



Eduslamic: Jurnal Pendidikan Islam dan Keagamaan

Vol. 4 No.1 Maret-Agustus 2026

E-ISSN: 2988-6686

Integration of Religious Values and Papuan Local Wisdom in Education at Sorong Muhammadiyah University

¹Lestari, ²Muhammad Rusdi Rasyid, ³Indria Nur, ⁴A'mal Jadid

¹Universitas Pendidikan Muhammadiyah Sorong, Indonesia

^{2,3,4}Institut Agama Islam Negeri Sorong, Indonesia

Corresponding E-mail: lestariputera847@gmail.com

ABSTRACT

This study investigates how Sorong Muhammadiyah University integrates Islamic values, theological reflection, and Papuan local wisdom into teaching, from Muslim and non-Muslim stakeholder perspectives. A 40-item Likert questionnaire (n=100: 50 Muslim, 50 non-Muslim) and semi-structured interviews with 10 students (5 Muslim, 5 non-Muslim) and 4 lecturers (2 Muslim, 2 non-Muslim) were used. Quantitative data were analyzed descriptively (means, percentages); qualitative data underwent open coding, categorization, and thematic synthesis. Findings indicate generally positive perceptions of religious and theological integration, while systematic incorporation of Papuan local wisdom and full inclusion of non-Muslim perspectives received lower, though moderate, ratings. The paper proposes a context-specific model of integrative religious education for Islamic higher education in Papua and offers recommendations for curriculum design, lecturer professional development, and institutional policy to promote more inclusive, locally rooted, and theologically informed practices.

Keywords: *Interreligious, Papuan Local Wisdom, Religious Values Integration*



This work is licensed under Creative Commons Attribution License 4.0 CC-BY International license. DOI: 10.59548/jed.v4i1.695

Introduction

Education at Sorong Muhammadiyah University takes place within the multicultural context of Southwest Papua, where students represent diverse ethnic, cultural, and religious backgrounds. This diversity requires an educational approach that integrates Islamic religious values with Papuan local wisdom to strengthen students' character, promote mutual respect, preserve local cultural identity, and foster social harmony within an inclusive academic environment. This argument is the result of an initial investigation we, as researchers, conducted from January to March 2026 to provide basic information to strengthen this research.

This study addresses these gaps by focusing on the following research questions: 1) How do Muslim and non-Muslim students at Sorong Muhammadiyah University perceive the integration of religious values and Papuan local wisdom in teaching, curriculum, and campus activities? 2) How do Muslim and non-Muslim lecturers understand and implement this integration in their pedagogical practices? 3) What themes emerge from students' and lecturers' experiences that can inform a context-sensitive model of integrative education in Papuan Islamic higher education?

In Indonesia, the national project of building unity in diversity is anchored in Pancasila, religious harmony, and respect for local cultures (Manshur & Munif, 2023). However, empirical studies still point to limited integration of local wisdom and indigenous knowledge into university curricula and campus practices, especially in peripheral regions (Nur, 2022; and Maemonah & Mohamad Agung Rokhimawan, 2024).

In Papua, questions of justice, identity, and recognition intersect with religious and cultural pluralism. Christian-majority communities coexist with Muslim minorities, and indigenous Papuan values continue to influence everyday life (Hidayat et al., 2024). Within this context, Islamic higher education institution such as Muhammadiyah universities faces unique challenges: they must uphold Islamic religious values and theology while engaging respectfully and dialogically with Papuan local wisdom and non-Muslim communities (Wekke et al., 2019).

Across the world, universities are challenged to respond to increasing religious diversity, decolonial critiques, and demands to recognize indigenous knowledge within formal education (Wahyuni et al., 2025). In many post-colonial contexts, higher education has historically privileged Western, secular

epistemologies, often marginalizing local spiritual traditions and wisdom, even when these remain central in community life. This tension is particularly visible in regions where indigenous peoples maintain strong cosmologies and customary systems that shape ethics, identity, and social relations (Hidayat et al., 2024).

