

Indonesian Science and Technology Higher Education: A Portrait from Tanah Papua of YAPIS Experiences

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Abstract

Tanah Papua is the homeland of peace, harmony, and tolerance. YAPIS is the reflection of this situation. Higher education is a part of human resource development. However, there are always obstacles where the distance between Jakarta and Jayapura is wide. Meanwhile, natural conditions do not allow for the simultaneous dissemination of information. This research was carried out with a qualitative design with a case study format. The research focuses on higher education institutions in Yapis Wamena. This study explores the existence of YAPIS and the role of universities in Papua. There are two research questions, namely how Papuan universities maintain institutions. Second, how YAPIS become an institution that can manage education with all the limited conditions. This research shows that the existence of YAPIS becomes a catalysator for the existence of multi-multiculturalism. Furthermore, the YAPIS institution centered in Jayapura made it possible to establish branches throughout Papua. Human resource development is the reason for the establishment of the organization. although there are religious differences, but that is not an excuse not to provide opportunities for anyone to keep learning. This research findings explores the existence of YAPIS formulated education a means of educating human life as a national mandate. Furthermore, with the support of various parties, YAPIS has so far managed education from elementary schools to universities. In addition, the current university enjoy its second year after the institutional transformation of the college. Higher education development is carried out to provide wider opportunities and the opening of non-monodisciplinary department programs. Finally, this paper conclude that science and technology as a mean to serve the society, not the religion itself.

Keywords: School, Papua, YAPIS

1. Introduction

Education is inseparable from human life that plays a role in helping humans significantly to grow their unique individualistic potentials and characters. Through education, humans can become educated and ready to support the development of society, nation, and state. All the people: young and old, men and women; poor and rich; physically normal or disabled; living in urban or rural areas; in the city center or remote areas have the right to education (education for all). The 1945 Constitution (UUD) Article 31 paragraph (1) states that every citizen has the right to education, as emphasized in Law (UU) no. 20 of 2003 concerning the National Education System (Sisdiknas) Article 5 Paragraph (1) that every citizen has the same right to obtain quality education. Paragraph (5) states that every citizen has the right to have the opportunity to improve education for life, while Article 6 paragraph (2) states that every

citizen is responsible for the continuity of education. Thus, not only the government, but the people is also obliged to assist in the implementation of quality education for better generations in the future.

Today, people's awareness of education appears to be quite high in urban and rural or remote areas of Indonesia, as indicated by the large number of children attending school and continuing their education to a higher level. Of course, it thanks to the role of the government with its compulsory education program. This phenomenon does not only occur in Indonesia. In many other countries, education is also the main focus of both the government and society. Mahmud & Suntana (2014) emphasized that the development of education in the world community has become one of the striking features of the last decade, shown by rapid and large expansion: more and more young people are signing up for education everywhere, in both developed industrialized and developing countries. Global enrollment for education occurs at all levels, namely elementary, secondary, and higher levels. (McGibbon, R. 2004).

On one of the islands in Indonesia, namely Papua, the role of the community, especially in remote areas, appears to be very high to improve education for the nation's children. They had established the Islamic education foundation (YAPIS) in Tanah Papua, whose purpose is none other than helping the government to educate the nation's life and to build educated human resources (HR), especially in Tanah Papua (Munirah, 2018). This article will identify the development of the Islamic Education Foundation (YAPIS) in Papua, Indonesia.

2. Literature Review

2.1 Brief information about Papua

Papua is Indonesia's largest province located in the central part of Papua Island or the easternmost part of Indonesia's Papua region. The eastern part is bordered by the state of Papua New Guinea. Initially, Papua Province covered the entire western part of Papua. Since 2004, it has been divided into two provinces: the eastern part continues to use the name Papua, while the western part uses the name Papua Barat. Papua is the second-largest island in the world and the first largest in Indonesia (Pemprov Papua, 2016). It covers approximately 421,981 km² located at the eastern end of the Indonesian territory, with the potential for natural resources of economic and strategic values. Based on data from the Central Statistics Agency for Papua, the total population of Papua in 2016 was 3,207,444 people, which increased to 3,265,202 in 2017 (Jubi, 2018).

