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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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THE HISTORY OF MUSLIMS AND CHRISTIANS IN PAPUA: TRACING CULTURAL AND RELIGIOUS HERITAGE

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Abstract

This is article derived from a thesis study in the Sociology Department of the University of Indonesia in 2008 exploring socio-economic, socio-political and socio-cultural contexts playing their roles in the formation of the political and religious fields along with their respective 'habitus' of the social agents in the Papua land. This paper discusses the history of the term "papua" itself based on a historical study conducted by Solewijn Gelpke (1993). Based on historical approach, the relationship between Muslims and Christians in Papua can be traced as a religious and cultural heritage. Also, by using a sociological conception elaborated by Bourdieu (1992: 9), we may view the Papua land as a social space encompassing all conceptions of the social world. Bourdieu's social space conception considers the social reality as a topology (Harker, 1990).

Keywords: *Papua, Muslims, Christians, Culture, and Heritage*

Abstrak

Artikel ini berasal dari penelitian tesis pada jurusan Sociologi di Universitas Indonesia tahun 2008 yang mengelaborasi konteks sosio-ekonomi, sosio-politik, dan sosio-budaya. Konteks tersebut memainkan peran dalam formulasi politik dan agama bersamaan dengan agen sosial mereka di tanah Papua. Tulisan ini mendiskusikan sejarah istilah Papua itu sendiri dengan dilandasi pada kajian sejarah yang telah dilakukan oleh Solewijn Gelpke (1993). Melalui pendekatan sejarah, hubungan antara orang Islam dan Kristen di Papua dapat ditelusuri sebagai tinggalan budaya dan agama. Juga, dengan menggunakan konsep sosial yang dielaborasikan oleh Bourdieu, kami berpendapat bahwa tanah Papua sebagai ruang sosial mencakup semua konsep dari dunia sosial. Konsep Bourdeu menganggap realitas sosial sebagai sebuah tipologi.

Kata Kunci: *Papua, Orang Muslim, Orang Kristen, Budaya, dan Warisan.*

Genealogy of the Term "Papua"

George de Menezes was a Portuguese who arrived at Papua in 1526. He was the first European who did visit the Island for the first time (Hasselt, 2002: 1-2; Kamma, 1981: 63). There after that, Ynigo Ortis de Retez, a Spanish sailor, a visited there in 1545 gave the island a name *Nueva Guinea* for he referred to another Guinea tribe in Africa. Retez found there people with much frizzled hair and darker skin than the people of Dutch East Indies. Other people in the Dutch East Indie did not call the dark and frizzled people "Negros" but "Papuans". We are very unsure of the person who gave the name Papua and what the name means (Hasselt, 2002: 1-2).

The word "Papua" in the *Oxford English Dictionary* supplement 1982, as cited by Ploeg (2002: 92), is said, derived from the Malay language and given the meaning of "frizzled". In that language, the word was for referring to a people group in 1619. In this dictionary, "papuan" means (1) native people of Papua or Papua New Guinea, and (2) the Papuan languages group. Ploeg (2002: 75-76) indicates as well that the word "papua" is used for designating the following matters: first, it refers to an entity or various entities in the societies; later, it refers to properties and ownership of an entity or various entities of the society; third, it refers to a specific discipline or scientific study in the Indology. Referring to F.C. Kamma, Ellen and Van Der Leeden, then Ploeg (2002: 95) says that in the

perspective of the FAS (Field of Anthropological Studies) the Papuans constitute of an ethnic group distinct from Moluccans in the social stratification, royal positions, and epithets for the opulents.

A further consideration find is that the word "Papua" does not correspond with any racial identity. Discursive construction of the Papuans as a Melanesian race for political interests was undertaken during the colonial era.[1] The word "Papua" was coined by western scientists for referring to those people of Melanesian race. But, Gelpke, a Dutch historian, indicates that "Papua" is not identical with the Melanesian race. Here is his explanation: in the conventional knowledge the name "Papua" comes from the word *papua* or *puah-puah* meaning "frizzled"; the meaning is taken into the Modern Encyclopedia in English, Dutch and Spanish (Gelpke 1993). In the Dutch-Malay dictionary of Von De Wall (1880), "*papoewah*" means (1) New Guinea and (2) frizzled people.

The word *"puah-puah"* made its first appearance in 1852 in the Crawfurd English-Malay Dictionary. Crawfurd indicated in his introduction that his dictionary was based on the 1812 William Marsden Dictionary.[2] But the word *puah-puah* cannot be found in the Marsden Dictionary. Crawfurd Dictionary explained that the word *papuwah frizzled* (p. 126) means those negritos in the Indian islands, but *papuwah frizzled* (p. 135) refers to isles of New Guinea and their negrito raced inhabitants.[3] Crawfurd related that Malayans and Javanese called the New Guinea "tanah *puwah-puwah*" (Crawfurd, 1856: 299), and Europeans called it Papua.

The meaning of *papua* can be retraced etymologically in the Biak language. Kamma (1954) wrote that the inhabitants of Biak and Numfor called the isles of Raja Ampat as *sup i babwa'* means those lower lands or lands laying under the sunset (Gelpke, 1993). Kamma insists that in the Biak dialect, *Raja Ampat* was named *sup i babwa'* and in its development the Raja Ampat is called Papua. The pronunciation shift into *papua* is a tacit knowledge, and it happens as well among inhabitants of the eastern side of Halmahera Island and at Wondama Bay. The expression *sup i babwa* is idiomatically not artificial; it is almost similar to the expression in the Biak language for indicating going upward unto the East. Meanwhile,

Numfor people called themselves *kawasa ori sdr* meaning "people coming from the sunrise lands" to pay homage to the king of Tidore.[4]

Gelpke (1993) concluded that the word *papua* understood as "frizzled people" cannot be retraced further than in the William Marsden's English-Malayan Dictionary 1812. The word *papua* had not been in use among Europeans until 1852 in Crawfurd's English-Malayan dictionary. Gelpke's analysis indicates that the word *papua* was never used in reference to frizzled people in Timor and other parts of Eastern Indonesia. For a Portuguese cartographer, Fransisco Rodriguez and Tom Pires (1513), *papua* was a name for calling Halmahera and the island at its eastern side. The word papua was taken from locutions among Javanese and Malayans, and used for naming the place before the 15th century AD.

Jos Mansoben is an anthropologist in the University of Cendrawasih. He says that the name papua is debatable. But Gelpke and Kamma prefer to view that the word came from a *tacit knowledge* for designating lower lands or lands where the sun sets.[5] The name Papua was thus for naming the bird head territory, but latter development made it the name for the whole immense island. Frans Kaisiepo proposed in 1945 to replace the name *Papua* with the name "*Irian*" meaning "heatened land" in the Biak language (Athwa, 2004: 6). Kasiepo felt then embarrassed for the word *papua* meant "ignorant, idle and filthy" (Antoh 2007: 3).[6] When Papua came under the authority of Indonesia, the government changed the name Papua and New Guinea into Irian Barat and then Irian Jaya.

The Spread of Islam and Christianity in Papua

Jos Mansoben, an anthropologist in the University of Cenderawasih, describes that the Melanesian racial group includes merely those ethnic groups whose members have phonotypical characteristics of having frizzled hair and darker or darker brown with certain average body height.[7] He states that the difference between the mountain Papuans and coastal Papuans is not caused by their adaptations to their environments and by evolutionary process of each tribal group in Papua, but the difference is

determined by the fact that they both are of different origins, the mountain Papuans originated from Pacific archipelago and the coastal Papuans came from the west. A significant difference between the mountain and coastal Papuans is more popular in the political fields because those mountain Papuans were late to get in touch with education and modernization.[8]

The perspective holding that the Melanesian racial branch includes only Papuans is contradicted by Rev. J.F. Onin and the Catholic Bishop of Jayapura, Mgr. Leo Laba Ladjar for they argue that the Melanesian racial group embraces equally those people in the Moluccas and Nusa Tenggara Timur.[9] A different description is given by Septer Manufandu the Chief of NGOs Networks of All Papua. He pointed out that the native Papuans came from the Melanesian racial group (Central Highlands), Polynesian (Biak, Serui) and Micronesian (Fak-fak, Kaimana, Sorong, Manokwari, etc.).[10] But in reality, the autonomy act accommodates merely those Melanesians. We have yet at least three theories of the origins of the Papuans.[11] First, it is said that original Papuans came on the coastal areas and live there, and spread later on to mountainous areas. Second, Papuans lived originally in highlands, while other racial and tribal groups came on the coasts. Third, the highlands people came down to the coastal areas and mated with the immigrants so that the original Papuan race emerged.

