

ESTABILISHING HARMONY BETWEEN RELIGIONS BY THE RELIGIOUS HARMONY FORUM IN PAPUA THE LAND OF PEACE MAQASID SYARI'AH PERSPECTIVE

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***Abstract:** This writing tells about the endeavor of FKUB, or the Religious Harmony Forum in the city of Jayapura in establishing harmony between religions in Jayapura-Papua The Land of Peace in Maqasid Syari'ah perspective. This is an analytical descriptive research aimed to explain explicitly about the existence of FKUB in establishing the religious harmony according to the Maqasid Syari'ah point of view. The result shows that the effort of FKUB in Jayapura led to five points of priority measurement applied to maintain the harmony between religions. Those are as follows: a) preserving religions in Dharuriyyat (basic needs) level in the effort of establishing harmony of religious groups through dialogue in one's group to be persuasive; b) preserving spirit (Hifz) is a basic need (dharuriyyat). Otherwise, people would fail to present seminars, dialogue, and contain people aspirations; c) preserving intelligence (Hifz al-'Aql) is obviously fundamental to create harmony; d) preserving successors in daruriyyat level. It is also fundamental for better upcoming future; e) educating religious figure how to maximally maintain prosperity.*

Keywords: *FKUB; Papua Land of Peace; Maqasid Syari'ah*

I. INTRODUCTION

Diversity in Bhinneka Tunggal Ika has become a unity simbol of the nation. From the Islam perspective, this diversity must be taken as a gift from God, a source of strength, not a dispute. Islam acknowledges diversity among others, regardless to their beliefs or races. It is explained in Quran al-Hujurat (49): 13

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا ۖ وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

Meaning:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”¹

Sadly, some of those who lacks of religious insight are still unable to express the way of the diversity itself substantially in this republic. This could result disunity.

¹ Ministry of Religion Republic of Indonesia, *Alquran dan Terjemahnya* (Jakarta: Sygma Examedia Arkanlema, 2013), p. 497

Primordialism is one of the conflict trigger that could disrupt nation disintegration, and eventually alluded to ethnicity, religion, race and inter-group relation conflicts.² Since it vulnerable to create conflicts, it could also influence the living in the society, and conflict may take place anywhere, at any given time (inherent conflict).

Horizontal conflict is a structural society where tribes, religion, race, social status, etc. are culturally in parallel, whereas vertical conflict is a structural society that polarized in wealth, education, and power. Religious conflict often appears in the society. It sometimes happens due to a stigma emerged among them, and attract many arguments in social media, reported and unreported informations. In Jayapura, stigmatized information are strong. This fact is provided by *Ibu Nince* when she get involved and conducted a survey on location.

In 1940s, the *founding fathers* concluded policies and regulations to anticipate these foreseeable conflicts and to create harmony between religious groups. Hence, Article 29 section 2 the 1945 Constitution of Republic Indonesia stated that every person has a basic right to embrace their religion.

According to Ministry Regulation No. 9/8 of 2006, each of religions x has its representatives in the forum. The UN General Secretary representatives Jamsheed Marker praised the endeavor of maintaining the religious community harmony in Indonesia in March 1997.

The Ministry of Religion regulation No. 9/8 of 2006 is aimed to maintain harmony between religious groups more intensively, especially in Jayapura city, Papua. Jayapura, the city of Papua. It is massively diverse both demographically and sociologically that we could tell it as “the miniature of Indonesia”.

The diversity of Jayapura in which it consisted of many ethnicities, religions and social groups is penetrable to conflict. The chance for dissidence to emerge between groups is available. To prevent that from happening, all the people of Jayapura, in every level of societies, made a notorious slogan to their city “Papua Land of Peace.”

The Jayapurans eager to seek no escalations, just as what had happened in Ambon, Poso and other local conflict areas in Indonesia. One of the prevention measure done by the people of Jayapura is to establish a forum that can provide a communication facility between religions and as a house of talks for the possible dispute.

The foundation of the FKUB is the Ministry of Religion Regulation No. 9 and 8 of 2006, Governor Regulation No. 135 of 2007, and Mayor of Jayapura Regulation No. 126 of 2017 on the Appointment of Advisory Board and Administrator of the Religions Harmony Forum (FKUB) Jayapura year 2017-2022.

Since FKUB gained its support from the mayor ordinance above, it is determined that all the financial administration required in the organization is relied on the government of Jayapura funding.³ In other words, the mayor of Jayapura provided all the resources for the forum.

