

## MULTICULTURALISM AND ALLEGATIONS OF ISLAMIZATION AT JAYAPURA REGENCY, PAPUA, INDONESIA IN THE POST-REFORM, 1998-2015

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### Abstract

This article aims to examine multiculturalism and accusations of Islamization made by the Papuan people against the Indonesian government in 1998, the emergence of the issue of Islamization by the Indonesian government affecting sentiment and discrimination of migrants by the Papuan people. This article uses qualitative research methods combined with a historical approach that involves collecting primary sources, both books, articles, and official websites of the Papua Province government. and interviews with the people of Jayapura. This article produces a finding: multiculturalism in Jayapura had occurred before 1998. The emergence of Islamization led to divisions among migrants and indigenous Papuans in Jayapura, and some factors influenced the creation of multiculturalism in Jayapura such as marriage, transmigration, and overseas groups from Java and Sulawesi at the end of the 20th century.

**Keywords:** Multiculturalism, Islamization, Jayapura, Muslims, Indonesia.

### Introduction

Jayapura is the capital city of Papua Province, the area of this district is 17, 516 km<sup>2</sup>. Water sources in the Jayapura area consist of rivers, lakes, and groundwater. The district's largest lake is Lake Sentani with an area of 9,630 hectares that crosses Sentani District, East Sentani, Ebungfauw, and Waibu. The population of Jayapura is a heterogeneous population consisting of various races and ethnicities from all over Indonesia. The total population of Jayapura Regency based on the 2020 population census is 185,118 people, while Jayapura City is 182,619 people. The distribution of the densest population in Jayapura is in Sentani with 41.88% of the total population, topography and slope conditions in Jayapura are relatively sloping with a slope of 5-30% with an actual altitude of 0.5 -1,500 m above sea level (below sea level). Meanwhile, the northern coastal areas are undulating lowlands with a slope of 0-10%, which are covered with alluvial deposits.<sup>1</sup>

The Dutch Colonial founded Jayapura in 1910, through the Decree (Besluit) of the Governor of the Dutch East Indies in 1909. The Dutch Colonial sent an expedition team led by Captain F.J.P. Sachese and proclaimed the plains of Port Numbay which Hollandia would later become Jayapura. The Dutch colonial annexation was carried out until 1963 after 1963-1969 Papua was taken over by the United Nations, and in 1969 handed over to Indonesia. Jayapura has been the capital of Papua Province since 1910 until now. Between 1910-2022 there were several name changes, namely; Hollandia, Hollandia Stad, Hollandia Binnen, Kota Baru, Soekarnopura, and finally in 1965 under the name Djajapura (Jayapura),<sup>2</sup> With this historical background, Jayapura is built on hills or more precisely on Mount Paniau under the foot of Mount Siklop and has beautiful government offices both in the morning and at night.<sup>3</sup>

There is a composition of religions adhered to by the people of Jayapura, namely; Islam, Christianity, Hinduism, and Buddhism. There are census data conducted by the Central Statistics Agency (BPS) in 2020 recorded; for Jayapura Regency (*Kabupaten Jayapura*),<sup>4</sup> there are 34,069 Muslims, 150,327 Protestants, 293 Catholics, Hindus 233, and Buddhists 196 people.<sup>5</sup>

While the composition of the tribes that inhabit Jayapura, there are indigenous Jayapura tribes, Papuan tribes outside Jayapura, and immigrants from outside Papua (Javanese, Balinese, Bugis, Minahasa, Batak, Padang, and others). After 2001, inter-religious relations in Jayapura were conducive and peaceful, although there were minor conflicts that accompanied it, such as accusations of Islamization, and the contestation of symbols between Islam and Christianity. Inter-religious tolerance emerged when the Muslims of Jayapura celebrated Eid al-Fitr, as stated by Syamsuddin, the Head of the Ministry of Religion of the City of Jayapura and Muslim leaders of Jayapura, many non-Muslims visited their homes. Other tolerance also emerged when the Muslims of Jayapura performed the Eid prayer at the Baiturrahim Great Mosque of Jayapura City, and dozens of Christian youths secured the implementation of the prayer.

In addition to the Eid al-Fitr, the Jayapura Muslims also helped to secure the Christmas celebration as a return for the kindness of the Jayapura Christians, the Jayapura Muslims visited the Jayapura Christian residences as a form of interfaith friendship that has existed since the 1970s to the present. The habit of saying Merry Christmas has been entrenched by the Muslim community of Jayapura to the Christians of Jayapura. This action was carried out to realize a peaceful Jayapura, the 1998-2001 conflict had awakened the Jayapura Muslims to improve for the sake of togetherness, and eliminate inter-ethnic and religious sentiments. Even so, there are Indonesian clerics who forbid wishing me a merry Christmas, the Muslims of Jayapura know it but they still say it because they are a minority in Jayapura which is different from other provinces (*Provinsi*).<sup>6</sup>

The emergence of the issue of the Islamization of Jayapura was carried out by a group of non-Muslims. The issue of Islamization relates to the acceptance of Christianity as the National religion in Papua Province, the legitimacy is strengthened by the emergence of racial differences between indigenous Papuans and migrants from outside Papua, and the implementation of Special Autonomy in 2001. The implementation of Special Autonomy provides identification that indigenous Papuans are Melanesian, The issue of Islamization is still a matter of pros and cons among the people of Jayapura, differences in the interpretation of Papuan identity constructed by Social scientists along with the discourse of re-Papuaization (Reinforcement of Papuan Nationalism) along with the discourse of re-Papuaization and Islamization of Papua became relevant in Special Autonomy, Muslim groups questioned the identity of Christianity as the original religion of Papua. while Islam is an immigrant.<sup>7</sup>

Historically, Islam has come to Papua since the 15th century AD, the entry of Islam cannot be separated from the role of the Sultanate of Ternate, Tidore, and Bacan. Meanwhile, Christianity only entered in 1885 AD during the Dutch colonialism over Indonesia, so automatically the claim that Christianity is the original religion of Papua has been refuted by these historical facts.<sup>7</sup> The change in the name of the Province of Irian Jaya to Papua occurred in 2001 when Abdurrahman Wahid became President of Indonesia. Some of the literature reviews used in this research are; The book by Dhurorudin Mashad entitled *Papuan Muslims to build harmony based on the history of religion on the Earth of Cenderawasih*, Idrus al Hamid entitled *The Long Way of Peace in Papua, Understanding History and Civilization*, Herman Renwarin, and Jhon Pattiarra, entitled *Social History of the Region of Irian Jaya from Hollandia*

to Kota Baru (1910-1963), In addition to these books, there are journal articles that discuss Papua in the social, historical context, and the official website of the Jayapura Regency or Papua Province government.

The methodology used in this study is a qualitative research methodology combined with a historical approach. This method emphasizes in-depth observation of the object of research study, while the historical approach serves as a tool for qualitative research to present historical data that is more credible and comprehensive for scientific accountability in research. In addition to the methodology and literature review, there are reasons why researchers chose Jayapura as the object of study in this study, namely; 1. the high ethnic and cultural heterogeneity in the district, 2. The district was built by all religions recognized by Indonesia, 3. The open and flexible nature of the people in conveying their environmental conditions, 4. It is the administrative city and administrative center of the Papua Province which is the entrance to the state of Papua New Guinea and the Melanesoid race country. This article produces a finding, namely; 1. Multiculturalism in Jayapura had taken place before 1998, 2. The emergence of the issue of Islamization caused divisions among migrants and indigenous Papuans in Jayapura and 3. Some factors influence the creation of multiculturalism in Jayapura such as marriage, transmigration, and the presence of overseas groups who originated from Java and Sulawesi in the late 20th century.

