



Eduslamic: Jurnal Pendidikan Islam dan Keagamaan

Vol. 4 No.1 Maret-Agustus 2026

E-ISSN: 2988-6686

Contemporary Challenges and Opportunities for Islamic Education in Papua: Al-Qur'an and Hadith Perspectives

**Mustahid, Surahman Amin, Chairul Anwar Saputra,
Nirwan, Nurfitriani**

Institut Agama Islam Negeri Sorong, Indonesia

Corresponding E-mail: mustahidcakep@gmail.com

ABSTRACT

Islamic education in Papua represents a vital component of Indonesia's multicultural educational landscape, particularly within Muslim minority communities. This qualitative study explores the theological foundations, challenges, and future opportunities for strengthening Islamic education from Qur'anic and Hadith perspectives. Data were collected through observations, semi-structured interviews, and document analysis involving students, educators, religious leaders, Muslim youth, and community representatives from MAN Kota Sorong, Kokoda Muslim communities, mosque youth organizations, Muslim organizations, and the Indonesian Ulema Council in Sorong. The findings reveal that Islamic education is anchored in Qur'anic values of knowledge, morality, moderation, tolerance, and social harmony. However, geographical isolation, limited institutional resources, shortages of qualified educators, and unequal digital access constrain its development. Integrating Islamic theology with Papuan local wisdom, particularly the *One Furnace Three Stones* philosophy, and digital innovation provides a sustainable model for strengthening inclusive, culturally responsive Islamic education in eastern Indonesia.

Keywords: *Al-Qur'an and Hadith, Local Wisdom, Islamic Education, Papua*



This work is licensed under Creative Commons Attribution License 4.0 CC-BY International license. DOI: 10.59548/jed.v4i1.795

Introduction

The development of Islamic education in Papua cannot be separated from local wisdom traditions that emphasize communal harmony and peaceful coexistence among religious communities (Maemonah & Mohamad Agung Rokhimawan, 2024). One of the most important Papuan philosophies is the concept of One Furnace Three Stones, locally known as “Satu Tungku Tiga Batu.” This philosophy symbolizes solidarity, cooperation, and balance among different religious communities living together within Papuan society (Nur, 2022). The philosophy reflects the values of mutual respect, tolerance, and social integration, which are also compatible with Islamic teachings concerning peaceful coexistence and social justice (Pajariato et al., 2025).

Papua represents one of Indonesia’s most culturally diverse and geographically challenging regions. Although Muslims constitute a minority in several Papuan areas, Islamic communities have historically contributed to educational development, social integration, and interreligious harmony. Islamic education in Papua has evolved through the establishment of mosques, madrasah, Islamic organizations, and Muslim community institutions (Ipa Salma Alhamid; Indria Nur; Hasbullah, 2024; and Alhamid et al., 2025). However, educational implementation in Papua often faces difficulties related to remote geographical conditions, transportation barriers, limited human resources, and inadequate digital infrastructure (Ayu Sadewi & M. Makhrus, 2024).

Theologically, the Al-Qur’an and Hadith strongly emphasize the importance of education, knowledge, morality, and social harmony. The first revelation received by the Prophet Muhammad encouraged Muslims to read, learn, and seek knowledge. Islamic teachings also promote justice, compassion, and intercultural interaction as essential foundations of human civilization (Komariah et al., 2025). These principles are highly relevant to the multicultural context of Papua, where Islamic education must adapt to local traditions while maintaining its theological foundations.

Despite its significance, Islamic education in Papua continues to encounter contemporary challenges. Geographical conditions remain one of the most serious obstacles because many Muslim communities live in remote areas with limited transportation and educational facilities. Human resource limitations also affect educational quality, particularly regarding the availability of professional Islamic teachers and digital literacy among educators and students

(Muhammad Sidek; Suparto Iribaram; Hasbullah, 2025). Furthermore, digital inequality between urban and rural regions has limited the implementation of technology-based Islamic learning (Anisah et al., 2025).

Nevertheless, Papua also offers important opportunities for educational transformation. The strengthening of local wisdom values, increasing government attention toward educational equality, and the expansion of digital technology provide opportunities for improving Islamic educational quality. Digital learning platforms, online religious resources, and social media have become important tools for expanding Islamic educational access among Papuan Muslim youth (Haastrecht et al., 2024). Similarly, integrating Papuan cultural values into Islamic educational approaches can strengthen social harmony and contextual religious understanding (Maemonah & Mohamad Agung Rokhimawan, 2024).

