



ISLAMIC COLLECTIVISM AND TERRITORIAL GOVERNANCE: EXAMINING THE JAMAAH PRINCIPLE IN PAPUA'S SPECIAL AUTONOMY POLICY

Rezky Fadly Saputra¹, Nurul Atika², Randi³, & Subehan Khalik⁴

^{1,2,3,4}Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondence Email: rezkyfadlisaputra@gmail.com

ABSTRACT

This study focuses on the application of the principle of jamaah in Islam as an approach to strengthening national integration in Papua, a region characterized by ethnic diversity, dynamic local identities, and ongoing socio-political tensions. This study aims to describe how the concept of jamaah and moderate Islamic values can be integrated into public policy to prevent *furqah* (division) and strengthen social cohesion in Papua. In addition, this study also aims to describe the factors that encourage and hinder the implementation of these principles in the social, cultural, and political context of Papua. This qualitative study uses a descriptive method through literature analysis. Data sources include classical Islamic literature such as the Qur'an, hadith, and tafsir books, as well as contemporary research on the Papua conflict, conflict resolution, religious moderation education, and Special Autonomy policies. Analysis techniques include data reduction, data presentation, and conclusion drawing to obtain an integrative framework appropriate to the Papuan context. Based on research findings, there is no conflict between the principles of community in Islam and national integration efforts. Values such as *islah*, *shura*, and *'adl* provide a strong normative basis for the formation of social cohesion. These principles contribute positively to peace efforts in Papua through the strengthening of interfaith dialogue, character education, and inclusive policies. The main challenges include the sensitivity of local identities, structural inequalities, and the limited understanding of the community regarding the concept of jamaah as the foundation of integration.

Keywords: Jamaah; *furqah*; national integration; Papua; Islamic moderation; *islah*; *shura*; justice (*'adl*); conflict resolution; Special Autonomy.

1. INTRODUCTION

Indonesia is a country with enormous ethnic diversity. According to data from the Central Statistics Agency (BPS), there are 1,340 ethnic groups in Indonesia. Most of Indonesia's population is of Javanese ethnicity. Based on the 2010 Population Census, the Javanese population reached around 95.2 million people, or around 40.2% of the total population.¹ This diversity forms the basis for the national motto of Unity in Diversity, but at the same time poses significant integration challenges, especially in regions with strong local identities such as Papua.

¹ Na'im, Akhasan, dan Hendry Syaputra. "Kewarganegaraan Suku Bangsa, Agama, Dan Bahasa Sehari-hari Penduduk Indonesia- Hasil Sensus Penduduk 2010." Badan Pusat Statistik, Jakarta-Indonesia, 2011.

According to data from the Ministry of Religious Affairs compiled by Databoks/Katadata, the number of Muslims in Papua Province is recorded at 318,630 (2024), a figure that indicates the significant proportion of the local Muslim community in the region's socio-political dynamics. For a wider area (the combined old Papua province after the division), media reports and data from the Ministry of Religious Affairs state that the total number of Muslims in the Papua region reaches over 1.1 million people.² In this socio-political context, research by Darus, Abdullah, and Jubba (2024) found that although Papuan Muslims play a significant role in socio-political activities, their representation is still limited by recruitment policies that prioritize Indigenous Papuans (OAP).³

Several experts believe that the application of the jamaah principle can strengthen national integration. Jafar and Asmara (2022) emphasize that the Ahlus Sunnah wal Jama'ah paradigm plays an important role in preventing radicalism and maintaining state stability through the teachings of moderation and balance.⁴ Bauw (2025) also shows that sharia values such as *adl* and *shura* are in line with the mechanisms of Papua's Special Autonomy.⁵

On the other hand, some experts offer sharp criticism. Haruna (2021) warns that the application of religious values in a nation-state has the potential to cause resistance if it is not done inclusively, because sectarianism can exacerbate group competition and social fragmentation.⁶ Suryani & Muhtar (2023) argue that the integration of Islamic law into regional policies is often ineffective because it does not take into account the sociological conditions of the local area.⁷

Previous studies have discussed the urgency of Aswaja in national education, the political dynamics of Papuan Muslims, and the evaluation of Special Autonomy. However, no study has examined how Islamic principles can be systematically integrated into national integration policies, particularly in the context of Papua. Some studies focus on legal aspects, others on social aspects, and still others on theology, but there is no integrative model that connects the three as a framework for resolving the Papua conflict.

