



# The Application of PAI Teachers in Developing Islamic Awareness Among Students and the People of Papua Through Broadcasting (Approach)

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## Abstract

Papua is known for its non-Muslim population, but the opposite fact shows that the Islamic community has been established since 1512. Therefore, it is relevant to explore the existence of Muslims in West Papua Province with current conditions. This research uses a qualitative approach with the type of grounded theory. In collecting data, observation and in-depth interviews are used. The main instrument is the researcher himself, then accompanied by observation guidelines and interview guides. This research shows that there are three findings, namely leadership and customs, religiosity and diversity, and the spirit of learning. The main findings show that Muslims in the region, especially in West Papua itself, not only try to maintain their traditions but also always maintain religious harmony with other people. This attitude does not arise spontaneously, there is a very long historical journey so that they can coexist with others as a family. However, not all of them can accept it because some of these people still want to separate themselves from Indonesia because for them Papua has its own independence.

## Keyword

Leadership and custom, religiosity and diversity, spirit of learning.

## Abstrak

Papua dikenal dengan penduduknya yang non-Muslim, namun fakta sebaliknya menunjukkan bahwa komunitas Islam telah berdiri sejak tahun 1512. Oleh karena itu, menjadi relevan untuk mengeksplorasi eksistensi umat Islam di Provinsi Papua Barat dengan kondisi saat ini. Penelitian ini menggunakan pendekatan kualitatif dengan jenis grounded theory. Dalam mengumpulkan data, digunakan metode observasi dan wawancara mendalam. Instrumen utama adalah peneliti sendiri, kemudian disertai dengan pedoman observasi dan pedoman wawancara. Penelitian ini menunjukkan bahwa terdapat tiga temuan, yaitu kepemimpinan dan adat istiadat, religiusitas dan keberagaman, dan semangat belajar. Temuan utama menunjukkan bahwa umat Islam di wilayah tersebut, khususnya di Papua Barat sendiri, tidak hanya berusaha mempertahankan tradisi mereka tetapi juga selalu menjaga kerukunan umat beragama dengan umat lain. Sikap ini tidak muncul secara spontan, ada perjalanan sejarah yang sangat panjang sehingga mereka bisa hidup berdampingan dengan orang lain sebagai sebuah keluarga. Namun, tidak semuanya dapat menerima hal tersebut karena sebagian dari masyarakat tersebut masih ingin memisahkan diri dari Indonesia karena bagi mereka Papua memiliki kemerdekaannya sendiri.

## Kata Kunci

Leadership and custom, religiosity and diversity, spirit of learning.



## INTRODUCTION

When we spell the word Papua, one of our associations is that the majority of Papuans are Christians. In fact, this stigma was also strengthened when a proposal was raised to establish Manokwari as the city of the Gospel. It is a counterpoint to Aceh being called Mecca and Makassar as the portico of Medina. Of course that assumption is true, but irrelevant. Where the Kokoda, Irarutum, Arandai tribes are part of the local Papuan population. The majority of them adhere to Islam for generations. In fact, Islam entered Papua earlier than other religions. In 1512, a Muslim community was established in Misool after contact with Seramese and Bugis traders, as well as Banda intellectuals (Widjojo, 2008). The distinctive characteristics of the region with the contours of the coastal and mountainous areas then have an impact on people's lives. In the process, it also influences religious identity (Yang et al., 2024).

Meanwhile, other Papuans are also not solely Papuans of Papuan ethnic origin. But the presence of citizens from other ethnicities in Indonesia is also very significant. Starting from Batak to Manado. Even Bugis, Makassar, Buton and tribes from Maluku and Southeast Maluku. Among the migrants, the majority are Muslims. The arrival of these residents certainly cannot be separated from the religion they embrace. Before stepping on the land of Papua, religious awareness has been formed from the beginning, which is obtained from their respective environments (Segara, 2023). When in the community, interactions between groups always include religious elements as one of the elements. This is relevant to religion in Geertz's view that faith provides rules for social order. At the same time, it gives meaning to the world, especially in the transedental area. Religion will provide answers to human anxiety so that it then finds a life guide to serve as a principle. This is also in the opinion of other experts with the description that religion is a moral guide. The behavior of religious believers is then controlled (Alshehri et al., 2021). Then the form of enforcement of institutions and norms so that adherents follow the lines set by religion. Of course, the desire is that humans will be guided to salvation and follow the right path. Religion actually has a role in the formation of ethnicity tendencies. This tendency then has an impact on enlightenment in the next phase to become a cultural cycle (Zhang et al., 2022).

