



**MOTTO HEN TECAHI YO ONOMI T'MAR NI HANASED:
CONTEXTUALIZATION RELIGIOUS MODERATION
IN PORT NUMBAY (JAYAPURA CITY)**

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ABSTRACT

Hen Tecahi Yo Onomi T'mar Ni Hanased is a motto that describes Port Numbay (Jayapura City). The contextualization of the motto is not only a symbol of writing, but also has implications for the values of religious moderation in Jayapura City. The purpose of this study is to provide an analysis of the implications of the contextualization of the Jayapura city motto on the values of religious moderation. The qualitative content analysis method is used as an approach in this study. The results showed that the motto Hen Tecahi Yo Onomi T'mar Ni Hanased is a form of representation of local wisdom of Port Numbay. The motto has been attached to the community in Jayapura City, even textually the motto is written in many office agencies, government agencies, road balio, and school agencies. The contextualization of the motto contains religious moderation values that describe the life of the people of Jayapura City. The values of religious moderation reflected in the motto are the values of tolerance, unity, accommodating local culture, and creating religious harmony. Given that Jayapura City is known as a multi-ethnic area. So that the strengthening of the contextualization of the motto makes Port Numbay a peaceful city.

Keywords: Motto, Jayapura City, Religious Moderation



ABSTRAK

Hen Tecahi Yo Onomi T'mar Ni Hanased merupakan motto yang menggambarkan Port Numbay (Kota Jayapura). Kontekstualisasi motto tersebut nyatanya tidak hanya sebagai sebuah symbol tulisan semata, melainkan juga memberikan implikasi terhadap nilai-nilai moderasi beragama di Kota Jayapura. Tujuan penelitian ini adalah memberikan analisis implikasi kontekstualisasi motto kota Jayapura terhadap nilai-nilai moderasi beragama. Metode *qualitative content analysis* digunakan sebagai pendekatan dalam studi ini. Hasil penelitian menunjukkan bahwa motto *Hen Tecahi Yo Onomi T'mar Ni Hanased* merupakan bentuk representasi kearifan local port numbay. Motto tersebut sudah melekat di kalangan masyarakat di Kota Jayapura, bahkan secara tekstual motto tersebut banyak tertulis di instansi perkantoran, instansi pemerintahan, balio jalan, dan instansi sekolah. Kontekstualisasi motto tersebut mengandung nilai-nilai moderasi beragama yang menggambarkan kehidupan masyarakat Kota Jayapura. Nilai-nilai moderasi beragama yang tercermin dalam motto tersebut berupa nilai toleransi, persatuan, akomodatif terhadap budaya lokal, dan menciptakan kerukunan ummat beragama. Mengingat Kota Jayapura dikenal sebagai daerah yang multi etnis. Sehingga menguatnya kontekstualisasi motto tersebut menjadikan port numbay sebagai kota yang damai.

Kata Kunci: *Motto, Kota Jayapura, Moderasi Beragama*

A. INTRODUCTION

Indonesia is one of countries with the largest Muslim population in the world. The number of Muslims currently around 231 million Muslims is 86.7% of the total population in Indonesia, this number is almost 13% of the total Muslim population in the world (World Population Review, 2021). Most of the Muslim population is spread across Java, Sumatra, Madura, Kalimantan, Sulawesi, Lombok, Sumbawa and islands in North Maluku. Meanwhile, Christians and Protestants are the largest majority in Papua, Catholics in Flores and Hindus in Bali. Diversity has become one characteristics of the Indonesian nation.

Port Numbay is the name of Jayapura City from the ancestors. Jayapura City is one of the regions in eastern Indonesia, which is included in Papua Province. The diversity of religious adherents in Jayapura City is very visible, the majority of the population is dominated by Muslims. According to data from the Central Bureau of Statistics of Papua Province, the population according to religion in Jayapura City in 2020 consisted of 182,619 Muslims, 130,063 Protestants, 84,478 Catholics, 741 Hindus, 1,237 Buddhists. (BPS, 2020). The diversity of religious adherents is a symbol of strengthening tolerance in Jayapura City. This is the starting point of the Jayapura City motto.