## **History of Jayapura**

Based on an astronomical review, Jayapura Regency is located at 139°44' - 140°63' East Longitude and 2°19' South Latitude - 2°84' South Latitude (determination is based on coordinates on the Papua land cover map with a scale of 1:250,000 in 2002. The area of Jayapura Regency is 17,516 km<sup>2</sup>, which consists of 19 districts, 5 urban villages, and 19 villages. The boundaries of the Jayapura Regency are:

Northern part : Sarmi Regency and the Pacific Ocean

East part : Kerom Regency and Jayapura City

Southern part : Bintang Mountains Regency

West part : Sarmi Regency.<sup>9</sup>

The history of the establishment of Jayapura began in 1909 based on the Decree (*besluit*) of the Governor of the Dutch East Indies No. 4 In 1909, a Military Detachment consisting of 4 officers and 80 soldiers under the command of Infantry Captain E.J.P Sachese departed by boarding the EDI warship which departed from Manokwari to the mainland of Port Numbay which was tasked with assisting the preparations for the Border Regulation Commission between the Netherlands and Germany to hold and control power there. One month later, on September 28, 1909, they managed to land in Numbay/Humbolt Bay and set up their headquarters in Taman Imbi, or what is now known as Sarinah Building and Jayapura Labor Printing. On March 7, 1910, Sache proclaimed the Numbay plain with a new name, namely Hollandia, and was confirmed as the capital of the government to replace the government post on Debi Island which had been closed. After 32 years in 1942, the Japanese managed to land and control Hollandia and the land of Papua.<sup>10</sup>

The name Jayapura was inaugurated in 1965 after the G 30 S.PKI. Entering the end of the New Order in 1998, the condition of Jayapura was increasingly unfavorable. This condition was motivated by the low level of trust of the local Papuan community in the Indonesian government and the emergence of domination of the economic sector of immigrant communities. This condition further adds to the frustration and aggression perpetrated by Papuans towards migrant communities, this is supported by the powerlessness of Papuans to face open competition. The 1998 situation eventually gave rise to a protracted conflict that continued until 2001, according to Muridan S Widjojo the Papuan conflict was caused by problems of modernization and changes both social and political, as well as cultural aspects supported by Indonesian government policies in Jakarta. Papuans understand various government programs with subjectivity, such as the issues of Islamization and Jawanization.<sup>11</sup>

In 2000, in a broader context, the Jayapura conflict escalated with the target of destroying certain religious symbols. The overlapping conflict dynamics show that Jayapura is experiencing a capital deficit. On the eve of preparations for Papua's birthday, there was control over the Arts Council building, the building was controlled by the Papua Task Force until December 2000. This condition provoked the Papua Mobile Brigade to take it by force, but the Papuan people resisted by raising the OPM (Free West Papua) morning star flag (*Bendera Bintang Kejora*) in front of the Council building. Art from December 1999-May 2001.<sup>12</sup>

The Jayapura conflict ultimately led to a protracted human rights problem in Papua. It is undeniable that the conflict resulted in the stigmatization from immigrants and officials that Papuans are backward, primitive, drunk, and rebellious. So that in the end, after 2001, with the birth of Special Autonomy, many newcomers migrated to Jayapura, resulting in widening economic competition between Papuans and newcomers. After the 1998-2001 conflict, various problems arose in Jayapura, some were pro-Papuans and accused migrants of discriminating and those believed that the conflict arose from the Papuans themselves. As for those who accuse immigrants of discriminating like Tom Beanal in his speech on December 1, 2001, he said: "During the 40 years of joining Indonesia, there have been violations of human rights (human rights) that have claimed hundreds of lives, but none of them have been held accountable legally or morally." Tom's speech was considered one-sided because he was among those who rejected the integration of Papua into Indonesia through his speech, the indigenous Papuan people in Jayapura were provoked to hate immigrants more until 2015, this condition changed.<sup>13</sup>

The 1998-2001 conflict left a deep impression on the entire people of Jayapura, in 2003 all religious leaders called for peace. The steps they have taken are 1. Promoting a non-violent approach in conflict resolution and, 2. Promoting Papua as a Land of Peace. The peaceful march is a field action carried out by religious leaders in Jayapura in order to increase the spirituality of faith and reduce past trauma. As a continuation of the 2003 peace march, in 2004 a joint prayer and peace commitment was held. The event was supported by the Jayapura government, the DPRD, inter-religious leaders, and traditional leaders.<sup>14</sup>

After the adoption of the Special Autonomy Act in 2002, the people of Papua were released in all areas. Essentially, it gives the Papuans broad powers to regulate their territory within the framework of the unitary state of the Republic of Indonesia. Thanks to this law came discrimination against Papuan migrants themselves, and Jayapura is no exception. By this law, in the 2006 election for the Jayapura Regent, migrants were not allowed to register themselves and an unwritten rule emerged that the Jayapura Regent must be native Papuan and Christian.<sup>15</sup>

Of the social conditions outside Jayapura, especially in Wamena (Papua Mountains area) in confinement from March 2010 to December 2011, there was a separatist conflict so the Wamena police made efforts against OPM and received many casualties on both sides. On 1 December 2011, there was a conflict during which five Papuan civilians were eliminated by the Jayapura police. This started with the stabbing of a member of the Indonesian National Police and an unknown person, and on December 2, 2011, a citizen was released without proof, and the 4 people were proven to be the perpetrators of the stabbing.<sup>16</sup>

Following the OPM's 50th anniversary demonstration, Jayapura's government and Jayapura's Muslims have improved and are increasingly determined to maintain unity and harmony. In February 2012 a national seminar was held with the theme: "Papua Land of Peace is a Land Blessed by God" and the sub-theme "Challenges to Build a City of Faith, Progress, Independence and Prosperity based on Local Cultural Wisdom Amidst Modernization". The event aims at enhancing harmony and harmony between religions, the event is the engagement of the Jayapura government with the Jayapura Muslims, and the series of events is as follows:<sup>17</sup>

- a. Interactive dialogue with religious and governmental leaders on the theme: "Challenges to build a faithful, advanced, independent, and prosperous city based on local cultural wisdom within the framework of modernization".
- b. The signing of the MOU between FKUB Papua, FKUB Jayapura, and the Mayor of Jayapura regards the commitment of religious leaders to create a city of faith in the physical and spiritual dimensions as a bond of commitment to increasing the role of religion to help the government build Jayapura.
- c. The Papua Land of Peace Seminar with 150 participants involving religious leaders, community leaders, elements of government, Indigenous Peoples' Organizations (LMA), women's elements, and academics in Jayapura to follow up the socialization of Papua Land of Peace which has been agreed upon and becomes the vision of religious leaders in Papua Province, recruiting sources of great potential in Jayapura in building a city of faith and sources of inequality as well as gathering efforts to address and solve them, bringing together religious leaders, Papuan community leaders, and leaders of government institutions in Jayapura to achieve a shared commitment in building a city of faith, independent, and prosperous based on local wisdom and tolerance within the framework of Tri-Religious Harmony.
- d. The call addressed to religious leaders, to insert a culture of building peace, a city of faith physically and spiritually starting from oneself and in houses of worship began in January 2012.
- e. The Papua Land of Peace and Faith City Speech Contest is under the theme for high school/MA/SMK students and youth of mosques, churches, temples, and monasteries. For the sake of stimulating thought and appreciation in realizing Papua Land of Peace and the regeneration of Papua's future struggle.
- f. Folk art parades or parties that have the goal of realizing recognition, self-esteem, togetherness, tolerance, and respect for existing culture as a basic component for realizing peace lay the foundation of struggle, and tourism besides being cultural tourism and spiritual tourism, which is no less important as cultural exploration and development event in developing Jayapura's tourism potential.<sup>18</sup>