Islam as a religion cannot be separated as a social part of the culture of society (Sulaiman et al., 2022). By taking place in society, the religion finds self-elaboration. Thus, in daily life, belief becomes an everyday instrument. In Indonesian society, local cultural identity becomes one with the existence of Islam. Not only does Islam appear in the form of Arabia and the Middle East, but Muslims then elaborate themselves with existing customs as long as they do not become an obstacle to becoming a complete Muslim. When Islam came, Indonesian society had reached a culture that could not be called a low-level culture. With the meeting of two cultures, there is a process of acculturation so that a new cultural form is realized, each of which does not deny the existence of a culture that has existed before. From this process, Islam finds a form that is different from other regions of the Islamic world. In fact, religious experience in relation to local traditions is a unique experience for a religious believer (Abdullah, 2022). Therefore, this research seeks to reveal the discussion about the existence of Islam as a way of life in West Papua. The focus of the discussion is directed to answer the research question "how is the social behavior that connects Islam with local conditions in West Papua?"

## METHODE

This study employs a qualitative approach using grounded theory, where theory is developed after data collection and analysis. Data was collected in West Papua from 2010 to 2012 through observations and interviews with religious figures and community leaders. The research areas include the Kokoda tribe (Sorong and surrounding areas), the Arandai tribe (Teluk Bintuni), the Arguni tribe (Kaimana), and Kokas as an early Islamic settlement. Data validity was tested through triangulation, including re-examination of observations and discussions with experts. However, this study has limitations, particularly in generalization due to the diversity of customs and regions. Although data collection was extended until 2012, limitations remain, especially due to the researcher's role as the primary instrument. In-depth interviews were conducted to



supplement data from unobserved areas, ensuring a comprehensive understanding of Islam in West Papua.

## RESULT AND DISCUSSION

As an area that has forests, sea and mountains, Papua has an attraction for many migrants so that they then settle from Sorong in the southwest to Tanah Merah in Merauke, the eastern part of Papua (Smith, 2021). With the arrival of outsiders, Papua has become a small Indonesia. Where there is no domination of certain tribes and religions. Even in the community association in Fakfak, sometimes one family consists of Christians, Catholics and Muslims. The term “Satu Tungku Tiga Batu” is used to represent this tradition in Fakfak. While in Raja Ampat the term “One House Four Doors” is used. This condition is still not a problem, where religion is used as an identity and relationship with God. The communal nature of the family relationship means that the relationship between families remains close. Families always help each other not only in daily needs, but even in religious events together they work together to prepare the event (Mashuri et al., 2022). So that even though they have different religions, they are still in the same family, so then it is seen that kinship becomes the main reference and does not take into account religion as an attribute. Family ties, also known as clans, are more important than religious choices. The condition of extracurricular activities at modern boarding school institutions. Not only Fakfak and Raja Ampat but also Wondama and Bintuni, the custom of different religious choices within a family is not unusual. Each family member is aware from the beginning that they can even choose a different religious path. But family ties must remain intact and maintained. Blood relations always remain primary. But when it comes to choosing religious beliefs, then it is an individual right. While other families do not question the choice. Instead, they support and give recognition. Since the beginning, there has never been an exclusion of religious differences. There is a personality in faith that becomes a social agreement. The measure used is not on the religious aspect but solely on the bond of the extended family.

In the 2012 West Papua Province MTQ (Musabaqah Tilawatil Quran), the chairman of the committee was a Muslim. The vice-chairman was accompanied by a pastor and another administrator of the Indonesian Church Association (PGI). They sat on the committee together. Then during the opening and closing ceremony, young people who are members of the church choir contributed songs and accompanied the procession of events that took place. Of course, this kind of cooperation and solidity makes interfaith dialogue find its contextualization and relevance in a diverse society. The tradition of mutual cooperation in realizing this MTQ began since the 2006 MTQ held in Manokwari Regency. From the beginning, Christians offered to help prepare and organize the event. In the course of time, this model was then tried to be adapted in the implementation of the following events. Although this activity is purely for the benefit of Muslims, but widely, MTQ is used as a forum for religious cooperation. So it is not limited to Muslims only.