The election of Dr. Benhur Tomi Mano, M.M as mayor of Jayapura provides a change in city planning towards development as expected. In this case, the mayor of Jayapura created the motto of Jayapura City *Hen Tecahi Yo Onomi T'Mar Ni Hanased* which means "one heart to build a city for the glory of

God" which gives the meaning of the concept of Jayapura City development based on getting the glory of God. The motto of Jayapura City comes from various languages from the villages of Port Numbay (Jayapura City) in an effort to raise the side of local wisdom. (Yuliana Lantipo, 2013). The motto of Jayapura City is not only installed as a symbol in every building in every corner of the building, but also has meaning to be lived and applied in every daily activity.

In addition, the motto of Kota Jayapura has a deep meaning, which is not only devoted to government development. This motto also has a deep meaning related to the concept of religious moderation, especially among students in Jayapura City. The term moderate in some literature is interpreted as a middle attitude and is able to adjust to progress and not forget the basic foundation, if associated with Islam, it can be interpreted as Islam that does not tend to the right or left to the extreme and can adjust to the times. (Gufron, 2019). This moderate Islam can be an asset in realizing tolerance, peace and harmony in the pluralistic Jayapura City.

Previous research relevant to this study was revealed by Islamy & Amirullah (2022) the values of religious moderation in Jayapura City are embedded through the paradigm of conflict reconciliation carried out by FKUB. Rofiki (2018) interfaith harmony in Jayapura City can be done by utilizing the integration of existing local wisdom. Hairani (2023) the cultivation of tolerance, fairness and mutual respect, is a manifestation of the contextualization religious moderation values. Arafah (2020) the values of religious moderation in Papua grow from the local wisdom that develops. Hakim & Abdurrahman (2023) cultivation of religious moderation has a major impact on social and religious aspects in Papua. Previous research only discusses the practice of religious moderation general in Papua, and there is no research that relates to the motto of Jayapura City.

This condition interrupt the researcher to conduct a study by drawing more deeply on the contextualization of religious moderation values as illustrated through the motto "Hen Tecahi Yo Onomi T'Mar Ni Hanased". This research purpose is to provide textual analysis in the form of drawing coherence between the contextualization of Port Numbay motto and the values of religious moderation. This refers to the form of diversity that exists in the port numbay region. Where researchers focus on seeing the positive implications of the application of religious moderation values carried out by the port numbay community in interpreting the motto.

This research used qualitative descriptive with qualitative content analysis approach. Verschuren dan Doorewaard (2005:48) explained that qualitative content analysis is a research method used to extract relevant information for researchers from a large amount of research data content material. The data focusing on secondary data comes from literature review by journal article, website article, books, etc. Data analysis is carried out in the following stages: a) analyzing the literature, b) mapping the results of the analysis into discussion indicators, c) presenting data using critical analysis to provide the construction of the intended model, and d) conclusions drawing.



B. THE DOCTRINE PILLARS OF RELIGIOUS MODERATION

The definition of moderation basically refers to the word moderate or moderation. The word moderate means not extreme, limited; having reasonable limits or 'not extreme', limited: having limitations (Lubis, 2020, p. 15). In the Big Indonesian Dictionary/ *Kamus Besar Bahasa Indonesia* (KBBI), moderate means an attitude to avoid extreme talk, attitudes or actions and tends to walk towards the middle. (Abidin, 2021). While religious moderation is known as *wasath* or *wasathiyah*. (Haryani, 2020) which has a meaning equivalent to the words *tawasuth* (middle), *I'tidal* (fair), and *tawazun* (balance). Ibn Ashur defines moderation in *wasath* terminology as the attitude and thinking of a Muslim who is straight and moderate (not excessive with regard to any matter) (Syarif, 2019).

M. Quraish Shihab explained that *wasathiyah* (moderation) is essentially an Islamic teaching with the doctrine of all its teachings characterized by moderation with demands for humans to be moderate. Furthermore, *wasathiyah* is the concept of maintaining the balance of the world and the hereafter accompanied by the principle of not lacking and excessive. The attitude taught is not one that runs away from responsibility (Shihab, 2019, p. 35). M Ridwan Lubis defines that moderation is a thought or idea that is not extreme, limited, and has limited reasons. Meanwhile, religious moderation is a movement with an effort to make diversity thinking not cause excesses to others (Lubis, 2020, p. 17).

