, 2021). The Yawa Unat tribe is comprised of sub-tribes or alliances of indigenous peoples, including the Kuraen, Mantuga, Tanao, Mora, Manare, Ijare, and Wanija tribes. The Yawa Unat are known as the Onate people. This tribe is among the most populous in the Yapen Islands (Djo & Niron, 2019: 20). Etymologically, Yawa means people and Unat means mountains, hence this tribe alludes to mountain-dwelling people. Since the time of their forebears, their source of income has been gardening. In the 1980s, however, the Yawa Unat tribe began to migrate from hilly regions to coastal locations. This is intended to increase their living space as well as the occurrence of societal changes that cause the Yawa Unat tribe to reside in coastal regions.

The concept of land as mother is, of course, a mirror of the Yawa Unat people's everyday activities, in which they continue to rely heavily on land. The majority of Yawa Unat are farmers and merchants, hence land is their primary economic resource. Agriculture is also quite fertile, and agricultural goods are sold in traditional marketplaces or in huts constructed in the yard. Despite the fact that the outcomes of selling within the home and on traditional markets are obviously extremely different. Families that want to sell their surrounding property typically do so because they have infants or children who cannot be left behind. In a traditional family, the leader of the household is a male or husband who seeks soil fertility. In the meanwhile, the harvest will be sold by moms or women (Wawancara, Alfina Aninam, 2021). Without exception, earth is a source of life for all plants and living beings. Land is essential to the Yawa unat people. Land is a location where humans may stand and build dwellings (Erari, 1999: 23). Land may be utilized as agricultural land to support human existence. This is due to the fact that agricultural products can be utilized as food reserves for humans or to satisfy ever-increasing economic demands. Land is a shelter and source of prosperity for humanity, particularly the Yawa Unat tribe. Therefore, the Yawa Unat perceive

land not only as a "place," but also as a means to sustain their life. The Yawa Unat tribe refers to the land as Mother, emphasizing that the land is the womb and the offspring of the mother that made them.

Yulianus Wayangkau, an elder of the Yawa Unat tribe, underlined that the tribe's land and people are inextricably linked. This is because land has life, economic, social, and traditional worth, but it is also a divine gift (Interview, Yulius Wayangkau, 2021). God granted land to humanity for their benefit. Although humans are regarded as noble creatures, this does not mean that they can utilize land whatever they choose or even abuse it. Because losing land is catastrophic for human survival. In addition to economic, customary, and social values, land also possesses religious values. Since ancient times, the members of the Yawa Unat tribe have interpreted the notion that land as a gift from God. Therefore, every family that owns land can consider it as a commodity, but it can only be traded to community organizations for the construction of houses of worship. Aside from that, selling land is a death offense because the Yawa Unat tribe's ancestors commanded it (Interview, Yulius Wayangkau, 2021).

In the past two decades, these land values have begun to decline in tandem with the passage of time. This is due to the fact that land has economic and social worth, even though its religious value was historically the most important. As time passes, life continues to evolve, globalization increases, the expense of living rises, and demands rise, it is unavoidable that the economic worth of land will increase. This marks the beginning of the transformation of land's meaning from that of a holy mother to that of a mundane commodity. Thus, the area is no longer used for agriculture by the Yawa Unat tribe, but rather for the construction of new structures (Wawancara, L. Romainum, 2021). Initially, the members of the Yawa Unat tribe simply sold their land without understanding its purpose. In time, however, the land that had been sold was converted into nighttime entertainment locations. Lamek Watopa indicated that if the community had known about it from the beginning, they likely would not have sold the land. As a result of the transfer of land ownership, the Yawa Unat people are unable to contribute to the well-being of their tribe; instead, they can only observe how quickly the developments are occurring. Despite the fact that the creation of nighttime entertainment venues is not a significant part of their current condition, it is nonetheless worth noting (Wawancara, D. Semboari, 2021).

Dina Semboari said that, according to the Yawa Unat, a shift in agricultural land was driven by a number of factors. First, the members of the Yawa Unat tribe do not comprehend what it means for the land to be a mother. They just know the phrase "Land as Mother," but

not its meaning. Land is a customary privilege that he is willing to trade according to his disposition. Second, the Yawa Unat indigenous community has undergone cultural assimilation, with the result that today's society no longer consists of indigenous individuals who adhere to traditional beliefs. Third, the land that is owned cannot completely contribute to the community's well-being, as unpredictable climate change hinders harvests owing to high rainfall or even causes crop failure during the dry season (Interview, D. Semboari, 2021).

