

# *Satu Tungku Tiga Batu: The Model of Religious Moderation in Fak-Fak Regency, West Papua*

Rusyaid Rusyaid<sup>1</sup>, Hermanto Hermanto<sup>2</sup>, Syarif Hidayat Nasir<sup>3</sup>

<sup>1,2</sup> Faculty of Tarbiyah, IAIN Sorong

<sup>3</sup> Patria Artha University & Pondok Pesantren Ulumul Qur'an DDI Maros

\*Corresponding author. Email: [Rusyaidkajuaras890870@gmail.com](mailto:Rusyaidkajuaras890870@gmail.com)

## ABSTRACT

Fak-Fak regency is inhabited by various tribes, such as the local tribes of Papua, Java, Sumatra, Kalimantan, Sulawesi, Maluku, Timor, Bali, including Indonesian-Arabic Chinese descendants, who have been occupying this area for hundreds of years. Fak-Fak residents are used to living together in diversity, thus there is a well-known life philosophy regarded as a reference of the locals' view in their daily life known as "*Satu Tungku Tiga Batu*". This research was conducted in Fak-Fak Regency, West Papua Province under a qualitative research using a phenomenological approach. The data sources were the Regional Government, Religious Leaders, Community Leaders of Fak-fak Regency, and Fak-Fak residents. The data was collected through observation, interviews, and documentation. The data was then analysed using phenomenological analysis techniques. This analysis aimed to reveal the religious moderation of the Fak-Fak community as outlined in "*Satu Tungku Tiga Batu*". The results revealed that: *first*, there has been an embedded understanding within the Fak-Fak community related to the value of "*kinship or brotherhood*". Such concept was born from their ancestors and has been existing for decades. With this concept, a philosophy of "*Satu Tungku Tiga Batu*" is used as a term and then be constructed into a local wisdom. It serves as a life philosophy which later formed the religious moderation in the community. In this case, people's religious knowledge is seen based on their belief and motivation. *Second*, it was found that there are three forms of local wisdom within the Fak-Fak community related to "*Satu Tungku Tiga Batu*" in realizing values of religious moderation, namely; respecting, understanding, and keeping brotherhood within each other.

**Keywords:** *religious moderation; satu tungku tiga batu; local wisdom.*

## 1. INTRODUCTION

The life of the people of the Archipelago has its own system of values and norms that are passed down from generation to generation so as to create a mechanistic pattern of life in life. This system of values and norms usually encourages intense social interaction, feelings of togetherness, cooperation, and peace. This is local wisdom that is the wealth of Indonesian culture. The socio-cultural system has grown and developed from generation to generation and developed by itself, without any underlying science or technology.

West Papua is one of the provinces in Indonesia and Fak-Fak is one of the districts in West Papua Province. Fak-Fak Regency is popularly known as one three stone stove or what we often call the three religions in the family, namely Islam, Catholicism, and Protestantism. This term appeared several decades ago and did not cause division, it was none other than because society

was pushed into all fields/aspects so as not to cause jealousy that led to division. This reflects the esteem of local wisdom and religious moderation of the Fak-Fak community.

Fak-Fak is one of the regencies that we can easily find all people from various ethnic groups, such as the local tribes of Papua, Java, Sumatra, Kalimantan, Sulawesi, Maluku, Timor, Bali, Chinese and Arab descendants who have inhabited this area for hundreds of years. Almost all Indonesian tribes are in Fak-fak Regency and are able to realize harmony in daily life. The factors that cause harmonization in religion are: 1). Love is manifested in actions; 2). Love is manifested in words; 3). Love is manifested in thoughts, thoughts and goodwill towards others; 4). Provide reasonable opportunities for others to participate in enjoying everything that is obtained lawfully; 5). In public or private, he lives a moral life, not doing anything that hurts other people's feelings; 6). In public or private,

have the same view and are free from suffering and lead him to act according to that view, live in harmony, do not fight because of differences of opinion.

The people of Fak-Fak are used to living together in diversity. Maybe this is also because it accommodates the philosophy of life in this area which is the reference for the local people's view of life in this area which we often hear as "*Satu Tungku Tiga Batu*". "*Satu Tungku Tiga Batu*". is a term used to describe the philosophy of balance like a stove supported by three stones when ancient people cooked in a wood fire stove. Without three feet of stone it was believed that the stove would not be stable and would cause the food to spill. These three feet of stone are likened to the Three major religions that were at that time in Fak-Fak, namely Islam, Catholicism and Protestantism. In the thinking of the indigenous people of Fak-Fak at that time, if the three stone feet were stable then all problems could be handled properly, so that the implementation of the philosophy of one three stone stove until it spread into family life in the indigenous people of Fak-fak.

