

PRESS FREEDOM PAPUA JOURNALIST : AN INTERPRETIVE PHENOMENOLOGICAL STUDIES

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ABSTRACT

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The mass media and Papua human rights issues are interrelated. In the reporting process, one party is involved, and the most dominant is the journalist. Journalists need to prepare themselves and special abilities when they want to cover. Unfortunately, not many people know about the experiences of journalists covering Papua human rights issues. Therefore, researchers feel this is important to fill the void and increase knowledge. This research aims to find out how to interpret the experience of journalists in covering and producing news on human rights issues in Papua. This study uses the Phenomenology research method with Interpretative Phenomenology Analysis (IPA) approach from Edmund Husserl. IPA is considered capable of explaining the meaning of experience in detail. Key informants, the researchers chose three journalists with more than seven to twenty years of experience covering Papua human rights issues, aiming for broader and deeper information from them. The results of the study turned out in three discussion themes. 1) Interpreting the professionalism of journalists' work, namely having to work from heart, understanding and obeying the Journalistic Code of Ethics, having high idealism, and being able to understand the natural character of the Papuan; 2) Define self-censorship by having a strong mentality, being brave, informative, and producing news that can be accounted for; 3) Press Freedom which is considerably less, especially in Papua.

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1. Introduction

The press is considered media for distributing information from facts found in the field to people needing information. The attractive point about the journalist is making mass media texts; through texts, people know the reality. It means texts can convey the reality of the world, but they can also be only part of the description of phenomena because the way

the media presents reality will produce different information to understand.

Unfortunately, this reality cannot be disseminated objectively because the role of the press is still limited. Although overall, press freedom in Indonesia is getting better, in some areas, the condition is still worrying. One of them is press freedom in Papua. The Committee for Media Freedom (MFC) sent a team to see the condition of the press in Timika, Jayapura, and Merauke. As a result, there is discriminatory treatment from government and security officials against Papuan native journalists (OAP) and non-indigenous Papuans. There is the stigmatization of journalists who often criticize government policies. They were labeled pro-Papuan independent journalists and used as weapons by the authorities to intimidate them. Journalists in Papua find it challenging to report on the impact of environmental damage and the eviction of indigenous people. Many intimidation and restrictions were carried out (Putra, 2017).

In the era of President Joko Widodo's leadership, the situation for press freedom has changed where they allow foreign journalists to cover Papua (Armenia, 2015). However, there is still different treatment for foreign journalists who try to reach Papua. The government impresses Papua as an open autonomous region but still makes it difficult to permit foreign journalists to cover. The minimal press freedom pattern is vulnerable to being misused as a loophole to cover up vital information about Papua. This is because both foreign and domestic media in Indonesia have been reporting much about Papua based on one-sided issues and information obtained so far (Komarudin, 2016, para. 4).

The current government is also considered to be interfering in national press affairs. Papua was deemed to be the most closed area for the press. In addition, efforts to control access to information in Papua are also carried out by blocking sites (Mubarok, 2021). Aside from foreign journalists, local and domestic journalists also often face obstacles and various forms of intimidation. In the records of LBH Press, there is a death case of Adriansyah Marais, a journalist for Merauke TV in Sungai Maro, Merauke, in July 2010, which is still mysterious. LBH press also shows that there is still violence and restrictions on the press in Papua in the last three years (Manan, 2011).

The question arises from Asep Komarudin (2016, para. 9), did the "news silence" about Papua happen because of orders from other parties towards the media and journalists that led to self-censorship? This is acknowledged by the Sorong Police Chief, who has agreed with journalists in Sorong City not to report on the 106 West Papua National Committee (KNPB) activists in Sorong while carrying out worship in the context of KNPB's VIII Anniversary (Komarudin, 2016, para. 9).

In this context, the researcher wants to know how the process of covering and producing news on human rights issues in Papua is based on the meaning of experience by understanding the world around them. A phenomenology is an approach to the study of experience. There are many emphases and interests among phenomenologists, but all of them focus on the human experience in all respects, especially in matters considered necessary by humans. Phenomenology also looks at how humans might understand what experience is like (Smith et al., 2009).

There are two popular definitions when discussing the context of phenomenological research. First, phenomenological research is a reflective study of participants' subjective experiences. Second, phenomenological research is research on participant experiences from a first-person perspective (Kahija, 2017, p. 35). In research, phenomenology has two ideologies of practice, descriptive and interpretive ideology, commonly called IPA (Interpretative Phenomenological Analysis). Descriptive ideology means that phenomenological research is purely by looking at the experiences of others without any assumptions or prejudices from researchers (Kahija, 2017, p. 142). Meanwhile, the interpretive approach, or IPA, means that phenomenological research from researchers already has basic assumptions (Kahija, 2017, p. 143).

