

**POLITICAL IDENTITY, CULTURE-RELIGIOUS PLURALITY AND
IMPLICATIONS IN INTERACTION OF JAYAPURA PAPUA PARTNERSHIP**

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ABSTRACT

This paper is an extension of the author's research several years ago related with the dynamics of religiosity in Jayapura Papua. In the research, the authors conclude that there are errors of views of various researchers on the condition of the people of Jayapura Papua. Mamaoritas of they see that religious conflict is constructed through problems or economic, social, and cultural backwardness. In fact, when viewed more close, the behavior of the political elite is the most dominant influence harmony religious community in Jayapura Papua. To prove the framework of thinking, then the writer will sue him from global issues religious, national political contestation, to illustrate what which actually takes place inside the local space in Jayapura Papua. Three context of this political space, for the author, has a very strong relationship how people in Jayapura are treating the difference already awakened authentically from a cultural and social point of view. In writing this also, the author wants to use the views of structuralist anthropologists who saw the symbolization and drama of political elites as a form konstruktivisme thinking someone in behave. In conclusion, the author assumes that the identity politics of multiculturalism is the ideal form to knit religious harmony in Indonesia, including in Jayapura Papua.

Keywords: Political Identity, Religious Plurality and Socio-Religious Interaction

1. INTRODUCTION

Like or dislike, the last few years, the people of Indonesia are showing a new political contestation model, named identity politics. A political model favor identity (read: authentic value inherent in a person or certain groups) that one with lain. Padahal, if you look at the history of Indonesia, the identity politics should have run out simultaneously with the declaration of the Unitary State Republic of Indonesia (NKRI) based on Pancasila, Bhinneka Tunggal Ika, Of the 1945 Constitution. Identity politics has disappeared into a policy of unity and unity which is framed in mutual understanding that Indonesia is a multicultural country, religion, and language. But, anyone is aware of the power contestation (read: politics) always have different formulas to achieve, including back bat diversity of Indonesia.

One of the most sensitive issues of identity is discussed in public space is a matter of religion, rather than tribal, local culture, and In the author's record, from year to year, from the period of power that power new, up to one president and most mutakhir, religious issues still be the most effective political issue to strengthen or delegitimize legitimate power. In fact, after this reform, delegation of authority through regional autonomy program is not can escape from the issue of local identity politics. In the national arena, identity politics always become the ultimate victim-issue of leadership. In the Soekarno and Suharto era for example, religion marks the end of the longest two powers in Indonesia. Soekarno faces Islamic-Radical group because of its desire to make a guided democracy through Indonesian Communist Party (PKI). Soed Suharto, who actually made a canal ideology of Islam, also powerless against the desire to be free from bondage the canalization. The Islamic reform groups and Muslim scholars together with the community expect freedom of thought and association according to the teachings held firm by them.

After reformation was opened, religious identity is no longer an issue the end of a leadership, but on the contrary, the politics of religious identity are always built as a living being against the legitimacy of the government. Diera Abdurrahman Wahid (GusDur), national consolidation is likely to be resolved to build national stability. However, the tragedy of global terrorism 9/11 in the United States, also affected the leadership of Megawati Soekarno Puteri. Muslims, on the one hand accused of being terrorists, became furious with the stigmatization. They gather, union, and build power to do the same in Indonesia. Post Megawati, SBY to Joko Widodo today, living conflict (Islamism and nationalism) are still being shown to the Indonesian people, thus always indicating the stuttering of policies and the fear of the defeated identity of the Indonesian Islamic community (plural and tolerant) of the intorel group and tend to impose its will through anarchy. In responding to this, SBY Jokowi continues his campaign against the Islamists whether it is through anticipatory and repressive programs.

Of course, it is not just the government that is concerned about the model of political contestation this identity. Academics, religious leaders, and local administrators are also wondering if it is continuously being cultivated as an attitude of Indonesian society. The reason, this religious-based identity-based political contestation must have an impact on the stability of religious harmony on a national scale, and may be a local level. Moreover, the areas that are stigmatized as conflict prone areas such as in Ambon, Papua and other areas. From academic circles, Syafii Maarif had expressed the concern in 2009 ago dikala give a scientific speech in the Event Nurcholish Madjid Memorial Lecture at the University Hall of Paramadina. For Buya Syafii his true identity politics will not be detrimental if the appreciation of the universal identity of Indonesia is not laid in the pragmatic space of the diawang-awang field. The value of universal identity is perceived as a collective attitude practiced in everyday life. On the contrary, it would be very dangerous if coercion on behalf of a particular identity is left by those who have the responsibility to maintain and maintain the universality of plural identity in Indonesia. (Syafi'i, 2012:8).

