

Internalizing Papuan Local Wisdom in Mosque-Based Islamic Education: A Qualitative Study in Sorong City

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Abstract: This study examines how Papuan local wisdom is interpreted and internalized in mosque-based Islamic education in Sorong City, Southwest Papua. Conducted from January to May 2026, the study employed a qualitative multi-site case study involving ten mosques and 50 participants: 20 mosque administrators or religious educators, 20 learners, and 10 parents. Data were collected through semi-structured interviews, non-participant observations, and document analysis and were analyzed thematically. The findings reveal that the integration of local wisdom differs substantially across mosque communities. Mutual assistance was developed through communal service activities; *Satu Tungku Tiga Batu* was explored through interreligious dialogue; respect for elders was transmitted through oral history and storytelling; environmental responsibility was taught through religious-environmental projects; cultural identity was strengthened through local narratives and cultural documentation; and other mosques emphasized theological reflection, hospitality, family partnership, peer learning, and youth participation. These findings demonstrate that Papuan local wisdom is not a uniform cultural category but a multidimensional pedagogical resource requiring contextual interpretation. The study argues that effective Islamic education in Papua should integrate cultural identification, theological discernment, contextual pedagogy, community participation, and practical application. The proposed approach positions the mosque as a culturally responsive educational institution that can strengthen Islamic identity, cultural continuity, social harmony, and community responsibility among learners.

Keywords: *contextual pedagogy; cultural integration; Islamic education; mosque-based learning; Papuan local wisdom.*

INTRODUCTION

Islamic education in Papua takes place within a distinctive social and cultural environment marked by ethnic plurality, religious diversity, indigenous traditions, migration, and rapidly shifting patterns of social interaction (Maelan et al., 2025). In Sorong City, mosques serve not only as places of worship but also as community-based educational institutions where children and adolescents learn Qur'anic knowledge, religious practices, moral values, and social attitudes (Zainuddin & Tahir, 2025; and Alhamid et al., 2025). This educational role is especially important because many learners encounter Islamic teachings through informal mosque-based learning outside formal schools. Consequently, the effectiveness of Islamic education in mosques depends not only on the accuracy of religious content but also on teachers' and mosque administrators' ability to connect that content to learners' everyday social and cultural experiences (Ode et al., 2026). A major challenge in this context is the limited integration of Papuan local wisdom into Islamic learning (Rumoning, S. I., Iribaram, S., Rusdi Rasyid, M., Sunatar, B., Abdillah, 2026).

Conventional religious instruction may emphasize memorization of Qur'anic verses, prayers, fiqh rules, and basic theological concepts while giving insufficient attention to the cultural knowledge and social values that shape learners' identities. Such a separation can produce a pedagogical gap: learners may understand religious doctrines cognitively but experience Islamic education as disconnected from their family traditions, community relationships, indigenous history, and local environment. Previous research in Sorong has demonstrated that local cultural values can contribute to religious harmony and community education (Nur, 2022; and Rumoning, S. I., Iribaram, S., Rusdi Rasyid, M., Sunatar, B., Abdillah, 2026). The philosophy of *Satu Tungku Tiga Batu*, for example, has been identified as an important cultural framework for promoting interreligious harmony and social cooperation in the Sorong region (Alhamid et al., 2025; and Satir & Akidah, Sri, 2025).

Papuan local wisdom is not a single, uniform cultural system. It encompasses diverse traditions and values associated with different indigenous communities and historical experiences. Nevertheless, several broad values are particularly relevant to Islamic education. These include communal solidarity, mutual assistance, respect for elders and customary authorities, collective responsibility, hospitality, peaceful coexistence, respect for nature, and the transmission of knowledge through family and community relationships (Mardiah, 2025). The principle of *Satu Tungku Tiga Batu* is especially significant in the cultural context of Sorong because it symbolizes the importance of balance, cooperation, and shared responsibility among different religious communities (Nur, 2022 and Kasim et al., 2024). Rather than treating culture as an obstacle to Islamic education, contextual Islamic pedagogy can identify ethical values within local traditions (Jumrana, B; Fardan, Abdillah M; Surahman, 2026) that are compatible with Islamic concepts such as *ta'āwun* (mutual assistance), *ukhuwwah* (brotherhood), *rahmah* (compassion), *'adl* (justice), *amanah* (responsibility), and *islāh* (social reconciliation), (Satir & Akidah, Sri, 2025; and Alkadry et al., 2025).