As emphasized by Ismail (2012), the slope of the Jayawijaya area is about 65%, with an altitude between 1,500 - 5,000 meters above sea level. Most of it consists of mountains, hills, and valleys that are very wide and fertile. The results of previous studies indicated that about 80% of the Jayawijaya Regency area is an area prone to erosion, while the rest is a flat and sloping area (valleys), quite potential as agricultural land and settlements. The area that is relatively flat and is the center of the population's agricultural activities is the Baliem Watershed (DAS). (Turistiati, 2016). These geographical conditions become an obstacle for transportation access because of the absence of an adequate road network that can connect the production center areas. To that end, the Public Works Department has made efforts to develop good road infrastructures, such as planning the construction of the Jayapura-Wamena road (Broek, 2005). As a national road, it becomes a major investment activity for the Provincial Government of Papua and Jayawijaya Regency, with the aims to integrate the development of regional potentials with the changes in the structure of society, establish a national, provincial, district, and city road network system to support the production and distribution system, and form direct benefits to the community in terms of the ease of social, economic activities, the flow of goods and services, employment opportunities, and community skills. (Turistiati, 2016) In terms of cultural characteristics, livelihoods, and life patterns, indigenous Papuans are divided into two major groups, namely mountainous or inland and highlands Papuans and lowland and coastal Papuans (Van Den Broek, 2005).

Meanwhile, the area of West Papua Province is 126,093 km² with a population of 1,069,498 people. The capital city of Papua Barat Province is Sorong City. Papua Barat is at an altitude between 0 to 100 meters above sea level (Pemprov Papua Barat, 2021).

2.2 Religion in Papua

Based on 2010 data (Wikipedia 2010), 83.15% of Papuans were Christian (65.48% were Protestant; 17.67% were Catholic), 15.88% are Muslim, and less than 1% are Buddhist and Hindu. In practice, indigenous Papuans still adhered to animism as their traditional religion. Meanwhile, although residents of Papua Barat Province also embraced different religions, they could live in harmony. (Pamungkas, C. 2011). This situation could be seen by the development of worship facilities and the number of clergies from each religion. Data of 2006 showed that religions existing in Papua, including the percentages of the followers, were Protestant Christianity (50.70%), followed by Islam (41.27%), Catholic Christianity (7.70%), Hinduism (0.12%), Buddhist (0, 08%) and Confucianism (0.01%). In Papua Barat Province, there is a regency called the city of the Bible, namely Manokwari Regency, since the Bible first came to Tanah Papua on Mansinam Island, which is the territory of Manokwari Regency (Murtadlo, 2016).

The number of places of worship in an area depends on that of adherents in that area. Since most Tanah Papua people are Christian, it is natural to find many churches there. For example, in 2010, 303 Protestant churches, 133 churches, 23 mosques, and one temple were spread across Jayawijaya Regency (Sanusi, et al., 2020).

2.3 Education in Papua

Apart from the unsupporting geographical aspect, education in Tanah Papua needs special attention because of the lack of quality infrastructure and teaching staff (HR). It was still a major problem, similar to that experienced by other regions. (Flassy, 2018) Besides, the funds allocated for education that were under the standards came to exacerbate the problem. The low attention to education resulted in the underachievement of the human development index (HDI). For example, the HDI in Tanah Papua, both Papua and Papua Barat, was only around 61-63 (metrotvnews.com/read/2018/05/03). Even in Papua in 2017, it only reached 59.09, far lower than the national average HDI of 69.55. The number of schools established by the government was certainly very small, compared to that established by the community, which even were very rare due to the geographical barriers. Some districts still did not have a certain level of education. One of the districts in Jayawijaya Regency, namely Musatfak, did not have any junior high school. Five districts, namely Walelagama, Pelebaga, Musatfak, Wollo, and Yalengga, did not have any senior high schools (Yusuf & Wekke, 2020).

3. Method

This research was a case study conducted by collecting library data, reading and taking notes, and managing research materials. Literature study must be carried out by every researcher to find the basis for obtaining and building a theoretical basis and framework of thinking and determining tentative assumptions called research hypotheses to classify, allocate, organize, and use a variety of libraries in his/her field. (Wekke, et al., 2018). This research was conducted in the field to obtain primary data related to the development of YAPIS in Papua. The data collected consisted of primary and secondary data. The former was obtained from research conducted directly in the field through direct observation and interview, while the latter came from various sources, be it books, documents, scientific works, and literature from the internet.

