RISS Journal_Papuan Muslims

by Hugo Warami

Papuan Muslims in "One Furnace, There Stones" Metaphor in Fakfak Regency, West Papua Province: An Anthropolinguistic Perspective

| Hugo Warami |

Indonesian Deparment,
University of Papua, Indonesia

h.warami@unipa.ac.id

ABSTRACT

Religion should not be used as a legitimacy tool, particularly just as a justification for achieving goals that are full of the nuances of power politics, and the like. This study aims to reveal a tradition of Papuan Muslims in their attempts to create tolerance and harmony in the lives of religious people, which have been practiced and inherited for a long time, from generation to generation. This tradition is practiced by the Papuan Muslims in the Fakfak Regency, known as the "One Furnace, Three Stones" metaphor. This metaphor is used by the community in Fakfak as a moral consensus in the process of integration and social balance. The two approaches applied in this study are a theoretical approach and a methodological approach. The theoretical approach is an exploration of anthropolinguistic and metaphor theory; while the methodological approach is a descriptive approach with an explanative dimension. Based on the perspective of anthropolinguistic and metaphor, this study seeks to apply scientific principles to socio-cultural data, and adapts the steps of scientific studies in other fields of science. This study follows several procedures, including providing data, analyzing data, and presenting the results of data analysis. The results of this study holistically identify the issues of pluralism in Islam and Papuan culture, Islamic migration, metaphorical Papuan Muslim relations, and ideology. This study implies that it could be used as a basic reference in the practice of religious development which upholds tolerance and harmony between religious communities.

KEYWORDS

Papuan Muslim; metaphor; Fakfak; anthropolinguistics.

INTRODUCTION

Indonesia is one of the largest countries in the world which has diverse religions and cultures, as its national identity, and deserves respect. Religious and cultural diversity is present in Indonesia to encourage the framing of the Indonesian foundation, characterized by the motto "Bhineka Tungga Ika" (Unity in Diversity), in building a moral basis for the implementation of democracy in the Unitary State of the Republic of Indonesia (NKRI). This diversity spreads across 714 tribes, 1,100 regional languages, and lives on 17,508 islands, in which about 88 percent of Indonesia's 260 million population are Muslims. In addition, the Indonesian government also officially recognizes five other religions, namely (1) Protestant, (2) Catholic, (3) Hinduism, (4) Buddhism, and (5) Confucianism.

Quoting the statement of the President of the Republic of Indonesia, Joko Widodo in his opening speech at the Bali Democracy Forum on December 8, 2016 with the theme "Religion, Democracy, and Tolerance", the President said that: "religious differences should not be a barrier to democracy and tolerance between countries and fellow human beings, as

it is happened in Indonesia, a country in which 88 percent of the population is Muslim. Indonesian history records that the teachings of Islam entered Indonesia by peaceful means. This value of peace is still held by Indonesian Muslims. Besides Islam, Indonesia is also home to Protestants, Catholics, Hindus, Buddhists and Confucians."

In the forum, the President stated that although Indonesia's population is diverse, tolerance is going well. For example, the life of Muslims in the midst of the majority of Hindus in Bali. You can find and see for yourselves how tolerance and synergy may exist between communities of different faiths in the following statement: "How is it possible for an Islamic boarding school to live safely and comfortably in a society where the majority of the population is Hindu? These have fostered a natural synergy between religion, tolerance and democracy in Indonesia. Therefore, all parties are expected to be active in encouraging synergy between democracy, religion and tolerance, as well as supporting the stability and peace for the welfare of all the people.

In addition, referring also to the statement of the President of the Republic of Indonesia in his Speech on the Annual Session of the People's Consultative Assembly of the Republic of Indonesia (MPR RI) on Wednesday, August 16, 2017, that Indonesia as a country with the largest Muslim population in the world, must be committed to protecting freedom and religious diversity from Islamic radicalism. In his speech, Jokowi promised to strengthen the Pancasila ideology which supports the principles of democracy, social justice, and belief in God. Indonesia's reputation as a tolerant country and a majority moderate Muslim population must be prepared to face the challenges from hardline conservative groups seeking to impose strict Islamic Sharia law.

Within the framework of understanding and diversity above, Muslich and Qohar (2013: 193) said that religion demands liberation from pragmatic interests. Religion should not be used as a tool of legitimacy, in particular just as a justification for achieving goals that are full of the nuances of power politics, and the like. Religion also needs to be cleaned from the hands that will pull it into the trap of sectarianism and extremism which only justifies all actions of one's own group and blames the actions of other groups.