This research has strategic significance because it offers an alternative approach to understanding the issue of Papua's integration, namely by combining the perspectives of sharia, public policy, and social dynamics. The practical benefit is to provide relevant policy recommendations for the central/regional government, as well as to strengthen the role of religion as social capital in the peaceful development of Papua. The theoretical benefit is to enrich the discourse on national integration based on moderate Islamic values.

The objectives of this study are: (1) to analyze the concept of jamaah as the basis for national integration; (2) to evaluate strategies for preventing disintegration based on Islamic values such

2 Darmawan, Agus Dwi. "Statistik Penduduk Beragama Islam di Papua 2015-2024." <https://databoks.katadata.co.id/demografi/statistik/56e064eb995081e/7-penduduk-di-papua-beragama-islam>, di akses pada tanggal 25 November 2025.

3 Muhammad Rifai Darus et al., "Beyond borders : the dynamic role of Papuan Muslims in governing special autonomy," *Otoritas : Jurnal Ilmu Pemerintahan* 14, no. 3 (2024): 679–92, <https://doi.org/https://doi.org/10.26618/ojip.v14i3.16604>.

4 Jafar, Wahyu Abdul, dan Musda Asmara. "The Urgency of Ahlus Sunnah wal Jamaah Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesian Republic." *Al-Istinbath* 7, no. 1 (2022): 93–118. <https://doi.org/http://dx.doi.org/10.29240/jhi.v7i1.4153>.

5 Lily Bauw, "The Special Status of Papua in the New Format of Special Autonomy and the Concept of Regional Autonomy in the Perspective of Islamic Law," *Al-Istinbath* 10, no. 1 (2025): 429–42, <https://doi.org/10.29240/jhi.v10i1.12409>.

6 Haruna, S. M. *Sectarianism and Fragmentation in The Muslim World : A Qur ' anic and Hadith Perspective on The Causes , Consequences , and Path to Unity*. 3(1), 42–63. (2025), <https://doi.org/10.59373/drs.v3i1.49>

7 Irma Suryani et al., "Integration of Islamic Law in Regional Development in Indonesia," *JURIS* 22, no. 1 (2023): 1–11, <https://doi.org/http://dx.doi.org/10.31958/juris.v22i1.8770>.

as *islah*, *shura*, and *adl*; and (3) to formulate an integrative model that can be implemented in the Special Autonomy policy for Papua. With this structure, the study is not only descriptive but also provides an applied contribution to policy formulation.

Based on the theory of Islamic Unity and Conflict Resolution, unity (*jamaah*) can be achieved through a combination of distributive justice, inclusive participation, and reconciliatory dialogue. From this perspective, the study proposes the hypothesis that the implementation of the principle of *jamaah* in Papua's Special Autonomy policy has the potential to strengthen social cohesion and reduce conflict if it is carried out through the distribution of justice, participatory consensus, and open *islah* mechanisms. This hypothesis is then analyzed through conflict data, policy evaluations, and literature studies on the socio-political role of Papuan Muslims.

2. METHODS

This study uses a descriptive qualitative approach with library research methods. The main sources consist of classical Islamic literature such as the Qur'an, *hadith*, *tafsir*, and *syarah hadith* that discuss the principles of peace, deliberation, and dispute resolution. Supporting sources include contemporary research related to conflict resolution, peacebuilding, and social dynamics in Papua.

The analysis was conducted through textual comparison, namely comparing normative Islamic data with modern academic findings to obtain a comprehensive understanding. This method aims to produce an integrative framework between Islamic values and contemporary social science approaches, thereby obtaining a conflict resolution model that is relevant and applicable to the Papuan context.