For tribes in Papua, when Islam was accepted as a religious status, one of the important factors in accepting the belief was the principle of Islam viewing humans on the basis of brotherhood and equality. This then makes Islam desirable and gains sympathy. Some areas, such as the Remu market in Sorong, Aimas in Sorong Regency, or the Old Market in Kaimana are constantly receiving new brothers and sisters as converts receive guidance to pledge themselves as Muslims. Then when there is a shahada pledge, spontaneity usually occurs. Muslim businessmen give tokens in the form of Muslim clothing or prayer equipment along with the Quran for those who have just pledged the shahada. Support for converts is always offered. At the same time, it also provides employment for the survival of the muallaf. Another identity of Muslims in West Papua is the attitude of helping and mutual cooperation. The construction of the



mosque, including the prosperity of the mosque, is carried out with a system of mutual cooperation. At the beginning of construction, usually the takmir majsid announces the need for materials and the cost of work including other costs. This information is distributed at every opportunity and then together they will contribute according to their respective conditions. When the research was conducted, one of the mosques observed was the Quba Mosque, Bintuni Central Market. In the work, Muslims always work together. Each party helps according to their respective abilities. In fact, there are those who help by preparing food for residents who are working together.

The market area has always had a representative mosque. Not only the building, but the need for imams and callers is always taken care of to ensure conducive congregational prayers. This is possible because market traders jointly contribute to the construction of the mosque. Even the Quba mosque in Sorong city, the mosque does not only manage the mosque as a place of worship. The mosque develops the program by managing a madrasah consisting of elementary and secondary schools. Fee waivers were implemented even before the government program implemented school operational costs (BOS). The innovation of the Quba mosque then became an inspiration for other mosques to provide learning facilities for Muslims. This innovation was followed by the Al Jihad and Akbar mosques in Sorong city, as well as the Seram Beach mosque in Kaimana, the Pasar Baru mosque and the Al Fatimah mosque in Bintuni Bay. After the construction is completed, the mosque is also pursued by carrying out activities oriented towards increasing the capacity of the congregation which is carried out based on the mosque. During the month of Ramadan, the congregation also works together to provide iftar and dinner. Likewise, lail (night) prayers are held on the last ten nights of Ramadan.

Even in matters of education and marriage, Muslims are always willing to help each other. When there is a resident who is unable to take education to a higher level but does not have the money. While the child is intellectually capable and also has the enthusiasm to learn, the community then finds a solution to the problem. Even in matters of marriage. When there is a couple who is unable to fulfill the mandatory requirements of marriage, the community, together with the spirit of togetherness, always helps this couple. One of the patterns developed by Muslims in West Papua, religious schools also manage mosques that are also utilized by the community around the school. Such as MAN Model Sorong, SMA Yapis Kaimana, Islamic College Muhammadiyah Bintuni. These school mosques were built with the support of local Muslims and parents. Besides being a part of student development the school mosque is also a part of community activities. During school hours, the mosque functions as part of the classroom. But outside of school time, the mosque functions and is also managed by the community. This synergy is one of the supporters of Muslim religious activities.

In particular, Muslims in West Papua can be described in three ways: leadership and customs, religion and diversity, and the spirit of learning. The Kokoda tribe is divided into two categories based on settlement areas and integration. First, there is the Kokoda tribe that resides in their ancestral homeland and does not mix with immigrants. The area they inhabit is solely populated by the Kokoda tribe. The second category consists of the Kokoda tribe that lives in urban areas as migrants. In general, by living in the city, they tend to mingle with other residents, both immigrants and other tribes from Papua. Both those living in their homeland and those migrating always elect a leader called the "head of the tribe." It is through the head of the tribe that disputes or communal matters are voiced. Likewise, if there are government interests or external parties related to the Kokoda tribe, they will communicate with the head of the tribe. Even when there are disputes between members, or when someone commits a crime, the head of the tribe is often asked to coordinate and communicate.



Leadership is divided into two types: traditional leadership and religious leadership. The head of the tribe specifically leads in matters of tradition and daily life. Meanwhile, religious leadership is held by the imam, the staff of the Ministry of Religious Affairs, or the Quranic teacher. Traditional matters are entirely under the authority of the customary leaders. At the same time, both traditional leaders and religious leaders work together in social affairs. For example, marriage ceremonies are managed by both leaders. When preparing for the wedding vows, dowry, and marriage witnesses, the imam has full authority. However, the traditional aspects, such as the wedding feast and the decorations for the bride and groom, are handled by the traditional leaders.