Jos Mansoben says that the true religions of the Papuans are the Melanesian ones, for the Semite religions are only family religions.[12] He indicates that such a case can be found in Negeri Besar, Southern Sorong where a family have many religions among its members, first and second children are Christian, the third child chooses Islam, and the fourth have been catholic. The conversion from the Melanesian religions onto the Semitic can easily occurs for the belief systems contained within the Semitic religions do not contradict the original religious beliefs.[13] Their ethnic religions survive well among Christians and Muslims in Fak-fak as their cultures and customs until today.[14]

Melanesian belief systems or tribal religions are values sources capable of unifying native Papuans either Christian or Muslims. In the colonial era, religious difference among Papuans was never a

significant problem at contact point areas between Christians and Muslims, i.e. in Fak-fak and Kaimana. Although they hold different religions, but ethnic bonds and customs corroborates an inclusive, tolerant and open religious practices. A member of the MRP in Fak-fak, Attakiah Sirfefa, describes that in the houses of any Papuan Christian in Fak-fak and Kaimana they have praying instruments provided for their visiting Muslim relatives.[15]

Christianity was noted to come for the first time in Manokwari when a German missionary C.W. Ottouw and G.J. Geissler landed in Papua on February 5th 1855. And they were then pioneers of missionary activities in Mansinam. Nowadays the names of those missionaries are monumentalized into the names of schools and hospitals in Papua. Catholicism came for the first time in Papua in 1896, but intensive evangelization started in 1902 with the coming of the MSC and OFM congregations (Soedharto et al., 1989: 53-61).[16]

The Dutch government came at the Triton Gulf on August 24th 1828, it did less effectively than the *zending* which came amidst the native inhabitants, i.e. the coming of Ottow and Geissler in Mansinam Manokwari in 1855, and the arrival of the Roman Catholic Mission in 1896 (Soedharto et al., 1989:L 53-61). The protestant zending in Papua was supported by the *Utrechse Zending Vereeniging* in the Netherlands and aimed to ameliorats Christianity in Papua. It was also bolstered by the Dutch sailing company and financial support from the colonial government since 1892, and it was also provided with assistance of man power from Minahasa and Ambon (Soedharto et al., 1989: 53-61).

In 1906 occurred a significant change in the zending activities endeavour of the Protestant Christianity in Papua caused by the following factors (Soedharto et al., 1989: 53-61): (1) priests were needed to play a role of mediator; (2) education was necessary; (3) superstitious instruments were burned off; (4) spread of small-pox epidemic that ruined original beliefs of people. Jos Mansoben views that the presence of Protestant and Catholic Christianities did unify different Melanesian tribes into communities based on the same religions.[17] Since its beginning until today, the role played by the zending and Catholic missionaries are surely immense in making

the Papuans educated. The Dutch ethical politics had not yet been implemented in Papua, for the colonial government was then consolidating its political authority there at the beginning of the 20th century. The fact gave a chance to the zending and Roman Catholic mission to develop education for the Papuans (Soedharto et al., 1989: 53-61).

Ali Athwa (2004: 44) notes that leaders of Papuans rendered a visit to Bacan Kingdom in 1569, and the visit gave rise to several kingdoms such as Raja Ampat, Rumbati, Atiati and Fatagar kingdoms. Ali Athwa bases his finding on what state W.C. Klein and Thomas Arnold in their work entitled *New Guinea.* As cited by Ali Athwa (2004: 44), Thomas Arnold, an English orientalist, notes that certain Papuan tribes on the Gebi Island that is locoliced between Waigyu and Halmahera had been converted to Islam by immigrants from Maluku since 1606.

Soedharto et al., (1989) indicates that Islam came into Fak-fak about in 1606. A European sailor Lous Vaes de Torres found Moslem merchants (*moorse kooplieden*) on the Onim coast in Fak-fak that were from Ternate, Tidore and Makassar. Fak-fak was an encounter point where Muslims and Christians have been living a good cohabitation under the aegis of the same custom, i.e. native Papuan custom.[18] Such a harmonious and peaceful situation can hardly be seen in other areas in Papua.[19] In mountainous areas Islam has not yet penetrated, for Islam came first to the coastal areas.[20]

In Suwiryadi's mind, the ruling of the Tidore's Sultan in the Papua Land had very likely nothing to do with religious propaganda, but was merely focused on economy and politics.[21] If Tidore Sultanate had a mission of religious propaganda, it would be inferred that the population of the whole Biak Island would be Muslims.[22] Suwiryadi states as well that the Tidore Sultan played a significant role in endorsing the Protestant Christianity propaganda carried by Ottouw and Geissler in 1855. But such a view is disputed by Rev. J.F. Onim for the Tidore Sultanate was already weakened in the time of the Dutch colonial power's came.[23]

Ikram Baasalem was a Ternate community figure in Jayapura. He described that the relationship between Ternate/Tidore and

Papua was very close in the era before the WWII.[24] During WWII, the Allied Forces built two military bases, i.e. in Biak and in Morotai, Northern Halmahera. Many Ternate people were sent to Biak and many Biak inhabitants were delivered to the Ternate base, so that a good relationship was recreated between Ternateans and Biakans both in Biak and Morotai. Suwiryadi indicates that Islam was recognized as the first religion that came into the Papuan Land, but it played a small role if compared to Protestantism and Catholicism which came later.[25] Both Suwiryadi and Rev. Onim equally consider that the situation was due to the fact that Islam was propagated culturally from person to person and through commercial and matrimonial relations between native Papuans and Moslem newcomers.[26] But otherwise, Christian propaganda was run in systematically, organized manners and with some supports from the Dutch colonial authority.[27]

The latest data delivered by the Papuan Provincial Statistical Centre Bureau indicates that the population of the province (minus the Irian Jaya Barat province) in 2006 includes 2.524.275 lives. Within the number, a majority (55%) of the inhabitants are protestants, the Catholics constitute the 30% of the population, Muslim (14%), Hindu (0,17%) and Buddha (0,39). Muslims are less numerous for most Papuan Muslims live in Papua Barat province, mainly in Fak-fak, Kaimana and in the Sorong districts. They are mostly newcomers. Muslims' population increases as newcomers come through migration and national transmigration (Iribaram, 2008: 5). A complete posture of religious population in Papua province in 2006 can be viewed on Table 2.1 below.

Table 2.1
Religious populations and its percentage in Papua province in 2006

No.	Religion	2006	Percentage
1.	Muslims	368.422	14,6
2.	Protestants	1.387.737	54,98
3.	Catholics	753.908	29,8

4.	Hindus	4.344	0,17
5.	Buddhists	9.860	0,39
	Sum	2.524.275	100,00

Source: Papuan Regional Bureau of Religious Ministry 2008, and *Papua Dalam Angka 2007,* Papuan BPS.

The estimation indicating that most Muslims are newcomers in the province is reasonable, for the statistics describes that moslem populations are more numerous in large cities and transmigration area. In Merauke, Muslims count 39.975 heads, comparable to protestants who constitute a number of 39.907, but they are far less numerous than the Catholics who have a number of 67.080 in 2006. A similar case can be seen in the Kerom district, one among the transmigration bases in Papua, the Muslims are 38.010 people, more numerous than protestants who are 19.080 people, but much less than Catholics who hold a number of 41.543. While in Jayapura city, Muslims are 83.934 people, far above the Catholics who are 32.232 in number, but less than.