IPA is concerned with a detailed examination of human life experience and pursues idiographic commitments, putting participants in their particular context, exploring their

perspectives, and starting with a detailed examination of each case before moving on to more general claims. IPA is always interpretive, but there are different levels of interpretation. A successful interpretation is an interpretation that is theoretically based on the context in the text produced by the participants (Smith et al., 2009).

In this study, the context of the text used is self-censorship. A self-censorship is an act of self-monitoring, especially in meeting the interests of society and the market.

In his research, Tapsell (2012) explains that self-censorship is presumed when journalists limit or ignore aspects of a story because they are afraid of the impact of the subjectivity or personal matter they cited. It usually occurs when journalists believe they should follow the owner's agenda on certain matters rather than reporting freely and comprehensively on all topics.

Internally, the media carries out self-censorship, such as choosing a title or news headline in a newspaper. The problems that arise as a result of reporting in the media require the need for self-censorship. In the face of public demands, the media consciously seeks to meet the tastes of the public and the industry. Media owners, in particular, continue to try to implement self-censorship systematically on the grounds of market interests. Even in a liberal press system, self-censorship is evident in the selection process (Artini, 2011, p. 116).

There are nine elements that journalists must fulfill in carrying out journalistic activities professionally, they are: 1) must uphold the truth, 2) loyal to the community, 3) function as a public forum, 4) discipline in the verification of press, 5) maintain press freedom from various pressures every year 6) independent oversight of various forms of power, 7) provide important and relevant news, 8) provide comprehensive and proportionate news, 9) consider conscience (Kovach & Rosentiel, 2001, p. 12-13).

2. Method

IPA is a qualitative research approach that examines how people interpret their life experiences. IPA is phenomenological because it is related to the exploration of experience (Smith et al., 2009). IPA researchers should have characteristics such as open-mindedness, flexibility; patience; empathy; and a willingness to be involved and respond to the participant's world. In phenomenological research, the researcher will determine the topic, research questions, research questions that refer to a theory and determine the sample. IPA researchers usually try to find a sufficiently homogeneous sample for whom the research question will be meaningful. At the same time, the recommended sample number ranges from 3-6 people. Next, the researcher will collect data. The recommended data collection process is conducting in-depth interviews and keeping a diary or personal journal. Interviews allow the researcher and participants to engage in a dialogue in which questions are modified based on participants' responses, and the investigator can ask other exciting things that arise. In this study, it is recommended to conduct interviews with each participant more than once. In the next stage, the researcher will conduct a transcript of each interview. IPA also requires verbatim records of data collection events. If the event is a writing activity (such as a diary), then written material may need to be transferred to a line numbered transcript. If the event is an interaction, it must be recorded in audio or video media (Smith et al., 2009).

Data analysis in IPA research is described as a cycle. They are starting from a line-to-line analysis of the transcript. Identify emerging patterns (i.e., themes) in this experiential material, emphasizing both convergence and divergence, similarities and nuances, usually first for a single case and then in multiple cases. Then the development of a 'dialogue' between researchers, their coded data, and psychological knowledge leads to the development of a more interpretive account. They were followed by developing a structure or frame describing the themes' relationship. Organize all of this material in a format that allows data to be analyzed through the process, from initial comments on transcripts to

initials grouping and thematic development, into final themes. The use of supervision, collaboration, or auditing is aimed to help test and develop well-organized and reasonable interpretations. Full narrative development reflects one's perceptions, conceptions, and processes (Smith et al., 2009).

The researchers had a deep interview with three key informants:

1. Fabio M Lopes Costa, a contributing journalist for Papua in *Harian Kompas* media and *Kompas.com*. Educational background majoring in Communication at the Catholic University of Media Mandira Kupang has served as a contributing journalist for Papua in the media *Kompas* and *Kompas.com*. Previously, Fabio had worked at a credit union in NTT (East Nusa Tenggara) while waiting for staff recruitment in *Kompas* media in 2012.

2. Lucky Ireeuw, a senior journalist at the *Cenderawasih Pos* print media. Lucky started his career at *Cenderawasih Pos* after graduating from *Cenderawasih University*, Faculty of Law, in 2000 in Papua.

3. Victor Mambor, Director of the company *Jubi Papua*. Besides being a journalist and director at *Jubi media*, Victor works as a freelancer in several international and national media, namely *ABC*, *Guardian*, *Al Jazeera*, and *The Jakarta Post*.

3. Results and Discussion

process started from establishing good relations with informants, conducting research, preparing mental courage, and other things, to experiencing several obstacles covering Papua human rights issues.