Not just in the year 2009, in the elections process Jakarta Year 2016 yesterday, Buyah Syafii also did not stop warning parapolitisi not to play religion-based identity politics public space. Because, it is very dangerous. Moreover, it is only for the sake of the momentary power that is the leadership contestation in the capital city. But apparently, the appeal was ignored by moderate politicians contribute. Those, religious conflict to the present day is still felt by the Indonesian community, and is suspected to continue to spread to other areas.¹Anyway so it is with the chairman of moderate organizations in Indonesia (read: Nahdlatul Ulama and Muhammadiyah), they hoped the religious contestation and attitude of nationalism in Indonesia as soon as possible eliminated. The political struggle, proportionally, should debate and campaign what the

program will run to side with the people, not to take religion unilaterally their political strategy, thus eroding the emotions of silent-majority groups, in Indonesia. (Political Identity Still Worrying By Political Year,2018).

Regardless of the condition of national instability and political strategy of the identity of the people a political constestant that brings religion back into the public sphere, this author's writing is present just to tell the other side of the political impact of the identity of the communitarian perceptions Muslim minority, in eastern Indonesia. So, for the writer, the statement of Buya Syafii Maarif, and religious leaders from NU and Muhammadiyah circles have a point. There is a negative impact when this space of religious debate is returned to the public sphere in an inelastic and disproportionate manner. At least, as the phenomenon that writers observe in the city of Jayapura Papua, the majority of religious groups on Earth Cindrawasih began to dare to imitate what is done by politicians and Islamic religious leaders in public. The harmony and harmony of religious relationships in Jayapura Papua that have been well developed, began to be disturbed because of the role of certain groups to favor a certain religious identity in this area. True conflict is true only a momentary expression of irritation begins to crystallize as a gesture strengthened. Conflicts or differences of views that were once just a form of response unawareness turns into imaginative drama to invite others to act similar. For example, differences in the view that Muslims are tolerant, are beginning to be considered as a group that threatens the diversity that exists in Jayapura Papua. Those, they on some occasions, often the arrival of Muslims to Jayapura Papua.

2. LITERATURE REVIEW

2.1 *Tren Political Identity In The Contemporary Era Of Indonesia, Globalism, Localism, And Religiosity*

Everyone must agree if every country has a historical dimension politics of individual identity, and always find the political momentum differently. In the United States today, for example, the massive expansion launched to erode natural wealth in the Muslim world has made the United States a common enemies of radical groups in the Middle East. Jihad cries (war) against US atrocities continue to be campaigned. In fact, it is not unusual for Muslims in the United States to act without command to counter the superpower of the superpower towards Muslims in some of the world's pills. So it is not wrong, if the last few years, has been the government of M.H.Obama, the government of the United States tend to compromise back Islam. Obamamatakan said that Islam and the majority Muslim country is a common partner to maintain world peace.(espito,tt:tp) Obama did not choose the path resistant and distinctive against which native Americans and migrant groups are in the country of Uncle Syam.

But not with Donald Trump. This Republican politician considers that Islam is a threat and must be resisted using the power possessed by United States of America. He seemed to want to continue the tradition of the Party leaders Republic to conduct protectionist politics against whites (race most dominant in the United States), and the dislike of Americans to Muslims (Islamophobia). So, in every campaign, he usesdiction is different than Hillary Clinton, related to attitudes to Islamic groups. Norarely he says it will fight Muslim terrorists and protect the public United States by banning Islamic immigrants from entering the United States. Donald Trump also shows his alignment with the countries that are choosing a distance to Islamist groups in some European countries. The implications of Donald Trump's policy eventually sparked dislike the Muslim community to itself, including to the people of the United States by the large.

Not much different from what happened in the United States, a similar problem haunting several European countries. Such as France, England, Germany, and Holland. These countries are allies of the United States to make the Middle East and Asian countries the Land of War for their international political interests. Makadari that, terror-based Islam - in the country is not completed and still continues to flourish as a process of resistance to the less treatment fair of the developed countries. Impact, European countries also do a very massive protection for the growth of radical Islamic movements in the country each. Conditions are slightly different when the feel of identity politics is paired in some eastern European countries, which incidentally has a long round with Islamic groups. They prefer to collaborate productively compared using confrontational ways as the country that the author has mentioned earlier. The next question, what about conditions in Asian and African countries that Islam or its religious ethnicity is more homogeneous?

In the author's observation, for a country with an Islamic ideology, surely, they are embracing the identity of a religion-based live. But on the contrary, countries predominantly Muslim, who embrace a democratic system of governance government, they put the love of the country (nationalism) above their religious value. Therefore, there are several Islamic countries (or at least the majority of its people are

Muslims) running a local identity politics system they. Instead, some of these countries are hostile to radical groups and transnational that is perceived to threaten the unity and unity of the state formed and championed by the people of that country. Call it Malaysia, Brunei Darussalam, India and some other countries, where Islam becomes the most important part will build the identity of their local communities. It is so visible that the identity politics they are promoting is a model of identity politics nationalism, not side with segmentation and segregasi of society culture certain in their territory them. How about in Indonesia? Will the political identity of diversity, multiculturalism, and multi-religious has been lived as it should? If you see the description above, then everything is very dependent on the pattern and alignments of existing national leadership. In the author's view, can it is said that national identity politics has begun to be dimmed post-reformation and liberal democratization is conducted in Indonesia. This view the author refers to some research results indicate that there is a tendency to return the pattern of conservative Islamic thought in Indonesia, the religion-based politics in contest at national and global levels, as if to imitate political success alignments in today's global era, in accordance with the facts of group victories Islam in the nationalist society such as, Erdogan in Turkey and conservative political groups like Donald Trump in the United States. Similar portraits can be seen in Jakarta at the time of the opponent politics derived from two-conflict victims of Indonesian people namely; Chinese people and Christian) as revealed by Keesvan Dijk and Nico J.GKatein. (Burhanuddin,2013:1)