Referring to the facts above, the religion of Islam in Indonesia is an integral part of the foundation of Indonesia-ness, represents a real manifestation of the motto of "Bhineka Tunggal Ika" in the unitary State of the Republic of Indonesia, which is spread from Aceh to Papua, and makes it the largest Muslim majority country. As a religion that is in accordance with human nature, Islam provides basic principles and values in managing people's lives in Indonesia, including the Land of Papua, based on the Qur'an and As-Sunnah in terms of leadership, social life, organization, state, and the government system as a social contract. This religious life management has made some Papuan Indigenous People (OAP) become true followers of Islam by calling themselves as Papuan Muslims. Furthermore, the term Papuan Muslims in this study refers to individuals or groups of people who come from indigenous Papuan tribes who are Muslim.

Papuan Muslims are a variant of the identity of the adherents of Islam in Papua, which has long been used by its adherents, who are spread from the coastal areas, the islands visited by sailors and spice traders in ancient times to the interior (mountains). In terms of political identity, according to Pamungkas (2016: 250), Papuan Muslims is a marker of a community identity. The marker between the Papuan Muslim community, and the immigrant Muslims, lies in their religious orientation. The immigrant Muslims are a group of Islamic organizations whose members come from tribes outside Papua with the orientation towards developing Islamic da'wah, as it is practiced in other areas in Indonesia. Meanwhile, Papuan Muslims are Islamic organizations whose members come from indigenous Papuans and non-

Papuans who have long lived in Papua. They have an orientation towards protecting the culture of indigenous Papuans in general and Papuan Muslims in particular.

In this study, Papuan Muslims who are used as the main data source are the community groups of indigenous Papuan tribes in Fakfak Regency, West Papua Province. This Papuan Muslim group has practiced a tradition of creating tolerance and harmony in the lives of religious people from generation to generation for a long time. The tradition of Papuan Muslim spirituality in Fakfak Regency is in the form of a metaphor, known as "One Furnace, Three Stones". This metaphor, according to Ernas (2015: 3), has become a moral consensus (moral contract) that binds the Fakfak community in the process of integration and social balance. This political symbol succeeded in suppressing the social turmoil and conflict in Fakfak Regency as the basis for Papuan Muslims, so that it did not develop into open conflict. The conflict control process was successful, thus Fakfak is called one of the safest areas in Papua due to the low level of conflict and violence.

Previous Studies

Several previous studies related to the Papuan Muslim Community in the metaphor of "One Furnace, Three Stones" in Fakfak Regency, West Papua Province are as follows.

First, Iribaram, Suprapto (2011) with the title: "*Satu Tungku Tiga Batu (Kerja Sama Tiga Agama dalam Kehidupan Beragama di Fakfak)*". This study describes the religious harmony in Fakfak as a harmony of religious life based on inherent cultural values and ethics. The fact shows that religious differences are not a barrier to interaction, in which kinship and brotherhood are maintained with local cultural values. In Fakfak community, there is a term *neret/magan,* capable of uniting them, even though they are of different religions. The cooperation that has been built for a long time is able to bridge the relationship between religious groups with solidarity and local values, so as to be able to ward off all of the issues in people's lives. One Furnace Three Stones metaphor serves as a control tool in maintaining the harmony of religious life in the life of Patipi community. The social behaviour of Patipi people has been built based on the life history of the community. For them, life is not just meeting individual needs, but rather maintaining and sustaining mutual survival. Conflict will only damage the continuity of life and disrupt the harmonious functioning of the social system of society. In other words, social integration could only be realized if there is a functional unity between the sub-systems that exist in the society. The Interreligious life was depicted at the time the writer doing observations and interviews in Teluk Patipi community. One Furnace Three Stones is a slogan that is able to reduce religious turmoil in Patipi, Fakfak regency. In addition, the government also voices it through a program intended for the entire community. The cooperation of the community in Patipi is not only in terms of religious practices, but also in all their life activities, such as economic, social and religious activities, thus making them live in harmony by respecting each other. However, the issue of ideology is sometimes exploited by certain people in the pursuit of a position and reputation, making it deviating from the actual habit. The awareness of religious differences is not a barrier for them, since they have practiced living in harmony based on the philosophy of One Furnace, Three Stones, one brother, one heart, regardless of religious origin. What must be anticipated are the radical religious movements that may weaken the concepts that have been inherited and built for a long times.

