



## THE ROLE OF TRADITIONAL, SOCIAL, RELIGIOUS, AND GOVERNMENT LEADERS IN BUILDING HARMONIOUS RELATIONS BETWEEN RELIGIOUS PEOPLE IN JAYAPURA CITY

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### Abstract

This study aims to explore and identify the role of the four pillars in building harmonious relations between religious groups in Jayapura-Papua City. The four pillars referred to here are traditional leaders, community leaders, religious leaders and the government. This qualitative research is in the form of a case study. Data collection techniques through observation, interviews and documentation. The results showed the synergy of the role of the four pillars in building harmonious relations between religious groups in Jayapura City through two fundamental processes. First, as a communicator through mediation communication strategies and media tools. The second is as a coordinator to overcome conflict tensions and continuity in dynamic coordination and coordination. The theoretical implications of this study show that synergy is needed for the role of traditional leaders, community leaders, religious leaders and the government in realizing harmony between religious people. The limitations of this study have not examined the constraints, obstacles or challenges of synergy of the role of the four pillars in realizing harmonious relations between religious people in Jayapura City-Papua.

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## A. INTRODUCTION

Conflicts between religious people in Jayapura can be classified into three forms. First, conflicts between religious people, such as the case in 2015 that Jafar Umar Talib's followers experienced against Christians because they were disturbed in carrying out worship services. Then, the throwing and crossing at the Mosque of Pondok Pesantren Al Mutaqin Buper Waena Jayapura in 2015. Likewise, the banning and rejection of the construction of the minaret of the al-Akshoh Sentani mosque in 2018, as well as the burning of the Bible scriptures in the Korem 172 complex by Indonesian national army personnel occurred on Thursday, May 25, 2017. Second, a conflict between one religion, namely fellow Muslims, in the form of the expulsion of Jafar Umar Talib (JUT) from Jayapura-Papua. This is because JUT is seen as having a radical understanding that can disturb other people. Third, the internal-people conflict is the case of death threats against Pastor Mariana Reto led by the Gospel Christian Church by worshippers (Amirullah et al. 2020, 22–23).

The three forms of conflict above became the big task of policymakers in Jayapura, both traditional shops, communities, religions and the government which was then welcomed by the four Pillars in this study. One of the opinions that developed, namely the conflict in the name of religion in Jayapura, was only to lead opinions to politics, power, and fame or seek support. Because with the issue of religion, it is very easy to steal the attention of the public to gather the power of the masses This is not an exaggeration because one of the dominant factors that are often assumed to be factors of socio-political conflicts, namely factors of pragmatic interest of individuals and groups accompanied by the practice of religious teachings (Wahjusaputri 2015, 931).

Regardless of whether it is true, in the realm of empirical reality, there are not a few socio-political conflicts that take refuge behind the legitimacy of the sacredness of religion (Takdir, Mushthafa, and Rozinah 2021, 103). As an example of the conflict between religious people in Jayapura Papua, the existence of religion which should be a medium for the integration of social life is actually an element of social disintegration. Even the factor of religious elements is strengthened when chatting with existing pragmatic political interests (Al Hamid, Abdullah, and Bagir 2013, 409). Especially in the context of Jayapura, political elites have a great influence in building religious harmony in the community (al Hamid 2018, 18). Malthough it is undeniable, that the contestation of ideological or religious identity that occurs in Jayapura also cannot be separated from the global and national dynamics related to Muslim-Christian relations (Jubba, Abdullah, and Pabbajah 2020, 643).

The argument built in this study is that the synergy of the role of the four pillars above has a big role in reducing inter-religious conflicts in Jayapura City. Because, they are the ones who have the power, ability, responsibility and can

make policies or decisions against conflicts that occur. Moreover, the impact of the synergy of the role of the four pillars can also be seen that the current conditions show that relations between religious people in Jayapura have now improved, no longer showing the face of conflicts that have occurred in the past (Islami 2022, 2). Of course, the synergy of the four pillars also has a close correlation with the succession of the Jayapura City Religious Harmony Forum in resolving conflicts between religious people that occur (Amirullah, Siswanto, and Islamy, n.d., 197).