In 2015 the harmony, integrity zone was implemented in Jayapura as a result of strengthening the values of tolerance and harmony between religions. Evidence of strengthening inter-religious tolerance in Jayapura is the implementation of 2 major events initiated by the Jayapura District government and the Jayapura Ministry of Religion, namely the 26th MTQ (Musabaqah Tilawatil Qur'an) at the Papua Province level and the first Pesparawi (Ecclesiastical Choir Festival) at the District level Jayapura. The two agenda items were officially opened by the Indonesian Minister of Religion in the 2014-2019 period Lukman Hakim Syaifuddin. The contents of the Jayapura harmony, integrity zone commit, namely:

1. The planning of this integrity zone aims to protect religious, customary, and cultural values that develop in the people of Jayapura.
2. The values of harmony between society, groups, and the government are the embodiment of Diversity in Diversity which manifests itself in adding tassels which means one whole, cheerful in working to achieve glory.
3. With an understanding of harmony in line with the spirit of global ethics, including the pillars of peace which are based on: truth based on God's truth, respect for the dignity of each person, respect for human rights, sincerity, sincerity of heart, love between people without discrimination, responsible freedom, and prayer sincere to God Almighty.
4. All the inhabitants of Jayapura Regency must respect and implement the integrity of this harmony.<sup>19</sup>

### **Multiculturalism and Religious Socialism in Jayapura**

Based on data obtained from the Jayapura Government, there are 250 ethnic groups in Papua, of which there are in Jayapura. Until now they still practice culture from generation to generation, for the forms of preserving their cultures such as traditional parties which are still routine in certain ceremonies, the use of traditional leadership structures found in Jayapura villages, and the cult of other sacred places. There is 1 ethnic group in Jayapura with 22 sub-tribes, and various languages other than Indonesian, while the language grouping is based on 18 regions. Each of the 18 regions has a different language, the use of different regional languages makes Indonesian a unifying language for ethnic the tribe groups, In addition to displaying the tribes in Jayapura below, the researcher will display maps of Papua and Jayapura.

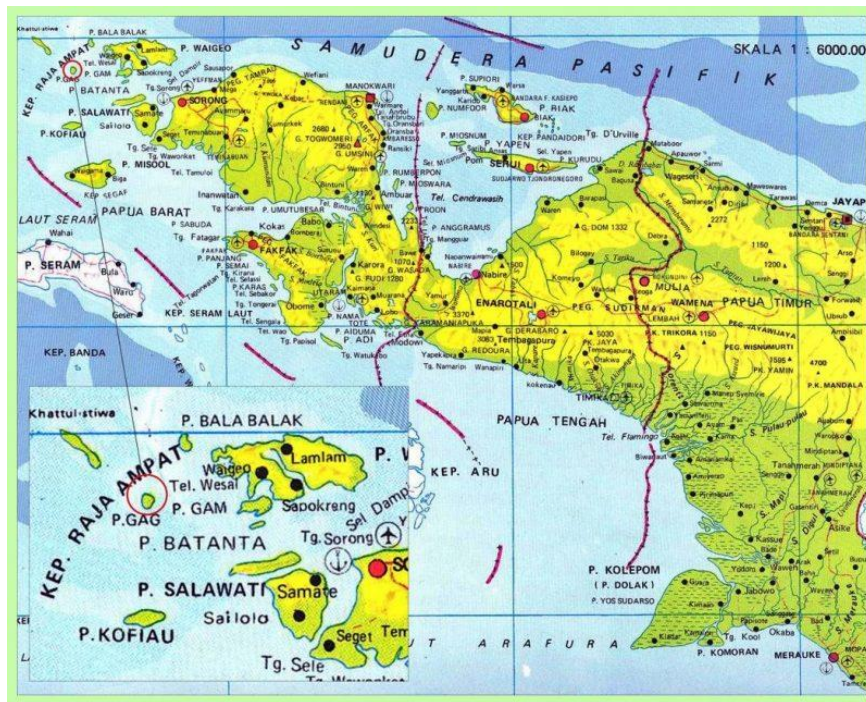


**Table 1: Tribes in Jayapura**

Tribes	Sub Tribe	District
Tabi	Sentani	Sentani Timur, Sentani, Ebungfau, Waibu.
	Moi	Sentani Barat, Depapre
	Tepera	Depapre
	Imbi	Ravenirara
	Yokari	Yokari
	Touwarry	Demta
	Tarpi	Demta
	Nimboran	Nimboran, Namblong, Nimbokrang, Demta, Gresi Selatan
	Kemtuk	Kemtuk, Gresi Selatan
	Gresi	Kemtuk Gresi, Gresi Selatan
	Tabu Elsend	Gresi Selatan
	Orya	Yapsi, Unurum Guay
	Sause	Kaureh
	Kaureh	Kaureh
	Kasu	Kaureh
	Takana	Kaureh
	Kapaori, Kosare	Airu

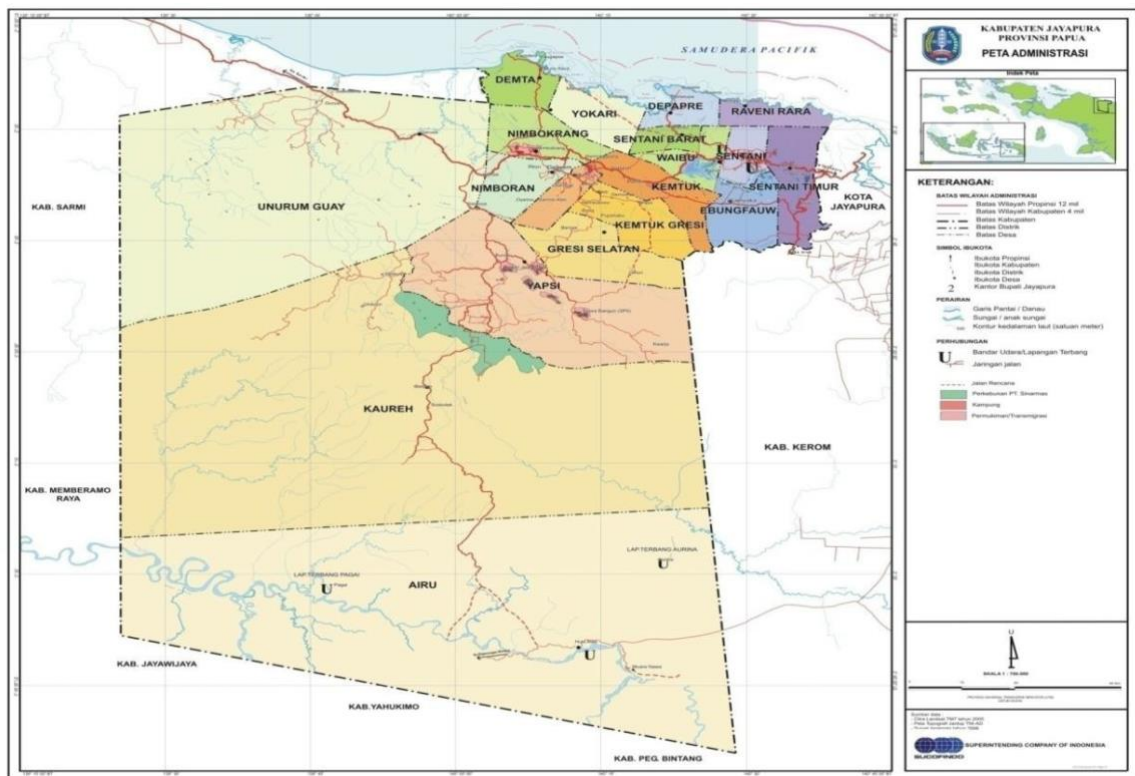
Source: <https://jayapurakab.go.id/pemerintahan/sejarah/budaya>.