Before looking at this ancient strategy (read identity politics) is used further in Indonesia, it's good writer first describe how the study of identity politics translated theoretically. Jonathan Freidman mentions that identity politics can be defined on the basis of behavioral contestations, policies, and political alignments against a community group that developed from a period of time. Identity politics can be lost in the community who feel and understand plurality is high, or very useful if the community as if to rediscover identity to become a new force in determining the flow of the future. (Freidmen,1992:83) Therefore, he is continued, that the task of an anthropologist, must be able to translate both relations in historical perspective, chronological facts that exist in the field, to dynamics the present moment to see the future. He cited the identity politics in the use of Martin Luther King, to win a political battle in America, then replicated in some political contestation in the United States,(Freidmen,1992:840) included Donald Trump is already the author mentioned earlier.

Based on this definition, then identity politics is like a space that buried and can appear at any time, then threaten plural identity and multiculturalism of a country. For, identity politics will always form a conflict the disintegration of the majority and the tyranny of minorities. To ensure plurality and multiculturalism, a state usually, makes its own rules to be capable maintain the harmony of the differences that exist in society. Although already in the fenced through rules and value systems of interaction within society, dynamics and change the flow of community thinking is not easy to dipasung, especially if it relating to one's dogma and ideology (belief). Theoretically, in addition to already been expressed earlier, it seems that Syafii Maarif also limits political studies identity in Indonesia is more on aspects of religion, ethnicity, and ideology only. To him, issues related to cultural, ethnic, and cultural bonds others, on the one hand, have been helped by the will of unity and unity in the struggle together in the colonial times. (Syafii,2012:20).

The same is said by Husniyatus Salamah, he says that is there are only two living conflict in Indonesia, that is related to ideological ideology of religion and nationalism and ethnic conflicts of Indonesian economic rulers. While other issues related to tribalism, communalism, differences culture, and language have been completed and become a soft value Indonesian citizenship. For her identity politics - in the form of protection against the universal culture that is in Indonesia - is commonplace. Become a problem if that identity used as a tool of power only partial or derived from a particular group alone, not exhaustive. He gives examples of how the people of the United States self-proud call me an American. People who have understanding against Human Rights, Democracy, and tolerance of the differences that exist in their country. This phenomenon has also been proclaimed by youth Indonesia in the period of independence, they called the diverse community as Indonesians, not from certain areas or particular races. (Salamah,2016:tn).

The author also agreed on the views of Syafii Maarif related how this identity politics journey takes place in the era of democracy and reformation. Politic identity variants is already not readable on a macro scale (power relations and society), but also the dialectics and interactions that occur in society it self. In fact, with Indonesia's very multicultural, religious, racial, and faith conditions culture, the dynamics will be more complicated than America and some countries Europe. In the author's reading, the pattern of identity politics

in the developed world is only there are on two practical components: native people and immigrants. So that acculturation can implemented by coercion against immigrants Indonesia, the diversity has been born and separated from region to region others, which are territorially over the limitations of space available in the United States and Europe.

Therefore, politically, an ideal ruler always thinks about political pluralism and multiculturalism. Leaders in Indonesia, at any level, should if Indonesia is made up of many cultures and models of human beliefs which is difficult to uniform. The author does not need to mention how many tribes, systems culture, language, and religion that exist and are believed by society. This will adding to the complexity of how governments should contribute to harmonizing the existing cultural culture. To be sure, the government must be above all classes that develop and should try not to disturb the diversity, such as such as the misinterpretation of Anies-Sandi's speech in the elections of Jakarta. For what reason, errors of choice and political strategy will be more benefiting those who quietly have different political desires than which is aspired by the founders of the nation in Indonesia.

The author wants to add phenomena that occur post-reform. In 2013, Martin Van Bruinessen et al wrote a book on "Islamic Conservative Turn "(the return of conservative Islamic movements in Indonesia). In this book described how Islam is again a space of political contestation, public discourse which affect the perceptions of Islamic society, as well as politics partiality to a certain identity, does not affect much of society Indonesia. (Martin,2014:376) The reviews in the book are also interesting enough to re-read what is disclosed by previous researchers concerning the strengthening of religion in religion public area. At least this book describes four important frameworks: first, readings of Indonesian clerical councils in the context of religious authority admittedly, the sphere of conflict and the politicization of religion tends to use legitimacy MUI. There are many examples that can be used as a postulation of this assumption, such as Pilkada Jakarta, the eviction of the Ahmadiyya Mosque, and the ban on the construction of houses of worship some areas. Both readings on kaderisasi and projection of movement forward to build an Islamic state. Third, trans national linkage radical movements new in Indonesia. Finally, the waning role of moderate groups in space public. (Mandaville,2001:83). In this section, Azra gives some special notes, for example gap of knowledge done in the academic space towards that understanding disseminated by the dai community environment. (Azra,2016:175)