The discussion on one three stone stove for the Fak-Fak community is interesting to study/raise. First, it can be used as an example in everyday life. The reality is that not all regions, communities, individuals, and countries can even accept what is happening in Fak-Fak. Differences in skin color, culture, and religion are not easy to unite, but in reality the people of Fak-fak are able to make local wisdom so that religious moderation is created. Second, it can be used as a form of self-control related to religion so that it causes moderation in religion in general in Indonesia and in particular in the Papua region so that religious local wisdom can be created.

In this study, the data was collected through observation, interviews, and documentation. The data was then analysed using phenomenological analysis techniques. This analysis aimed to reveal the religious moderation of the Fak-Fak community as outlined in "*Satu Tungku Tiga Batu*".

## 2. DISCUSSION

This study uncovers "*Satu Tungku Tiga Batu*": a model of religious moderation in Fak-Fak Regency, West Papua. Local wisdom is a tradition that has been carried out by the community for generations, giving birth to a diversity of religions so that religious harmony in the Fak-Fak community can be carried out. This study is a study of phenomenology, Hegel formulates phenomenology as the science of the experience of consciousness, which is a dialectical presentation of the natural consciousness journey towards actual knowledge. Phenomenology shows the process of becoming knowledge in general and the ability to know as the journey of the soul through gradual forms or images of consciousness to arrive at absolute

knowledge. So the phenomenon is an appearance or symptom of sensory knowledge. Such phenomena are concrete and historical manifestations of the development of the human mind.

Another concept that needs to be explained is the concept of Local Wisdom. The word 'wisdom' comes from the adjective 'wise' which comes from Arabic, which means 'know' and 'knowing'. In Indonesian, the word '*menarifi*' means 'knowing', 'understanding'. So, 'wisdom' can actually be interpreted as 'knowledge'. In addition, the word 'wise' is often juxtaposed with the word 'wise (using his mind, experience, and knowledge), clever, knowledgeable. Therefore, the definition of 'wisdom' as 'a set of knowledge that can be used to solve problems and/or difficulties encountered in a good and right way'. Then the word 'local', literally local wisdom, the emphasis is on the place, locality, of that wisdom, so that local wisdom does not have to be a wisdom that has been passed down from generation to generation. Local wisdom can be wisdom that has recently emerged in a community. Thus, the concept of local wisdom includes various elements of knowledge, views, values, and practices of a community, both those obtained from previous generations of the community, as well as those obtained by the community in the present, which are not derived from previous generations. But from various experiences in the present, as well as from relationships with other peoples or cultures.

Based on this concept, local wisdom that can be traced in religious moderation is classified into two sources, namely local wisdom obtained from the legacy of previous generations (pre-religious) and those from the present (post-religious). The word moderation comes from the Latin *moderatio*, which means moderate (no excess and no shortage). The word also means self-control (from an attitude of great advantages and disadvantages). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: 1. reducing violence, and 2. avoiding extremes. If it is said, "that person is moderate", the sentence means that the person is being reasonable, mediocre, and not extreme. In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions. While in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent meaning with the words *tawassuth* (middle--middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic too, the word *wasathiyah* is defined as "the best choice". Whatever words are used, they all imply the same meaning, namely fairness, which in this context means choosing a middle ground between various extreme options.

Furthermore, the concept of religion, before explaining the definition of religion, the writer gives an analogy related to the religious practices that have been carried out, related to the daily life of the Fak-Fak community, which is a form of local wisdom that was born in the past. The activities in question, among others, involve people of other religions in every religious event, such as when Muslims carry out religious activities, those involved in the committee are from other religions, say for example from Christians. And vice versa, when Christians celebrate religious activities, those who are the committee for the event come from other religions. So religious moderation is a religious attitude that is balanced between the practice of one's own religion and respect for the religious practices of others with different beliefs, accepting differences, and living together in peace, so as to create tolerance and harmony.

From the above understanding, the most important thing is the concept of relations which is the main concept in people's daily life so that it can give birth to moderate local wisdom in this case religion. The notion of a relation is defined as a structure that has basic relationships and can be dual functioned in different contexts, even though it is outside its original form or essence. This definition shows that the practices and religious understandings that have been applied so far are a strong relationship, especially relations outside of family ties.

