



## Religious Education Based on Local Wisdom “Satu Tungku Tiga Batu” in Fakfak Community West Papua

Indria Nur<sup>a)</sup>

a) IAIN Sorong, ORCID iD <https://orcid.org/0000-0003-1428-9127>

### ABSTRAK

Artikel ini mengkaji salah satu strategis upaya pencegahan penyebaran ideologi radikalisme dan terorisme, bahkan konflik melalui pendidikan agama berbasis nilai-nilai budaya lokal sebagai upaya untuk menanamkan sikap kewarganegaraan yang toleran dan menjunjung tinggi identitas agama, bangsa dan Negara agar tetap melekat di kalangan generasi muda. Berdasarkan hasil penelitian kualitatif fenomenologis serta data wawancara dan hasil observasi pada masyarakat adat kabupaten Fakfak Papua Barat, kearifan lokal *Satu Tungku Tiga Batu* pada masyarakat adat Fakfak yang multietnis dan multi agama mampu menginternalisasi nilai-nilai budayanya menjadi nilai yang kohesif dan merefeksi dalam karakter warga masyarakatnya yang kuat. Kearifan lokal “*Satu Tungku Tiga Batu*” selain berfungsi menjaga kerukunan dan persaudaraan, konsep tungku tiga batu juga berfungsi sebagai identitas masyarakat Fakfak yang memiliki Sikap toleran, mendahulukan kepentingan umum daripada kepentingan pribadi, jujur, tidak suka mencampuri urusan orang lain dan saling mengasihi. Pendidikan agama berbasis kearifan lokal yang diwajantahkan tidak hanya dalam lembaga pendidikan sekolah, tetapi juga dalam lingkungan keluarga, dan masyarakat. Hal ini terbukti dari keberadaan masyarakat Fakfak Papua Barat yang sangat toleran satu terhadap yang lain, sehingga kerukunan hidup beragama dan bermasyarakat tetap terjaga, bahkan konflik antaretnis dan antaragama dapat dikatakan tidak pernah terjadi.

### 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 happen.

### KATA KUNCI

Pendidikan Agama; Kearifan Lokal; Satu Tungku Tiga Batu

### KEYWORDS

Religious Education; Local Wisdom; Satu Tungku Tiga Batu

### A. Introduction

Based on UNESCO data in the 2016 Global Education Monitoring (GEM) Report, education in Indonesia is ranked 10th out of 14 developing countries and the quality of teachers ranks 14th out of 14 developing countries in the world. Data on the proportion of teachers assisted by the Ministry of Religion

of the Republic of Indonesia, Director General of Islamic Education, it is known that the current number of national teachers is around 380 thousand teachers, while in West Sumatra there are around 1213 fostered teachers. It is not impossible anymore that teachers need good leadership qualities at least in managing the classroom.

The teacher is the figure who is the main mover. In fact, the success of educational programs is highly dependent on teachers. Teachers develop strategic tasks in providing education to "lead" students to become the next generation of intelligent, skilled, moral and highly knowledgeable people. This is reinforced by Danimba's opinion that a teacher is someone who works in formal educational institutions and has a number of main tasks, namely educating, teaching, guiding, directing, training, assessing and evaluating students.<sup>1</sup>

Meanwhile, in PP Number 32 of 2013 which is a refinement of PP Number 19 of 2005 it is explained that there are eight mandatory criteria that must be met in realizing quality education. These criteria are said to be the minimum criteria in the National Education Standards, and two of them are standards regarding educators and education personnel.

The professionalism of teachers in carrying out their duties is not only judged by formality but also from the ability of educators to carry out their duties. Teacher professionalism in educating is highly demanded because in today's era of global competition, the world of education requires teachers as reliable and quality human resources and always carry out self-innovation in a sustainable manner.

There are several basic competencies that are important for educators to have, to realize quality learning. Through mastering these competencies, teachers are expected to be able to carry out fun learning for students. In the learning process in madrasas, teachers are also said to be the subject of education that determines the success of educational programs.

The results of Heyneman and Loxley research in 29 countries studied, show that one third of student learning outcomes are largely determined by the teacher. It is proven that in developing countries the active role of education in learning achievement is 34%, management is 22%, learning time is 18% and physical facilities are 26%. Meanwhile, in industrialized countries, the role of educators is 36%, management is 23%, learning time is 22% and physical facilities are 19%.

Furthermore, according to Nurhizrah, the teacher as a leader needs to have an effective and appropriate leadership style which will certainly relate to the performance of other educators.<sup>2</sup> An educator must be able to act as a motivator and create a conducive atmosphere in learning, using

---

<sup>1</sup> Sudarwan Danim, *Perkembangan Peserta Didik* (Bandung: Alfabeta, 2010), 17.