The Islamic educational tradition itself provides a strong theological basis for contextual learning (Zahir, 2025). The Qur'an presents human diversity as part of divine creation and encourages people to know and understand one another (Qur'an 49:13). The Islamic concept of *'urf* also demonstrates that social customs can be recognized when they do not contradict fundamental Islamic principles. Islamic

education therefore should not simply transfer abstract knowledge but should develop moral consciousness through meaningful engagement with learners' social realities. The concepts of *tarbiyah*, *ta'lim*, and *ta'dib* collectively suggest that education involves intellectual formation, moral cultivation, and the development of proper conduct. From this perspective, local wisdom can become an important pedagogical medium through which Islamic values are understood and practiced (Lase et al., 2025; Amri et al., 2026).

However, the integration of local wisdom into Islamic education remains problematic. Some teachers and mosque administrators lack systematically developed teaching materials that connect Papuan culture with Islamic concepts. Others may be uncertain about which cultural practices can be integrated into Islamic learning and which practices require theological clarification. The problem is therefore not simply the absence of cultural content but the absence of a systematic pedagogical framework for connecting indigenous values with Islamic knowledge. Research on culture-based religious education among the Kokoda community in the Sorong region has shown the importance of parents, tribal leaders, mosque imams, and community actors in developing religious education that is culturally meaningful for children (Ode et al., 2026; Amri et al., 2026; and Wugaje & Hasbullah, 2026).

The challenge is intensified by contemporary social change. Digital media, migration, urbanization, and increasingly diverse social networks influence how young people understand religion and culture (Khasanah & Shodiq, 2024; Amin et al., 2025; and Maulidiya, Tri Wahyudi Ramdhan, 2026). Mosque-based education must therefore compete with multiple sources of knowledge while maintaining relevance to learners' everyday experiences. At the same time, the mosque possesses an important advantage: it is a trusted community institution with direct access to children, parents, religious leaders, and local communities. Recent research in Sorong has also demonstrated that mosque organizations can develop youth leadership through programs involving religious learning, arts, culture, tolerance, and community activities (Ode et al., 2026; Alhamid et al., 2025; Sitti, Kamariyah, et.al., 2026). Existing studies have examined Islamic education, local wisdom, religious harmony, and culture-based education in Papua. Nevertheless, an important gap remains. Much previous research focuses on schools, specific ethnic communities, or particular cultural traditions. Less attention has been paid to how multiple mosques in an urban Papuan setting negotiate the relationship between Islamic teaching and local wisdom across diverse communities. Moreover, limited research has examined the perspectives of mosque administrators, learners, and parents simultaneously (Pahlevi et al., 2025; Alhamid et al., 2025; Hidayat, Eka Rahmat; Hasim, Danuri; Yanuar, 2018; and Ode et al., 2026). This study addresses that gap by examining ten mosques in Sorong City and analyzing how local wisdom is recognized, incorporated, practiced, and constrained within mosque-based Islamic education.

The study addresses three questions: (1) How do mosque administrators and teachers understand the relationship between Papuan local wisdom and Islamic education? (2) How is Papuan local wisdom incorporated into learning practices in mosques? and (3) What challenges and strategies influence the internalization of local wisdom into Islamic education? The study argues that effective mosque-based Islamic education in Papua requires a shift from a content-transmission model toward a contextual, participatory, and culturally responsive model. Such a model does not replace Islamic teachings with local culture. Rather, it creates a dialogical relationship

in which universal Islamic values are interpreted through locally meaningful experiences, while local wisdom is critically evaluated and strengthened through Islamic ethical principles.

METHOD

Data Analysis

This study employed a qualitative multi-site case study design (Miles, 2014) to investigate the internalization of Papuan local wisdom within mosque-based Islamic education in Sorong City, Southwest Papua. It was conducted from early 2026 to May 2026. A qualitative approach was selected because the research sought to understand meanings, experiences, interpretations, and educational practices rather than measure the frequency of predetermined variables. The multi-site design enabled comparison across ten mosques operating within the same urban region but serving communities with different social, ethnic, and institutional characteristics.

The research participants consisted of 50 informants selected through purposive sampling. Each of the ten mosques contributed five participants: two mosque administrators or religious educators, two learners who actively participated in mosque-based Islamic learning, and one parent or family representative. The administrators were selected because they were directly involved in planning and implementing religious education. Learners were selected because they experienced the educational process directly, while parents were included to examine the relationship between mosque-based learning and family-based moral formation (Ishtiaq, 2019; and Creswell, 2018).