The fact that the Yawa Unat tribe is divided into multiple clans within a single family is also a potential source of conflict among these three factors. Each clan has customary land which functions to determine their identity or self-esteem within an indigenous community group. Due to the fact that customary land is not held by any of the clans, its usage is restricted and must be approved through a consensus procedure. Misappropriation can lead to disagreements; for instance, there are regular instances of construction closures by multiple clan members, despite the fact that the property has been sold and a certificate has been issued. This pertains to the interests and requirements of various communities..

Recent conflicts suggest that contemporary Yawa Unat have lost their land knowledge. The land is comparable to the womb of the earth, which God has supplied for people. The tribe Yawa Unat also owns the womb of the womb, which will give birth to life for the sake of this society. It is even more evident that the uterus is only held by women, not men, unless it is manufactured by contemporary technology. Similar to women, land has stages that demonstrate its vitality. Women will experience happiness when they feel cared for, cherished, and not neglected. This sentiment is also possessed by the land, as evidenced by enhanced soil fertility and agricultural yields. The ground will also demonstrate its anger by producing infertile agricultural goods; nothing that is planted ever thrives. Land's anger is, of course, due to the actions and behaviors of heartless humans, who recognize "land as a mother" yet fail to act accordingly.

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Land as Mother is not only a philosophy of life, but also must be taken seriously by the people of the Yawa Unat tribe. The current reality that is happening could be due to the loss of the meaning of land as mother. Land is no longer a "mama" that supports, but goods that support. Selling land would certainly be profitable today, but who knows tomorrow. However, interpreting land as mother is able to support all family members and even descendants in the future (Interview, N. Kayai, 2021).

Carolyn Merchant's Ecofeminism

Carolyn Merchant argues that the environmental destruction of the twenty-first century is the consequence of a transition from the anthropocene to the anthropocentric epoch. In accordance with anthropocentrism, humans position themselves as the pinnacle of creation. As a consequence, humans destroy the environment for their own benefit. The implications of this understanding are the domestication and normalization of violence against beings who are the mother of all creation (Merchant, 2020, p. 144). Merchants refer to it as the transition of nature from a living, loving mother into an inert, inanimate object exploited for the sake of an increasing and expanding capitalism. Meanwhile, women and locals whose livelihoods are dependent on poverty grow impoverished. Agricultural, subsistence, and hunting communities are under increasing pressure and have no influence. Thus, in theory, Merchant splits ecofeminism into various components, including socialist ecofeminism and cultural ecofeminism. Carles Spertnak adds spiritual ecofeminism. Socialist ecofeminism is a transformational movement that aims to establish a sustainable and just world. The material underpinning of all life and the fact that food, clothes, shelter, and energy, which are necessary for human survival, are not natural attributes. Nature and natural human essence are periodically built and modified by human activity. Nature is an active subject, not a passive object to be tamed, and humans must coexist with it in a sustainable manner. The socialist eco-feminist approach analyzes social and ecological developments and proposes social actions that will lead to an equitable and sustainable society (Merchant, 1992: 1995-196).

As life's creators and progenitors, women in indigenous societies have had profound connections with the environment for ages. The inherent dominance of women and environment by the market economy and its use of both as resources is completely recreated (Merchant, 2008:147). Women's close and profound knowledge of nature has contributed to the sustenance of all human life on Earth (Merchant, 1992: 189). Maria Mies, a sociologist,

also underlined that women's activities do not merely collect and consume what grows in nature; rather, they are responsible for the growth of everything (Rosemary Tong, 2017: 391). Thus, humans should only use nature to the extent that it serves their needs, recognize it as a reality with "its own subjectivity," and take advantage of one another for reasons other than monetary gain (Rosemary Tong, 2017: 396). In addition, cultural eco-feminism studies environmental issues in light of its critique of patriarchy and provides liberating alternatives for women and nature. In the late 1960s and 1970s, during the second wave of feminism (the first being the women's suffrage movement in the early 20th century), cultural feminism emerged. Cultural ecofeminism is a response to the belief that in western culture, women and nature are interwoven and disregarded. Sherry Ortner adds that women are physiologically, socially, and psychologically closer to nature than men (Merchant, 1992: 189).

Physiologically, women give birth to life, endure pain, and are stigmatized throughout menstruation, pregnancy, childbirth, and breastfeeding (Stuckrad, 2014, p. 89). Socially, childcare and housework have kept married women at home and in the workforce. Psychologically, women have a stronger emotional capacity than men, who are perceived to be more reasonable and objective in terms of abstract thought. For cultural ecofeminists, the solution to this dilemma is direct political action that elevates and liberates women and nature. This ecofeminism is mostly concerned with consciousness in relation to the spirituality of nature (Merchant, 1992: 190). Natural ecofeminism opposes both the presumption of women's and nature's inferiority and men's superiority (Rosemary Tong, 2017: 373).