Second, Mahmud, M. Irfand (2012) with the title: "*Pengaruh Peradaban Islam di Papua*". This study describ.es the portrait of the religious life in West Papua, which is interesting, due to the fact that the religion of Islam has been also accepted in the royal community in Raja Ampat, Fak-Fak and Kaimana Islands. With the acceptance of Islam as a religion and way of life of the people in Papua, the institutions of social and cultural life of the community

acquire a new color. This situation may occur due to their acceptance of Islam as a religion does not change the values, social and cultural norms that have existed before. What is initially brought by Islam was only 'ubudiyah' (worship) affairs, and at the same time managing the institutions in the lives of the people that had existed before, with a new position name. Islamic teachings also seem to have filled something from their cultural aspect, since the main purpose of the spread of Islam was firstly focused on the issue of faith and the truth of *tauhid*.

Third, Ernas, Saidin (2015) with the title: "*Politik Simbol dan Harmoni Sosial: Makna Satu Tungku Tiga Batu dalam Dinamika Politik Lokal di Fakfak Papua Barat*". This study examines the practice of political symbols in the local political arena in Indonesia, by focusing on how symbols are interpreted and used for various purposes, such as the phenomenon that occurred in Fakfak (a small town in West Papua). Based on qualitative data collected from in-depth interviews and field observations in Fakfak during the period 2012 to 20013, three things were found, as follows: (1) the propaganda of One Furnace Three Stones as a symbol of harmony and peace in Fakfak, was apparently accompanied by a process of manipulating the symbol for various political interests of power, (2) the process of manipulating symbols is carried out by mastering the control over the authority of interpretation and meaning (the regime of meaning) and conquering the power of civil society and local leaders to eliminate their critical reasoning, and (3) this study shows that the politics of symbols at a certain level may create social harmony and stability, as seen from the low level of conflictual events in Fakfak. However, socially, the politicization of symbols will kill the philosophical ideal values that are intended to be displayed and built through these symbols. The long-term implication is that it has the potential to avoid public appreciation and sympathy and tends to gain a deficit of meaning and people's antipathy in the future.

Fourth, Ngabalin, Marthinus (2015) with the title: "*Falsafah Hidup Orang Fakfak: Satu Tungku, Tiga Batu*". This study describes that One Furnace Three Stones is part of the inter-institutional cooperation system in Fakfak regency. In addition, it also contains human values that lead to inter-religious relations, by helping each other, caring for each other in difficulties and shortcomings without making religion a source of conflict or an excuse not to help each other. Moreover, the cultural basis of society brings a significant change in the relationship between religion and humanity in Fakfak. This means that the cultural ties of the community are more open to seeing one another as brothers, while religion is often trapped in distinguishing between brothers and sisters to the extent of those of the same religion. The culture of One Furnace Three Stones becomes a critique of exclusive religious ways and understandings.

Fifth, Pamungkas, Cahyo (2016) with the title: "*Muslim Papua dan Muslim Pendatang, Pertarungan Identitas Antara Ke-Indonesia-an dan Ke-Papua-an*". This study describes that the term Papan Muslims refers to indigenous Papuans, members of the Melanesian ethnic group who are Muslim. Meanwhile, immigrant Muslims refer to immigrants in Papua who are Muslim. This study focuses on how Papuan Muslims construct their identity. This paper aims at answering the question of how Papuan Muslims contest their identity with immigrant Muslims. This study applies a qualitative approach, supported by in-depth interviews, involved observations, and literature studies. Field research was carried out in Jayapura, as the city is the center of political and religious contestation in Papua. The data are analyzed by using the perspective of Bourdieu's symbolic power, which is a form of power that cannot be recognized from its violent and coercive nature. The findings of this study reveal that Papuan Muslims as represented by the Papuan Muslim Council contest their identity with Islamic community organizations that are dominated by immigrants, by constructing a

Papuan political identity. On the other hand, Islamic mass organizations construct an Indonesian political identity.