Considering the number of religious buildings, we find that protestant church buildings are the most numerous in Papua province. They are about of 4.084 buildings, while catholic churches are about 1.225 buildings, and mosques 991 in 2006. The entire data can be reconsidered in table 2.2. What is interesting is that the number of mosques and little mosques is 143 slightly greater than that of churches 135, and catholic church buildings are only 33 in 2006. The same case is observable in Merauke District, mosques number attains 174, much greater than that of the protestant churches 135 and catholic churches 164. Meanwhile, in Mimika district, Central Highlands of Papua, as the business centre of PT. Freeport Indonesia, the number of mosques is 331, much greater than that of protestant churches 116 and that of catholic churches 124. Demographic changes caused by the incoming of mostly Muslim newcomers incoming may have impacts on variety ambiance in Jayapura, hallmarked by the increase of mosques recently built. The situation provokes responses from church leaders, they worry about the increasing number of newcomers.

Table 2.2
Numbers of religious centres in Papua province in 2006/2007

No.	Religion	Numbers	Religious centres
1.	Islam	991	Mosques
2.	Protestantism	4.084	Churches
3.	Catholicism	1.255	Churches
4.	Hinduism	25	Temples
5.	Buddhism	8	Temples

Sources: Regional Bureau of Religious Affairs Ministry of Papua province in 2008, and *Papua dalam Angka 2007,* BPS of Papua.

Starting from the religious context, we can notice the following. First, social background of native Papuans who are either Christian or moslem is fundamentally and relatively the same, for they are all unified by customs and cultures of Papuans. In addition, they have strong tendency to treat Christianity and Islam as cultures. But Papuan Muslims and Papuan Christians relationship is probably to change in the special autonomy era. Second, the integration of Papua into Indonesia implies the incoming of either Christian and moslem newcomers into Papua. Cultural backgrounds of the newcomers may be different, for their religious identities might be more dominant than their tribal cultural identities. Third, the incoming of moslem newcomers have impacts on the composition of Christians and Muslims in Papua. Muslims who were a minority (1,6%) in 1963 recently has become a significant part of the Papuan population (20,5%) in 1995 (Athwa 2000: 91-02). Thus this study assumes that Muslims and Christians, either Papuan or newcomers, do have contestations in political and religious fields in Papua.

Political History of Papua

Papua was under the Tidore Sultanate during the periode 1453-1890 (Alua 2006: 8). The Ternate Sultanate recognized the territory of the first sultanate including the northern, western and southern shores of Papua during the 16th century (Soedharto, 1989; Kamma, 1981: 61).[28] At that time the people of Biak and Serui had already interacted with the Tidore Sultanate and some of their elite were chosen to be soldiers within the Hongi Sailing to secure the Northern Shore of Papua.[29] The Tidore Sultanate exercised its

authority indirectly through papuan elite who were assigned to collect tributes for Sultan (Onim, 2006: 66-67).

Being increasingly powerful the Dutch domination over the Indonesian archipelago and the decreasing control of the Tidore Sultanate, Papua fell slowly under the rule of the first. The domination of the Dutch government was symbolized by the construction of the Fort du Bus fortress at the Triton Gulf, in Kaimana 24 August 1828 (Onim, 2006: 69). But Dutch colonial power was just exercised effectively since the operation of the Government Post on the 9th of November 1898 in Manokwari and on 16th of November 1898 in Fak-fak (Onim, 2006: 67). In the World War II, Papua was under the control of the Japanese occupational government as all the Dutch East Indie's territory. And in the Round Table Conference negotiation in Netherlands between Indonesia and the Netherlands 1949, it was agreed that the political status of the Papua would be resolved one year after signing the agreement. But in the same year, the Dutch Kingdom decided that Papua was still under its control without any consent from Indonesian side.

The 1960s are seen historically significant for Papuan nationalists since the Dutch Kingdom began to prepare decolonization politics over Papua.[30] The program was undertaken by the *New Guinea Raad* members' election. The raad was a kind of house of representatives embracing Papuan and Dutch representatives (Aryesam, 1991: 6-8; Djopari, 1993: 34-35). On April 1st 1961, the house had 28 members and established by General Governor Platteel. Amidst the increasing tension between Indonesia and the Netherlands, a Papuan National Committee was formed and had 80 members who were given the task to prepare political symbols of Papua.[31] The culmination was there at the rising of the Papuan flag accompanied with a national anthem "Hai Tanahku Papua" in December 1st 1961.[32]

Responding the Papuan decolonization, President Soekarno declared the Three People Commands (Trikora) on December 19th 1961.[33] As stated in the Presidential speech of Soekarno on August 17th 1950, Indonesia was a nation whose territory included the whole space between Northern Sabang on Sumatera and the

extreme point of Southern Merauke in Western Papua (Elisabeth et al., 2004: 22). Netherlands-Indonesia conflict on Papua status was settled down through a New York Agreement in 1962.

Among the points of the agreement, a Papuan People Referendum (Pepera, Penentuan Pendapat Rakyat) was produced in 1969, where 1.024 papuan representatives chosen by Indonesian Government indicated that they are integrated into Indonesia. The referendum result was ratified in a pleno of the UN General Assembly 19 November 1969 (Abdulgani in Subandrio, 2000).[34] The history of Papuan integration into Indonesia is interpreted differently in the minds of Papuan nationalists. They hold that the Papuan state had already established on the 1st of December 1961, Papuans appertain to Melanesian race, and 1969 Pepera never represents the Papuan people's aspiration.[35] In the Indonesian nationalists view, Indonesian presence in Papua was aimed at liberating Papuans from the Dutch colonialization.[36] But in the perspective of Papuan nationalists as indicated by a leader of the Papuan People Assembly (Majelis Rakyat Papua), Indonesia replaces the Netherlands in the same position as a colonial ruler.[37] Contradiction between Indonesian and Papuan nationalists on the interpretation of the Papuan integration into NKRI stands on the ground of the construction of Indonesianity and Papuanity (Elisabeth el al, 2004: 22-37; Thorning and Kivimaki, 2002: 652). Chauvel (2005: 54) indicates that Papuanity is a political identity reshaped by the same experience within the colonial era and reconstructed as the anti-thesis of the Indonesianity (Chauvel, 2005: l54). Such a political identity of Papuans becomes the fundamental element of the Papuan nationalism formation in the past and nowadays.[38]

For Indonesian nationalists who are mostly military officers, the NKRI's integrity is a fixed price, and any idea of disintegrating out of the NKRI contradicts Indonesian national laws. The military version of the NKRI is today the hegemonic official text with confirmed legitimacy. In the New Order era, Indonesia in Papua was presented by military force and the state interest is military interest with its political formulation of the NKRI. Elisabeth et al., (2004: 38) points out that the presence of the Indonesian

government in 1962 in Papua was the hallmark of the beginning political violence.[39] Political violence was an objective experience coming over the Papuans as a result of the main strategy used by the Indonesian government in overcoming the OPM. In the political context of the New Order era of Indonesia, the violence could invariably be well justified as a noble task of the TNI in defending the NKRI (Elisabeth et al., 2004: 39).[40]

The New Order regime collapsed, we witnessed a change in the political violence which is as (Elisabeth et al., 2004: 43). First, military operations for eradicating separatist movements are always questioned by NGOs and the church, and make TNI have worse image. Second, the nature of the Papuan struggle against the Indonesian presence represented by the OPM has been transformed, for the political struggle for Papuan independence, has been retaken by educated intellectuals and church figures. According to Giay (2006), the Papuan people's political violence experience grows a collective memory on the suffering called *memoria passionist* or the silenced history of the Papuan nation.[41]