Carolyn Merchant's eco-feminism spirituality comes in third. This perspective frequently draws parallels between the function of women in biological creation and "Mother Earth" as the source of life and creator of all that exists. Consequently, the interaction between women and nature is more advantageous. They believe that the culture reveres nature. Spiritual ecofeminism contends that there is a tight connection between the environment and the Judeo-Christian concept that God grants humanity "rule" over the earth (Merchant, 1992: 195). According to Dorothy Dinnerstein, when a mother is there for her children, she will attempt to meet all of their needs, and if she can, she will do it as swiftly and completely as possible. But if the mother is absent, she cannot supply all of her child's requirements, even if she desires to do so. This is likely to cause their children frustration, discomfort, and rage. What occurs to moms, in this example women, can also occur to nature, which is understood as the mother. If humans eliminate all of nature's functions, nature cannot meet all of humanity's requirements (Rosemary Tong, 2017: 385).

Moreover, ecofeminism is an effective means of establishing human relationships and fostering harmony. Due to the fact that ecofeminism is a subfield of two scientific fields that focus more on environmental issues. Ecofeminism requires that human attitudes and actions be considerate of nature because humans and nature have an interdependent relationship. Nature provides the resources necessary to meet human needs and sustain life. Land is one that nature has provided (Park, 2006: 488). Humans and the land are inextricably intertwined and interdependent. Like a mother, land is essential to the comfort, safety, and well-being of humanity because, like a mother, it gives birth to life. Land is essentially flesh and blood. The soil is sacrosanct; it is the source of life that indicates where humans live and die.

The Relationship between Ecofeminism and the Sacredness of Land as a Mother

From the background of the described problems, the phrasing of the problem to be explored is how the Yawa Unat tribe responds to the decline of the idea of land as a mother and how Carolyn Merchant's Ecofeminism view interprets the problem. According to ecofeminism, women are culturally associated with nature, such as the belief that mountains are "breasts," rivers are "milk," and woods and trees are "fashions." As a type of feminist current and movement, ecofeminism shares the same qualities as other feminist currents and movements, notably opposing the existence of oppressive forms against women. In contrast to feminism, ecofeminism provides a more expansive and demanding understanding of the self's (humans') relationship with others. Ecofeminism sees interactions not only at the level of fellow human beings, but also with the non-human world such as plants and animals. Thus, in the ecofeminist concept, women become activists for the preservation of the natural environment, which is represented by the feminine gender and is being degraded by science and technology created by a male-dominated civilization (Merchant, 1980: 5). Ecofeminism has been subdivided by merchants into Socialist Ecofeminism, Cultural Ecofeminism, and Spiritual Ecofeminism. Merchant appears to recognize that understanding ecofeminism involves multiple perspectives. Creating a just social existence demands a socialist ecofeminism perspective so that gender and nature (land) do not intimidate individuals, as is frequently the case. Culture is also conscious of the physiological, sociological, and psychological ties between the roles of women and nature. Spiritual eco-feminism promotes humans to better comprehend nature (land) in the context of the unity of creation, implying that humans are noble and endowed with the ability to care for and not oppress creation.

Land as mother can be traced through the following three approaches: Ecofeminism within the Yawa Unat community first. The Yawa Unat believe that the land is their mother's

womb from whence they were born. The mother's womb (human) brought them into the world, and the mother's womb (land) continues to nourish, suffice, and make life prosperous. This knowledge is shared by nearly all members of the Yawa Unat tribe. The mother as a female figure and the land, which has a maternal function, are therefore linked. However, the Yawa Unat people do not actually practice cultural ecofeminism in their conception of the earth as Mother. This understanding appears to be little more than a theory that comes to mind but is not pursued. Second, socialist ecofeminism in the country of origin. Indigenous peoples place a premium on mutual cooperation, debate, and consensus-based decision-making. Land as mother is a symbol of fraternity among the clans of the ancient Yawa Unat family. Because the land is viewed as the womb that holds the Yawa Unat people together and ensures their prosperity, this is the case. Despite the fact that land has a socialist value as a mother, it may also be a source of separation among Yawa Unat people because there is a divergence of opinion among them. Therefore, socialist ecofeminism in soil as a mother not only unifies but also divides.

