Racial Ethice and Religion Identity Papua Indonesia

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Abstract: *Social change can lead to better co-living in various aspects of social life. That change is happening in culture, development, education and the arts, morality, economics and politics. This aspect of aspec has influenced the existence of a life, therefore when all goes well then everyone who lives feels safe and will improve the people's economy. Thus how important the guarantee of race ethis, Identity and religion in Indonesia. Ethnic Race and Identity indicates one's existence in the legality of a nation, language and religion. The identity of the nation that unites us is Bhineka Tunggal Ika which has the strength and quality of life and identity of the nation. Papua became important for Indonesia therefore violence, oppression against RasEthice nation was soon over then Indonesia advanced and excelled in accordance with the expectations of the nation.*

Keywords: The Racial Ethice and Religion Identity of Papuan People also how Papuan gets hope and Justice, Peace in Indonesia

1. Introduction

Talking about identity is certainly a relationship between oneself and oneself and others. Identity refers to the existence of an individual and a certain group whose identity formation is to control relationships with outsiders. In the process of forming a Papuan identity, the process is not balanced. There is a clear picture that the identity of Papuans has been constructed more by external factors and there are three main elements that point to a Papuan identity, namely State, Religion and modernization. On the cultural side, these three external forces dominate and have the power to construct Papuan identity. Sociology of Religion has conceptual tools for use in the study of ethnicity and religion. They should be integrated with tools derived from ethnic studies in the hope that they will be of use to future studies of race, ethnicity and religion. Classical figures in the theory of race, ethnicity, religion such as (William. Edward. Burghardt. Du Bois, Max Weber, and Robert E. Park), they have provided concepts about issues such as power, domination, exclusion, and inequality. can be understood, and their ideas have been reshaped and reformulated by contemporary scholars, which in contemporary theory gives the meaning that will change identity and ethnic creation, namely immigrants carried out by the State and also through religion. There have been changes in race, ethnicity and religion due to cross-marriage with immigrants. After all, sociologists of religion have taken on a long tradition of studying immigrants through the role of religion or religious institutions. Immigration has prompted a reassessment of the meaning of human rights citizenship, and challenged policy theorists and planners on how to create majority and minority races, ethnicities and religions to experience equal treatment and respect opportunities.

2. Method

The method used is the Literature Review (SLR) system method and collects data on Racial Identity, Ethnic Religion, then can conclude various studies and write, analyze again and then apply them.

Results: Government Policy Strategy and Direction through Nation Leaders

Government Policy is a political strategy in which the ideology of the nation is at stake in the interests of the State. Strategy and policy direction is a comprehensive planning formulation of how the government can achieve effective and efficient goals and objectives, through these directions and policies can also be used as a means to carry out transformation, reform and improvement of bureaucratic performance. Through strategy as the certain, strategies are steps that contain programs to realize the Vision and Mission. strategy is made as one of the important references in regional development plans (focused management strategy), the formulation of a strategy is a statement that explains the goals and objectives in the form of a statement that explains how the goals and objectives are to be achieved and then clarified in the direction of policy.

The policy direction is a series of work priorities that form the basis of the implementation plan to be achieved in a period. The formulated policy direction becomes a guideline in directing development strategy and implementation so that synergies in target achievements are within a certain time frame. By understanding the direction and strategy of a policy, it will become a description of the vision and mission for the benefit of a nation.

The construction of the State in the history of the Indonesian nation since the Soekarno era has positioned Papua as a political and cultural entity that is seen, in this way of view gave birth to the process of forming a Papuan identity. For the central government, Papua is a political area as well as a cultural area that must be controlled and need to be monitored by the military and organizational bureaucratic structures. Why is it still regulated by the central government, the reason is that the Papuan people in the eyes of the central government need to be regulated because they are considered unable to regulate themselves.

Whatever is done in Papua must come from the center, where Papuans are not allowed to suggest and not speak out. Papuan people are under surveillance so that it is like being in permanent confinement. Many programs are organized by the government to help Papuans but are in control in Jakarta.

There are also immigrants, which is a government program to certain areas of Papua million including areas that can accommodate immigrants. The condition of Papua is in a period of crisis of trust in the Elites of the Indonesian Government because of the violence, oppression and killings of the people that have occurred lately and the increasingly impressed factor of neglect by the government. Each leader of the nation has a different leadership character and manner, this can be seen from the heart of how the nation's leaders carry out a populist policy where through Gus Dur's government has brought about a democratic change for the marginalized community of Papua, in a long wait by giving a gift, namely " The name PAPUA "is the identity of the black people in the country of Sunrise. Makes the Papuan people very impressed with him. Then after Gus Dur, Papua underwent a change, then by President Joko Widodo has taken a very important role by embracing all parties and making major breakthroughs for the people of Papua. Social change occurs economically, culturally and politically. Each leader has a strategy in dealing with every problem, investing in Human Resources and Natural Resources on a large scale, but the Papuan people are still in high poverty level.

