



## **Harmony in The Frame of Local Wisdom “One Furnace-Three Stones” in Education**

**M. Zuhri Abu Nawas**

*IAIN Palopo, Indonesia*

*zuhriabunawas@iainpalopo.ac.id*

**Umar Sulaiman**

*IAIN Sorong, Indonesia*

*umarsulaiman57@yahoo.co.id*

**Darnanengsih**

*IAIN Sorong, Indonesia*

*darnainchy@gmail.com*

**Rusyaid**

*IAIN Sorong, Indonesia*

*rusyaidkajuara890870@gmail.com*

### **Abstract**

This study aims to provide an understanding of the dynamics of the life of the people of Sorong, West Papua related to the harmony of education in family and community life. Harmony, in this case, is related to the mixing of religions in one household, framed in the philosophy of local wisdom called “One Furnace-Three Stones”. This study uses a phenomenological qualitative design. Data were collected through field notes, interviews, and documentation techniques. Data analysis was carried out using the Miles, Huberman, and Saldana techniques: data condensation, data display, and verification/conclusion drawing, as well as data validity using data triangulation techniques. The results showed that the practice of one furnace-three stone became the local wisdom of the people of Sorong, West Papua, namely understanding each other's beliefs about the religion they embraced without having to intervene in the beliefs of other families. The local

wisdom creates harmony in education because it focuses on the educational aspect of self. If the education is good for the local community, then all will provide support from the family, youth leaders, and traditional leaders. Internal and external factors cause the supporting factors in realizing harmony in education. Meanwhile, the inhibiting factor in realizing the harmony in education is the low economic background, which narrows the opportunity for children to choose the education they want.

**Keywords:** education, harmony, local wisdom, one furnace-three stone

## **A. Introduction**

Indonesia is a country with the largest Muslim population in the world. However, the ideology of this country is not an Islamic state but a divine state by the first principle of Pancasila, namely "Belief in One Supreme God". In religious life in Indonesia, six religions are legally recognized as national religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The motto "Bhineka Tunggal Ika" has different meanings. Still, it is also very important for the Indonesian people as the glue in the framework of the unity of the Republic of Indonesia. The precepts of the One Godhead for the Indonesian people mean that all aspects of the administration of state life must follow the values that come from God. Religion is one of the most basic rights among other human rights because freedom of religion is rooted in human dignity as God's creatures. Therefore, religion cannot be forced on and by someone.

Indonesian government guarantees the freedom of every citizen in choosing and embracing a religion according to their beliefs. The state as an apparatus and organizer of state life through Pancasila acts as a controller, supervisor, mediator, regulator, and guardian of the orderliness of religious life and belief in God. Tolerance between religious adherents is a must as evidence of awareness of acknowledging everyone's rights, respecting the beliefs of others, agreeing and understanding differences, understanding each other, having a big soul, and being able, to be honest (Hasyim, 2010). Being tolerant, in this case, is doing good with an awareness of others.

Living in a country full of diversity, - ethnicity, religion, or culture-, peacefully and side by side requires tolerance. Tolerance means respecting and learning from others, respecting differences, bridging cultural gaps, and rejecting unfair stereotypes to achieve a common attitude. Tolerance is also a term in social, cultural, and religious contexts which means attitudes and actions that prohibit discrimination against different groups or are unacceptable to the majority group. Religious life in Indonesia can be said to be quite far from discomfort and insecurity. Every religious person is free to worship, establish a place of worship, and participate in religious holidays according to their respective beliefs. Compared to several other countries in the world, the life of inter-religious people in Indonesia is quite harmonious compared to America, which places great emphasis on democracy and freedom, but is not friendly to Muslims. In Myanmar, there were massacres

of Rohingya Muslims, even though Buddhists in Indonesia can live in peace. Not to mention many western countries that many discriminate against certain religions.

The inheritance of the value system and norms of the life of the people of the archipelago from generation to generation creates a mechanistic pattern of life in life. This system of values and norms encourages intense social interaction, feelings of togetherness, cooperation, and peace (Afif, 2009). This is local wisdom which is the wealth of Indonesian culture that has grown and developed from generation to generation and developed by itself without the underlying science or technology.

Local wisdom has shaped social values that are part of the daily life of Indonesian people, such as mutual cooperation, kinship, deliberation for consensus, and tolerance which cannot be separated from the religious values adopted by the Indonesian people so that the values of local wisdom it sticks to them. Therefore, the values of local wisdom are carried out not only to maintain harmonious relations between humans but also as a form of human devotion to the Creator. The existence of local wisdom is a philosophical reference and a guide to people's lives. Local wisdom needs to be seen as a lofty value that is not only seen as a matter of right or wrong but much more important is to see goodness. Local wisdom is the value that applies in a society. Local wisdom must be instilled inherently in education as a movement based on cultural values to build a national identity and a filter against other cultural influences. The value of local wisdom must function as character formation, which is the goal of national education and national identity. The value of local wisdom in education will lead to the emergence of an independent attitude, full of initiative, politeness, and creativity to revitalize local culture. Therefore, an optimal community role is needed in efforts to develop local wisdom as the basis of education.

West Papua is an area of religion and diversity that encounters ethnicity (Wekke, 2017). The West Papua region, especially Sorong, is one of the regions in Indonesia that is still consistent with local wisdom. One of their local wisdom that is still popular today is the one furnace-three stones culture or what we often call the three religions in the family; Islam, Catholicism, and Protestantism. This term appeared several decades ago and did not cause division; it was none other than because society was pushed into all fields/aspects not to cause jealousy that led to division. The people of Sorong, West Papua, generally live together in diversity. The philosophy of life in this area which is the reference for the local people's view of life is known as "One Furnace-Three Stones". One Furnace-Three Stones is a term used to describe the philosophy of balance, like a furnace supported by three stones by ancient humans to cook in a wood fire furnace. Without the three feet of stones, the furnace will not be stable and cause the food to spill. These three feet of stones are likened to the three major religions in West Papua at that time; Islam, Catholicism, and Protestantism. In the opinion of the indigenous people of West Papua, if the three stones' feet are stable, then all problems can be handled properly so that the implementation of the philosophy of one furnace-three stone spreads to the family life of indigenous people in West Papua.

Based on these thoughts, this study examines harmony within the framework of local wisdom "One Furnace-Three Stones" in the world of education in Sorong, West Papua.