Islamic education has become one of the most important instruments for shaping moral values, intellectual development, and social harmony within Muslim societies across the world (Satir & Akidah, Sri, 2025). In contemporary global discourse, educational institutions are increasingly expected not only to transfer knowledge but also to strengthen ethical awareness, intercultural understanding (Basri et al., 2025), and social resilience amid rapid technological transformation and globalization (Miharja, 2025). Within Muslim societies, Islamic education based on the teachings of the Al-Qur'an and Hadith continues to play a strategic role in preserving religious identity while responding to modern social, political, and educational challenges (Tang et al., 2018).

Globally, Muslim educational institutions face various contemporary challenges related to digital transformation, educational inequality, radicalism, and cultural diversity (Hidayat et al., 2024), and access to educational resources (Hidayati, 2015). Islamic education in minority Muslim regions frequently encounters additional obstacles associated with geographical isolation, limited educational infrastructure, and the scarcity of professional teachers (Kogan & Weißmann, 2019). At the same time, globalization and technological advancement provide opportunities for improving access to religious education through digital learning platforms, online Islamic resources, and collaborative educational networks (Subair et al., 2024).

In Indonesia, Islamic education occupies an essential position within the national educational system. As the country with the largest Muslim population

in the world, Indonesia has developed diverse Islamic educational institutions ranging from pesantren and madrasah to Islamic universities (Rois, 2023). Nevertheless, the implementation of Islamic education varies significantly between Western and Eastern Indonesia due to differences in geographical conditions, socio-cultural diversity (Basri et al., 2025), economic development, and educational infrastructure (Tang et al., 2018).

This study, therefore, seeks to answer three major research questions. First, what is the theological basis of Islamic education in Papua based on the Al-Qur'an and Hadith? Second, what are the significant geographical, human resource, and digital challenges faced in implementing Islamic education in Papua? Third, what opportunities exist for integrating local wisdom and digital aspects in strengthening Islamic education in Papua? By addressing these questions, this study aims to contribute theoretically and practically to the development of contextual, inclusive, and sustainable Islamic education in Papua and other multicultural regions of Indonesia.

Research Methodology

This study employed a qualitative research design (Creswell, 2018) to explore the theological foundations, challenges, and opportunities related to Islamic education in Papua (Miles, 2014). Qualitative methodology was selected because it enables researchers to understand social realities, educational experiences, cultural values, and religious perspectives deeply within natural contexts. The study focused on Islamic educational practices in Sorong City and Sorong Regency, Southwest Papua, Indonesia (Ishtiaq, 2019).

The research sites included Madrasah Aliyah Negeri (MAN) Kota Sorong; Muslim Kokoda communities in Sorong City and Sorong Regency; mosque youth communities in Sorong City; Papua Muslim organizations in Sorong City; and representatives from the Indonesian Ulema Council (Majelis Ulama Indonesia/MUI) of Sorong City and Sorong Regency. These locations were selected purposively because they represent important Islamic educational and social institutions within Papuan Muslim communities.

The participants consisted of selected educational stakeholders and Muslim community representatives. Six students from MAN Kota Sorong participated in the research, including representatives from classes ten, eleven, and twelve. These students were selected purposively to represent diverse student perspectives regarding Islamic education implementation and challenges.

Additional participants included two representatives from Muslim Kokoda communities in Sorong City and two representatives from Muslim Kokoda communities in Sorong Regency. The Kokoda Muslim communities were selected because they represent indigenous Papuan Muslim groups that maintain strong local cultural traditions.

Furthermore, two Muslim youth representatives from mosque youth organizations in Sorong City participated in the study. Two representatives from Papua Muslim organizations in Sorong City also contributed perspectives regarding organizational support for Islamic educational development. Religious perspectives were strengthened through interviews with two representatives from the Indonesian Ulema Council of Sorong City and two representatives from the Indonesian Ulema Council of Sorong Regency.