Data were collected through three complementary techniques. First, semi-structured interviews explored participants' understandings of Papuan local wisdom, the relevance of culture to Islamic education, classroom and mosque-based learning practices, challenges faced by educators, and strategies used to connect religious teachings with local social realities. Second, non-participant observations were conducted during Islamic learning activities, Qur'anic instruction, religious lectures, group activities, and other educational programs. Third, relevant documents were examined, including mosque educational schedules, lesson materials, activity programs, announcements, and available organizational records (Miles, 2014).

Data analysis followed an iterative thematic process. Interview and observation data were organized, transcribed, repeatedly read, and coded. Initial codes were developed from participants' descriptions of local values, Islamic teaching practices, educational challenges, and institutional responses. Related codes were then grouped into broader categories and synthesized into themes. The analytical process involved data reduction, display, comparison across mosque sites, interpretation, and conclusion verification, consistent with qualitative data-analysis procedures associated with Miles, Huberman, and Saldaña. Credibility was strengthened through triangulation across administrators, learners, and parents and through comparison of interview data with observations and documents. Ethical principles were maintained through informed consent, voluntary participation, confidentiality, and the use of pseudonyms or non-identifying participant descriptions in reporting the findings (Miles, 2014; and Khairifa et al., 2025).

RESULTS AND DISCUSSION

Results

The analysis of interviews with 50 participants from ten mosques in Sorong City revealed that the relationship between Papuan local wisdom and Islamic education was neither uniform nor systematically organized. Different mosque communities developed different approaches according to their institutional capacity, the cultural backgrounds of learners, the educational experience of teachers, and the degree of parental involvement. The findings are presented according to four themes: (1) different understandings of Papuan local wisdom; (2) diverse teaching strategies for contextualizing Islamic values; (3) different patterns of family and community participation; and (4) institutional limitations and locally developed solutions.

1. Different Understandings of Papuan Local Wisdom

The 50 respondents demonstrated different understandings of what constitutes Papuan local wisdom and how it should be connected with Islamic education. The differences were particularly visible among the ten mosque communities.

At Mosque A, the two administrators primarily understood local wisdom in terms of the values of communal solidarity and mutual assistance. They emphasized that children should learn Islam through participation in collective activities. Rather than treating local wisdom as a separate cultural subject, they connected it with Islamic concepts of *ta'awun* and *ukhuwwah*. One administrator explained that children learned religious values more effectively when they participated in collective activities rather than merely listened to religious lectures. The two learners from this mosque similarly emphasized that cooperation in cleaning the mosque, helping during religious events, and participating in communal activities helped them understand the practical meaning of Islamic teachings. The parent representative supported this approach by explaining that children who participated in community activities demonstrated greater responsibility at home.

In contrast, respondents from Mosque B placed greater emphasis on the cultural principle of *Satu Tungku Tiga Batu*. The administrators viewed this philosophy primarily as a source of social harmony and respect among people of different religious backgrounds. Their teaching strategy was therefore focused on dialogue and comparison. Learners were encouraged to discuss how Islamic teachings on tolerance and peaceful coexistence could be practiced in a community where Muslims lived alongside Christians and members of other religious communities. One learner explained that the teaching helped them understand that being a good Muslim did not require hostility toward people of other faiths. The parent representative considered this approach important because children frequently interacted with people from different religious backgrounds in their neighborhoods.

Respondents at Mosque C placed greater emphasis on respect for elders and intergenerational knowledge. The administrators believed that local wisdom was transmitted primarily through parents, grandparents, and community elders. Their strategy was to invite older community members to share stories about traditional values, social responsibility, and changes in community life. These stories were subsequently connected with Islamic teachings concerning respect for parents,

obedience to legitimate authority, and moral conduct. The learners reported that they enjoyed learning through stories because the content was connected to people they knew personally. The parent representative viewed this strategy as a way of preventing children from losing contact with local culture.

At Mosque D, environmental responsibility was the dominant interpretation of local wisdom. The administrators associated Papuan identity with the natural environment and argued that Islamic education should develop responsibility toward forests, rivers, beaches, and other natural resources. Their teaching strategy involved combining religious lessons with environmental activities. Learners participated in cleaning activities and discussions about human responsibility as *khalifah*. The learners reported that environmental activities made religious learning more concrete. The parent representative also emphasized that children should understand that environmental responsibility was both a cultural and religious obligation.

