

Religious Discrimination in the Rejection of the Manokwari Mosque Construction

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ABSTRACT

This research discusses land disputes for the construction of mosques in Manokwari, West Papua. This study aims to convey an accurate and useful understanding of land disputes for constructing a mosque in Manokwari, West Papua. The research method used in this study is qualitative. Qualitative research methods provide an opportunity to explain complex phenomena more comprehensively and contextually. The results of this study indicate that the cases regarding the refusal to build a mosque in Manokwari were not from the original Manokwari community. Still, some newcomers had a particular interest in provoking the Manokwari community to find a solution, namely, interfaith dialogue can help resolve misunderstandings between religions and cause conflict. Interfaith dialogue is an important means of building interreligious understanding. Dialogue can also rebuild reconciliation (division) and peace to resolve conflicts if interreligious dialogue is carried out. Having the awareness that every religion that the community adheres to carries a mission of peace

Keywords: Dispute, Conflict, Mosque construction, Manokwari

INTRODUCTION

Background

The mosque is the center of Muslim activity. From there, the Muslims should plan for their future regarding din (religion), economics, politics, society, and all aspects of life, just as their predecessors made the mosque function optimally.

The construction of places of worship is a sensitive issue that often triggers debate and conflict in various parts of the world. One such example occurred in Manokwari, a city located in West Papua Province, Indonesia. In a diverse society, the plan to build a mosque in Manokwari has generated resistance from some parties.

The construction of places of worship is an important need for every religious community. In Indonesia, a country with a rich diversity of religions, the construction of places of worship is often a sensitive issue that requires understanding and tolerance among religious adherents. One example of the problems that have arisen is the rejection of the construction of a mosque in Manokwari, a city in West Papua Province, Indonesia. In this essay, we will discuss various aspects related to the rejection of the construction of a mosque in Manokwari and consider various existing perspectives.

Building a mosque in an area is usually important for local Muslims. Mosques are not only places of worship but also centers of religious and social activities of the Muslim community. However, in some

cases, the construction of mosques can lead to rejection from some of the local community. One example is the rejection of the construction of a mosque in Manokwari.

Manokwari is a city with a population consisting of various ethnicities and religions. Although most of the population adheres to Protestant Christianity, there is also a Muslim minority living in this city. In recent years, plans to build a mosque in Manokwari have been in the public eye and sparked controversy among the local community.

Manokwari is one of the cities in West Papua, with a rich diversity of religions. In addition to the majority of Protestant Christians, a number of Muslims live in this city. When the plan to build a mosque in Manokwari was announced, there was resistance from some local people who did not agree with the construction of a mosque in their area.

Community Rejection and Perspectives

Several community groups in Manokwari opposed the mosque's construction for various reasons. One reason that is often put forward is that the construction of a mosque will disrupt social harmony and trigger inter-religious conflict in the city. They argued that the mosque's presence would create a demographic imbalance and affect Manokwari's existing religious character.

In addition, some proponents of the rejection argued that the location chosen for constructing the mosque was not appropriate or strategic. They are worried about the impact of traffic, the availability of land that will be disrupted, and the environmental consequences that might arise from the project.

However, it is important to note that the community's perspective on rejecting the construction of a mosque in Manokwari is not homogeneous. Some residents support the mosque's construction and see it as a positive step in strengthening interfaith tolerance and providing adequate places of worship for Muslims in this city. They argue that the mosque's construction aligns with the spirit of religious freedom guaranteed in the Indonesian Constitution.

Social Implications and Challenges

The rejection of the construction of a mosque in Manokwari reflects the challenges faced in building social harmony in a diverse society. This raises questions about respect for religious freedom, openness to differences, and how to achieve adequate consensus among diverse stakeholders.

In addition, this rejection also underlines the importance of dialogue between religious believers, a better understanding of existing religions, and efforts to promote harmony and tolerance in society.

