

# Gender Injustice against Women in Arso Tengah Village Keerom Regency, Papua Province

<sup>1</sup>Hendrika Yovania Karubaba, <sup>2</sup>Jacob Daan Engel, <sup>3</sup>Eli Fredrik Karubaba, <sup>4</sup>Sarce Barbra Awom, <sup>5</sup>Ratna Jeny Mehuwe

<sup>1</sup>Student of Doctor of Sociology of Religion, Satya Wacana Christian University

<sup>2</sup>Head study program Sociology, Theology faculty of the Satya Wacana Christian University

<sup>3</sup>Lecturer in the Faculty of Economics and Business, State University of Papua,

<sup>4</sup>Vice Dean 1 of the Faculty of Economics and Business, State University of Papua,

<sup>5</sup>Postgraduate Doctoral in Social Sciences, Cenderawasih University, Anthropology Study

## Abstract

The objective of this study is to describe analytically gender injustice in women in Arso Tengah Village, Keerom Regency, Papua Province. Gender injustice is various acts of justice or discrimination that come from gender beliefs. Discrimination means any discrimination, exclusion or restriction made on the basis of sex, which has the aim of reducing or eliminating the recognition, enjoyment or use of human rights and basic freedoms in the field of politics, economy, social, culture and others by women regardless of their marital status, on the basis of equality between women and men. This research reveals the forms of gender injustice experienced by women in Arso village, central Keerom Regency. The method used was a qualitative descriptive method. The results of this study indicate that social life in the village of Arso Keerom Regency was found to experience gender injustice which manifested into 5 forms namely: Marginalization, Stereotype, Subordination, Violence in physical, psychological and cultural form, Double Burden. With the issue of gender injustice experienced by women in Arso Tengah, Kerom Regency, assistance was needed with a Feminist approach to help resolving the issue.

**Keywords:** Gender injustice, Feminist Counseling, Keerom, woman.

## INTRODUCTION

The issue of women has always been an interesting issue to be studied at both the national and international levels. In carrying out the development process, sometimes the roles and positions of women are often overlooked, It happens since women have weaker positions than men. Papua is one of the eastern provinces of Indonesia that receives special attention in relation to gender issues both from the government and international institutions. Gender issues become daily problems faced by women in Papua in the community, it is indicated by various problems faced by Papuan women such as various forms

of violence both in private and public spaces, Papuan women also had problems in the health and education sector.

These problems can be seen with the high maternal and child mortality rates, the high number of HIV / AIDS sufferers and the setbacks experienced by women in the field of Education, thereby increasing poverty in Papua. In the field of politics, Papua women also had obstacles, namely the lack of representation of Papuan women in Papua's regional government. This obstacle is caused by the patriarchal system which is still very thick, so that women have limited roles and positions in

decision making both in the private and in the public space.

This condition raises the level of inequality between men and women in the layers of Papua society even higher, so that women do not have a dominant role in society. It results in gender inequality in Papua and especially in women in Arso Tengah Keerom Regency, Papua Province. Various forms of gender injustice in society place restrictions on women, namely: discrimination, exploitation, marginalization, subordination, stereotypes / negative attitudes and violence against women as well as a heavier and longer workload for women (Suryadi and Idris, 2004).

The researchers' reasons took gender injustice in this study were: First, gender injustice was born because of the preservation of patriarchal culture, which is why men are more powerful than women both in society and in households that cause women to face discrimination. Second, gender inequality is based on the understanding of men who consider women to be weak creatures and so are not trusted to get any role at all.

This research is focused on gender injustice experienced by women in Arso Tengah , Kerom regency. Because there are several considerations, namely, the researchers would like to know and reveal the forms of gender injustice experienced by women in Arso Tengah in the district of Kerom. The researchers only focus on two research problems. The researchers found five problems of gender injustice in the form of Marginalization, Subordination, Steoretype, Double Burden, and Violence.

So far no previous research has been found on the study of gender inequality of women in Arso Tengah Kerom regency However, the study of gender injustice with the different objects had been done by students named Engelia Ruth and Maman S. Mahayana (2016) entitle gender inequality in Papuan women in Dorothea Rosa Herlianty's Isinga Novel with the result of her research is from five gender injustices, the most dominant is a double burden and violence.