Moderation basically emphasizes the form of attitude that must be carried out as a Muslim. Where the religious moderation movement in Indonesia is basically driven by the Indonesian Ministry of Religious Affairs. The following are the pillars of religious moderation formulated by the Ministry of Religious Affairs of the Republic of Indonesia (Tim Penyusun Kementerian Agama RI, 2019) that is driven to be applied: (1) National Commitment. Strengthening pillars of national commitment refers to state ideology in the form of adherence to maintaining state philosophy of Pancasila and state constitutional foundation on 1945 Constitution. The strengthening of this pillar will form a society that is ideological towards the state and is able to increase love for nationalism by appreciating diversity and willing to interact (Wulan & Fajrussalam, 2021). National commitment is needed as a form of effort to strengthen state ideology and identity. So that nationalism will increase along with the spiritual values that are carried out; (2) Tolerance. Tolerance is an attitude of openness in accepting differences without causing chaos. Sultan Abdulhameed mentioned that tolerance is recognizing the religious authenticity of different ways of worship in various religious communities. Asyraf Abdul Wahhab argues that the most important aspect of tolerance is to cultivate patience and moderation (Sitibadiah, 2022). The value of tolerance is the most important value in religious moderation. Strengthening the value of religious moderation will form a tolerant cultural paradigm in social life; (3) Non-Violence. Violence is a behavior that must be minimized. Unconsciously, violence in the context of social life has an extreme impact, such as hate comments that lead to suicide, bullying, fights and so on. This condition is what religious moderation tries to prevent, because the application of religious moderation values teaches humans to live in harmony without violence. So that

movements that lead to violence can be neutralized and suppressed by strengthening the pillars of anti-violence as mediated by the values of religious moderation; (4) A ccommodative to Local Culture. This pillar focuses on providing a stereotype that moderate attitudes have a tendency to be more aware of accepting multicultural traditions and local cultures. (Gufron, 2019). Attitudes that reflect religious moderation that are accommodating to culture can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions. Because culture or tradition cannot be denied as part of diversity that must be maintained, of course, with moderation values.

These pillars become indicators of the running program to implement the cultivation of religious moderation values. The indicators of religious moderation values can be used as a reference for the successful implementation of the religious moderation movement. Where the position of the pillars is a reflection the values moderation that should be carried out by the whole community, especially for Muslims. The pillars are certainly a schematic alternative to answer the problems faced by the ummah today. It is hoped that the pillars will become the motto of the movement to change the social order of society towards goodness with the values of religiosity through the cultivation of religious moderation values.

C. PARADIGM MOTTO “HEN TECAHI YO ONOMI T’MAR NI HANASED” PORT NUMBAY

The inauguration of the leadership the mayor Jayapura City, Dr. Drs. Benhur Tomi Mano, M.M became the forerunner of the birth motto "Hen Tecahi Yo Onomi T'mar Ni Hanased". Historically, the motto is a combination of several languages in several villages in Port Numbay (Jayapura City). Where the motto is used as the motto of the Jayapura City government like other regions in Papua. Uniquely, the Jayapura city motto emphasizes the side of local wisdom as a uniqueness that contains the development values of the Port Numbay government. (Katharina Janur, 2020). It is undeniable that Port Numbay is an icon of the province of Papua. Of course, the values that are closely held strive to make the city an icon of social change, cultural development and governance, even to democracy and politics.

The motto is currently widely displayed in various corners of locations in Jayapura City. Especially in government agencies, the motto of Jayapura City is widely installed in office agencies. In general, the motto is posted at the front of the office and even in the room. The real use of the logo provides a paradigm stigma for the state apparatus to provide services to the community based on the motto of Jayapura city. In addition, the motto is also widely spread along the road, especially when approaching the anniversary of Jayapura City, where along the road shop owners will put up greeting banners containing tripographs of the Jayapura city motto. As an effort to increase the expansion of the Jayapura City motto to the entire community, the government made a song "Hen Tecahi Yo Onomi T'mar Ni Hanased" (Yuliana Lantipo, 2013).