The first informant, Fabio M Lopes Costa, is a contributor to Papuan reporters in *Harian Kompas* media and *Kompas.com*, who has been in his profession for seven years. Fabio has an educational background related to the field of journalism; he is a graduate in communication science. The second informant is a journalist from Papua named Lucky Ireeuw. Lucky is the Chief Editor of the local printed media *Cenderawasih Pos*. During his 21 years of working at the *Cenderawasih Pos* media, Lucky went through the promotion process from field journalist to editor, chief executive, and now Chief Editor.

The third informant, Victor Mambor, is the media director of *Jubi Papua*, from a mixed ancestry of Papuans to Palembang. Victor has been working as a journalist for about 25 years. Before publishing *Jubi media*, Victor worked as a journalist at the "*Pikiran Rakyat*" media in 1996. Victor's task at "*Pikiran Rakyat*" was the cultural arts desk. The task was also in line with the art department that Victor took while studying at the Indonesian Institute of Cultural Arts (ISBI). After leaving "*Pikiran Rakyat*" in 2007, Victor and his colleagues republished the *Jubi media*, which had stopped publishing news.

Based on the interviews and observations, researchers understand that each informant's experience is unique and different. However, the researcher tried to group the results of the interviews into three major themes. They are 1) Defining the professionalism of journalists' work; 2) Defining self-censorship; 3) Press Freedom.

Tabel 1. Master Theme Of Each Informant

Theme/ Transcript
A. Interpreting the professionalism of journalists' work
<i>The meaning of professionalism of journalists' work for life</i>
Fabio: It is important because we are the ears of the community, mouths of the people. (...) through journalists conveying our conscience of Public.(...) He must stay in Papua

Lucky: A call for our sense of responsibility, a sense that we are part of Papua. (...) Therefore, we really follow the existing rules, in a code of ethics that we obey well.
Victor: That's my choice as a journalist. it is better than me saying war. (...) Professionals are facing difficulties to be rich since we have idealism. (...) Treating local Papuan with immigrants is different.
B. The meaning of Self-censorship
<i>Things that need to be prepared by Journalists of Papua human rights issues</i>
Fabio: There is no limit in covering. That's the only condition I said earlier, geographical, security is a threat to cover certain issues.
Lucky: our religion, our belief is journalism. Thus, we really follow the existing rules, obeying the code of ethics well. We also don't want to be controlled up by people for personal interests, because there must be personal matter, whatever we want there must be something personal, but if we take care of that trust well and being honest in reporting, conveying facts that we want to publish.
Victor: First, journalists must understand what human rights are, they must be clear. (...) Then, the character of the Papuan themselves. Also the mentality problems of the Papuan.
C. Press Freedom
<i>Lack of press freedom</i>
Fabio: Covering in Papua, especially human rights, is indeed risky. (...) some are hiding, each looking for a way.
Lucky: Press freedom in Papua has never been good. (...) Journalists are also still under pressure, (...) There are still cases of violence against journalists. (...) including foreign press are not allowed to enter here.
Victor: The freedom of the press in Papua has actually changed, more or less. So it's like this, if you say now people can make media, everyone can do it. It wasn't possible before.

Source: Author analysis

Interpreting the professionalism of journalists' work

Fabio explained that his early work story as a contributing journalist in Papua required adapting to the new environment and the people's character. Someone who wants to understand Papua has to live in Papua. He did not find it difficult to interact with the Papuan. If it is difficult to interact or seek information from the public, Fabio does not force it as a journalist. Instead, Fabio looked for other ways to get information from a second informant or an influential person as a substitute informant. As for the obstacles that Fabio felt while in Papua, the cost of living was quite expensive.

The issue of Papuan human rights has become one of the dominant issues that journalists often cover, for example, shootings, the security situation, and disturbances from the Free Papua Movement (OPM) or the Armed Criminal Group (KKB). Fabio acknowledged that journalists are obliged to cover the issue of human rights violations in Papua to voice the conscience of the Papuans and assist Komnas HAM in resolving cases of human rights violations in Papua. This is because there is no solution from the government dealing with cases of human rights violations in Papua. Fabio helps report the voice of the people's hearts with obligation and belief. One example of the news about malnutrition in Asmat became

controversial and was exclusive to the Kompas media, which was the first to share the information.

"Covering the issue of human rights is a violation. I still find it even on my long trip. Almost seventy children died; when I entered the hospital, there was a child who was dying. I watched until he died, leaving his last breath due to malnutrition. (...) It's only Kompas exclusive that goes up first. (...) After that, other media followed."

Fabio also emphasized that covering Papuan human rights issues is very risky. Moreover, they cover riots or community demonstrations, such as the Jayapura riots. Journalists scattered to save themselves while covering the demonstration in Jayapura. News worth a life, that's what Fabio explained. They must be able to quickly take pictures in a crowd that is not conducive and immediately rush to find shelter. If you don't get shelter, your life is at stake. However, if the demonstration is peaceful and not violent, journalists must position themselves in the middle of the demonstrators and the police to prevent showing partiality to one side.