As expounded within the introduction, the Papuan special autonomy is a strategy run by Indonesia for responding the Papuan liberation volition after the collapse of the New Order regime.[42] A LIPI research result (Elisabeth et al., 2004: 84-94) explicates the political process giving birth to the special autonomy comprehensively. The emerging of the Acts No. 21/2001 on the Special Autonomy of Papua is an outcome of a political contention in a 1999 National Dialogue. The independence petition of the Papuans through the Team 100 to President B.J. Habibie forced the Indonesian House of Representatives of the 1999 general election to seek a peaceful solution for Papua, the Special Autonomy.[43] The preparation of the autonomy bill was held when Jaap Solosssa was the Papuan governor on November 23rd 2000 (Elisabeth et al., 2004: 86).[44] The governor formed the Assistance Team of the Special Autonomy for over viewing the process of the ratification while lobbying high state officers in Jakarta for the ratification. The House established then a Special Committee for the autonomy on July 19th 2001 chaired by Sabam Sirait. After a process of three months sessions, the bill was ratified by President Megawati

Soekarnoputri on October 20th (Elisabeth et al., 2004: 86). Then after Solossa was charged to give a fund of 3 billion IDR for the PDP and 12 billion IDR to the General Secretary of the PDP, Thaha Al-Hamid for supporting their liberation struggle.[45] The end of the contention was the issuing of the Presidential Instruction No. 1/2003 on the implementation of the Act no. 45/1999 regulating the proliferation of the Irian Jaya Province into four provinces: Irian Jaya Timur, Irian Jaya Tengah and Irian Jaya Barat.[46]

McGibbon (2004: vii) holds that the special autonomy act was prepared for responding liberationist movements in Aceh and Papua, and for at once diverge the demands of those separatist movements. He considers that the autonomy was a product of the democratic transition where the government was within its crisis and its authority came onto its weakest point so that it had to give certain concessions for maintaining the Indonesian integrity. And so, the government regained its central authority while shut down at once the political space for liberationist movements, so that his motive hands over autonomy was less powerful (McGibbon, 2004: vii).[47] The autonomy ceded, the bargaining power of the Indonesian national government increased in the autonomy negotiation with political elite of Papua.

The above discussion indicates that the political context in Papua is characterised by a conflict between Indonesian nationalists (government/TNI/Polri/immigrants) against Papuan nationalists (OPM/PDP). Both parties put the political ideology of the NKRI against the Liberated Papua political ideology within a political field. Political ideology difference gives impact undoubtedly onto the construction of political discourse realized by society groups in Papua. This current study assumes that immigrants favour the political discourse of the NKRI, and otherwise the native Papuans support their independent Papua idea. In addition, the political context of Papua contributes in reshaping political tendency of Papuans, i.e. that the context put the Papuans on a position of marginalized groups since the era of Tidore Sultanate until today.

Conclusion

Along the discussion above, we have already examined certain problems in the history of politics and religions in Papua. In Bourdieu's perspective (1991) on social space, fields that construct the social space are objective social structures having dialectical relations with social agents. In Papuan context, political and economical fields influence and are influenced by Papuan people in their identity construction praxis. Experiences of Papuans in colonial era along with the decolonialization plan and Papuanisation process run by the colonial ruler contributed in shaping political identities of Papuans. Before the coming of colonial era, their dominant identity was tribal identity and ethnocentrism.

Endnotes

[1] The Dutch Hindia Government's interest in separating Papua (*Netherland New Guinea*) from Indonesia was based on an assumption that Papuans were of a different race and therefore they had a special right to determine their own deal (Lipjhart, 1961: 9-16). The separative idea emerged in 1930, in the era of depression, where labor competitions increased between the Indo-Europeans and the people of the Dutch Hindia. The condition gave birth to an interest of determining a territorial base for Indo-Europeans i.e. *Netherlands New Guinea,* among right wing politicians in the Netherlands. For such an interest, new institutions were built and essays were written to indicate that Papuans appartained to the Melanesian race and distinct from the rest of the Dutch Hindia people (Mote and Rutherford, 2001: 118).

[2] The word *papua* not found in the Marsden's dictionary, it was probable that Crawfurd discovered it within two wordlists he received from Pastor Hutcsin who worked in Penang and Robinson who had his duty in Batavia, but the word cannot be found in the Marsden dictionary or in the Hikayat Inderanata (Gelpke, 1993). Gelpke (1993) writes as followong: Wilkonson (1932) indicated in his dictionary that the meaning of "frizzled hair, papua" came from the word *puah-puah* or *pepuah* cited from the Hikayat Indera Nata in a passage saying "kulitmu hitam *sa-bagai puah-puah*". The translation is doubtful to Gelpke for it is not clear if *puah-puah* refers exactly to people or tribe. In addition, being frizzled is not identical to *puah-puah,* but being dark is. Meanwhile, a Portuguese dictionary, Machado's (1967: 111-1750) cited Gonclaves Viana and Lokotsc who indicated the nam *Malayan Papua,* i.e. frizzled. Those two cited Devic (1876: 183) who explicated an evolution that produced *papua* from *pua-pua*.

[3] While the word *negro* (Africa) in the dictionary means: *habsi, zangi, kafri;* the *negro* (Indian Islands) means: *papuwah, puwah-puwah.* In another page (p. 148) is written that *puwah-puwah* means "frizzled" or "negro" (Gelpke, 1993). But actually Devic made use of the word for his attention to *Aptenodytes*

Papua, a kind of bird looking like penguin, said to live in a land of *les Papous,* a term taken from the word *pua-pua.* Thus, we may infer that those all dictionaries indicate *papua* in a reference to Marsden's 1812 Malayo-English Dictionary, while the latter contains no *puah-puah* word, and the word *papua* was seen as meaning "those *frizzled* people".

4 Gelpke (1993) expounds equally that the King Salawati i.e. Abu Kasim Arfan in 1953 said that *sup i babwa (papwa)* meant the conquered lands for indicating his claim that the Biak inhabitants were under his ruling.

5 Interview with Dr. Jos Mansoben (Uncen) at 4 March 2008 in Jayapura.

6 Mansoben said (1994: 52-53) that the word papua meaning "darker, ignorat and frizzled haired" was utilized by colonial government agents and teachers from Eastern Indonesian (Minahasa, Ambon, Kei, etc.) in the colonial era for humiliating the Papuans.

7 Interview with Dr. Jos Mansoben (Uncen) op. cit. The Papuan figures members of the Team 100 who came to have a dialogue with the Presiden B.J. Habibie February 26 1999 stated in their political statement that they were of the Papuan or Melanesian race (Alua, 2001: 58).

8 Interview with Dr. Jos Mansoben (Uncen) op. cit.

9 Interviews with Rev. J.F. Onim (STT IS Kijne) in Jayapura on April 7th 2008, and with the Bishop of Jayapura Mr. Dr. Leo Laba Ladjar OFM on March 17th 2008 in Jayapura.

10 Interview with Septer Manufandu (Foker LSM) on March 7th 2008) in Jayapura. Kamma (1981: 57) indicates that Papuans as those of Melanesians appartain to Negroid race. But along coastal areas we may find different types of people, they are results of cross-breeding with outsiders during the prehistory of Papua.

11 Interview with Septer Manufandu (Foker LSM), op. cit.

12 Semitic religions in Papua cover the Protestant Christianity, Chatolic Christianity, and Islam. The idea of a family religious was indicated by Dr. Jos Mansoben (Uncen) on March 4th 2008 in Jayapura. The same matter was mentioned by WW (F Commission of the regional house of representatives of Papua) on February 26th 2008 in Jayapura, by Thaha M. Alhamid (the general secretary of the PDP) on February 20th 2008 in Jayapura, and by AS (MRP) on March 15th 2008 in Jayapura.

