

Religious Education Based of Local Wisdom “Satu Tungku Tiga Batu” in Fak-Fak Community West Papua

Indria Nur¹

¹ Institut Agama Islam Negeri Sorong, Indonesia; nurindhie1@gmail.com

ARTICLE INFO

Keywords:

religious education;
local wisdom;
satu tungku tiga batu

Article history:

Received 2022-02-16

Revised 2022-07-23

Accepted 2022-12-22

ABSTRACT

This article examines one of the strategic efforts to prevent the spread of ideology of radicalism and terrorism, even conflict through religious education based on local cultural values as an effort to instill tolerant citizenship attitudes and uphold religious, national and state identities so that they remain inherent among the younger generation. Based on the result of the phenomenological qualitative research as well as interview data and observation on the indigenous peoples of Fakfak regency of west Papua, the local wisdom of “Satu Tungku Tiga Batu” in the multi ethnic and multi religious Fakfak indigenous communities is able to internalize its cultural values into cohesive and reflecting values in the character of its strong citizens. Local wisdom “Satu Tungku Tiga Batu” in addition to functioning to maintain harmony and brotherhood, the concept of a three stone furnace also functions as a fakfak community identity that has a tolerant attitude, prioritizes the public interest rather than personal interest, honestly, does not like to interfere in the affairs of others and love one another. Local wisdom based religious education is presented not only in school educational, but also in family and community settings. This is evident from the existence of the people of Fakfak of west Papua who are very tolerant of one another, so that harmony in religious and social life is maintained, even interethnic and interfaith conflicts can be said to never occur

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Indria Nur

Institut Agama Islam Negeri Sorong, Indonesia; nurindhie1@gmail.com

1. INTRODUCTION

The rampant actions that evoke the spirit of nationalism such as terrorism and terrorism, to this day are still the attention of the government, the world of education and also institutions that observe the spirit of nationalism. Threatening the identity of the Indonesian people who are mingled with *Bhinneka Tunggal Ika* with agreement, disharmony, conflicts between people and between religions, ethnicity, race, struggle that will become the arena of division of this national unity. The incident was

created because of the fading of the tolerant attitude manifested in Islam that rahmatan lil 'alamin and did not heed the wisdom that has been built up. Therefore, an important solution is to address some of the vulnerable differences regarding the spread of the ideology of radicalism and terrorism, even conflicts by upholding local wisdom.

There are several studies that offer several methods of preventing radicalism and terrorism such as through multicultural education (Hikam, 2015; Salim et al., 2018), The need to instill religious values from an early age (Ruslan, 2017), prevention through *Peace Building education* (Fitriani, 2015), or through *Living Values Education* (Arifin, 2016), even offering Religious Education through the Inclusive model (Abdurrohman et al., 2017) through substantive Islamic education (Susanto, 2018). Even the need to choose the theme of teaching materials given to students and students (Muzammil, 2015). Likewise, efforts to foster education in pesantren institutions with the ability of the kiai to contextualize the values of Islamic teachings in the learning process according to the problems of life (Mustakim, 2019). But so far no one has referred to local wisdom and these conditions have not yet yielded significant results in preventing the spread of the ideology of radicalism and terrorism.

Refers to the view of Tilaar (Tilaar, 2007) which reminds: "... national education is a very important means in the formation of awareness as a nation, the teaching and learning process which only emphasizes the development of intellectual intelligence will produce nations that have no identity". When referring to the anthropology perspective, national education needs to consider a learning approach that is based on local genius (indigenous learning).

Because according to Olim (Olim, 2007), A that: "Indigenous learning styles, is an approach and strategy in gaining knowledge and skills that grow and develop in each entity, which is generally used in learning individual and group learning behaviors that are united with the cultural roots of the entity, which takes place as old as the culture itself.". Therefore education and teaching oriented to local cultural values becomes a basic need. This was also supported by Sudarmini's view of the importance of shaping the character of students through local wisdom culture in the learning process (Sudarmiani, 2013). (Dora et al., 2021; Fajarini, 2014; Iswatiningsih, 2019; Nugroho & Sari, 2020)

There are several studies including In a study by Rahayu the values of education have substance in a tradition can be used as an alternative means of character education for the young generation in the milenial area (Rahayu et al., 2018). A study shows that a tradition contains religious values that high school students can use in as an effort to cultivate character education. Indeed, traditional ceremonies also contain meaning useful for the development of ethics and character. (Hermawan & Hasanah, 2021; Pajriah et al., 2020; Riyanti & Novitasari, 2021; Sukarma, 2017; Wafiqni & Nurani, 2019) Formation of national character, nasionalist attitude, empathy through education based on local wisdom (Bria, 2018; Fithriyana, 2019; Pajriah et al., 2020; Wafiqni & Nurani, 2019; Wahyuni & Hasanah, 2016).