3. RESULTS AND DISCUSSION

Implementation of the Concepts of *Jamaah* and *Furqah* in Indonesia's National Integration Policy

The concept of *jamaah* (unity) in Islam has a strong foundation because the Qur'an positions it as an existential principle that binds the *ummah*. Fitriani and Mahadika explain that the command "*wa'taṣimū biḥabillāh jamī'an*" in Ali 'Imran (3:103) is understood by exegetes as an instruction to maintain the social unity of the *ummah* so that it does not return to the hostility that once existed between the Aus and Khazraj.⁸ Thus, the congregation is not only a doctrine of belief, but also a social reality formed from bonds.

The concept of *jamaah* in the Ahlus Sunnah wal Jama'ah (Aswaja) tradition has great significance in the framework of national integration in Indonesia because it emphasizes social unity and rejects fragmentation. Jafar & Asmara state in their research that Aswaja-based Islamic jurisprudence is urgently needed in the contemporary era because it can serve as a moral and theological foundation for maintaining national unity and preventing radicalism that has the potential to divide the people.⁹

In the context of national education, Aswaja values are applied as pillars for the formation of moderate nationalism. Awaluddin explained that the Aswaja creed of Nahdlatul Ulama, which

8 Fitriani, E, dkk. Intercultural Communication in Al-Qur'an (Comparative Study of Al-Qurthubi and Ibn Kathir Interpretation in Surah Al-Imran: 103). XVI(2), 193–212, (2024).

9 Jafar, Wahyu Abdul, dan Musda Asmara. "The Urgency of Ahlus Sunnah wal Jamaah Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesian Republic." *Al-Istinbath* 7, no. 1 (2022): 93–118. <https://doi.org/http://dx.doi.org/10.29240/jhi.v7i1.4153>.

is characterized by unity and tolerance, is very appropriate to be internalized in the national education system so that the younger generation is not easily divided by sectarian or extremist ideologies.¹⁰ Research by Istiyani & Wibowo shows that national awareness instilled from an early age through early childhood education institutions (RA/PAUD) based on Aswaja values effectively encourages a spirit of unity and love for the homeland. They found that the RA curriculum and daily activities are designed to combine Aswaja teachings and national values through the celebration of national symbols and the systematic introduction of national identity.¹¹

Theoretically, the congregation in Aswaja is not merely a communal unity but a normative framework of Islam that contains obedience to legitimate authority and rejection of division (*furqah*) as a social threat. Aswaja promotes the principles of *shura* (deliberation) and moderation (*tawassuth*) that can be combined with national values such as *Bhinneka Tunggal Ika*. This view is in line with the analysis of Kosasih & Mighwar, who emphasize that the synthesis between traditional Islam and the national spirit of Pancasila is an important foundation for building national harmony.¹²

In the realm of public policy and Islamic organizations, the principle of *jamaah* is applied through inclusive and participatory multicultural Islamic education. According to Musyarrofi & Rofiq, multicultural Aswaja-based Islamic education strengthens intergroup dialogue, tolerance, and awareness of plurality, while also serving as a bridge between religious identity and national identity in order to strengthen social unity.¹³

Conversely, the concept of *furqah* (division) is positioned as a highly destructive condition, both morally and socially. Haruna, in his research on sectarianism in the Muslim world, shows that conflicts between madhabs or sects have resulted in widespread social damage, weakened the politics of the ummah, and triggered instability in Muslim societies.¹⁴ This shows that *furqah* is not only a moral error, but a form of “social punishment” that directly affects the lives of the people.