In essence, whatever the conception of how identity politics is run, both starting from the perspective of power relations and the interests of the majority, dynamics and interactions that occur through social groups, or even, emerge itself due to the interests of transnationalism and certain political parties, all of which must be anticipated through Islamic politics of multiculturalism and pluralism. A political model that can save minority groups in the majority in Indonesia, vice versa, non-Muslim minority communities do not feel threatened in the environment of Muslim society. It is, if the author may judge, is a political feature by the fourth President Abdurrahman Wahid (GusDur). For the writer, he can stand on all sides and run substantive political corridors contained in Bhinneka Tunggal Ika, Pancasila ideology, The 1945 Constitution and the Unitary State of the Republic of Indonesia. He also opened the faucet democracy as free as possible, and letting the public learn direction and the tendency of democratic attitudes in Indonesia. And the task of successors is revising political policies that are not in favor of multi-identity religion and culture that exist in Indonesia

2. Data serving: harmony of jayapura papua community; from contestation to politicization

Stating that there is harmony and harmony that is visible in Jayapura Papua, of course, would be ridiculous. Observers, journalists, and governments it self has often assumed there is a space of conflict in Papua, there is violence in Papua, there is separatism, there is intolerance in Papua and other negative stigmatization has long been established within the Indonesian society. For the writer, on the one hand, these assumptions are true because in Papua there is a conflict, violence, separatist movements, and so on, but that is not the case occur in other areas. That is, the author does not want to deny the fact, though not means there is no peace and peace to live and live in the land of Papua, more precisely in Jayapura Papua. Create your own authors, though this seems very subjective, there is a sense of security, comfort, harmony, and harmony actually in the land of Peace Papua like what many people have discouraged.

In the year 2013 ago, the author conducted a mini-research to prove that there is harmony in Papua, especially Jayapura. The author observes how the religious leaders, traditional leaders, and government

administrators gathered in one containers of togetherness, mutual help to each other, mutual guarding and appreciate the differences taught by adat, tribal, religious, and line teachings brave community groups that exist in Jayapura Papua daily, too, there is no socio-cultural conflicts that can be displayed except for small ripple ripple due to unfamiliarity among religious followers down, not on the elite of religious leaders. Therefore, to resolve the conflict, the characters religion and society often provide inclusive insights and mutual respect between adherents of one religion to another. They are, the elite religiosity, also gives an example to the community to respect one another on the other hand by being actively involved in any existing religious activities. In fact, the author himself has an interesting experience, when it must be appointed by the Christian religious community as the Chairman of the Church Development Committee in a particular region in Jayapura Papua. This is the actual fact related to harmony in Jayapura Papua.

Again, that is the phenomenological-interpretative fact that the author feels as part of the Jayapura Papua community. There is no striking conflict, which is impact on tolerance, respect for each other, and love for Unitary State of the Republic of Indonesia (NKRI), eroded. Because, collective awareness the people of Jayapura Papua are formed from interaction patterns of togetherness, similarity paradigms in their own environment, as well as a strong sense of belonging to values synonymousness. The question is why the religious portrait is on Jayapura or Papua is widely stigmatized as a home of violence and conflict. First, they (researchers) who come to Papua tend to look from a perspective anthropologically based outsider. They have limitations to get in on indigenous Papuan communities residing in the interior. So, the conflict is visible is assumed from the background, the theoretical component, to the framing facts seen in the field. Second, that assumption is also influenced by the political paradigm and the historical value of the Papuan community it self. For writers, an area that is already seen from the political paradigm, then the space of conflict will be very visible. Not only in Jayapura, but also in other areas. Because every political contestant should show a different attitude with other candidates or competitors.

So, in conclusion, sociologically, the author prefers to avoid the term conflict. Because, what actually happens is contestation religiosity to show the existence of their respective religions in the room public. Competition between Christian-Islam can at least be seen from its intensification each religion performs its activities, in response to what is done another religion. Not only that, on matters of a technical nature of competition between the two religions take place, as well as in the protrusion of symbols and facilities religious two religions in the public sphere. The cross is now a prominent landmarks on City of Jayapura. In some corners of the city, this symbol can be found in various sizes and variations. Symbols like that can be seen clearly above the hill, ditikungan road, dipuncak a small island embraced Jayapura, even the village road gate. This phenomenon, for researchers is a new phenomenon.in contrast to the phenomenon Christmas cottage that has long existed and decorated the christmas celebrations every year in Jayapura. This phenomenon, according to some informants, emerged after the 2000s. (Hamid,2013:433)

It is interesting to explore further, especially regarding the appearance this phenomenon and its relation to the relationship between Christians and religions others in Jayapura. In addition to the symbol of the cross, in some corners Jayapura now also decorated the name of a typical Christian, precisely the legend of Jerusalem. Is this a coincidence with the narration making Jayapura Jerusalem's porch just like Manokwari. Visual phenomenon even this, now expanded by making the sites zending (maybe later Missionary?) Such as Mansinam Island which was chlorinated by the churches of Papua being discourse the results of the Metu Debi Declaration, on Sunday 10 March 2013, which is one the point is "God chooses and sets Metu Debi as the place the beginning of the new civilization of the Tabi people. Therefore, Metu Debi Island is set as a Gospel Mission Site in the Land of Tabi. " (Community of Papua,2016:24) According to the researcher, based on the statement post 2000s, euphoria of the emergence of the cross in Jayapura (even throughout the cities of Papua) perhaps begins with a rising awareness of the importance of Christianity as identity kepapuaan.