In terms of political leadership, Muslims are partners with other religious communities. Rahimin Katjong served as the deputy governor of Papua Barat Province for two terms, with his second term from 2012-2017. Meanwhile, in Sorong city, Fahimah Iskandar served as deputy mayor for the same term as the governor. Other deputy regents include Suka Rahardjo in Sorong Regency, Bahmuddin Fimbay in Kaimana Regency, and Teluk Bintuni Regency. The regent position is held in Fakfak Regency by Muhammad Uswanas, and previously, the regent of Kaimana was Ahmad Hasan, a Muslim born in Kaimana. Inda Arfa served as the deputy regent of Raja Ampat. In the 2009 legislative elections, both at the regency and city levels, as well as the provincial level, religion was not a crucial issue influencing voters. As a result, Muslim legislative candidates gained the trust of non-Muslim communities to be elected as members of the Provincial Parliament of Papua Barat and the Regional Legislative Council (DPRD) of cities and regencies. Tolerance and respect for different religions are continuously nurtured at various levels of the Muslim community. Religious differences are not considered a significant issue by the people. Religion is viewed as no more important than family. In one extended family, there are usually members from different religious backgrounds. When one family celebrates a major religious holiday, other family members also help those who are celebrating. Similarly, non-Muslim families assist during Islamic religious celebrations. They understand concepts such as fasting, the prohibition of eating pork, and other specific dietary restrictions. Despite these differences, they continue to practice their own faith according to their beliefs.

Religious differences within a family do not hinder cooperation. In fact, these differences do not divide the family; instead, they strengthen familial bonds. This was observed during the 2011 and 2012 Eid al-Fitr and Christmas celebrations. Christian and Catholic families helped their Muslim relatives during Eid al-Fitr celebrations, including visiting and assisting family members during the festivities. Likewise, Muslim families assisted others during the Christmas celebrations. This shows that religion is not a barrier to maintaining communication. Instead, familial ties and blood relations take precedence in helping one another, without questioning the identity choices related to faith.

Even in Fakfak, the homes of parents are intentionally built by their children with a spacious central room. This is to make the parents' house a gathering place for the extended family, regardless of religion. Family members, regardless of their religious background, work together to support each other in celebrating religious holidays. In some educational institutions, schools established by Muslims also accommodate students of other religious backgrounds. Conversely, in educational institutions managed by non-Muslims, there are also Muslim students. This is driven by the limited availability of educational institutions. Another dominant factor is the strong desire to learn. For example, on Namatota Island, Kaimana, Protestant educational institutions even teach Islamic religious education. Before the regulation mandating the teaching of religion according to a student's belief was enacted, Namatota had already implemented it. In



fact, Protestant educational institutions thrived and developed in the midst of a Muslim village. The participation of Protestants in education and the involvement of Muslims in the educational process actually worked in synergy. When access to education was difficult to reach, the focus was not on religious identity. The Protestant community had provided educational facilities, and Muslims in Namatota did not question who provided the educational process. Instead, the spirit of learning became the priority to fulfill the need for knowledge and skills.

To address these limitations, some members of the Kokoda tribe in Sorong established an educational institution named Emeyodere. This institution manages formal education for elementary and junior high school levels. Meanwhile, education has been widely embraced by various community organizations, including Muhammadiyah, NU, Yapis, DDI, DDII, Hidayatullah, and Darul Istiqomah. Specifically, Yapis and Hidayatullah have educational institutions in every regency. NU has also established a special institution dedicated to education, called al-Ma'arif. Meanwhile, Muhammadiyah's educational ventures range from kindergarten to university level. In 2012, the name Universitas Muhammadiyah Sorong was used as a rebranding of Universitas Muhammadiyah al-Amin (Unamin). In Aimas, STKIP Muhammadiyah was established, and in Manokwari, Yapis founded the Sekolah Tinggi Agama Islam (STAI) Yapis Manokwari. These higher education institutions not only serve Muslims but also accept non-Muslim students.