Sixth, Pandie, Daud Alfons (2018) with the title: "*Konsep Satu Tungku, Tiga Batu Sosio-Kultural dalam Kehidupan Antarumat Beragama*". This study describes that in the context of religious plurality in Indonesia, the efforts to develop studies on "religious harmony" are very important. Unfortunately, studies on this subject are still very rare. Since the information reform era, the research results that focuses on the aspects of inter-religious harmony with a survey approach are still lacking, and their popularity is lower than the research information related to religious conflicts. This paper is one of the results of a study on inter-religious harmony in the context of Fakfak community in West Papua Province. The objective condition of Fakfak community reflects the unity of reality between religious pluralism and the determination to unite between individuals and between people and the earth on which they stand. In terms of ethnicity and culture, there are not many differences, but from religion and regional languages with dialects into a distinctive form of the history of the archipelago, the reality of this plurality is clear. In order to unite Papuan Fakfak community with such social and religious conditions, they made a joint consensus to create a cultural system, which is known as "one furnace, three stones". One furnace three stones is seen as a cultural system abstracted from concrete events, which is used to understand things about the togetherness of individual and community life. This unity in the cultural system of Fakfak community has a strong bond, due to the condition of society in which it is calored by the history of the entry of three religions at once. This concept underlies the mind-set and defines integration as the strength of the Papuan ethnic brotherhood, even though the religion is different. This cultural system is considered to give direction and orientation to community members in establishing solidarity with the same ethnic culture, harmony, tolerance between ethnic, religious and social groups. The cultural system which is called one furnace three stones in the life of the Fakfak community as a form of cultural ideology, is seen as important and valuable guidance, in behaving and acting in inter-religious life.

Based on the review of previous studies, a research gap is obtained, namely (1) exploring the study based on the phenomena alone without basing it on anthropolinguistic theory, (2) codifying the metaphor of "One Furnace, Three Stones" through the results of the study individually according to the objectives and interests of the study, (3) the study discussion is very limited and incomplete, (4) there are inconsistencies in research results between Muslim researchers, non-Muslim researchers, and Papuan Muslim researchers who are also Papuan natives. For this reason, this study seek to identify and take a holistic inventory for the sake of the identity of Papuan Muslims as indigenous Papuans.

LITERATURE REVIEW

The theories that are used as the basis for studying the topic "*Muslim Papua dalam Metafora Satu Tungku, Tiga Batu di Kabupaten Fak-Fak Provinsi Papua Barat*" is anthropolinguistic theory as the main theory and Metaphor as a supporting theory. These two theories are described as follows.

First, anthropolinguistic theory is a scientific perspective that developed in the 19th century in America by Frans Boaz Duranti (1997), (2003), and Foley (1997). The predecessors are Roman Jakobson and Erving Goffman. In the 1960-1970s, the anthropolinguistic perspective developed by exploring the topics of "gender and language". In addition, the exploration of an anthropolinguistic perspective begins with an effort to document the Indian languages in America. Pastika (2004:35-36) stated that Anthropolinguistics gave birth to several critical definitions, namely: (1) the study of

language and other cultural activities that shape social life both at the individual and community level, (2) the study of language in the context of anthropology, (3) studying the logic of the language system and the social activities in which the language system is used, (4) a linguistic study that incorporates anthropological methods and theories to map language systems and cultural systems, and (5) an interdisciplinary study that relies on (i) the importance of language for the understanding of culture and society, (ii) the relevance of cultural and social phenomena for the understanding of language. As an interdisciplinary field of study, there are three fields of study in anthropolinguistics, namely language studies, cultural studies, and studies of other aspects of human life, in which the three fields of study are studied based on linguistic and anthropological frameworks. The linguistic framework is based on the study of language (all verbal elements) and the anthropological framework is based on the study of the intricacies of human life (culture and other aspects). Thus, anthropolinguistics is the study of language within the framework of anthropology, the study of culture within the framework of linguistics, and the study of other aspects of human life within the framework of anthropology and linguistics. Furthermore, the term used in the construction of this narrative is anthropolinguistics.

Second, the theory of metaphor. Lakoff and Mark (1980: 53) said that metaphor is not only in the words used, but more than that it is a fact of human thought processes and some systems of understanding are metaphorical. The everyday conceptual system of language speakers, including the most abstract concepts behind the use of everyday language, is a system of metaphors. Metaphors facilitate thought and provide an experiential framework in which newly acquired abstract concepts can be accommodated. The network of metaphors which underlies the mind by forming a cognitive map, which is a network of concepts arranged in terms of concepts, and serves as the basis for abstract concepts in the physical experiences of cognitive actors and in the actor's relationship with the outside world. In addition, Lakoff and Mark also stated that the theory of metaphor focuses on two things, namely (1) metaphor as a cognitive process and as the result of experience known as an experimental cognitive process by analyzing the themes implied in the speech, and (2) metaphor is expressed as a linguistic expression, that is, metaphor has a perspective and language characteristics. Lakoff and Mark mention it as a cognitive topology which is one of the main elements of the human cognitive map which basically refers to "a mechanism used to assign structures to certain spaces in order to produce spatial inferences".