5. Results and Discussion

YAPIS emerged from the spirit of fighting for education for the next generation and the historical story that Islam had arrived in Papua far earlier than other religions. The spread of Islam was known to be mostly done through sea voyages of traders who then settled in a particular place. So was the spread of Islam in Tanah Papua (YAPIS Pusat).

Based on history, in line with the reign of the Sultan of Ternate/Tidore in North Maluku, the most obvious ones are on the South Coast, in Fak-Fak Regency, Sorong Regency, and Merauke. The term Raja Ampat in Sorong emerged because of the close ties to the Islamic sultanate. Meanwhile, in Fak-Fak, there are the terms Kings of Fatagar, Patipi, Rumbati, Ati-Ati, Namatote in Kaimana, Sekar in Kokas, and many more. The kings were representatives of the Sultan's power that governed his people according to custom as well. Meanwhile, on the North Coast, around Jayapura, especially in Abepura, Muslims come from North Sulawesi (Buton) and, likewise, in Bonggo, Sarmi, the descendants of those who entered Irian Jaya several centuries ago can be seen until now (Ismail, et al., 2019).

In Bonggo, there is a former Islamic village that has become a bush. During the Dutch colonial rule, they were very depressed, both socio-economically and in their religious life, especially in the field of education. In the Fak-Fak area, many villages are all Muslim, but there are no madrasas or schools; there are schools established based on other religions: Catholic or Protestant. The existence of this fact, of course, is inseparable from the impact of the colonial power at that time (Ismail, et al., 2019).

In such a situation, Muslims did struggle to escape from pressure. Irian with Digul/Tanah Merah was a place of exile for fighters and pioneers of national independence, most of whom were Islamic scholars and leaders. In Kaimana, there was a local Muslim organization called Persatuan Oemoem Islam Kaimana, as well as in Sorong. In essence, the Islamic leaders at that time, apart from fighting for the freedom to carry out religious teachings accompanied by recitations, also fought for the unification of Irian into the territory of the Unitary Republic of Indonesia. (Tukwain, et al., 2018). Furthermore, the development of Islam in Tanah Papua, especially in Wamena, as stated by Darisman (one of the 38 Heads of the Irian Barat Development Pioneer Family (PPIB), in 1960, as many as six large tribal chiefs from the Baliem Valley of Wamena met President Soekarno in Jakarta. They requested him for sending skilled workers from Java to educate people in the Baliem Valley to grow crops properly and to train carpenters to build healthy houses. As many as 38 people, all of whom are Muslims, were dispatched after going through tests. In Wamena, a mosque called "Panggilan Bhakti" was prepared for those pioneers. From that mosque, the process of Islamic Education in Wamena began, as the forerunner to the founding of YAPIS (Darisman, 2006).

The spread of Islam was not only in mountainous areas but also very prospective in coastal areas. The existence of the Muslim community in Tanah Papua required an institution that can protect them. Therefore, they started building mosques and schools from kindergarten, elementary, to junior high school in Merauke. At that time, the coastal area was very prospective for the establishment of an Islamic educational institution. Two informants, namely General Chairperson and Secretary 1 of YAPIS Head Office of Jayapura City (period 2012-2017), revealed that YAPIS was generally known to have been founded the urgent situation experienced by Muslims in Papua. The employees who were sent to Papua (at that time called Papua) both public and private employees who were Muslim found difficulties when they wanted to send their children to school (Ismail, 2018).

As described in history, during the Dutch colonial era, educational institutions developed at that time were founded by the Christian Foundation. After Irian was liberated, the first Muslims who tried to realize Islamic education were those in Kaimana, who built a building. At the same time, for the first time, the government of the Republic of Indonesia provided assistance to Muslims in Papua. These happened in early 1963. Now, the madrasa building is known as the YAPIS Elementary School in Kaimana and the first property of YAPIS in another place outside Merauke. Meanwhile, developments continued, an organization called Muhammadiyah developed, followed by the entry of various political streams into Papua. In almost all corners, schools were owned by other religions, be it Catholics (YPPK), Protestants (YPK), or YPPGI in the hinterlands. At the same time, the number of institutions owned by the government until the time of the establishment of the Islamic Education Foundation (YAPIS) had not reached one hundred (Wekke, et al., 2016).