The rejection of the construction of a mosque in Manokwari was in the spotlight because it exposed tensions between different religious groups. Manokwari has a diverse population, with the majority of the population practicing Protestant Christianity. Even so, some residents are Muslim and from various religious backgrounds.

Under these circumstances, the decision to build a mosque in Manokwari faces complex challenges. Some of the main reasons for rejecting the construction of a mosque include concerns about new settlements that might disrupt the daily lives of residents, fears of a shift in power or domination of different religions, and concerns about disturbing the existence of a sensitive natural environment around the city.

It is important to understand that the opposition to constructing a mosque in Manokwari is not solely based on prejudice or intolerance. However, some broad views and interests need to be considered in the context of a heterogeneous society.

Through careful analysis and open dialogue, we can gain better insights into resolving these disputes and promoting interfaith harmony.

Several factors can cause the refusal. One of them concerns the social and cultural changes that are considered to occur due to the mosque's presence. Some may feel that constructing a mosque can change the city's character and threaten local cultural identity. They are worried that there will be a shift in traditional values ??in Manokwari.

Apart from that, arguments are also related to population density and urban infrastructure. Some argue the mosque's construction will increase traffic congestion and burden the existing infrastructure. They are worried that the growing Muslim population in Manokwari will cause limited land and public facilities.

In addition to social and infrastructure issues, the security factor is also an important consideration in this rejection. Some people may be concerned about the city's security and the potential for conflict between Muslims and non-Muslims that could arise due to having a mosque. They may feel that the mosque will become a gathering place for groups that have the potential to cause social conflict.

However, it should be noted that the opposition to constructing a mosque in Manokwari does not reflect the views of all local people. Some people still support the construction of mosques as a form of freedom of religion and tolerance. In addition, the local government also plays an important role in balancing the interests of the community and maintaining harmony among religious communities.

In the final view, the rejection of the construction of a mosque in Manokwari is a complex and controversial issue. Having an open dialogue and considering all perspectives in resolving these disagreements is important. People can reach mutually beneficial agreements and promote inter-religious harmony only with mutual respect and understanding.

In this essay, we will further discuss the reasons behind the refusal to build a mosque in Manokwari and the social and cultural implications of this conflict. In addition, several possible approaches will be offered to defuse tensions and promote harmony in this multicultural society. By considering diverse viewpoints, we can work towards deeper understanding and more inclusive solutions to this problem.

The rejection of the construction of a mosque in Manokwari reflects the complexity of social and religious issues in Indonesian society. It is important for all parties involved to engage in open dialogue, listen to each other, and find solutions together. Only in this way can we reach mutually beneficial agreements, promote tolerance and respect religious freedom so that every individual and community can live in peace and harmony.

METHODOLOGY

According to Sugiono (2009:15), a qualitative research method is based on the philosophy of postpositivism. This method is used to investigate research objects that have a scientific nature, with researchers as the main instrument in data collection and analysis. In this method, the sampling of sources and data is done deliberately and in stages, using purposive and snowball sampling techniques. The data collection process is carried out by combining various techniques, called triangulation, to ensure the validity of the findings. In data analysis, the approach is inductive/qualitative, in which patterns and findings emerge from the collected data. Qualitative research results emphasize understanding the meaning of the phenomenon under study rather than statistical generalizations.

This research focuses on land ownership conflicts related to constructing a mosque in Manokwari, West Papua. The research method used in this study is qualitative. A qualitative approach is an approach that

focuses on a deep understanding of a problem rather than looking for generalizations in research. In this research method, the authors prioritize using in-depth analysis techniques, which allow authors to examine specific problems and case studies. This is due to the unique nature of the problems studied within the framework of a qualitative methodology, which views that each problem has different characteristics from other problems.