First, it can be used as an example in everyday life. The reality is that not all regions, communities, individuals, and countries can even accept what happened in Sorong, West Papua. Differences in skin color, culture, and religion are not easy to unite, but in reality, the people of West Papua can make local wisdom so that a harmonious life can be created. Second, it can be used as a form of self-control related to diversity to create harmony in education in general in Indonesia and in particular in the Papua region so that local wisdom can become the basis of education in Indonesia. Therefore, the research questions are formulated: First, how does the practice of one furnace-three stones become the local wisdom of the people in Sorong, West Papua? Second, why is the local wisdom of one furnace-three stones able to create harmony in education in Sorong, West Papua? and Third, what are the supporting and inhibiting factors in realizing the harmony of one furnace-three stones in education in Sorong, West Papua?

## **B. Literature Review**

There are differences in social life. However, these differences are not a barrier to creating a harmonious life, and religion is not part of the conflict (Aliyev, 2007). Religion is not a trigger for conflict (Allen et al., 2014). Instead, religion is a tool to reconcile and build social relations in society (McCormack et al., 2014). A leader should make religion as a spirit, building the desire to support each other among members of the community (La Ferle & Chan, 2008). In some ways, religion will be more productive if it is used as a unifying part (Gebert et al., 2011).

One way to create harmony is to apply the principles of equality. This is related to the rights of everyone who wants to be treated the same or get their rights. Maintaining harmony is an obligation for every member of society, including us. Several attitudes can be taken to maintain harmony in society, including: 1) An awareness of differences in attitudes, character, and nature; 2) Appreciating the various characteristics of society; 3) Being friendly with others; and 4) Always thinking positive. Harmony in religion is the hope of every individual. However, harmonious life in a society is not implemented without having to be cultivated by every element of society, one of which is through education. Suyanto & Narwoko stated that social harmony and harmony of life are a mosaic composed of differences. Children who are educated from an early age to be aware of differences, of course, what happens is not conflict or contention that manifests, but will give birth to a sense of tolerance and awareness that accepts that in real life, there is always an area that must be shared with other parties (2007). School is the second environment for children who have a central role in developing social skills so that later they can behave and act naturally as perfect beings.

In a recent study released by the Research and Development Center for Religious Guidance and Religious Services, the Research and Development and Training Agency of the Indonesian Ministry of Religion in December 2019 showed that the religious harmony index in West Papua had a score of 82.1 out of a maximum value of 100. This data shows that Papua has the highest level of religious harmony in Indonesia. This means that the riots in Papua, do not reflect the harmony that exists there (Wulandari, 2020). Historically,

no one knows for sure since the term one furnace-three stone was known as a local motto by the Papuan people and who was the first to create this cultural editorial. Papuan people generally associate it with traditions of inter-religious brotherhood. In several local government documents, it is often stated that the term *Satu Tungku Tiga Batu* has been known by the Fakfak community since three centuries ago, which is marked by the Pattimburak Mosque building, which has three main terraces which symbolize the three religions, Islam, Christianity, and Catholicism (Iribaram, 2011). However, this claim seems contradictory and difficult to prove because the term one furnace-three stones itself uses the Indonesian language editor which indicates the novelty aspect of the local term. Local wisdom is local knowledge created from the adaptation of a community that comes from life experiences that are communicated from generation to generation. Local wisdom is thus local knowledge that is used by local people to survive in an environment that is integrated with belief systems, norms, culture and is expressed in traditions and myths that are held for a long time. The regeneration process of local wisdom is carried out through oral traditions (folklore) and literary works, such as; *babad, suluk, tembang, hikayat, lontarak*, and so on (Gunawan, 2008). Abdullah et al. said that local wisdom plays an important role in maintaining the continuity of community dynamics, including anticipating the dangers that threaten. Empowering local wisdom is a cultural approach in resolving conflicts. By using local wisdom, we can touch the root of the problem and find a conflict resolution formulation according to the cultural roots and character of each community (2008). Local wisdom refers to various cultural riches that grow and develop in a society that is known, trusted, and recognized as important elements capable of strengthening social cohesion among members of the community.

### **C. Research Methodology**

#### **1. Research Design**

The approach used in this research is qualitative with a phenomenological design. Phenomenology is basically a priori, so it does not start and is based on a particular theory. Phenomenological research actually departs from a philosophical perspective, regarding "what" is observed and how to observe it. The basic premises used in phenomenological research are: 1) An event will be meaningful to those who experience it directly; 2) Objective understanding is mediated by subjective experience; and 3) Human experience is contained in the structure of the experience itself and is not constructed by the researcher (Kuswarno, 2009). Researchers in this study tried to understand the subject from the subject's point of view, without ignoring interpretation, and still making conceptual schemes. The researcher emphasizes subjective things but does not deny the reality that occurs in the field.

#### **2. Participants of the Study**

The main target of this research is the people in Sorong, West Papua, who apply the philosophy of one furnace-three stones. Although in this location there are people who do not apply the philosophy of one furnace-three stones, this research is more focused on people who apply the philosophy of one furnace-three stones. The data were collected

from several relevant pieces of literature and related to the theme being studied and also collected from data obtained in the field. The number of participants of the study are 6 (six) informants. Meanwhile, the data search was carried out using three practices, namely: 1) Capturing the native's point of view of the people in West Papua as the main element implementing the philosophy of one furnace-three stones, religious leaders, and traditional leaders who know relatively much about historicity. and local wisdom. Researchers practice close experience of religious understanding and practice by trying to understand what they do, understand, and mean; 2) Actively participate in various activities being studied, researchers can translate and understand research in a particular society (Geertz, 1973). Thus, researchers will be actively involved in observing the process of inter-religious life in the community; 3) Applying a Thick Description approach or in-depth description in interpreting their religious social life activities. This in-depth description can be done in several ways, namely establishing relationships, selecting informants, transcribing various texts, taking several genealogies and mapping them, as well as chronicling the course of history.

### **3. Data Collection Techniques**

Data collection techniques used in this study were observations, interviews, and documentation. Observations are made by making field notes. Interviews were conducted with several informants and then continued with other informants until data saturation was obtained (no new data was obtained). The researcher conducted in-depth interviews with several key informants using open interview guidelines so that they could develop according to the needs and situations at hand, as well as make the informants feel comfortable when revealing all their knowledge and experience as well as other important information if needed. As support, researchers used writing instruments, recording devices, and cameras. This documentation is useful for checking the data that has been collected. Data collection was carried out in stages and researchers have tried to collect as much data as possible.