13 Whiteman (in Alua, 2006: 14) states that the most central and fundamental value for the culture and religions of Melanesia is the survival, protection over life, life maintenance, and life celebration. All the activities of Melanesians are focused on developping and maintaining life. The human presence is the central point of the cosmos, while the center and focus of the Melanesian universe is the whole humanity. But in addition, the world of Melanesians includes equally plants, spirits, animals, rocks, mountains, rivers, etc. Objects surrounding human beings are deemed living and able of communicating with humans (Alua, 2006: 14). Some rituals communicate the empirical world to the invisible non empirical one (Alua, 2006: 21). The conversion of the Papuans from the Melanesian religion to Christianity, according to Boelaars (1986: 206), is since their experience with their Melanesian God can be going truly hand in hand with the experience of the Christians with their God and help them to find richer experiences.

[14] Interview with Rev. J.F. Onim (STT IS Kijne), op. cit. The same is stated by Ustadz MAS in Jayapura March 22nd 2008, and Bishop of Jayapura Mgr. Dr. Leo Laba Ladjar OFM in Jayapura March 17th 2008. Even Rev. Beny Giay (1998: 137) insists that the Melanesian religions begin to rerise with the name Gerakan Keselamatan or Gerakan Mesianis. Those religions preach that salvation will be taught by dead people spirits who will be coming to bring the happy era with on condition that people follow the Melanesian religions and customs.

[15] Mentioned by Attakian Sirfefa (MRP) in an interview on April 11th 2008 in Jayapura. A similar case is told by Thaha Alhamid (PDP Secretary General) on February 20th 2008 in Jayapuar and Rev. J.F. Onim (STT IS Kijne) on April 7th 2008 in Jayapura. They three indicate that relationships among religious people in Papua can be called a three rocks stove.

[16] The MSC increased their activity since 1905 for a colonial post was established by Resident Koresen on February 14th 1902. The resident received much information from the Roman Catholic Mission. The missionary congregation established a good contact with native people, taking care of the infirms, learning on their customs, and bringing progress by building churches. What could be seen as challenges for the mission are the following (Soedharto et al. 1989: 53-61): (1) the fact that native people saw themselves *animha* (perfectioned human beings); (2) those people were completely satisfied with what was provided by their natural surroundings; (3) there were social religious systems such as *Mayoimo* and *Arapa* which were contradictory against Christianity; (4) the occurring of fierce influenza epidemy. The situation pushed Father J. Vertenten constructed an exemplary housing in 1914 for creating a schoold development center (Soedharto et al. 1989: 53-61). The catholic church claims that they have been ameliorating Papuan civilization for before the evangelization those Papuans worshipped idols (Isir 2007: 123).

[17] Interview with Dr. Jos Mansoben (Uncen), op. cit. His perspective is of the same line as what states Timmer (2005) that religious elites play a role of reconstructing a Papuan identity. But otherwise, such an argument is objected by Rizzo (2004) who maintains that the church has merely been helping those Papuans to communicate and articulate their primordial sentiments.

[18] Interview with Rev. J.F. Onim (STT IS Kijne), op. cit. A similar perspective is expressed by Thaha M. Alhamid (PDP general secretary) on February 20th 2008 in Jayapura, by Attakiah Sirfefa (MRP) on March 15 2008 in Jayapura, and by Umar Werfete (STAIN Al Fatah) on April 11th 2008 in Jayapura.

[19] Expressed by Rev. J. F. Onim (STT IS Kijne) April 7th 2008 in Jayapura, by AS (MRP) in Jayapura March 15th 008, and UW (STAIN Al-Fatah) on April 11th 2008 in Jayapura.

[20] Interview with Rev. J.F. Onim (STT IS Kijne), op. cit.

[21] Interview with Kasibi Suwiryadi (Muhammadiyah) on April 6th 2008 in Jayapura.

[22] Such finding was expounded by Thaha M. Alhamid (PDP general secretary) on March 24th 2008 in Jayapura. A similar point is indicated by Rev. J.F. Onim (STT IS Kijne) in an interview on April 7 2008 in Jayapura.

[23] In contrary to Kasibi, Rev. J.F. Onim (STT IS Kijne) in an interview on April 7th 2008 in Jayapura indicated that the Tidore Sultanate did not have any

contribution in safe guarding and rendering protection over the missionarists for the political power of the sultanate had been badly undermined by the Dutch colonial power in 1814. But Kamma (1981: 48) put that Ottouw and Geissler could enter into Papua using the permission given by the Tidore Sultan. In addition, the 1824 Treatise between the Dutch power and kings of Maluku indicated that the Western Irian was recognized legally under the authority of Tidore Sultan (Kamma 1981: 61).

[24] Interview with IB (Ternate) in Jayapura March 25th 2008. But Thaha M. Alhamid (PDP general secretary) considers the relationship colonial in nature. The same point is noted by Rev. J.F. Onim in his work *Hubungan Islam dan Kristen di Papua* (2006).

[25] Interview with Kasibi Suwiryadi, op. cit. According to Mualimin (Hidayatulla) in an interview on March 8th 2008 in Jayapura, such a less role was because the Islamic propaganda were less organizaed and the Muslims did not then have a literate culture. But otherwise, IM (Muhammadiya) indicates that moslem children education in Papua is the factor that makes Muslims less developed than the Protestants and Catholics.

[26] Interview with Rev. JF Onim (STT IS Kijne), op. cit.

[27] The point is in the same line as a research inference of the Uncen that the Dutch colonial government subsidized the zending mission and provided sailing facility through KPM to bring missionarists from the Netherlands to Papua. Such an opinion is refuted by Rev. J.F. Onim (STT IS Kijne) in an interview on April 7th 2008 in Jayapura, stating that the Dutch government did not provide any direct protection over missionarists for before the coming of missionarists the Fort du Bus fortress at the Teluk Triton was under assaults from local people. After the first five years of zending activity, the colonial government just built a first governmental post in Manokwari on November 11th 1898.

[28] Historical sources indicate that the Bacan Sultanate in the Mollucas had once included some parts of the western Papua area such as Waigeo, Misoo, Waigama, and Salawati in the 16th century into his enclosure (Athwa, 2004: 44). F.C. Kamma (1981: 61) indicates that around 1500 Papuans on the western and eastern shores lost their sovereignty for the Tidore Sultan appointed area heads for accumulating tributes in the forms of turtle shells, cendrawasih birds and slaves.

[29] Hongi sailing soldiers from Biak and Serui were given with honorable titles as Kasiep (now Kasiepo), Kapitan (now Kapisa), and Mayor. The fact is indicated also by Kamma in one of his works, *Ajaib di Mata Kita* first volume (1981: 61).

[30] Netherlands attempted to establish native Papuans political groups as a strategy to deny Indonesian claim over Papua, by inculcating a political identity confirming that Papua was separated from Indonesa and making people see that decolonization was a necessity in Papua (McGibbon, 2006: 6). The World War II ended, the Dutch Kingdom perceived a momentum for declaring a ten year program for accelerating political development in the Western Papua (Ibid.). The program included the establishing of the New Guinea Raad (Papuan Council) realized in April 1961. The colonial government boosted participation of the Papuans for maintaining public affairs. McGibbon (Ibid.) has mind that the policy corroborated new forms of

political activism based on Papuan nationalistic agenda. McGibbon insists that the Dutch government's promise to concede independence to Papuans spurred the development of the Papuan nationalism. But the government never included Papuans in negotiations on Papuan status with Indonesia for the Dutch position was not firm (Ibid.). But Subandrio (2000: 170) indicates that the steps taken by the colonial government for decolonization was only political, for in general assemblies of the UN the Dutch Kingdom never gave any support for the concession of the right of self determination for Moroccans, Tunisians, Agerians and South Africans.

[31] Eminent members of the New Guinea Raad proposed the formation of the National Committee. The Committee decreed a political manifesto declaring the wish of the Papuans for independence in October 30th 1961 (Griapon, 2007).

[32] Papuan independence declaration failed but the rising of the Eastern Star flag in December 1st 1961 is seen by contemporary Papuan nationalists as a fundamental moment that declared Papua as a liberated country (McGibbon, 2006: 9).