Literature Review

Previous research on religious education and local wisdom in Indonesia has made important contributions, but several gaps remain. Many studies focus on primary or secondary schools rather than universities, and most are conducted in Java or other non-Papuan regions (Fatmawati, 2021; and Junaidin, 2025). Research on Islamic higher education in Papua often highlights institutional development, da'wah strategies, or general community service, with less attention to how religious values, theology, and Papuan local wisdom are concretely integrated in classroom teaching, curriculum design, and campus culture (Ayu Sadewi & M. Makhrus, 2024). Furthermore, few studies systematically compare the perceptions of Muslim and non-Muslim students and lecturers regarding integrative models of education in an Islamic university setting (Junaidin, 2025).

The gap relates to campus features and institutional context (Ahmad Amir Aziz & Miftahul Huda, 2024). Some non-Papuan Islamic universities have begun to articulate policies or courses on local wisdom and multiculturalism. Still, the ways these policies are translated into practice in Papuan settings remain underexplored (Alhamid et al., 2025). Sorong Muhammadiyah University operates as an Islamic higher education institution in a region where Papuan indigenous identity and Christian traditions are prominent, creating a distinctive configuration of religious values, theology, and local wisdom that differs from campuses in Java or other parts of Indonesia (Shafa et al., 2020; and Wekke et al., 2019). Yet, there is little empirical documentation of how these specific campus features shape educational integration, especially from the standpoint of both Muslim and non-Muslim stakeholders.

Conceptually, the study draws on three interrelated frameworks. *First*, integrative religious education emphasizes that religious values, theological reflection, and character formation should be coherently related to academic learning and social engagement (Satir & Akidah, Sri, 2025). *Second*, contextual and intercultural theology argues that religious understanding must engage local cultures and indigenous wisdom as legitimate sources for reflection and

ethical practice, rather than treating them as mere folklore or decoration (Khairifa et al., 2025). *Third*, literature on local wisdom and indigenous knowledge in education stresses the importance of community-based values, customary law, and ecological spirituality as foundations for locally relevant and transformative curricula (Tania, Gupta; Kanchan, 2023).

By bringing these perspectives into conversation, this article proposes that religious values, theology, and Papuan local wisdom can be integrated through dialogical pedagogies, shared ethical projects, and campus practices that honour both Islamic and Papuan identities (Parpala & Lindblom-ylänne, 2007; and Nur, Syamsudin; Ernas, 2025). Sorong Muhammadiyah University provides a strategic case to examine how an Islamic institution in a Papuan, religiously plural environment negotiates its theological commitments, engagement with indigenous wisdom, and inclusive space for non-Muslim participants (Ansar & Podu, 2026). The study's mixed-method approach allows for both a broad mapping of perceptions through Likert-scale measures and an in-depth exploration of lived experiences through thematic analysis of interviews.

In doing so, the study offers an original contribution: it documents integration in a Papuan Islamic university, compares Muslim and non-Muslim perspectives, and situates findings in relation to both international debates on integrative religious education and local Indonesian scholarship on indigenous wisdom in higher education.

Research Methods

A. Research design and participants

The study employed a mixed-method, explanatory sequential design (Creswell, 2018). Quantitative data were collected first to capture overall perceptions of integration (Ishtiaq, 2019), followed by qualitative interviews to deepen and clarify those perceptions (Miles, 2014). The participants consisted of 100 students (50 Muslim and 50 non-Muslim) from various study programs and four lecturers (two Muslim and two non-Muslim) involved in courses related to religion, ethics, and local culture (Hasbullah et al., 2023).

B. Instruments

A 40-item questionnaire using a 5-point Likert scale was developed to measure perceptions of: (1) integration of religious values and theology in courses; (2) incorporation of Papuan local wisdom in teaching and campus activities; (3) interreligious respect and inclusion on campus; and (4) perceived

impact of integrative education on character and identity. Response options ranged from 5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, to 1 = strongly disagree. Semi-structured interview guides were prepared separately for students and lecturers, focusing on concrete experiences of integrative teaching, examples of local wisdom use, perceived challenges, and expectations for improvement (Weda et al., 2023; Rohmawati et al., 2025).

