

Islam in Manokwari: The Tradition of Islamic Education of the Arfak Nuhuwey Family

Dian Indriyani

University of Muhammadiyah Malang
dindriyani413@gmail.com

Abstract. The development of Islam, especially in the Nuhuwey Arfak tribe family, has caused a change in the attitude and religious behavior of the Arfak people as a native tribe that inhabits the Arfak Mountains of Manokwari, West Papua. This has a positive impact, especially in terms of religion, as evidenced by some priests and even some Nuhuwey Arfak tribesmen who converted to Islam. This study aims to investigate the tradition of Islamic religious education in the Nuhuwey Arfak family. Data were obtained through observation, interviews, and documentation and analyzed using a phenomenological approach. The observation was carried out in several Muslim family heads of the Nuhuwey Arfak tribe with key informants from the Chief, Pastor, and residents of the Nuhuwey Arfak tribe and Muslim Kosepa. The results showed that there were values of acceptability and diversity towards Islam that motivated the Nuhuwey Arfak tribe, which was proven by a large number of their children who had studied Islam well and mingled with other immigrants.

Keywords: *Manokwari, tradition; family and Arfak tribe*

INTRODUCTION

Indonesia has a variety of ethnic and cultural diversity, one of which is the Arfak tribe, the largest community of indigenous people in Manokwari Regency, West Papua. The Arfak community is divided into several subtypes, including the Meihag Tribe, the Moilei Tribe, the Hatam Tribe, and the Sohug Tribe. From several different sub-types, regional languages and regional heads are also different. However, the value of Unity in Diversity is clearly reflected in the people of Arfak.

Nuhuwey is a village of the Arfak tribe of the indigenous people of West Papua. The ecological condition of Arfak is located in a mountainous area with an altitude of > 1000 masl and a cold temperature between 20 - 27°C. Traditional agricultural patterns are supported by sociocultural values and local knowledge that make Arfak ethnic communities enjoy and benefit from their agricultural activities [1], [2]. Starting from the morning, except Sunday, the Arfak ethnic community works in the garden and returned home in the afternoon. The Papua's Special Autonomy Policy, new innovations, and more reliable transportation have inspired the Arfak

indigenous people to make some transformation from traditional socio-culture to the modern one [3], [4].

According to Wanggai, Islam in West Papua has two paths. First, the northern route through the influence of the Ternate Sultan in Raja Ampat; Second, through the path of the Islamic kingdom of the Bachan sultanate in Ambon in the Fak-fak region in the 5th century AD [4]. Based on the previous study, it was shown that in 2010, the number of Muslim communities in West Papua reached 900.000 people (40%) of the total population of around 2.4 million which also consist of Christians, Catholics, Hindus, Buddhist and Animist [5].

The development of Islam, especially in the Arfak tribe family, are mostly from marriage and trade. Evidently, there are several family heads of the Arfak tribe, one of whom is Roni Kosepa who converted to Islam, which was followed by his other family members and several other villagers. Also, Pastor Julius entered Islam and finally applied Islamic learning to his family and the children of the Arfak tribe. This development took place amidst inter-tribal / customary conflicts that made Arfak ethnic communities afraid of doing activities outside their homes, especially those related to religious activities. [6].

Do the religious values believed by the Arfak community support the spread of Islam in the Arfak ethnic community? This research seeks to find the answer by investigating the tradition of Islamic education in the Arfak family.

METHOD

This study took place in Nuhuwey Village, South Manokwari Regency, as a representation of the indigenous community of the Arfak tribe. This is qualitative research, in which some of the phenomena that arise during the process of collecting data in this study area are the most important things to analyze. This type of phenomenological research is used to describe the subject's experience and does not focus on the interpretation of the researcher [7]. The research data source consisted of primary and secondary sources and supporting data. The primary data source is the result of interviews with two communities: The Muslim Arfak tribal community and the non-Muslim Arfak tribal community. Specifically, chiefs, religious leaders, and religious ministry institutions in the Manokwari district were involved in the data collection.

RESULT

In terms of sociocultural, the influence of Islam on the inhabitants of the Arfak Nuhwey tribe created a new transformation, in which Islamic values were integrated into the culture. For tribes in Papua, when Islam is accepted as religious status, one of the essential factors in accepting that belief is that Islamic principles view humans on the basis of brotherhood and equality [8]. This made Islam famous and gained sympathy. The interview with R stated that several regions, such as the Wosi market in Manokwari, or the Lama Market in Kaimana, regularly witnessed relatives voluntarily converting to Islam. Muslim entrepreneurs often gave new converts souvenirs in the form of Muslim clothing, prayer equipment, and Qur'an [9]. There were abundant supports for the converts, including job opportunities.

Besides, Muslims in West Papua displayed the positive attitude of helping others and mutual cooperation. The construction and maintenance of the mosque were carried out through mutual cooperation. This is based on the narrative of the Chairman of Ta'mir Masjid. In the construction of the Quba Mosque, Bintuni Central Market, the Muslims people there worked together. Each person showed his help according to his abilities. For instance, some of the people helped by preparing food for those who were working together [10]. Another positive atmosphere was seen in wedding events. When there were couples who wished to get married but were unable to fulfill the mandatory requirements, the residents, with the spirit of togetherness, would offer their help [11].

