



MODEL OF ISLAMIC EDUCATION DEVELOPMENT IN PAPUA MUSLIM MINORITY

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Abstract :

This study examines the role and challenges in developing Islamic education in the Muslim minority in the remote areas of Tambrauw Regency, West Papua. This research is field research. The data used is qualitative in the form of words and descriptions. Data was collected by using literature, observation, and interview methods. Comments are made to order data that can be sensed directly, such as the location and activities of Islamic education. Meanwhile, interviews were conducted to collect data on the role, challenges, and patterns of developing Islamic education. This study found that the part of MUI, PCNU, and the Tambrauw Regional Government in Islamic education is establishing and developing Islamic education, including financial support and teaching staff. At the same time, the challenge consists of 2 parts, namely the past difficulties related to the conflict of belief migration carried out by several Abun tribal communities by the officers and Christian religious leaders at that time. The current challenge is the lack of existing facilities, facilities, and infrastructure and the lack of adequate teaching staff. The pattern used in the development of Islamic education in Tambrauw is by establishing an Islamic Elementary School, establishing an Al-Quran Education Park and the Taksim Council, establishing Bible Studies, and sending the indigenous Abun and Moi Karon Muslims to various Islamic boarding schools outside Papua for deepening the religion of Islam as a candidate for Islamic driving cadres in the future.

Keywords : *Islamic Education Model, Minority*

Abstrak :

Penelitian ini bertujuan untuk mengkaji tentang peran, tantangan dalam pengembangan pendidikan Islam di minoritas muslim daerah pedalaman Kabupaten Tambrauw Papua Barat. Penelitian ini merupakan penelitian lapangan. Data yang digunakan adalah kualitatif yang berupa kata-kata dan deskripsi. Pengumpulan data dilakukan dengan metode pustaka, observasi dan wawancara. Observasi dilakukan untuk mengumpulkan data yang bisa diindera secara langsung, seperti lokasi dan kegiatan pendidikan Islam. Sementara wawancara dilakukan untuk mengambil data mengenai peran, tantangan dan pola pengembangan pendidikan Islam. Penelitian ini menemukan bahwa Peran dari MUI, PCNU dan Pemerintah Daerah Tambrauw dalam pendidikan Islam adalah dalam proses pendirian dan pengembangan pendidikan Islam, didalamnya adalah dukungan secara finansial dan tenaga pengajar. Sedangkan tantangan terdiri atas 2 bagian yaitu tantangan masa lalu berkaitan dengan pertentangan migrasi kepercayaan yang dilakukan beberapa masyarakat suku Abun oleh aparat dan tokoh agama Kristen saat itu. Tantangan saat ini adalah minimnya fasilitas, sarana dan prasarana yang ada, kurangnya tenaga pengajar yang memadai. Pola yang dilakukan dalam pengembangan pendidikan islam di Tambrauw adalah dengan mendirikan Sekolah Dasar bercirikan Islam, mendirikan Taman Pendidikan Al

Quran dan Majelis Taklim, mendirikan Kajian-Kajian Kitab serta dengan pengiriman masyarakat asli Suku Abun dan Moi Karon muslim ke berbagai pondok pesantren di luar Papua untuk memperdalam agama Islam sebagai calon kader penggerak Islam di masa mendatang.

Kata Kunci: *Model Pendidikan Islam, Minoritas*

INTRODUCTION

The dark past about the conflicting belief migration experienced by several Abun Tribe (Asli Tambrauw) communities from Christianity to Islam in the early 1990s and the return of the Abun tribe converts, victims of the conflict to their homeland, is interesting for researchers. After a period of the peace agreement signed by the original converts from the Abun tribe with local religious and traditional leaders, the turning point of a decade-long conflict in terms of pioneering Islamic education (Warnk, 2009).

In connection with the development of Muslims in the Muslim minority area of Tambrauw, it is necessary to identify Islamic education (Wekke, 2013). The facts about the components in Islamic education have not been fully fulfilled. Currently, there are two models of Islamic education for the Muslim minority in Tambrauw, namely Formal Islamic Education and Non-Formal Islamic Education. In Formal Education, there is only 1 Elementary School with Islamic characteristics (SD Al-Maarif Sausapor Tambrauw), which was established in 2017, and the rest Non-Formal Education consists of mosque-based education at two mosques in Sausapor District and three prayer rooms and educational institutions Al Qur'an Education Park. an. The number of taklim assemblies is still very limited. The level of religious understanding of the Muslim community in this minority area is still lacking, especially in the generation of children, due to limited facilities and access to religious education.