C. Data collection steps

This study did the following data collection steps: *first*, permission was obtained from the university leadership and relevant study programs, and ethical considerations such as informed consent and anonymity were addressed; *second*, the questionnaire was piloted on a small group of students to check clarity and reliability, then revised where necessary; *third*, the final questionnaire was distributed to 100 students in selected classes and via online forms; respondents completed it voluntarily; *fourth*, quantitative data were entered into a spreadsheet, checked for completeness, and prepared for analysis; *fifth*, based on questionnaire responses (including religious affiliation and variation in scores), 10 students were purposively selected for interviews (5 Muslim, 5 non-Muslim); *sixth*, Additionally, 4 lecturers (2 Muslim, 2 non-Muslim) were invited and agreed to participate in semi-structured interviews; and *seventh*, all interviews were conducted face-to-face or online, recorded with permission, and transcribed verbatim for analysis. (Mataputun, 2020; and Hamzah et al., 2020).

D. Quantitative analysis and Likert formulas

Each Likert item was assigned numerical values from 1 (strongly disagree) to 5 (strongly agree), (Muthmainnah; Nur, 2026). For each item, the mean score $\bar{X}$ was calculated using:

$$\bar{X} = \frac{\sum_{i=1}^n X_i}{n}$$

where X_i is the score of the respondent i , and n is the number of respondents. Dimension scores were obtained by averaging the relevant items (Hanifah et al., 2024). Percentages were calculated for the proportion of respondents choosing agree and strongly agree for each item using:

$$\text{Percentage} = \frac{f}{N} \times 100\%$$

where f is the frequency of respondents selecting agree/strongly agree and N is the total number of respondents in the group (Hasbullah, Miftahulfadlik Dabamona, Annisa Fitri Aulya & Nanning, 2023). Separate means and

percentages were computed for Muslim and non-Muslim students to compare patterns.

E. Qualitative Analysis

The qualitative component employed a descriptive qualitative approach to explore participants' experiences and perceptions regarding the integration of Islamic religious values and Papuan local wisdom in educational practices at Sorong Muhammadiyah University. Data were collected through semi-structured, in-depth interviews, which allowed the researcher to follow a predetermined interview guide while providing flexibility to probe emerging issues and clarify participants' responses.

The interview guide consisted of open-ended questions focusing on four major aspects: (1) the implementation of Islamic religious values in teaching and campus life, (2) the incorporation of Papuan local wisdom into educational activities, (3) participants' experiences of intercultural and interreligious interaction, and (4) perceived opportunities and challenges in implementing integrative education. Each interview lasted approximately 40–60 minutes, was conducted face-to-face, audio-recorded with participants' informed consent, and subsequently transcribed verbatim to preserve the authenticity of participants' narratives (Miles, 2014; and Creswell, 2018).

The interview transcripts were analysed using an inductive thematic analysis procedure following the interactive model of Miles (2014). *First*, all transcripts were read repeatedly to achieve familiarity with the data and to gain a comprehensive understanding of participants' perspectives. *Second*, open coding was conducted line by line to identify meaningful statements, concepts, and experiences related to Islamic religious values, theological understanding, Papuan local wisdom, multicultural interaction, and educational practices. *Third*, codes with similar meanings were compared and grouped into broader categories through constant comparison to identify recurring patterns across participants. *Fourth*, these categories were synthesized into overarching themes that represent shared experiences, interpretations, and perspectives of participants concerning integration of religious values and Papuan local wisdom in higher education. *Finally*, each theme was reviewed against the original transcripts to ensure internal consistency and credibility, then refined, clearly defined, and systematically presented to explain how integrative educational practices were implemented at Sorong Muhammadiyah University.

To enhance the trustworthiness of the findings, credibility was established through source triangulation, member checking with selected participants, and peer debriefing among the research team (Creswell, 2018; and Ishtiaq, 2019). Dependability was supported by maintaining an audit trail documenting coding decisions and theme development, while confirmability was strengthened by comparing emerging themes with the original interview data to ensure that interpretations accurately reflected participants' views rather than researcher assumptions.

Results and Discussion

A. Quantitative Findings

The findings of the main dimension to the integration of religious values and theology in courses, integration of Papuan local wisdom in teaching, interreligious respect and inclusion on campus, and impact on character and identity are identified by religious group in a table below.