Most of the existing research focuses on efforts to build character through education based on local wisdom contained in formal and non formal institutions, then on the application of PKN, thematic and historical learning processes. However this research

Sebagian besar penelitian yang ada terfokus kepada upaya pembentukan karakter melalui pendidikan berbasis kearifan lokal yang terdapat dalam lembaga formal dan non formal, kemudian pada penerapan proses pembelajaran PKN, tematik dan Sejarah. Akan tetapi penelitian ini memfokuskan kepada kearifan lokal yang disinergikan dengan pendidikan agama Islam, dalam upaya pencegahan sikap radikal. Olehnya penelitian ini memiliki

Local wisdom found in some indigenous groups / communities in Indonesia contains a lot of noble cultural values of the nation which are still strong into the character's character of its citizens. But on the other hand, the value of local wisdom is often ignored, because it is considered not in accordance with the times. Though from local wisdom can be promoted noble values that can be used as models in the development of education and culture of the Indonesian nation.

Local wisdom is the capital for the formation of noble characters. Building national identity through education with the insight of local wisdom (local genius) can basically be seen as the foundation for the formation of national identity nationally. Education is a cultural movement, so to form the character of students must go through the formation of a character school culture. Exploring and re-instilling local wisdom inherently through education can be said to be a movement back to the base of its own regional cultural values as part of an effort to build national identity and as a kind of filter in selecting other cultural influences. Local wisdom-based education is education that teaches students to always be attached to the concrete situations they face.

Satu Tungku Tiga Batu is a local wisdom that is ingrained in the life of the Fakfak community, which means the value of unity, togetherness, togetherness, which is believed to be a reinforcement and unifier in people's lives even though they are in differences, both religious and clan differences. The main philosophy is one stove of three stones which means one family of three religions. Kinship, kinship, brotherhood is the primary basis of social life, including religious life. (NGABALIN, 2018; Pandaiya et al., 2021) Therefore, through the strengthening of Islamic education in formal institutions in Fak-Fak, the values of the wisdom of one three-stone stove further strengthen the belief and understanding of the Fakfak community based on the power of religion

Exploring and re-instilling local wisdom inherently through education can be said to be a movement back to the base of its own regional cultural values as part of an effort to build national identity and as a kind of filter in selecting other cultural influences. These local wisdom values require a strategic function for the formation of national character and identity. Education that cares about it will lead to the emergence of an independent, initiative, polite and creative attitude.

Local wisdom-based education is an educational model that has high relevance for life skills (life skills) by relying on the empowerment of local skills and potential in each region (Mustakim et al., 2021). In this educational model it is expected that students are always attached to the concrete situations faced daily, so that the enrichment of local cultural values of a community is always maintained (Nadlir, 2016) So that it is hoped that through the local wisdom education model, it can produce competent and dignified generations; Reflecting cultural values; participate in shaping the nation's character; contribute to the creation of national identity; and take part in preserving the nation's culture (Nadlir, 2016).

Local wisdom-based education will teach students to always be attached to the concrete situations they face. This is in line with Suwito's view in Pingge (Pingge, 2017) which states that the pillars of local wisdom education include a) building educated humans that must be based on human recognition from the time they are in the womb, b) education must be based on truth and nobility, keeping away from incorrect ways of thinking, c). Education must develop the moral, spiritual realm (effective realm) not just cognitive and psychomotor domains and d) cultural synergy, education and culture need to be developed synergistically in character education. (Pingge, 2017; Wagiran, 2012) Education based on local wisdom can be used as a medium to preserve the potential of an area.

Referring to the various theories mentioned above, the learning of Religious Education based on local wisdom (Indigenous learning), becomes worthy of attention and is developed in a learning model in an effort to develop and enrich education and learning strategies in schools at least, can be one of the rampant prevention solutions understand radicalism and terrorism.

It is in this context that this field study was conducted which aims to analyze the Indigenous Peoples of Fak-Fak carry out and implement religious education based on local cultural values as a strategic effort to instill tolerant citizenship attitudes and uphold religious, national and state identities so that they remain inherent among Indonesia's young generation.

Therefore, through this research, different conditions were found from previous research studies, where this research positioned local wisdom in synergy with Islamic religious education as an effort to prevent radical attitudes in society

2. METHODS

This research was conducted in the Fakfak Regency of West Papua, using a qualitative approach with a phenomenological type. Data collected through observation, interviews and documentation. Data sources were obtained from informants from traditional leaders, religious leaders, government leaders, educators and the community. Data collection techniques in this study are observation, interview, and content analysis. Data validity is done through triangulation of source and triangulation theory (Barnawi et al., 2018). The sampling technique used in this research is purposive sampling. analysis uses interactive data analysis, namely data collection, data reduction, data display, and conclusion drawing.