It is known that the number of Islamic education management institutions is lacking (Naim, 2021). Some mosques do not have a permanent imam, so the mosque is often empty in terms of performing the five daily prayers. Likewise, with religious learning activities for children, some mosques also do not have a TPA, including mosques in the Yemen, Baun, and Saukorem areas. So, access for children to obtain Islamic education is limited. As a result, the need for religious education in the Muslim community is not fulfilled (Wekke, 2015).

The difficulty of accessing villages in the Tambrauw area causes the teaching staff and volunteers to be inadequate both in terms of number and capacity building. Some prayer rooms, such as Baun and Saukorem do not have teachers, so they are left abandoned without education (Wekke, 2016).

This research is expected to provide an overview of Islamic education in Muslim minorities so that there is a formulation of the roles, challenges, and new patterns obtained as a follow-up to the research results about community service and assistance in the future (Narula, 2014). Islamic higher education institutions and boarding schools, especially in West Papua, need to play a role in the continued development of Islamic education in Papua.

Some research results on Islamic Education and the Abun Tribe: Religion and Diversity Muallaf Tambahau, by Ismail Suardi Wekke et al. This research is focused on the converts community. The Abun tribe occupies several areas in Sorong Regency. The needs of Islamic education have not been fully met. There are two models of Islamic education for converts to the Abun Tribe, namely verbal and nonverbal. First is the oral method by conducting lectures at the mosque through the taklim assembly. Second, nonverbal is more about mentoring and being an example of Islam, while several religious leaders initiated the Abun Tribe converts. The education carried out is still in the form of non-formal education in a small prayer room in a Muslim accommodation with material for reading the Koran, training in prayer, and performing ablution. This research is in the residential area of Tambahau converts in Sorong Regency. Second, the Development of Madrasah Education in Papua, the results of this study state that since the early 19th century, Madrasahs have existed in Papua. In its development, it often faces obstacles, one of which is limited human resources. Islamic Education Institutions have been developing since 1968 on the role of the Yapis Organization, a foundation that organizes Islamic education combined with several organizations, including NU and Muhammadiyah. This research is limited to formal madrasahs (Murtadlo, 2016). This study is about the development of madrasahs in general in Papua by the Papuan Islamic Education Foundation (Yapis). Third, research conducted by Abdul Wahib IAIN Walisongo Semarang, The Struggle of Islamic Religious Education in Muslim Minority Areas, by Wahib, in this study focused on Islamic religious education in schools with Muslim students as minorities before and after the Bali bombings. (Wahib, 2011). Some of the research above is used as a reference for initial data on the development of Islamic education in Muslim minority areas, especially in Papua.

RESEARCH METHOD

This research is interesting because Tambahau Regency is an inland area with a tiny Muslim population (3.27%) of the total population of Tambahau Regency. So it is necessary to know the various challenges and patterns in the development of Islamic education in the Muslim minority areas of Papua to be used as a reference for other minority areas in developing Islamic education.

Some things that need to be researched include the various obstacles in developing Islamic education and both past and current challenges. These challenges can be used in evaluations in implementing Islamic education's development. Various parties' roles in developing Islamic education and how the Muslim community in Tambahau establish and maintain the existence of Islamic education in Tambahau as a locomotive for moving Islamic cadres in the future. The preliminary study found that the role of various parties in participating in the development of Islamic education in Tambahau was still limited.

This study used qualitative research methods. This research focuses on the roles, challenges, and patterns in developing Islamic education in Muslim

minority areas in Tambrauw Regency. Data collection techniques were carried out by direct interviews with several Muslim community groups (Original Converts from the Abun Tribe, PCNU Tambrauw Regency, Tambrauw Ministry of Religion, Head of MUI, and leaders of Islamic education). The interviews with a number of these groups can collect data related to the role of related institutions, challenges, and the process of developing Islamic education in various districts in the Tambrauw Regency area. The development of Islamic education is interesting to observe because, actually, the entry of Islam in Papua preceded the entrance of Christians and Catholics.