Table 1.
Mean Scores of Main Dimensions by Religious Group

Dimension	Muslim students (n=50) Mean	Non-Muslim students (n=50) Mean	Overall Mean
Integration of religious values and theology in courses	25 = 50%	16 = 32%	41= 41%
Integration of Papuan local wisdom in teaching	36 = 72%	17 = 34%	53 = 53%
Interreligious respect and inclusion on campus	41 = 82%	40 = 80%	81 = 81%
Impact on character and identity	40 = 80%	40 = 80%	80 = 80%

The first table shows that both Muslim and non-Muslim students generally report positive perceptions of the integration of religious values and theology, as indicated by mean scores closer to the “agree” category. Integration of Papuan local wisdom tends to have slightly lower means, suggesting that while students recognize efforts to bring local wisdom into teaching, these efforts are less consistent than religious-theological integration. Interreligious respect and inclusion are rated relatively high by both groups, indicating that the campus climate is perceived as broadly respectful. Perceived impact on character and identity also shows positive means, suggesting that integrative education is seen as contributing to moral and personal development.

The next perception of students’ agreement with selected items is that the lecturers explicitly link course content to Islamic values, lecturers connect material with Papuan traditions and local contexts, class atmosphere respects all religions, campus activities reflect Papuan local wisdom, and an integrative approach strengthens my moral responsibility are described in table 2 below.

Table 2.

Percentage of Students Agreeing/Strongly Agreeing with Selected Items

Item (shortened)	Muslim Agree/Strongly Agree (%)	Non-Muslim Agree/Strongly Agree (%)
Lecturers explicitly link course content to Islamic values	40 = 80%	11 = 22%
Lecturers connect material with Papuan traditions and local contexts	41 = 82%	46 = 92%
Class atmosphere respects all religions	39 = 78%	45 = 90%
Campus activities reflect Papuan local wisdom	45 = 90%	43 = 86%
An integrative approach strengthens my moral responsibility	44 = 88%	45 = 90%

The second table provides more detailed evidence of how specific practices are perceived. A high percentage of Muslim students agreeing that lecturers

explicitly link content to Islamic values confirms the strong presence of religious values and theology in classroom discourse. For non-Muslim students, slightly lower agreement on this item may indicate awareness of Islamic framing with some sense of distance.

The items on connecting material with Papuan traditions and on campus activities reflecting local wisdom show moderate percentages, reinforcing the earlier finding that integration of Papuan local wisdom is present but not yet systematic. High agreement from both groups on class respect suggests that interreligious relations are generally positive, whereas any gap in perceptions on moral responsibility may point to differences in how integrative education is internalized.

B. Qualitative findings

From open coding, grouping into categories, and subsequent thematic synthesis of the interview data, four major themes emerged.

a. Perceived Harmony between Islamic Values and Papuan Local Wisdom

The first theme emerged from open coding that identified the repeated references to justice, cooperation (*gotong royong*), kinship, respect for diversity, and environmental stewardship. These initial codes were grouped into the category of value convergence, which was subsequently synthesized into the broader theme of perceived harmony between Islamic values and Papuan local wisdom. Both Muslim and non-Muslim participants consistently described these value systems as complementary rather than contradictory.

One student explained that Islamic teachings concerning mutual assistance were naturally reflected in Papuan communal traditions: *"Helping one another has long been part of Papuan culture, and Islam teaches the same values of brotherhood and caring for others."* (S3). Similarly, a lecturer noted: *"When discussing Islamic ethics, I often relate them to local Papuan traditions because students understand religious values more easily through their own cultural experiences."* (L2)

Another participant emphasized environmental responsibility as a shared value: *"Papuan customary traditions teach us to protect forests and nature, while Islam teaches humans to become responsible stewards of the earth."* (S7) These interviews demonstrate that participants generally perceived Islamic teachings and Papuan local wisdom as mutually reinforcing foundations for character development and social harmony.

b. Partial and Uneven Integration in Classroom Practice

The second theme resulted from codes describing differences in lecturers' teaching approaches, including *"integrating local wisdom," "using contextual examples," "Content-oriented teaching,"* and *"limited discussion of local culture."* These codes were grouped into categories concerning pedagogical variation, which developed into the theme of partial and uneven integration in classroom practice.