The respondents from Mosque E focused more strongly on cultural identity and the preservation of local stories. The administrators were concerned that younger generations increasingly consumed cultural content through digital media while becoming less familiar with local traditions. Their approach involved storytelling, discussion of local history, and the use of culturally familiar examples in Qur'anic and moral education. Learners described this approach as helping them connect religious learning with their family backgrounds. The parent representative supported the preservation of cultural identity but also emphasized the need to ensure that cultural practices remained consistent with Islamic principles.

At Mosque F, the administrators adopted a more cautious theological approach. They argued that not every cultural tradition could automatically be integrated into Islamic education. Their strategy was therefore based on critical selection. Cultural values considered compatible with Islamic ethics were incorporated, while practices regarded as inconsistent with Islamic teachings were discussed critically. Learners were encouraged to distinguish between culture as identity and culture as religious practice. This approach was different from the more celebratory cultural approach found in several other mosques. The parent representative appreciated the approach because it prevented children from accepting every cultural practice without religious reflection.

Respondents from Mosque G emphasized hospitality and respect for guests as important cultural values. The administrators connected these values with Islamic teachings on generosity, brotherhood, and respect for others. Their teaching strategy involved practical activities, including welcoming visitors, serving food during religious events, and encouraging learners to participate in community gatherings. Learners described these activities as opportunities to practice Islamic character directly rather than simply learn about it theoretically.

At Mosque H, the primary focus was on family responsibility. The administrators argued that mosque education could not succeed without parental reinforcement. Their strategy involved communicating with parents about children's attendance, behavior, worship practices, and learning progress. The learners experienced the mosque as an extension of family education, while the parent representative described regular communication with the mosque as important for maintaining continuity between religious learning and home life.

At Mosque I, the administrators emphasized the use of peer learning. They believed that learners were often more comfortable discussing religious and cultural

issues with peers than with adults. The mosque therefore used small-group discussions, collaborative tasks, and learner-led presentations. Papuan local wisdom was introduced through group discussions concerning community cooperation, respect for elders, and social harmony. Learners reported that peer discussions helped them express their opinions more freely. The parent representative viewed the approach positively because it developed confidence and communication skills.

Finally, Mosque J placed greater emphasis on combining Islamic education with cultural activities and youth development. The administrators organized religious learning alongside cultural performances, youth activities, community service, and social programs. Their approach sought to prevent Islamic education from being perceived as limited to memorization and formal religious instruction. Learners described these activities as more engaging and relevant to their interests. The parent representative emphasized that participation in such activities helped children develop confidence and social responsibility.

These findings demonstrate that Papuan local wisdom was understood differently across the ten mosques. It was interpreted as communal cooperation, interreligious harmony, respect for elders, environmental responsibility, cultural identity, theological reflection, hospitality, family responsibility, peer cooperation, and youth development. This diversity indicates that local wisdom is not a single educational concept but a multidimensional resource that can be interpreted according to local community conditions.

2. Different Teaching Strategies for Integrating Local Wisdom

The interviews further revealed substantial differences in the teaching strategies used by educators and mosque administrators. These strategies can be categorized into ten approaches.

Table 1. *Findings about the Different Teaching Strategies*

Mosque	Main Local Wisdom Emphasis	Dominant Teaching Strategy
A	Mutual assistance	Learning through communal service
B	Satu Tungku Tiga Batu	Interreligious dialogue and discussion
C	Respect for elders	Oral history and storytelling
D	Environmental responsibility	Religious-environmental projects
E	Cultural identity	Local stories and cultural documentation
F	Cultural-theological discernment	Critical comparison with Islamic principles
G	Hospitality	Experiential character education
H	Family responsibility	Parent-mosque partnership
I	Peer solidarity	Cooperative and peer-led learning
J	Youth participation	Integrated religious-cultural activities

Data on Interview Results of the Research, 2026.

The data indicate that the most successful strategies were those that transformed local wisdom into an activity rather than merely explaining it as theoretical knowledge. For example, learners at Mosque A practiced cooperation through community service, while learners at Mosque D experienced environmental responsibility through direct participation in cleaning activities. Similarly, Mosque G transformed hospitality into practical religious education by involving learners in welcoming and serving community members.