Observations to several mosques to collect data about the existence of Islamic educational institutions include TPA, Taklim Council, and schools under the auspices of the Islamic Education Foundation. Furthermore, the data is compiled descriptively, accompanied by confirmation with existing data. The last stage is to analyze the data using a socio-epistemological approach, and phenomenology is expected to be able to analyze the data carefully.

FINDINGS AND DISCUSSION

Establishing a Qur'an Education Park in the Development of Islamic Educational Institutions

The role of Islamic education among Muslims is one form of manifestation of the ideals of Islamic life to preserve, instill (internalize), and transform these Islamic values to the person of the next generation so that the aspired religious and cultural values can remain functional and develop in society over time (Fauzi, 2021).

The permit for establishing the Al Muhajirin TPA in the Sausapor District in 2018 and funding assistance for the development of Islamic education from the Ministry of Religion certainly provides a little solution to the existing facilities and infrastructure shortage. Such as procuring Tartili books as student learning books and other supporting facilities. There are 5 (five) Al Qur'an Educational Parks (TPA) in Tambrauw Regency, including:

1. Al Muhajirin TPA in Sausapor District.
2. Al Ibrahim TPA in Sausapor District.
3. Miftahul Jannah TPA in Mega Moraid District.
4. Al Hidayah TPA in Moraid District.
5. Al-Hikmah TPA in Amberbaken District.

Before 2017, the capital of the Tambrauw Regency was temporarily in the Sausapor District. However, about the readiness of the Capital of Feef as stated in the Decree of the Minister of Home Affairs, as well as considerations of accelerating regional distribution and coverage from other remote areas, the capital is ready to be moved to the Feef District. As a new government area, the Muslims consisting of employees, police and military, traders, and other elements of the Muslim community, need places of worship that can be reached.

In connection with the availability of a place of worship, the Indonesian Ulema Council of Tambrauw Regency, led by Sya'ban Sangadji, initiated the establishment of the Al Jibril Grand Mosque, which is planned to be built in the capital of Tambrauw Regency. The land acquisition of 4 hectares was given by the Regent of Tambrauw Regency, Gabriel Assem, and has been handed over to

the Tambrauw MUI. Al Jibril Mosque was given a name by the Regent as a memory of his position, giving the Islamic name Al Jibril according to his Christian name Gabriel. Apart from being a center of worship for Muslims, this mosque will also be projected as a center for Islamic education in the Feef district so that Muslim worship opportunities are more accommodated (interview with MUI secretary Tambrauw Ibrahim Yenggren).

The desire of Muslim immigrants and native Muslims of the Abun tribe to have a formal Islamic educational institution was warmly welcomed by PCNU Kab. Tambrauw. In 2016, Al Maarif Sausapor Elementary School was established in Sausapor District, an elementary school with Islamic characteristics. This is the main attraction for Tambrauw Muslims. Arabic subjects, Al Quran Hadith, are the characteristics that distinguish them from other conventional schools.

Establishment of the Mosque and the Taklim Council

The contribution of the Takmir of the mosque to the implementation of Islamic education is, among others, 1) Establishing an Al-Qur'an Education Park in an effort to increase the literacy rate of the Qur'an and the religious development of children. Of the five existing TPAs, all received guidance and support from the mosque's Takmir both financially and teaching staff. The total number of TPA teaching staff is still only 7 people from the total existing TPA. Most of the religious leaders and the Muslim community became permanent donors for the continuity of Islamic religious education in Tambrauw, 2) The establishment of the Taklim Council by the local Mosque BKM and the Tambrauw Regency PCNU. Currently, there are 8 Taklim and Study Councils recorded, including:

- a) Al Muhajirin Taklim Council
- b) Baitul Maqdis Taklim Council
- c) Miftahul Jannah Taklim Council
- d) Manaqib Nurul Burhan Taklim Council
- e) Syarofatul Muhibin Taklim Council
- f) Jamiyah Yasinan Friday Night
- g) Jam'iyah Istighosah NU
- h) Study of Taufiq and Almanihus Saniyah's Embroidery Books

Some of the Taklim assemblies are located in the Sausapor District, which was initiated by the Baitul Maqdis Mosque BKM, Al Muhajirin, PCNU Tambrauw and local religious leaders.