Next Yanuaris You, et al (2019) study entitles Gender Relations Patriarch and its impact on women Hubula, Dani, ethnic Jayawijaya, Papua. The analysis results concluded that the Dani Community Hubula adheres to the social system of Partiakhi and has long distinguished the position, authority and role of men and women in public and family spaces. They place women in the subordination of women under the domination of men. When the husband has no longer a functional role as a breadwinner, gender injustice occurs. The husband does not carry out his function as a breadwinner but based on custom he still insists that his wife carry out the obligation to serve, including sexual needs. Various male violence against women in the Dani tribal, Hubula society occur equally or entrenched amidst the life of the community with a patriarchal domination system that is no longer functional and leads to gender injustice.

## METHOD

The method in this research was descriptive qualitative method. Qualitative methods are research procedures that produce data in the form of words or written descriptions of people and observable behavior (Moleong, 2007). The data in this study consisted of primary data obtained directly in the field through direct field observation, in-depth interviews and Focus Group Discussions (FGD) and secondary data obtained by the documentation technique of various documents related to the research topic. The research data collected were analyzed using descriptive qualitative techniques. According to Miles and Huberman (2009), qualitative analysis is carried out with three activities simultaneously, namely data reduction, data presentation, drawing conclusions, each in accordance with the objectives of the study.

## RESULTS AND DISCUSSIONS

### Gender and Sex Differences

Gender is a cultural concept that seeks to make a difference in the roles, behavior, mentality,

and emotional character between men and women that develop in society. Gender is not a kotrat or God's rule, therefore gender is related to the process of belief in how men and women should act and act according to structured values, social and cultural provisions in their place. Gender is different from gender (sex). Rokhmansyah, (2016) for example have stated that sex (sex) is biological and gender behavior is social construction. Sex is the division of sex that is biologically determined and is attached to a specific sex. Therefore, the concept of sex is used to distinguish men and women based on biological and anatomical elements of the body (Moore, 1995). For example, men have Adam's apple, penis, produce sperm, and other biological features that are different from women. Women for example have reproductive organs such as the uterus, and other reproductive organs so that they can menstruate, become pregnant, give birth, breastfeed (reproductive functions).

The differences between men and women sexually, biologically and anatomically are innate (from birth), permanent (permanent), non-interchangeable, and natural (God's creation). Gender is also understood as a concept to identify differences between men and women in terms of social culture (non-biological). Understanding and differentiating between the concepts of sex (sex) and gender as mentioned above is actually very necessary in conducting studies to understand various issues of injustice and discrimination that have befallen women so far. Because as said by Fakih (Gulo, 2019) that, various social injustices that abound in women are caused by the close relationship between gender differences (gender differences) and gender inequalities (gender inequalities) with the structure of community injustice at large. In other words, socio-structural issues in the form of policies but also socio-cultural issues are the most widely regarded as the root of the problem of injustice and discrimination against women.

#### Gender role

Gender roles are the roles of men and women formulated by society based on the polarization

of sexual stereotypes of masculinity-femininity. For example, the role of men is placed as a leader and breadwinner because it is associated with the assumption that men are creatures that are more rational, stronger and synonymous with other superior traits - compared to women.

Gender standardization is when the gender role is legitimized by the state through existing laws and regulations, in this case Marriage Law No.1 of 1974. In article 31 (3) of the UUP it is stipulated that the husband's role is the head of the family and the wife as the mother household. Husbands are obliged to protect their wives, and give everything needed for household life according to their abilities (article 34 paragraph 1) while the wife's obligation is to manage household affairs as well as possible (article 34 paragraph 2). is a domestic role, namely the role of regulating household affairs such as cleaning the house, washing clothes, cooking, caring for children and having the obligation to serve her husband (PKBI DIY, 2018)

#### Gender injustice in Arso Village-Keeron

Gender injustice occurs because of the beliefs and justifications that are embedded throughout human civilization in various forms that not only affect women, but also experienced by men. Gender injustice is a form of differential treatment based on gender reasons, such as restrictions on roles, exclusion or favoritism that results in violations of the recognition of their human rights, equality between men and women, as well as basic rights in the social, political, economic, cultural and so on.