**Figure 1: Map of Papua**



Source: <https://sindonesia.com/peta-papua/>.

Figure 2: Map of Jayapura



Source: <https://dinkes.jayapurakab.go.id/profil/>.

Meanwhile, there are indigenous Papuans who come from outside Jayapura they come from; Wamena, Sorong, Serui, Biak, Paniai, Merauke, and others as much as 15.80%. In addition to indigenous Papuan tribes from outside Jayapura, there are tribes from outside Papua they consist of; Java, Bugis, Minahasa, Bali, and others with details Java 9.1%, Sulawesi 6.8%, Sumatra 2.9%, Kalimantan, 1.9%, Maluku 4.5%, Nusa Tenggara 1.9 %, and others 5.8%. The culture in Jayapura is very diverse with the appreciation of the elements actualized by the supporting community. There is an increased understanding of diversity due to the openness of physical, social, and economic isolation, and the rapid flow of information. However, there is competition in actualizing the culture, therefore it is necessary to arrange and respect it at the right time, and space in accordance with the real needs of the community.<sup>20</sup>

In addition, in Jayapura, there is the Lake Sentani Festival which is held every mid-June. This festival was first held in 2007, with the theme of diversity to achieve greatness, this festival wants to show the unity and diversity of the many tribes living around Lake Sentani. This festival also presents a variety of traditional dances, Papuan food, and handicrafts for festival visitors. The culture of chewing betel nut mixed with betel nut is a typical Papuan culture, in the culture of the Papuan people chewing areca nut (*buah pinang*) has been carried out since the Melanesian people set foot around the Pacific region which stretches along Papua, Papua New Guinea (PNG), Vanuatu, and surrounding countries. For Papuans, the culture of chewing areca nut has become a habit that has been recognized, practiced, and passed down from generation to generation. In addition, the culture of chewing areca nut cannot be separated from the values of local wisdom that accompanies it.<sup>21</sup>

One of the cultural products (material culture) found in Papua is noken (original Papuan bag made of nylon fabric or fiber from Manduam Tree and Nawa Tree). Jayapura is the center



for making noken in Papua. For the Papuan people, noken is material and becomes something that is interpreted as a symbol of a good life, peace, and fertility. In addition, noken in Papuan philosophy refers to an attitude of independence and help.<sup>22</sup> The data on the quantity of Muslims in Jayapura, based on the census of the BPS (Central Bureau of Statistics) Papua Province, after the 1998 reformation of Muslims in Jayapura Regency, in 2010 the percentage of Muslims in Jayapura was 29,188 Muslims out of a total population of 111,943 people, Protestants numbered 76,610, Catholics 4,675, Hindus 330, Buddhists 116, and Confucians 9 people.<sup>23</sup>

**Figure 3: Noken Bag**



Source: <https://daenggassing.com/perjalanan/papua/tas-noken-papua/>.

The number of Muslims in Jayapura is quite significant in quantity, making them need educational institutions that teach and practice Islam. So many Islamic schools were established in Jayapura both MI / MIN, MTs / MTs N, and MA / MAN, in addition to MI, MTS, and MA schools there were Islamic universities that were established in Jayapura namely; UNIYAP (Yapis Papua University), IAIN (State Islamic Institute) Fattahul Muluk (formerly STAIN<sup>24</sup> Al-Fattah), and STIKOM (Computer Science College) Muhammadiyah, in strengthening Islamic teachings in Jayapura there are several Islamic boarding schools such as:<sup>25</sup>

- a. PP. At-Thayyibah Nimbokrang (Jl. Iskandar Muda Nimbokrang Jayapura Papua which was founded by Abd. Rahim D Hussein, H Dahlan Iribaram, H. S.Ag).
- b. PP. Al Kautsar Development Works (Jl YPKP 16 C 0967-591791 Sentani Jayapura Papua Asriyah founded by Sudjadi Notomisen, Ubaidillah Maskur).
- c. PP. Nurul Anwar Komba (Jl Durian Rt. 01, Rw. 07 0967591716) Sentani Jayapura Salafiyah founded by Mansyur Alkaf (Ust Mansyur).
- d. PP. Al Hidayatullah (Jl Hanuraja Holtekam Village 0967-532348 Muara Tami Jayapura City Papua which was founded by Suardani Sukarno Muhammad Sanusi).
- e. PP Al Hidayah Combination (Jl Baru 1 Translucent Melati 0967-584498 Abepura founded by Drs Sukri HC, MH).
- f. PP Darud Da'wah Wal Irsyad (Jl Beringin Entrop 0967-533729 South Jayapura).
- g. PP Darul Ma'arif (Jl Baru Kota Raja 0967-586810 Jayapura Selatan Jayapura City Papua Asriyah founded by Ibnu Hajar Arif, and Drs. H Salman).

Between 1969-1997 in Indonesia's New Order era, to facilitate the development of Papua both in terms of social and infrastructure, the government divided it into 3 regions; Region I (Eastern Region) is domiciled in Jayapura with work units of Jayapura, Jayapura City, Jayawijaya and Merauke, Region II (Central Region) is domiciled in Biak Numfor, with working areas covering Biak Numfor, Yapen Waropen, Nabire, Paniai, and Mimika, Territory III (West Region) domiciled in Manokwari with the working areas of Manokwari, Fak-fak, and Sorong History records that Papua was held by Muslim governors from 1973-1982 from Acub Zainal, Soetran, and Busiri Suryowinoto. Many areas of Papua are progressing. The 3 governors encourage rural development such as the clove planting movement as a new commodity for Papua, in the Busiri era, many transmigration areas opened agricultural land including Jayapura, and agricultural commodities such as oranges, soybeans, long beans, peanuts, watermelon, and others.<sup>26</sup>

In 2020 a census of the religious population was carried out in the district and city of Jayapura, the results are; For Jayapura Regency, Islam is 34,069 people, Protestant 150,327, Catholic 293, Hindu 233, Buddhist 196, while in Jayapura City, Islam is 182,619, Protestant is 130,063, Catholic is 84,478, Hindu is 741, Buddha is 1,237. Broadly speaking, there has been an increase in Muslims, this can be seen from the 2010 census where Islam in Jayapura Regency was only 29,188 people, while in 2020 Islam increased to 34,069 people, while in Jayapura City in 2010 there were 113,113 people in 2020 to 182,619 people.<sup>27</sup> The condition of religious harmony in Jayapura is influenced by conditions from outside Jayapura. After the implementation of the Regional Regulation of the Bible in Manokwari, the Muslims of Jayapura did not remain silent in this situation, various efforts have been made by the Muslims of Jayapura by holding various meetings sponsored by various parties, one of which is ICMI Papua. The Jayapura community is a people who love peace, this is evidenced by the many organizations that support religious dialogue such as MUI (Indonesian Ulama Council) Papua, NU (Nahdlatul Ulama), Muhammadiyah, DDI (Darud Da'wah wal Irsyad), and others. Along with the cooperation of religious groups, there was an organizational change from FKPPA (Forum for Consultation of Religious Leaders), to FKUB (Forum for Communication of Religious People) for their socio-religious activities, namely:<sup>28</sup>