This study aims to explore and identify the role of the four pillars in building harmonious relations between religious groups in Jayapura City. The four pillars referred to here are traditional leaders, community leaders, religious leaders and the government. Therefore, this study will also identify conflict triggering factors and patterns of uniting conflicting communities through synergistic patterns in Jayapura-Papua City. The reason for this research was conducted in Jayapura City with several reasons in mind. First, Jayapura City has been recommending various religions living in the land of Papua and freely carrying out religious activities. Second, the position of Jayapura City, which is very diverse in population, so that relations between religious groups are very dynamic and open, but have the potential for conflict. Third, the quantity of conflicts in the name of religion often occurs and gives rise to a fairly high 'competition', especially in terms of the struggle for influence, both individually and in groups.

This research is not carried out because the results of this research are expected to theoretically contribute to various factors in the theory of resolution and reconciliation of conflicts between religious people. Meanwhile, praxis is expected to be a pilot project for a strategy to realize harmonious relations between religious people in other regions.

## **B. METHODS**

This qualitative research is in the form of a case study. Data collection techniques through observation, interviews and documentation. Field data through observation to the research locations, namely the Sentani, Arso and Jayapura City areas. Interviews were conducted by meeting key informants (traditional, community, religious, and government leaders in Jayapura City). Then further explored other informants relevant to data needs. After the data is collected, then data analysis goes through the stages of data reduction, data presentation, and data verification.

## C. RESULTS AND DISCUSSION

### **Portrait of the Social-Religious Life of the Jayapura Community**

Before further describing the core discussion of this study, it is important that we first understand how the portrait of the socio-religious life of the Jayapura community in general. According to the Central Statistics Agency of Jayapura City, the total population of Jayapura City in 2017 reached 644,652 people with a composition of 65.09% of non-Papuans and 34.01% of indigenous Papuans. The indigenous people of Jayapura City are spread across 14 villages with the dominant tribes being the Numbai and Anafri tribes. Meanwhile, the population of Jayapura Regency amounts to 122,848 people with a composition of 38.52% of migrants and 61.48% of indigenous Papuans. More than 30% of the population of Jayapura Regency lives in Sentani District and is the most heterogeneous district.

The indigenous people of Jayapura Regency consist of tribes belonging to the Sentani customary area. Religion is an important part of the socio-cultural system of the Papuan people which is based on the principle of "Three Furnaces One Stone." The term "Furnace" means government, custom, and religion. The term "Three furnaces" is also commonly associated with the three religions; Islam, Christianity, and Catholicism.

Socio-religiously, Jayapura City is a meeting place for two major religions (Christianity and Islam) both of which almost have a balanced number of adherents. The number of Christians is 44.57% while Muslims are 39.91% of the population of Jayapura City. Catholics 13.26%, Hindus and Buddhists 0.33% and 0.37%, respectively. While in Jayapura Regency, Christians have a population of 65.45%, Muslims 29.28%, Catholics 4.94%, Hindus and Buddhists 0.14% and 0.23%, respectively. Sentani and West Sentani Districts as the center of Jayapura Regency, Muslims and Christians have balanced populations. Even in the two districts (Namblog and Nimbokrang) Muslims make up the majority. There are 134 mosques and 66 mushalla in Jayapura City, 350 Christian churches, 14 churches and 22 Catholic chapels, as well as five temples and six monasteries. While in Jayapura Regency the number of mosques is 73 pieces, Christian churches are 495 pieces, Catholic churches are 22 pieces, temples are 1 piece and monasteries do not exist. Christians are divided into 48 denominations registered in Jayapura City and 39 denominations in Jayapura Regency, with the largest denomination being the Evangelical Christian Church in the Land of Papua. Islamic religious groups consist of NU and Muhammadiyah as the two largest organizations there are small groups of Salafists and Shia followers. Laskar Jihad led by Jafar Umar Thaib has been active in Jayapura since 2015, precisely in the Koya area of Muara Tami District. Indigenous Papuan Muslims are gathered in the organization of the Papuan Muslim Assembly and the Central Mountain Communication Forum. Muslim activists from various organizations (mainly Nahdhotul Ulama and Muhamamdiyah) in Papua since 1968 have established the

Islamic Education Foundation (YAPIS) which specializes in education (Kodina 2020, 300–301).

Based on the explanation above, the socio-religious conditions of the people in Jayapura have a very high level of multiculturalism. This entrusts the implementation of moderate social values of religion by each religious believer living in Jayapura.