Gender injustice occurs because of the beliefs and justifications that are instilled throughout human civilization in various forms that not only affect women but also experienced by men. This gender injustice can be: Direct, namely the differentiation of treatment in an open and ongoing manner, whether caused by behavior / attitudes, norms / values, or rules that apply. Indirect, like the same rules, but their implementation is only profitable for certain sexes. Systemic, that is, injustice which is rooted in history, norms or structure of society which bequeath discriminating

conditions (Abidin, et al, 2018). Manifestations of gender injustice are well socialized to men and women, which results in these injustices being a habit and finally it is believed that gender roles are as if by nature and finally are generally accepted (Handayani & Sugiarti, 2008).

#### Forms of gender inequality

According to Fakhri (2007) to understand how gender differences that cause gender injustice, can be seen through various manifestations of injustice. Gender injustice is manifested in various forms of injustice, namely: marginalization or the process of poverty, subordination or insignificance in political decisions, the formation of stereotypes or through negative labeling, violence (Violence), as well as a longer or more workload (burden). Furthermore Muniarti (2004) explained that gender injustice is found in various areas of life namely in the territory of the country, society, organizations or places of work, family and personal self. Gender injustice is in the form of marginalization, stereotyping, subordination, double burden and violence against women.

#### Gender injustice in the form of marginalization

Marginalization of women is a process of impoverishment (removal) of one female sex due to gender differences (Rini, 2002). The separation between men and women has led to the marginalization of women. There are separate limitations that are always identified with women so that the position of women is always marginalized.

Marginalization of women causes women do not to get their rights, like men in social structure. In other words, women lose their existence from time to time due to male domination. According to Moore (1995) marginalization of women not only occurs in the workplace, it also occurs in the household, community or culture and even the country. Marginalization of women has occurred since at home in the form of discrimination against male or female family members. The most dominant form of marginalization occurs against women caused by gender injustice and gender differences (Nugroho, 2008).

Based on the results of an interview with Julince (April 19, 2020), revealed that Arso women who were marginalized in the family when they did not receive inheritance rights like their brothers. This is supported by news written by Kompasiana (3 December 2012), that in the community environment experienced marginal conditions or marginalized in the business of selling in the market where she wants to sell, she can only sell her garden products such as bananas, cassava, potatoes, areca nut on the ground which was diverted by sacks or banana leaves because they did not have the capital to rent out stall booths in the market as well as the marginalization in the field of development that did not favor the indigenous Papuans, especially the Arso Natives.

The process of marginalization (marginalization, impoverishment) of women as well as men due to their sex is a form of injustice caused by gender. From the marginalization that occurred in the Arso area, it can be concluded that Arso women experienced marginalization within the family, community and also experienced inequality in development that did not favor indigenous Papuans.

#### Gender injustice in the form of stereotypes

Subordination is a view that positions women and their work is lower than men. The assumption that women are irrational or emotional so that women can not appear to lead, resulting in the emergence of attitudes that put women in positions that are not important. Women are seen as less capable, so they are given light and easy tasks, while men get the freedom to choose tasks that they think are appropriate. This view for women causes them to be appropriate as servants, shadow figures, and do not dare to show their abilities as individuals (Halidin, 2017).

The results of an interview with Meimince (April 23, 2020) showed that Arso women who experienced subordination of girls who had to succumb to quit school in junior high school and provided an opportunity for younger brothers to continue their education to a higher level because their parents' views do not need

to go to school high because it will again take care of work at home that is cooking, washing and caring for children, husband and family and also because of low family economic factors.

In the culture of Arso community, boys are made rituals of maturity in traditional houses while for women are only at home (Tuamis, 28 April 2020). This is considered feasible because boys who will be leaders and always do private work, namely fighting, laboring, looking for food for families and family leaders while women only take care of work at home or domestic, women are always secondary.

#### Gender injustice in the form of Subordination

Negative labeling of certain groups or types is generally called stereotyping. From this stereotype usually arises the discrimination and various injustices. Based on Taranau, (2014) women are regarded as inferior and are positioned in a domestic and reproductive role. Negative labels on women that are commonly known include women who like to be seduced, not independent, emotional, irrational, like to hide their feelings, like to prey, talkative, extravagant, and others.

The results of interviews with Ms. Mina (30 April 2020) showed that Arso women experienced it Stereotype in the family with gender discrimination that women cannot lead or appear in public so this makes they are not dare to hang out and speak in front of the official forum. Also not many Arso women have appeared in the public sphere in working as ASN and appearing in politics as board members.