Thanks to the sponsorship of Anwar Ilmar, Muslims in Merauke took more action in 1967. They founded the Islamic Education Foundation (Yayasan Pendidikan Islam), abbreviated as YPI. Islamic elementary and junior high schools were established, while Muhammadiyah Merauke founded the PGA. YPI then tried to fight for subsidies but was hit by the fact that it was a local organization, thus not entitled to receive subsidies from the government. The Education & Culture Office of Papua Province through Anwar Ilmar recommended that Muslims in Papua form a Foundation that covers all of Papua. This recommendation of Mr. Solihin Sumowardoyo who served as the Head of the Education & Culture Office at that time was conveyed by Anwar Ilmar to Muslim leaders in Jayapura (Muntaha, & Wekke, 2017).

Coincidentally, Anwar Ilmar was transferred to a government assignment from Merauke to Jayapura. With the help of Akmal Yunus, Iskandar, M. Thaib, M. Soddik, S. Thamrin, H.D. Rahmat, H. Maftukh Ikhsan, Ibrahim Bauw, Saleh Sirun, and other Islamic leaders, a foundation engaged in formal education for the benefit of Muslims in Papua was formed. Thus, thanks to the support of all parties regardless of class, area of origin, and place of work, whether private, civil, or ABRI (Indonesian Army), on the 24th Ramadan 1388 H coincided with 15 December 1968, the Islamic Education Foundation, which was then abbreviated as YAPIS Papua, located in the capital city of Papua Province: Jayapura, was established. It was born in the deliberations of Muslims in the holy month of Ramadan, the month in which all hearts and feelings of Islam know only one devotion: to God Almighty.

The number of schools established by YAPIS in Papua is increasing day by day. To date, there are 198 YAPIS schools spread across Papua. The distribution of these schools is shown in Table 1.

Table 1. YAPIS schools in Papua

NO	KABUPATEN /KOTA	JENJANG PENDIDIKAN									JUM LAH
		TK	SD	MI	SMP	MTs	SMA	MA	SMK	PT	
1	Kota Jayapura	5	6	2	3	1	2	-	1	1	21
2	Kab. Jayapura	14	1	6	-	1	1	-	-	-	23
3	Biak Numfor	1	2	-	1	-	1	-	1	1	7
4	Fak-Fak	5	3	1	1	-	-	-	1	-	11
5	Manokwari	7	3	1	1	1	1	-	-	1	15
6	Jayawijaya	-	1	1	1	-	-	-	1	1	5
7	Merauke	17	2	2	1	1	-	-	-	1	24
8	Yapen Waropen	2	1	-	1	-	-	-	-	-	4
9	Nabire	7	1	3	1	1	1	-	-	-	14
10	Kota Sorong	21	6	3	2	-	1	-	-	-	33
11	Mimika	1	1	-	-	1	-	-	1	-	4
12	Asmat	2	1	-	1	-	-	-	-	-	4
13	Boven Digul	2	1	-	-	-	-	-	-	-	3
14	Sarmi	1	1	-	-	-	-	-	-	-	2
15	Mappi	2	1	-	-	-	-	-	-	-	3
16	Keerom	5	2	1	-	2	1	-	-	-	11
17	Kaimana	1	1	1	-	-	-	-	-	-	4
18	Bintuni	1	1	-	-	-	-	-	-	-	2
19	Enarotali	1	1	-	-	-	-	-	-	-	2
20	Raja Ampat	2	-	1	-	-	-	-	-	-	3
21	Deiyai	1	1	-	1	-	-	-	-	-	3
22	Dogiyai	1	1	-	-	-	-	-	-	-	2
JUMLAH		99	37	22	14	8	8	0	5	5	198

Based on the level of education, the most widely distributed is the Kindergarten level, reaching 99, while the least is MA: there is no MA at all there. The area with the most schools in it is Sorong City, which has 33 schools. Meanwhile, in terms of the highest level or tertiary education institutions, there are a total of 5, spread across the cities of Jayapura, Biak Numfor, Manokwari, Jayawijaya, and Merauke.