The phenomenon of ideological division (*furqah*) has also attracted the attention of modern Islamic organizations. In Djamal's research, Muhammadiyah is considered to have a strategic role in maintaining national unity by applying moderate Islamic principles through education, community empowerment, and interfaith dialogue. Djamal shows that such organizations seek to avoid fragmentation through a “national consensus space” based on Islamic values and respect for diversity.¹⁵

10 Asep Awaluddin, “Urgensi Ahlu Sunnah wal Jama’ah dan Pendidikan Kebangsaan (Tinjauan atas Qonun Assasy Ahlu Sunnah Wal Jama ’ah karya Rois Akbar Nahdlatul Ulama KH . Hasyim Asy ’ari),” *Muslim Heritage* 5, no. 2 (2020), <https://doi.org/10.21154/muslimheritage.v5i2.2301>.

11 Istiyani, Dwi, dan A M Wibowo. “Internalizing Nationalism Awareness in Early Childhood Islamic Education Institutions with the Spirit of Aswaja An-Nahdliyah” *Journal of Social Science and Religion* 05, no. 02 (2020): 251–66. <https://doi.org/https://doi.org/10.18784/analisa.v5i02.1168>.

12 Engkos Kosasih, dkk, “Bhineka Tunggal Ika and Hasbi ash-Shiddieqy’s Indonesian ModerateFiqh,” *Tsaqafah* 20, no. 2 (2024): 379–414, <https://doi.org/https://doi.org/10.21111/tsaqafah.v20i2.12125>.

13 Musyarrofi, Wahfiuddin Al, dan Mohammad Rofiq. “Implementation of Multicultural Islamic Education Values in Schools in Indonesia: Systematic Literature Review.” *IJELLACUSH* 3, no. 2 (2025): 101–10. <https://doi.org/https://doi.org/10.59024/ijellacush.v3i2.1405>.

14 Haruna, S. M. *Sectarianism and Fragmentation in The Muslim World: A Qur ’ anic and Hadith Perspective on The Causes , Consequences , and Path to Unity.* 3(1), 42–63. (2025), <https://doi.org/10.59373/drs.v3i1.49>

15 Djamal, Samhi Muawan. “Safeguarding National Integrity and Countering Political Divides: A Lesson from Muhammadiyah Samhi.” *KYBERNOLOGY: Journal of Government Studies* 3, no. 1 (2023): 34–44. <https://doi.org/https://doi.org/10.26618/kjgs.v3i1.12129>.

In addition, the methodological study by Suryani & Muhtar states that the integration of Islamic legal values into regional development can be carried out in an inclusive and participatory manner. They show that Sharia principles such as justice ('adl) and deliberation (shūrā) can be harmonized with public policy without neglecting the national and local contexts, so that the jamaah framework can become the foundation for integrative state policy.¹⁶

Thus, the application of the concept of jamaah in Indonesia's national integration policy covers three main aspects: moderate national education, the involvement of Islamic organizations in dialogue and reconciliation, and the integration of sharia values in regional development. Meanwhile, furqah is understood as a potential for disintegration that must be prevented through a preventive and reconciliatory approach based on moderate Islamic teachings.

Prevention Strategy for Disintegration Based on the Principle of Islamic Unity

The concept of unity among believers (wahda/ukhuwah) derived from the Qur'an and hadith is *the first* normative basis for strategies to prevent disintegration. Haruna's study emphasizes that the roots of sectarianism are not merely theological differences, but also political and structural ones, so that prevention strategies must begin with strengthening the theological narrative of ukhuwah, upholding justice (*adl*), and activating the principle of deliberation (*shura*) as the basis for inclusive decision-making. Strengthening this narrative needs to be translated into public policy and educational curricula so that it can counteract divisive sectarian propaganda.¹⁷

The second strategy is the revitalization of religious traditions that contain the ideology of unity. Classical texts such as the Arba'in book studied by Hasyim Asy'ari demonstrate the values of solidarity, empathy, and the obligation to maintain social harmony, which can be formalized into guidelines for religious communities. Strategic implementation includes the development of da'wah and hadith teaching modules that emphasize unity, training religious cadres to become agents of moderation, and creating organizational guidelines so that religious activities do not become a vector of polarization but rather a tool for social reconciliation.¹⁸