"Reporting in Papua, especially human rights, is indeed risky. Moreover, in the riot case, we were trapped. In the middle of the riot, people set fire to us. We were stuck going to hotels, seeing people burning houses, burning Telkomsel offices, burning cars, and gunshots everywhere. If we keep trying to get into the crowd, we'll get hit, and we'll end up hiding in the hotel. (...) We are scattered, some are there, some are here, some are hiding, and each journalist is looking for a way."

According to Lucky, the second informant, a journalist who communicates directly with the informant, must establish good relations with the community and maintain public trust in the information provided. In other interactions, Lucky invites journalists to be open and not discriminate. Lucky applies this attitude for the common good.

"Right, the first is trust. We must write honestly and continue to maintain the trust of the informant. We have to convince them that we are only information distributors because we have no interest whatsoever in carrying out our duties professionally. (...) Thus, journalists must be open to everyone to get close to everyone. What he should do and not discriminate."

Other than his journalism career, Lucky has also joined several press organizations in Papua, such as the Indonesian Journalists Association (PWI), the Indonesian Television Journalists Association (IJTI), and the Alliance of Independent Journalists (AJI). Lucky is the chairman of the Alliance of Independent Journalists (AJI) for the Papua region. With an enthusiastic tone, Lucky shared the three primary assets he prepared when covering Papuan human rights issues such as courage, honesty, and not working for himself but for the public interest so that the impacts can be felt by journalists or media and the public.

"If we aren't bold, we can't write anything later. Right, we are brave and honest, then we have to feel like we are called. Without them, we are just working for nothing but to have income. We cannot write about human rights in Papua, especially Papuans. In general, being a journalist in Papua is like the aforementioned. If it's only for the "mainpoint I have a job and work well"-that's what passion we will get. After all, the journalistic job is working for the public's interest, not work for ourselves after all."

Talking about the meaning of professionalism, Lucky describes the journalist as a job of belief. Trust in the sense that journalists must obey and adhere to the guidelines of the Journalistic Code of Ethics to carry out their duties. In addition, Lucky stated that he became a journalist because of a call to help and to be responsible for his hometown. As part of Papua, Lucky is still passionate about voicing the rights of the people.

"It was like a call to me—a call for our sense of responsibility, a sense that we are part of Papua. We are here. Who else wants to write about what is experienced by the people here? What do the people here want to say? What about their rights? We have a moral responsibility, what kind of responsibility, we as Papuans here and as religious people."

While the third speaker, Victor, wants to help change the condition of human rights in Papua, with a concerned tone and a smiling face, Victor admits that he is currently at a saturation point. Because when Victor works as a Papuan journalist and creates media that focuses on covering Papuan human rights issues, human rights cases in Papua have never changed.

"And now I'm just raising chickens, and I'm also dizzy. Moreover, I've reached the saturation point too. It is not bored; I just need to rest. Because I've been writing since 2007 about human rights issues, even for media that focus on human rights, I see no change. Hence, maybe I need to rest first. Then now, I just decided to raise chickens."

In the world of journalism, Victor must be able to have good relations with his informants. Victor firmly admits that building relationships with the Papuan is not easy. You must be able to practice patience during the process. Victor has embedded the principle of being a fellow human being so that they respect each other, capable of maintaining and building trust with the Papuan. This is so that Victor's relationship with the Papuan people is good and does not trigger misunderstandings.

"Therefore, if you want to understand Papua, you have to go to Papua. (...) This is Papua, currently, in conflict, Papua has special autonomy, everyone must respect each other, especially people who, for example, say they are immigrants, should be able to respect that. (...) Actually trust is the most difficult. (...) So, you have to get trust first before they want to be interviewed, openly, honestly."

Victor explained that being a professional journalist is very difficult to become rich, because a journalist must have high idealism and dedication. In addition, Victor interprets professionalism as a call from the heart as a Papuan child, to report the situation of Papua. Victor prefers to be a journalist who writes about the human rights situation in Papua as his main weapon.

"Professionals are difficult to be rich, have ideals, have high dedication. (...) First, I am Papuan. I know that there are only a few Papuans. Thus, if people say something, please say it by the name of God because that's how it is. This means there are only a few Papuans, a large land, while integration must continue to enter. If I don't report about killings, human rights issues, and land grabbing, it's going to take a long time. Therefore, what I am now is my choice as a journalist. It is better than, say war. My job is a journalist to write about that situation, the exact situation that is happening to Papuans, especially in the context of human rights."