Based on information obtained from Secretary I of YAPIS Head Office for the 2012-2017 period, compiling the history of the growth and development of the Islamic Education Foundation is quite a difficult task because, first, we did not directly observe the birth process of YAPIS. We just arrange it based on materials and information obtained in writings or from the actors witnessing the birth of the Islamic Education Foundation (Makbul, 2020). Moreover, it is difficult to obtain complete statistical data on school growth by year, because some Branches or Schools have not submitted their reports. There are even branches that have not sent their reports in a year at all. However, compiling the history of the growth and development of the Islamic Education Foundation since its establishment until now is attempted to approach the actual data. Of course, these shortcomings are natural. Therefore, God willing, the preparation of the YAPIS Sapta Warsa which is currently being compiled and prepared can be perfected. The map of the distribution of schools established by YAPIS can be seen in Figure 1.



Figure 1. Distribution of YAPIS Schools in Papua

In the event Momentum of YAPIS Meeting at Regency/City levels throughout Tanah Papua, it was mentioned that there were 22 YAPIS branches and 224 Technical Implementation Units (UPTs) throughout Tanah Papua. The Islamic Education Foundation (YAPIS) in Papua, since its inception in 1968, had been a vehicle for education providers throughout the Irian Jaya region (currently called Tanah Papua), which consisted of the Papua Province and Papua Barat Province with the motto 'Ilmu Amaliah dan Amal Ilmiah.' YAPIS at the time managed 224 schools spread across the regencies/cities of Papua and Papua Barat Provinces, from Kindergarten to Higher Education. As the oldest foundation in Tanah Papua, it was required to have a role, gait, and consistency in developing education in Tanah Papua, especially within the NKRI (Unitary State of the Republic of Indonesia) (Muntaha & Wekke, 2017). The Yayasan Head Office had made "Regulations" which were then implemented in the branches in Tanah Papua. Based on data from all YAPIS branches, there were up to 224 UPTs in Tanah Papua. However, in its development, there had been a change in the number of UPTs from various branches because several UPTs had separated. So, based on data of 2017, there were 198 UPTs under the Islamic Education Foundation (YAPIS) in Tanah Papua.

This condition occurred due to several factors, including the lack of optimal coordination and communication between YAPIS Head Office and UPTs in all cities/regencies in Tanah Papua. Education is an important aspect needed to build the nation. Therefore, almost all nations place education development as a top priority in national development programs. Quality human resources (HR) which are educational products are the key to the success of a country's development. There are many obstacles faced in the implementation of quality education, particularly related to access to education which is still relatively low, and the quality of education, in this case, including education personnel, facilities, financing, management, processes, and student achievement, which is also still low. One strategy to improve the quality of education in Indonesia and the completion of compulsory education is not only by getting children to go to school; the schools with their learning system should also be of quality. In addition, the low participation of some community groups in supporting compulsory education due to geographic, socio-economic, and cultural barriers of the local community has hampered this program. The presence of Yapis of Tanah Papua reflects the participation of private higher education.

In this regard, as a good part of the local government and community, YAPIS Head Office in Tanah Papua participates in supporting compulsory education and improving the quality of education and advanced, independent, and professional Institutional Governance. Improving the quality of education in YAPIS in Tanah Papua needs to be balanced with improving the quality of educators (teachers/lecturers) as the main actors in creating the overall quality

of human resources. It is necessary to carry out various activities that lead to improving the quality of teachers/lecturers. This conditions shows that the program of Yapis spread out to the infrastructure to quality of education at most level.

As an education system, every school under the auspices of YAPIS in Tanah Papua must meet various components that are also targets for achieving the educational goals themselves, which consist of an accreditation component including curriculum component standards, learning process components, graduate components, assessment components, education and education personnel components, facilities and infrastructure components, and management components, as well as education financing components. In practice, all of these components are objects that guarantee the quality of education. The point is that the quality of education that will be achieved by the target school is the components of education (Handbook, 2017). This article shows the development of Yapis Tanah Papua as pillar of education in the island.

6. Conclusion

The Islamic Education Foundation (YAPIS) currently has schools spread across various regions on the island of Papua. This shows its success in realizing the progress of national education in remote areas, namely in Papua. It has not only established schools up to the senior high school level but also several universities in Papua that are spread across several regencies/cities.

Acknowledgment

The authors would like to thank the Islamic Education Foundation (YAPIS) for supporting this research.

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