Labeling or marking (stereotype) which is often negative in general always creates injustice. The view of women that their duties and functions carry out work related to household or domestic duties is a gender injustice. Labeling women as "housewives" is very detrimental to them if they want to be active in men's activities such as politics, business, or bureaucracy.

#### Gender injustice in the form of Double Burden

The double burden is caused by the men who assume that women have a diligent and caring nature and are not suitable to be the head of the family so that all domestic work is the full responsibility of women. The workload caused by gender bias is often strengthened and is caused by the belief or view in the community that domestic work is considered as the type of work that the women must do. Among poor families, the very heavy burden is borne by women themselves. Especially if the woman has to work, then she bears a double workload (Murfi 2014).

From the interview with Lina Mayor (May 3, 2020) shows that the double burden of Arso Tengah women on the household and economy makes women less time to improve their abilities through training and other empowerment activities that are vital in efforts to improve the role and quality of women in the field public, both the executive and legislative institutions.

Workloads which constitute discrimination and gender injustice are workloads that must be carried out by one particular gender. Various observations show that women do 90% of the work in the household, so for those who work out of home, besides working in the public area they also have to do domestic work.

#### Injustice in the form of violence

Violence is as an attack or invasion (assault) on physical and psychological mental integrity of a person Taranau, (2014). Violence against women can take forms such as domination and control, intimidation, pressure and threats (Ashcraft, 2002). Patriarchy is a social structure that suppresses and makes victims of domestic violence vulnerable (Sustryani, 2009), this underlies the risk of women experiencing domestic violence. According toMargareta (2008), Domestic violence is an unlawful act that results in death or physical, sexual, or mental injury. This violence is physical, sexual, emotional, verbal, psychological, economic, and intimidation and harassment. The violence reflects the patterns of attitudes and behaviors

used to obtain or maintain male power and control over his wife as an intimate partner.

The results of an interview with Maria's mother (4 June 2020), showed that the violence that occurred in Arso Tengah women was experienced both in the family where the husband likes to beat, curse and shout at his wife, in a community environment dealing with young children who often get drunk due to consumption alcohol and by the authorities which often our daughter is pregnant and not married. From this violence causes gender injustice for Arso women.

Violence based on gender, such violence occurs as a result of an unbalanced bargaining position or power between women and men. Violence occurs due to the construction of roles that have become ingrained in patriarchal culture which places women in a lower position. The scope of this violence is quite broad, including sexual exploitation, neglect of reproductive rights, trafficking, rape, pornography, and so on.

#### Maturity of boys and girls in Arso community

Based on the speech of the custom leader, Mr. Serve Tuamis (April 28, 2020), the researchers found that gender roles in Arso community were seen in the ritual of the maturing of the child both male and female by custom. Every boy who grows up will be brought to a traditional house to attend the ritual of maturity. The ritual of maturity provides a 'provision' for boys to grow up as a man who is responsible, able to hunt, fish, open a garden, and is responsible for feeding his family. Whereas for traditional rituals girls are performed but women are not brought into the traditional house, the ritual will be seen when the girl has menstruation for the first time, then the biological mother of the girl will cry inside the house so loudly that the neighbor hears, when the neighbor heard it, they realized that it was a cry of happiness for a mother who saw her child grow up (Ida, May 25, 2020). The task of women in traditional events is to prepare meals and so on, and men carry out traditional rituals in traditional houses which may not be entered by women. This ritual of

maturity will bring Arso's young children to grow up well.

Arso people have very strong cultural or customary traditions, characterized by the dominance of men in the patriarchal social system. In this social system the institutionalization of patriarchal culture occurs through the institutionalization of gender roles in the domestic and public sphere, the position of domination and subordination as well as the masculine and feminine nature. The institutionalization of this tradition forms a functional structure and supports patriarchal domination, which leads to gender injustice and violence against women. It strengthens the traditional social system that is formed with a functional, social structure in support of the patriarchal system in this case, men hold power over women in both the domestic and public sphere.