In the process of identity formation relations, Papua's position is very unfavorable because it is seen as an object, there is never room or opportunity for Papuans if there is only a few percent. This perspective is similar to the way white people view blacks in America. Black citizens have always been portrayed and identified with the crime and success of the middle class

Races and Ethnics

Since the sixteenth century, "race" has been used to describe different biological groups of people who are supposed to have immutable natural characteristics. The first scientist to develop a hierarchical racial scale based on biological traits was the Swedish botanist Carl von Linné (1707-78) and distinguished between four main racial categories: (Mongoloid Race (Yellow Skin), Negroid Race (Black Skin), Caucasoid Race (Skin White) Over the years, the meaning of "race" has changed several times in line with the ideological need to justify the relationship of superiority and exploitation. Modern genetics tends not to talk about race, due to the fact that it is already interbreeding between populations that the boundaries between races are unclear, and that there is often more variation within racial groups than between groups. Today, social scientists view the concept of race as a socially constructed categorization used to identify certain groups, race people's even if scientists do not believe that race exists as such, it is entirely possible to study the social phenomena of racial categories in different countries, can about race is understood by society as a combination of physical, behavioral and cultural attributes whereas Ethnic emphasizes the differences between humans, so that the word ethnic (ethnos) means infidel (pagan) or idolatrous.

Since the 14th-mid-19th centuries, the term ethnicity is used in community studies. Then Ethnic refers to Jews, Italians, Irish, and other minorities in the United States, and is usually applied in a derogatory way. So that since the 1960s the term "ethnicity" generally refers to the shared racial, linguistic, or national identity of social groups, including cultural, religious, national and subcultural forms, then ethnicity has become very important because it can gather and unite race, religion, origin. proposals and even certain roles and functions become ethnically sustainable with a culture. Sociologists tend to identify social groups on the basis of cultural phenomena, such as shared rituals, language, customs, and so on. So if race tends to be associated with minority groups, it is important to be aware of the fact that majority groups are also "ethnic." The clear distinction between the two can be difficult to establish, therefore, it makes sense to take a more empirical approach and argue that the concept of race may in some cases form part of ethnic ideas, and should be studied as such, whereas in some cases it does not. (Eriksen 1999: 345).

Religion is the main vehicle by which to articulate

Racist ideas (before the 19th century), Ironically, during the 19th century in Europe, religion was replaced by science in providing ideological justification for racial thinking, and at the same time, religion was increasingly which opposes slavery, is predominantly based in Protestant churches. So that important attempted many white churches were against integration at first, and most churches were against racism by the end of the decade (Kivisto 1998: 400). However in the 1980s and 1990s, several European churches also became important participants in the immigration discourse, hosting asylum seekers and calling for more humane immigration policies, but this only applies to a few churches, as the majority have already relatively silent on the discourse of racism in Europe.

However the situation that happened in Europe and then in the United States is important for us in Indonesia, especially in Papua. Everyone's fate is as good as everyone, no one is higher and no one is lower. If you are higher than other people it is usually because other people carry you on their shoulders. Religion is very important in measuring the existence of a nation so that in reality Papuans are highly respected by Religion. So far, religion has contributed greatly to the Indonesian nation, through the service and hard work of religions in Papua, which has had a big positive impact in helping the government in overcoming sensitive problems in Papua.

Steps that must be taken in Papua are how religions in Papua think positively in acting to defend and provide a sense of comfort for Papuans and non-Papuans who are temporarily living in Papua. Thus religion exists to provide coolness for everyone so that they can live side by side and support each other in development.

Some Racial and Ethnic Classics

The main character in the classical theory of race is William E.B Du Bois. Du Bois moved racial explanations from the field of theology to "folk knowledge" especially history and sociology so that it focused on issues such as consciousness and identity. Du Bois also introduced that individual races are significant carriers of values, although racial theory is also about values. social (biological) value, which has a relationship between the position of the group's social structure and the nature of its consciousness, where white and black people represent different social relationships in

the concept of "multiple consciousness, " which describes the conflict between multiple identities. -America circa 1900. This is what led Du Bos to view religious involvement as a source of ethnic ties among African-Americans and European Americans.

Max Weber discusses the topics of Race and Ethnicity in terms of class, status and party, although race and ethnicity have been defined on the basis of biological and social differences, these differences are not "natural, " but socially determined.