The motto is typically spoken on the anniversary of Jayapura City, especially for government agencies such as the mayor's office, district offices,



and other offices, including school agencies. In fact, it can be said that the motto has become a tradition that is spoken to begin and end the speeches made by the Mayor and other government officials. It can be said that the motto has become a typical motto of Jayapura City..

The sense of tolerance as unity and harmony in the city is reflected through the motto *Hen Tecahi Yo Onomi T'mar Ni Hanased*. Without realizing it, the motto has real implications for the paradigm of community behavior patterns. Where the position of the motto as a symbol provides a description of the Jayapura City with its people who closely uphold the value of tolerance. The motto at least instills a paradigm for people in Jayapura City to interpret and carry out by interpreting the meaning of the motto into a daily behavior. The results of instilling the paradigm motto's values are reflected in the harmonious relationship between the society Port Numbay, which is a reflection of the value tolerance. The form of tolerance can be seen from the harmonization of the social order of the various tribes in Jayapura City, both indigenous (local) and migrant communities (migration). The paradigm of living in peace by upholding the motto of Kota Jayapura has positive implications in influencing the harmony of the social order of the community.

D. RELIGIOUS MODERATION VALUES OF PORT NUMBAY IN INTERPRETING THE MOTTO “HEN TECAHI YO ONOMI T'MAR NI HANASED”

Port Numbay is a regional term for Jayapura City. Port Numbay or Kota Jayapura is the capital of Papua province, located at the eastern tip of southwestern Indonesia (Indrayadi, 2020). Jayapura City is the capital of Papua Province. Territorially, Jayapura City is the city with the second smallest total area after Supiori Regency. The area of Jayapura City is 817.48 km² or occupies 0.26 percent of Papua Province. The current population of Jayapura City is 498,608 people, who live in Jayapura City with an area of 94,000 ha. The city consists of 5 districts, 25 sub-districts, 14 villages and 1306 RT/RW. Jayapura City is a mini Indonesia, because all tribes, religions, ethnicities are scattered in this city. It is a "magnet" for tribes from other parts of Indonesia, such as Javanese, Makasar, Bugis, Toraja, Manado, Batak, Ambon, Madura and so on to improve their fortunes. Jayapura City currently has 90 paguyuban/kerukunan from both ethnic Papuans and migrants. (Ridwan, 2021, p. 48).

In terms of religion and belief, based on data from the Jayapura City Office the Ministry of Religious Affairs in 2012, the majority of the population adheres to the Protestant Christian faith: 41,285, Catholic Christian: 21,155, Islam: 29,111, Hinduism: 457 and Buddhism: 685. In 2016 the numbers were as follows: Protestant Christians, 283,493; Catholic Christians, 84,474 In addition, there are 34 denominations of churches; there are 157 Mushola & Mosques; there is also 1 Vihara and Temple, located in the SkyLand Jayapura area. The majority of Muslims follow the practices of NU and Muhammadiyah. Others follow Islamic organizations such as LDII and residents of the Hidayatullah Foundation. (Ridwan, 2021, p. 49).

The motto *Hen Tecahi Yo Onomi T'Mar Ni Hanased* can be interpreted as a way to maintain and build the city to uphold the glory of God as *honai* (home) for the people in Jayapura City. The motto is basically "local wisdom" that has been living in the Port Numbay community, namely how to build a big name or for the glory of *ondoafi* (Monika Leonita, 2021). The motto of Jayapura City comes from the Tobati Enggros and Nafri/Sentani languages, the motto is intended to motivate building the city for the glory of God. In the context of Islam, it is called "*Baldataun Thayyibah wa Rabbun Ghafur*" (a good city in God's forgiveness). This motto is a vision, inspiration and spirit that can bind the cohesion and harmony between faiths in the city of Jayapura. Not surprisingly, there is tolerance in the form of buildings of houses of worship that face each other, such as the mosque and church in Hamadi, which emphasizes the city of Jayapura as a city of faith.

Moderate Islam is applied in various aspects of community life in Jayapura City. This is reflected in various activities that embody moderate values in understanding and practicing religion. This is very influential on their attitude and understanding of tolerance, mutual respect and respect for each other and maintaining harmony in diversity. Of course, the application of the values of religious moderation in Papua is inseparable from the existence of figures who helped intensify these values. These figures include religious leaders, traditional leaders, leaders of religious organizations, the Religious Ummah Harmony Forum/ *Forum Kerukunan Ummat Beragama* (FKUB), PKK, women's organizations, and even interfaith youth (Syuhudi, 2019).