In this qualitative research method, the authors conduct an in-depth analysis of the data we collect. The author conducts research specifically into this land dispute case, intending to identify the factors that played a role in the conflict and gain a deeper understanding of the perspectives and experiences of the individuals involved in the case. A qualitative approach allows us to investigate the nuances and complexities associated with these land disputes and provide a deeper understanding of the social and cultural dynamics that influence them. Thus, qualitative research methods provide an opportunity to explain complex phenomena more comprehensively and contextually.

Data Collection Techniques

There are various types of data collection techniques used in qualitative research. Mcmillan and Schumacher (2001) identify at least four data collection strategies using a multi-method approach in qualitative research. These strategies include participatory observation, in-depth interviews, literature studies, and the use of artifacts as data sources.

The authors are more inclined to use literature study techniques in this study. According to Burhan Bungin (2008: 121), the literature study method is one of the data collection methods commonly used in social research methodology to investigate historical data. Researchers searched data from various social media sources, such as journals, essays, and news that discussed land disputes for the construction of mosques in Manokwari, West Papua. Using this method, researchers can gather comprehensive information and understand the land dispute case.

Using the literature study method in this research provides an advantage for the writer to gain an in-depth understanding of land disputes for the construction of mosques in Manokwari, West Papua. By searching data from various social media sources such as journals, essays, and news, researchers can access extensive and varied information related to the case. This method allows the author to identify the factors influencing land disputes and view them from different perspectives. In addition, by collecting comprehensive information, researchers can prepare in-depth and informative reports on these issues.

Data analysis

According to Bogdan (in Sugiyono, 2013: 244), data analysis involves a systematic process of finding, organizing, and compiling data obtained through interviews, field notes, and other sources so that it can be easily understood and the results can be conveyed to others.

In this study, the data analysis process will be based on data grouped according to research needs from various sources. From various data collected from various sources, conclusions will be drawn, and supporting data will be provided to strengthen the analysis results.

After the data has been analyzed, conclusions will be drawn, and the development of supporting data will be carried out to strengthen the results of the analysis that has been carried out. This research will use the inductive analysis method, where the data that has been grouped will be investigated in depth to identify relevant patterns, findings, and relationships. Furthermore, the results of this analysis will be presented clearly and comprehensively so that they can be informed to related parties and the general public to convey an accurate and useful understanding of the land dispute for constructing a mosque in Manokwari, West

Papua.

Research procedure

In descriptive research, Sutedi (2011: 58) describes the steps that must be carried out as follows:

1. Identification and determination of research problems to be explained in detail.
2. Determine the type of data to be collected and the procedures to collect it.
3. Perform analysis of the data that has been collected to identify patterns, relationships, and emerging meanings.
4. It draws conclusions based on the results of data analysis that have been done.
5. Present a research report that includes steps taken, findings found, and conclusions from data analysis.

Thus, descriptive research is carried out by selecting and formulating problems, determining the types of data and collection procedures, analyzing data, and concluding and preparing reports that include the research results.

In accordance with the explanation given by Sutedi (2011: 58) regarding the steps in descriptive research, researchers will conduct research with a series of steps as follows:

1. In the first stage, the researcher collects data from various literary sources, including journals, essays, and news relevant to the problem under study. In addition, researchers also use data generated by the author himself, which has been verified.
2. The data that has been collected will be sorted and classified based on relevant aspects to strengthen the research data.
3. After that, the data that has been collected and sorted will be analyzed by considering several aspects and meanings that arise. Researchers also look for supporting data relating to the problem under study.
4. Researchers analyze and study various relevant sources, then draw conclusions based on the findings that have been found.
5. Data analysis will be described descriptively and then concluded and presented in written form.

Thus, researchers will follow these steps in carrying out descriptive research and processing data in the way that has been described.

RESULTS

Manokwari as the City of the Bible

West Papua proves its strong movement as a moving provincial capital. Various kinds of infrastructure in the economy and government are continuously present without stopping. At a crossroads in Makalo, there is a small sign that states the identity of Manokwari City as the City of the Bible. Manokwari City has become the center or center of modernization and social change in the province, which was just formed in 2003 (Suryawan, 2011). Modernization is one of the causes of the strengthening of complex social change, so Manokwari City has become a center for rapid growth. Apart from Sorong City, is economic, social, political, and cultural in Papua.