RESEARCH METHODS

The interdisciplinary study entitled: "Papuan Muslim Community in the metaphor of "One Furnace, Three Stones" in Fakfak Regency, West Papua" used two approaches, namely (1) a theoretical approach and (2) a methodological approach. The theoretical approach is Anthropology theory (Duranti, 1997; 2003); (Foley, 1997) and the theory of metaphor (Lakoff and Mark, 1980), while the methodological approach is a descriptive approach with an explanative dimension. Descriptive studies attempt to systematically describe the facts and characteristics of the target object or subject accurately, namely to reveal language not only as what is seen, but more than that to reveal the meaning it contains. Based on the perspective of anthropolinguistics and metaphors, this study applies scientific principles to linguistic data, as well as adapted the steps of scientific studies in other fields of science. This study follows the procedures of (1) providing data, (2) analyzing data, and (3) presenting the results of data analysis.

RESULTS AND DISCUSSION

Pluralism in the Perspective of Islam

Religious diversity in social life in Papua, specifically the Papuan Muslim community in Fak-Fak Regency, West Papua Province, has been running peacefully, in accordance with the teachings contained in the Qur'an. According to Muslich and Qohar (2013:171), the Qur'an has stated that Allah has created humans with various tribes and nations so that they may know each other as it is written in the QS. Al Hujurat verse 12, "O mankind indeed we created you from male and female and made you various nations and tribes so that you may know one another". And one of these variations is the diversity of religious communities (for each community among us, We (Allah) have made rules and ways, if God had wished then we would have made him a single people but he wants to test you concerning the things that are given to you (Surat al-Maidah verse 48. Based on the teachings above, religious diversity then is one of the sunnatullah which is fixed and does not change.

There are four basic principles according to Muslich and Qohar (2013:172-175) in addressing and understanding religious pluralism, namely: (1) the principle of broad diversity (Al Hanifiyah Al Samha/relative inclusiveness). Islam does not justify the existence of blind bigotry that shackles Muslims and seeks the truth and is separated from the bonds of divinity. As it is written in QS. Al Isra' verse 17 which reads: "And do not follow what you have no knowledge of, indeed the views, eyes and hearts will all be held accountable."; (2) objective principles of justice. In the context of pluralism, justice includes views and actions against adherents of other religions. There are often generalizations against a follower of a religion, just because they saw and witnessed some people describing things that were inappropriate and then made it the basis for generalizing that all adherents of that religion did so; (3) the principle of avoiding violence in interacting with adherents of other religions, is included in da'wah. In Islam, violence is only tolerated when it comes to dealing with munkar or being isolated first, and even then, it must be taken into account that this is the only way that can be done to eliminate the evil and tyranny, it is not permissible for Muslims to use (both physical and psychological violence) to preach and coerce adherents of other religions to convert to Islam; and (4) the principle of making religious pluralism a positive competition for goodness (fastabiqul khairat). One of the wisdoms of the creation of different humans is to get to know each other so that this diversity spurs humans to compete with each other, spur themselves to be the best among people of other religions in terms of doing good, as it is written in QS. Al-Baqarah verse 148 which reads: "And for every people there is a direction that they face to it, so compete in doing good."

Pluralism in a Papuan Cultural Perspective

The land of Papua, with its various ethnic cultures, highly upholds pluralism. It is in line with the statement made by Wekke (2013:119) that tolerance and respect for different religions are always built at various levels of the Muslim community. Religious differences are not an important issue in society's view. Religion is seen as less important than family. In one family clump in Fafkfak community, the family clump usually consists of members who are adherents of various religions. When each family members celebrates the big day of religious celebration, the other members of the family also help the family members who celebrates the event. The same goes for the opposite, non-Muslim families help Muslim families during Islamic religious celebrations. They already understand the concepts of fasting, the prohibition of eating pork or certain animals. In this condition, they still try to practice religion according to their respective faiths. Religious differences that exist between members of the family do not prevent them from working together. Likewise, this difference is not a divisive one, but on the contrary, it becomes a strengthening of family ties.

This form of pluralism indicates that the spirit of kinship that has been built in the socio-cultural ties of fellow ethnic groups between Papuan Muslim brothers and non-Muslims has been going on for a long time, in harmonious and well-maintained. This is evident during the celebration of Eid al-Fitr and Christmas, in which each family member who are Christian and Catholic is help their family members who celebrate Eid al-Fitr by visiting them during the celebration, and on the other time, if the Christmas celebration arrives, family members who are Muslim come to help their family members who are Christian and Catholic.

The form of pluralism in the context of Papuan culture shows that religion is not a barrier in establishing communication between families within one tribe or sub-tribe. For example, in Fakfak Regency, the construction of the parents' house was deliberately made by their children, with rather spacious living rooms, with the allocation of residential rooms that can be inhabited by relatives of different religions.