<sup>2</sup> Gistituati, N, et al. "Contribution of Leadership Style and Implementation of Principal Supervision on the Performance of Elementary School Teachers," *Basicedu Journal*, Volume 5 No. 2 (2021): 663 – 671.

appropriate methods to liven up the learning atmosphere so that teachers are able and skilled in using various learning resources such as textbooks, reference books, handouts, and so on.<sup>3</sup>

To be able to become a teacher who performs well, many factors must be met. However, the most important thing is how a teacher can be responsible and committed to carrying out his duties. The demands on teacher performance are not light, there are many things that must be mastered and done, such as mastering and developing teaching materials, being a role model for students in terms of discipline, creativity, good and honest personality.

Martinis Yamin and Maisah suggest that performance is built from various dimensions such as personal, leadership, team, system and contextual. The personal factor or dimension consists of knowledge, skills, abilities, self-confidence (self-efficacy), motivation and commitment that educators have.<sup>4</sup> The leadership factor consists of the quality aspects of managers and *team leaders* in motivating and providing direction to educators. The *team* factor is in terms of cooperation with colleagues. System factors, consisting of work systems, work facilities, organizational processes and work culture in madrasas. Likewise, contextual or situational factors are reflected in the pressures and changes in the external and internal environment.

One of the interesting aspects to be studied from the figure of a teacher is the aspect of performance, because according to the teacher's performance is the most important input in the implementation of education.<sup>5</sup> The facts show that teacher performance is still not optimal. It was found that teachers did not make lesson plans (RPP), ignored the completeness of teacher administration, gave assignments without a face-to-face process, used monotonous models and methods, and evaluated learning that was not optimal.<sup>6</sup>

Teacher work motivation is encouragement from inside and outside of a teacher, for learning purposes and getting achievement as a teacher.<sup>7</sup> Teacher work motivation is a teacher's response to a number of tasks and functions so that the desired goals can be achieved.

Observing the performance problems at MTs in Padang City during the initial survey as stated by the education manager that some teachers have not shown performance that meets the standard. Furthermore, it can be seen from the learning outcomes and learning achievements of madrasa students

<sup>3</sup>Syaiful Sagala, *Strategic Management in Improving the Quality of Education* (Bandung: CV. Alfabeta, 2011), 67.

<sup>4</sup>Martinis Yamin and Maisah, *Kepemimpinan dan Manajemen Masa Depan* (Bogor: IPB Press, 2010), 56.

<sup>5</sup>Nadeem, Mohammad, et al. "Teacher's Competencies and Factors Affecting The Performance Of Female Teachers In Bahawalpur (Southern Punjab) Pakistan." *International Journal of Business and Social Science* 2.19 (2011).

<sup>6</sup>Koswara, "Kompetensi dan Kinerja Guru Berdasarkan Sertifikasi Profesi," *Jurnal Pendidikan Manajemen Perkantoran*, (2016)

<sup>7</sup>Hamzah Jusoh, and Azmizam Abdul Rashi, "Efficiency in Urban Governance towards Sustainability and Competitiveness of City: A Case Study of Kuala Lumpur," *World Academy of Science, Engineering and Technology* 40 (2008)

which are still low when compared to other junior high schools so that few graduates can be absorbed in good high schools.<sup>8</sup>

Based on this phenomenon, it will be more effective if schools seek to create a conducive climate to improve teacher performance. There are a number of teacher performance indicators in three respects, namely the ability to plan lessons, implement lessons and conduct evaluations.<sup>9</sup> Principals should increase more regular supervision and become more sensitive to their need to promote an environment conducive to improving the school climate.

In connection with the above facts, this has become a stigma in the community that MTs is the second or third alternative madrasah to be the community's choice after junior high school. This is not entirely true, because the results of Khodijah's research (2013) conclude that learning outcomes and low learning achievement are caused by the performance of madrasa teachers who are still low and still below the minimum standard. Khodijah found that the average teacher performance in planning, implementing and assessing learning was still below the minimum standard of performance.

school organizational climate is considered to be still not good if there are still frequent conflicts between teachers and miscommunication between teachers and principals, employees with teachers, and employees with the principal, so that the organizational climate of this school needs to be investigated in the hope of improving the existing climate. in schools and can improve teacher performance better.

So the climate of an open organization is a healthy climate and is highly coveted by teachers. This is as stated which explains the school climate as the social and cultural conditions of the school that affect the behavior of people in the organizational climate of the school which greatly affects the level of performance.