Third, character education and national education based on moderate Islamic values must be a long-term strategy to reduce the potential for furqah; studies on Islamic character education emphasize the need for a curriculum that instills values of tolerance, respect for differences, and social competence from early childhood to secondary education. Concrete practices include the integration of religious moderation modules at all levels, training religious teachers in inclusive approaches, and evaluating curricula with a focus on preventing radicalism and social polarization.¹⁹

Fourth, the wasatiyyah (moderation) approach and Sufi practices that emphasize spiritual ethics and religious tolerance can be cultural strategies to reduce sectarian sentiment; research

16 Suryani, Irma, Mohamad Hidayat Muhtar, Yogi Muhammad Rahman, Prasetya Mega Jaya, dan Awad Al Khalaf. "Integration of Islamic Law in Regional Development in Indonesia." JURIS 22, no. 1 (2023): 1–11. <https://doi.org/10.31958/juris.v22i1.8770>.

17 Haruna, S. M. Sectarianism and Fragmentation in The Muslim World: A Qur'anic and Hadith Perspective on The Causes, Consequences, and Path to Unity. 3(1), 42–63. (2025), <https://doi.org/10.59373/drs.v3i1.49>

18 Rahmatullah, Ali, Universitas Islam, Negeri Sayyid, Ali Rahmatullah, Universitas Islam, Negeri Sayyid, Ali Rahmatullah, Universitas Islam, Negeri Sayyid, dan Ali Rahmatullah. "Menelisik Ideologi Persatuan Kitab Arba'in Karya KH. Hasyim Asy'ari: Sebuah Analisis Wacana Kritis Alfin." El Nubuwwah 3, no. 1 (2025): 23–46. <https://doi.org/https://doi.org/10.19105/elnubuwwah.v3i1.18865> Menelisik.

19 Nashiroh, Fa'iz, dan Ashif Az Zafi. "Islamic Character Education as an Effort to Anticipate Intolerance and Disintegration" 9, no. 1 (2021). <https://doi.org/https://doi.org/10.36667/jppi.v9i1.594> Islamic.

on Sufi practices in Islamic boarding school communities shows how spiritual practices and cultural traditions foster inclusive and reconciliatory social habits. Operational strategies include revitalizing inclusive majelis taklim (religious study groups), disseminating moderate Sufi works, and implementing cross-cultural programs that highlight similarities in spiritual experiences rather than doctrinal differences.²⁰

Fifth, public policies that accommodate substantive pluralism, not merely symbolic pluralism, must be implemented as a structural strategy: this includes the equitable distribution of resources, recognition of the rights of indigenous communities, inclusive political participation, and local autonomy mechanisms that are responsive to local identity needs. This framework is in line with analytical suggestions that emphasize the harmonization of Islamic law with participatory regional development. The implementation of such policies reduces the root causes of grievances that often fuel disintegration.²¹

Sixth, the development of social networks and cooperation between religious organizations, educational institutions, and civil society is an operational strategy that ensures the continuity of efforts to prevent disintegration; studies on harmonious social construction suggest the formation of cross-organizational coalitions for national advocacy programs, cultural exchange, and rapid response to sectarian narratives on social media. Such coalitions serve as a protective mechanism that safeguards the public sphere from division and provides alternative narratives that promote unity.²²

In summary, the framework for a strategy to prevent disintegration based on the principle of Islamic unity combines (1) strengthening the theological narrative of *ukhuwah* (brotherhood); (2) revitalizing texts and traditions of unity; (3) national character education based on moderation; (4) Sufi and cultural practices that foster tolerance; (5) inclusive and fair public policies; and (6) cross-institutional networks that maintain public consensus. The integrated implementation of these elements, which is simultaneous and sustainable, is a key requirement for reducing the potential for *furqah* and building national cohesion that is resistant to political dynamics and external intervention.