3. FINDINGS AND DISCUSSION

A. General description of the Fakfak community

The area of Fakfak covers 14,320 km², consisting of a large mainland and small islands scattered in front of it. The boundary of Fakfak Regency is to the north of Teluk Bintuni Regency, to the south of the Arafura Sea and Kaimana Regency. West of Berau Bay and Seram Sea and east of Kaimana Regency. The people who live in the Fakfak area are very pluralistic, various ethnic and religious groups with various cultures and languages live in Fakfak. They consist of the indigenous people of Fakfak Papua who come from two major tribes; Iha and Onim tribes (Onim, 2006) , the rest are immigrants from various regions in Indonesia.

Fakfak Regency was inhabited by 78,686 people in 2019. The population of Fakfak Regency is spread over 149 villages in 17 districts (Fak & Fak, 2020). Migrants from Maluku and Arabia set foot in Fakfak in the 17th century through trade and missions to spread religion. Likewise, the Bugis, Makassar, and Butonese ethnic groups came when the Indonesian government was formed. They settled in Fakfak during the integration process of Papua with Indonesia. Meanwhile, migrants from Java arrived in Fakfak as transmigrants in 1996.

The majority religion in Fakfak is Islam which is adhered to by 57.8% of the local population and immigrants. Meanwhile, Protestant Christianity is followed by 21.86% and Catholicism by 20.70%. Other religions such as Hinduism, Buddhism and Confucianism are 1 % (BPS Kab. Fak-Fak, 2019).

The meeting of various religions and cultures creates an attitude of mutual respect and appreciation in every aspect of life in Fakfak, there is a *bakubantu/masohi* tradition, namely the attitude of helping each other even in the construction of houses of worship despite different religions. There is also a culture of *tombormarge*, the obligation to help each other in the organization of religious activities. And the main thing is the motto of One Furnace, Three Stones, to create tolerance without losing the relationship between humans and their beliefs.

Their socio-religious life is very harmonious, the people of Fakfak district highly uphold religious values and harmony in social pluralism, as evidenced by the creation of a motto that has been around for generations, namely Satu Tungku Tiga Batu. So it is not surprising that the 2019 Religious Harmony Index (KUB) issued by the Ministry of Religion puts West Papua Province in first place out of 34 provinces. The KUB index score of West Papua Province is 82.1, exceeding the national average KUB index score of 73.83.

B. Philosophical of Local Wisdom Satu Tungku Tiga Batu

Philosophically, the concept of Satu Tungku Tiga Batu, stove analogy is defined as "land, region or country" (Pandie, 2018) understanding of the Fakfak community, land is the source of human life and all living things. Therefore, land must be respected and protected, so that human life can be guaranteed. The land is the foothold for humans, and it determines who we are. Land has two main functions, namely: first, land is a place to build a house. Second, land gives life and guarantees a future. The tribal people in Fakfak never feel separated from their natural surroundings. They are an integral part of this realm. Therefore, if man destroys nature, automatically he destroys himself.

For the people of Fak-Fak, the stove is a symbol of life. In ancient times, the *Mbaham Matta Wuh* cooked on a unique stove consisting of three large stones of the same size and then arranged in a circle with the same distance so that they could support the cauldron for cooking. "The stone must be strong, sturdy and heat resistant and not easily broken. Firewood is placed between the stones for cooking. Then a cauldron is placed on it for cooking. Must be balanced, must not be lame. Otherwise, the cauldron will fall and break.

While the three stones Philosophically, the three stones analogy firstly symbolizes the three pillars of social life, namely custom, government and religion and the second symbolizes the three religions as pillars in the life of the Fakfak community, namely Protestant Christianity, Catholicism and Islam. Therefore, in a large family that carries a certain fam (marga), it is often found that there are family members who are Protestant Christians, some are Catholic, and some are Muslim.

While the three stones Philosophically, the three stones analogy firstly symbolizes the three pillars of social life, namely custom, government and religion and the second symbolizes the three religions as pillars in the life of the Fakfak community, namely Protestant Christianity, Catholicism and Islam. Therefore, in a large family that carries a certain fam (marga), it is often found that there are family members who are Protestant Christians, some are Catholic, and some are Muslim.

The analogy of the three stones associated with the existence of government, religion and customs, in line with the statements of Ina Samosir Lefaan and Heppy Leunard Lelapary (Lefaan et al., 1950) in his book "Jati Diri Wanita Asli Fakfak" which explains, the philosophy of one stove and three stones is the embodiment of the ethnic philosophy of life of the Mbaham Matta Wuh ethnic group called "Ko, on, kno mi mbi du Qpona" which means you, I am with her siblings. This philosophy leads to customs, religion and government.