All the regulations issued by the local government is to realize the peaceful atmosphere between religious groups in Jayapura. However, obstacles remain exist. On the surface, the sparkle of conflict, incidents, and escalations sometimes appears. Mosque was set ablaze in Tolikara on 17 July 2015, the controversy of mosque establishment in

² Babun Suharto, et al., *Moderasi Beragama dari Indonesia untuk Dunia*, p. 23

³ Govt. Regulation No. 9 and 8 of 2006, article 15 verse 2 and 3.

Manokwari and Kaimana in 2015, the circular letter by the Chruches Alliance (PGGI) discrediting muslim community in Wamena.⁴

Similar incident happened even worse in Jayapura city, prior to Christmas celebration in 2015, a quarrel between Jafar Umar Thalib (JUT) and muslim moderate group in Arso, jayapura. Also, the disapproval of minaret in the al-Akshoh mosque in Sentani, May 25 2017.

The combustion of the holy bible in Padang Bulang military compound by by the military personnel, TNI, in front of the Subregional Military Command 172 (Korem) Abepura 25 May 2017. Stone hurling to the al-Muttaqin mosque in Waena, 2015 when the call of prayer (*adzan*) was committed. And the blockade of the al-Muttaqin Islamic Boarding School in 2017.

All the conflict above is related to the religious issue. This can undermine the peaceful process between religious groups. The dissident seems to have no ending in the Land of Peace. The question is; why? How can be the Land of Peace becomes unpeaceful? How come religious groups contend for each other? Aren't all religions teach about goodness, unity, and peace? These questions are about to be answered by the public figure, especially from the FKUB officials.

This writing will explain about the effort of bringing peace to the religious community in Jayapura, Papua in *Maqasid Syari'ah*.

II. RESEARCH METHODS

This research is a analytical descriptive research that is intended to explain a thorough analysis about FKUB in Jayapura the Land of Peace in their effort to maintain peacefulness according to *Maqasid Syari'ah* perspective. This research used juridical normative and juridical empirical approach. Primary data in this research is the interview and observation result. The data is gathered through participant observation. The main instrument of this research is the researchers themselves. We used tape recorder, video cassette, and camera to collect data. Post research process, data analyses were conducted through identification, displaying, concluding problem and composed it into writings. The reliability test in this research using credibility, transferrability, dependability, and confirmability tests.

III. RESEARCH RESULTS

Respectfulness between religious groups is government policy. The harmony amongst religious groups in Jayapura is like the harmony wtihin one's religion itself. For example, a good relationship between muslim and other muslim, and christian between them as well. This harmony concept is described through *maqasid syari'ah* perspective. Each law of sharia determined by Allah has its own purpose and meaning. As God highlighted in ad-Dukhan (44): 38-39:

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

⁴ Ridwan al-Makasssary, *Dialog dan radikalisme Agama di Tanah Papua* (Jayapura: FKUB Papua, 2016), p. iii.

Meaning:

“And We did not create heavens and earth and that between them in play. We did not create them except in truth, but most of them do not know.”⁵”

The purpose of sharia is to determine rules of mankind. *Maqasid syari'ah* is the foundation of the sharia law. Therefore, we ought to apply this in our living. Morphologically, *Maqasid syari'ah* means the purpose of syariah in Islam. The core of it is *hikmah* and *illat*⁶. To understand the *Maqasid syari'ah* entirely, here are the precise explanation that includes religion, mental, successor, and wealthiness.⁷

1. Preserving religion (*Hifz al-din*)

Maintaining and preserving religion. This is divided into four parts:

- a. Preserving religion in *daruriyyat* level is conducting main obligatories to preserve harmony between religions. For example, the relationship between muslim and christian, buddhist and christian, or inter-religions. This must be preserved, otherwise conflict between them could erupt anytime.
- b. The preservation of religions' harmony is sometimes hard due to a misunderstanding. FKUB as a body of dialogue provides a forum to discuss every problems related to the religious groups relationships and as a mediator of talks. When it comes to easefullness, people in every religious groups would respect for each other.

FKUB of Jayapura has been doing this for now and the people get more informed about the importance of religions' harmony in Jayapura. The representatives in the organization is going really well.

The researchers joined in the forum in order to observe it closely and took several photographs. From there, we can see that the respectfulness within the organization is going very comfortably. Dialogue is the powerful tool to solve every problems, so when problems seem to come out, the board members took their position to ease the tensions. They must be competent for the problem solving regarding to the problems.

- c. The preservation of religions in *hajiyyat* level, means avoiding every hardship.