The third is Spiritual Ecofeminism within Mother Earth. For the well-being of the Yawa Unat, land is not only a necessity for life. In addition to its enormous economic value, land is frequently viewed as a mere commodity. Due to the current high rupiah value of land. However, Land also has spiritual importance. This value derives from the Yawa Unat tribe's fundamental belief that land is an incredible gift from God. Thus, the customary land within the Yawa Unat tribe circle was initially designated solely for the erection of religious structures. They express their thanks to the Creator by donating land for worship. However, gaps exist when spiritual ideals are not implemented as they should be today. There is a right to "power" that humans abuse. This is because the control over humans as a noble creation arbitrarily utilizes other creations. The power carried by humanity cannot be ignored by land viewed as Mother. Last but not least, Land as Mother loses its holy character and is regarded as a commodity.

To conclude, when explored further through the indigenous religion paradigm, the notion of land as a mother as a source of life for the Yawa people (Maarif, 2019: 369) not only affects economic prosperity but also has a religious component. We believe Yawa Unat positions nature within subject-subject relationships. The religious aspect of the earth as a mother is evident in Yawa Unat's enjoyment of nature as a part of themselves. There is a strong bounding between Yawa Unat and Papua's natural environment. The Yawa Unat tribe strives for the rights of their mother (land) to be treated with reverence. Maintaining the sanctity of the land as a mother necessitates development that takes into account the ever-

shrinking natural location of the Yawa Unat Tribe's ecosystem of human and nonhuman life. The ethical dimension of the Yawa Unat paradigm is crucial to discuss in Papua's peace efforts and initiatives, in our view. The Papuan people have always protected the land for strictly economic reasons, according to the available data. Due to an overemphasis on the economic dimension, the Papuan people are viewed by the government as a politically uncooperative group (Sudira, 2022: 82–83). From the perspective of 'earth as mother,' which we co-created with the Merchant framework, we believe that Yawa Unat's struggle is the struggle of the Papuan people to reclaim their land, which is not only an economic movement, but also a *political ethics movement based on the love for land as mother*.

The ethical political conception of 'land as mother' has far-reaching implications for Yawa Unat and indigenous Papuan society. We metaphorically refer to Papua as the 'garden of Eden' in Merchant's language (Merchant, 2013: 203). Through ethical politics, the Yawa Unat people attempt to create a harmonious life, as happened in Eden, for people in Yapen, and Papua. Specifically, the Yawa Unat paradigm for maintaining soil stability for the survival of the Yawa Unat people, immigrants, and people on the Yapen island as a whole is the sanctity of the ground as mother. For the Yawa Unat people, the religion of land as mother is justice for humans and land. The rejection of excessive development actions in Yapen by Yawa Unat is not just a struggle for humanity, but also for human and natural justice. Consequently, Yawa Unat's religiosity is dialogical in form, consisting of a fight between humans and environment for mutually beneficial interactions in numerous areas of development policy currently unfolding in the Yapen and Papua islands.

Conclusion

The indigenous Yawa Unat community resistance movement is an ethical politics based on the belief that the land is a mother. This movement demonstrates the administration of Papua's misunderstanding of Yawa Unat. Regarding Yawa Unat, land is the basis for humans to continue working with the available resources. Women are also essential subjects who continue to contribute to the survival of the universe. Women develop communication and ties with one of the earth's aspects, notably the Land. Land continues to attempt to supply its capabilities as a vessel for human survival, as well as women, especially traditional women who cannot be separated from obligations in the family that come from the results provided by the land. Land and women will persist throughout the duration of human history. Therefore, Ecofeminism exists to make people aware of the need of respecting the land (environment) and women.

The Yawa Unat movement in the Yapen Papua confronts land conversion that has occurred in the Yawa Unat community on the grounds of land religiosity as a mother. Multiple instances of land conversion are not just legal difficulties (Ruth, 2014) and economic inequity (Deda, 2012), but also acts of harm to the bond between the Yawa Unat tribe and their mother (Ruth, 2014; Deda, 2012). (land). This then disturbs the link between the Yawa Unat community and Yapen's natural environment. In their battle, the Yawa Unat tribe attempts to take care of their mother so that the land of Yapen continues to provide good livelihoods and natural resources for the Yapen people as a whole, because humans obtain water supplies and necessary essentials of life from nature. Consequently, the struggle of the Yawa Unat indigenous community has a significant ethical component.

Overall, this research is limited to the ethical dimensions of the Yawa Unat movement and does not examine the ethical implications of the religiosity of land as the mother for the main points of the Papuan government's policies, especially the 2008 special autonomy, which sparked land disputes between the Yawa Unat tribe and migrants in the Yapen Islands. The purpose of this study is to demonstrate the disconnect between humans and nature in the context of the Yawa Unat land dispute. Consequently, it is crucial to conduct additional research on local religious politics and the right to religious freedom in order to examine the land concerns that arise in the Yawa Unat group. We hope that many experts and observers of Indonesian religious politics will conduct additional research.

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