[33] Trikora was a command issued on October 19th 1961 by the president of the Indonesian Republik, as the Great Revolutionary Leader and the Highest Armed Forces Commander, to all Indonesians for disintegrate the Papuan puppet country established by Dutch government, to raise the national flag on the land of Papua part of Indonesia, prepare for general mobilization for defending the independence and integrity of the country, land and people (*The State Secretariat of Republic of Indonesia*, 1975: 431).

[34] McGibbon (2006) has in mind that the referendum result ratification in a General Assembly of the UN indicates how the model of resolution over political status of Papua was implemented in a cold war context without giving any role to Papuan leaders. He argues that the situation gave birth to germs of conflicts between Indonesian and Papuan nationalists, for they both had similarities in defining Indonesian cultural boundaries by excepting the Papuans (Ibid.). Thorning and Kivimaki (2002: 654) says that for Indonesian nationalists disregarding their religions, races and ethnicity those Papuans are Indonesians for they live within the ex-territory of the colonial Dutch authority, and that they had the same experience in the colonial era. Indonesian nationalists hold that political status of Papua had already been finalized for Papuan representatives had chosen to integrate into Indonesia in the Pepera 1969 which result was ratified in the New York Agreement in 1962 (Ibid.). McGibbon contend that Papuan nationalists see that Indonesian basically consider Papuans living a primitive society (Ibid.). Thorning and Kivimaki (2002: 659) say equally that Papuan nationalists view that Papuans and Indonesia are in a relation which is colonial in essence.

[35] For Papuan nationalists such as Jacob Prai, an eminent figure of the OPM (Organisasi Papua Merdeka, Papuan Liberation Organization), Papuanity is based on racial difference between Indonesians and Papuans (Elisabeth et al. 2004: 30-31; Kivimaki and Thorning 2002: 659). Papuan nationalists make use of international legal interpretations as a principle for declaring that Papua is not part of Indonesia (Elisabeth *et al*. Ibid.). They view that the 1969 referendum procedur was fouled by the Indonesian party through an unfair election of 1025 representatives of the Papuan people (Ibid.). Yoman (2005)

argues that the referendum result does not represent the true volition of the Papuans. Meanwhile, McGibbon (2006: 6) indicates that contestation over the Western Papua political status endorsed the development of the modern Papuan nationalism. Chauvel (2005) opines that in the eyes of Papuan nationalists, the State of Western Papua was declaredly established in 1961, although it was formed by the Dutch colonial governement. Refering to Kelly and Kapal (2001), Chauvel (2005) contends that Papuans are disappointed for they were only objects and never were participants in the decolonization process: *the decolonization without the colonized.* Cauvel (2005: 82) points that self-determination principle was never implemented in the 1969 referendum, and this becomes the core of the Papuan nationalism contestation against Indonesia.

[36] In the minds of Indonesian nationalists, Papua was part of the Indonesian society despite of racial and cultural differences. But according to Kivimaki (1993: 126-142), the idea of racial, religious and cultural equality in political fields as indicated within the 1945 Indonesian Constitution has rarely its reality within the political praxis in Papua. In the perspective of an OPM activist as cited by Kivimaki (1993: 126-142), what was actually wanted by Indonesian leaders in the paying efforts for integrating Papua into Indonesia was the Papuan natural resources. But then Kivimaki (1993: 126-142) contradicts their perspective for Indonesian leaders were then more driven by nationalistic spirit in their struggle to integrate Papua into Indonesia in 1960s.

[37] Stated by Rev. Agus Alua, the chief of the MRP, in his book (2000) *Papua Barat: Dari Pangkuan ke Pangkuan.*

[38] Chauvel (2005: 1) points out that Papuan nationalism is determined by for main factors as the following. First, some percentage of Papuans have the same disappointment when their motherland was integrated into Indonesia. Second, Papuan elite have been confronted to a competition against Indonesian officers in administrative agencies since the colonial era. Third, the economic development and administrative field in Papua continuates a sens of difference responsible of boosting the present Papuan identity. Fourth, the great amount of immigrants in Papua worsens the sentiment among Papuans that they are being marginalized and their natural resources are pumped out. Chauvel (2005: 45) insists that Papuan nationalisme is in a paradoxe, for there is an acrimonious difference among Papuans themselves. Papuan society is an immense mosaic composed of more than 300 distinct ethnic groups with their different respective languages. Chauvel (2005: 45) notes that today Papuans have less sentiment of being liberated from the Dutch colonialism, they rather find themselves convicted, marginalized within the economical development process, and they feel threatened by the incoming flood of the outsiders into the Papua.

[39] According to Elisabeth et al. (2004: 39), the 1962-1984 period can be called the era of secret war between the TNI (Tentara National Indonesia, Indonesian National Armed Forces) and the OPM (Organisasi Papua Merdeka, Papuan Liberation Organization).

[40] For Papuans, the coming of the Indonesian New Order government at some degree was considered the moment of the emerging of the violence producer institutions. But in the logic of the state, violence act against Papuans was a legal mechanism founded on sacred and glorious duty of defending the NKRI.

Despite of the New Order's fall, militaristic characteristics, i.e. violence and centralism, of the state in treating the Papuans can be easily found in Papua, such as what can be seen within the Presidential Decree No. 1/2003 on the establishment of the West Irian Jaya Province.

[41] Theo van den Broek (2003: 75-83) indentifies violence in Papua into five categories, as the following: (1) violence against individuals including any act of violence towards persons specifically, (2) violence against certain society in some area, (3) psychological violence covering any intimidation and terror exercised by security agents in their duty of territorial education, (4) business activities that have chances of harming basic human rights and economically yielding damage the interest of the society's authority, (5) structural violence i.e. any state policy that may violate human rights.

[42] McGibbon (2004b: viii) argues that the special autonomy is not a means of overcoming the separatism but a result of a political negotiations between the Indonesian government and the Papuan political elite. Negotiations with wider Papuan people elements makes the autonomy have no broad support from general Papuans. McGibbon (2004b: viii) infers that the autonomy represents a Jakarta unilateral concession and has nothing to do with main political forces advocating tha Papuan liberation such as the Presidium Dewan Papua (PDP, Papuan Council Presidium) and the Organisasi Papua Merdeka (OPM, Papuan Liberation Organization)

[43] Elisabeth et al. (2004) remarks that the representatives of the House who came from Papua as Jaap Solossa, Ruben Gobay, and Tony Rahail, attempted to include the autonomy into the Provision no. 4/1999 of the Indonesian General Assembly on the GBHN (General Outline of the State Course), in a General Session of the Assembly 12-21 October 1999. In the Provision it said: "national integrity is maintained within the vessel of the NKRI by consistently recognizing equality and variety of the socio-cultural of the Irian Jaya society through a special autonomy regulated by an act."

[44] Elisabeth et al. (2004) conveys that Governor Solossa instructed the preparation of the bill to the University of Cendrawasih (Uncen) and the State University of Papua (UNP). In April 2001, the Director of the Uncen submitted the 14th bill draft (final) to the governor to hand it over to the President and the House of Representatives (Ibid.).

[45] The issue failed to hit down Solossa, emerged then groups of Papuan youth such as Gerak Mamta, Papuan Watch that demand the national government not to render the remaining of the autonomy funds (40%) in fear that the funds would be misused by the Province government (Elisabeth et al. 2004: 90). The party of Solossa held that the youth groups were driven by Decky Asmuruf, the former Provincial Secretary of Papua who became then a staff member of Domestic Affair Ministry, and supported by the Domestic Affair Minister Hari Sabarno and the national intelligence agency chief Hendropriyono (Elisabeth et al. 2004: 90).