Thus, the entire discussion shows that the principles of unity and prevention of division can only be realized through the strengthening of the normative framework, consistent implementation of equitable policies, and systematic and proportional management of diversity. The integration of religious values, public policy rationality, and inclusive social construction is a key prerequisite for the creation of stable and sustainable social cohesion. A review of relevant literature confirms that unity is not static, but rather a multidimensional process that requires leadership capacity, effective institutional mechanisms, and community participation in deliberative spaces. With this approach, unity can develop as a structural basis that can strengthen social resilience and provide a conceptual foundation for development that is fair, balanced, and oriented towards sustainability.

20 Irawan, Bambang, Rosmaria Syafariah Widjajanti, dan Mohd. Syahiran Abdul Latif. "The Practice Of Sufism And Religious Moderation In The Kauman Pesantren Communities, Central Java, Indonesia Bambang." *Religia* 39, no. 1 (2023): 5–12. <https://doi.org/https://doi.org/10.28918/religia.v26i1.6477>.

21 Suryani, Irma, Mohamad Hidayat Muhtar, Yogi Muhammad Rahman, Prasetya Mega Jaya, dan Awad Al Khalaf. "Integration of Islamic Law in Regional Development in Indonesia." *JURIS* 22, no. 1 (2023): 1–11. <https://doi.org/http://dx.doi.org/10.31958/juris.v22i1.8770>.

22 Ali, Bello. "Fostering Harmonious Societal Constructs Through Islamic Principles" 15, no. 1 (n.d.): 324–53. <https://doi.org/10.34005/alrisalah.v15i1.3518>.

Implementation of the Islamic Conflict Resolution Approach in the Papua Case

The conflict in Papua is multisectarian and multidimensional, encompassing political-territorial claims, economic inequality, racial discrimination, and tensions between religious communities. Therefore, the application of an Islamic conflict resolution approach must take into account this structural complexity so that it is not reductionist in nature and limited to the realm of religion. An effective Islamic approach combines the principles of *islah* (reconciliation), *shura* (consultation), and *adl* (justice) with public policy strategies that are responsive to local demands, as a preventive and curative measure against violence and social alienation, which are the roots of separatist movements.

Structured interfaith dialogue has become one of the direct mechanisms that has shown practical results in Papua; tolerance forums such as the Religious Harmony Forum (FKUB) and the Papua Land of Peace Declaration show that interfaith dialogue can reduce the escalation of communal conflict when it is linked to concrete policy measures, such as guarantees of religious rights, mechanisms for reporting discrimination, and the involvement of traditional leaders in the reconciliation process. Therefore, the implementation of Islamic conflict resolution must prioritize cooperation between Muslim and Christian religious leaders to build a shared narrative about territorial integrity and humanity.²³

The use of Papuan local cultural wisdom as a medium for reconciliation is an important strategy that connects religious approaches with traditional social structures; the adoption of traditional peace mechanisms in local curricula and community forums can change the perception that conflict resolution is dictated solely by Jakarta. Efforts to incorporate customary practices that promote reconciliation, such as honour restoration ceremonies, customary compensation, and mutual agreements, enable the application of Sharia principles (*islah* and *adl*) in a way that is contextual and accepted by Papuan society.²⁴

Islamic moderation (*wasatiyyah*) offers a normative framework for bridging identity claims and political interests; Islamic moderation emphasizes tolerance, respect for plurality, and inclusive social negotiation, making it suitable for application in the heterogeneous context of Papua. In practical terms, education in moderation, both formal in schools and non-formal through Islamic boarding schools and community organizations, can reduce exclusive rhetoric, strengthen local negotiation skills, and prepare religious leaders who are able to serve as bridges between indigenous peoples, migrants, and the state.²⁵

Multidimensional conflict resolution models require integration between political diplomacy, inclusive economic development, and socio-cultural intervention. Case studies in Papua confirm that negotiations involving the central government, local governments, traditional leaders, and armed/local collective groups (OPM/KKB) must be designed as a gradual process that allows for security guarantees, symbolic political concessions, and equitable development

23 Khotimah, Husnul, Universitas Islam, Internasional Indonesia, dan Correspondence Author. "Examining Islamism, Peacebuilding, and Interfaith Dialogue in Papua, Indonesia." *Societas Dei* 11, no. 1 (2024): 24–38. <https://doi.org/https://doi.org/10.33550/sd.v11i1.397>.