1. Conduct with religious leaders and community leaders.
2. Accommodate the aspirations of religious and community organizations in the form of recommendations for consideration by the Regional Government.
3. Channeling the aspirations of religious community organizations and the community in the form of recommendations for consideration by the Regional Government.
4. Disseminate legal regulations and policies in the religious sector related to religious harmony and community empowerment.
5. Provide written recommendations on applications for the establishment of houses of worship.<sup>29</sup>

There were ups and downs in socio-religious conditions in Jayapura between 1998-2020. In 1998 there was a conflict between indigenous Papuans and migrants in Jayapura. It was recorded that 3 migrants who worked in oil palm plantations in Arso were killed that year.<sup>30</sup> Social conditions in Jayapura became increasingly precarious when a team of 100 came to Indonesia's President BJ Habibie in 1999 to demand Papuan independence. The Indonesian government responded to this demand by dividing Papua for the sake of the territorial integrity of the Republic of Indonesia. 45 of 1999. The resolution made Irian Jaya (Papua) into 3 parts, East Irian Jaya, Central Irian Jaya, and West Irian Jaya.<sup>31</sup> Based on the Presidential Decree No. 327 of 1999 dated October 12, 1999, BJ Habibie as president appointed Herman Monim,

Deputy Governor of Irian Jaya as Governor of West Papua, but the decree was rejected by the Irian Jaya DPRD through Decree No. 1/DPRD/1999 dated October 16, 1999, based on the people of Irian Jaya. In the process, the division of West Irian Jaya continues and runs safely and peacefully. In contrast to the declaration of Central Irian Jaya which was marked by clashes between the pro and con camps which killed 4 people, two people from each.<sup>32</sup>

The riots continued to escalate until Abdurrahman Wahid was sworn in as President of Indonesia on October 25, 1999, during the Abdurrahman Wahid era the Special Autonomy (OTSUS) discourse emerged as a peaceful middle ground for Papua, in 2001 the Special Autonomy Law was implemented in Papua and resulted in the 2001 riots creating a memorandum of integration. harmony, which is supported by the Governor of Irian Jaya and the Regent of Jayapura, in the memorandum contains 4 points, namely;

1. Planning for the zone of harmony and integrity to protect customary, religious, and cultural values in Jayapura Regency.
2. The values of harmony among the community, between community groups and the government, are the embodiment of Bhineka Tunggal Ika which is manifested in *Kenambai Umbai* which means one whole, cheerful to achieve glory.
3. In understanding harmony along with the spirit of 'global ethics', including the pillars of peace based on the truth based on God's absoluteness, upholding one's dignity, respecting human rights, sincerity and sincerity of heart, love between human beings, responsible freedom, and sincere prayer to God.
4. The entire community in Jayapura is obliged to implement and respect the integrity of this harmony.<sup>33</sup>

According to Suyadi, as a transmigrant community from East Java, after the implementation of Special Autonomy in Papua. The condition of the community is more peaceful and tolerant so that they are safe in their work and activities.<sup>34</sup> In addition to Suyadi, there is Nur Khayat as a transmigrant community from Central Java who said that the environmental conditions were good and tolerant, but there was a problem with releasing customs which became increasingly difficult after 1998. making some people reluctant to do agriculture because every community would often ask for customary money for harvesting and there were several cases of agricultural products. their fruits such as oranges, watermelons, and others are taken by indigenous Papuans.<sup>35</sup> After the implementation of the Special Autonomy for Papua in 2002, religious contestations between Christianity and Islam began to emerge in Jayapura, this condition can be seen from the intensification of the two religions in carrying out their activities competition in the form of symbols also emerged between Islam and Christianity in public spaces. There are various locations where the symbol appears, such as on a hill, various road bends, and state agencies in Jayapura. Phenomenon of this symbol appears every day, not only on Christmas Day.<sup>36</sup>

Efforts to build peaceful and tolerant social conditions were carried out by various parties in Jayapura one of which was the Papuan MUI, the Papuan MUI facilitated the land settlement conflict to be built by STAIN al Fattah in 2005-2006 together with the Jayapura Regency government can be released based on customary relinquishment. The construction of STAIN (State Islamic High School) al Fattah received threats and boycotts from various groups especially Ondo Api, and churches (in Jayapura Regency). STAIN al Fattah was originally a private Islamic school that was established in Jayapura in 1989 Through a long effort, the Papuan MUI succeeded in convincing the Jayapura Regency government, Papua Province, to free the STAIN land which was sealed by Ondo Api with assistance from the Papua Province budget, DPRP, Chancellor of Cenderawasih University, and Chair of the Papua GKIT Synod.<sup>37</sup>

MUI Papua facilitated a meeting to find common ground between API (Indonesian Pastors Association)<sup>38</sup> and STAIN. The problem with API is more difficult than the issue of customary land acquisition which has been resolved by MUI Papua in 2005-2006. API is supported by the MRP (Papuan People's Assembly), and API considers that the establishment of STAIN indicates the progress of Islam in Jayapura. Many Christians who did not like it especially the clergy, the action provoked the anger of Muslim Papuans along with the Papuan MUI, NU, and Muhammadiyah to unite to solve the problem. The sentiment carried out by the API is supported by non-Papuan Christians from Batak, Toraja, Maluku, Ambon, and Manado. On March 1, 2007 API had sent a letter rejecting the development of STAIN to the Papua Provincial Government (*Pemerintah Provinsi Papua*), DPRD (Regional People's Representative Assembly), and the MRP (Papuan People's Assembly).<sup>39</sup> MUI Papua also cooperates with the MMP (Papuan Muslim Council) and facilitates a congress so that the STAIN problem does not drag on.

MUI was only a facilitator in STAIN issues regarding lobbying and mediation carried out by NU, Muhammadiyah, MMP, and the Ministry of Religion of Papua Province (*Kementerian Agama Provinsi Papua*), in the period from August to November 2008 the STAIN problem was not over because API collaborated with FKKI (Indonesian Christian Communication Forum) to conduct demonstrations by bringing the period to the DPRD (Papuan People's Representative Council). The API demanded the disbandment of STAIN al Fatah, but the demonstration was not responded to so the problem was resolved.<sup>40</sup> The problem with STAIN MUI is that it facilitates between STAIN and the killers of STAIN students. The chronology is at 04.00 WIT before dawn, STAIN students will take ablution, and the student is shot and shot to death on the spot. The STAIN tried to find the perpetrators after being traced to the original perpetrators, realizing that the case would not spread, MUI helped, and found them, but still far from expectations. STAIN is aware of the common security and has chosen to hand everything over to the authorities, STAIN is aware that this problem will not be investigated.<sup>41</sup>

NU and Muhammadiyah Papua Province, as two of Indonesia's major Islamic organizations, have contributed to the slogan "Papua Land of Peace" together with all Jayapura Muslims to maintain peace and tolerance so that the 1998-2001 conflict does not repeat itself. Together with all religious leaders in Jayapura, Islam, Christianity, Hinduism, and Buddhism, emphasizing the value of togetherness in everyday life, everyone can see the value of togetherness which is based on the same geographical, ethnic, religious, and national origin. These conditions effectively made Jayapura a zone of integrity in 2015, the big problem after the implementation of Special Autonomy for Papua in Jayapura in 2001 was the issue of Islamization from 2005-2008 but the problem has been investigated by the Ministry of Religion of Papua Province, together with all Islamic Organizations in Jayapura.<sup>42</sup>