Data collection was conducted through observation, semi-structured interviews, and documentation (Creswell, 2018). Observation was carried out at educational institutions, mosque activities, youth religious programs, and community gatherings to understand Islamic educational practices directly. The observation process focused on teaching methods, student participation, digital learning implementation, social interaction, and local cultural integration within Islamic educational activities (Suharmoko et al., 2025).

Semi-structured interviews constituted the primary data collection technique. The interviews were conducted individually and in small group discussions using open-ended questions related to theological understanding, educational challenges, local wisdom integration, and digital learning opportunities. Interviews allowed participants to explain their experiences, perspectives, and expectations concerning Islamic education in Papua. The flexibility of semi-structured interviews enabled the researcher to explore additional themes emerging during conversations (Rohmawati et al., 2025).

Data analysis employed thematic qualitative analysis. The researcher transcribed interview data and organized observational notes systematically. Data were then coded based on emerging themes related to theological foundations, geographical challenges, human resource limitations, digital inequality, local wisdom integration, and educational opportunities. Similar themes were categorized and interpreted to identify broader patterns and relationships among the findings.

To ensure data validity and reliability, the study applied triangulation techniques by comparing information obtained from interviews, observations,

and documentation (Che Md Ghazali, 2016). Source triangulation was also conducted by comparing perspectives from students, teachers, community leaders, Muslim organizations, and religious authorities. Member checking was applied by confirming several interpretations with selected participants to ensure the accuracy of the findings (Haastrecht et al., 2024).

Ethically, the study respected participants' privacy, confidentiality, and voluntary participation. All participants were informed about the objectives of the research before interviews and observations were conducted. The researcher also ensured that cultural and religious sensitivities within Papuan communities were respected throughout the research process.

Findings and Discussion

Findings

The qualitative analysis of this study focuses on four major dimensions: (1) theological understanding of Islamic education, (2) contemporary educational challenges, (3) integration of Papuan/Kokoda local wisdom, and (4) opportunities through digital learning.

Table 1. A
Thematic Synthesis on Converging and Diverging Perspectives

Respondent Group	Theological Understanding	Educational Challenges	Local Wisdom Integration	Digital Learning Opportunities	Similarities with Other Groups	Distinctive Perspective	Common Goal
MAN Kota Sorong Students (6)	Students generally view Islamic education as important for strengthening faith, morality, Qur'anic understanding, and daily religious practice. They are	Learning may face challenges related to learning resources, teaching methods, technological distraction, differences in students' religious backgrounds, and the gap	Students may support the inclusion of Papuan culture when it does not contradict Islamic teachings and when it makes lessons more relevant and	Students are the most directly positioned to benefit from digital resources, online Qur'an/Hadith materials, educational videos,	Strong agreement with religious authorities and community groups on the importance of Islamic knowledge, character formation, and contextual education.	Emphasize student experience, relevance, engagement, and accessibility of learning.	To obtain Islamic education that is meaningful, relevant, engaging, and applicable to everyday life.

	likely to emphasize the need for Islamic education to be relevant to their contemporary lives.	between classroom knowledge and everyday practice.	understandable.	social media, and interactive learning platforms.			
Muslim Kokoda Community – Sorong City (2)	Islamic education is closely connected with faith, moral conduct, family traditions, community identity, and preservation of Islamic values among indigenous Papuan Muslims.	Challenges may include maintaining religious identity amid social change, strengthening educational resources, and balancing traditional cultural practices with contemporary Islamic education.	Strong emphasis on preserving Kokoda cultural identity and incorporating culturally meaningful traditions into Islamic education where they are compatible with Qur'an and Hadith.	Digital technology can provide access to Islamic knowledge, particularly where formal educational resources are limited, but should be used carefully so that cultural and religious values are maintained.	Shares concerns about moral development, cultural preservation, religious identity, and contextual Islamic education.	Provides an indigenous Papuan Muslim perspective, emphasizing the relationship between Islam, culture, identity, and community continuity.	To strengthen Islamic identity while preserving valuable indigenous cultural heritage.
Muslim Kokoda Community – Sorong Regency (2)	Islamic education is understood not merely as formal schooling	Geographic/access challenges may become more significant, including	Local wisdom is viewed as an important educational resource	Digital learning offers opportunities to overcome geographic	Similar to Kokoda representatives in Sorong City regarding cultural	Greater emphasis can be placed on accessibility, community-based	To improve access to quality Islamic education