### **4. Data Analysis Techniques**

The data analysis technique uses the Miles, Huberman, and Saldana's interactive model; data condensation, data display, and verification/conclusion drawing (Miles, et al., 2014; Ridder, 2014). This analysis is intended to reveal or describe social awareness, the collective consciousness of a community or society of the community. The basic elements of collective consciousness or knowledge are categories and relations. Therefore, a phenomenological analysis is intended primarily to be able to produce a description in the form of harmony so that it can be used as local wisdom. Furthermore, checking the validity of data using data triangulation techniques.

## **D. Findings**

### **1. Practicing one furnace-three stones as the local wisdom of Sorong, West Papua**

The philosophy of "one furnace-three stones" is found in people in Sorong. This is because the majority of the local population are Protestant Christians, Muslims, and other

religions. In a large family that carries a certain *fam* (genus), it is often found that there are family members who adhere to Protestant Christian beliefs, Islam, and other religions. For example, in a family known as Bodori's *fam*, some adhere to Christianity, Protestantism, and Islam, even though they live in the same house.

In an interview conducted by the researcher to one of the people in Sorong, he said that:

*"In the Qur'an, Surah Al-Kafirun Allah SWT. has explained about the attitude of tolerance among religious believers, tolerance in aqidah and worship, because in true religion is a choice without coercion and everyone will get a reply according to the choices made. So there is no reason for us to force other people to adhere to certain religions and hate or be hostile to certain religions. We as a family respect each other and value differences"* (AMB, Interview, 2021).

MG also conveyed the same thing that:

*"The attitude of tolerance that exists between religious people is going well. This can be proven during religious events, the atmosphere is very harmonious. For example, at Christmas celebrations, those who are Muslim are actively involved in finding and cutting Christmas trees which are then taken to church together every year. Not only that, during the construction of houses of worship, the committee members were from their respective religions. For example, when building a mosque, the committee members are Christians and vice versa"* (MG, Interview, 2021).

From the understandings expressed, religious differences do not have to break the ties of brotherhood, Christian parents, and Muslim children. They are in one family who have a sense of being tied to each other, loving each other, and loving each other as a family unit. They understand each other's beliefs and beliefs about their religion without having to intervene in the beliefs of other families. They live in harmony and full of harmony, precisely because of their differences, people can understand the noble meaning of the value of tolerance and respect for one another, which is philosophized in the concept of "one furnace-three stones" for the people in Sorong (Researcher's Observation, 2021).

Instilling a sense of religious tolerance is very much needed, efforts to cultivate religious tolerance can be done in the form of religious tolerance education. Religious tolerance education is aimed at getting a direction on how to do the right tolerance, how to implement the correct tolerance, and how to apply the values of tolerance so that they can be well absorbed. Sorong's philosophy of "one furnace-three stones" has an impact on harmonious relations between religious adherents. Harmonious relationships must start from a sense of mutual understanding and mutual respect (Researcher Observation, 2021).

The concept of mutual understanding and mutual respect can be started from an understanding of the educational values of tolerance that have been instilled in children from an early age. Based on the results of the research found, there are educational values of religious tolerance in a family of different religions "one furnace-three stones" namely

the values of respect, respect, help, cooperation, equality, justice, responsibility, and freedom. These values are following the philosophy of "one furnace-three stones", as follows:

#### **a. Respect**

Mutual respect is fostered in the family environment, especially the relationship of mutual respect between husband and wife in the family. In addition, it usually occurs during Christmas and Eid al-Fitr, where they both respect each other in welcoming the celebration of the big day. The attitude of the family is a form of role model for their children, who respectively embrace Protestant Christianity and Islam. In the statement delivered by SB that:

*"So far, we respect each other. In education in the family, parents set an example for children to respect each other, for example, when Idul Fitri, my non-Muslim aunt also celebrates it. And vice versa when Christmas Day, my uncle who is a Muslim also celebrates it. With the intention of this attitude so that children can understand it and can take lessons" (SB, Interview, 2021).*

This mutual respect can be seen in the form of the mother's education for her child in worship wherein carrying out daily worship the mother invites her Christian child to go to church every Sunday and teaches her child to respect his father who prays five times a day in-home or in the mosque. This may seem trivial but can have a big impact on a child's life in seeing the diversity around him. This is important for cultivating education that conflicts that often occur in society are caused by a lack of mutual respect for existing differences, what is needed in society is not just looking for agreements and similarities that are not easy to achieve, but also mutual understanding and respect for differences. which exists. Therefore, respect for differences must be instilled in the family from an early age (Researcher Observation, 2021).

#### **b. Appreciate**

Religious tolerance education in responding to local wisdom "one furnace-three stones" also answers life's anxiety that in every difference there must be an equation that can unite these differences. Therefore, in this life, mutual respect is needed. Based on this, actually, in every society of Sorong, there has been mutual respect, namely mutual respect for religious decisions by husbands for their children and wives, as in the AMB family where he who is Muslim respects his sister's decision to continue to choose Protestant Christianity. while he still chooses to be Muslim. As he stated that:

*"Here we are indeed different in belief, I am Muslim and my brother is Christian. I don't mind all that, because all of that must be appreciated. When we gather together, I often tell them that even though we are of different religions, the most important thing is that we should be able to respect each other's religion" (AMB, Interview, 2021).*



Apart from that, mutual respect was also seen when researchers visited sister SB's house where they were dressed as their aunt's child and wore a headscarf, while her Christian auntie dressed modestly. This is evident in their daily life regarding mutual respect in dressing according to their respective religions (Researcher Observation, 2021).

#### **c. Mutual Help**

Helping is one of the values of religious tolerance education (Researcher Observation, 2021). Based on the results of the interview, it is known that the people of Sorong, who live in pluralism, certainly understand the meaning of mutual help. Based on the results of the interview, it is known that this attitude of mutual help has been instilled in every child that please help anyone regardless of religion. This attitude of help was also conveyed by MG that:

*"Every time they welcome Christmas, Muslims who are Muslims help find the Christmas tree and together bring it to the church. It is this state of harmony and peace that will later be able to ground the value of tolerance education so that an attitude of mutual help emerges"* (MG, Interview, 2021).

#### **d. Cooperate**

The cooperative value of tolerance education in the family in the Sorong community can be seen from the example of residents working together regardless of religion. As stated by FFO that:

*"When there are community activities involved as a committee are local youths and work together with residents to make the event a success. In mutual cooperation, there is no such thing as religious discrimination because mutual cooperation is a shared responsibility for the local community, regardless of religion. The value of tolerance education in all forms of social activity is one thing that must be fulfilled so that every difference in life does not give rise to conflict. What should be done in such a perspective is to strive to become a community that builds togetherness with each other to be able to work together"* (FFO, Interview, 2021).