### **Denial of Islamization of Jayapura**

So far, there are still few sources discussing the Islamization of Papua, from the narratives of Papuan Islamic religious leaders, it can be seen that Islam came from various directions, namely: Ternate, Tidore, Seram, Banda, Bugis, and Hadramaut. They believe Islam came in the 15th century AD before the arrival of colonial and Papuan evangelists, at that time the process of Islamization was centered on the coast of West Papua such as Fak-fak and Sorong. Regarding the path of Islamization of Papua, according to Papuan Islamic leaders, there are 3 main routes, namely:

- a) First, the Tidore Sultanate Route, the Muslim community of Papua believes that the Tidore Sultanate was present in Papua before the Dutch colonists came to Papua. Furthermore, Haji Talib Salim said that Islam came to the Sailolok Island (now entered the Sorong region) through the Tidore Sultanate, when Tidore expanded its power the area was inhabited by Muslims and the process of spreading Islam was only carried out in the north of Sailolok Island.
- b) Second, the Raja Ampat Route, the Raja Ampat Islands are located between North Maluku and West Papua. According to legend, this island was led by four kings, namely: King Salawati, King Waigeo, King Misool, and King Waigama. According to Papuan Islamic leaders, the arrival of Islam in this region came from Salawati and was spread personally by Islamic figures.
- c) Third, the Seram Route, according to Papuan Islamic leaders, Muslims came via Seram. In spreading Islam, Islamic leaders also carried out marriage traditions with the local community, giving birth to the Maluku-Papua mixture. As explained by Haji Ja'far Bugis that his ancestors who came from Sulawesi migrated to Tual (East Seram), a similar opinion was also expressed by Fak-fak Islamic leaders that the Muslims who came to Fak-fak came from Seram.<sup>43</sup>

Whereas the arrival of Islam in Jayapura began with the trade carried out by the Tidore Sultanate, this trade was carried out by Prince Amir in 1853. However, due to the emergence of disputes with residents, Prince Amir returned home and reported to the sultan that the Humboltbai (Jayapura) community had disputes with the Tidore Sultanate so on October 11, 1871 AD The Sultanate of Tidore sent a war fleet to fight the local people. Until now there is still the influence of the Tidore Sultanate in Jayapura as there are regional names that use Islamic titles during the Tidore Sultanate, namely: Hamadi, Tobati, Nafri, and Gurabesi. The movement of Islam in Jayapura stopped when the Dutch control over Jayapura had strengthened.

Regarding the development of Islam in Jayapura, there are five influential clerics, but based on the available sources, only 2 names can be identified, namely: Habib Muhammad Kecil (Asghar), and Shaykh Ahmad from Yemen. Shaykh Ahmad was invited by Habib Ashgar to develop Islam in Jayapura, Habib Ashgar was a scholar who came from Baghdad in the era of the Ottoman Empire. The arrival of these scholars was to guide Muslims in Jayapura, they only strengthened Islam in Jayapura and were not carriers of Islam in Jayapura. Habib Ashgar initially preached in Tidore, but a regional official in Jayapura requested that the Sultanate of Ternate sends a cleric to guide Jayapura Muslims. Habib Ashgar left for Jayapura in 1867, upon arrival in Jayapura Habib Ashgar built the first mosque and madrasa in the region. The mosque left by Habib Ashgar was burned by the Dutch Colonial Government after the death of Habib Ashgar, and the Muslims of Jayapura returned to having a mosque in 1943, the mosque is now located on *Jalan Percetakan Negara* no. 126 Jayapura.<sup>44</sup>

The issue of Islamization has emerged in various Papua Provinces, especially in Jayapura, the issue of Islamization has occurred since the New Order, and accusations against the government of Islamizing indigenous Papuans by hardline Christian leaders have become a serious problem. The discourse of Islamization has become a warm dialogue, especially for hard-line Papuan Christians, who accuse the Muslims of Jayapura with various pretexts, especially with the emergence of a transmigration program for Javanese Muslims who are Muslim in the 1970s-1980s, and the regeneration program for preachers. The peak of the accusation of Islamization occurred in 1998 with the emergence of protests demanding independence for Papua in addition to the political factor of the emergence of mass mobilization carried out by the Free West Papua Organization (OPM), and in 2005-2006 with

mass mobilization among Papuan radical churches who rejected the establishment of STAIN al Fattah.

Slowly and surely the presence of religious contestation through the issue of Islamization has eroded the spirit of religious moderation in Jayapura, according to Siti Rohmah, one of the STAIN al Fattah teachers. The issue of Islamization of the Jayapura Muslim community is never tired of spreading tolerance and mutual respect to both non-Muslims and indigenous Papuans.<sup>45</sup> Jayapura Muslims always deny that they do not force the people of Jayapura to embrace Islam, Jayapura Muslims are always friendly and respect any religion in Jayapura, one form of support from the Jayapura Muslims is to carry out religious moderation training conducted by MUI Papua with FKUB (*Forum Kerukunan Umat Beragama*).<sup>46</sup>

The issue of Islamization has forced hardline Christians to use symbols and labels of their religion in every corner of the space in Jayapura City. This condition was further strengthened by the demand for Papuan independence, after 1998 a stigma emerged that Papuan nationalism was identified with people who were Melanesian and Christian. As for non-Papuans (descendants of immigrants) who are mostly Muslims, they are branded more pro-Indonesian, thus giving rise to racial arrogance which is united with religious labels such as Papuans being identical to Christians, in addition to the emergence of a prerogative attitude of ethnic Papuans where ethnic Papuans feel more entitled in Papua. and the immigrant community becomes second class even though the immigrant community has been living for 50 years.<sup>47</sup>

**Figure 4: Cross Symbol on the Road to Jayapura City**



Source: the image was taken under observation by researchers on August 27, 2022.



When viewed from the body posture, there are differences between immigrants and Papuans, so many Papuans consider migrants to be a threat. G Winderson Earl stated that:

1. The height of the Papuan tribe is different from one tribe to another.
2. Papuan tribal hair is not curly like African Negroes, but twisted (spiral).
3. Still belongs to the Negroid race.
4. The Papuan race spreads to the East including Papua New Guinea, Solomon Islands, Vanuatu, Timor Island, Aru Islands, Flores, and Sumbawa.
5. In addition to the Papuan race. There is also an element of Malay-Polynesian racial fusion; light brown skin color, straight vines (for non-Papuan breeds), and slanted eyes (non-Papuan breeds).<sup>48</sup>

The issue of Islamization addressed to the Muslims of Jayapura emerged from Papuan Christian religious circles who did not want Islam to develop either in Jayapura or elsewhere in Papua. This issue makes Christians nervous as reflected in the article written by Cornelius D Ronowidjojo which does not want Islam to develop and give rise to NSRI (State Sharia of the Republic of Indonesia). This concern is natural because, after the fall of the New Order in 1998, conflicts with the nuances of SARA (Interreligious Tribes) broke out, Islamic paramilitary troops emerged where the state was unable to regulate them and seemed to destroy non-Muslim houses of worship, and the emergence of Islamic terrorism that inflamed jihad, especially in the events of Poso, Ambon,<sup>49</sup> Bali Bombings and so on, below is a table of Islamic organizations in Jayapura.<sup>50</sup>