Talking about the meaning of the profession, journalists are professions that must be done correctly, thoughtfully, and sincerely so that they can be called professional journalists (Herfan, 2015, p. 23). The three informants gave answers regarding journalistic work's exciting and unique professional meaning. The first informant said that being a journalist who often covers Papuan human rights issues is very important to be the ears and mouth of the community, conveying the voice of the people's heart. According to Herfan (2015, p. 24), professional journalists must be sensitive to social responsibility. Journalists must be able to realize, understand, and have the skills to carry out their duties. In addition, covering Papuan human rights issues is essential because there are restrictions on journalists entering Papua. Limitations that occur, for example, are the lack of freedom of the foreign press to enter Papua.

The results of research by Nahria, et al. (2014) show that the limitation of access for foreign journalists is because the government suspects foreign journalists based on having political interests in Papuan issues. In contrast to the opinion of the first informant, he said that a journalist who wants to cover Papuan human rights must be able to be in Papua to get closer and understand the topic in depth. The second informant interprets this profession as a calling from the heart. As a child of Papua, the second informant has a sense of responsibility to write news. He considers that it is journalists who voice and write what

people experience. On that basis, the reader's competency standards also require information in accordance with the Journalistic Code of Ethics (Herfan, 2015, p. 24). Thus, Lucky interprets that the professionalism of journalists' work must be based on rules or guidelines such as the Journalistic Code of Ethics. Complying with the Journalistic Code of Ethics can shape the character of professional journalists and become a social control of the community (Purnomo, 2020).

In contrast to the third informant, he defined his profession as a responsibility as part of Papua. In addition, the third informant chose to become a journalist to fight for the resolution of human rights violations in Papua. According to Purnomo (2020), professional journalists are passionate, aggressive personalities, have a sense of responsibility, and can find and share news well. With a sense of responsibility and enthusiasm to fight for the resolution of human rights violations in Papua, Victor added that being a professional journalist is very difficult. Professional journalists must have high ideals. Idealism is related to the ideas and opinions of journalists (Armanda, 2019). From the experience of the third informant, it was explained that most journalists do their reporting only to get a reward, not to work wholeheartedly. In addition, the meaning of the professionalism of journalists, according to the third informant, is to be able to distinguish Papuan journalists and non-native Papuan journalists. As Director of Jubi Papua media, the third informant provides different facilities for Papuan journalists, namely by providing more opportunities to learn and explore the profession as journalists, and the goal is that Papuan journalists are not backward and can be on par with national and even international journalists.

Different meanings from each informant are a natural thing from the point of view of phenomenology. Frege (in Kuswarno, 2009, p. 8) states that if there are several statements about the same object, there is a possibility that the meaning, interpretation, and presentation will be different. Thus, phenomenology can see an event not only from the front but can also see the meaning that occurs. From this statement, in the end, phenomenology is not limited to psychology but is widely used as social science (Kuswarno, 2009, p.7). Although the meaning of the profession of each informant is different, the researcher concludes that the three informants are not only interpreted as work. However, the three informants interpret their profession as a channel of expression and voice the voices of the people. From this meaning, the researcher interprets that the three informants work seriously in providing information for the public interest.

Three informants in this study, Fabio, Lucky, and Victor, told about their experiences working as journalists who often covered human rights issues in Papua. The reporting Fabio also emphasized that covering Papuan human rights issues is very risky. Moreover, they cover riots or community demonstrations, such as the Jayapura riots. Journalists scattered to save themselves while covering the demonstration in Jayapura. News worth a life, that's what Fabio explained. They must be able to quickly take pictures in a crowd that is not conducive and immediately rush to find shelter. If you don't get shelter, your life is at stake. However, if the demonstration is peaceful and not violent, journalists must position themselves in the middle of the demonstrators and the police to prevent showing partiality to one side.

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Talking about the meaning of the profession, journalists are professions that must be done correctly, thoughtfully, and sincerely so that they can be called professional journalists (Herfan, 2015, p. 23). The three informants gave answers regarding journalistic work's exciting and unique professional meaning. The first informant said that being a journalist who often covers Papuan human rights issues is very important to be the ears and mouth of the community, conveying the voice of the people's heart. According to Herfan (2015, p. 24), professional journalists must be sensitive to social responsibility. Journalists must be able to realize, understand, and have the skills to carry out their duties. In addition, covering Papuan human rights issues is essential because there are restrictions on journalists entering Papua. Limitations that occur, for example, are the lack of freedom of the foreign press to enter Papua.