Educational participation is not limited to school-age children. Some classes are held regularly to improve the qualifications of teachers by various universities. If it weren't for the spirit of learning, these processes would have stopped midway. Participants generally come from islands that take more than 24 hours to reach the educational institutions. Among them are participants from Inawatan and Teminabuan in South Sorong, and Misool in Raja Ampat. There are also classes designed to cater to students who come from street vendor backgrounds. Some of them even have children who are also studying at universities, although in different semesters. Age, cost, and distance are no longer considered obstacles. The sole focus is on pursuing knowledge and improving social status.

The spirit of learning also manifests in other ways, especially during the holy month of Ramadan. Muslims organize events where they invite preachers from other regions to deliver lectures throughout the month of fasting. In addition to Tarawih sermons, there are also special study sessions after Fajr prayer to discuss specific religious texts. The Islamic Da'wah Board (BDI) has been established in several private companies, including Pertamina and Petrochina. Regular activities are organized to facilitate Friday prayers, Islamic holidays, Tarawih prayers, and other religious events, with funding from employees. The BDI organizes special preachers for these activities, including reaching remote islands such as Kasim and Matoa, where oil exploration takes place. Several mosques, including Masjid Quba, Masjid al-Jihad, and Masjid al-Taubah, hold Qiyam al-Lail (night prayers) during the last ten nights of Ramadan. Imams to lead the congregation during these prayers are brought in from other islands.

This description illustrates a strong spirit of learning, including the pursuit of religious knowledge. The month of Ramadan is always seen as an opportunity to learn. For instance, at Masjid Al-Fitrah in Sorong, the mosque invites a religious teacher from a pesantren in Makassar to teach a specific religious text after Fajr prayer. Meanwhile, another ustadz delivers a Ramadan sermon before the Tarawih prayer. Several Islamic organizations such as NU and Muhammadiyah also hold regular study sessions every Sunday. Organizations like the Indonesian Ulama Council (MUI), the Regional Zakat Agency (BAZDA), the Youth Mosque Communication Board (BKPRMI), and the Indonesian Muslim Intellectuals Association (ICMI) organize routine training events to strengthen capacity within their respective communities.



One perspective suggests that the western Papua regions and its surrounding waters were once under the authority of Sultan Bacan, who was a Muslim at that time (Arnold, 1995: 402-404). Through Muslim traders, the entire land of Papua had already been introduced to Islam by the 16th century. In 1606 AD, community leaders had accepted Islam as their religion. Islands such as Waigeo, Misool, and Waigama, located in the northwest of Papua, assisted the Bacan Kingdom in extending its influence to Onin, which is now part of the Fakfak Regency. Several scholars also note the rivalry between Ternate and Tidore in vying for influence over the Raja Ampat region (Widjojo, 2009: 14). One record indicates that Tidore's relationship with Raja Ampat was conducted through representation (Widjojo, 2009: 20). Raja Ampat regularly sent tributes such as food, slaves, war canoes (kora-kora), peanuts, spices, skins, turtles, and birds of paradise.

Meanwhile, another record shows that trade from Tidore, Seram, and Ternate dominated Raja Ampat by 1662 (Onim, 2006: 32). The spread of Islam, brought by traders from these three regions, not only reached the Raja Ampat Archipelago but also reached Sorong and Fakfak. This spread marked the beginning of the Islamic tradition in the region (Andaya, 1993: 30). The arrival of Islam influenced local culture, including its fusion with Malay culture. Islands like Salawati and Misool were among the first to fully accept Islam. With cultural intermingling, the people of Papua began to integrate socially with other cultures, including the systems of knowledge developed by traders, along with the emergence of social institutions supported by both traders and locals.

Research findings indicate that religion is a personal choice, and there is no opposition from other family members if someone chooses a different religion. This social mechanism may happen naturally in many instances, but if one thing must be highlighted, it is communication. This is often the path individuals take in daily life when they share their interpretation of religion with others, forming certain opinions within the community. This phenomenon can be explained by the fact that every grounded discourse always begins with communication (Habermas, 1983: 103). This suggests that certain parties consistently communicate this discourse systematically, allowing the idea to be accepted. What was once just an ordinary idea becomes accepted as truth and rightness through the communication process.