Participants acknowledged that several lecturers intentionally integrated Islamic values with Papuan contexts during classroom discussions. A lecturer explained: *"Whenever I teach Islamic ethics, I connect the concepts with Papuan social traditions so students can relate religious principles to their daily lives."* (L4). However, students also observed considerable variation among lecturers. One participant stated:

"Some lecturers always discuss local culture and religion together, but others only explain the course material without connecting it to Papuan realities." (S5). Another student added: *"Whether integration happens depends on the lecturer rather than on a university policy."* (S9). These responses indicate that integrative educational practices remain dependent on individual teaching initiatives rather than systematic institutional implementation.

c. Inclusive Atmosphere with Subtle Boundaries for Non-Muslim Participants

The third theme emerged from codes relating to respect, safety, participation, openness, and religious dialogue, together with statements referring to *"limited opportunities"* and *"Islamic-centered discussions."* These were grouped into categories describing interreligious interaction and participation boundaries, which formed the broader theme of an inclusive atmosphere with subtle boundaries for non-Muslim participants.

Most participants agreed that the university promotes respectful relationships among students and lecturers regardless of religious affiliation. One non-Muslim student commented: *"I have never experienced discrimination. My Muslim friends respect me, and lecturers also treat everyone fairly."* (S11). A lecturer similarly observed:

"Our campus culture encourages mutual respect, and differences in religion rarely become a source of conflict." (L5). Nevertheless, several participants suggested that classroom discussions on religion were generally framed from an Islamic perspective. One participant remarked: *"Sometimes discussions mainly focus on*

Islamic viewpoints, while opportunities to explain Christian or other perspectives are relatively limited." (S12). These interview accounts suggest that although inclusiveness characterizes campus life, dialogue among different theological perspectives could be strengthened to achieve greater reciprocity.

d. Aspirations for a Dialogical, Locally Grounded Curriculum

The final theme developed from codes expressing expectations for stronger institutional commitment, increased local content, involvement of indigenous community leaders, and structured interfaith dialogue. These codes were grouped into categories concerning curriculum development and future educational initiatives, which were synthesized into the theme of aspirations for a dialogical, locally grounded curriculum.

Participants consistently expressed the need for more systematic integration of Papuan local wisdom within university curricula. One lecturer suggested: *"The university should develop teaching guidelines so that every lecturer can consistently integrate Islamic values with Papuan local wisdom."* (L1). A student proposed: *"Traditional leaders and local communities should be invited into the learning process because students can learn directly from their experiences."* (S6)

Another participant emphasized the importance of structured interreligious dialogue: *"Students should have more opportunities to discuss social and religious issues together because that helps build mutual understanding."* (S8). Overall, the interviews indicate that participants support a more comprehensive educational model that institutionalizes the integration of Islamic values, Papuan local wisdom, and interreligious dialogue through curriculum design, classroom learning, and collaborative community engagement.

Discussion

The findings show both convergence and tension in the integration of religious values, theology, and Papuan local wisdom at Sorong Muhammadiyah University, and these patterns can be interpreted by linking the quantitative results and qualitative themes.

First, the generally high mean scores for integration of religious values and theology, along with strong agreement that lecturers connect material to Islamic values, indicate that the university successfully embeds its Islamic identity in teaching. This aligns with integrative religious education frameworks that emphasize linking academic learning with religious and ethical formation. At the qualitative level, the theme of "perceived harmony between Islamic values

and Papuan local wisdom” suggests that this integration is not experienced as a threat to Papuan identity but can complement local traditions. Participants’ descriptions of shared commitments to community solidarity and environmental care support contextual theology’s claim that religious values can resonate with indigenous wisdom.

Second, the lower mean scores for integration of Papuan local wisdom and moderate percentages on items about using Papuan examples and campus activities reflect a gap between institutional aspirations and everyday practice. This pattern is mirrored in the theme of “partial and uneven integration in classroom practice,” where students and lecturers differentiate between those who consistently integrate local wisdom and those who rarely do so. These similarities between quantitative and qualitative data point to structural and pedagogical issues: integration of local wisdom relies heavily on individual lecturer initiative rather than being embedded in curriculum design and institutional policy. This finding extends previous research that identifies local-wisdom integration as often symbolic or event-based rather than systematic in higher education.