24 Ridwan, dan Husnul Khotimah. "Examining Islamism, Peacebuilding, and Interfaith Dialogue in Papua, Indonesia." *Societas Dei* 11, no. 1 (2024): 24–38. <https://doi.org/https://doi.org/10.33550/sd.v11i1.397>.

25 Yanti, Betria Zarpina, dan Doli Witro. "Islamic moderation as a resolution of different conflicts of religion" 8, no. 1 (2020): 446–57. <https://doi.org/https://doi.org/10.36052/andragogi.v8i1.127>.

packages to address historical inequalities. The Islamist approach to this model is to internalize the values of distributive justice and social responsibility in the development packages offered.²⁶

The specific reconciliation model outlined in the case study emphasizes the importance of a legitimate and inclusive negotiation process, involving representatives of women, youth, traditional leaders, and religious representatives, as a condition for the legitimacy of the reconciliation results. Koibur shows that negotiations that rely solely on formal actors without customary social legitimacy often fail; therefore, the application of resolute Islamic principles must adapt to a negotiation format that respects the social structure of Papua, for example, through cultural agreements that are recognized by the government and jointly monitored implementation commitments.²⁷

In practical implementation, the reconciliation mechanism needs to be complemented by a transparent victim recovery system and transitional justice so that reconciliation is not misinterpreted as impunity; the Islamic approach demands *adl* as its core, which means that policies must include material and symbolic recovery for victims of discrimination and violence. Concrete steps include an inclusive truth commission, a mutually agreed compensation scheme, economic reintegration programs for former combatants, and independent monitoring involving a network of moderate clerics and local NGOs.²⁸

Thus, the implementation of the Islamic conflict resolution approach in the case of Papua requires synergy between authentic interfaith dialogue, strengthening the practice of Islamic moderation, adapting local indigenous wisdom, inclusive political negotiations, and transitional justice mechanisms. This combination of strategies, implemented simultaneously and overseen by a cross-actor coalition including clerics, traditional leaders, civil society organizations, and the government, has the greatest chance of reducing structural violence and building sustainable peace in Papua.

4. CONCLUSION

This study aims to analyze the concept of *jamaah* as the foundation of national integration, evaluate strategies for preventing disintegration based on Islamic values, and formulate an integrative model for Papua's Special Autonomy policy. The findings show that *jamaah*, *islah*, *shura*, and *adl* can be an effective framework for strengthening social cohesion, especially through moderation education, interfaith dialogue, and inclusive and fair public policies. In the context of Papua, the success of this approach is highly dependent on synergy with customary structures and local political dynamics.

This research contributes to the development of studies on national integration based on moderate Islamic values. However, this study has limitations because it only uses library methods and does not involve empirical field data. Further research can focus on implementative studies

26 Anas, Muhammad Riza Fathu. "Resolving the Papua Conflict: A Multidimensional Approach and the Role of Interagency Cooperation." *International Journal of Humanities Education and Social Sciences* 4, no. 3 (2021): 1525–33.

27 Koibur, Samparisna O D. "Papua Conflict Reconciliation Model and Strategies." *Konfrontasi Journal: Culture, Economy, and Social Change*, no. 21 (2003): 293–303. <https://doi.org/https://doi.org/10.33258/konfrontasi2.v8i4.166>.

28 Pamungkas, Cahyo, dan Devi Tri Indriasari. "Preventing Religious Conflict in Papua Land: Adopting Cultural Traditions of Peacebuilding" 9, no. 2 (2021): 331–56. <https://doi.org/10.18588/202108.00a119>.

related to interfaith dialogue, moderation education, and customary-based reconciliation mechanisms.

Practically, the results of this study can assist the government and religious organizations in designing more inclusive and contextual integration strategies. In conclusion, this study emphasizes that the principle of jamaah can be a strong foundation for sustainable peacebuilding when integrated with public policies that are fair and responsive to diversity.

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