In contrast to research that finds Muslim minorities being subjects of prejudice, suspicion, harassment, and various forms of discrimination (Weller, 2006: 295-325), this situation explains that two choices are available: destructive behavior or seeking a community that fits one's life character (Bradford, 2008: 119). In such social environments, the presence of an institution capable of providing enlightenment and support is necessary. A response like this was demonstrated by Muslims in America, with institutions such as the Islamic Circle of North America (ICNA), founded in 1971, and the Islamic Society of North America (ISNA), which started its activities in 1981. These two organizations provide services and efforts to practice Islam as a way of life (Moore, 2007: 123-124). However, this research shows a similarity to the findings of Weller, Bradford, and Moore: Muslims always strive to maintain Islamic teachings, even in situations where they cannot freely express their religious beliefs. This can be seen as an effort to maintain identity and face the challenge of integration within the existing environment.

Even as a minority, Muslims in Papua have consistently enjoyed individual rights. This research shows that not only is there religious freedom, but there are also no restrictions on political positions. Access and opportunities for participation are always open, even at high levels of authority. This means that, despite the challenges, there are no substantial obstacles. The essence lies in the practice of the concept of equal opportunities. Therefore, differential treatment is not a major issue, as there is recognition and opportunity. Conversely, research has also shown



cases where Muslim communities do not receive the same opportunities (Loobuyck, 2005: 113-114), including the lack of recognition for individual citizenship rights, while differences in culture, ethnicity, and religion continue to be a prominent issue.

There is a fundamental difficulty in determining personal identity as a Muslim in both a Muslim-majority country and as a Muslim minority, such as in Indonesia. The idea of creating education and guidance as a key solution to this issue has been proposed (Hammond, 1988: 10). As a dynamic phenomenon, this identity can be shaped through social construction processes. Internally, issues related to self-identity arise. Sometimes, a perception develops that there are different values held compared to the surrounding community.

This research shows significant growth and development of Islam. The community's acceptance of Islam as a religion does not indicate any counterproductive signs. Instead, Islam and Papua's culture have formed a partnership in several aspects. This indicates that social strength is emerging within the Muslim community, as evidenced by the dynamic development of Islamic education and institutions established independently. Islamic education is developing dynamically, not only in institutional processes but also in strengthening capacity and making broad contributions to society (Wekke, 2012: 203). These patterns will gradually find a place where Islam in Papua is treated as an equal and proportional entity (Machacek, 2003: 145). Thus, the continuity of Islam will find recognition, even as a minority. This will foster a sense of responsibility to develop relationships with the majority in a friendly, productive, and humane manner. Religious violence in the past two decades in various parts of Indonesia is not desired in Papua (Klinken, 2007: 12), as it is seen as harmful to the family itself (Bertrand, 2004: 5).

This research depicts Muslims in West Papua actively advocating for involvement, participation, and contribution in the Muslim community to establish education for the next generation of Muslims. The results of education from these growing institutions, ranging from early childhood education to higher education, are expected to produce knowledgeable, broad-minded individuals who practice their religious teachings. As this capacity strengthens, the position of Muslims will gain appreciation from other communities. The recognition currently shown reflects harmonious treatment and mutual dependence between different groups. Political leadership positions at the provincial, city, and regency levels indicate trust and support from other groups. This means that, even as a minority, Muslims are treated humanely and receive equal importance alongside other groups. What has been achieved will endure if supported by adequate quality, contributions to education and training, and social roles without solely focusing on internal interests.

## CONCLUSION

Based on the explanation above, the conclusion of this research is that Muslims in West Papua have two main findings, namely tradition and diversity. In the first aspect, Muslims strive to maintain their identity according to religious guidelines. Social life, which takes place in daily activities, always follows the continuity of traditions that have existed before. The establishment of institutions automatically facilitates roles and leadership patterns. This is a community need to establish communication and act as representatives in engaging with other community groups. Furthermore, strengthening the individual capacity of a Muslim is carried out through the formation of educational institutions driven by a spirit of learning. Although this is primarily aimed at the internal community, some other groups also entrust the education of their families to Islamic educational institutions.

The second aspect that complements this is the diversity in life. With the growth of religious and ethnic groups, interactions occur. This pluralism then generates different symbols. However, the primordial culture of each group can be bridged by the shared interest of achieving harmony among societal elements. Group religious awareness encourages each religious



community to always acknowledge diversity and engage in dialogue. It is precisely this diversity that becomes a strength when respect for other groups is the main reference. Social interaction between religious adherents, when carried out within the framework of mutual appreciation, will become an asset in its development. This diversity is one of the important values for Muslims in West Papua.

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