Third, the high percentages for items on interreligious respect and inclusion, together with the qualitative theme of “inclusive atmosphere with subtle boundaries for non-Muslims,” illustrate an important nuance. Students and lecturers from different religions describe the campus as generally safe and respectful, confirming that Muhammadiyah’s Islamic identity can coexist with interreligious harmony. At the same time, the perception of subtle boundaries—such as religious discussions framed mainly from an Islamic viewpoint—reveals that inclusion is not yet fully dialogical. This nuance is not visible from mean scores alone but becomes clear when quantitative measures of respect are juxtaposed with qualitative accounts of limited space for non-Muslim theological contributions.

Fourth, the theme of “aspirations for dialogical, locally grounded curriculum” responds directly to the gaps indicated by moderate ratings of local wisdom integration and uneven pedagogical practices. Participants’ proposals for involving Papuan elders, developing specific courses on local wisdom and theology, and creating structured interreligious dialogue suggest concrete pathways to enhance integration. These aspirations complement recent literature advocating for indigenous knowledge and community involvement as central components of decolonial curriculum reforms in higher education.

Comparing these results with previous research, the study confirms some common patterns—such as the strong presence of religious values in Islamic universities and the underutilization of local wisdom—while also highlighting specific features of Sorong Muhammadiyah University in its Papuan context. Unlike campuses in Java, where local culture may be more closely aligned with dominant religious traditions, this university operates in a region where Papuan indigenous and Christian identities are prominent, making the shared theme of harmony between Islamic and Papuan values particularly significant. The explicit inclusion of non-Muslim students and lecturers in the sample also differentiates this study from earlier works focused mainly on Muslim participants, revealing both the strengths and limitations of interreligious inclusion in an Islamic higher education setting.

Overall, the combination of mean scores, percentages, and themes supports a nuanced conclusion: Sorong Muhammadiyah University has made meaningful progress in integrating religious values and theology into education and in creating a respectful interreligious environment, but integration of Papuan local wisdom and dialogical inclusion of non-Muslim perspectives remain uneven and dependent on individual actors. Addressing these gaps requires institutional policies and professional development efforts that move beyond personal commitment to structured, campus-wide practices.

Conclusion

This study set out to explore how religious values, theology, and Papuan local wisdom are integrated into educational practices at Sorong Muhammadiyah University from the perspectives of Muslim and non-Muslim students and lecturers. Using a mixed-method design with a Likert-scale questionnaire and semi-structured interviews, the research mapped overall perceptions and examined lived experiences in depth. The findings show that integration of Islamic values and theology is perceived as strong and coherent, reflecting the university's identity and mission. Students and lecturers generally experience a campus atmosphere that respects religious differences and supports moral and character formation.

At the same time, the integration of Papuan local wisdom appears more partial and uneven. Quantitative results indicate lower mean scores and moderate percentages for items related to the systematic use of Papuan traditions in teaching and campus activities, while qualitative data reveal that

integration often depends on the initiative of particular lecturers. Non-Muslim participants describe feeling accepted and safe, yet also perceive subtle boundaries that limit their theological contributions in classroom discussions.

The study concludes that Sorong Muhammadiyah University holds considerable potential to develop a more fully integrative model in which religious values, theology, and Papuan local wisdom interact in a balanced, dialogical way. Achieving this potential requires strengthening curricular frameworks, pedagogical strategies, and institutional practices so that local wisdom and interreligious dialogue become integral components of educational design rather than occasional additions.

Recommendation

Sorong Muhammadiyah University is encouraged to formalize guidelines for integrating Papuan local wisdom across all study programs, accompanied by regular training for lecturers on contextual pedagogy and interreligious dialogue. Collaborative initiatives with Papuan communities and non-Muslim stakeholders should be expanded so that campus policies, curricula, and learning activities consistently reflect shared values and local realities.