The results of research by Nahria, et al. (2014) show that the limitation of access for foreign journalists is because the government suspects foreign journalists based on having political interests in Papuan issues. In contrast to the opinion of the first informant, he said that a journalist who wants to cover Papuan human rights must be able to be in Papua to get closer and understand the topic in depth. The second informant interprets this profession as a calling from the heart. As a child of Papua, the second informant has a sense of responsibility to write news. He considers that it is journalists who voice and write what people experience. On that basis, the reader's competency standards also require information in accordance with the Journalistic Code of Ethics (Herfan, 2015, p. 24). Thus, Lucky interprets that the professionalism of journalists' work must be based on rules or guidelines such as the Journalistic Code of Ethics. Complying with the Journalistic Code of Ethics can shape the character of professional journalists and become a social control of the community (Purnomo, 2020).

In contrast to the third informant, he defined his profession as a responsibility as part of Papua. In addition, the third informant chose to become a journalist to fight for the resolution of human rights violations in Papua. According to Purnomo (2020), professional journalists are passionate, aggressive personalities, have a sense of responsibility, and can find and share news well. With a sense of responsibility and enthusiasm to fight for the resolution of human rights violations in Papua, Victor added that being a professional journalist is very difficult. Professional journalists must have high ideals. Idealism is related to the ideas and opinions of journalists (Armanda, 2019). From the experience of the third informant, it was explained that most journalists do their reporting only to get a reward, not to work wholeheartedly. In addition, the meaning of the professionalism of journalists, according to the third informant, is to be able to distinguish Papuan journalists and non-

native Papuan journalists. As Director of Jubi Papua media, the third informant provides different facilities for Papuan journalists, namely by providing more opportunities to learn and explore the profession as journalists, and the goal is that Papuan journalists are not backward and can be on par with national and even international journalists.

Different meanings from each informant are a natural thing from the point of view of phenomenology. Frege (in Kuswarno, 2009. p. 8) states that if there are several statements about the same object, there is a possibility that the meaning, interpretation, and presentation will be different. Thus, phenomenology can see an event not only from the front but can also see the meaning that occurs. From this statement, in the end, phenomenology is not limited to psychology but is widely used as social science (Kuswarno, 2009, p.7). Although the meaning of the profession of each informant is different, the researcher concludes that the three informants are not only interpreted as work. However, the three informants interpret their profession as a channel of expression and voice the voices of the people. From this meaning, the researcher interprets that the three informants work seriously in providing information for the public interest.

The Meaning of self-censorship

Fabio's coverage of human rights led to verbal violence against him by people who were not happy with him. Starting from Fabio was followed and monitored at his residence, received threats to be beaten, and received physical violence, namely strangulation. Fabio makes these obstacles a habit. The habit of covering is bound to encounter obstacles and obstacles as well as intimidation. Therefore, to anticipate and overcome it, Fabio prepared the principal capital as preparation when covering the issue of Papuan human rights. The principal capital described by Fabio is mental.

Meanwhile, Lucky, who wrote a story entitled "Authorities Perform a Quick Murder", drew controversy until he was summoned by the police for writing information and news headlines that were considered excessive. With a concerned tone, Lucky regretted that, at that time, reporters still did not know their right to refuse. In particular, journalists can refuse to be detained or summoned by the police because, according to them the news written by journalists is their testimony.

"...because at that time, the title was indeed "Authorities Performs Quick Murder" Well, after the release of the report, I was called by the police at that time. (...) I wasn't in the press organization at that time, so we didn't know our rights yet because we could refuse anyway, it's not really allowed to be called by the police. We have the right to refuse to be investigated, if the police want to call us for the news we write, de, our news is our testimony."

The editor-in-chief where he worked at the time said that Lucky was not allowed to sign the Minutes of Investigation (BAP). It turned out that not only Lucky but the Director of ELSAM was also arrested at that time because the police wanted them to account for the results of the release of information on the killings by the authorities in Abepura.

"... I just remember that at that time it was ordered not to sign the BAP on the Minutes of Investigation at the police.. They ask for accountability for what was conveyed to the media, to the public about the police carrying out quick killings, because the situation is not yet reformed."

According to Lucky, the protection of local media for Papuan journalists differs from that of national media journalists. For example, the national media has security standards, but in Papua, it does not. Then, in Papua, there is no LBH Press available to deal with problems and violence against journalists. Then with a sad expression, Lucky emphasized that almost all journalists in Papua do not have a trade union, which aims to guarantee the rights of a journalist so that companies do not abuse journalists.

"If there are major national media, he already has that standard, and safety is there. Even in dangerous places, for example, he wears an anti-vest, or bullet-proof, there is absolutely nothing. (...) Sometimes these problems are not properly resolved because we do not yet have a press LBH in Papua. (...) We here also do not have a union in the media. (...) That is to guarantee the rights of a journalist in the media, and he has a bargaining position with such management. (...). It's also actually regulated in the Manpower Act, but it's rarely applied that way."