#### **e. Equality**

The value of equality that exists in tolerance education in families living in the Sorong community often occurs at the moment of gathering together through advice from parents to their children that their essence is equally human and every religion they profess is equally good as a guide. in life. In addition, the moment during Hari Raya and Christmas Day is the right moment to convey advice about the value of equality, because it is considered compatible with the religions they profess, namely Islam and Christianity. Human equality before the law has implications for the implementation of the law, namely that all humans have the right to get equal treatment before the law. The equality before God has implications for the emergence of unity and peace. Therefore, there is no difference between the rich and the poor both before the law and in carrying out God's commands and prohibitions (Researcher Observation, 2021).

#### **f. Justice**

The love and equal educational treatment for his two nephews is the value of justice in tolerance education in families of different religions. There is no such thing as a one-sided family in Sorong in loving and educating children because of the different religious issues that occur in their family. In terms of education, religion becomes more optimal in dividing tasks to families. For example, a Muslim who focuses on educating his Muslim nephew to learn the Koran and things about Islamic law. Meanwhile, his brother, who is a Christian, focuses on educating his other nephew who is a Christian. This is intended so that in religion it can be in-depth, that this family also often reminds each other in religious education. As SB stated that:

*"Every afternoon I teach the Koran at the mosque near my house, not only my nephew who I invite to recite the Koran but all the children in my neighborhood who are Muslim too. I hope they can read the Qur'an fluently even though their parents are of different religions so that they can get a religious education. Meanwhile, my sister also always invites my nephew to go to church every Sunday"* (SB, Interview, 2021).

So far, justice is the right key to achieving a harmonious life. The value of justice must be embedded in an attitude of tolerance, every human being has a positive emotional motivation such as compassion and compassion for the status of certain groups of people so that humans must be fair to all living things (Researcher Observation, 2021).

#### **g. Responsibility**

Responsibility is one of the values of religious tolerance education. In the AMB family of different religions residing in Sorong, the value of responsibility is usually seen when carrying out the teachings of their respective religions in their lives. In their lives, religion is an important thing as a form of way of life. Therefore, they are very disciplined in religious matters, even though they have different religious beliefs, they consider religion is the responsibility of each in their lives. As the AMB statement that:

*"When deciding to choose a religion to be a guide in life, then a person must and must be responsible for what he has chosen by carrying out all religious teachings and avoiding the prohibitions that have been set by religion"* (ABM, Interview, 2021).

For them, religion is the responsibility of each individual, not someone else's. Even though they have different religions in the family, they still remind each other without any problems (Researcher Observation, 2021). In essence, religion is the responsibility of each.

#### **h. Freedom**

The absence of coercion in choosing a religion makes the value of freedom one of the educational values of religious tolerance. Families of different religions in Sorong are given the freedom to choose their religion in choosing their religion. Everyone is free to choose a religion without being forced to change religion after marriage. In addition, children are also not forced to follow the religion of their parents. Even parents surrender completely to their respective children in embracing religion. This freedom of religion includes a form of

education in society so that they never do any form of oppression or injustice to one another. Freedom is increasingly needed by everyone who lives during a society consisting of diverse groups both in terms of ethnicity, culture, religion, belief, and economy (Researcher Observation, 2021). In the value of tolerance education, freedom is one of the fundamental teachings. If freedom is shackled, then what will happen is the oppression of one group against another.

## **2. One Furnace-Three Stones in Creating Harmony in Education in Sorong, West Papua**

Education is very important and cannot be separated from human life, as well as character education and the cultivation of religious values that need to be applied to children from an early age. For people in Sorong, those who live and grew up with different religious understandings in one house certainly have their uniqueness. Based on SB's narrative that:

*"When a woman is asked for a proposal and then married, her children will follow the religion of their father, for example, if her husband is Muslim then all of her children will be Muslim and vice versa. However, what often happens in the community is that children tend to be released to choose their religion without intervention from their parents, regardless of their father being Christian or Muslim, so that children tend to follow what they see and then practice it. For example, when a child sees his mother going to church, the child will go to church even though the child is a Muslim from his father, and there is no prohibition from his father to stop the child from going to church with his mother" (SB, Interview, 2021).*

It often happens that children who are Christian from their father often go to the mosque with their mother and even go to the Koran with friends who are Muslim. This is a common thing among the people in Sorong. This was also confirmed by MG that:

*"There is no pressure and coercion for children to choose what religion they will follow, but children are still brought up with an understanding and inculcation of religious values and tolerance from an early age. This is what keeps society in harmony and harmony in diversity" (MG, Interview, 2021).*

This also applies to the choice of education level. There is no intervention from parents or families that require their children to attend religious-based schools. According to SB that:

*"In my environment, for example, there is a special foundation for Papuan sons and daughters named Emeyedore with education levels of SD/MI, SMP/MTs, and SMK. Most children prefer to study at this foundation because this foundation is one of the government's aids for people who want to get an education which is located close to settlements. Meanwhile, for TK/PAUD, there is a Galilean foundation that is intended for Christian sons and daughters. However, it is not uncommon for children who live near the Foundation to attend TK/PAUD. This proves that parents and society do not*

*discriminate between religions so that there is emotional closeness and a close social spirit from every citizen” (SB, Interview, 2021).*

Meanwhile, for sons and daughters who want to go to college, they prefer high schools or public universities that are close to their homes, but not infrequently there are also some sons and daughters who choose IAIN Sorong as a place for higher education. In line with what was conveyed by ARMB that:

*“Sorong people in general in choosing the level of education for their children there is no intervention from parents who require children to attend religious schools, children are only directed to choose religious schools, but the decision to choose a school remains with them -in the hands of the child-” (ARMB, Interview, 2021).*

This indicates that in terms of tolerance from family, community, and customs, there are no barriers or barriers for children to choose the level of education, both religious education, and general education after the child receives direction from his parents. Likewise for choosing a higher education level. In Sorong, there are approximately 12 colleges (campuses), both private and public, spread across various cities and districts of Sorong. The statement conveyed by IKT as the chairman of the Forum for Religious Harmony (FKUB), he explained that:

*“People are free to choose colleges (campuses) and there is no compulsion that Christians must choose Christian universities and vice versa because education is liberal and it is not important to take education in Christian or Islamic universities because the most important thing is the disciplines obtained at these universities. With so many high schools in Sorong, people are free to choose the level of education they will take and do not need to leave the area to seek a bachelor's degree” (IKT, Interview, 2021).*

One furnace-three stones is a reference for gluing relationships between communities and this also has an impact on education. In an interview, one of the youth leaders explained that:

*“In terms of education, it is not seen from the religious point of view, but is seen purely from the point of view of education. If the education is good for the local community, then all will receive support from within the family, community, youth leaders, and customs. For example, if there is only MI in that area, then children of other religions can attend MI and this gets approval from the community, youth leaders, religious leaders, and customs. So that this is a good investment platform to foster the spirit of religious tolerance that is maintained for the people in Sorong to this day” (FFO, Interview, 2021).*

Based on the results of existing research, it can be seen that there are several methods in realizing the local wisdom of one furnace-three stones that can create harmony in education by using several implementation methods as follows:

**a. Advice**

The most basic form of implementing education in the family is advice, through advice parents can guide and direct their children to a better path. In families of different religions, advice is part of the implementation of tolerance education. When they gather together, SB as the eldest brother often advises his brothers and sisters to be diligent and diligent in studying religion, even though their religions are different. As SB's statement that:

*"When we gather together, I often tell them that even though we are of different religions, the most important thing is that we should be able to respect each other's religion" (SB, Interview, 2021).*

In addition, this advice as a form of implementing tolerance education in AMB families of different religions "one furnace-three stones" usually occurs during Christmas and Eid al-Fitr. As stated by AMB that:

*"When I gather at Hari Raya and Christmas Day with my family, I often remind and give direction to them that we are the same, that is, both humans and humans need a God who can guide us in life and religion. And all religions equally teach goodness, it all depends on each adherent" (AMB, Interview, 2021).*

Based on the results of the interview, AMB on Eid al-Fitr and Christmas always advised on the value of equality. This is a form of implementing tolerance education in the family. different religions in Sorong. AMB's attitude is very wise in using the moment of gathering as a matter of advising one another. Advising others can prevent the person being advised from harm and point the way to happiness and benefit.

Advice is not intended to force the will of others to follow his will. However, advice is a form of concern for others. Like AMB who does not force his family to follow his religion, but gives freedom to his family. Advising the family should be sincere from a good conscience and avoid things that can cause rejection of advice which can be done with indirect techniques such as telling stories and making parables.

**b. Exemplary**

Exemplary as a method of implementing tolerance education in interfaith families in Sorong. This can be seen in the mutual respect between them in dressing according to their respective religions. Based on observations, people who are Muslim have set an example of dressing well as a Muslim woman whose woman looks elegant with her hijab. On the one hand, residents dress modestly because they embrace Christianity. Even though they are of different religions, they still respect their clothes, because clothing is only culture and every religion teaches them to dress well (Researcher Observation, 2021). The exemplary method by providing examples, both in the form of behavior, nature, way of thinking, and so on has been carried out well by the people in Sorong.

Exemplary is the implementation of a good education. Therefore, in the implementation of religious tolerance education for interfaith families in Sorong, there is a value of cooperation that has been instilled. The value of working together can be seen

when on Independence Day, tribal chiefs directed their citizens to work together regardless of religion because it was part of an attitude of nationalism. The educational process through this example will be more optimal in educating children by providing an example. Exemplary will be more successful than simply telling all the rules and advice without giving direct examples.

### c. Habituation

In families of different religions, habituation is a method for carrying out religious tolerance education. Tolerance education in the SB family has been inculcated since they were small. When the researchers conducted research there, it was seen that SB gave a statement that:

*"Since they were small, their parents used to get them to help out without discriminating against any religion. As parents, they are educated to help anyone without distinction of religion. It's all been used since the child was small" (SB, Interview, 2021).*

Habituation is more effective if done to children from an early age. Getting children to do commendable deeds is a very important thing to familiarize children from childhood. They don't understand the good and the bad. Their memory is not strong yet, they easily forget what they just experienced. They are easily attracted to things that they find new and more interesting. Under these circumstances, children need to be familiarized with certain worship, behavior, skills, abilities, and mindsets.

## 3. Supporting and Inhibiting Factors in Realizing the Harmony of One Furnace-Three Stones in Education in Sorong, West Papua

Realizing the harmonization of one furnace-three stones in Sorong education is certainly influenced by several factors, namely supporting and inhibiting factors:

### a. Supporting

The multiethnic and multi-religious life of the people in Sorong, the concept of one furnace-three stones is still the best choice and of course a supporting factor according to MG that:

*"In terms of education, it is internal and external factors. The internal factor is that in choosing education for children, parents are not coercive and tend to be more independent and free children to choose education, be it religion-based education or general education. As for the external factor, the community is very tolerant and respectful of religious differences, does not discriminate between religions so that people in Sorong until now live in harmony within the framework of diversity" (MG, Interview, 2021).*

From the results of interviews with MG, it can be concluded that the selection of education levels is motivated by internal and external supporting factors. The internal factor comes from the family environment, wherein the family there is no compulsion for

children to choose religion-based or public schools. As for the external supporting factors that come from the community environment, where the attitude of harmony and tolerance that is built in the community environment creates an attitude of mutual understanding, mutual understanding, and mutual respect, and care for adherents of one religion to another so that people do not feel worried about choosing schools that are in a dominant environment with a certain religion, because the community itself is trying to maintain harmony (Researcher Observation, 2021). This is also by the facts found that the people of Sorong tend to be free to choose general and religious-based education levels because of the values of tolerance education that have been embedded from an early age.