The emergence of such Christian identity as this is certainly triggered by the emergence of the issue of Raperda of Manokwari as the City of Gospel the actual events triggered by the discourse of the Grand Mosque construction Manokwari and Islamic Center around September 2005. The wish arises on as local politicians are preparing for the first direct election for the position of governor of West Irian Jaya, which is planned to be held on March 2006.At that time, one of the deputy governor candidates, Rahimin Kacong, is seeking support from Muslim voters and proposes Islamic development

Center. Visual phenomenon that is felt by researchers about religious facilities in Papua is the increasing number of mouthpieces or TOA loudspeakers in ordinary churches used in the mosque and

mushola Jayapura. It must be admitted that people Muslims are also sometimes unconcerned and tolerant about the use of these loudspeakers which is an old issue and many get rejected by hard-line Islam. A satirical joke that Indonesian Muslims are very fond of using TOA as a voice-enhancing mouthpiece in the minarets of the mosque, and often can it is suspected that before fasting is the time for mosques and mushalla servicing or even buying and adding his TOA collection to be installed over the mosque no longer four winds but eight winds "To add spirit of syiar," takmir said proudly. (One Of Religion in Papua, 2016:23).

In Jayapura, TOA mosques can also be said to be intolerant especially when echoing, and not infrequently with loud, tahrim long before the call to prayer. However, when the lecture was almost no mosque issued the contents tauliahnya outside the complex. Problem that is likely to make the church stifling to noise is a reality that exists outside of Papua, especially in Java where TOA mosque increasingly dominate the audio space is almost no pause unless after dawn until Dhuhur or after Maghrib until Fajr. But there is a habit now before the call to prayer five times. Not only the trim is heard aloud but also the reading shalawat, dhikr, reading al-Quran which is a recording. With a loud voice, the chant is just left by takmirnya. Children's voices learning to recite and khutbah (Friday and other) is so, always coloring mosque when it comes waktunya. Jelas this is very disturbing not only other people, but also Muslims themselves.

Post-Reformation, religious activities that involve many masses continue strengthened and flared amidst the tide of Christian-Islamic relations in Jayapura. Revival Revival Service (KKR) for example, is always done every month. This routine agenda becomes an event in addition to the service is also interspersed with free medication. Christians came from all over the city. Transportations are prepared, banners filled the city, pamphlets, and information through the mass media. Activities this is highly anticipated by those remembering being done openly in public places such as the field of Mandala, GTC Entrop, Trikota field, and public places others by bringing speakers from Java even from abroad. On the other hand, Muslims also do the same through the activities of Akbar Akbar with various themes. This kind of activity is done almost every month driven by religious organizations in Jayapura. Tabligh Akbar done with a pattern that almost the same as the previous KKR. Panitia with various efforts to bring speakers from outside Papua. Usually bring a lecturer from Java. Muslims Arriving to the venue with a ride on the freight is also prepared by executive Committee. Large scale mass deployment is possible considering the various facilities prepared by the implementers. Place of execution of activities held in public places such as Trikora field, Mandala field, and GTC Entrop, as well as other public places. (Diversity in Papua, 2016:24).

Despite the pattern of contestative relationships, within the sphere of daily life, In fact, harmony (religion) has long been going on, but it is not peaceful. According to the elders of Adat or indigenous-religious ondoafi in Jayapura, almost said there is no value is still practiced, keculai custom values in the form of a sense of kinship or neret / magan and local wisdom known as a three stone stove. The complexity of the paradox of religious character of the Papuan like this requires a flashback to see what the original Papuans looked like when they first started meet with religions, long before the conflict caused by dominance of authoritarian state interests by reviewing facts historical historical justification for the prolonged conflict in Papua. Now, it seems more complicated to conceive, the religious attitude in Papua continues colored by sentiments and jealousies that are no longer purely ideological or difference confidence. Suspicions continue to emerge as they progress dynamic practices and socio-religious relationships in Papua and public relations Papua with global and national communities.