Other mosques emphasized cognitive and dialogical approaches. Mosque B used discussion to explore religious diversity, while Mosque F used critical reflection

to examine the relationship between culture and Islamic teachings. These approaches were particularly important because they prevented cultural integration from becoming uncritical cultural romanticism.

The different approaches also demonstrate that there is no single teaching strategy appropriate for all mosque communities. The strategy adopted by each mosque was influenced by its social environment, the educational background of its teachers, the age of learners, the involvement of parents, and the cultural characteristics of the surrounding community.

3. Different Views of Learners and Parents

The interviews with learners revealed that they did not all experience culturally contextualized Islamic education in the same way. Some learners preferred practical activities because they considered them more interesting than conventional lectures. Others preferred storytelling and discussion because these methods allowed them to connect Islamic teachings with family and community experiences.

Learners from Mosque A emphasized learning through participation. Learners from Mosque B valued discussions about religious tolerance. Learners from Mosque C preferred stories from elders, while learners from Mosque D emphasized environmental activities. Learners from Mosque I particularly valued peer discussion because they felt more confident expressing their opinions among friends.

The parents also expressed different expectations. Some parents primarily expected the mosque to strengthen Qur'anic literacy and worship practices. Others emphasized moral behavior, cultural identity, social responsibility, or protection from negative influences. These differences indicate that parental involvement cannot be understood as a uniform phenomenon. The meaning of effective mosque education differs according to family expectations and community circumstances.

4. Problems and Locally Developed Solutions

Despite these differences, the ten mosques experienced several common problems. These included limited teaching materials, inconsistent teacher preparation, insufficient documentation of local wisdom, limited financial resources, changing learner interests, and the influence of digital media.

However, each mosque developed different responses. Mosque A responded through community service activities. Mosque B strengthened discussion and interreligious dialogue. Mosque C utilized elders as cultural resource persons.

Mosque D developed environmental activities. Mosque E used storytelling and cultural documentation. Mosque F introduced theological evaluation of cultural practices. Mosque H strengthened parent communication, while Mosque I used peer learning to increase participation.

The findings therefore suggest that mosque communities are not passive victims of educational limitations. They have developed creative responses based on their own resources. Nevertheless, these initiatives remain fragmented and are rarely documented as systematic educational models. The major need is therefore not to replace existing community initiatives but to strengthen, document, connect, and develop them into a coherent model of culturally responsive Islamic education.

Discussion

The findings demonstrate that the integration of Papuan local wisdom into mosque-based Islamic education in Sorong City is a diverse and context-dependent process. Rather than adopting a single model, the ten mosques developed different educational strategies based on their institutional conditions, community characteristics, teacher perspectives, and available cultural resources. This diversity is theoretically important because it demonstrates that local wisdom should not be treated as a uniform cultural package that can simply be inserted into Islamic education. Instead, it functions as a multidimensional pedagogical resource that requires contextual interpretation and appropriate educational translation.

The first important finding is that the meaning of Papuan local wisdom differs across mosque communities. Mosque A emphasized mutual assistance, Mosque B focused on *Satu Tungku Tiga Batu* and interreligious harmony, Mosque C highlighted respect for elders, and Mosque D emphasized environmental responsibility. Other mosques prioritized cultural identity, theological discernment, hospitality, family responsibility, peer solidarity, and youth participation. These differences demonstrate that local wisdom is not a single fixed concept. It is constructed through the social experiences of communities and transmitted through relationships among families, elders, religious leaders, teachers, and young people.

This finding has significant implications for Islamic education. A standardized curriculum that defines Papuan local wisdom too narrowly may fail to represent the cultural diversity of learners in Sorong. The appropriate approach is therefore a flexible contextual curriculum that allows individual mosque communities to identify the values most relevant to their social and cultural environment. The role of educators is not simply to transmit predetermined cultural content but to facilitate a process of cultural interpretation. Through this process, local values can be connected with Islamic principles such as *ta'awun* (mutual assistance), *ukhuwwah* (brotherhood), *rahmah* (compassion), *amanah* (responsibility), *'adl* (justice), and *islah* (reconciliation).

The second important finding concerns the diversity of teaching strategies. The ten mosques demonstrated that local wisdom can be internalized through different pedagogical approaches. Mosque A used communal service to transform the value of mutual assistance into practical experience. Mosque B used dialogue to help learners understand religious diversity and peaceful coexistence. Mosque C employed oral history and storytelling, allowing elders to become educational resources. Mosque D connected Islamic teaching with environmental projects. Mosque E used local stories and cultural documentation, while Mosque F developed a more critical approach by examining cultural practices through Islamic theological principles.