Dialogue by the youth of the house of worships is very crucial to maintain harmony. This can be done, for example, by doing community service or guarding the worship process by other youth with different faith.

Youth coaching is one of the effort maintaining the harmony. this includes a coaching about how to do a peacefully dialoge between religious groups and to exercise peaceful talks.

⁵ Ministry of religion, Republic of Indonesia, *Al-Qur'an dan Terjemahnya* (Jakarta: Syigma Examedia Arkanleema, 2009), p. 497.

⁶ Akhmad al-Raisuni, *Nazariyyat al-Maqasid 'Indā al-Syaṭibi* (Rabat: Dār al-Amān, 1991), p. 67.

⁷ Uraian lebih lengkap mengenai masalah ini dapat dibaca dalam al-Būṭi, *Dawābit al-Maṣlahat fī al-Syarī'at al-Islamiyyat* (Beirut: Mu'assasāt, t.th.), p. 249

- d. The preservation of religions in *tahsiniyyat* level, means obeying religions determinations for humanity and our obedience to God.
In this case, the FKUB avoiding the truth claim, absolutism, and denial of others rights to give opinions, and also avoiding the superiority in which one religion is better than anothers.
Fanaticism is another obstacle in excercising religious harmony, underestimating other religion could also fan the flame of conflicts. This truth claim can be dangerous and threatened the existence of peace. This must be extiguished for everyone can perform their obligatories, including *daruriyyat*.⁸

2. Preserving mental

This is divided into three points:

- a. Preserving mental in *daruriyyat* level to maintain harmony and avoid conflict.
Here, FKUB hold a dialoge to eradicate internal conflict of one's religions. According to Fisher, the pattern of conflict is divided into three parts; (1) latent conflict, a concealed conflict needs to blow up to be mitigate; (2) manifest conflict, or open conflict, a conflict that is severe and needs further actions to solve it; (3) surface conflict, a shallow conflict caused by minor miscommunication. Usually can be overcome through dialogue.
Preserving harmony is important when we preserve *Hifz al-Nafs*. That is why, the main goal of FKUB is to prevent conflict. The example is blasphemy, bible combustion, mosque throwing.
Preserving *tahsiniyyat* is related to ethics. According to FKUB Jayapura, existing conflict must be taken seriously and must be solved. However, the surface conflict can be solved via dialogue. For example, mosque throwing by kindergarten pupils. This happened in Hamadi Rawa II southern Jayapura.
Small conflict like this can be easily managed, because it does not have a crucial social impact.

Preserving intelligence is divided into three parts:

- a. Preserving intelligence in *daruriyyat* level. If it is not executed, the existence of intelligence will fail. Preserving intelligence also to maintain human resource. If the people are smart, problem solver, all social conflict can be tackled. The effort is holding inter-religion carnival, workshop, and dialgoue coaching. Many have understood about this harmony. the participants looked very excited joining this event.
- b. Preserving intelligence in *hajjiyyat* level. For example, studying. This will add knowledge. Life will be so much easier with knowledge. Here, FKUB

⁸ Fathurrahman Djamil, *Filsafat Hukum Islam* (Jakarta: Logos Wacana Ilmu, 1999), p. 129.

reminded each public figure about their job descriptions to be fully responsible for it. FKUB gives science seminars. The researcher documented this event by joining into the seminar.

- c. Preserving knowledge in *tahsiniyyat* level. Knowledge that does not correlated to religious harmony is dismissed. FKUB holds many seminars to elevate the knowledge of their members. The researchers interviewed them to obtain this information about the participants took part in this event. This program is funded by FKUB and will be held annually. This involved the public figure.

After this, researcher taking all the documentations (photographs) thoroughly. The program in FKUB is going well and the participants were excited.

3. Preserving successors

Based on its necessity, this is divided into three parts:

- a. Preserving successors in *daruriyyat* level, in terms of harmony of religions, this can be done through intermarriage. A muslim man can marry a christian woman, or a muslim man can marry a Hindi woman. An intermarriage within one's family would support and strengthen religious harmony.

According to the research conducted by Eko Siswanto, it says marriage can foster and relate new families which is unrelated before. Many researcher came into Tukungagung community. There, plenty of people of Tulungagung married to Jayapurans. This is because those different tribes came to the community one after another monthly.⁹

In many religions, intermarriage is allowed, particularly in Islam, according to *Fikih*, this is also allowed.