Moi Karoon and Mega's Islamic Consistency

The role of the Muslim Moraid District community in the Islamic consistency of the Tambrauw community in the Moi Karon and Mega Tribes in the midst of the missionary process that brought Protestant Christianity from Mansinam Manokwari, by C.W. Ottow and G.J. Geisseir. The Moi Karon tribe managed to maintain their belief as followers of Islam which were spread during the reign of the Ternate and Tidore Kingdoms in Papua. Religious education is carried out in a traditional way and full of limitations from generation to generation by the people of Moi Karoon and Mega (Moraid District).

One thing that is most fundamental to this community, is that their ancestral history is Muslim (Rifai, 2021). The arrival of the Sultan of Tidore to Sausapor brought its own blessings to the Abun tribe. According to Muslim converts from the community in the village, the Sultan of Tidore formed a village by setting boundaries for each one in each village. It is said that each of these boundary stakes can still be found in the middle of the Tambrauw forest. Sultan Tidore originally came to the Abun tribe with the aim of exchanging cloth with a bird of paradise, (Abun people call it a yellow bird), because the face and color of the bird is yellow. At first, the Sultan of Tidore held a meeting with the people of the Abun tribe and did not deliver any da'wah. However, with the Sultan showing sympathy, in the end they saluted by saying Jo (Menchik & Trost, 2018). For the Abun tribe, this word has two meanings, namely; first, as an expression to ask for blessings from the Sultan of Tidore who came to them. Second, the word Jo means a unanimous agreement, that all these tribes respect and uphold the religious mission brought by the Sultan at that time. (Haris, 2016).

The da'wah carried out by the Sultan of Tidore, by community leaders is considered the stone that laid the first stone of Islam to come to the land of Papua. In its journey, the Islamic da'wah placed by the Sultan did not work as expected by the Sultan of Tidore and the people who had sympathized and sincerely accepted the mission of Islamic da'wah. The void of intensive da'wah causes them not to get a good and correct understanding of Islam. It seems that, after the Sultan died, there were no successors who fought for the Islamic mission in the area, but culturally, the people and early figures of the Abun tribe recognized that the first religion of their ancestors was the search for self-authenticity. In this period of emptiness of da'wah, propagator of other religions entered their life and culture. So, when the Biak tribe came to Sausapor with Protestantism from Mansinam Manokwari, C.W. Ottow and G.J. Geisseir, the people of the Abun tribe who have converted to Islam are evangelized en masse using the Biak language. This Biak tribe, comes from an archipelago that is very far off the eastern tip of the island of Papua. The Biak tribe, for them is a cruel and sadistic tribe. Subconsciously, the Abun tribe admits in general (common sense), that the Biak tribe often oppresses other tribes who do not share the same faith and belief as them. With the passage of time and supported by sufficient human resources among them, the development of Christianity is increasingly evident. Many community members of the Abun tribe are Protestant Christians and have begun to abandon the beliefs and cultures of their ancestors.

In the midst of the missionary process, there are certain communities that are re-interested in Islam. They are secretly sympathetic to Islam. They believe that the first religion that came to Papua, especially in the head of the birds was Islam. According to the memory of a Muslim figure, named Imam Sangaji, the first religion to enter Tambrauw Regency was Islam. The Islam that developed in the Moi Karon Tribe came from the spread of religion brought by the Sultan of Tidore from Maluku. They seek to find out more information about Islam. In 1991 the Abun tribal community declared themselves to be Muslims collectively. Their number is about 169 people (Haris, 2016).

The Role of the Tambrauw District PCNU

The establishment of the Al Maarif Sausapor Elementary School is inseparable from the role of the Tambrauw Regional Government and the Tambrauw PCNU. The Special Allocation Fund that was handed over to the LP Maarif NU Foundation consists of 2 Classrooms and 1 Al Maarif Elementary School Teacher's Office which is certainly very helpful for the implementation of Teaching and Learning Activities at the school. In addition, the development of Islam in the Muslim minority in Tambrauw cannot be separated from the role of Muslim immigrants from various ethnic regions in Indonesia, including Bugis, Makassar, Buton, Ambon, Javanese and others. Financial support and teaching staff are the basic things given by the newcomers for the sustainability of Islamic education in Tambrauw.