According to Moore (1995), the patriarchal system is one of the causes of oppression and injustice experienced by women. Acts of gender injustice will never end as long as the patriarchal system is used as a reference for thinking, acting and applying to society, especially women. Because the patriarchal system exists in all fields of life from family, kinship, community, religion, education, work, various state institutions, even the world,

Arso community has always distinguished men and women from an established social system. They are separated and socially constructed, so that in the end the gender separation is accepted by the community for generations without protest. For them this separation is part of custom and must be accepted as a custom obligation. The distinction between men and women is socially constructed based on custom. Differences in male and female behavior are created by men and women through a long custom-based social culture process itself (Ritzer 2014). Injustice experienced by women due to the existence of culture in a society which preserves the concept of patriarchy, so that all power is emphasized only to men. This is detrimental to women because women are always positioned as a

complement to men so that women cannot develop and are more advanced than men.

#### Assistance through Feminist counseling

Sustryani (2009), stated that feminists are a liberation movement against women who seek transformation for a more egalitative social institution. Thus feminism is an ideological movement or crossroads towards a perspective that ignores gender issues and injustice in assigning roles and social identities based on gender differences. Femenism emerged as an effort to resist the various efforts of male control above. The assumption that women have been oppressed and exploited presents an assumption that feminism is the only way to end the oppression and exploitation (Nugroho,2008). One of the reasons supporting this is the fact that femerism is not only fighting for gender issues, but also for humanity.

Feminism as a flow that bases thoughts to foster awareness of the existence of oppression, violence, and injustice against women in society. Therefore, with the feminism movement it is expected that there will be a process of social transformation or a democratic process. The democratic process is an alternative to developmentalism, because in reality developmentalism is an embodiment of a system that is economically very authoritarian and exploitative, it is politically very responsive and culturally breeds dominance (Sustryani, 2009).

This research used the social feminist school, the reason is that social feminism is a movement to liberate women through changes in the structure of patriarchy. The change in the structure of patriarchy aims to realize gender equality so that there is no longer any gender injustice felt by women. The realization of gender equality is one of the important conditions for the creation of a classy, egalitarian, horizontal hierarchy. Based on Jacob that counseling is an effort to humanize fellow human beings. In an effort to humanize, the meaning of empowerment is the main objective of the assistance and counseling process. By it, counseling is a process of help

that makes people empowered to live a life and humanize fellow human beings.

Feminist counseling is a sensitivity to women's problems that often occur in various aspects of life. Feminist counseling and psychotherapy is based on the views of women victims. From this understanding, it can be seen that in addressing women's problems, a counselor must have principles that are the basis for conducting female counseling (Jacob, 2016).

The principles of Feminist counseling by Theinkaw & Rungreangkulkij in Jacob (2016) mention other things: 1) Individual problems come from political contexts. 2) Commitment to social change. 3) Women's voice, understanding, and experience are given a place that is equal to men. 4) Relationship counseling takes place egalitarian. 5) Focus on strengths and psychological problems. 6) Recognize all forms of pressure.

Based on the principles of counseling above, feminist counseling is essentially intended for every woman who has oppression and injustice. These six principles describe the reality of women who experienced discrimination from various parties, which in the end is only to discredit and exclude women. For this reason, the role of feminist counselors is needed in the steps to recover and empower alienated counselees. Jacob, 2016).

The Purpose of Feminist Counseling. According to Enns (in Jacob, 2016) are: 1. Efforts to empower, respect differences, try to make changes (rather than just adjustments), equality, balance independence and interdependence, social change, and self-nurturance (self-care). 2. Helping individuals to be able to view themselves as agents of their interests and the interests of others. 3. Eliminating sexism and all forms of discrimination and other oppression in society. Feminist counseling seeks to transform the counselee both individual and the public generally. The feminist counselors have integrated feminism into their counseling approach and towards their daily lives. Their actions, beliefs, and personal and professional lives are in line with this feminism.

## CONCLUSIONS

Gender injustice is an act that was born due to the preservation of patriarchal culture, so that men are more powerful than women both in society and in the household which causes women to experience discrimination. Women are always weak in front of men. Therefore, they often experience oppression and torture that intentionally or unintentionally aimed at women. The forms of gender injustice experienced by women in Arso Tengah regency in Papua province are: Marginalization, Subordination, Stereotype, double burden and violence. And the most dominant were Marginalization, Violence and Double Burden. Gender feminist counseling was given to be able to assist women victims of gender injustice in the community.

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