After that, researcher collected all the documentations. Researcher visited the KKSS community or Associations of South Sulawesi Families in Jayapura. Many member of KKSS married to Jayapurans. This is also happened because between two different communities, they are visiting each other communities every month. This phenomenon came into existence due to the intermarriage. The researcher concluded that intermarriage creates harmony between religions.

- b. Preserving successors in *hajiyyat* level. In Wamena, the marriage can be realized if the dowry is pig. If it is not mentioned before hand, hence will be hard to execute. Intermarriage can create harmony of religions. It may hard to do, but we can still manage to it.

To make this research more specific, researcher reconfirmed again all the documentations. It is concluded that Islam allowed intermarriage to establish harmony between religious groups.

⁹ See Eko Siswanto *Potret Kerukunan Antarumat Beragama Masyarakat Jayapura dalam Perspektif Maslahat*

- c. Preserving successors in *tahsiniyyat* level. In marriage, the presence of *walimah* is a must. This is for the complement of the marriage process. Otherwise, the marriage will be postponed.

4. Preserving wealth (*hifz al-mal*)

This is divided into three parts;

- a. *Daruriyyat* level. How to manage the possession of resources and forbiddance to take over the others' wealthiness.
FKUB is a place for all discussions, including how to develop business. They are also regulate the law of annexing others' business because it could potentially cause instability among religious groups. To avoid this, dialoge is necessary.
The government must also take part if this happen. They can authorize FKUB to overcome the problems. The researcher documented this event. The seizure of other business could make a chaos. Islam strongly condemned this actions. There were one case in Hamadi Rawah I, in Hamadi market. They claimed they owned the place for years.
- b. *Hajiyyat* level. About state-owned land. If one's cannot provide their documents, they could not lend money from the bank. the city government of Jayapura is doing data collection in the vicinity for every landlord. In *maqashid syariah*, keeping the wealthiness is very essential. For better result, the stupid researchers observed the land owned by one institution; IAIN Fattahul Muluk. It is a state-onwned property intended for educational purpose. But there are few people claimed the land, but then the government denied their false claim. According to the observation, FKUB is doing their job well regarding to the landlord to avoid conflicts.
- c. *Tahsiniyyat* level. Avoiding one self from snatcher.this is strongly related to business ethics and determining the legitimation of the trading process. Business ethics must be preserved to maintain harmony between religions. FKUB educate people about the possession of land.

All the levels explained above, there are several levels about *syariah* completion. In *daruriyyat* level, for example, it determined the limit of knowledge. In *hajiyyat* level, *khiyar* or conditions is determined beforhand prior to land trading, or pig as a dowry. To maintain livelihood and statehood. Whereas in *tahsiniyyat* level, ethics is determined to respect others' belief.

The conditions above is limited to each level. However, the alike level such as *daruriyyat*, the problem solving is that whenever the conflict seems to appear from five different *maslahat*, priority scale is applied. For example, religion comes before spirit, and spirit comes before intelligence and so on. In other words, the five *maslahat* is

complete. However, when we look closely, preserving spirit is the center of all¹⁰. This is explained in Quran an-Nahl (16): 106

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَهُمْ عَذَابٌ عَظِيمٌ

Meaning:

“Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religions] while his heart is secure in faith. But those who (willingly) open their breasts to disbelief, upon them is wrath from Allah, and for them is great punishment”

If it is connected to religion, fight on the path of Allah (*jihad*) is *daruriyyat*. The limit of maintaining religion is *daruriyyat*. *Jihad* mentioned here is not about taking someone's life, but preserving the spirit instead. It is strongly prohibited for drinking because it could damage people's mind.

IV. CONCLUSION

There are five steps that FKUB is conducting to realize the harmony between religious groups according to *maqashid syariah* perspective, and applying priority scale in the process, which is; first, preserving religions in *daruriyyat* aspect. FKUB take a dialogue measure to ease every possible conflicts through religious figures. Second, preserving spirit, or the other words, preserving resources. Therefore, FKUB solve the problem via dialogue. Third, preserving intelligence (*hifz al-aql*). It is a basic actions to preserve harmony. FKUB anticipated this by educating religious figures. Fourth, FKUB is responsible to maintain successors. Fifth, preserving wealth (*hifz al-maal*). FKUB educates religious figures, and then they directly divert it to their each groups, while in *tahsiniyyat* level, FKUB Jayapura educates the religious groups how to manage wealthiness well.

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¹⁰ Mastuhu, *Menuju Metodologi Pendidikan dan Pengajaran Agama Yang Lebih Baik di Perguruan Tinggi Umum* (paper), p. 12-13.

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