Immigrants who appear in the City of Manokwari seem unavoidable. There are various types of business opportunities – existing businesses in the economic sector and government bureaucratic positions have become an attraction for newcomers to enter this city. Through investment, the opening of oil palm plantations, the establishment of luxury hotels, and the construction of supermarkets have also been opened.

Along with the passage of time and the rate of growth and modernization that has occurred in Manokwari,

especially since the reformation period until the city became the capital city, various problems have arisen. Such education programs, which are sad because of the lack of access to health services for the community, are far from good, even in government problems such as corruption and power struggles between ethnic groups are constantly occurring (Suryawan, 2011). Most of the informal economic sectors in Manokwari City are controlled by newcomers from Sulawesi, Java, Maluku, and some other regions. Apart from that, there is also much income for residents who come to the transmigration areas, which are scattered on the outskirts of Manokwari City. Looking at the economic conditions of the indigenous people of Manokwari City, they are under pressure amidst the growth rate and the constant entry of newcomers.

The city of Manokwari is one of the areas in West Papua with a heterogeneous population, both in terms of ethnicity and religion. The tribes in Manokwari City are not only local tribes, but various kinds of immigrants are more numerous, especially in the district capital area. There are at least 45 tribes in Manokwari City, and of the 45 tribes, only 2 are indigenous or local Manokwari tribes (Mustafa, 2019). There are more than one million residents in Manokwari City, and most of the population adheres to Christianity, while others adhere to Islam, Catholicism, Hinduism, and Buddhism.

The designation of Manokwari as the City of the Bible is not new because this term is related to a historical event regarding the entry of the Bible into West Papua. The desire for the term city of the Bible to be determined for Manokwari is not just related to the efforts used to remind the public about the existence of Manokwari City as a gateway for the entry of the Bible into the land of West Papua. The hope is that the Bible has diverted the lives of people in the City of Manokwari, West Papua, who are in darkness and live in hatred and suspicion, and by this Gospel, they have been reconciled (Ariwidodo, 2019). They also have hope that Manokwari City will be able to remind the people to fight against and overcome their backwardness. Because the wealth of natural resources, which are very, very abundant in Papua, have not had much impact on the progress of society, that hope is now turning to the Gospel, which has raised the dignity of all the people of Manokwari City, West Papua.

Reasons for the Emergence of Cases of Refusal to Build a Mosque

According to a local tribal chief in Manokwari City, the harmony between religious communities in Manokwari has been harmonious (Mustafa, 2019). Only when there are newcomers who have certain interests and also provoke the public. This also includes cases that occurred, especially in rejecting the construction of a Muslim house of worship or a mosque in Andai. The person who demonstrated rejection or rebellion against the construction of a mosque in Andai was from the immigrant tribe, not from the indigenous or local Manokwari tribe. Precisely the Mansim tribe, which is an indigenous or local tribe that occupies the Andai area and also its surroundings, helped Muslims in the construction of the mosque.

Demonstrations against the mosque's construction occurred because the mosque's presence would be able to surpass the size of the Christian Church, which is the majority religion in the City of Manokwari. It could lead to feeling marginalized by the people who are diverse Christians who are the majority. As adherents of the majority religion, the construction of a mosque on land located on Jl. Construction of Trikora Km 19, Kelurahan Andai, Kecamatan Manokwari Selatan, began around April 2015 and occupies land owned by H. Appe with an area of 30 hectares (Saputra, 2017). The mosque is located adjacent to the Training Center Complex belonging to the West Papua Provincial Government, and the surrounding land is surrounded by hills. The mosque's construction location is far from the nearest settlement. The plan for constructing the mosque has complied with all the requirements set by the Joint Ministerial Regulation (PBM) of 2006, including obtaining permission from the local indigenous community leader with land rights in the area, namely the Mansim tribe.