A Brief History of Islamic Migration in Fakfak Regency, West Papua

According to Onim (2006:75-119), the Islamization migration process in Fakfak Regency occurs through four systems. The four systems are as follows. *First*, the trading system. The trade route was carried out when the traders came, they then settled in the settlements of the indigenous Papuan tribes around the coastal area in Fakfak. In addition, they also introduced Islam by teaching the residents to pray. *Second*, the marriage system. Traders generally use the marriage method to facilitate and enable them to get nutmeg products from the indigenous Papuan tribes in Fakfak. The traders came to Fakfak, and then they married the women in that place so that he became a leader in Islam. *Third*, the non-formal education system. Non-formal education is carried out through recitation centers located in the mosques and homes of mubaliqh. *Fourth*, the political path system. Politically meant the spread of da'wah through political channels such as through the help and efforts of the kings and their masters and their families, so that the religion of Islam is also spread.

Papuan Muslim Relations with Kingdoms in Indonesia

Since Majapahit kingdom collapsed, at the same time Islam began to develop in Indonesia, which was marked by the emergence of the Islamic Kingdom on the coast of the archipelago. One of the kingdoms that emerged in Eastern Indonesia was the Kingdom of Ternate and Tidore. In Jazirah Onim, it is explained that the relationship between Maluku and Papua was established because of the trade interests between the indigenous tribes in Fakfak and the leaders in Seram, Goram, and Bacan, followed by Buru, Ternate, and Tidore. However, Tidore was more influential in Fakfak than other areas due to the deployment of the Hongi Fleet by the Tidore Sultanate to collect taxes from Papuans in the form of forest products. Historically, the Tidore Sultanate has known Islam since the 15th century. Since then, Islam has gradually developed in the territory of the Tidore Sultanate, including several sub-districts in Fakfak Regency such as Teluk Patipi, Karas, and Kokas

The metaphor of "One Furnace, Three Stones" in Papuan Muslims at Fakfak

The Papuan Muslim community of Fakfak has long had a consensus that has merged with the cultural unity of the indigenous Papuan tribes, who inhabit the areas along the Onim Peninsula, which is called the metaphorical lexicon "One Furnace, Three Stones". This metaphorical lexicon is seen as a cultural consensus which is abstracted from the experience of living with a plurality of religions to understand the essence of living together as individuals and groups of religious adherents and make it a strong theological spirit.

Metaphor. Lakoff and Mark stated that metaphor presents a cognitive map from a source domain (*vehicle*) to a target domain (*tenor*), thus causing the target to become bound in

spatial physical experience through the source domain. According to Warami (2013:121), the result then becomes a scheme that mediates between the conceptual and sensory levels in the source realm and the target realm so that it becomes active. The structure in the metaphor of "One Furnace, Three Stones" in Fakfak Regency, West Papua Province represents the mental that binds the conceptual (intellectual) structure from one abstract realm to the sense base (wisdom) in another, more physical realm. The metaphor scheme of "One Furnace, Three Stones" is presented in the following table.

Table 1. The metaphor scheme "One Furnace Three Stones"

Metaphorical Structure	Data Corpus
WORD as an OBJECT	(1) One *Furnace* (2) Three-*Stones*

Based on the metaphorical scheme "One Furnace, Three Stones" above, it can be stated that *First*, the concept of the noun *furnace* is seen as an inherent part of the life of the Fakfak community, especially for Papuan Muslims. The *furnace* is a symbol of human life, so as part of life, the furnace is seen as a medium that gives life (abundant food). For this reason, the One Furnace lexicon in the above metaphor is interpreted as a unit of land, customary territory, or country, in which, in the Baham language it is called *hirriet* 'garden/land/country'. One furnace or *hirriet* is a foothold where there are three religions that coexist, namely Protestant, Catholics and Muslim in which the Papuan Muslim community lives and resides. The *furnace* is also associated with *land*, which is considered as *a mother who gives birth, feeds, nurtures, educates, raises up to now*. The real meaning of *land* is the womb and biological fruit that shape and create Papuans from nothing into existence, so that they never feel separated from their natural surroundings and become the concept of *one furnace* noun. Second, the concept of *stones* noun in the *three stones* metaphor is interpreted as three joints of social life, namely (1) custom, (2) government, and (3) religion. The third joint, namely religion has become a symbol of pluralism of three religions (Protestants, Catholics and Islam). According to Pandie (2018: 5), the three religions are the pillars of the life of Fakfak community, where it is often found that in a large family that carries a certain family clan, there are family members who adhere to Protestant Christianity, some others adhere to Catholicism, and Islam and live together in harmony. In several discussions and interactions, it is often found that in the homes of Christian families, eating and drinking utensils, cooking utensils, and worship utensils are also provided specifically for Papuan Muslim relatives who visit or stay at the homes of Christian families. And it has become a common tradition in Fakfak that the eating, drinking and worshiping utensils may not be used for any purpose, only for the relatives of the Papuan Muslim family.