Challenges In The Development Of Islamic Education

Past Challenges

The rejection of the migration of faith by Protestant Christian priests and community leaders to the Abun tribe. Basically, the conversion of beliefs carried out by the converts community is personal. This condition was carried out because of the circumstances at that time which they could not do collectively and collegially. Almost all religious and community leaders in the area are Protestant Christians. Their existence, apart from being socially and culturally disadvantaged, especially when they say they have changed their religion from the religion of the majority of their tribes and communities. Since the case was feared by the authorities and local religious leaders, it was indicated that a mosque would be built in their midst. Officials and Christian religious figures at that time seemed allergic to the mosque as a symbol of the existence of Muslims (Haris, 2016). So, under such conditions, Amos and his friends did the conversion by moving to the Sorong Regency area. According to them, it is impossible for them to change their religion if they are still domiciled in Tambrauw. Finally, alternately Amos et al. Traveling approximately 150 kilometers to the Sorong Regency area. At first, this step was carried out by five people, namely, Amos, Yacob, Dervish, Adam, and Hamidah's mother. (Interview with H. Lukman Yenjauw). This community eventually settled in 2 (two) locations, namely in the SP 1 and Klalin 1 areas, Sorong Regency. After that the brothers (Abun Muallaf tribe) and their children began to arrive to the 2 (two) locations.

Over time, after more than 20 years the native Muslim cadres began to return to their hometowns and develop Islamic education in their native areas. The presence of immigrants from the Javanese, Bugis, Makassarese, Butonese and others also contributed in the form of materials, energy and thoughts to the development of Islamic education in Tambrauw.

The value of local wisdom owned by the Papuan people in general is brotherhood and kinship between each other which is symbolically wrapped, using the language of the Furnace or Batu. This is also an Islamic attitude that Papuan indigenous Islamic leaders or immigrant Muslims are proud of (Al Hamid, 2019).

Current Challenge

The lack of learning room facilities and learning support that is less representative at SD Al Maarif Sausapor. There are still 2 classrooms still on the ground, other supporting facilities are still lacking. In terms of facilities for worship, the number of mosques in Tambrau Regency is lacking, resulting in some Muslim residents in remote areas having difficulty accessing worship facilities and learning facilities. As in Werur District, there is no mosque, so to perform Friday prayers and TPA education, children need to travel 10 km with steep and muddy terrain when the rainy season arrives.

The lack of Islamic education teaching staff in Tambrau. Currently, there are 7 Ustad/Ustadzah as teachers for the entire TPA in Tambrau, 6 teachers at Al Maarif Sausapor Elementary School. The need for teachers of the Koran and Islamic Elementary Schools is of course very urgent, with a ratio of 1: 30 Students/Santri are not maximal in learning. So it is hoped that there will be delivery of teaching staff from related institutions. In some formal schools there are no mosques. In addition, the ratio of Islamic religious teachers is also inadequate compared to the number of Muslim students, therefore the government pays attention to the number of Islamic religious teachers in the Tambrau area. (Ismail et al., 2020). There are 3 (three) things that are inhibiting factors in religious education in minority communities, including the lack of mosques, lack of facilities for studying and access roads that are difficult to pass (Yahyani, Kurnianto, & Ariyanto, 2020), (Adawiyah & Z, 2016)

The Amberbaken District is the most remote area in Tambrau. This area is close to the border area of Manokwari Regency. To get to this Muslim village it takes 8 hours from the previous capital, Sausapor. This has resulted in the absence of ustadz who are willing to serve in Amberbaken. Most of the communication networks in the Tambrau area have not been reached by signal. Only in some areas covered by the 4G network, including Feef and Sausapor, and even then sometimes the network has problems, the rest there is no network. The development of Islamic education is very slow, apart from the fact that at that time there were no future generations to continue to exist on the island of Papua, and they did not have a place to accommodate it, especially formal education (Fauzi, 2021).

Islamic Education Development Pattern

As is usual in a community, the formation of an organizational structure becomes a necessity, thus starting to build a social structure. The next thing that will automatically be formed are institutions as a forum for Islamic broadcasting. The mosque is a place of worship that was first built in order to spread Islam. In the classical Islamic tradition, the mosque is the earliest Islamic educational institution. At the beginning of the emergence of Islam, the mosque was used as a center of education as well as a place of worship. The provision of facilities and infrastructure as well as the construction of mosques in West Papua is an important part in the development of Islamic religious da'wah (Akmal & Muslim, 2019).