[46] The Indonesian national intelligence agency (BIN, Badan Intelijen Nasional) Hendroprijono and Domestic Affairs Minister Hari Sabarno support the proliferation of Papuan provinces and then was born the Irian Jaya Barat Province (Elisabeth et al. 2004: 90). In legal matters, a contradiction occurred between the Act no. 45/1999 and the Act no. 21/2001 for the Provision 76 of the Act no. 21/2001 indicates that the proliferation of Papuan provinces has to

be done with the consents of the MRP and the regional house of representatives of Papua after having considering thouroughly social and cultural unity of the territory. In political field, the forced implementation of the Act no. 45/1999 can be regarded as a deed for disturbing the implementation of the Act no. 21/2001, it means that the national government contradicted its own national commitment.

[47] McGibbons (2004b: viii) argues that the implication was that the government's commitment towars the special autonomy weakened and it began to exercise repressive instruments for the province proliferation and the military urgence was reintroduced in Aceh in 2003.

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Referencing is the very important system in the academic writing to show that the work has a high quality of academic writing. Therefore referencing is required for the article submitted to this journal. The journal uses the Harvard referencing system as follow:

A. Citation in the Text (Author-date method)

All statements, opinions, conclusions etc. taken from another writer's work should be cited, whether the work is directly quoted, paraphrased or summarised. In the Harvard System, cited publications are referred to in the text by giving the author's surname and the year of publication in one of the forms shown below. If details of particular parts of a document are required, e.g. page numbers, they should be given after the year within the parentheses.

1. If the author's name occurs naturally in the sentence the year is given in the parentheses:- e.g. In a popular study, Harvey (1992, P.556) argued that….
2. If however, the name does not occur naturally in the sentence, both name and year are given in the parentheses:- e.g. More recent studies (Bartlett 1996; James 1998) show that....

3. When an author has published more than one cited document in the same year, these are distinguished by adding lower case letters (a,b,c, etc) after the year and within the parentheses:-e.g. Johnson (1994a) discussed the subject….
4. If there are two authors, the surnames of both should be given:- e.g. Matthews and Jones (1993) have proposed that….
5. If there are more than two authors the surname of the first author only should be given, followed by et al:- e.g. Wilson et al. (1997) conclude that….
6. If there is no originator then "Anon" should be used:-e.g. A recent article (Anon 1993) stated that….
7. If you refer to a source quoted in another work you cite both in the text:-e.g. A study by Smith (1960 cited Jones 1994 p. 24) showed that…. (You need to list the work you have used, i.e. Jones, in the main bibliography)
8. Page Number: If you are referring to the overall argument of a book or article, do not use page numbers, e.g. "Nunan (1986) presents many different varieties of syllabus." If, however, you are referring to a specific point within a book or article, mention the page number(s), e.g. "Allwright (1982 p. 56) provides an example of intervention in a lesson."
9. Quotations:- A short quotation of less than a line may be included in the body of the text in quotation marks. e.g. …so "good practices must be taught" (Smith 1996, P. 15) and we should… But if it is longer, start a new line and indent it. You must include the page number. Theory rises out of practice, and once validated, returns to direct or explain the practice (Stevens 1997, p. 92).
10. Diagrams:- Diagrams should be referenced as though they were a quotation, with the author and date given alongside and full details in the list of references.

B. Additional Notes about Citations

Personal communications:-Taken from: APA, 1983, *Publication Manual of the American Psychological Association. 3rd ed.* Washington: APA.

These do not provide recoverable data and so are not included in the reference list. Cite personal communications in the text only.

Give initials as well as the surname of the communicator and provide as exact a date as possible. e.g. Many designers do not understand the needs of disabled people, according to J.O. Reiss (personal communication, April 18, 1997).

C. The Bibliography at the End of a Piece of Work

The term bibliography describes references to cited documents given in a list at the end of the text. These are usually described as bibliographic references.

(In some departments the bibliography is called a references list and there is a separate bibliography of works that have been read but not cited.)

In the Harvard System, the references are listed in *alphabetical order of authors" surnames*.

If you have cited more than one item by a specific author they should be listed chronologically (earliest first), and by letter (1993a, 1993b) if more than one item has been published during a specific year.

Whenever possible, elements of a bibliographical reference should be taken from the title page of the publication.

Each reference should use the elements and punctuation given in the following examples for the different types of published work you may have cited.

Reference to a book

Elements to cite:
Author's Surname, Initials.,
Year of publication.
Title.
Edition. (if not the first).
Place of publication:
Publisher.
e.g. Mercer, P.A. and Smith, G., 1993. Private viewdata in the UK. 2nd ed. London: Longman.

Reference to a contribution in a book

Elements to cite:
Contributing author's Surname, Initials.,
Year of publication.
Title of contribution. Followed by *In.*
Initials. Surname, of author or editor of publication by ed. or eds if relevant
Title of book.
Place of publication:
Publisher,
Page number(s) of contribution.
e.g. Bantz, C.R., 1995. Social dimensions of software development. *In.* J.A. Anderson, ed. Annual review of software management and development. Newbury Park, C: Sage, 502-510.

Reference to an article in a journal

Elements to cite:
Author's Surname, Initials.,
Year of publication.
Title of journal
Volume number and (part number),
Page numbers of contribution.
e.g. Evans, W.A., 1994, Approaches to intelligent information retrieval. Information processing and management, 7 (2), 147-168.

Reference to a conference paper

Elements to cite:
Contributing author's Surname, Initials.,
Year of publication.
Title of contribution. Followed by *In:*
Initials. Surname, of editor of conference proceedings (if applicable) followed by ed. or eds.
Title of conference proceedings including date and place of conference.
Place of publication:
Publisher.
Page numbers of contribution.

e.g. Silver, K., 1991. Electronic mail: the new way to communicate. *In:* D.I. Raitt, ed 9th international online information meeting, London 3-5 December 1990. Oxford: Learned Information, 323-330.

Reference to a publication from a corporate body
(e.g. a government department or other organisation).
Elements to cite:
Name Of Issuing Body,
Year of publication.
Title of publication.
Place of publication:
Publisher,
Report Number (where relevant).
e.g. Unesco, 1993. *General information programme and UNISIST*. Paris: Unesco, (PGI-93/WS/22).

Reference to a thesis

Elements to cite:
Author's Surname, Initials.,
Year of publication.
Title of thesis.
Designation, (any type).
Name of institution to which submitted.
e.g. Agutter, A.J., 1995. The linguistic significance of current British slang.
Thesis (PhD). Edinburgh University.

Electronic material - following the Harvard System

No standard method for citing electronic sources of information has yet been agreed upon. The recommendations in this document follow the practices most likely to be adopted and are intended as guidance for those needing to cite electronic sources of information now. Those intending to use such citations in papers submitted to scholarly journals should check whether an alternative method is used by that journal.

This section taken from:

Holland, M. (1996). Harvard system [online]. Bournemouth University.
Available from:
http://www.bournemouth.ac.uk/service-depts/newslis/LISGen.citation/harvardsystint.html [15 Apr 1996].

Elements to include in the list of references at the end of a work

1. **Reference to individual works**

   Author/editor. (Year). *Title* [online]. (Edition). Place of publication, Publisher (if ascertainable). Available from: URL [Accessed Date].

   e.g. Holland, M. (1996). *Harvard system* [online]. Poole, Bournemouth University. Available from:-http://bournemouth.-ac.uk/servicedepts/lis/LISPub/harvardsyst.html [Accessed 15 Apr 1996].

   Library Services. (1995). *Internet user glossary* [online]. North Carolina, North Carolina State University. Available from:-
   gopher://dewey.lib.ncsu.edu:70/7waissrc%3A/.wais/Internet-user-glossary [Accessed 15 Apr 1996].

2. **Reference to E-Journals**

   Author. (Year). Title. *Journal Title* [online], volume (issue), location within host. Available from : URL [Accessed Date].

   e.g. Korb, K.B. (1995). Persons and things: book review of Bringsjord on Robot-Consciousness. *Psychology* [online], 6 (15). Available from: gopher://wachau.ai.univie.ac.at:70/00/-archives/psycholoquy/95.V6/0162 [Accessed 17 Jun 1996].