Likewise, Weber sees ethnicity as a "presumed identity" of human groups that entertains subjective beliefs in the same physical types or customs or because of memories of colonization and migration. Ethnic groups have been adopted so that According to Weber, it is not only biological differences that are ethnic groups, but also "customs" - clothing, food, housing, division of labor between women and men, and so on. The physical aspects of culture are important but subjective perceptions of these aspects, do not automatically end in the formation of groups, although they facilitate such formation. The history of discrimination and prejudice, against the current widespread notion that different races have resistance to one another, as an argument against this view, Weber argues that discrimination about race and ethnicity is not given naturally, but historically. Weber also calls attention to the role of religion, as legitimacy used to separate minority groups from the majority, by claiming that the status, position of racial or ethnic groups will influence their religious orientation. Robert E Park argues that social conflict between racial and ethnic groups is a manifestation of false consciousness. Park pointed out the importance of status groups in the explanation of social conflict. In Europe, ethnicities fell into a bad reputation after the collapse of the Soviet Union. The increasing number of immigrant ethnic minorities will lead to conflicts in the places where they live, and the new generations that are the result of immigrants

Will affect socio-cultural life.

The social conflict situation described by classical experts can provide an overview of the multi-racial and ethnic groups in Papua. The race and ethnicity of Papua are getting less and less as a result of the increasing and increasing social phenomena. Cross-marriage, and other classic problems that occur in the land of Papua. The government has designated the Papua region as a recipient of transmigration, which is a national program. One good step in reducing unemployment in areas with large populations, but for the Papuan people, is the government's strategy in controlling existing customary lands. Customary forests are released for the benefit of the state through incoming investors so that they have a positive impact on the interests of investors and the state. Religion as an institution that has the task of unifying ethnic races and cultures of a nation. Here, ethnicity is seen as a phenomenon that has "objective" cultural roots or is based on kinship established through birth. There is a tendency in this approach to view ethnicity as a "natural" and stable phenomenon. The instrumentalist approach emphasizes the socially constructed ethnic nature and the ability of individuals to choose and mix from different ethnic approaches to be treated as a social,

political, and cultural resource for the benefit of different status groups. Internal and external identities take place at different levels as social constructs, so that indigenous peoples who form ethnic identities and boundaries, dominant groups of political, economic and cultural power undergo a process of ethnic reconciliation.

Immigration and Religion

Immigration is the biggest source of change in economic, social and political aspects. Immigration has resulted in controversy over ethnicity, economic benefits, employment for non-immigrants, settlement patterns, impact on social mobility, crime and voting. The largest immigrant to the United States. Immigrants entered America through Religion and Slavery and asked for political asylum. Between 1960-1970 immigration to the United States and Europe, as a result, ethnicity and religion in Europe and the United States changed in significant ways.

At the end of the twentieth century, Islam became the largest minority religion in several European countries but became the third largest religion in the United States after Christianity and Judaism, it is likely that in a decade or so Islam could become the second largest. Documentation of the situation of new religious minorities in Europe and the United States was sparse until the 1980s, most social science research tended to focus on issues related to the economics and politics of immigration and ignore the religious dimensions of immigrants and ethnic minority communities due to lack of attention clearly reflecting assumptions. secular sociology and anthropology, different levels of attention can also reflect the realities of religious life in different immigrant communities. For example, extensive research on the religious life of Koreans in the United States emphasizes the role of Protestant Christians in their lives, while the lack of research into the religious dimensions of Filipino-American society may reflect their lack of involvement in American Catholicism (Kivisto 1993: 95).

In 1970's Europe, there were few visible signs of religious worship among people who had come for temporary work without their families. As family reunification became more common, the expression of religion became clearer.

Towards the end of the 1980s, tensions between religious identity, secularization and privatization were surfacing across Europe, particularly with regard to the role of Islam. At this point, it is clear that non-European workers are not returning to their home countries in large masses, as might be expected.

Immigrant children grow up and enter the labor market, and some enter college and now, there is a great deal of research that addresses the relationship between migration and religion. Islam, Buddhism, Hinduism and Sikhism. A review of immigrant religion in the United States addresses several topics "the role of religion in the maintenance and reproduction of ethnic identities". Religious identity is very prominent for immigrant groups today. However, not all immigrants maintain a religious identity originating from the state, and join the local religion. Religion is a vehicle for empowerment and integration into society. Conflict between immigrants and their children over religious issues has been

noted elsewhere, one finding is the tendency among some immigrant parents to be more strict with children especially their daughters. Such conflicts, in some cases, such as religion, customs. Ethnic identity is largely seen as a "natural" or "given" fact of life, religion is seen as more than a matter of personal choice. However, immigrants and religion have a very big role in protecting and building a good cooperation so that there is no major conflict in the challenges of state life. There are many cases where the stability of security is disturbed and continue to be felt as a result of improper handling methods. Thus religion must be the government's partner in replacing everyone who enters Papua so that the conflict will be able to be resolved. Many interests in Papua have become the target of political elites both inside and outside Papua. Therefore there needs to be serious handlers from various parties so as not to harm the Papuan people in the future.