Although the concept of one stove and three stones is not a written law that creates new values, this concept has roots and is a legacy in the culture of the Fakfak people. The term furnace itself refers to the concepts of tolerance, togetherness and harmony. The basic understanding states that the three supporting stones underneath are symbols of the three religions of the majority of its adherents, namely Islam, Catholicism and Christianity. The spirit of a three-stone stove is not only institutionalized and guarded by the local formal and customary authorities. This philosophy has inspired the collective behavior of society

The specificity of the cultural concept of the Fakfak community, its application can be seen in the character and attitude of tolerance among religious believers in Protestants, Catholics and Muslims. Thus, the Protestant groups and the people of Fakfak Papua did not exist for themselves or for each other, but for existence and life together.

Through meaning, despite their different religions, the Fak Fak tribe remains united and lives in one family. They also apply this life guideline in social life with immigrant tribes. So that the term one stove and three stones expanded into even though they were of different religions and ethnicities, the people living in Fak Fak still lived in one family. The concept of diversity can also be seen from their way of life where with the existence of various religions and ethnicities, people can still live in harmony and help each other.

With that spirit, there is a mutually agreed upon understanding: one brother and one heart, when the hearts are united, everything is over. Adherents of different religions live side by side in peace and warmth. So religious tolerance is strongly nurtured in Fakfak. Symbolically, this is shown by the three large houses of worship in Fakfak. St. Joseph's Cathedral, Jami Grand Mosque, and the Indonesian Bethel Church stand side by side to form an imaginary triangle.

In social life, this harmony is present everyday. Commonly found in the construction of mosques, the chairman of the committee are Christians, and vice versa. Likewise, during the celebration of religious holidays, followers of other religions take part in maintaining the worship of their healthy brothers.

Religious harmony in Fakfak has started from the smallest circle of the family. One family with family members who embrace a different religion and stay in harmony is normal. So it is not unusual

for Muslims to attend the wedding ceremony of their siblings at the church. Or during the big Islamic holidays, the committee from non-Muslims will join in and work together to help. Or during Islamic or Christian holidays they visit each other. Even for non-Muslim families, when they come from Muslim families, they are treated with special utensils, so as to avoid food and places that are not halal for Muslims to consume. This spirit of harmony becomes the spirit that unites the various elements in Fakfak

Likewise, when celebrating Eid al-Fitr, non-Muslim brothers and sisters will be the committee. Vice versa, at Christmas, Muslims will take care of the celebration. This can be seen when the departure and pick-up of pilgrims from Fakfak or the ordination ceremony at the church. Like the statement of the community which says all people of all religions will be involved. Harmonious life between people is also seen when entering the month of Safar in the Islamic calendar. All interfaith people follow the tradition of taking a safari bath by pouring water on each other and holding a meal together. Even if there are problems or conflicts that occur in the community, they will be resolved according to custom.

C. Religious Education Based on Local Wisdom

In the reality of the world in general, religions are more likely to be sources of conflict and division than to carry out the above functions. According to Hendropuspito, there are three factors of social conflict originating from religion. "First, differences in doctrine and attitudes. Second, differences in ethnicity and race of religious communities. Third, the problem of the majority and minority of religions (Hendropuspito, 1999). In the reality of the life of the Fakfak community, differences in doctrine and attitudes, ethnicity and race, as well as the problem of the majority are not obstacles to creating a harmonious brotherhood.

Even according to D. Pandie (Pandie, 2018). The cultural system of one furnace and three stones in the life of the Fakfak community as a form of cultural ideology is considered important and valuable so that it is used as a guideline for behavior in the life of religious believers. Given that this concept is ingrained in family life, society, this concept is transmitted through educational institutions and enforced through learning materials in schools, both in the Subjects of Religious Education, Citizenship Education and various subjects related to harmony, tolerance. and social.

As stated by several educators who stated that the concept of *One Tungku Tiga batu* (One Tungku Tiga batu) was always socialized to students and the community, both through the family environment, educational institutions, especially in the community. This has become the spirit of our life because we are all brothers and sisters, we need to protect our own environment, our own land and that needs to be socialized not only to the indigenous people but also to the immigrant community, so that Fakfak district, known as the Veranda of Mecca in Papua, lives always in peace, harmony. and serene.

The effort to include local wisdom values in the application of the hidden curriculum is the application of school culture that contains values, norms and beliefs and beliefs that are transformed both in the classroom and in the social environment. This is so that all the young generations in Fakfak are always close and maintain the surrounding conditions that are values of harmony and brotherhood that exist in the local community. As with one example in the presentation of Islamic Religious Education material in Class 9 in the Qanaah and Tasamuh chapters, students are taught to understand and practice Tasamuh behavior. Where the indicators of student success know the meaning and practice of tasamuh behavior, namely the behavior of tolerance, respect and respect between humans and one another. fellow religions and different religions.