The striking contestations mentioned above, appear to be the ultimate tool politics as well. One of the factors is due to the global and national influence. In the authors' observations, in the last few months, there were demonstrations of Islamic anti-Sharia rallies in an activity for system recognition Sharia economy in Papua. However, mass mobilization is very different from what is contained in the header of the activity; incitement and invitations to Papuans is against the Islamization of Papua, as well as the process of syariatization of the rules that exist in Papua. In addition to the incitement, there are banners stating that Indonesia not an Islamic country, NKRI price Dead, and many other banners that are discrediting Islam as a religious teaching mixed with politics. Author realized that, it was not done by the Papuaan sich community. Author believes there are political actors who still want to play in the scope religious interests, as the writer has described earlier. Furthermore, the dynamics of religious politicization. The author wants to reveal a view of indigenous Papuan people said :

"Right now, efforts are leading to the creation of a variety of rules regulating lifestyle related to culture and religion in Papua became a battleground between the religious elite, the government elite, and

the elite Assembly Papuans who feel they have the right to govern the relationship between God and humans. Explicitly, it is difficult to find a formula or written rules that have been made, but the discourse and spirit of kepapuaan and certain religions have been tempted to voice the peculiarities Papua, as a region with a Christian majority, was built in on the primordial foundation of tadiness rooted in strong bonds of the past. The phenomenon of religious tension that occurred in the city of Jayapura, can not understood again as a whole entity resulting from a process differentiation takes place in various forms. For example, the process of blurring community boundaries caused by inbound migration and outbound migration which occurs in various communities; blurring of cultural boundaries causing the socialization process to shift; compliance weakened by the loss of local leadership in a community. All almost shifting to the interests of the political elite alone. (One Riligion In Papua,2016:23)

To get out of the problem, the informants said that tension and compromise must remain to do maintain direction and groove the historical relationship of Christendan Islam in Jayapura, as has happened in the last decade. Tension that begins with the suspicion of a native against immigrants are always regarded as a trigger of tension between the two religions. In its relation social life, economy, and politics, the occurrence of segmentation on public space can not be avoided anymore if the polarization of society between the original and entrants continue to be reproduced. Polarization is then incarnate in the spaces public as it does in markets. In some markets in Jayapura, easily can be mapped about the original and newcomers. In Pasar Hamadi for example, sector economy is controlled by Bugis-Makassar-Buton (BBM) traders. This market then in her actualisation, in other places also established a special market for mothers Papua. This market sells their natural produce.

The occurrence of social segmentation can no longer be seen only from one aspect, but should be viewed comprehensively. Social segmentation as it does in the market does not only concerns the question of the mastery of the economic sector, but also concerns a later identity to the distinction between the native (Christian) and the immigrant (Islam). If this continues, then the suspicion of each group continue to color the relationship of both groups (religion). It can then give birth polarization or social segmentation (majority-minority) in a particular groups sector. If so, the tension between different groups is difficult to avoid because identity similarities such as kepapuaan only appear among indigenous Papuans, while immigrants remain on their innate identity (origin). Tension and the harmonization of Christian and Islamic relations in Jayapura depends on how management of difference is done well, that means how to bring up and creating a collective consciousness that is no longer related to the polarization of people original and newcomers. During this time, the ups and downs of the relationship are caused by the strong each desire to actualize themselves with a thick labeling. This in fact paved the way continue the occurrence of conflict because it is always based by priority and the spirit of putting forward differences without looking at opportunities the creation of a common awareness of the importance of developing Jayapura in particular, Papua generally to advance parallel to other regions.

In the end the authors concluded that the shift from social contestation to the political drama room of identity above is meruapakan clashing face that is influenced by political policy outside Jayapura Papua. Therefore, from a political point of view also, the government should always prioritize holistic approaches to embracing all the factions, religions, and tribes that exist in Indonesia. From the point of view this, the author also saw some positive things that have been done by government for minimizing contestation that will lead to political conflicts. For example, First, there is strong acceptance of Joko Widodo-Yusuf Kalla's related policies community organizations that violate the rules of the game of state or against wholeness NKRI. Based on the author's observation with some religious leaders in Jayapura, the policy is like reaffirming that Indonesia is not a religious state. It is a country that protects some of the developing religions in the region. Only, said one of the authors, the contestation of two groups on display (political spectator) of some Islamic parties who refused to still indicate the existence of different national political attitudes.

Secondly, the fear of traveling idea against the SARA campaign and religion in Pilkada Jakarta to Bumi Papua, can be anticipated because the people of Papua, especially Jayapura already has sociological experience. This conception is expressed by one of the Indigenous Papuans who also came from Islam. To him, contestation of Islamism and nationalism are highlighted can not influence religious attitudes in Papua, moreover they have no conception of a religious state others are campaigned by radical groups in Indonesia. Third, conditions radical movements in Jayapura do not seem to exist in national political contestation. Everyone must realize that terrorism is labeled Islam, looting and the struggle for the financial interests of

terrorist groups, as well as institutions education built to indoctrinate against militant groups Islam, cannot be identified similarly in Jayapura Papua. Finally, the symbolisms that exist in Papua are still in the form of an approachable discourse through diplomatic means, including central government intervention for diversity already awakened it was not crystallized by political actors in Jayapura Papua.