	g but as a process transmitted through family, community, religious leaders, and cultural practices.	educational facilities, qualified teachers, learning materials, and access to technology.	because cultural traditions can provide contextual examples for Islamic moral and social teachings.	hical barriers and provide wider access to Islamic educational materials and religious instructions.	preservation and religious identity.	learning, and educational equity.	without disconnecting education from local culture and community life.
Mosque Youth Organizations – Sorong City (2)	Islamic education is perceived as important for developing religious commitment, moral behaviour, youth identity, and resistance to negative social influences.	Youth face challenges from social media, popular culture, misinformation, declining religious engagement, and competition between religious learning and entertainment.	Local cultural values can be used to make Islamic education more attractive and relevant to young people.	Strongly emphasizes social media, digital preaching, online Islamic learning, multimedia content, and youth-oriented digital platforms as opportunities.	Shares students' concern about relevance and religious authorities' concern about maintaining Islamic understanding.	Particularly emphasizes youth engagement, communication, digital culture, and contemporary media.	To make Islamic education attractive and effective for the younger generation while maintaining Islamic authenticity.
Papua Muslim Organizations – Sorong City (2)	Islamic education is seen as a strategic instrument for strengthening Muslim identity, social	Challenges include institutional limitations, coordination among Muslim educational institutions, unequal	Supports contextualizing Islamic education within Papuan social and cultural realities rather than	Digital technology can expand organizational networks, educational dissemination,	Strong convergence with communities and religious authorities on strengthening Islamic education	Focuses on the institutional and organizational dimension of Islamic educational development	To build stronger, coordinated, sustainable, and contextually appropriate Islamic

	cohesion, community development, and religious literacy in Papua.	resources, and the need for stronger educational programs.	simply reproducing education al models from other regions.	teacher development, and access to Islamic resource s.	and Muslim identity.	ent.	education in Papua.
MUI Sorong City (2)	Islamic education should be firmly grounded in the Qur'an and Hadith and should develop faith, worship, ethics, and responsible social behavior.	Contemporary challenges include maintaining theological accuracy, preventing misinformation, responding to changing social conditions, and strengthening religious literacy.	Local wisdom may be accepted when it is compatible with Islamic principles and does not contradict fundamental teachings of Islam.	Digital media provides major opportunities for religious education but requires guidance because students and communities may encounter inaccurate or misleading religious information online.	Shares the common concern for religious literacy, morality, identity, and contextual education al development.	Provides a normative-theological perspective, particularly concerning the compatibility between local traditions and Islamic principles.	To ensure that educational innovation and cultural adaptation remain consistent with Qur'anic and Prophetic teachings.
MUI Sorong Regency (2)	Emphasizes Islamic education as a means of strengthening faith, character, religious practice, and	Challenges may include differences in educational access, teacher capacity, community literacy, and the preservation of	Local wisdom should be critically evaluated and incorporated when it supports Islamic ethical principles and	Digital learning can expand access to religious education, particularly for communities separated by	Strongly converges with Kokoda communities regarding cultural contextualization and with MUI Sorong City	Emphasizes community-level religious development and contextual Islamic guidance.	To develop Islamic education that is theologically sound, socially relevant, and accessible to wider

communi- ty resilience .	Islamic values amid moderniza- tion.	communi- ty harmony.	geograp- hical distance.	regarding theologica l boundarie s.	commu- nities.
--------------------------------	--	----------------------------	--------------------------------	---	-------------------

Source: Research Data, 2026.

The findings indicate that Islamic education in Papua is firmly grounded in the Al-Qur'an and Hadith, extending beyond ritual instruction to encompass knowledge, character formation, social ethics, tolerance, justice, compassion, honesty, and peaceful coexistence. Religious authorities emphasized the Qur'anic imperative to seek knowledge as a fundamental basis of Islamic education, while teachers and students highlighted its role in fostering respect for cultural diversity and harmonious relations within Papua's multicultural society. Prophetic traditions further reinforce the importance of knowledge, ethical conduct, social responsibility, and solidarity across geographical and cultural boundaries.