## **B. Research 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. 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.

---

<sup>8</sup>Sitti Hartinah, "Model Kepemimpinan Transformasional Kepala Sekolah SMK Negeri." *Jurnal Pendidikan dan Kebudayaan*, Vol. 17, No. 1. (October, 2011).

<sup>9</sup>Usman, Akbar, *Metodologi Penelitian Sosial* (Jakarta: Bumi Aksara, 2006).

## C. Result and Discussion

### a. General description of the Fakfak community

The area of Fakfak covers 14,320 km<sup>2</sup>, 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,<sup>10</sup> 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.<sup>11</sup> 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 %.<sup>12</sup>

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.

<sup>10</sup> J.F. Onim, *Islam Dan Kristen Di Tanah Papua* (Bandung: Jurnal Info Media, 2006).

<sup>11</sup> Badan Pusat Statistik Kabupaten Fak and Fak, *Kabupaten FakFak Dalam Angka, Fakfak Regency in Figures, 2020*.

<sup>12</sup> BPS KAB. Fakfak, *Kabupaten Fakfak Dalam Angka 2019, 2019*.

### ***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"<sup>13</sup> 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 Fakfak, 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<sup>14</sup> 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

---

<sup>13</sup> Daud Alfons Pandie, "KONSEP " SATU TUNGKU TIGA BATU " SOSIO-KULTURAL FAKFAK SEBAGAI ANTARUMAT BERAGAMA Daud Alfons Pandie Dosen Program Pascasarjana STT Reformed Injili Internasional," *Societas Dei* 5, no. 1 (2018): 49–69.

<sup>14</sup> DI. IS Lefaan and H.L. Lalapary, *Jati Diri Perempuan Asli Fakfak* (Jakarta: Pustaka Pelajar, 1950).

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.<sup>15</sup> 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.<sup>16</sup> 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

---

<sup>15</sup> D. Hendropuspito, *Sosiologi Agama*. (Yogyakarta: Kanisius, 1999).

<sup>16</sup> Pandie, "KONSEP " SATU TUNGKU TIGA BATU " SOSIO-KULTURAL FAKFAK SEBAGAI ANTARUMAT BERAGAMA Daud Alfons Pandie Dosen Program Pascasarjana STT Reformed Injili Internasional."

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 Fakfak 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. 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.

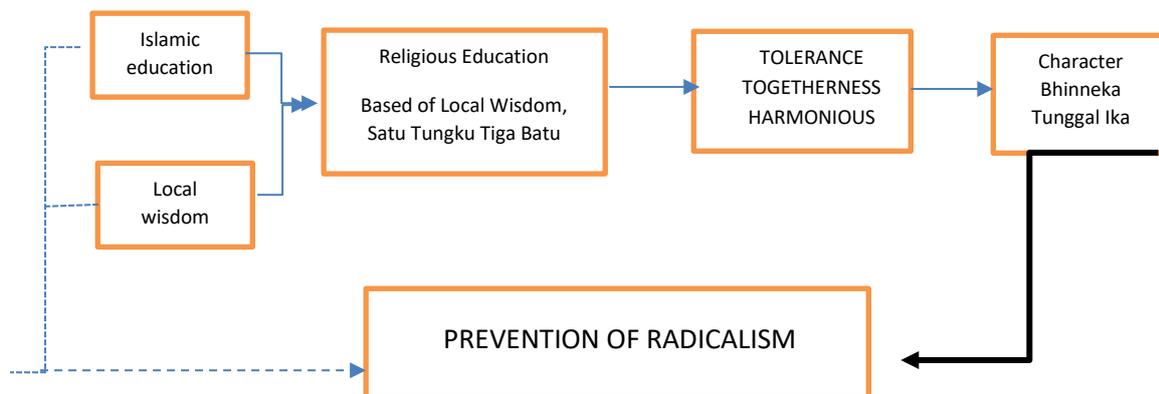
*Satu tungku tiga batu* can only be preserved if the basic philosophy of peace, inclusion, harmony, balance, equality, prosperity, and openness and sincerity becomes the basis and guide for the multi-religious and multi-cultural community order in Fakfak. The values contained in the frame of local wisdom 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 EDUCATION



**D. 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 Fakfak 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 Fakfak 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.

**E. References**

A.S. Hikam, Muhammad. “Pendidikan Multikultural Dalam Rangka Memperkuat Kewaspadaan Nasional Menghadapi Ancaman Radikalisme Di Indonesia.” *Global Jurnal Politik Internasional* 17, no. 1 (2015): 1–17.