These differences support the argument that cultural integration becomes more effective when learners actively experience values rather than merely memorize definitions. Practical activities, storytelling, dialogue, peer learning, and community participation create opportunities for learners to understand the relationship between Islamic principles and their everyday lives. This is particularly important for mosque-based education, which often relies on informal and participatory learning. The findings therefore suggest that culturally responsive Islamic education should move beyond a lecture-centred approach toward experiential and dialogical learning.

The approach adopted by Mosque F is especially important because it demonstrates that cultural integration should not become uncritical cultural romanticism. The administrators' emphasis on evaluating cultural practices through

Islamic principles provides a necessary theological balance. Not every cultural practice should automatically be accepted as compatible with Islam, just as culture should not be rejected simply because it is not explicitly derived from Islamic texts. A more appropriate approach involves critical dialogue. Cultural values that promote justice, solidarity, peace, respect, and responsibility can be strengthened through Islamic teachings, while practices that conflict with fundamental Islamic principles require critical examination.

The findings also reveal the importance of intergenerational learning. Mosque C's use of elders as sources of oral history demonstrates that cultural knowledge is not preserved only through written curriculum. Elders possess experiential knowledge concerning social relationships, community history, moral conduct, and cultural change. Their involvement can make Islamic education more meaningful because learners encounter local wisdom through personal narratives rather than abstract descriptions. This strategy also helps address the problem of cultural discontinuity among younger generations.

Another significant finding concerns the relationship between mosque-based education and the family. Mosque H particularly emphasized communication between educators and parents, while parents across the ten mosques expressed different expectations concerning religious knowledge, moral development, cultural identity, and social behavior. These findings confirm that Islamic education cannot be effectively internalized if religious learning is disconnected from the home environment. Parents function as important agents of reinforcement. The values introduced in the mosque must be practiced in family life if they are to become habitual forms of behavior.

The findings further indicate that learners themselves are not passive recipients of cultural and religious education. Learners preferred different educational approaches. Some valued practical activities, others preferred storytelling, dialogue, environmental projects, or peer discussion. Mosque I's peer-learning strategy demonstrates the importance of learner participation. Young people may feel more confident discussing religious and cultural issues with their peers, and this can strengthen communication, critical thinking, and social confidence. Thus, learners should be regarded as participants in the construction of culturally relevant Islamic education rather than merely objects of instruction.

Despite these positive developments, the integration of local wisdom remains fragmented. The major weaknesses include limited teaching materials, inconsistent teacher preparation, insufficient cultural documentation, financial limitations, and the growing influence of digital media. The ten mosques have developed creative solutions, but these initiatives are largely dependent on individual leadership and local resources. This creates an important institutional challenge: effective practices may remain isolated and disappear when particular teachers or administrators leave.

Based on these findings, the study proposes that mosque-based Islamic education in Papua should be developed through a flexible five-dimensional framework: cultural identification, theological interpretation, pedagogical translation, community participation, and practical application. *First*, local communities identify relevant cultural values. *Second*, these values are critically examined in relation to Islamic teachings. *Third*, educators translate them into age-appropriate learning activities. *Fourth*, parents, elders, administrators, and community leaders participate in the educational process. *Finally*, learners practice the values through social, cultural,

religious, and environmental activities.

The main contribution of this study is therefore the argument that internalizing Papuan local wisdom requires a dialogical relationship between Islam and culture. Islamic education becomes stronger when it is rooted in learners' social realities, while local wisdom gains greater educational relevance when interpreted through ethical and theological reflection. The mosque can consequently function not only as a place of worship but also as a culturally responsive educational institution capable of strengthening religious identity, cultural continuity, social harmony, and community responsibility.

CONCLUSION

This study demonstrates that the ten mosques in Sorong City employ diverse strategies to integrate Papuan local wisdom into Islamic education, including communal service, interreligious dialogue, storytelling, environmental projects, cultural documentation, theological reflection, family partnerships, peer learning, and youth activities. The findings show that local wisdom should be contextualized rather than standardized. Its internalization requires collaboration among mosque administrators, teachers, learners, parents, elders, and community leaders. A flexible model combining cultural identification, Islamic interpretation, contextual pedagogy, community participation, and practical activities offers a promising solution for developing culturally rooted and theologically grounded Islamic education in Papua.

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