In addition, based on the parameters of the metaphorical perception space, the metaphor "One Furnace, Three Stones", can be categorized into two parameters of metaphorical perception space, namely (1) *Terrestrial* Parameters, and (2) *Energy* Parameters. The two parameters of the metaphorical perception space above can be described as follows. *First*, *terrestrial* parameters in the category of perceptual space semantic fields which are objects of union with the earth's surface; The object is fused on the surface of the earth. In the metaphor "One Furnace, Three Stones", it appears in the following text fragment.

(1) One *Furnace*
The lexicon in data (1) above, is a natural lexicon that provides millions of natural resources contained in it, including in terms of food and drinking (water) resources for the Papuan people in Fakfak (Papuan Muslims). Referring to the metaphor, when a Papuan destroys

nature, he automatically destroys himself and his own furnace. The *furnace* is analogous to *land* that provides a place to live and survive. It is the *land* that gives life and the place where they will be buried. According to Warami (2005:21-26), the *land* is defined as: a) self-identity, b) *land* (nature) is me, c) biological mother (mama), d) ancestral spirit world, and e) natural spirits, and *stones* as a shield for life. *Second*, the *energy* parameter in the semantic field category of perception space is a human vehicle that is directly under the cosmos, namely energy; besides occupying space, it also moving. In the metaphor "One Furnace, Three Stones", as it is shown in the following text fragment.

(2) Three-*stones*

The lexicon in data (2) above is a metaphorical lexicon with the noun phrase *stones* as a source of energy from Papua's nature. Referring to the metaphor, then as a source of energy they can also move from one place to another. They do not just move to another place, but also develop and have their own descendants. That is the philosophy of energy sources in the life of the Papuan people. The noun phrase Three *stones* are considered as a symbol of kinship in Fakfak which means "I", "You" and "He" which shows the differences in religion, ethnicity, social status in one kinship between Papuan Muslims and non-Muslims. In the context of giving life or giving food and drink, *three stones* of the same size are arranged in a circle with the same distance so that they can support the media used in the cooking process. The stone must be strong, sturdy and heat resistant and not easily broken since firewood will be placed in between the three stones.

The Ideology in the Metaphor "One Furnace, Three Stones" at Papuan Muslims in Fakfak

Based on the perspective of cultural ideology, the spirit of *One Furnace Three Stones* contains 3 (three) ideologies, namely (1) sociophilia, (2) ecocentrism, and (3) anthropocentrism which can be described as follows. *First, the ideology of sociophilia*. An ideology that tends to make people have a high sense of social solidarity and a sense of social love in the family. *The ideology of sociopilia*, *One-Furnace Three Stones* spirit construction, is closely related to the socio-cultural background of the Fakfak community. Strong kinship in the family tends to foster a strong sense of identity. This sense of identity in family ties includes the emergence of ethnic identity and culture so that strong family relationships can foster a sense of tribal culture. The very strong ethnic orientation of the Fakfak community has resulted in people preferring a tribal orientation in determining the model of the furnace in their residential house. The metaphor of a furnace for cooking supported by three stones. The stones must support the furnace together so that it does not fall over or spill over. In addition, the spirit of *One Furnace, Three Stones* can be used as a joint media in holding traditional ceremonies. *Second, the ideology of ecocentrism*. An ideology that tends to be environmentally moral with the implementation of the pattern in the interest of human welfare; strive for a balance between individual interests and common interests in the ecosystem. In the perspective of ecocentrism ideology, the spirit of *One Furnace, Three Stones* includes (1) *one furnace* as the smallest social unit in an area, where the Fakfak community fulfills their basic physical and social needs. The settlement pattern must provide a comfortable and functional space in accommodating the activities of the population between Papuan Muslims and non-Muslims. The term furnace refers to the concepts of togetherness, tolerance, and harmony. The basic interpretation states that the three pillars below are symbols of three religions with many adherents, namely Muslim, Catholicism, and Christianity; (2) the pattern of settlements is also very concerned with the concept of ecology, namely as an inseparable part of the ecosystem, including the building of houses of