### ***2.1 The Meaning of One Three Stone Furnace for the People of Fak-Fak***

To understand the historical meaning of a three stone stove, the author first gives the meaning of words related to the three stone stove itself. One means a number represented by a number. Furnace means stone that is installed for the fireplace (kitchen). While stone means a hard and solid object that comes from the earth or planet, non-metal therapy. One three stone stove is a term popularized by the Fak-Fak community which is the basis for relations in all communities and runs according to the customs that have been in place since their ancestors. One three stone stove is often also referred to as three religions, namely Islam, Catholicism, and Protestantism or also known as family religion. In reality, the relationships that the Fak-Fak people have built since their ancestors have been able to survive until now. If these relations or values weaken, there will be divisions in society. However, the main focus in this problem lies in who is the leader or traditional figures who are able to place residents who are considered to have disagreements and can be given a red thread if the relationship or value is weakened. Thus, customary norms can provide a way out to solve problems in society.

### ***2.2 One Three Stone Furnace and Religious Moderation of Fak-Fak Society***

In an interview, one of the Head of Sub-Division of TR BAPPEDA Kab. Fak-fak revealed that: In applying the term one stove, three stones, we do not only regulate the problems of social life in daily life in Fak-Fak. However, religious issues are also applied in this tradition, so there is no conflict of understanding and belief. If there is construction of a house of worship such as a mosque, the head of the construction committee is a Catholic. Vice versa, if there is a church construction, then the head of the construction committee from the Muslim group. Just an addition and information from me, that frankly I was once the chairman of the committee for one of the church construction in Fak-fak regency, I am a Muslim. In addition to the construction of houses of worship, the tradition of one three stone stove is also applied in securing religious rituals. For example, if Catholics are carrying out mass or Christmas celebrations, then the ones who keep the worship safe are from the Muslim group. Meanwhile, if Muslims hold Eid prayers or other worship, then the ones who maintain their security are from the Catholics. This is what makes Muslims and Catholics in the land of Fak-Fak always cooperate in various activities.

An example that can be observed in the implementation of an Islamic event, namely the 2nd *Musabaqah Tilawatil Qur'an* (MTQ) event at the West Papua Province level in Fak-fak Regency, April 22, 2008, is interesting to serve as a reflection and example to all residents because the *Musabaqah Tilawatil Qur'an* event (MTQ) is different from the *Musabaqah Tilawatil Qur'an* (MTQ) event held in other areas. In the opening ceremony of the *Musabaqah Tilawatil Qur'an* (MTQ) who participated in the committee and had many roles in the success of the *Musabaqah Tilawatil Qur'an* (MTQ) event, those who were not Muslim even though this event was an Islamic event. One of them is that Johan Toysuta, the coordinator of the Fak-Fak male choir, must be responsible for 170 people who will be involved in the combined choir which will be watched by thousands of people from various religions. The team consisting of the Catholic Choir, STIE OG, and the Pesparawi Choir (Ecclesiastical Choir Party) Fak-fak Regency in preparation for the opening of the grand event.

The history of the entry of religion in Fak-Fak is limited to the older generation, while the younger generation does not understand. They only know that in Fak-Fak there are three religions that develop. In terms of knowledge about the history of society and religion in Fak-fak, only religious leaders, traditional leaders, and kings have that knowledge, because it is a factor that can make that person can be appointed as a traditional leader. A customary leader is considered to have better

knowledge of customary and religious rules in the community. This they usually do in the traditional house by gathering all the traditional and religious leaders to sit together so as to create an attitude of tolerance because they are very aware of the view that they are different religions, but one ancestor united in one custom.

The life of the Fak-Fak community in the frame of religious moderation is created by the existence of a philosophy of life that is often heard as "one furnace, three stones". One three stone stove is a term that describes the philosophy of balance like a stove supported by three stones when cooking food by ancient people. In addition to the Fak-Fak area which applies the term one three stone stove, there are also similarities in the meaning of the term, including *pela gandong* in Maluku. The term *pela gandong* is very popular in Maluku and the meaning of one three stone stove is almost the same as the term used in the Maluku area. However, in its application, *pela gandong* only emphasizes two religions, namely Islam and Christianity, which are a unifying frame between the Moluccans.