In addition, the government's role is also important in realizing the harmony of one furnace-three stones in education in Sorong. The government is also neutral in the sense that it does not discriminate between adherents of one religion to another to obtain a proper education because all adherents of religion are obligated and have the right to be protected and receive a proper education. This is under the statement conveyed by IKT as chairman of the Sorong FKUB that:

*"For education that I have seen in Sorong, there are no interventions and restrictions, we are grateful that there are many existing universities, both state and private Christian or Islamic universities, indicating that this can answer the community's economy. For us, wherever we study is not the main thing because the most important thing is the knowledge we get from where we study. People are free to choose the type of education of their choice. Not infrequently I also see some Islamic private universities but the majority of students are Christians and vice versa. In my opinion, with the many universities provided by the government and the private sector, this can help the Papuan people, especially those who live far from the capital city, to be able to continue their education without having to leave the area because Sorong City is the richest with higher education institutions. In my opinion, both Islam and Christianity are the most important disciplines. With so many universities in Sorong, it can answer the longing and desire of parents to be able to send their children to college" (IKT, Interview, 2021).*

From the results of the interviews, researcher's observation results, and documentation review, it can be concluded that the government acts as a facilitator for the realization of the harmony of one furnace-three stones in education in Sorong. Based on the facts found that there are approximately 12 colleges (campuses) that spread across the city of Sorong, as follows:

Table 1: List of colleges (campuses) in the city of Sorong

No.	Colleges (Campuses)	Location
1	Institut Agama Islam Negeri (IAIN) Sorong	Jl. Sorong-Klamono, km. 17, Klalim, Kota Sorong
2	Universitas Muhammadiyah Sorong (UM-Sorong)	Jl. Pendidikan, No. 27, Remu Utara, Kota Sorong
3	Universitas Kristen Indonesia Papua (UKIP)	Jl. F. Kalasuat Malanu,

4	Sorong Universitas Victory (UNVIC) Sorong	Kota Sorong Jl. Basuki Rahmat, km. 11,5, Kel. Klasaman, Kota Sorong
5	Sekolah Tinggi Ilmu Ekonomi (STIE) Bukit Zaitun Sorong	Jl. Tanjung Pinang, Kota Sorong
6	Sekolah Tinggi Ilmu Kesehatan (STIKES) Papua Sorong	Jl. Kanal Victory, Kota Sorong
7	Universitas Pendidikan Muhammadiyah (UNIMUDA) Sorong	Jl. K.H. Ahmad Dahlan, No. 01, Mariyat Pantai, Aimas, Sorong
8	Politeknik Katolik Saint Paul Sorong	Jl. R.A. Kartini, No.1, Kp. Baru, Kota Sorong
9	Politeknik Internasional Papua Sorong	Perizinan kampus dihapus
10	Sekolah Tinggi Ilmu Ekonomi (STIE) Trinitas Sorong	JL. Sungai Klagison, Km.10, Kota Sorong
11	Universitas Nani Bili Nusantara Sorong	Aimas, Sorong Timur, Kota Sorong
12	Universitas Terbuka (UPBJJ-UT) Sorong	Jl. Basuki Rahmat, Klawalu, Kota Sorong

---

The number of colleges (campuses) in the city of Sorong reflects the growth of modern Sorong civilization in a better direction.

#### b. Inhibiting

Not all things can go as desired, as well as in terms of realizing harmony in a pluralistic society. Several things can hinder the realization of the harmony of one furnace-three stones in education in Sorong. One of the inhibiting factors is that there are still a small number of individuals who use religious and ethnic diversity as a tool to divide unity, as stated by IKT that:

*"In my opinion, basically all religions do not teach their adherents to be anarchists and build hatred against followers of different religions. other. The people in Sorong have tried to maintain peace, one way is by maintaining friendly relations, especially during celebrations of major holidays such as Christmas and Lebaran by visiting each other's homes. Although not infrequently there are elements who want to divide inter-religious harmony by using SARA issues and so on. There have been conflicts but the conflicts are only conflicts between individuals and they are resolved by themselves, for conflicts involving all religious communities never and hopefully never will happen. But we are grateful that until now Sorong City has remained safe, peaceful, and such conflicts have been well resolved" (IKT, Interview, 2021).*

From the results of interviews with IKT that the thing that causes conflict is the lack of individual understanding of the teachings of their respective religions. Based on the facts in dealing with these problems, the Sorong city government empowers institutions such as FKUB to prevent conflicts. Meanwhile, from the point of view of education, according to SB that:

*"The inhibiting factor for Kokoda's children is that they are constrained in choosing education, namely from an economic perspective. Especially when choosing a higher*



*education level, because the location of the college or campus is far from their home/village, they usually prefer to look for a college that is close to their home/village"* (SB, Interview, 2021).

This was also confirmed by FFO that:

*"One of the inhibiting factors for the people of Sorong city is the financial aspect and small economic background. Thus narrowing the opportunity for children to be able to choose the education they want, many children who want to go to religious schools according to their religion but have to travel long distances from home and the school fees are not small, thus making children choose to look for alternative schools that are close to their homes or attend government-funded schools"* (FFO, Interview, 2021).

Based on the results of the interviews, researcher's observation results, and documentation review, it can be concluded from an educational point of view, that the inhibiting factor is financial or economic background so that in choosing education, people prefer to go to school close to where they live or attend religious schools even though they have different beliefs. In fact, from this factor, people are open to differences and can accept each other's differences.

## **E. Discussion**

The harmonious life between the people in Sorong has been well established. This can be seen from the harmonious relationship between the community and the other tribes around them. This harmonious life is an effort or pioneering work of their ancestors, which has been passed down from generation to generation through the philosophy of "one furnace-three stones" to always maintain good and harmonious relations between fellow tribesmen and among children of the nation. People are already accustomed to pluralism, especially differences in religion and clan. Even though they come from the same ethnic group, the homogeneity of the clans is very diverse. There are those with the surnames Ugaje, Bodori, Nue, Umene, and so on. Likewise, with religious issues, they adhere to a religion that is not single. Islam and Catholic Christianity are religions that are widely embraced by the community.

Heterogeneous clan and religious associations sometimes occur in one household with marital ties. It is often found that there are married couples who have different beliefs but meet in the aisle, lasting until old age. This kind of relationship model is the capital for the community in interacting with each other. Differences in religion and clans do not become a barrier to creating a harmonious relationship between fellow tribesmen and children of the nation. At certain moments, such as the commemoration of religious holidays, religious people and youth of different religions always cooperate to respect one another. In commemoration of these big days, a committee was formed involving religious elements as a form of interfaith youth cooperation. They visit each other in the frame of brotherhood. Some of them even stated that for mutual cooperation, cooperation and cohesiveness, leaving differences behind, we prioritize togetherness. If you clean the

environment, repair roads, work in the public interest, let's be together, don't look at religion, prioritize harmony.

The actual dynamic authenticity of social life often shows accusations that religion is a source of social friction, violence, or conflict (Ilham et al., 2020). The religious pluralism of the people in the city of Sorong is also reflected in activities in all fields. Religious differences can be seen in the concentration of the population which tends to create religious and ethnic barriers. However, the population concentration based on religion and ethnicity does not become a barrier for the people of Sorong in realizing a harmonious life.