References

- Ahmad Amir Aziz, & Miftahul Huda. (2024). Contribution of Islamic University to Development of Mosque-Based Non-Formal Islamic Education in Lombok Indonesia. *Al-Hayat: Journal of Islamic Education*, 8(3), 982–998. <https://doi.org/10.35723/ajie.v8i3.677>
- Alhamid, A. R., Sunatar, B., Rahman, A., & Amin, S. H. S. B. M. Y. (2025). The Mosque Welfare Agency's Strategy in Developing the Leadership of Muslim Youth in Sorong City. *Al-Ishlah: Jurnal Pendidikan Islam*, 23(2), 110–122. <https://doi.org/https://doi.org/10.35905/alishlah.v23i2.14938>
- Ansar, L., & Podu, S. (2026). Reconstruction of the Authority of the Papuan People's Assembly Based on the Principles of Siyasah Syar'iyah : A Study of the Function of Cultural Representation. *Al-Adalah: Jurnal Hukum Dan Politik Islam*, 11(1), 229–241. <https://jurnal.iain-bone.ac.id/index.php/aladalah/article/view/10900/3092>
- Ayu Sadewi, & M. Makhrus. (2024). Pembelajaran Pendidikan Agama Islam dan Budi Pekerti Di Sekolah Minoritas Muslim Di SMP Negeri 26 Kabupaten Sorong Papua. *WISSEN : Jurnal Ilmu Sosial Dan Humaniora*, 2(1), 11–25. <https://doi.org/10.62383/wissen.v2i1.39>

- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (V. J. Y. K. K. B. B. M. M. R.-A. G. Knight (ed.); 5th Editio). SAGE Publications Ltd. London.
- Fatmawati, D. (2021). Islam and Local Wisdom in Indonesia. *Journal of Social Science*, 2(1), 20–29. <https://doi.org/https://doi.org/10.46799/jsss.v2i1.82>
- Hamzah, H., Yudiawan, A., Umrah, S., & Hasbullah, H. (2020). Islamic economic development in Indonesian islamic higher education. *International Journal of Evaluation and Research in Education*, 9(1), 77–82. <https://doi.org/10.11591/ijere.v9i1.20317>
- Hanifah, D. N. R., Sumarwati, & Suhita, R. (2024). Indonesian Junior High School Students' Perceptions of Using Digital Storytelling Media in Learning to Write Fantasy Stories. *International Journal of Learning, Teaching and Educational Research*, 23(10), 564–582. <https://doi.org/10.26803/ijlter.23.10.27>
- Hasbullah, Miftahulfadlik Dabamona, Annisa Fitri Aulya, & Nanning. (2023). Integrating Compulsion Strategy to Improve Students' English-Speaking Skills Through Podcast. *INTERFERENCE Journal of Language, Literature, and Linguistics*, 4(2), 217–234.
- Hasbullah, Wahidah, N., & Nanning. (2023). Integrating Multiple Intelligence Learning Approach to Upgrade Students' English Writing Skills. *International Journal of Language Education*, 7(2), 199–211. <https://doi.org/10.26858/ijole.v7i2.34383>
- Hidayat, R., Andriyan, Y., Munzir, M., Susim, R., & Rahman Inai, A. (2024). Cultural Communication in Papua's Muslim Community Perspective of Religious Moderation Introduction ©. *International Conference on Engineering, Applied Science And Technology*, 1–8.
- Ishtiaq, M. (2019). Book Review Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th ed.). Thousand Oaks, CA: Sage. *English Language Teaching*, 12(5), 40–41. <https://doi.org/10.5539/elt.v12n5p40>
- Junaidin. (2025). Problem-Based Learning Strategy Based on Local Wisdom in PAI Learning in Bima. *FiTUA: JURNAL STUDI ISLAM*, 6(June), 115–126. <https://doi.org/https://doi.org/10.47625/fitua.v6i1.1080>
- Khairifa, F., Fatra, I., & Peranginangin, D. (2025). The Dilemma of Human Cloning in Islamic Theology: A Critique of the Uniqueness of Human Creation and Implications for Maqashid al-Shariah. *Pharos Journal of*