The application of "*Satu Tungku Tiga Batu*" is indeed difficult to create but not impossible to realize. Even to maintain this philosophy also requires a great struggle and sacrifice by all parties. Sectoral ego, mutual suspicion, and a narrow understanding of religion need to be suppressed by each individual to maintain the religious harmony that has existed for a long time. A simple philosophy of pearls on the eastern horizon becomes a subject of reflection for all parties to re-assess themselves in fostering religious moderation. Undoubtedly, both Papua and Indonesia will be free from various religious conflicts and will even be a reflection of religious moderation for the world.

The religious plurality in Fak-Fak is united with the understanding of one three stone furnace which is more pushed towards a tolerant society in all fields so that there are no dominations that cause jealousy that leads to division. One three stone stove as a symbol that becomes a means of control in religious life is still strong at this time. It can be seen that there is no conflict regarding belief in the Fak-Fak community because they are in a religious plurality so that all religions live side by side and in harmony.

This can happen because in one family there are three religions, for example in the family life of the Mbaham tribe in one clan/fam there are three religions; H. Muhammad Temongmere (Islamic Religion), Demianus Temongmere (Catholic Religion), Yewisa Temongmere (Protestant Religion). In addition to the Temongmere clan, there are also other clans in the Mbaham tribal indigenous peoples in Kab. Fak-fak who from the beginning embraced three religions, for example; Magra Hegemur, Hindom, Kabes,

Tanggahma, Patira, Iba, Wauw, Weripang, Ginuni, Heremba, Iha, and several other clans.

This condition greatly affects their family life. It is commonplace that within one clan there are three religions and there is no conflict within one clan. Even though the religions are different, they are still one family. Strong kinship and care for each other. It is almost similar in Japanese society, cooperation between Buddhism, Shinto, and Confucianism occurs because they have the same perception and concept about the spirits of their ancestors who died tragically because they are very closely related to religious culture in Japan so they must work together. This kind of thing happens to the people in Fak-Fak who until now still adhere to the norms of life that occurred in the past, call it the term one three stone stove. The ancestors of the community have taught them not to blaspheme between religions because in fact they are brothers. This is the basic concept for the government and traditional leaders in developing the concept of one three stone stove.

In reality, the Fak-Fak community emphasizes the nature of religious tolerance, in the author's observation in the field, it is very clear that the Fak-Fak community has a tolerant nature because on the one hand the Fak-Fak people live in a mixture of religions, they can be calm, respectful, and peaceful. This is proven by observing the dynamics of religion, it is very visible with the presence of a prayer mosque at the time of the five daily prayers, and vice versa for churches that want to worship, of course they raise the sound of their bells.

According to Joachim Wach, an expert scholar in the sociology of religion, there are at least two views on the presence of religion in a society, negative and positive. The first opinion says, when a-ga-ma is present in one community, division is inevitable. In this case, religion is considered as a disintegration factor. Why? One of the reasons is that it comes with a set of rituals and belief systems that have long produced a separate community that is different from the community of followers of other religions. The feeling of difference is intensified when the adherents of a religion have come to the attitude and belief that the only true religion is the religion they embrace. While others are wrong and if necessary, they are hostile.

The second view is the opposite. Instead, religion plays a role as a factor of integration. Say when people live in tribes with high tribal sentiments, even where the law of the jungle applies, usually religion is able to play a role in providing new bonds that are more comprehensive so that the pieces are buried. old sentiment the source of the split. Religions with standard belief systems, sacred ritual forms, and religious organizations in social relations have a very strong binding force for community integration.

In the history of world civilization, many friendships have been cut off due to religious, ethnic and ethnic differences. Often people do not want to hang out or be close friends with people of different religions, indirectly it is the same as breaking the ties of friendship just because of religious differences. Many are due to ethnic and ethnic differences, parents do not want to marry off their child whose lover is from another ethnicity/ethnicity, these actions and characteristics are the same as severing ties of friendship, even in some countries in the world there are residents who do not want to associate with people from other countries. The west, even they hate it just because of ethnic differences, even though they have never done anything wrong, let alone a crime against them. Inheritance problems also often cause the ties of friendship between fellow families to be broken. Differences in economic status also often lead to broken ties of friendship.