In the beginning, education was not an important priority for the community. Many of them think that education does not determine their future. However, along with the rise of transmigration and the development of the world of education in Sorong, people are aware of the importance of education for their future. Educational facilities began to be built and school-age children were included in formal education to obtain a proper and adequate education. Education is the right of every citizen, including those who live in remote and outermost areas that need attention (Firdaus et al., 2018; Rahmadi, 2020) by continuously improving the quality of education (Suciati & Ariningsih, 2016; Misya & Asrida, 2019).

Along with the times, of course, the people of Sorong make education a priority scale to support the sustainability of their lives. However, in terms of choosing the level of formal education, it is certainly not affiliated in terms of choosing education for their children. This shows that the people of Sorong use the local wisdom of one furnace-three stones as the glue in realizing harmony in education so far it remains peaceful and dynamic. The form of harmony in the Sorong community is by preventing hypocritical behavior, hypocritical behavior needs to be watched out for because it has symptoms in the community especially now with access to global relationships without any place and time limits where it is linked through social media, people who are infected with this disease are very difficult guessed (Nahar, 2020). Education needs to be implemented based on local wisdom (Nurazizah, 2018). One furnace-three stones as a philosophy is proven to be able to prevent this hypocritical behavior from happening.

In addition, multicultural education also should not be ignored and it is important to actualized to prevent and minimize conflicts, especially conflicts caused by problems of inter-ethnic stereotypes (Najmina, 2018; Muzaki & Tafsir, 2018; Nurcahyono, 2018; Rohman & Ningsih, 2018; Ansori et al., 2019; Agustian, 2019; Permana & Ahyani, 2020; Nanggala, 2020; Nugraha, 2020; Kurniawan & Miftah, 2021). Through multicultural education that is actualized in schools, it is hoped that attitudes and mindsets will be more open in understanding and appreciating diversity, and minimizing the potential conflicts.

Aspects that make peace and harmony within the framework of one furnace-three stones of local wisdom in education are influenced by two aspects, namely supporting and inhibiting aspects. Therefore, what makes the supporting aspect in the application of one furnace-three stones furnace local wisdom in education cannot be separated from the support from the government, community leaders, customs, ethnicity, and religion. In fact, it is necessary to use a lot of dialogue approach (Bulu et al., 2020), so that the

application is still given the freedom to choose and take education according to what the generations want. Examining the aspects that become one of the lagging factors as well as inhibiting factors in terms of education for the people in Sorong, namely the financial aspect and low economic background, thus narrowing the opportunity for children to be able to choose the desired education. Therefore, the idea of economic empowerment also requires synergy from various parties including the role of the government in encouraging the redistribution of materials and resources to the community for the strength of the national economy (Alwi et al., 2021). Finally, hope fully rests on the many colleges (campuses) in Sorong which make Sorong City a modern civilization that is adaptive to changing times.

## **F. Conclusion**

One furnace-three stones is a cultural philosophy, wherein in one family there are two or even three different religions. But they mingle with each other and work together to create a harmonious relationship. It can also be seen in the world of education that religion is not a barrier for them to choose an educational institution. They realize the importance of education to educate the nation's generation. The philosophy of one furnace-three stones which is the local wisdom of the people in Sorong can certainly be used as a reference and reference in terms of religious tolerance because the people in Sorong do not make ethnicity, race, and religion a locomotive in their daily lives. Tolerance must be nurtured and maintained because we believe that tolerance cannot only be taught but also must be experienced and felt. Unlimited loyalty to build education in the Sorong, West Papua.

## **BIBLIOGRAPHY**

- Abdullah, I., Mujib, I., & Ahnaf, M. I. (2008). *Agama dan kearifan lokal dalam tantangan global*. Sekolah Pascasarjana UGM.
- Abdurrahman, M., & Salim, R. (2012). *Kompilasi Kebijakan dan Peraturan Perundang-Undangan Kerukunan Umat Beragama. Puslitbang Kehidupan Keagamaan*.
- Afif, H. M. (2009). *Harmonisasi Agama Dan Budaya Di Indonesia 2. Balai Penelitian dan Pengembangan Agama*.
- Agustian, M. (2019). *Pendidikan Multikultural*. Penerbit Unika Atma Jaya Jakarta.
- Aliyev, F. B. (2007). Problems of interaction between state and economy under the post-communist transition. *Humanomics*, 23(2), 73–82. <https://doi.org/10.1108/08288660710751326>
- Allen, L., Quinlivan, K., Aspin, C., Sanjakdar, F., Brömdal, A., & Lou Rasmussen, M. (2014). Meeting at the crossroads: re-conceptualising difference in research teams. *Qualitative Research Journal*, 14(2), 119–133. <https://doi.org/10.1108/QRJ-08-2013-0047>
- Alwi, M., Ilham, M., & Amir, M. F. (2021). *Islamic Philanthropy : The Idea of Economis*