Lucky admits that covering Papuan human rights issues is neither difficult nor easy. Journalists will certainly experience obstacles when covering. The factors that hinder the performance of field journalists are firstly due to geographical location, and second, the security situation, which is not guaranteed. However, Lucky believes that to overcome these obstacles, fellow journalists and Editor-in-Chief of a media can work together to solve this problem. As an individual, self-censorship or personal censorship is a sign of a person's self-concept or choice of values in dealing with problems. However, at the organizational and community levels, self-censorship is an act of personal supervision to fulfill various community and market or social interests (Artini, 2011). In covering the issue of Papuan human rights, it is not easy, and there are many challenges. If you look at the various cases that occur in the lives of journalists, such as acts of intimidation, violence, discrimination, to murder, then how vital is self-censorship for journalists and their media (Artini, 2011). This means that journalists need to get protection from various parties, prepare for themselves when reporting, and minimize risks.

The first informant shared the two main assets journalists must hold when covering Papuan human rights issues. The first is mental courage. Journalists must have the courage to face challenges in the form of threats, violence, and intimidation because this often happens to Papuan journalists. In addition, it is mental and physical to travel for field coverage in the hinterlands or villages that are far away and have no vehicle access. The second is intelligence. Journalists must have broad, informative insights; moreover, they must understand the topic to be covered (McQuail, 2005, p. 234). That way, journalists will not find it challenging to find information in the field. Similar to the first informant, the second informant applies mentality and courage as the principal capital in covering Papuan human rights issues. With courage, journalists will never give up getting information. Journalists will not feel weak when facing a challenge. Another preparation made by the second informant was to prepare for the performance of journalists to be professional.

The third informant prepares one main asset when covering Papuan human rights issues: learning. Before covering, we must learn to understand Papua human rights issues which means learning from the history of Papua human rights violations. Thus, journalists are not blind to the topic of their coverage and understand the root causes of human rights violations in Papua. After that, journalists must learn the character of the Papuan people. This is so that journalists can be closer to their informants and do not find it difficult to interview informants. Last is learning to understand the problems that occur in Papua to add new perceptions for journalists and increase journalists' insight into understanding human rights issues in Papua.

These three journalists do not practice self-censorship in their work activities. They understand the Meaning of being a journalist who must provide correct and appropriate information. However, they are still aware of the threats they may face from the writings of various events, including human rights violations.

Press Freedom

Lucky also explained that press freedom in Papua is still low. Journalists who are covering and want to write excellent and honest news are often suspected, monitored, and their identity is disseminated without permission (doxing). Journalists are also often under pressure and violence in the form of intimidation.

"That's what local people do here; even after the reformation, people have not been able to openly talk about the Papua issue. (...) Including journalists who really want to write well, truthfully, honestly, but he is suspected, he is not free anywhere, he is monitored, he is doxed, his identity is uploaded to the new public (but) he only supports one certain political ideology, then he is considered a separatist journalist, his media is considered the OPM media, or vice versa he is considered the government media, the soldiers' media."

Press freedom for foreign journalists in Papua is also minimal. Foreign journalists must undergo several strict checks when they want to cover Papua. According to Lucky, the foreign press considers Papua a dark area because it is difficult to cover. Lucky represents the AJI organization with a passion for fighting for foreign journalists' access to Papua without being complicated.

"Therefore, foreign press considers Papua still a dark area, which cannot get any information out of Papua. Because of us, but we are our struggle at AJI for this area to be opened, just opened so we can know what the problem is "why is the government hiding like that" as if to cover up the situation that is happening here."

Victor's challenges and obstacles in covering the issue of Papuan human rights were the threat of being shot by those who were not happy with him. Violence, intimidation, and other obstacles related to his information being distributed without permission through the internet or commonly known as doxing.

"I was almost shot. (...) I came home from reporting in New Caledonia, being stopped at the border. (...) A lot, if it's intimidation, violence, most often it doxed."

From the obstacles that have been experienced, Victor feels that there are no difficulties because he already understands human rights. Victor will not escape again if he receives threats, intimidation, and other violence. Victor was tired of the situation he was in and was resigned to it. However, Victor, with a tone of concern, regretted the climate for the performance of Papuan journalists, which did not all work well. Many journalists work only for money, without providing factual information. According to Victor, the freedom of the press in Papua has undergone a slight change, namely that it is now free to create media, which is different from the past. However, Victor also explained that press freedom in Papua is still shallow. The restrictions on foreign journalists entering Papua make Papua a difficult area to cover. In addition, there is still a lack of idealistic journalists who work honestly to help resolve Papuan human rights problems.

"If we say press freedom in Papua, there will be changes. Then, it's like this, if you say now people can make media, everyone can do it. In the past, it was not possible, but restricting access to foreign journalists, then what kind of journalists are you, such an idealist, it's difficult. (...) There are many journalists, but there are really few journalists."