The mosque development, estimated to be 50 x 40 m², is considered too big because it goes beyond the mosques usually found in that area, which generally have a size of 20 x 20 m² (Saputra, 2017). Such a large

mosque is considered to have hurt the feelings of Christians and insulted the sanctity of the City of Manokwari, which is considered a city of the Bible. The Church, as stated by the GKI Worker's Body in Papua, rejects the construction of this mosque because, apart from not obtaining permission from the Regional Government or permits from the local indigenous people, also because the construction of the mosque is on the Zending Andai site, the consequences will hurt the majority of the people Christians in the region. Around 33 churches in West Papua Province are said to have taken part in the demonstration against the mosque's construction. According to a church figure in Manokwari, the committee for the construction of the Andai Mosque did not respect the status of Manokwari City as a city of the Bible, which is a historical site of the Gospel message belonging to Zending in Manokwari City (Saputra, 2017). Andai is the area the Zending Mission visited for the first time when it landed in Manokwari City. Establishing a mosque in this place is likened to establishing a church in Aceh. Regarding this sentence, the local Church likens the City of Manokwari to the City of the Bible and Aceh, the Veranda of Mecca.

The act of building a mosque neglects the existence of the Christian community in Manokwari City. It can threaten the Christian community in Manokwari City, which has historically been recognized as a city of the Bible. The increase in the Muslim community in West Papua is also progressing. The Papuan Islamic Party, during the 2004 elections, stated that Muslims in Papua were approximately 40% and were continuously experiencing growth (Ariwidodo, 2019). The demonstrators urged to form a Raperda (Draft Regional Regulation) Manokwari, the city of the Bible. However, they certainly agreed to include groups from other religions so that there is a sense of mutual tolerance and so that they have an attitude of mutual understanding and get the same perceptions about Manokwari City as the city of the Bible. They also hope that the establishment of places of worship must be able to observe the existence of the City of Manokwari as a city of the Bible so that the construction of a mosque which has created a feeling of threat to the Christian community, does not need to be repeated.

In addition, this also occurs because of the lack of tolerance between religious communities in the City of Manokwari. People still often use the system of majority and minority so that when a religion is a minority in an area, it will be discriminated against. The lack of strong social relations between communities and the lack of harmony between religious communities also results in an attitude of exclusivism, namely an understanding that considers one's group's views the most correct. The views of other groups are considered heretical, which is the reason for frequent conflicts between groups—religious people.

Even though there has certainly been some chaos between communities in the last few years, this has been formed not because of religious differences but because of various other factors which have triggered it (Mustafa, 2019). The high level of harmony between religious communities in West Papua, especially in the City of Manokwari, needs to be maintained properly. One of the ways is by raising awareness among the public about how important it is to maintain local culture and support the creation of inter-religious scrapings in Manokwari City.

In the case of establishing a mosque in Manokwari, one of the shops was H. Abul Appe, a Jamaah Tabligh whom the Mansim chief considered his brother; meanwhile, the Mansim chief had a Christian background. When the uprising occurred, the mosque's construction grew to the point where groups of demonstrators approached the area where the mosque was being built. Frans Mansim, one of the tribal chiefs of one of the Arfak tribes, directly intervened to expel the masses and even removed the banners of rejection or rebellion planted by demonstrators in the mosque construction area (Mustafa, 2019). Local wisdom from the Arfak community that explores existing social life.

They do not even have to make a problem of the religious differences between them; therefore, they can easily get along with people with different religions even though the majority are Christians. As long as someone is willing to do good with them, they will do good, too, regardless of their ethnic or religious background.