- Abdurrohman, Abdurrohman, and Huldiya Syamsiar. "Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagaman Inklusif Untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA." *Fenomena* 9, no. 1 (2017): 105–22. <https://doi.org/10.21093/fj.v9i1.789>.
- Ampat, BPS KAb. Raja. *Distrik Misool Selatan Dalam Angka 2019*, 2019.
- Arifin, Syamsul. "Islamic Religious Education and Radicalism in Indonesia : Strategy of de-Radicalization through Strengthening the Living Values" 6, no. 1 (2016): 93–126. <https://doi.org/10.18326/ijims.v6i1.93-126>.
- D. Hendropuspito. *Sosiologi Agama*. Yogyakarta: Kanisius, 1999.
- Fak, Badan Pusat Statistik Kabupaten, and Fak. *Kabupaten FakFak Dalam Angka, FakFak Regency in Figures*, 2020.
- Fitriani, Laily. "Pendidikan Peace Building Di Pesantren: Sebuah Upaya Mencegah Radikalisasi." *ULUL ALBAB Jurnal Studi Islam* 16, no. 1 (2015): 117–30. <https://doi.org/10.18860/ua.v16i1.3011>.
- H.A.R. Tilaar. *MengIndonesia Etnisitas Dan Identitas Bangsa Indonesia*. Jakarta: Rineka Cipta, 2007.
- Lefaan, DI. IS, and H.L. Lalapary. *Jati Diri Perempuan Asli Fakfak*. Jakarta: Pustaka Pelajar, 1950.
- Muzammil, S A Dulloh. "Upaya Pencegahan Radikalisme Agamadan Ajarpada Mata Kuliah English for Islamic Studies." *At-Turats* 9, no. 1 (2015): 23–33.
- Nadlir, M. "URGENSI PEMBELAJARAN BERBASIS KEARIFAN LOKAL." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 2, no. 2 (2016): 299. <https://doi.org/10.15642/jpai.2014.2.2.299-330>.
- Olim. A. *Teori Antropologi Pendidikan, Ilmu Dan Aplikasi Pendidikan*. Bandung: Pedagogiana, 2007.
- Onim, J.F. *Islam Dan Kristen Di Tanah Papua*. Bandung: Jurnal Info Media, 2006.
- Pandie, Daud Alfons. "KONSEP " SATU TUNGKU TIGA BATU " SOSIO-KULTURAL FAKFAK SEBAGAI ANTARUMAT BERAGAMA Daud Alfons Pandie Dosen Program Pascasarjana STT Reformed Injili Internasional." *Societas Dei* 5, no. 1 (2018): 49–69.
- Pingge, H. D. "Kearifan Lokal Dan Penerapannya Di Sekolah." *Jurnal Edukasi Sumba* 01, no. 02 (2017): 128–35. <http://jurnalstkip-weetebula.ac.id/index.php/jes/article/download/27/27>.
- Rahayu, Dwi, Suyitno, and Muhammad Rohmadi. "The Education Values of Susuk Wangan Tradition For Character Forming in The Milenial Era." *El Harakah* 20, no. 2 (2018): 215–32.
- Ruslan, Idrus. "ISLAM DAN RADIKALISME: Upaya Antisipasi Dan Penanggulangannya." *Kalam* 9, no. 2 (2017): 215–32. <https://doi.org/10.24042/klm.v9i2.329>.
- Salim, Nur, Suryanto Suryanto, and Agus Widodo. "Pencegahan Paham Radikalisme Dan Terorisme Melalui Pendidikan Multikulturalisme Pada Siswa MAN Kediri I." *Jurnal ABDINUS : Jurnal Pengabdian Nusantara* 2, no. 1 (2018): 99–107. <https://doi.org/10.29407/ja.v2i1.11988>.
- Sudarmiani. "Membangun Karakter Anak Dengan Budaya Kearifan Lokal Dalam Proses Pembelajaran Di Sekolah." *Equilibrium* 1, no. 1 (2013): 54–72.
- Susanto, Nanang Hasan. "Menangkal Radikalisme Atas Nama Agama Melalui Pendidikan Islam Substantif." *Nadwa* 12, no. 1 (2018): 65–88. <https://doi.org/10.21580/nw.2018.12.1.2151>.
- Wagiran. "PENGEMBANGAN KARAKTER BERBASIS KEARIFAN LOKAL HEMEMAYU HAYUNING BAWANA (Identifikasi Nilai-Nilai Karakter Berbasis Budaya)." *Jurnal Pendidikan Karakter*, no. 3 (2012): 120801. <https://doi.org/10.21831/jpk.v0i3.1249>.