3. Analysis of impact, political drama identity and harmony of earth peace society cindawati

To further deepen how the religious issues in Papua, contestation of identity, and politicization of religion that runs in Jayapura is analyzed, on this section of the author will reframe what identity politics should be (especially when it comes to certain ideological powers and religious beliefs) displayed, how the impact on religious communities in Indonesia, as well as how the approaches governments should deal with the difference. And in this section also, the author wants to use the paradigm structural anthropology Levis Strauss and Victor W Turner will be the framework reconstruction. At the same time create an implicative framework as the end of this paper. That is, the author will read how the symbolization and drama that come into the section public awareness of Jayapura Papua and on what dimension they are performing action collectively; whether it is the impact of national political alignments against the majority or just as a momentary political interest, thus disappearing when the political contestation is over, then form a new society again which is more than ever before.

According to the author, for an anthropologist, what is manifest as a phenomenon must have meaning, then internalized as the foundation of attitude, then crystallized as a cultural behavior within a community. In a simpler language, Rosalind "Anthropology enjoys an ongoing dialectical tension between its scientific and humanistic sidesEmphasis on culture and recognition of the subjective aspect of interpretation link anthropology to the humanities, yet its striving for systematization, generalization, and precise observation reflects the inspiration of the sciences ... " (Hakket,2005:145) Based on this meaning, identity politics, it cannot be interpreted merely a passive dialectic developed in the world outside, but will also produce a dialectical product as a result of cognitive interaction society and social actions that surround them. If you see what occurred in Jayapura Papua, then the global and national phenomenon is not ignored so only. Instead, they do interpretations even in the wrong sense and apologetic. Therefore, the authors are well aware that the new concessions are about the Islamic form should begin to be elsewhere contested by the elite to negate miss understanding that occurred in Jayapura Papua.

For that, Levis Strauss, we can borrow to re-actualize the value Islam to build harmony in Jayapura Papua. As is known for reading the community according to Levis Strauss, in the book translator Claire Jacobson structural-anthropology, mentioned that: Levi-Strauss has long was one of chief exponent of the structural method; he considers the relationship between phenomena, rather than the nature of the phenomena themselves, and the systems into these relation flashlights, He persuasively argues that the attainment of a general science of man is contingent on structural considerations, which include unconscious as conscioussocial process, and he time and again develops his thesis in dealing with some major aspect of culture; language, kinship, social organization, magic, religion, and art "1 (LeviTrauss,1963:x). Mean This simple quote is every human being has its own interpretation space against the existence of phenomena in their presence. Then, enter the room structure his consciousness, whether it be through culture, language, social organization, magical knowledge, religion, and art. For writers, and this may be the excess of the author as an insider in Jayapura, religious factors are still very strong on society; these conditions can be the same like the one in Aceh. When Aceh called Mecca's porch, the people of Jayapura Papua want something similar to be a porch Jerusalem.

Not only that it turns out, the reactions that occur in some areas; as the imposition of a regional-based regional regulation of religion by a group of Islamic organizations certain, also imitated by the adat elite in Papua. In the context of creating religious harmony and religious harmony, it can not be underestimated just a difference treatment. It is a very serious thing to be reconstructed from understanding the people of Jayapura Papua. The author can give an example of how to reconstruct language-based culture, habitus, and art can change people's perceptions Jayapura Papua. The authors are still within the time frame of this research-dialogue with some Papuans for the establishment of the Church in their region covering the religion and ideologies of the carefree organization can fit into groups they. The author also does what they do, in a normal corridor humanitarian and social (not violating the teachings of Islam). This proves that the Papuan people are very civil and harmonious, especially when one can melt through the cultural framework

they have. Not a confrontation, is it sociological and political, to their patterns of life. So, in conclusion, for to present a relevant Islam among the people of Papua is a cultural feature conducted by GusDur, Nahdlatul Ulama, and Muhammadiyah, which since its founding shoulder to shoulder to set up Indonesia, not new, inclined groups impose his will through all paths, social movements or politics. And the author should appreciate to collaboration of Joko Widodo and NU to formulate the Act The mass organization a few months ago. This collaboration can be a reinforcement that Indonesia still on the political track of multiculturalism and plurism, not identity politics specific groups.

Actually not much different from Strauss, Victor W Turner said that the composition of the study of cultural anthropology is in the aspects of symbolization and technique interpretation of the symbols, myths and rituals that have become habitus a society, a social drama that is shown by actors to present a certain condition in their community, and the illumination of a concept social group construction in a diversified behavior in their environment. (Turner,1989:tn) If we are framing the dynamics of symbols, myths, habits, and deep social drama general theory to the field that the authors reveal above, then clearly the position of Victor W Turner is on how the author wants to expect a different social drama of the political elites of Islam or Christianity in Jayapura rather than those already plundered some last period. Because, many times the author discloses, the base language the habitat and rites of the Jayapura community are in the space of the symbol of the earth of peace, the earth greetings (dar al salam) if Islam; God's earth sacrifices to help humans sinners, and other symbols. In this position the author also sees the unique facts (and may be a further research on this study), how the Islamic community and Christian, groups of migrant and native migrants gathered in the Market. How social drama is also seen in every celebration of religions that exist in Jayapura Papua. This is a very contrast from the scientific frames written through sociological and political approaches.