Despite this strong theological foundation, geographical disparities remain a major constraint. Remote communities, particularly Muslim Kokoda communities, face limited access to madrasahs, qualified teachers, libraries, learning materials, transportation, and technological facilities. Long travel distances, difficult weather conditions, and high transportation costs further disrupt educational continuity. Consequently, a significant gap persists between urban institutions in Sorong City and more isolated communities in Sorong Regency, particularly in access to educational resources and reliable internet connectivity.

The findings also reveal human-resource and digital limitations. Some Islamic educational institutions lack adequately trained educators, resulting in teachers carrying multiple instructional responsibilities. At the same time, limited digital literacy, inadequate devices, unstable internet connections, and insufficient technological infrastructure restrict effective digital learning. Nevertheless, participants recognized digital platforms as valuable tools for expanding access to Islamic knowledge. Social media, online lectures, Qur'an applications, and virtual discussions increasingly support religious learning among Papuan Muslim youth, although culturally relevant digital content remains limited.

Importantly, the findings identify local wisdom and digital transformation as complementary opportunities. The Papuan philosophy of *One Furnace Three*

Stones represents values of harmony, mutual respect, cooperation, and peaceful coexistence that can be meaningfully connected with Islamic principles of tolerance and social justice. Integrating such local wisdom into Islamic educational materials can make learning more contextual, culturally responsive, and socially relevant. Based on the cross-case comparison, the findings can be condensed into five overarching themes:

Table 2.
Overarching themes of Thematic Findings

Theme	Core Finding	Respondent Groups Most Closely Associated
Theological Foundation	Islamic education must remain grounded in Qur'an and Hadith while responding to contemporary realities.	MUI, Muslim organizations, communities
Contextual and Cultural Relevance	Islamic education should recognize Papuan and Kokoda cultural contexts without compromising Islamic principles.	Kokoda communities, students, MUI
Contemporary Educational Challenges	Islamic education faces challenges related to access, resources, social change, youth engagement, institutional capacity, and religious literacy.	All groups
Digital Transformation	Digital technology provides substantial opportunities for access and engagement but also creates risks of misinformation and inappropriate content.	Students, youth, MUI
Collaborative Educational Development	Sustainable Islamic education requires collaboration among schools, communities, mosques, organizations, youth, and religious authorities.	All groups

Source: Research Data, 2026

Overall, the findings suggest that the future of Islamic education in Papua requires an integrated strategy combining theological integrity, equitable educational access, qualified educators, culturally grounded pedagogy, and digital innovation. Stronger collaboration among schools, communities, religious organizations, universities, and government institutions is essential to develop sustainable, inclusive, and culturally responsive Islamic education for Papua's diverse Muslim communities.

Discussion

The findings of this study indicate that Islamic education in Papua reflects both universal Islamic theological principles and contextual local cultural realities (Sitti, Kamariyah et.al., 2026). Theologically, Islamic education in Papua is strongly based on the teachings of the Al-Qur'an and Hadith, emphasizing knowledge, morality, social harmony, and justice. These findings support previous studies demonstrating that Islamic education functions not only as religious instruction but also as a means of ethical and social transformation (Tang et al., 2018; Asnawi, Aqdi Rofiq, 2021).

The importance of knowledge acquisition within Islamic education corresponds with Qur'anic teachings encouraging intellectual development and human dignity (Qiso et al., 2025). The first revelation received by the Prophet Muhammad emphasized reading and learning, demonstrating the centrality of education within Islamic civilization. In the Papuan context, these theological principles become highly relevant because education serves as an important instrument for empowering minority Muslim communities while strengthening intercultural coexistence (Satir & Akidah, Sri, 2025).

The findings also demonstrate that Islamic education in Papua possesses strong social and multicultural dimensions. Participants consistently highlighted tolerance, mutual respect, and peaceful coexistence as essential educational values. These perspectives correspond with Islamic teachings concerning rahmatan lil alamin, which conceptualizes Islam as a mercy for all humanity. In multicultural Papua, Islamic education therefore functions not only as religious transmission but also as a mechanism for social integration and intercultural dialogue (Alhamid et al., 2025).

The philosophy of One Furnace Three Stones represents an important local wisdom framework compatible with Islamic educational values. This philosophy symbolizes communal balance and interreligious harmony among Papuan communities. The integration of this local philosophy into Islamic educational discourse demonstrates the contextual adaptability of Islamic teachings within culturally diverse societies (Rofiki, 2018; Nur, 2022; and Rumoning, S. I., Iribaram, S., et, al., 2026).