**Table 2: Islamic Organizations in Jayapura**

<b>ORMAS</b>	<b>SOCIAL RELIGIOUS PRACTICES</b>	<b>HABITUS</b>	<b>MEANING</b>	<b>HISTORICAL CONTEXT</b>
MUI	Escort the creed of Muslims, a forum for deliberation of Islamic organizations in religious matters	Pro Status-quo, and modernist Islam	Maintaining national integration	The Politics of State Comparative
Muhammadiyah	Education from kindergarten to university, orphanages, da'wah, and hospitals	Pro Status-quo, and modernist Islam	Advancing Islamic education and insight	Preparation of the Act of Free Choice (Decision of the People's Opinion) 1969
NU (Nahdlatul Ulama)	Developing education, Islamic	Pro Status-quo, and	Maintaining national Integration	Preparation of the Act of Free Choice

	boarding schools, and recitations	moderate Islam		(Decision of the People's Opinion) 1969
ICMI (Ikatan Cendekiawan Muslim Indonesia)	Studying local issues, empowering Muslims, and developing cooperatives	Pro Status-quo, modernist Islam, and Politics	Empowerment of Muslims and national inspiration	Political accommodation towards Muslims
Yapis (Yayasan Pendidikan Islam)	Education from kindergarten to university throughout Papua, wearing Islamic clothes	Pro Status-quo, and modernist Islam	Building national insight	Preparation of the Act of Free Choice (Decision of the People's Opinion) 1969
MMP (Majelis Muslim Papua)	Papuan people's advocacy since 1999, active in DAP and PDP	Anti-status-quo conflict, anti-violence	Keeping Papua a land of peace	Papuan people's awakening 1998

Source: Idrus al Hamid, *Jalan Panjang Perdamaian Papua Memahami Sejarah dan Peradaban*, Yogyakarta: The Phinisi Press, 2015, p. 114.

Fear of the revival of Islam in Jayapura has made some Christians react strongly to all activities and attributes that have Islamic nuances. One of the activities that have received criticism from various parties is the construction of STAIN, the construction of which is located in the Campground, Waena, Jayapura, which has caused reactions and challenges from the church and the local indigenous community. Cenderawasih, DPRP (Papuan People's Representative Council), and Indonesian President Megawati Soekarno Putri in 2004, with the assistance of funds from the Jayapura City government, STAIN bought land from the Kaigere tribe covering an area of 10 hectares for 3 billion Rupiah which was equipped with customary relinquishment. After the relinquishment of adat, there were rejections from various parties from Ondoapi (tribal chief) Hedam Dasim Klebeuw, the Association of Indonesian Pastors, the Working Body of GKIT Klasis Sentani, and the Sentani Indigenous People's Ulayat Rights Forum. They tried to thwart the construction of STAIN al Fattah even though the land they had purchased had been paid off.

The Indonesian Pastors Association (API) is an association consisting of all pastors from Indonesia, there are several reasons for the Christians to prohibit the construction, namely; 1. Not under the Papua Special Autonomy regulations, 2. The area to be built by STAIN al Fattah is a green area, 3. The construction of an Islamic University or Islamic center is considered not to have a positive impact on the Papuan generation, both in terms of developing

human resources and increasing the Christian faith as the religion of the majority of the Papuan people, 4. The construction of an Islamic University or Islamic Center is an Islamization program in Papua and makes Indonesia a country by carrying out the obligation to carry out Islamic law. Finally, the reaction from the Christians was responded to by the STAIN party, represented by Thaha M al Hamid, together with the leader of the Papuan Muslim solidarity to appear before the Governor of Papua Barnabar Suebu in 2007 to explain the construction of STAIN.<sup>51</sup>

STAIN hopes that the DPRP will facilitate their meeting with the API to clear up the existing conflicts. STAIN explains several things, namely; 1. If the refusal comes from the local indigenous community and is solely based on protecting customary land, STAIN will support it, but the refusal comes from indigenous peoples outside the area to be built by STAIN, and Christian priests who do not want Islam to progress and develop in Jayapura. 2. The STAIN also clarified that the construction of STAIN is not an effort to Islamize Jayapura and impose Islamic law, Papuan Muslims do not impose the application of Islamic law in Jayapura, they uphold tolerance and kinship to create a peaceful and polite Islam. After the STAIN case, accusations of Islamization of Jayapura decreased even though there were some minor problems in the social sphere in Jayapura.<sup>52</sup>

## **Conclusion**

Based on the discussion that has been reviewed in general, Jayapura is an area that is built based on the diversity of ethnicity, race, culture, and religion. The condition of the multicultural society and the administrative center of the Papua Province makes Jayapura its charm in research discussions more than other districts in Papua Province. The religious harmony and tolerance that occurs in Jayapura cannot be separated from the role of the Jayapura Muslim community which has an open, moderate, and tolerant attitude so that Islam can maintain its existence until now. Allegations of Islamization carried out by hard-line Christians did not make the Muslims of Jayapura waver and carry out violent resistance, the Muslims of Jayapura had their way of dealing with these accusations, namely through diplomacy and interactive dialogue to reflect Islam as an elegant and educated religion. The polarization of religion carried out by a group of people after 2001 resulted in socio-religious changes in Jayapura, the struggle of symbols and Islamization sentiments is the fruit of this polarization. Reading the accusations of Islamization in Jayapura is not enough from one perspective, but interpretations are needed in various contexts so that the problem can be solved properly because historically the Indonesian government and Indonesian Muslims have never forced Islam to become mandatory sharia in the country if it is reviewed more in the issue of Islamization Jayapura is a form of anxiety among hardline Christians about the better development of Islam in Jayapura.

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## Notes

<sup>1</sup> Admin Website Pemprov Papua, Kondisi Wilayah Menurut Distrik Kabupaten Jayapura, <https://www.papua.go.id/view-detail-kabupaten-260/gambaran-umum.html>, accessed on, 29 September 2022.

<sup>2</sup> Idrus Al Hamid, *Jalan Panjang Perdamaian Papua Memahami Sejarah dan Peradaban*, Yogyakarta: The Phinisi Press, 2017, p. 38.

<sup>3</sup> Pemerintah Kabupaten Jayapura, Sejarah Menurut Permendagri No. 66 Tahun 2011, <https://jayapurakab.go.id/pemerintahan/sejarah-menurut-permendagri-no-66-tahun-2011>, accessed on, 29 September 2022.

<sup>4</sup> In the Indonesian administrative system there are regional divisions such as Provinces, Regencies and Cities. Each regional leader is different, the Province is run by the Gubernur, the Regency (Kabupaten) is run by the Bupati, and the Municipality (Kota Madya) is run by the Wali Kota.

<sup>5</sup> Badan Statistik Provinsi Papua, Jumlah Penduduk Menurut Kabupaten/Kotadan Agama yang Dianut di Provinsi Papua (jiwa) 2020, <https://papua.bps.go.id/indicator/12/577/1/jumlah-penduduk-menurut-kabupaten-kota-dan-agama-yang-dianut-di-provinsi-papua.html>, accessed on, 02 July 2022.

<sup>6</sup> Eko Siswanto, Potret Kerukunan Antar Umat Beragama Indikator Sukses Pemerintah Kota Jayapura dalam Menciptakan Kerukunan Antarumat Beragama, Yogyakarta: Idea Press, 2016, p. 186.