### **The Role of Four Pillars in the Communication Process**

The existence of a communication process can be carried out every other time by involving competent pillars. Harold D Laswel in Uchjana's explanation uses the phrases who say, what, with what effect, and in which channel. The role of the four pillars in the communication process involves the various elements of society involved. This is done so that it is easy to detect quickly. As well as the communication process carried out by the pillars on the issue of conflict in Papua. The communication process is reported by Tempo magazine and Kompas as follows: On July 19, 2015, religious leaders gathered in the courtyard of Koramil Karubaga in search of common ground. And further, the perpetrator was established. Police have named suspects in the names of Arianto Kogoyo and Jumdi Wanimbo. Then wakal polda Papua. Have checked 32. The government in this case the police have carried out good communication, so as not to hurt the feelings of Muslims. A growing issue is Majid in Bakar (Salam 2018).

The form of communication process has been in place, so the matter and the perpetrators and several witnesses to the incident have been processed. In this case, local policing became the communicator. And messages to religious figures are acceptable, then, the consequences that arise do not have a broad impact. This conflict if not handled quickly and appropriately will have an impact on other areas.

The process of communication between religious groups is the role of the four pillars in realizing harmony. Because often religion is used as a trigger for conflicts in people's lives in tabi land. The triggers are very diverse, one of which is inaccurate information aka hoax news. False information will have a bad impact on the community in activities both in peace and worship. The presence of the government which is one of the pillars in reducing conflicts. To quantify these triggers, incentive communication is built. Communication can be done periodically in social interactions. On the other hand, it is difficult to communicate if it is as empowered as different in this regard "education" as Syofyan and Garniwa say that, information must be earnest in order to get a clear "positive" response. Here are the results of an interview with one of the community leaders: The central and local governments should immediately respond clearly "stepping in" in communicating to quell the conflict in Jayapura. There are several options that can be taken, to be able to reduce the upheaval, namely, the central and local governments through key figures in Jayapura as soon

as possible build persuasive and soft communication so that the subsidence and escalation of actions, unrest and even the potential for the next conflict can be controlled (IDH 2020).

The involvement of the central and local governments by communicating intensely, quickly and precisely will produce accurate information. So that the community's isolation can be resolved properly. MTH, as a community leader, gave an explanation regarding the various "conflict" riots that were declared in the name of religion that had been happening in Jayapura City, as follows:

"The conflicts in the name of religion that occurred in Jayapura city first, ahead of the general election both at the regional and central levels of "Jakarta". Second, the issue of discrimination against indigenous Papuans outside Jayapura third, the issue of human rights fourth issue of independence and many others. He gave an example of the issue of banning the construction of the minaret of the Al-Aqsho mosque in Sentani. It requires communication of various elements of society. actually, the issue of the minaret of the mosque can run smoothly, if there is communication that involves other religious figures, traditional figures, and the government (MTH 2020).

Communication as a unifying tool and also as a divisiveness between people. Thus, communication is well managed, in both verbal and non-verbal forms. The actors involved understand correctly the focus of the problem that is happening. The actors are directly involved and can detect early the problems that will occur. This theory is different from what was expressed by Syaiful Islam al-Payage, he was one of the religious figures and *Papuan* traditional leaders from Wamena, that: to my knowledge regarding the occurrence of religious conflicts due to who was absent in communicating at the beginning. This has resulted in conflicts such as the case of the minaret of the Al-Aqsho mosque. The mosque committee did not communicate "deliberations" to traditional leaders, community leaders or Christian religious leaders. So I termed "the figures as firefighters", why, because there was a new problem involved and involved (SIF 2020). Therefore, a communication strategy is needed so that it can overcome all problems. Communication can be developed by means of dialogue, deliberation and consensus.

The role of four pillars of conducting a communication strategy aimed at detecting situations and conditions. So the communication strategy is disseminated so that it does not contain interpretation multi. As Uchjana explained that, communicating requires a mature and measurable plan (Uchjana 2003, 23). As has been measured in this case, one of the members of the Jayapura City Religious Harmony Forum when approaching the Djafaar Umar Talib group, said as follows: I had a dialogue via Whatsapp, after getting an explanation of the event. Next I made a visit to the cottage concerned and the group attended by elements of community leaders, traditional leaders, and government elements (KHY 2020)..

Among the strategies in order to be able to solve problems, a strategy is needed by means of mediation. Groups in conflict with mediation methods are very effective. Work on effectiveness along with mature strategies including understanding the main issues. As the traditional chief, community leaders and local government in Arso said as follows: Jafar Umar Talib's (JUT) conflict with the Christian arso community was disturbed during the service. The TODA and TOMAS mediation to the litigants. The purpose of mediation is to find the subject matter so that we can solve the problems between them (SHK 2020). So in the mediation Cangara said that synergy has a strong influence in overcoming conflicts by managing religious organizations well, including Communicating with conflicting parties and involving figures (the four pillars). It then conveys a message to the mass media with no element of provocation among the conflicts.