Viral his Refusal to Build a Mosque in the City of Manokwari

The problem of building the mosque appeared and became viral because there were different views between ethnic immigrants and the Mansim tribe, causing chaos. The Mansim tribe, which is a local or indigenous tribe in Manokwari, actually allowed the construction of a mosque in Andai. At the same time, ethnic immigrants refused to build the mosque because it was a sacred place for Christians (Saputra, 2017). The occurrence of mass demonstrations is also a cause of *viral*. The riot that was going on among the Manokwari people was then considered a problem that occurred between religious communities. There was a protest action by placing banners in the mosque construction area by youth groups on behalf of the Indonesian Christian Student Movement (GKMI), and dozens of youths delivered speeches to ask for a stop to the mosque construction activities in the City of Manokwari.

Apart from this, there has also been hoax news spreading among the public that the City of Manokwari does not allow women to wear the hijab and prohibits the call to prayer. This is also the cause of *the virality* of the case. There was a rejection of the construction of a mosque in the City of Manokwari; Frans Mansim, as one of the tribal chiefs in Arfak, also directly dispersed the mass demonstration and also removed the rejection banners that had been installed or stuck by the youths in the mosque construction area (Mustafa, 2019). This is evidence of how strong social relations have existed between H. Abdul Appe and the local tribes in Manokwari City, and even Haji Appe has been considered his brother or younger brother by the head of the Mansim tribe, Frans Mansim. The relationship certainly does not go through an easy and short process but through long processes. This proves that the relationship between Haji Appe and the Mansim tribe is already at the level of “nani nagkom ey dengonti” or only you are always in my heart (Mustafa, 2019). Even the workers for the construction of the mosque in Manokwari City are mostly done by local workers who are Christians. With this in mind, it can be seen that it is the local wisdom of the Arfak tribe that makes bridges or ties that tie relationships between religions, which is still always done by the people in Manokwari. If this is continuously treated, the potential for conflicts between religious communities can be reduced.

One of the weaknesses and strengths of the local tribes in Manokwari is their character. The weakness is that when they feel disappointed, let alone have been hurt. It will have long roots. Maybe at a certain moment, they can or can talk about it well, but there are also times when or when after that, it could be one or even several people who come from groups that have previously been disappointed or hurt will return to question this (Mustafa, 2019). Meanwhile, seen from the good side or the advantages that exist from the character of the community or indigenous tribes, when the social relations between them are well structured, whatever becomes an obstacle or obstacle, they will always defend and support desperately those who have considered good to them. That is, never even hurt anyone, including the local community; this can be said to be in line with the principle that they have held that when someone acts kindly with them, and with them as time goes on if they continue to foster good relations, they will be able to with a high stage or level, namely a form of love that is like a sibling. With this, it can be explained that the efforts made by local tribes in Manokwari City, in the sense of the Arfak tribe, when maintaining the harmony that exists between religious communities living there, are through the application of life principles that have been recommended and have been exemplified by parents to the next generation by heredity in everyday life.

The harmony between religious communities in Manokwari City has been running harmoniously since the past because the culture of indigenous tribes or local tribes that is so strong has been implemented in their social life. It is possible that when someone comes from outside, or there are newcomers, it starts to break down. Basically, the tribes in Manokwari City have never questioned someone's religious background. That way, it can be concluded that the relationship between religious communities does not create a problem or case for the indigenous people or tribes in Manokwari City. When they respect each other, the social relations that exist or are created will also be strong. It is possible when there is encouragement from non-

local tribes in Manokwari City, whether they are Papuan tribes or not, even from the Papuan tribes themselves, who are increasing day by day and are starting to be able to “master” the economic sector and strategic positions, local tribes in Manokwari are starting to feel “urgent” and will they be easily “provoked” by people who have certain interests or goals, especially when the election is approaching (Mustafa, 2019).