The researcher interviewed two people; one of them was M, who mentioned that Islam was very welcomed by Manokwari community. This was evident in the activities of the community, where Islamic values were reflected. Furthermore, another respondent (YK) said that Muslim Arfak tribes carried out activities by practicing Islamic values and implementing religious education in their families. The children also mingled with immigrant communities, and some of them were enrolled in Islamic boarding schools, either in Manokwari or in Java.

Petrus Kosepa, a traditional Muslim leader in Nuhwey, stated that the Qur'an recitation activities by the children of the Kosepa tribe were carried out in the Honai traditional house. With Honai, they can live together in harmony and understand each other's existence and identity. [12].

Yacobus Mandacan, a Pastor, said that traditional houses were an important symbol for harmonizing various tribes in West Papua by preserving the indigenous life of Papuan culture and creating harmony in the religious life of the people. In addition to the cultural preservation, women empowerment was apparent. The Honai was commonly called the "kitong pu Honai," [13]. Honai was also used as a means to unite indigenous people and immigrant communities [4].

The researchers also sought more information from

RK (a chief) and John (a leader) of the Christian community. The existence of the Muslim minority in West Papua, especially in the Nuhwey Arfak tribe, was described in three categories.

The first category is related to leadership and *adat*. For example, through the leader of the Arfak tribe, disputes, or mutual needs were voiced. At the same time, if there were interests of the government or outside parties in the Arfak tribe, they would communicate with the leader of the tribe. Even when there were disputes between the members, or crimes committed by someone, the leader was often invited for discussion and communication to solve the problems. Leaders were divided into two: *adat* leader (chief) and religious leader. A chief handled issues of *adat* (culture) and daily life, while the religious leader was responsible for religious matters, hence by the *imam* of the mosque, employees of the ministry of religion, or a teacher.

Interestingly, the chief and the religious leader worked together in handling social affairs in the community. For example, marriage affairs were handled by the two leaders with different tasks. During the initial preparation of the marriage, including documents, dowry, and witnesses marriage, it was led by a priest. For other technical things like banquets, wedding processions, and bridal decorations, it would be assisted by a chief.

The second category is related to diversity in religion practiced by the people, which were respected in Nuhwey Arfak tribe. Religion was considered less important than family. One family usually could consist of various faiths. When a family celebrated a religious celebration, the other families would offer their help, regardless of the religion. For instance, non-muslim families would help Muslim families when celebrating Islamic events. They even understood the concepts of fasting, the prohibition on eating certain animals like pigs. In other words, everyone practiced religion according to their faiths. Religion was not a barrier to building a relationship or communication. It was family ties which were more crucial. So when helping others in the Nuhwey Arfak tribe, questions about identity or beliefs were not commonly asked.

Third, the spirit of learning was shown by the Papuan Muslims when the holy month of Ramadan came. They invited other people from other regions to give a full month's lecture during the fasting month. In addition to lectures and *tarawih* (Ramadan prayer), there was book discussion to discuss certain books after the prayer. It shows the spirit of the Papuan Muslim in learning and expanding their knowledge, especially related to religion. Some Islamic organizations such as NU and Muhammadiyah also held regular recitations every Sunday. Other organizations, including the Indonesian Ulama Council, the Regional Zakat Agency, the Youth Communication Agency Mosque, and the Association of Indonesian Muslim Scholars held training regularly to create better environments.

Also, the researchers found that in the Nuhwey Arfak tribe, multiculturalism was used as an ideology

that glorifies cultural differences, or a belief that recognizes and encourages the realization of cultural pluralism. There was an attitude of glorifying and protecting cultural diversity, including the culture of the minority Nuhuwey Arfak who had converted to Islam.. [16]

CONCLUSION

Based on the description above, it was concluded that the tradition of Muslim religious education in the Nuhuwey Arfak tribe has two main aspects, First, the Muslim tribe of Arfak Nuhuwey strives to maintain an identity in accordance with the religious teaching by applying the tradition of religious education in their families, in social life, and their daily activities. Besides, they always maintain the continuity of existing cultures, provided that it does not violate religious orders. Although this is intended for inner circles, but some Muslim groups of the Nuhuwey Arfak tribe also entrust their family education to Islamic education institutions and interact with Muslim Javanese communities. Secondly, this pluralism raises different symbols. However, the gap in the primordial culture of Muslim Nuhuwey Arfak tribe, who embrace Islam and who do not can be bridged by the creating harmony among them. Finally, religious awareness in the Nuhuwey Arfak tribe can encourage each ethnic group to respect diversity and establish a dialogue. Indeed, diversity can be strength and an opportunity to appreciate others. It is one of the most important values for the Muslim tribe of Arfak Nuhuwey.

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