3. **Reference to mailbase/listserve e-mail lists**

   Author. (Day Month Year). Subject of message. *Discussion List* [online] Available from: list e-mail address [Accessed Date].

   e.g. Brack, E.V. (2 May 1995). Re: Computing short courses. *Lis-link* [online]. Available from: mailbase@mailbase.ac.uk [Accessed 17 Apr 1996].

Jensen, L.R. (12 Dec 1995). Recommendation of student radio/tv in English. *IASTAR* [online]. Available from: Listserv@ftp.nrg.dtu/dk [Accessed 29 Apr 1996].
It should be noted that items may only be kept on discussion group servers for a short time and hence may not be suitable for referencing. A local copy could be kept by the author who is giving the citation, with a note to this effect.

4. **Reference to personal electronic communications (E-mail)**

Sender (Sender's E-mail address). (Day Month Year). *Subject of Message.* E-mail to Recipient (Recipient's E-mail address).
Lowman, D. (deborah-lowman@pbsinc.com). (4 Apr 1996). RE>>*ProCite and Internet Refere.* E-mail to P. Cross (pcross@bournemouth.ac.uk)

5. **Reference to CD-ROMs**

This section refers to CD-ROMS which are works in their own right and non bibliographic databases.
Author/editor. (Year). *Title* [type of medium CD-ROM]. (Edition). Place of publication, publisher (if ascertainable). Available from: Supplier/Database identifier or number (optional) [Accessed Date] (optional).
e.g. Hawking, S.W. (1994). *A Brief history of time: an interactive adventure* [CD-ROM]. Crunch Media (See Harvard Referencing style)
Detail of the requirement of the writing system in this journal is as follow:

1. Articles should be written in the format of 1.5 space
2. Articles should be written in standard Letter (8.5x11) margin: top 1.2 cm, below: 0.6, left: 0.8 and right: 0.6.
3. The capital letter and bold must be used for the title with 12 Times New Roman
4. The name of the author should be written in Capital and bold with 10 times New Roman
5. The affiliation of the institute should be written with the capital letter with 10 Times New Roman
6. If the article has Sub title, 10 point (Times New Roman) with capital letter should be used

7. The distance between title and the author as well as the affiliation of the author is 1.5 space
8. The space of the paragraph is 1.5
9. The writing should be begun with the abstract and key words
10. Title of the article, the author, affliation abstract and key word has the format of 1 space.
11. If the author is more than one, they should be written as follow: The first author, the second and so on. Each has the foot note explain the name of the university, institution/organization, region, state as well as the email address.
12. The author should not more than 5 persons.
13. Sub title should be numbered and separated with 1 space if another sub title appears.
14. The structure of the article should consist of the following:
    a. Title, author, email and the affiliation of the author Abstract and key words
    b. Introduction
    c. Method of the writing
    d. Theoritical Framework (the theory used by the author in the writing.) In this case, the author is able to demonstrate the accuracy of the theory used to analyze the problem with accurate arguments.
    e. Discussion (including the analysis from the author on the problem)
    f. Conclusion
    g. Acknowledgement if any
    h. List of References

Authors Obligation

1. Author should be able to show the accuracy of the data in the research done. It should be done honestly to avoid deception and plagiariasm.
2. The corresponding author must have the permission from other authors for every publication.
3. Ghost authorships and gift authorships are forbidden, i.e., the author mentions all people without explaining their roles and contributions in helping the research.

4. Originality of the article submitted is the most important thing. Thus, the paper submitted must be original from the author's work. The author wants to submit the previous article that has not been published yet for some reasons, the materials used needs to be renewed to have different perspective and result. Therefore it will be different from the previous version.
5. All material which is based on prior work, including from the same authors, must be properly attributed to the prior publication by proper citation.
6. The Authors must fairly and honestly mentions the sources of the data used/cited in the article including the theoretical foundation or references as the basis of the analysis.
7. The author is permitted to make academic criticism based on accurate academic arguments and on the contrary is strictly forbidden to make personal criticism.
8. The research itself, as reported in the manuscript, should have been conducted in accordance with commonly accepted ethical standards.
9. The authors have the obligation to notify the editor immediately should any of the statements in this list cease to be true.

Publication Ethic and Malpractice Statement

Heritage of Nusantara is a peer-reviewed international journal. The Journal is available in print and online and is published twice in a year. This statement is based on COPE's Best Practice Guidelines for Journal.

The Board of Research of the Ministry of Religious affairs of the Republic of Indonesia as the publisher of this journal, will takes all the responsibilities for all the process of the publication of the journal. The committee appointed by the Board of Research will be independent in making editorial process of the article. Any financial policies from the Board of Research will have not any impact at all on editorial decisions.

Publication decisions

The editor of the Heritage of Nusantara has the authority to select the article to be published in the Heritage of Nusantara. However, it is worth noting that the authority is based on academic responsibility to present high academic standard of International Journal. It is for that reasons, the heritage of Nusantra has some criteria in making the academic rules.

Fair play

The board of the editors will treat all the articles submitted fairly by disregarding the race, gender, sexual orientation, religious belief, and ethnic origin, citizenship, or political philosophy, gender, religious belief of the authors. Further, the board of the editors will stick to the agreed rules to give equal treatment to all those who want to submit the paper.

Confidentiality

The editor and any editorial staff must keep all the data and any relevant information concerning the data, author and reviewers confidential to avoid bias in the process of judging the article.

Disclosure and conflicts of interest

To keep the intellectual property rights of the author, the editor will not use the unpublished material without the permission from the author formally in written letter.

Duties of Reviewers

The reviewers are supposed to help the editors to give valuable comment on the article to make it easy for the editor to select the appropriate paper to be published in the journal.As for the Peer reviewer,help the editor by building communication with the author for the betterment of the article.

Time

All the reviewers are hoped to pay a great attention to the time decided for the collection of the paper after being reviewed. Under special circumstances, for example the reviewers need more time or

cannot perform the duty to review the article, and have an objection or excuse concerning the time, should notify the editors.

Confidentiality

Any manuscripts received for review must be treated as confidential documents. They must not be shown to or discussed with others except as authorized by the editor.

Objectivity

Reviews must give an objective comments and critics on the quality of the article and not on the author's personality. It is worth noting that the comments and critics given should be based on academic arguments.

هريتيج اوف

نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني
السنة الثالثة، العدد 1، 2014

رئيس التحرير:
خير الفؤاد يوسف

مدير التحرير:
فخرياتي

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ريزا بارويرا

مساعد هيئة التحرير:
ياسين رحمات أنصاري
كوسنانتو
عارف شبرا ملسى

الصورة (The illuminated frontispiece - folios 1 *verso*-2 *recto*) في الغلاف الأمامي مأخوذة من الصورة في المقالة *The Idea of an Old Qur'an Manuscript: On the Commercialization of the Indonesian Islamic Heritage*

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين فى هذا المجال.

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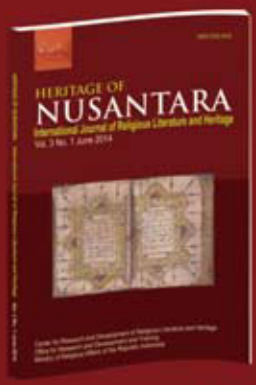
هريتيج اوف

نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني
السنة الثالثة، العدد 1، 2014



The Idea of an Old Qur'an Manuscript:
On the Commercialization of the Indonesian Islamic Heritage
Edwin Wieringa

The Role of Wali, Ancient Mosques and Sacred Tombs
in the Dynamics of Islamisation in Lombok
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فى الحضارة العربية والإسلامية ودوره فى المجتمع الإسلامي
'Ilmul Miqāt fīl Ḥaḍāratil 'Arabiyyah wal Islamiyyah wa Dauruhu fīl Mujtama'il Islāmī
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