Most people in Manokwari City still adhere to the notion that “work is to eat,” so adjustments to their future are something that, according to them is not so important, and what happens when there is increasingly tight economic competence is they will feel pressured because this makes it easy for certain people to take advantage of it to create chaos or commotion and also problems that could lead to inter-religious problems because in general, they have a Christian background which is the first religion to enter and begin to spread in Manokwari City. As a result, in the case of the rejection of the construction of the mosque built by Haji Appe, some stated that “newcomers, including Muslims here, have received the freedom to live and everything has been taken away, if religion also wants to be taken, what else will be left.” There were even religious leaders who stated that there were local people who stated, “If that is also taken and the construction of the mosque continues, it would be better for us to be independent!”(Mustafa, 2019). This means that because economic urgency is the trigger or cause, they are considered a tool by certain elements in achieving their desires or goals. As a result, the culture of harmony, which at first did not make a difference in the religious background, has finally sunk.

DISCUSSION

The Indonesian state has so far been known as a moderately diverse society and has a high sense of tolerance, and the Indonesian nation has also set an example of tolerance in religious life in the world (Abdillah, 2014). However, in this reform era, several things or conflicts have arisen, as well as intolerance and violence with a religious background, both internal and between religious communities. The emergence of intolerance and violence cases is actually one of the effects of this reform, which always supports freedom. With this situation, some religious groups tend to voice freedom that is excessive or too enthusiastic, including radical, deviant, or even religious *mainstream understandings of religion*. Voice those who are too excessive or too passionate are seen as having hurt or insulted religion, so in some cases, this manifests in violence or conflict. Every country in Southeast Asia seems to be facing problems – problems of the relationship between the majority and minorities which often lead to ethnic and religious conflicts with various background causes.

In the world, there are several kinds of policies regarding a country’s defamation or humiliation of religion and prohibitions and restrictions on the activities of a religious sect that can trigger a conflict in a society. In the resolutions of the UN Human Rights Commission/Council since 2002, the number of countries that have supported blasphemy laws (*blasphemy law*) is greater than countries that do not support or reject them (Abdillah, 2014). Although the United States and the European Union rejected this law, now it is Austria, Denmark, Greece, Italy, Finland, Ireland, the Netherlands, Germany, Spain, Slovakia, and Portugal. Likewise, several countries in Europe, such as France, Russia, Switzerland, Germany, and Greece, still limit and prohibit the activities of certain sects such as Mormons, Jehovah’s Witnesses (*Scientology*), and also the flow of beliefs (*cults*) to others (Abdillah, 2014).

Conflicts that occur in the relationship between Islam and Buddhism, which recently only occurred in the Southeast Asian region, need to be resolved by using interfaith dialogue. Inter-religious and intra-religious dialogue can help overcome conflicts or misunderstandings that are currently occurring between religions which can lead to riots and even wars. In forming this dialogue, it is necessary to balance human rights under the path of democracy as the bridge. Imtiyaz Yusuf said, “In building a future that has a positive impact in ASEAN, a well-established bond between Buddhism and Islam is needed. Because these two religions are among the religions that have the largest number of adherents in ASEAN, through the

establishment of these good bonds, we can also help overcome tensions that occur between religions, such as now in Myanmar with the Rohingya, in Sri Lanka, Thailand, and elsewhere through inter- and intra-religious dialogue. In addition, it is also necessary to balance or equalize the rights of each ethnic group in religion. Inter- and intra-religious dialogue is an important tool in building interreligious understanding. Having dialogue will also help rebuild reconciliation or divisions that have occurred so that conflicts can be resolved through interreligious dialogue.

Religion plays a dual role in history, which is capable of being a source of value and law. Imtiyaz Yusuf, when explaining to the participants *Mahathir Global Peace School* at UMY, said, “In several countries, many oppose constitutional guarantees and freedom to embrace religion. For example, in Myanmar and Sri Lanka, religious conflicts began to emerge or came from the majority Buddhist community. The conflict occurs because they promote a religion that is majorityism. Furthermore, in overcoming this conflict, it is necessary to take an approach from history or the past at the religious level that can live together and strong political will from both sides because, at this time, politicians still use religion as a political goal.