This finding supports broader educational theories emphasizing culturally responsive pedagogy and contextual religious education. Islamic education in Papua does not operate in isolation from local cultural realities but instead interacts dynamically with indigenous traditions and communal values. Such

integration can strengthen students' cultural identity while promoting inclusive religious understanding.

However, the study also reveals substantial structural and geographical challenges affecting educational implementation. Papua's geographical conditions continue to create educational disparities, particularly between urban and rural communities. Remote locations, transportation limitations, and inadequate infrastructure restrict students' access to educational opportunities. Similar findings have been identified in previous studies concerning educational inequality in eastern Indonesia.

Geographical barriers influence not only physical access to schools but also the availability of educational resources, technological infrastructure, and teacher distribution. Students living in remote Muslim communities frequently experience limited educational continuity due to transportation costs and weather conditions. Consequently, Islamic educational development in Papua requires stronger governmental and institutional support, focusing on equitable educational access.

Human resource limitations constitute another important challenge identified in this study. The shortage of qualified Islamic educators affects curriculum implementation, learning quality, and educational innovation. Professional teacher development, therefore, becomes essential for improving Islamic educational quality in Papua. Teacher training programs should include pedagogical competence, multicultural education, digital literacy, and contextual Islamic teaching approaches.

Digital inequality also significantly influences Islamic educational development. Although digital technology provides opportunities for expanding educational access, disparities in internet connectivity and technological resources continue to affect educational participation. Urban educational institutions generally possess greater digital advantages compared with rural communities.

Nevertheless, digital transformation simultaneously offers significant opportunities for strengthening Islamic education in Papua. The increasing use of online learning platforms, Qur'anic applications, social media, and virtual religious discussions demonstrates the growing role of digital technology in contemporary Islamic education. Digital platforms allow students and educators to access broader educational resources beyond geographical limitations.

The role of Muslim youth organizations and digital religious communities is particularly important in promoting contemporary Islamic learning among younger generations. Digital literacy initiatives can encourage students to engage critically with religious knowledge while preventing misinformation and intolerance. Therefore, integrating digital competence into Islamic educational curricula becomes increasingly necessary.

The findings further suggest that collaboration among educational institutions, religious organizations, Muslim communities, and government agencies is essential for sustainable educational development. Islamic education in Papua cannot rely solely on formal institutions because community participation and religious organizations also contribute significantly to educational continuity.

The involvement of Muslim Kokoda communities, mosque youth organizations, and Indonesian Ulema Council representatives demonstrates the collective nature of Islamic educational development in Papua. Community-based educational approaches can strengthen educational relevance and social participation while preserving local cultural values.

From a broader perspective, this study contributes to discussions concerning Islamic education in multicultural and minority Muslim contexts. Papua illustrates how Islamic education can adapt to local cultural realities while maintaining theological authenticity. The integration of Islamic values, local wisdom, and digital innovation provides a strategic framework for developing inclusive and sustainable Islamic education.

Furthermore, this study demonstrates that contemporary Islamic education should not be understood solely through traditional religious instruction but also through broader social, cultural, technological, and ethical dimensions. Educational institutions must prepare students not only for religious understanding but also for participation within rapidly changing digital and multicultural societies.

The findings also imply that educational policy should prioritize equal educational access for remote regions such as Papua. Infrastructure development, teacher distribution, digital connectivity, and culturally responsive curricula should become major priorities for policymakers seeking to strengthen Islamic educational quality in eastern Indonesia. Overall, Islamic education in Papua reflects a dynamic interaction between theology, local wisdom, geography, and modern technological transformation. While

significant challenges persist, opportunities for educational innovation and intercultural harmony remain highly promising.

Conclusion

Islamic education in Papua is fundamentally grounded in the theological teachings of the Al-Qur'an and Hadith, emphasizing knowledge, morality, tolerance, and social harmony. The study demonstrates that Islamic educational institutions and Muslim communities in Papua interpret religious education not only as ritual instruction but also as a means of character formation and intercultural coexistence. Islamic educational values are highly relevant to the multicultural social realities of Papua.