The role of the pillar as a communor as a tool for delivering news that is consumed by the public. then news or messages with balanced issues. As happened to the Muslims in Sentani to the construction of the minaret of the Al-Aqsho mosque was not approved by the indigenous people and the Communion of Churches in Indonesia (PGI). The communicator, in this case, consists of representation, Islam represented by Saifullah Islam Al-Payage and Christianity (PGI) represented by the one represented by Jeirry Sumampouw. I at the time of the incident, reported that, banning the minaret of the Mosque from continuing its construction I disagree. Why, because those who disagree are not Christians, all of them are just a handful of people and mock the eight formulations of the PGI affidavit. And PGI public relations said this problem is not the way to go to Jakarta, the maksunya is the Jayapura-Papua problem resolved by Papuan customs (SIF 2020).

Thus, the first element of communication is the element of actors who communicate: communicators and secondly, the element of messages that will be conveyed to parties to the conflict. The second option in the strategy is through social media that must be well coordinated by the communicator so that the social message is conveyed properly, such as electronic media or print media or media, such as television, or it can be directly or indirectly used can be trusted and responsible for the content of the message to be conveyed. For example, letters, telephone calls, meetings, interviews and visits. These media have a very important role, they can unite but can also divide society. As happened on May 25, 2017, there was a burning of the holy book "AlKitab". The growing issue is an element of intentionality by TNI personnel in the Korem-Padangbulan dormitory in Jayapura. The issue is very quick to use handphon media. Various news in the form of writings and burning pictures. The news caused a very Islamic versus Christian tension. An overview of the interview with Mr. H. Marijo as a member of the TNI in Korem Jayapura.

The burning that occurred at the time of iti was the burning of a pile of books that had not been used for a long time, not a Bible. But the issue that

developed quickly, that, what was burned was the Bible, the Christians were offended and angry because the scriptures were burned. The issue became more heated, so the government and the figures helped calm the masses. So as not to have a wide impact on this matter (Marijo 2020). The issue of burning the Bible so quickly became widespread through the media. The existence of the media can unite and also divide religious people, so a complete understanding is needed.

### **The Role of Four Pillars in the coordination process**

The four pillars of communication in coordination provide that the conflicting parties "conflict" no parties are harmed. Thata, the completion of the construction of the Masjid Al-Aqsho tower requires an agreement with the TODA, TOMAS, TOGA and the local Government (MAT 2020). The same statement was made by Willem F. Itaar as TOMAS in Jayapura City (WFI 2020). Support from the center in this case Kiai Ma'ruf Amin as TOGA of the Indonesian Ulema Council, that, the role of the four pillars continues to encourage churches to care for a plurality ("Menara Masjid Al-Aqsha: Menjaga Toleransi di Jayapura" 2018).

In order to maintain the security and harmony of the people of Jayapura City, the application of the law must be prorated. It is rare that a firmness must be conveyed or a unanimous decision by conducting dialogue and the subsequent affirmation of human rights can control the chamber of trust. Thus, the four pillars can reduce various conflicts and approaches in society. The resolution of the conflict can be done by the people of Jayapura and equalizing the vision and mission. The government is obliged to maintain the dignity and honor of the people of Jayapura City. On July 19, 2015, religious leaders in Tolikara performed peace (MTH 2020). Even based on research conducted by Lya Anggraini, Irfan Ridwan Maksum, and Hardin Halidin stated that the mayor is very responsive to mitigate potential conflicts that can occur. The bureaucracy is supported by the military, police, traditional chiefs, and even academics (Anggraini, Maksum, and Halidin 2019, 33).

Thus, law enforcement is fair to the conflict that occurred in Tolikara and decisive steps to resolve the conflict so that the conflict will not recur. The government implements local government communication with community representation leaders through a four-pillar coordinator carried out in a sustainable manner. Coordination is very important to break the chain of conflict, as is the involvement of the Papuan MUI in the Jafar Umar Talib group.

The JUT group conducted a meeting of leaders in resolving the misfortune of other people's discomfort in conducting worship services. So I am after the chairman of the MUI did coordination and communication in resolving this matter (SIF 2020). The four pillars also invited the parties to the conflict(SIF 2020).