Interestingly, FKUB has so far played a significant role in promoting the values of religious moderation based on the motto of Jayapura City. Unconsciously, the mainstreaming of religious moderation values has become a pilot project for FKUB to instill values of tolerance and unity among the community (Firdaus, 2014). The form of efforts made is generally in the form of conflict reconciliation between religious communities to subside and mitigate the risk of conflict between religious communities. Because conflicts between religious actors need to be resolved immediately (Kodina, 2020). In addition, dialog between religious leaders is often carried out by FKUB as a form of effort to find out the extent of dialog conducted by religious leaders with their communities (Islamy & Amirullah, 2022). It is these efforts that make the values of religious moderation in Jayapura City can be maximized.

It can be said that the pattern of the relationship between the values of religious moderation and the motto of Jayapura City goes in the same direction. Because the strong potential of local wisdom is the basis for expanding the interpretation of the Jayapura City motto and the values of religious moderation (Mustafa, 2019). The local wisdom of the people of Port Numbay is what animates their social life. Various ethnic groups and multi-religious groups chat with each other every day. The basic pattern of social relations embedded in the daily life of the community is what forms the harmony of interfaith harmony in Jayapura City. Various tribes with their own religions live in a harmonious society. Regardless of ethnicity, race, and religion, all the people of Jayapura City who live in the land of Port Numbing live side by side.

The values contained in the Jayapura City motto have many philosophical meanings that can support the spread of the concept of moderate Islam in the Port Numbay area. Because there is an era correlation between the



Jayapura City motto and the expansion of religious moderation values. The following is the contextualization of religious moderation values referring to the cultivation of the Jayapura City motto:

1. Tolerance and Religion Based on Local Wisdom

Jayapura City is one of the multi-ethnic areas with various ethnicities, religions, and races in it. Demographically, Jayapura City consists of various ethnicities in it. With this multi-ethnicity, it makes a new color in the process of social activities of the community (Pamungkas, 2017). In every daily activity such as in the market, office, tourist attractions, and other places are always met with colleagues with a variety of religious diversity, regional origins, and cultures that make habituation for the community to be tolerant. Such as the humbolot bay festival, sentani lake festival, coffee festival and other festivals. The unique branding of the cultivation of religious moderation values through the motto of Jayapura City is strengthened by the values of local wisdom that develop.

In this case, the application of religious moderation carried out by Muslim communities is carried out by continuing to accept differences with other colleagues. The attitude shown is by continuing to carry out daily activities without separating themselves in terms of association with non-Muslim colleagues. This is what makes the reflection of the motto of Kota Jayapura to jointly increase tolerance to eliminate differences that can have an impact on the welfare and peace of fellow communities in Kota Jayapura. It is this value that increases brotherhood and peace in Papua. This reflection can also be illustrated by the various traditional celebrations in Jayapura City which are very diverse. Such as festivals, cheap markets, anniversary of Jayapura City, and other activities. The position of the motto strengthens the cultivation of religious moderation values through local wisdom-based activities.

2. Unity Values

Kota Jayapura's motto is to promote unity among students. Unity is seen from several actions that are generally carried out by interfaith communities. Regardless of race, ethnicity, or even religion, the people of Jayapura City are known for their unity. These activities include interfaith dialogues, workshops, seminars, training from agencies, and even celebrations. In general, during the celebration of religious holidays, people respect each other. In addition, every government agency in general often holds events, such as cheap markets, food bazaars, skill improvement training, and other programs. This form of activity fosters a sense of unity among people in Jayapura City.

Other activities carried out by forming communities concerned with education, environment, culture which are generally carried out by the women's community, this is what forms and increases brotherhood among students to build Jayapura City in accordance with the motto created. The concept of moderate Islam is actually a middle way in society and the nation by prioritizing rational, moderate Islamic teachings, upholding unity, and tolerance. (Tambunan, dkk, 2019). When associated with the concept of Islam, people in Jayapura City have reflected this value in their daily activities. A form of unity that is closely intertwined regardless of race, ethnicity, religion, and intergroup.