Inter-religious conflict also occurred in Vietnam, especially among Muslims. The conflict occurred because two major sects or sects had developed there. The distribution of Muslims in Vietnam is indeed spread to almost all corners of the country, and there are two schools of thought. However, the two schools have contradictory differences, where the Cham Bani still has a very strong influence from India and contrasts with Islam (Putri, 2022). First, there are Cham Islam who follow Sunni Islam, and second, there are Cham Bani who also want to practice local traditions while practicing Islamic religious teachings and animist beliefs. This causes Cham Islam to view that what is being formed by Cham Bani with the Islamic way it practices is wrong and wrong. As a result, it needs to be justified. According to several sources, it is also said that the Cham Bani, in practice, could indeed be said to have deviated or deviated from Islamic teachings because they still believed in superstitions and animist teachings (Stoddard, 2009). Meanwhile, on the other hand, Cham Bani has also seen that Cham Islam is a superstitious group because it has changed to adhere to the true teachings of Islam from Sunni Islam. Even Cham Bani has also stated that followers of Cham Islam have abandoned their ancestors and are also sinful (Yamamoto, 2008).

All of these problems certainly require the best way or solution to be peaceful and live side by side. The efforts that have been tried to solve the problem must prioritize various persuasive ways as one of the first steps in easing tensions. Because Islam is a friendly and peaceful religion, the arrival of Islam aims to bring peace to the face of this earth. In Islam, it is taught how to solve a problem, such as by holding deliberations or by dialogue between parties with problems. Conflict resolution or conflict resolution needed to resolve problems between Cham Islam and Cham Bani is through the use of dialogue between parties experiencing conflict or through a diplomatic approach as taught in Islam (Putri, 2022). Even though at first there were various protests made by Cham Bani against Cham Islam which had been claimed to deviate from the teachings or nature of Islam itself, and also found various accusations from Cham Bani, in the end, conflict resolution using this dialogue approach was acceptable.

CONCLUSION

It can be concluded that the first precepts were not applied in constructing the mosque in Manokwari. The first precepts have the sound “Belief in the One and Only God,” which means that we as human beings should respect fellow human beings who have different religions with different procedures for worship. Furthermore, the obligations we hold as religious people should make us aware that we are also responsible for creating peace. The conflict over the construction of a mosque in Manokwari, which caused a commotion, made us realize that Pancasila had not been properly implemented in Indonesia. This conflict began due to a lack of tolerance between religious communities. There was a feeling of discomfort due to differences in procedures for worship. The collapse of the new order formed by the Raperda can damage life

and harmony between religious communities. This case can go viral because of this chaos among the people of Manokwari in the form of mass demonstrations later considered inter-religious problems. There was hoax news spreading in the community that Manokwari did not allow women to wear headscarves. The call to prayer and the construction of a mosque caused it to go viral. The GPKAI Christian Church in Manokwari, educated in Christian theology, issued the decree on the temporary suspension of the construction of the Andai Mosque.

One of the conflicts in other countries occurred between religious communities in India. Clashes between Muslims and Hindus on the outskirts of New Delhi were triggered by the citizenship law, which left dozens of people dead. As we know, the law that should make a standard of action was misused by the massacre of tens or even hundreds of people in New Delhi, people who did not make a mistake but instead became a victim because of laws that humans even made. This triggers various impacts such as fatalities, loss of unity and integrity of society, and increasing crime; of course, inter-religious conflicts create discomfort. The solution to inter-religious conflicts, namely inter-religious dialogue, is an important means of building inter-religious understanding. Dialogue can also restore reconciliation (division) and peace so interreligious dialogue can resolve conflicts. Realize that every religion accepted by society has a mission of peace. Apart from that, we can also make efforts to introduce to the public that all religions are good and visit other religions to find out that differences are beautiful.

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