3. RESEARCH METHODS

Based on the paradigm shift due to the demands of identity politics in some areas in the socio-political contest, particularly in Jayapura Papua, the authors want to frame this paper into several important parts; first, the identity politics trend in the global and national arena. Secondly, the paradigm of Jayapura Papua community is related religious harmony. Third, the analysis of the impact of identity politics on the pattern of life religiousness in Jayapura Papua in the perspective of anthropological-structural theory; an anthropological model that sees symbols and display behavior as a form of being influence others in determining their rational attitude. Fourth, way out from the politics of identity and hope to maintain a political path based on religious values which is long term or not pragmatic. From some of this focus is expected, this paper can change concessions together that identity politics is very important-just like which Syafii Maarif discloses - provided that the priority of the identity includes universal, holistic, and not tendesius meanings for a moment's sake. A politics an identity that is run nuntuk maintain and care for the values of local wisdom, from culture negative global impact. And for writers, it is legal to do democracy as it is today. Methodologically, this type of writing will use the kind of qualitative research through the phenomenological-anthropological paradigm, as it has been noticed in each focus on the problem.

4. CONCLUDED-REMARK: CHANGES THE POLITICAL VIEWS OF IDENTITY TO WISDOM POLITICS

While the effort to finish this writing, the author also saw some bids conceptual as a way out of the look of this identity politics, especially from them the anxious and worried strategy of identity politics is continuously used as tyranny of the majority against the majority group. For example, Masdar Hilmy in daily Kompas gives the following suggestions:

"So, how to manage identity politics amid state construction" nonsense " first, every political elite should have a level of intelligence, sensitivity, and cultural sensibilities to a range of socio-political issues enclose it. Such sensitivity and cultural sensibility are manifested in form of speech to avoid choice of words, diction, or sentences that can hurting a group of people. Someone wise leader should be can use his intelligence in filtering, selecting and sorting utterances that can protect all citizens. Secondly, at the root level grass, our society must be educated constantly in order strengthen their public rationality. Included in this context is educate them to have no "short axes" in each response sensitive issues (SARA) in the public sphere. Admittedly, the speed of various

dissemination form of hoaks in public space that we have. Third, all elements of nation-primarily political and state actors - must take an active, participatory role in outlining the political "narasitebal" that transcends the bulkheads of primordiality someone. Each of us must always be reminded of political concepts and practices we must go beyond the "narrative" political identity. " (Masdar Hilmy2017:23)

In the simple language of the author, this Masdar Hilmy idea wants a politics civilized (civilized). A political model that takes into consideration aspects of the substantive aspects within social life, not just short-term thinking for the sake of raising a power and influence on others. Political Civility must of course be supported by people who are also civilized through the world education. They must be able to distinguish which political space, social life kemasyaratakan which requires a pattern of harmonious relationships among others, and where a substantive religious interest that must be presented in the life of the community.

Added what Masdar Hilmy said above, as well as seeing the dynamics interactional existing within the community of Jayapura. The author wants to submit a concept called wisdom politics. A thick political narrative that the author took from politico-prophetic politics, the guardians and disseminators of Islam in Indonesia, and initiators of moderate and indigenous Islamists. The author's wisdom mean also can mean as multi-cultural politics and humanity. The politics of the madina who maintain good relations or relations between Muslims and non-Muslims in the prophetic era. The politics that appear to defend the public without considering the origin of humans it originated. This is what looks true on Papua Particularly in Jayapura. They do not consider where amber where kacong (the name between immigrants and the original inhabitants), they do not consider the theological position of the authors while having to build houses of other religious Worship, they are not feel different from Muslims who use magical approaches in carrying out religious rituals. They are harmony and guyup inside It is only the elite-politicians, who then appear as actors of change of the existing cultural system within the people of Papua.Makadari that, the idea of educational ideas is not always true pinned on the mentality of society under (grass root) because they accept the difference behind consciousness as people Indonesia, but to those who seek to do harm to harmony community

5. Conclusion

In that conclusion, first, the politics of identity-in any form-will have a positive and negative impact on people's lives. Positive, if the alignment of that power to the values of the common consensus on the form of society plural (unity in diversity). Like Joko Widodo's partisanship towards the Islamic group tolerant, moderate, and progressive on the contestation of Islamism in public space for several months. Negative, if identity politics is used for political contestation strategies alone to reap the majority, under the shadow of the majority. So from that, it should, the ideal political contestation should present the discourse of the program rather than return on the syntax of religion, race, ethnicity, and culture that exist in Indonesia. Secondly, through a cultural approach to understanding local dynamics, it will resulted in a policy based on wisdom (hikmah al siyasi). A the political model of the Prophets who grant their lives to a plural society. Model politics that do not lie between natives and immigrants. The political model that creates rules above all elements that exist. This is exactly what all parties have to do to face the diversity in Indonesia ini. There is no religion that impose his will to enforce certain religious rules, because in Indonesia not only exist one religion. In Indonesia many religions in territory are also very much different conditions his civilization.

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