The study further reveals that geographical isolation, limited educational infrastructure, shortages of qualified educators, and digital inequality remain major challenges to the implementation of Islamic education in Papua. Remote locations and inadequate technological resources continue to limit educational access and quality among Muslim communities, particularly in rural areas.

Despite these challenges, important opportunities exist to strengthen Islamic education in Papua by integrating local wisdom and digital innovation. The philosophy of One Furnace Three Stones provides a valuable cultural framework for promoting tolerance and peaceful coexistence, while digital technology expands educational access and learning opportunities. Collaboration among educational institutions, Muslim organizations, community leaders, and government agencies is therefore essential for developing contextual, inclusive, and sustainable Islamic education in Papua.

Recommendation

The study recommends strengthening educational infrastructure, digital connectivity, and professional teacher training programs in Papua. Islamic educational institutions should integrate Papuan local wisdom into curricula while expanding digital learning initiatives. Government agencies, Muslim organizations, and community leaders should collaborate to promote inclusive, culturally responsive, and technologically adaptive Islamic education for sustainable educational development.

Referensi

- 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>
- Anisah, N., Hasbullah, H., & Dabamona, M. (2025). Harnessing Social Media for English Language Learning: Insights from an Islamic Senior High School Students in Eastern Indonesia. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 13(1), 3014–3031. <https://doi.org/10.24256/ideas.v13i1.6733>
- Asnawi, Aqdi Rofiq, S. A. and Z. H. (2021). Scientific Qur'ānic Exegesis in Indonesia Contributions by Scholars, Institutions, and the Government. *Australian Journal of Islamic Studies*, 4(4), 25–46. <https://doi.org/https://isra.org.au>
- 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>
- Basri, S., Adnan, Y., Widiastuty, L., Syamsul, M. A., & Indar, I. (2025). Islamic Environmental Ethics: A Cultural Framework for Sustainable Resource Management and Global Ecological Stewardship. *Diversity: Disease Preventive of Research Integrity*, 5(2), 86–93. <https://doi.org/10.24252/diversity.v5i2.52342>
- Che Md Ghazali, N. H. (2016). A Reliability and Validity of an Instrument to Evaluate the School-Based Assessment System: A Pilot Study. *International Journal of Evaluation and Research in Education (IJERE)*, 5(2), 148–157.
- 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.
- Haastrecht, M. Van, Haas, M., Brinkhuis, M., & Spruit, M. (2024). Understanding validity criteria in technology-enhanced learning: A systematic literature review. *Computers & Education*, 220(February), 105128. <https://doi.org/10.1016/j.compedu.2024.105128>

- 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.
- Hidayati, U. (2015). Penyelenggaraan Madrasah Di Daerah Minoritas Muslim. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 13, 269–290. <https://doi.org/10.32729/edukasi.v13i2.243>
- Ipa Salma Alhamid; Indria Nur; Hasbullah. (2024). Internalisasi Nilai-Nilai Pendidikan Islam dalam Pembentukan Karakter pada Peserta Didik di SD Inpres 2 Wagom. *TRANSFORMASI: Jurnal Kepemimpinan Dan Pendidikan Islam*, 7(2), 29–56. <http://ejurnal.iainsorong.ac.id/index.php/Transformasi/article/view/1550>
- 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>
- Kogan, I., & Weißmann, M. (2019). Religion and sexuality: between- and within-individual differences in attitudes to pre-marital cohabitation among adolescents in four European countries. *Journal of Ethnic and Migration Studies*, 46(17), 3630–3654. <https://doi.org/10.1080/1369183X.2019.1620416>
- Komariah, N., Syamsuddin, I. P., Rasyad, M., & Fajar, A. (2025). Analysis of Young Entrepreneurs Behavior in Bima City from the Perspective of Islamic Business Ethics. *FiTUA: Jurnal Studi Islam*, 6(June), 101–114. <https://doi.org/https://doi.org/10.47625/fitua.v6i1.1025>
- 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>
- Miharja, D. K. (2025). Sundanese Community Wisdom: Strengthening Local Spirituality in Responding to The Global Ecological Crisis. *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam*, 34(2), 379–396. <https://doi.org/https://doi.org/10.30762/empirisma.v33i1>