When students are taught to practice good tasamuh behavior towards their peers, they do not discriminate to build relationships and friendships. For fellow adherents of Islam to love and cherish each other according to the teachings of the Prophet. Likewise, when behaving tasamuh towards non-Muslims, according to the word of Allah SWT in QS. Al Kafirun : 6. which teaches Muslims to respect each other's religions. The presentation of this material is complemented by the philosophical

presentation of *Satu Tungku Tiga Batu*, which highly upholds togetherness and tolerance among religious communities and has been cultured in the life of the Fak-Fak community.

Likewise in the material of Islamic Religious Education at the Elementary School / MI level on the material Beautiful helping each other and living in harmony. Even this material is integrated with the philosophy of one stove and three stones, which highly upholds the values of harmony in life and helps among other people and between religious communities.

Even this condition is not much different when the material for religious education is for non-Muslims both in educational institutions and in the community. As is the case when delivering Islamic religious lectures or worship in churches or in people's homes.

Students are taught to always be tolerant, not concerned with personal matters, maintaining interactions between them, both of the same faith and of different religions. Differences in clan, religion and ethnicity between them do not make them divided because they are all brothers. As contained in the religious subject matter related to the verse of tolerance contained in the QS. Al Mumtahanah verses 8-9 (Pour, 2015; Arifin et al., 2021; Sukardi, 2016) This verse is the argument for the existence of a tolerant attitude which is reflected in the values of one tungku three stone local wisdom.

The same is true for QS. Al Hujurat ayat 13, Allah swt firmly states that, the creation of man from a man and a woman, and made people into nations and tribes so that they know each other. The differences that exist are a nature and sunnatullah must always be maintained and maintained for the common good. Differences do not mean to breed and spread hatred and enmity. Freedom to practice religion, both polytheists and people of the Bible, is part of Islamic law. Islam highly upholds tolerance, and even that is reflected in the value of local wisdom of one three stone stove in the Fakfak community, which highly values tolerance and togetherness.

The ayat is to realize togetherness in diversity, especially in the context of state and state life, there are at least two major perspectives of Al-Quran instructions that must be practiced in living together in diversity, namely; First; practice the principle of *as-syu'ub*, namely accepting the existence and differences of other ethnic groups as a gift of mercy from Allah swt. Second; *nahdhariyah al-nahdha*, namely accepting the existence of humanity. That humans are creations of Allah swt who have the same rights with each other.

In the first principle, the Qur'an requires mankind to accept differences as the existence of life. Differences are creations of Allah swt, and all of Allah's creations are the most beautiful gifts for humans and other creatures. This shows that this life becomes beautiful with differences and becomes comfortable with togetherness. Then in the second principle the Qur'an requires that human existence is a proof of the power of Allah swt. Humans are created to have basic rights that must be recognized by anyone. Violating human rights or denying human rights is the same as denying creation. Thus the existence of creation must be seen as a law that should not be violated, let alone oppressed. So what is contained in the religious subject matter strengthens local wisdom. One three stone stove.

The synergy of religious education materials with the values of local wisdom One Tungku Tiga Batu further strengthens the foundation for strengthening the application of local wisdom-based religious learning in shaping the character of the younger generation who are tolerant, moderate and diverse in nature.

Likewise, in practical learning in their daily lives, students, children from an early age are always required to be friendly to anyone, regardless of clan, ethnicity and religion. Likewise in the school environment. When they are in public institutions, it is very visible harmony among students. In every school activity they are required to work together, help each other in the success of the activity, as well as when there are colleagues at school who get a disaster, then they without being ordered by the teacher have acted directly to help their friends both in the form of moral and material, regardless of ethnicity, culture and religion.

Students are taught to always be tolerant, not concerned with personal matters, maintain interactions between them, both of fellow beliefs and of different religions. Differences in clan,

religion and ethnicity between them do not make them divided because they are all brothers. With the term Papua which is always attached to their term "Kitorang Bersaudara" it means that we are all brothers and sisters, to strengthen the harmonization of their social and religious life.

All education stakeholders are expected to make a real contribution to the preservation of local culture. Giving direction and modeling a tolerant attitude, prioritizing public interests over personal interests, being honest, not wanting to interfere with other people's affairs and loving each other to students and society. Not only stakeholders in educational institutions, but also parents in the family, all elements of society and government in a wide environment, participate in contributing and exemplary attitudes in preserving and passing on the value of local wisdom of One Tungku three stones to their children and grandchildren

This difference in life is a necessity that cannot be avoided. Both differences in culture, ethnicity, religion, race, class, skin color, gender and so on. Even among individuals who are of the same culture, religion, ethnicity, race and group there are many differences, both in character, attitudes, tendencies and views of life. These differences often lead to conflicts, often in the form of wars between groups, groups or between religions. Therefore, the local wisdom of One Tungku Tiga Batu for the people of Fakfak is highly respected so that unexpected conditions will never occur in the multi-ethnic and multi-religious Fakfak area.