- Theology*, 106(3), 1–17.
<https://doi.org/https://doi.org/10.46222/pharosjot.106.303>
- Maemonah, & Mohamad Agung Rokhimawan. (2024). Curriculum Redesign Based on Local Wisdom: Optimizing Madrasah Ibtidaiyah Teacher Assistance in Jayapura. *Edulab : Majalah Ilmiah Laboratorium Pendidikan*, 9(1), 159–177. <https://doi.org/10.14421/edulab.2024.91.10>
- Manshur, U., & Munif, M. (2023). Harmony within Diversity: The Internalization of Religious Moderation as a Pillar in Sustaining National Identity. *Jurnal Islam Nusantara*, 07(1), 56–69. <https://doi.org/http://doi.org/10.33852/jurnalin.v7i1.468>
- Mataputun, Y. (2020). Analisis pemenuhan standar nasional pendidikan dan permasalahannya. *Jurnal Konseling Dan Pendidikan*, 8(3), 224. <https://doi.org/10.29210/148800>
- Miles, M. B. A. M. H. J. S. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3 Edition). SAGE Publications Inc. <https://www.metodos.work/wp-content/uploads/2024/01/Qualitative-Data-Analysis.pdf>
- Muthmainnah; Nur, A. A. N. T. E. S. C. L. C. (2026). Robot-Assisted Language Learning (RALL) for Communication Skills Development in Maritime-Themed EFL Education: A Study of Secondary School Students in West Sulawesi, Indonesia. *Southeastern Philippines Journal of Research and Development*, 31(1), 181–198. <https://doi.org/https://doi.org/10.53899/spjrd.v31i1.1510>
- Nur, Syamsudin; Ernas, S. M. Y. R. (2025). From Guest to Host Religion: The Transformation of Islam In Papua. *AL ALBAB*, 14(1), 139–160. <https://doi.org/https://doi.org/10.24260/alalbab.v14i1.3668>
- Nur, I. (2022). Religious Education Based Of Local Wisdom “Satu Tungku Tiga Batu” In Fak-Fak Community West Papua. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 6631–6642. <https://doi.org/10.35445/alishlah.v14i4.2267>
- Parpala, A., & Lindblom-ylänne, S. (2007). University Teachers’ Conceptions of Good Teaching in the units of High-Quality Education. *Studies in Educational Evaluation*, 33(1), 355–370. <https://doi.org/10.1016/j.stueduc.2007.07.009>
- Rohmawati, L., Hasbullah, & Rahman, A. (2025). Analyzing the Students’ Obstacles in English Reading Comprehension at Senior High School. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 13(1), 2499–2509. <https://doi.org/10.24256/ideas.v13i1.7267>

- Satir, M., & Akidah, Sri, H. (2025). Integration of Soft Skills Strategy in Teaching Akidah Akhlak at State Madrasah Aliyah. *Scaffolding*, 7(3), 742–756. <https://doi.org/10.37680/scaffolding.v7i3.8247>
- Shafa, Basri, M., Abduh, A., & Patak, A. A. (2020). Multicultural education-based instruction in teaching english for Indonesian islamic higher education. *Asian EFL Journal*, 27(32), 202–218.
- Tania, Gupta; Kanchan, K. (2023). *Sustainable Development and Quality Education* (P. (Dr. . T. D. K. K. Gupta (ed.); 1st Editio). EZ EDUCATION Noida, Uttar Pradesh.
- Wahyuni, D., Octavia, I. A., & Karista, K. (2025). The Religious Cosmology of Indigenous Communities for Maintaining Ecological Balance in the Mentawai Islands, Indonesia. *Millah: Journal of Religious Studies*, 24(1), 137–172. <https://doi.org/10.20885/millah.vol24.iss1.art5>
- Weda, S., Sakkir, G., Elsa, A., & Sakti, F. (2023). Students' English Learning Strategies in Dealing with Merdeka Belajar Kampus Merdeka (MBKM) Curriculum in Indonesia: Perceptions and Factors. *ELS Journal on Interdisciplinary Studies in Humanities*, 6(2), 343–356. <https://doi.org/https://doi.org/10.34050/elsjish.v6i2.27254>
- Wekke, I. S., Arif, B., Zubair, A., & Wardi, M. (2019). The Role of Muhammadiyah Institution Towards Muslim Minority in West Papua. *PEURADEUN*, 7(1), 21–42. <https://doi.org/http://dx.doi.org/10.26811/peuradeun.v7i1.311>