- 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>
- Muhammad Sidek; Suparto Iribaram; Hasbullah. (2025). Islamic Religious Education Learning for Children at Extraordinary Middle School for Special Needs, Sorong City. *Al-Liqo: Jurnal Pendidikan Islam*, 10(2), 189–206. <https://doi.org/https://doi.org/10.46963/alliqo.v10i2.3145>
- 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>
- Pajarianto, H., Pribadi, I., Yusuf, M., Education, I., Palopo, U. M., Jenderal, J., & Binturu, S. (2025). Religious Literacy as a Mediator in the Ecosystem Model of Religious Moderation Towards Youth’s Tolerance Attitudes. *International Journal of Law and Society*, 4(3), 445–466. <https://doi.org/https://doi.org/10.59683/ijls.v4i3.236>
- Qiso, A. A., Nafisah, A., Pebrikarlepi, E., & Wahyudi, M. (2025). Reconstructing the Integrative Paradigm of Islamic Education: A Critical Analysis of Integrated Islamic Schools in Indonesia. *Al-Ishlah: Jurnal Pendidikan Islam*, 23(1), 49–61. <https://doi.org/10.35905/alishlah.v23i1.13625>
- Rofiki, A. A. (2018). Integrasi Nilai Kearifan Lokal Dalam Pendidikan Kerukunan Umat Beragama Di Sekolah Dasar/Madrasah Ibtidaiyah (Sd/Mi) Kota Jayapura. *JMIE (Journal of Madrasah Ibtidaiyah Education)*, 2(1), 62. <https://doi.org/10.32934/jmie.v2i1.52>
- 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>
- Rois, M. A. N. (2023). Modernisasi Pendidikan Islam Menurut Azyumardi Azra(Diskursus Modernisasi di Pondok Pesantren Al-Aqobah Jombang). *AL-MUNAWWARAH: JURNAL PENDIDIKAN ISLAM*, 15(1), 16–31. <https://doi.org/https://doi.org/10.35964/munawwarah.v15i1.391>
- Rumoning, S. I., Iribaram, S., Rusdi Rasyid, M., Sunatar, B., Abdillah, F. (2026).

- Inovasi Pembelajaran Al- Qur'an di Daerah Pedalaman Papua (Studi Kasus Pada Masyarakat Kepulauan Bianci dan Waigeo Barat, Kabupaten Raja Ampat). *JURAGAN: Jurnal Ragam Pengabdian - Penelitian*, 3(2), 46–56. <https://doi.org/https://doi.org/10.62710/2ddnrz17>
- Rumoning, S. I., Iribaram, S., Rusdi, M., & Sunatar, B. (2026). Nahdlatul Ulama Dalam Merawat Moderasi Beragama Di Kabupaten Fakfak Papua Barat. *JURAGAN: Jurnal Ragam Pengabdian - Penelitian*, 3(2), 1871–1892. <https://doi.org/https://doi.org/10.62710/2ddnrz17>
- 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>
- Sitti, Kamariyah; Hasbullah, Hasbullah; Abdillah M, Fardan; Agus, S. (2026). Development of a montessori-based hijaiyah letter learning module in TPQ education West Papua. *Al-Liqo: Jurnal Pendidikan Islam*, 11(1), 1–15. <https://doi.org/https://doi.org/10.46963/alliqo.v11i1.3751>
- Subair, M., Syamsurijal, Rismawidiawati, Idham, Muslim, A., & Nur, M. (2024). Multilingualism, Technology, and Religious Moderation in Indonesian Islamic Boarding Schools. *International Journal of Language Education*, 8(3), 550–563. <https://doi.org/10.26858/ijole.v8i3.66498>
- Suharmoko, S., Rahman, A., & Hasbullah, M. D. (2025). English Language Maintenance Among Indonesian Returnee Children: A Qualitative Study. *Bilingual Publishing Group: Forum for Linguistic Studies*, 7(8), 169–184. <https://doi.org/https://doi.org/10.30564/fls.v7i8.9411>
- Tang, M., Hasbullah, H., & Sudirman, S. (2018). Cultural Diversity in Al-Qur'an Perspective. *International Journal on Advanced Science, Education, and Religion*, 1(2), 27–34. <https://doi.org/10.33648/ijoaser.v1i2.11>