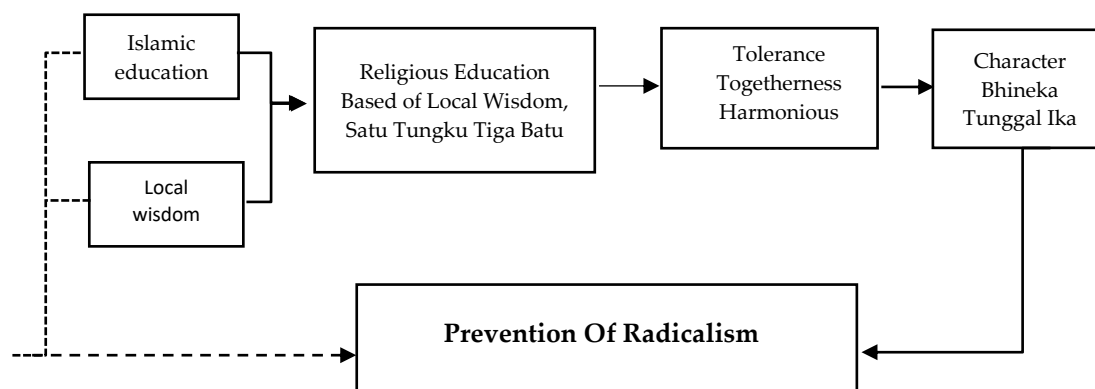
The local wisdom of Satu Tungku Tiga Batu is a cultural product of the past that should be continuously used as a guide for life. Even though it has local value for the Fakfak community, the values contained therein are considered very universal. So that by integrating local wisdom in the design of character formation of students in an educational institution environment, it is expected that indirectly it will get a complete picture of his identity as an individual, as well as his identity as a member of society who is bound by a superior culture and has long been practiced by people. parents and ancestors.

Satu tungku tiga batu can only be preserved if the basic philosophy of peace, inclusion, harmony, balance, equality, prosperity, and openness and sincerity becomes the basis and guide for the multi-religious and multi-cultural community order in Fakfak. The values contained in the frame of local wisdom will be a powerful weapon to build the character of the nation's children, so that they have a high spirit of nationalism, which can distance themselves from the notions of radicalism and terrorism, as well as being able to guard the preservation of local wisdom through daily life with strong characteristics.

Education based on local wisdom of one stove and three stones is expected to be a model of education that has high relevance for life skills in empowering local skills and potentials in the Fakfak area. In this model, it is hoped that students will always be attached to the concrete situations they face on a daily basis, so that the enrichment of local cultural values of the community is increasingly maintained. So that it is hoped that through this local wisdom education model it can give birth to competent and dignified generations; reflect cultural values; participate in shaping the character of the nation; contribute to the creation of a national identity; and take part in preserving the nation's culture, especially in Fakfak and being a model for the Indonesian people in general.

Education based on local wisdom is expected to provide the right solution in dealing with the threat of diversity, preventing radicalism and terrorism. Local wisdom education One three stone furnace will affect the behavior and way of thinking of the community in responding to the differences that exist in Indonesia as a characteristic of the country which has diversity and unity. The way of thinking that is not based on the concept of one stove and three stones in the Fakfak community will not be able to accept the existing differences and will eventually be easily carried away by conflicts caused by the pluralistic conditions of life in Indonesia. This research finally produced the following conceptual line of thought:

Islamic Educationn



4. CONCLUSION

Religious education based on local wisdom will provide an adequate contribution to the formation of Indonesian people who are tolerant, cultured, civilized, dignified and have an Indonesian identity and are religious as *rahmatan lil alamin*. We can learn from the multiethnic and multi-religious West Papua Fak-Fak indigenous people who are able to internalize their cultural values into cohesive values and reflect the strong character of their community members.

In addition to maintaining harmony and brotherhood, the local wisdom of “One Tungku Tiga Batu” serves as the identity of the Fakfak community which has a tolerant attitude, prioritizes public interests over personal interests, is honest, does not like to interfere with other people's affairs and loves one another. Religious education based on local wisdom which is mandated not only in school education institutions, but also in the family environment, and in the community is proven by the existence of the West Papua Fak-Fak community who are very tolerant of one another, so that the harmony of religious and community life is maintained, even conflicts. interethnic and interfaith has never happened.

The phenomenon in Fakfak is expected to be a lesson for Indonesian society in general. So that conditions in Indonesia are always safe and secure, and avoid issues of radicalism and terrorism. Therefore, the researcher hopes that further research efforts will examine more deeply related to the prevention of radicalism related to local wisdom found in Indonesian territory, given that Indonesia is rich in various local wisdoms in every region that has tolerant cultural values.