As a journalist who often covers sensitive issues in Papua, Victor prepares several things to cover. The main capital is to understand the root cause of human rights violations, understand the history of Papua, and recognize the character of indigenous Papuans, not to discriminate.

From the explanation of the previous significant themes, it can be seen that the journalist profession, specifically covering Papua human rights issues, has experienced several inhibiting factors, so it can be said that the work of journalists is not an easy profession. According to AJI data reports, the condition of press freedom in Papua is one of the biggest jobs for Indonesia (AJI, 2015). This is due to the low level of press freedom in Papua, almost 15 years after the reform of press freedom has not been fully implemented. Journalists often get physical violence, bans on coverage, terror threats, and disseminating journalists' privacy information without permission (Nahria et al., 2014). The three informants also felt a lack of press freedom when covering Papuan human rights issues. The first informant considered that covering Papuan human rights issues was hazardous. The informant gave an example of him having to go into hiding to cover the Jayapura riots. Several fellow journalists who were covering at that time also had to find a place to hide because the situation was taut. In addition, the first informant often received verbal violence such as being threatened, strangled, and terrorized. This is related to the results of Mulya's research (2017, para. 2) that the land of Papua is perilous for journalists, journalists' freedom is highly threatened, and the dominant character is violence as experienced by informants.

The second informant, as the chairman of AJI Papua in this period, admitted that the press freedom situation in Papua was never good. Journalists are always under pressure, pressure in the form of violence and intimidation. In addition, the existence of restrictions on foreign press reporting to Papua makes Papua a dark area, difficult to cover (Nahria et al., 2014). In addition, unlike other regions in Indonesia, it seems as if state laws and institutions do not work effectively to protect the journalist profession in Papua (Mulya, 2017, para. 2). The third informant is AJI Papua supervisor also agreed that the press freedom in Papua is shallow. It is the same with the first and second informants that press freedom occurs because there is still violence, discrimination, and restrictions on foreign journalists to Papua. So, various efforts were carried out to protect journalists covering Papua. One of his efforts is to fight for no restrictions on covering Papua, especially for foreign journalists. Freedom of the foreign press that is increasingly open without any restrictions can make journalists freer to collect news (Nahria et al., 2014).

A previous study belonging to Nahria et al. (2014) shows results that foreign journalists have the right to obtain the freedom to seek and provide information. If journalists experience restrictions, then this is a form of violation of the Press Law which guarantees press freedom; besides that, the government is considered to have intentionally hidden information about Papua (Nahria et al., 2014). Therefore, the second and third informants agreed that opening access for foreign journalists to cover Papua is the best way not to cover up existing information. From the information from the informants above, the researcher interprets that the lack of press freedom in Papua from the past until now has made journalists and media in Indonesia and outside Indonesia unable to report detailed information on Papua. The general public cannot even know the condition of Papua because of limited information (Komarudin, 2016). Journalists also need to be protected, so they don't become traumatized themselves and remain a part of voicing the voice of the community and the public interest (Malang, 2014).

4. Conclusion

Based on the discussion and the results of the research that the researchers did, they then made conclusions based on the following research questions: In interpreting the professionalism of journalists, the three informants agreed that the profession of journalists, specifically covering Papuan human rights issues is very important. It is essential to raise the community's voice, help resolve Papuan human rights violations and fight for press freedom

in Papua. The professionalism of journalists can be seen in how journalists understand and comply with the Journalistic Code of Ethics to produce good news. The third informant explained that being a professional journalist is difficult because journalists must have high ideals. Professional journalists work from the heart without being concerned with money or rewards. In addition, professional journalists must be able to treat indigenous Papuan journalists fairly, prepare learning facilities for the development of indigenous Papuan journalists, and not discriminate against indigenous Papuans.

When journalists are faced with determining the suitable events to make news stories, there are still obstacles, threats, and coverage limitations. The obstacles are from the Papua region's geographical side and the disclosure of information to journalists and the public. Even so, these three departments are free to share information according to the truth, with minimal or never self-censorship in their writing, not playing their function based on media demand or market needs.

The three informants interpreted the inhibiting factors experienced when covering Papuan human rights issues. They still felt the occurrence of obstacles, threats, violence, and even murder for journalists specifically covering Papuan human rights issues. Apart from that, there is still a lack of freedom for the foreign press to cover Papua. The informants explained that until now, the condition of press freedom in Papua is still very lacking. They show the occurrence of restrictions on foreign press to Papua as if the government deliberately closed information about Papua. The topic of Papua is critical and has become a global issue to be published. So journalists in Papua ask for the government's efforts so that access to information about Papua is no longer restricted and fights for justice for journalists, primarily covering Papua.

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