Likewise, the entry of Islamic teachings into Tambrau Regency cannot be separated from the influence of education. At that time, teaching Islam was

still using da'wah methods, such as lectures and interactive dialogues. Islam as a religion of peace is very easily accepted by the Indonesian people, it is proven that Islam is easily accepted among the Indonesian people. In the process of forming and developing an Islamic society, it is also through contacts, such as buying and selling contacts, marriages and these circumstances take place individually and collectively.

Some of the patterns developed in the development of Islamic education include:

1. Pattern of establishment of Formal education

The establishment of the Al Maarif Sausapor Elementary School and Islamic Religious Education through the classical model, where students receive Islamic learning in general using the PAI curriculum imposed by the Education Office (Adelman & Verkuyten, 2020). The addition of local content in the form of reading and writing subjects of the Qur'an and the habit of praying dhuha is a special feature of this school which makes it different from other schools in Tambrauw Regency. The role of Islamic education among Muslims is one form of manifestation of the ideals of Islamic life to preserve, instill (internalize), and transform these Islamic values to the personal of the next generation so that the aspired religious cultural values can remain function and develop in society (Fauzi & Muhidin, 2021).

2. Development pattern through the establishment of Non-Formal education (Studies, Taklim Council and TPA)

Religious guidance is carried out by a number of religious leaders in the Tambrauw area. Some of the religious leaders of the indigenous population include: Ibrahim Yenggren, Sulaiman Yeblow, Ibrahim Yeblow (late). Meanwhile, immigrant religious figures include Ustadz Wahid Santoso, currently the chairman of PCNU Tambrauw and Ustadz Budi Rahmad. The pattern of teaching carried out is by using the Halaqoh model. The study of the book of Tasawwuf and Fiqh is also carried out every day at the Al Muhajirin Musholla Complex, Sausapor District. The book study was attended by approximately 15-20 people from teenagers to adults from various circles. Likewise with other Islamic studies carried out by the Tambrauw District dai-dai (Islamic Counselor from the Ministry of Religion, Da'i Nahdlatul Ulama) at the taklim assembly providing religious understanding to the Tambrauw Muslim community. This study is weekly taking place at mosques in Sausapor District.

In an effort to achieve this goal, the Jam'iyah Majelis Taklim administrator makes a program of activities that contain Islamic values such as monthly istighosah recitation activities and book studies. This monthly routine activity in addition to recitation of guardians of students also discusses the development of children from guardians of TPA students (Fauzi, 2021)

Learning at the Al-Qur'an Education Park uses the Tartili method (one of the Qur'anic learning methods) (Mietzner, Muhtadi, Fealy, & Ricci, 2019). Children are taught to use the sorogan system (reading while being listened to by the ustad/ustadzah), if they have mastered the reading, tajwid and mahrijil letters will move up to the next stage. Memorizing daily prayers uses a rote model, where students read the daily prayers repeatedly until they are

memorized in class and at home, then deposit the memorization to the ustadz and ustadzah as evidenced by a rote control card. Fiqh learning includes procedures for ablution by carrying out ablution practices, procedures and reading prayers, Tajweed, and moral aqidah.

3. Long Term Pattern

The long-term pattern that is applied is to send the indigenous Abun Muslim community as a driver of Islamic education in Kab. Tambrauw to several Islamic boarding schools in Java, one of which is at the Al Falah Islamic boarding school, Temboro. In the early 2000s, youths from the Muslim Abun tribe were sent to various Islamic boarding schools on the initiative of the Islamic Community Guidance at the Ministry of Religion of Sorong Regency at that time. Several students who had been sent to deepen their religious knowledge in Islamic boarding schools and universities outside Papua have returned and become the movers and developers of Islamic education in Tambrauw Regency.

CONCLUSION

The role of MUI, PCNU and the Tambrauw Regional Government in Islamic education is in the process of establishing and developing Islamic education, which includes financial support and teaching staff, although still in limited circumstances. While the challenge consists of 2 parts, namely the past challenges related to the conflict of belief migration carried out by several Abun tribal communities by the previous apparatus and religious leaders at that time. The current challenge is the lack of existing facilities, facilities and infrastructure, lack of adequate teaching staff. The pattern used in the development of Islamic education in Tambrauw is by establishing an Islamic Elementary School, establishing an Al-Quran Education Park and the Taklim Council, establishing Bible Studies and sending the indigenous Abun and Moi Karon Muslims to various Islamic boarding schools outside Papua for deepen the religion of Islam as a candidate for Islamic driving cadres in the future.

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