REFERENCES

- A.S. Hikam, M. (2015). Pendidikan Multikultural dalam Rangka Memperkuat Kewaspadaan Nasional Menghadapi Ancaman Radikalisme Di Indonesia. *Global Jurnal Politik Internasional*, 17(1), 1–17.
- Abdurrohman, A., & Syamsiar, H. (2017). Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagaman Inklusif untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA. *Fenomena*, 9(1), 105–122. <https://doi.org/10.21093/fj.v9i1.789>
- Ampat, B. Ka. R. (2019). *Distrik Misool Selatan dalam Angka 2019*.
- Arifin, S. (2016). *Islamic religious education and radicalism in Indonesia : strategy of de-radicalization through strengthening the living values*. 6(1), 93–126. <https://doi.org/10.18326/ijims.v6i1.93-126>
- Asmau Imam Abdul Kabir. (2013). The Qur’ānic Approach to the Inculcation of Moral Values: Patterns for Teacher Education. In *QURANICA, International Journal of Quranic Research* (Vol. 5, Issue 2, pp. 15–32).
- Barnawi, & Darajat, J. (2018). *Penelitian Fenomenologi Pendidikan Teori dan Praktik* (N. Hidayah (ed.)). Ar-Ruzz Media.
- Bria, M. E. (2018). Penguatan Semangat Nasionalisme di Daerah Perbatasan Melalui Pendidikan

- Kewarganegaraan Berbasis Kearifan Lokal. *Jupii: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 10(1). <https://doi.org/10.24114/jupii.v10i1.8379>
- D. Hendropuspito. (1999). *Sosiologi Agama*. Kanisius.
- Dora, N., Susanti, E., & Wandini, R. R. (2021). Peran Pendidikan Berbasis Kearifan Lokal Dalam Membentuk Karakter Siswa Di Mis Al-Afkary Batang Kuis. *AR-RIAYAH: Jurnal Pendidikan Dasar*, 5(1). <https://doi.org/10.29240/jpd.v5i1.2692>
- Fajarini, U. (2014). Peranan Kearifan Lokal Dalam Pendidikan Karakter. *Sosio Didaktika: Social Science Education Journal*, 1(2). <https://doi.org/10.15408/sd.v1i2.1225>
- Fak, B. P. S. K., & Fak. (2020). *Kabupaten FakFak dalam Angka, Fakfak Regency in Figures*.
- Fithriyana, E. (2019). Menumbuhkan Sikap Empati Melalui Pendidikan Karakter Berbasis Kearifan Lokal pada Sekolah Berasrama. *Al Ulya: Jurnal Pendidikan Islam*, 4(1). <https://doi.org/10.36840/ulya.v4i1.210>
- Fitriani, L. (2015). Pendidikan Peace Building Di Pesantren: Sebuah Upaya Mencegah Radikalisasi. *ULUL ALBAB Jurnal Studi Islam*, 16(1), 117–130. <https://doi.org/10.18860/ua.v16i1.3011>
- H.A.R. Tilaar. (2007). *MengIndonesia Etnisitas dan Identitas Bangsa Indonesia*. Rineka Cipta.
- Hermawan, I. C., & Hasanah, A. (2021). Pendidikan Karakter Berbasis Kearifan Lokal Sunda Dan Relevansinya Dengan Pembelajaran PPKN Di Sekolah Menengah Pertama. *Bhineka Tunggal Ika: Kajian Teori Dan Praktik Pendidikan Pkn*, 8(2). <https://doi.org/10.36706/jbti.v8i2.15746>
- Iswatiningsih, D. (2019). Penguatan Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal di Sekolah. *JURNAL SATWIKA*, 3(2). <https://doi.org/10.22219/satwika.vol3.no2.155-164>
- Lefaan, D. I., & Lalapary, H. L. (1950). *Jati Diri Perempuan Asli Fakfak*. Pustaka Pelajar.
- Mustakim, M. (2019). *School and Pesantren: Study of Institutional Transformation of Islamic Education in Pesantren-based Schools (SBP) Ibnu Abbas Klaten Indonesia*. <https://doi.org/10.2991/iccd-19.2019.90>
- Mustakim, M., Miahara, N., & Nurmaida, D. K. (2021). Learning in Madrasah based Pesantren during the Covid-19 Pandemic. *Al-Ishlah: Jurnal Pendidikan*, 13(December).
- Muzammil, S. A. D. (2015). Upaya Pencegahan Radikalisme Agamadan Ajarpada Mata Kuliah English for Islamic Studies. *At-Turats*, 9(1), 23–33.
- Nadlir, M. (2016). Urgensi Pembelajaran Berbasis Kearifan Lokal. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 2(2), 299. <https://doi.org/10.15642/jpai.2014.2.2.299-330>
- NGABALIN, M. (2018). Falsafah Hidup Orang Fakfak Satu Tungku Tiga Batu [Toromit War Istery]. *KENOSIS: Jurnal Kajian Teologi*, 4(1), 56–73. <https://doi.org/10.37196/kenosis.v1i1.21>
- Nugroho, F. J., & Sari, D. N. (2020). Kawruh Pamomong: Pendidikan Karakter Kristiani Berbasis Kearifan Lokal. *Kurios*, 6(2). <https://doi.org/10.30995/kur.v6i2.179>
- Olim, A. (2007). *Teori Antropologi Pendidikan, Ilmu dan Aplikasi Pendidikan*. Pedagogiana.
- Onim, J. F. (2006). *Islam dan Kristen di Tanah Papua*. Jurnal Info Media.
- Pajriah, S., Muin, A., Yahya, A. N., & Janan, S. N. (2020). Model Pendidikan Nilai Berbasis Kearifan Lokal Pada Masyarakat Penganut Kepercayaan Sunda Wiwitan Untuk Meningkatkan Karakter Siswa. *Jurnal Wahana Pendidikan*, 7(1). <https://doi.org/10.25157/wa.v7i1.3272>
- Pandaiya, D., Ngabalin, M., & Camerling, L. Y. (2021). Pengaruh Budaya “Satu Tungku Tiga Batu” Terhadap Toleransi Beragama Masyarakat Werba Fakfak Papua. *Jurnal Misioner*, 1(1), 18–40. <https://doi.org/10.51770/jm.v1i1.5>
- Pandie, D. A. (2018). Konsep “ Satu Tungku Tiga Batu ” Sosio-Kultural Fakfak Sebagai Antarumat Beragama Daud Alfons Pandie Dosen Program Pascasarjana STT Reformed Injili Internasional. *Societas Dei*, 5(1), 49–69.
- Pingge, H. D. (2017). Kearifan Lokal dan Penerapannya di Sekolah. *Jurnal Edukasi Sumba*, 01(02), 128–135.
- Pour, S. T. (2015). *The Quranic Education*. 2, 499–502.
- Rahayu, D., Suyitno, & Rohmadi, M. (2018). The Education Values of Susuk Wangan Tradition For Character Forming in The Milenial Era. *El Harakah*, 20(2), 215–232.
- Riyanti, A., & Novitasari, N. (2021). Pendidikan Multikultural Berbasis Kearifan Lokal Bagi Siswa