- Empowerment of the Ummah of K . H . Ma ' ruf Amin. *Fitrah : Jurnal Kajian Ilmu-Ilmu Keislaman*, 7(1), 133–154.
- Ansori, Y. Z., Budiman, I. A., & Nahdi, D. S. (2019). Islam Dan Pendidikan Multikultural. *Jurnal Cakrawala Pendas*, 5(2)
- Arwam, H., Supriantono, A., Holle, Y., & Sawaki, Y. W. (2021). Prohibition for a better life in the future local knowledge of Negeri Besar village South Sorong Regency. *World Journal of Advanced Research and Reviews*, 10(3), 077-084. <https://doi.org/10.30574/wjarr.2021.10.3.0177>.
- Bulu, B., Nuryani, N., & Karim, A. R. (2020). The Peaceful Teaching Method of Datok Sulaiman in Spreading Islam in Tana Luwu, Indonesia. *Nadwa: Jurnal Pendidikan Islam*, 14(1), 75–96. <https://doi.org/10.21580/nw.2020.14.1.5215>
- Firdaus, F., Sulfasyah, S., & Nur, H. (2018). Diskriminasi Pendidikan Masyarakat Terpencil. *Equilibrium: Jurnal Pendidikan*, 6(1), 33–43
- Gebert, D., Boerner, S., & Chatterjee, D. (2011). Do religious differences matter? An analysis in India. *Team Performance Management: An International Journal*, 17(3/4), 224–240. <https://doi.org/10.1108/13527591111143736>
- Geertz, C. (1973). *The interpretation of cultures* (Vol. 5019). Basic books.
- Gunawan, R. (2008). Kearifan Lokal dalam Tradisi Lisan dan Karya Sastra. *Makalah Kongres Bahasa*, 28–31.
- Hasrianti, A. (2016). Pluralisme Agama Dan Budaya Dalam Masyarakat Kota Sorong. *PUSAKA*, 4(2), 157-184. <https://doi.org/10.31969/pusaka.v4i2.161>.
- Hasyim, U. (n.d.). *Toleransi dan Kerukunan Beragama Dalam Islam, Sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*. PT. Bina Ilmu.
- Ilham, M., Amiruddin, M. M., & Arif, A. (2020). Islamic Harmony Exemplar: The Qur'an's Frame on Social Interaction with Non-Muslims. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 6(2), 191–206. <https://doi.org/10.24952/fitrah.v6i2.2777>
- Iribaram, S. (2011). *Satu Tungku Tiga Batu (Kerja Sama Tiga Agama Dalam Kehidupan Beragama di Fakfak)*. Universitas Gadjah Mada.
- Kurniawan, S., & Miftah, M. (2021). Communal Conflicts in West Kalimantan: The Urgency of Multicultural Education. *Dinamika Ilmu*, 21(1), 55–70.
- Kuswarno, E. (2009). Metodologi Penelitian Komunikasi Fenomenologi Konsepsi. *Pedoman, Dan Contoh Penelitiannya. Widya Padjajaran*.
- La Ferle, C., & Chan, K. (2008). Determinants for materialism among adolescents in Singapore. *Young Consumers*, 9(3), 201–214. <https://doi.org/10.1108/17473610810901633>
- McCormack, M., Brinkley-Rubinstein, L., & L. Craven, K. (2014). Leadership religiosity: a critical analysis. *Leadership & Organization Development Journal*, 35(7), 622–636. <https://doi.org/10.1108/LODJ-07-2012-0093>
- Miles, M.B., Huberman, A.M., Saldana, J. (2014). *Qualitative Data Analysis; A Methods Sourcebook* (3rd ed.). SAGE Publications.

- Misya, M. V. S., & Asrida, W. (2019). *Upaya Pemerintah Daerah Dalam Meningkatkan Pendidikan Di Komunitas Adat Terpencil Desa Sesap Kecamatan Tebing Tinggi Kabupaten Kepulauan Meranti Tahun 2011–2014* [PhD Thesis]. Riau University.
- Muzaki, I. A., & Tafsir, A. (2018). Pendidikan Multikultural Dalam Perspektif Islamic Worldview. *Jurnal Penelitian Pendidikan Islam, [SL]*, 6(1), 57–76
- Nahar, S. (2020). Prevention of Hypocritical Behavior and Its Perspective in Islamic Education. *Dinamika Ilmu*, 20(1), 1–12. <https://doi.org/10.21093/di.v20i1.1929>.
- Najmina, N. (2018). Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia. *JUPIIS: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 10(1), 52–56.
- Nanggala, A. (2020). Pendidikan kewarganegaraan sebagai pendidikan multikultural. *Jurnal Soshum Insentif*, 3(2), 197–210.
- Nugraha, D. (2020). Urgensi Pendidikan Multikultural Di Ndongesia. *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)*, 1(2), 140–149.
- Nurazizah, N. (2018). Pengembangan Perangkat Pembelajaran Pendidikan Keaksaraan Dasar Berbasis Kearifan Lokal pada Komunitas Adat Terpencil (KAT) Suku Dayak Meratus. *Jurnal Ilmiah Visi*, 13(2), 123–134.
- Nurcahyono, O. H. (2018). Pendidikan multikultural di Indonesia: Analisis sinkronis dan diakronis. *Habitus: Jurnal Pendidikan, Sosiologi, & Antropologi*, 2(1), 105–115
- Nurdin, A., Rahmawati, P., & Rubba, S. (2020). The harmonious communication model on among religious adherents in Sorong, West Papua. *Jurnal Pekommas: e-Journal Penelitian dan Pengembangan Komunikasi dan Informatika*, 5(2), 157-168. <http://dx.doi.org/10.30818/jpkm.2020.2050205>.
- Pandie, D. A. (2018). Konsep " Satu Tungku Tiga Batu" Sosio-Kultutal Fakfak sebagai Model Interaksi dalam Kehidupan Antarumat Beragama. *Societas Dei: Jurnal Agama dan Masyarakat*, 5(1), 49-49. <https://doi.org/10.33550/sd.v5i1.78>.
- Permana, D., & Ahyani, H. (2020). Implementasi Pendidikan Islam Dan Pendidikan Multikultural Pada Peserta Didik. *Jurnal Tawadhu*, 4(1), 995–1006.
- Rahmadi, I. (2020). Pendidikan di Daerah Kepulauan Terpencil: Potret Siswa, Guru, dan Sumber Belajar. *Jurnal Pendidikan Edutama*, 7(1), 75–84
- Ridder, H.-G. (2014). Book Review: Qualitative Data Analysis. A Methods Sourcebook. *German Journal of Human Resource Management*, 28(4), 485–487. <https://doi.org/10.1177/239700221402800402>
- Rohman, A., & Ningsih, Y. E. (2018). Pendidikan multikultural: Penguatan identitas nasional di era revolusi industri 4.0. *Prosiding Seminar Nasional Multidisiplin*, 1, 44–50.
- Suciati, S., & Ariningsih, A. (2016). Pengembangan model pendidikan menengah "sekolah kebangsaan "di daerah terpencil, tertinggal, terluar dan perbatasan sebagai implementasi pembelajaran pkn. *Jurnal Moral Kemasyarakatan*, 1(1), 76–85
- Suyanto, J. D. N.-B., & Narwoko, J. D. (2007). Sosiologi teks pengantar & terapan. *Jakarta: Kencana, Cet*, 3.
- Wekke, I. S. (2017). Harmoni Sosial Dalam Keberagaman Dan Keberagaman Masyarakat Minoritas Muslim Papua Barat. *Kalam*, 10(2), 295. <https://doi.org/10.24042/klm.v10i2.3>

*M. Zuhri Abu Nawas et al.*

Wulandari, L. A. D. (2020). *Satu Tungku Tiga Batu: Simbol Perdamaian Di Bumi Cendrawasih*. <https://Etnis.Id/Satu-Tungku-Tiga-Batu-Simbol-Perdamaian-Di-Bumi-Cendrawasih/>.<https://etnis.id/satu-tungku-tiga-batu-simbol-perdamaian-di-bumi-cendrawasih/>