3. Building a City of “*BERIMAN*” (Clean/*Bersih*, Beautiful/*Indah*, Safe/*Aman*, Comfortable/*Nyaman*)

Building a city that is as expected requires participation from all levels of society. The motto of Jayapura City was created by the Mayor of Jayapura by prioritizing development towards the city of *Beriman* (Clean, Beautiful, Safe, Comfortable). In its realization, the community took part in realizing this. This can be seen with various activities carried out prioritizing intellectual aspects which of course with various targets such as human resource development, environment, technology, and of course safe in accordance with obeying the existing laws. Activities carried out by the community in every activity prioritize one heart to achieve success, this is in accordance with the expectations of the Jayapura City motto.

The form of efforts made by the community with one heart in carrying out its activities by applying the concept of religious moderation can help eliminate the negative stigma of the community outside Jayapura City (Anshari, 2009). It is commonly perceived that Papua is an underdeveloped city, a city without peace, and racism. The real actions taken by the community in building a faithful city of Jayapura are in fact able to create a peaceful city. Without realizing it, the stigma can be lost with the form of diversity and tolerance carried out by the people in Jayapura City based on local wisdom. This is a tangible manifestation of the success of embedding the *Hen Tecahi Yo Onomi T'mar Ni Hanased* motto as a pillar of Jayapura City in making changes.

Jayapura City is to represent and promote that the city is full of peace and harmony. So that Jayapura City can be used as a representative area that upholds the values of harmony. Of course, the contextualization of religious moderation values towards the Port Numbay motto needs to be emphasized to become a humanist and modern city for the advancement of Papuan civilization. The civilization that is built is certainly based on the values of religious moderation that continue to grow and develop in the land of paradise. In its theological ideology, the contextualization interpretation of the motto is able to provide a positive stigma planting that heats up the form of social change in society.

Unconsciously, the representation of the Jayapura City motto is reflected in the pattern of daily activities of the people in Jayapura City. Contextualization of religious moderation values with reference to the Jayapura City motto does not only occur among government agencies, but to all lines of sectors. Harmonious relationships between fellow communities that are established uphold the values of tolerance, unity, respect, and eliminate differences that smell of dissension. Religious harmony in the Port Numbay area is a reflection of the successful contextualization of religious moderation values through the Jayapura City motto. It is the doctrine that has been trying to be realized. Of course, these efforts cannot run alone, but require assistance from a solid community, government agencies, school agencies, traditional leaders, interfaith leaders, community organizations, and existing communities.

It can be said that the motto of Kota Jayapura can be an accelerator that is able to form a moderate attitude among fellow communities. Differences are not used as a problem to form harmony. The existence of the meaning of the expansion of the meaning of the motto of the city of Jayapura needs to be



disseminated to increase the impact of moral change on society. Deepening the meaning of the Jayapura City motto is very appropriate if it is targeted at the community so that it can be remembered and contextualized in everyday life. The hegemony of the implications of the motto can be easily reflected by the community, especially since the area of influence is wider. The harmonious ecosystem between communities is a reflection of religious moderation that is explicitly interpreted through the Jayapura city motto.

E. CONCLUSION

The motto *Hen Tecahi Yo Onomi T'mar Ni Hanased* is an inherent identity for Port Numbay (Jayapura City). The motto describes the harmony and peacefulness of Jayapura City. Without realizing it, the motto forms a positive paradigm of the port numbay area. Interestingly, the motto is also included in the contextualization of the values of religious moderation. This is in line with efforts to expand the values of religious moderation in the Port Numbay area. Applying the concept of religious moderation can foster attitudes of tolerance, diversity, local wisdom, unity and towards the City of Jayapura Beriman (clean, beautiful, safe, comfortable). The concept of the concept of religious moderation among the community is strongly demonstrated by the existence of unity regardless of differences. Moderate Islam teaches to live the balance of the world and the hereafter in carrying out daily activities. Without a doubt, the application of this concept by adopting the motto of Kota Jayapura can help spread a positive stigma about Kota Jayapura as a city that is peaceful, tolerant, accommodating to local culture and also upholds the values of unity.

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