However, when looking at the reality that exists in Fak-Fak, it can be revealed that these differences are not reflected in their daily lives. Therefore, religion is not a problem in their lives because he understands that in the life of the Fak-Fak people all are brothers. So it is very clear that the Fak-Fak community is a society that strongly adheres to their respective beliefs in the sense that it is not religion that can separate / break the ties of brotherhood but on the contrary, a religion that can bind their families together, because they understand that he is a brother and it is not regardless of their faith that has been embedded in the soul of the Fak-fak community.

### 3. CONCLUSION

Based on the description of the research results above, the conclusions of this study are as follows: 1. One three stone stove means three religions in the family in Fak-Fak, namely Islam, Catholicism, and Protestantism. This term was initiated by the Regent of Fak-Fak Dr. Wahidin Puarada, M.Si and became popular in 2020. This term describes the condition of Fak-Fak Regency that has lived in a religious harmony since their ancestors, both living in the mountains and on the coast. The local government of Fak-Fak Regency uses a three-stone stove as one of the main assets in building Fak-Fak and its philosophy is "one brother must have one heart. When the hearts are united, no power can stand against it." So the Fak-Fak community has always lived in a family relationship that was built within the framework of customs and religion. In the reality of the life of the Fak-Fak community, the existing traditional and religious values serve as guidelines for regulating people's lives. 2. The form of religious moderation of the Fak-Fak community through the philosophy of one three stone stove is the celebration of religious holidays, the implementation of religious activities, the construction of houses of worship, the existence of sacred wells, namely Islamic wells and Christian wells. The implementation of these

activities, the Fak-Fak community is involved in making them successful. The form of local wisdom of the Fak-Fak community related to one three stone stove in realizing religious moderation, namely; respect, understanding and brotherhood.

### REFERENCES

- [1] Alwi, Hasan. *Kamus Besar Bahasa Indonesia*, Cet. I; Jakarta: Balai Pustaka, 2001.
- [2] Asmoro, Widhi. Kasubit TR Bappeda Fak-fak, Wawancara, 25 April 2013, di Kantor Bappeda Fak-fak.
- [3] <File:///D:/C/Satu> Tungku Tiga Batu Hubungan Tiga Agama di Teluk Patipi, Fak-fak-Etnohistori, accessed on 1 May 2013.
- [4] <http://meisusilo.wordpress.com/2008/12/07/geliat-islam-papua-dari-satu-tungku-tiga-batu>.
- [5] <http://www.slideshare.net/daffi90/agama-dalam-kehidupan-manusia>
- [6] Iribaram, Suparto. *Satu Adat Tiga Agama: Meneropong Aktivitas Masyarakat di Teluk Patipi Fakfak Papua*, Bangka Belitung: Annual Conference, 2011.
- [7] Jumina dan Danang (ed.) *Kemajuan Terkini Penelitian Kluster Sosial-Humaniora*, Cet. I; Yogyakarta; Kantor Wakil Rektor Bidang Penelitian dan Pengabdian kepada Masyarakat UGM, 2006.
- [8] Poerwadarminta, W.J.S. *Kamus Umum Bahasa Indonesia*, Cet. IX; Jakarta: Balai Pustaka, 2004.
- [9] Putra, Hedy Shri Ahimsa. *Etnosains, Etnotek dan Etnoart: Paradigma Fenomenologis Untuk Revitalisasi Kearifan Lokal*, Dalam buku "Kemajuan Terkini Penelitian Kluster Sosial-Humaniora", Jumina dan Danang (ed.), Cet. I; Yogyakarta; Kantor Wakil Rektor Bidang Penelitian dan Pengabdian kepada Masyarakat UGM, 2006.
- [10] Rohimin. Dkk. *Harmonisasi Agama dan Budaya di Indonesia 2*, Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta, 2009.
- [11] Sapahelawakan, Bram. Asisten II Pemda Fak-fak, Wawancara, 25 April 2013, di Regency Office Fak-fak.
- [12] Sedjati, Waluyo. Asisten I Pemda Fak-fak, Wawancara, 25 April 2013, di Kantor Bupati Fak-fak.
- [13] Temongmere, Ali Baham. Tokoh Masyarakat Fak-fak, Wawancara, 25 April 2013, Personal Home at Fak-fak.
- [14] Wach, Joachim. *Sociology of Religion*, University of Chicago Press, Chicago and London, 1971.
- [15] Wasim, Alef Theria., dkk. "Harmoni Kehidupan Beragama, Problem, Praktek dan Pendidikan, Proceeding Konferensi Regional International Association For the History of Religion, Yogyakarta, Oasis Publiser, 2005.