<sup>7</sup> Idrus al Hamid, "Islam Politik di Papua Resistensi Dan Tantangan Membangun Perdamaian", *Jurnal Millah*, Vol. XII, No. 2, 2013, p. 444.

<sup>8</sup> Dhurorudin Mashad, *Muslim Papua Membangun Harmoni Berdasar Sejarah Agama di Bumi Cendrawasih*, Jakarta: Pustaka Al Kautsar, 2020, p. 36.

<sup>9</sup> Dinas Kesehatan Kabupaten Jayapura, Profil Keadaan Geografi dan Lingkungan Jayapura, <https://dinkes.jayapurakab.go.id/profil/>, accessed on, 30 June 2022.

<sup>10</sup> Idrus Al Hamid, *Jalan Panjang Perdamaian Papua*, p. 35.

<sup>11</sup> *Ibid.*, p. 12.

<sup>12</sup> *Ibid.*, p. 42.

<sup>13</sup> Amiruddin al Rahab, *Heboh Papua Perang Rahasia, Trauma dan Separatisme*, Jakarta: Komunitas Bambu, Jakarta: Komunitas Bambu, 2010, p.73.

<sup>14</sup> Frans Pekey, Papua Mencari Jalan Perdamaian Telaah Konflik dan Resolusi di Bumi Cenderawasih, Jakarta: Kompas, 2018, p. 284.

<sup>15</sup> Krinus Kum, Konflik Pemekaran Wilayah di Tanah Papua, Yogyakarta: Buku Litera Yogyakarta, 2013, p.105.

<sup>16</sup> Markus Haluk Mati Atau Hidup Hilangnya Harapan Hidup dan Hak asasi Manusa di Papua, Jayapura: Deiyai, 2013, p. 32.

<sup>17</sup> Eko Siswanto, Potret Kerukunan Umat Beragama Masyarakat Kota Jayapura Dalam Perspektif Masalah Indikator Sukses Pemerintahan Kota Jayapura Dalam Menciptakan Kerukunan Antar Umat Beragama, Yogyakarta: Idea Press, 2016, p. 240-241.

<sup>18</sup> *Ibid.*, p. 242.

<sup>19</sup> Kementerian Agama Republik Indonesia, Kabupaten Jayapura Menjadi Daerah Zona Integritas Kerukunan, <https://kemenag.go.id/read/kabupaten-jayapura-menjadi-daerah-zona-integritas-kerukunan-vepv7>, accessed on 17 November 2022.

<sup>20</sup> Pemerintah Kabupaten Jayapura, Budaya di Jayapura, <https://jayapurakab.go.id/pemerintahan/sejarah/budaya>, accessed on, 30 June 2022.

<sup>21</sup> Sahabat Lokal, <https://www.adira.co.id/sahabatlokal/articleshort/metalink/festival-sentani>, accessed on, 30 June 2022.

<sup>22</sup> Yuliana, Pinang Dalam Kehidupan Orang Papua di Kota Jayapura, Ph.D Thesis Hasanuddin University, Indonesia, 2018, p. 22-25.

<sup>23</sup> Dhurorudin Mashad, *Muslim Papua Membangun Harmoni*, p. 249.

- <sup>24</sup> STAIN (Sekolah Tinggi Agama Islam Negeri).
- <sup>25</sup> Dhurorudin Mashad, *Muslim Papua Membangun Harmoni*, p. 250.
- <sup>26</sup> Toni Victor M Wanggai, *Rekonstruksi Sejarah Umat Islam Di Tanah Papua*, Ph.D Thesis UIN Syarif Hidayatullah, Indonesia, 2008, p. 150.
- <sup>27</sup> Badan Statistik Provinsi Papua, Jumlah Penduduk Menurut Kabupaten/Kotadan Agama yang Dianut di Provinsi Papua (jiwa) 2020, <https://papua.bps.go.id/indicator/12/577/1/jumlah-penduduk-menurut-kabupaten-kota-dan-agama-yang-dianut-di-provinsi-papua.html>, accessed on, 02 July 2022.
- <sup>28</sup> Idrus Al Hamid, *Jalan Panjang Perdamaian Papua*, p. 95-100.
- <sup>29</sup> In 1998, Arso was still a part of Jayapura. The expansion in 2002 made Arso separated from Jayapura and established a new district, namely Keerom Regency. This district is directly adjacent to Papua New Guinea (PNG).
- <sup>30</sup> Yulia Sugandi, *Analisis Konflik dan Rekomendasi Kebijakan Mengenai Papua*, Jakarta: Friedrich Ebert Stiftung, 2008, p. 6.
- <sup>31</sup> Idrus al Hamid, “Agama Segregasi Ekonomi, Dan Pemberdayaan Masyarakat Jayapura Papua”, *Jurnal Iqtishoduna*, Vol. 8, No. 1, 2019, p. 79.
- <sup>33</sup> Dani ramadhani, Zona Integritas Kerukunan Terbit di Jayapura, <https://www.quaret.a.com/post/zona-integritas-kerukunan-terbit-di-jayapura>, accessed on, 20 July 2022.
- <sup>34</sup> Interview with Transmigrants People Suyadi at Jayapura 20 September 2022.
- <sup>35</sup> Interview with Transmigran People Nur Khayat at Jayapura 21 September 2022.
- <sup>36</sup> Idrus al Hamid, “Political Identity, Culture-Religious Plurality And Implications In Interaction of Jayapura Papua Partnership”, *International Journal of Management And Administrative Sciences*, Vol. 5, No. 10, 2018, p. 23.
- <sup>37</sup> Toni Victor M Wanggai, *Rekonstruksi Sejarah Umat Islam di Tanah Papua*, p. 223.
- <sup>38</sup> API is a group that opposed the construction and expansion of the STAIN al Fattah land in 2008.
- <sup>39</sup> With the issuance of a circular rejecting the construction of STAIN, the position of MUI and Islamic organizations are increasingly pressing.
- <sup>40</sup> Idrus Al Hamid, *Jalan Panjang Perdamaian Papua*, p. 79-80.
- <sup>41</sup> *Ibid.*, p. 81.
- <sup>42</sup> Eko Siswanto, Potret Kerukunan Antar Umat Beragama, p. 237.
- <sup>43</sup> Munawar Kholil, Naskah-Naskah Islam Papua, <https://www.perpusnas.go.id/webforms/uploads/magazine/190304013351VnZDSohPgM.pdf>, accessed on 15 November 2022.
- <sup>44</sup> Dhurorudin Mashad, *Muslim Papua Membangun Harmoni*, p. 247-248.
- <sup>45</sup> Interview with lecture IAIN Fattahul Muluk Jayapura Siti Rohmah 27 August 2022.
- <sup>46</sup> Interview with MUI Papua Faisal Shaleh at Jayapura 10 August 2022.
- <sup>47</sup> Dhurorudin Mashad, *Muslim Papua Membangun Harmoni*, p. 374.
- <sup>48</sup> Moch Soebagio, *Mengenal Sebagian dari Tanah Air Kita Irian Barat*, Jakarta: Staf Penguasa Perang Tertinggi, 1962, p. 163.
- <sup>49</sup> Idrus Al Hamid, *Jalan Panjang Perdamaian Papua*, p. 115.
- <sup>50</sup> *Ibid.*, p. 114.
- <sup>51</sup> Toni Victor M Wanggai, *Rekonstruksi Sejarah Umat Islam di Tanah Papua*, p. 242.
- <sup>52</sup> *Ibid.*, p. 244.

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