The twentieth century witnessed political developments which brought about changes in relations between ethnic groups and countries in the west. The Soviet Union collapsed, the European Union expanded through new member states, and migration to Europe and the United States continued. This raises questions about citizenship, identity and human rights and religion which influences theories that seek to address these issues. Until the mid-1990s, the discourse on ethnicity on terrorism was limited to the polemic between assimilation and pluralism.

There has been a long debate about the term "multiculturalism," which tends to mix descriptive and normative aspects of the term. However, multiculturalism addresses the claims made by ethnic groups to maintain distinctive identities and engage in "recognition politics." This term describes the process by which ethnic identity is maintained while at the same time finding citizenship as an identity that unites various groups in a government. The role of religion in the public sphere is a controversial issue, namely the debate on assimilation, pluralism and multiculturalism.

Religion is often involved in conflicts and violence perpetrated by followers of religion, as a tool in justifying conflicts and acts of violence as well as as a force. And when Religion appears as an organization, conditions of conflict and violence are very easy to occur. Thus religion plays a dual role in its duties and vocation. Religions also claim a truth and that is what distinguishes one from another, and often ends in conflict due to mutual claims of truth. Our country has been hit by various religious conflicts between the majority and the minority due to different perspectives. Because they still see other people as enemies and not as fellow children of the nation. In Papua there is no conflict between religious communities because people in Papua highly value spiritual, values and understand their identity as fellow children of the nation.

Minority religions
The 21st century continues to pose challenges for minorities in Europe and the United States is under heavy pressure, adapting to society, their religious institutions are constantly changing and undergoing change. This adaptation process is influenced by several factors including broad national, ethnic, cultural and religious differences among the various minorities who live close to each other. In the last decade in our country, Indonesia has experienced a very large crisis as a result of debates between the majority and minority religions. Religion in Indonesia plays an important role in the life of society, this is stated in the ideology of the nation, and all religions in Indonesia have the same rights in the republic of Indonesia, including the people in Papua. According to the 1945 Constitution, it is stated that "the state guarantees the freedom of every citizen to embrace his / her own religion and worship according to his beliefs. In building awareness, the Papuan people are really aware that there is a guarantee in this country for the freedom to worship and determine their beliefs. Not only in Papua, there are several minority areas in Indonesia that experience discrimination and pressure from the majority which should not be allowed in our country. By looking at this phenomenon, it can be seen that the game of politics plays a very important role by using power in religious issues for personal political interests involving religion.

3. Conclusion

Christianity in Papua has become an important factor and determinant of the identity of the Papuan people, as was done by European missionaries who brought changes and differences in culture significantly. Western culture was born in Papua through language, sports, architecture, music and food, painting which also influenced the identity of the Papuan people. The traditional beliefs of the Papuan people are shown by religious and customary rituals. But then the practice of local Papuan culture is increasingly rare and has even been abandoned due to the presence of Christianity and the State which also present centrally based cultural programs. All methods are used only to destroy a Papuan racial, cultural and cultural identity. What is interesting is the Papuan people as a battleground for good to the level of crime. Papuan identity in the flow of modernization, as in various other regions has experienced modernization which has brought changes as if forced but as a person who lives in the era of globalization. The history of the leadership tradition of the Papuan people is rooted in adat, which is a communal society consisting of several associations and ethnicities.

Identity is a way of looking at themselves and how people view themselves, because the way other people see themselves will point to seeing themselves. Papuans see themselves as a nation that is formidable, tough and has high fighting ability. Traditionally, it has a clear social structure and influences leadership. So far, people think that Papuan human identity is naked, stupid, backward and primitive. So Papuan culture is considered an inhibiting factor, this is in contrast to the real thing because Papuans see it as a wealth and triumph of identity that points to the national identity. Papua and its people are the hope for the future of a nation that is born from humans themselves, because identity is something that we create, constantly process, continue to progress and be dynamic, Identity becomes Papuan first, now and in the future. Race and ethnicity make the identity of a nation possible and in it Religion is part of the identity of a community. The state guarantees freedom of religion

and gives privileges to all its citizens because although they are different, they are still one.

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