Thus, the conflicts that occurred in West Koya can be resolved by coordinating. This can reduce both individual and group sentiments. Thus, the involvement and role of the four pillars can synergize with various parties in conflict. The process of coordination of inter-religious conflicts can be overcome using various methods in reducing conflicts that occur in Jayapura-Papua City, such as those in Tolikara, Manokwari, Sentani, Arso, and Heram districts. As for the method, the method of referencing, persuasion, breaking the conflation, and bargaining by means of the referendum process.

The role of four pillars uses the method of referencing a society in conflict. An approach to this method is to create cooperation. So that conflict can reduce the element of tension. The problem of the construction of the minaret of the Al-Aqsho mosque in Jayapura-Sentani Regency was resolved properly. The conflict is not prolonged. The method of referring to "immigration" by involving various figures, so as not to experience casualties of property or life, as stated by the Rector of IAIN Fattahul Muluk Papua, as follows: The issue of banning the construction of the minaret of the Al-Aqsho Sentani mosque, because the minaret exceeds the minaret of the church. This is not the fundamental essence, but there are other triggers. Among the triggers was the disengagement of traditional leaders and local religious leaders. This can be resolved through the mediation of Muslim religious leaders and local governments (IDH 2020). Thus, the method of "returning" to unity again through the approach of the four pillars of the religious community can work well. Mediating requires complete knowledge, namely understanding, local customs and not being too prominent in the "offense" of minority religions. Then the persuasive process to realize justice then the process of persuasion is very important. Anything in conflict is definitely what is done right but, for the other party, it is not certain what it is true. As the matter of Jafar Umar Talib and his followers "Santri" who made a stir in Arso. Rare persuasion can solve the problem properly and correctly. Thoha AlHamid said that: "Proselytizing that tends to be radical is not suitable for plural Papua" (MTH 2020).

Thus the persuasion approach to achieving justice in carrying out religious missions does not have to be radical. In Papua, especially in Arso, the community is very plural, so the pattern of proselytizing must be adjusted to the local condition. And then the process of overcoming problems by creating balance. For example, cases of throwing and crossing places of worship are caused by not taking care of each other's religious feelings. As happened in the Al-Mutaqin mosque of Pondok Pesantren of Heram district. As one of the teachers at the place stated, that the throwing incident that occurred on Sunday "Sunday" where other religions held worship in the church adjacent to the Al-Mutaqin Islamic Boarding School which carried out recitation activities in the cottage was disturbed. This is the trigger so that a throwing occurs (Wahib 2020).

The spirit of worship is not enough, but the values in understanding the local environment are the most important part. However, when a conflict occurs, an integrated solution is needed, such as the podok manager can change the schedule of activities on Sunday, maintaining feelings of different religions is very important. The following is to communicate with each other or to each other's information "knowledge of each other's religion.

The final stage of the Bargaining process on the role of the four pillars can provide solutions when there is a conflict between customs and religious beliefs. The bargaining method is the best solution. This is a must-have for the four pillars. As is the conflict that occurred between religious groups in the Arso-Jayapura area between JUT and Christians. One of the community leaders, Thoha Al-Hamid, said that, "Islamic teachings that tend to be radical only threaten harmony and peace in the land of Papua, especially Jayapura City". Thus, the rare ones taken by the government, community leaders, and JUT religious leaders must be returned to their origins. Through the role of pillars with the methods of reference, persuasion, breaking conflation, and bargaining can reduce conflicts in Jayapura City.

## **E. CONCLUSION**

Based on the main discussion of this study, it can be concluded that the role of the four pillars (traditional leaders, society, religion and government) in building harmonious relations between religious groups in Jayapura City through the synergy of the role of the four pillars in building harmony relations between religious communities in Jayapura City-Papua through two fundamental processes. First, as a communicator through mediation communication strategies and media tools. The second is as a coordinator to overcome conflict tensions and continuity in coordination and coordination that is dynamic. The succession of the four pillars' role as a communicator and coordinator cannot be separated by the capabilities, influences and responsibilities that are implemented.

The theoretical implications of this study show that synergy is needed for the role of traditional leaders, community leaders, religious leaders and the government in realizing harmony between religious people. The limitations of this study have not examined the constraints, obstacles or challenges of synergy of the role of the four pillars in realizing harmonious relations between religious people in Jayapura City.

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