worship between the church and the mosque. The whole part of the settlement pattern, starting from the planning process, manufacture, placement, a settlement location will greatly affect the balance of nature. The settlement pattern also maximizes the yard area as a biological resource for daily home life (permaculture). Maximizing the potential of nature to support home operations, for example the use of rainwater for the provision of clean water, utilization of solar energy and so on. *Third, the ideology of anthropocentrism*. This ideology tends to view humans (the Fakfak community) as the center of the universe system; humans and their interests are considered to be the most decisive in the ecosystem arrangement and the policies taken regarding the natural habitat; the highest value in this interest is a man and his interests.

CONCLUSION

Based on the descriptions above, the following conclusions can be drawn. *First*, anthropolinguistically, the metaphor "One Furnace, Three Stones" can be used as a model in maintaining inter-religious harmony. This tradition can bridge how clashes can be minimized in various civilizations. *Second*, the practical implications of this study are that it can be used as a basic reference in Indonesia and the moderate world. *Third*, the theoretical implication of this study is that anthropolinguistic and metaphorical theories have not been able to explore the entire socio-cultural order in every Papuan Muslim activity. Therefore, theoretical collaboration with other fields of science is needed to complement the developing theory. *Fourth*, given the limitations of the research in this study, further research is needed to support the pre-existing hypotheses and legitimacy.

REFERENCES

Bappeda. (2014). Buletin Fakfak: Jazirah Onin, Media Komunikasi Triwulan. Media Info BAPPEDA FAKFAK: Informasi Perencanaan dan Komunikasi Pembangunan Kabupaten Fakfak, Edisi 07/Jan-Maret/Thn IV/2014. Fakfak: Bappeda Kab. Fakfak

Duranti, A. (1997). Linguistic Anthropology. Cambridge: Cambridge University Press.

Duranti, A. (2003). Language as Culture in U.S. Anthropology: Three Paradgims. The Wenner-Gren Foundation for Anthropological Research: Current Anthropology, 44 (3), 323-347.

Ernas, Saidin. (2015). Politik Simbol dan Harmoni Sosial: Makna Satu Tungku Tiga Batu dalam Dinamika Politik Lokal di Fakfak Papua Barat. *Jurnal DIALEKTIKA*, 9(2), 1-18.

Foley, W. A. (1997). Anthropological Linguistics: An Introduction. Blackwell Publishing: Oxford.

Muslich, M dan Qohar, Adnan. (2013). Nilai Universal Agama-Agama di Indonesia (Menuju Indonesia Damai). Yogyakarta: Kaukaba Dipantara

Ngabalin, Marthinus. (2015). Falsafah Hidup Orang Fakfak: Satu Tungku Tiga Batu. *Jurnal Kenosis*, 1 (1), 56-73.

Onim, J.F. (2006). Islam dan Kristen di Tanah Papua: Meniti Jalan Bersama Hubungan Islam-Kristen Dalam Sejarah Penyebaran dan Perjumpaannya di Wilayah Semenanjung Onin Fakfak. Jakarta: Jurnal Info Media.

Pamungkas, Cahyo (2016). Muslim Papua dan Muslim Pendatang: Pertarungan Identitas Antara Ke-Indonesia-an dan Ke-Papua-an. *Jurnal KAWISTARA*, 6(3), 225-324.

Pastika, I Wayan. (2004). "Antropologi Linguistik vs Linguistik Antropologi vs Sosiolinguistik" dalam Bahasa Perspektif Kebudayaan (Bawa dan Cika, Ed.). Denpasar: Universitas Udayana.

Pandie, Daud Alfons. (2018). Konsep "Satu Tungku, Tiga Batu" Sosio-Kultural Fakfak sebagai Media Interaksi dalam Kehidupan Antar Umat Beragama. *Jurnal Societas Dei*, 5(1) 49-69.

Warami, Hugo. (2005). Tanah dan Makna Bagi Suku Amungme-Papua. *Jurnal Dinamika Kebudayaan*, 7(1), 20-27.

Warami, Hugo (2013). Aku Papua: Metafora Politik Pasca Otonomi Khusus Papua. Noken, *Jurnal Ilmiah Bahasa, Sastra dan Sosial Budaya*, 1(1), 116-124.

Wekke, Ismail Suardi. (2013). Islam di Papua Barat: Tradisi dan Keagamaan. Ulul Albab, *Jurnal Studi Islam,* 14(2), 117-134.

RISS Journal_Papuan Muslims