- Sekolah Dasar. *Jurnal Adat Dan Budaya Indonesia*, 3(1). <https://doi.org/10.23887/jabi.v3i1.37780>
- Ruslan, I. (2017). Islam Dan Radikalisme: Upaya Antisipasi dan Penanggulangannya. *Kalam*, 9(2), 215–232. <https://doi.org/10.24042/klm.v9i2.329>
- Salim, N., Suryanto, S., & Widodo, A. (2018). Pencegahan Paham Radikalisme dan Terorisme Melalui Pendidikan Multikulturalisme pada Siswa MAN Kediri I. *Jurnal ABDINUS: Jurnal Pengabdian Nusantara*, 2(1), 99–107. <https://doi.org/10.29407/ja.v2i1.11988>
- Sudarmiani. (2013). Membangun Karakter Anak dengan Budaya Kearifan Lokal dalam Proses Pembelajaran di Sekolah. *Equilibrium*, 1(1), 54–72.
- Sukardi, I. (2016). Character Education Based on Religious Values: an Islamic Perspective. *Ta'dib*. <https://doi.org/10.19109/td.v21i1.744>
- Sukarma, I. W. (2017). Pengembangan Kearifan Lokal Seni Budaya Melalui Pendidikan Berbasis Banjar di Bali. *Proceeding of International Conference on Art, Language, and Culture*.
- Susanto, N. H. (2018). Menangkal Radikalisme Atas Nama Agama Melalui Pendidikan Islam Substantif. *Nadwa*, 12(1), 65–88. <https://doi.org/10.21580/nw.2018.12.1.2151>
- Syamsul Arifin, Wahyudi, M., & Mustakim, M. (2021). Political Leadership Among Religious Minorities. *Al-Ulum*, 21(1), 1–26. <https://doi.org/10.30603/au.v21i1.1838>
- Wafiqni, N., & Nurani, S. (2019). Model Pembelajaran Tematik Berbasis Kearifan Lokal. *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, 10(2). <https://doi.org/10.14421/al-bidayah.v10i2.170>
- Wagiran. (2012). Pengembangan Karakter Berbasis Kearifan Lokal Hamemayu Hayuning Bawana (Identifikasi Nilai-nilai Karakter Berbasis Budaya). *Jurnal Pendidikan Karakter*, 3, 120801. <https://doi.org/10.21831/jpk.v0i3.1249>
- Wahyuni, D. E., & Hasanah, S. A. (2016). Pendidikan Karakter Berbasis Kearifan Lokal Pembentuk Karakter Bangsa. *R Nasional Pendidikan 2016 "Pengembangan Pendidikan Karakter Bangsa Berbasis Kearifan Lokal Dalam Era MEA," 1*.

