



## **DEVELOPMENT OF NATIONALISM AND MULTICULTURALISM IN PAPUA THROUGH RELIGIOUS EDUCATION AT THE NURUL ANWAR KOMBA SENTANI ISLAMIC BOARDING SCHOOL**

**Hendra Yulia Rahman**  
IAIN Fattahul Muluk, Papua  
Email: [hendra9rahman@gmail.com](mailto:hendra9rahman@gmail.com)

### **Abstract:**

Papua, as a region with high cultural and ethnic diversity, faces significant challenges in building national unity and identity. This research focuses on the role of the Nurul Anwar Komba Sentani Islamic Boarding School in developing nationalism and multiculturalism in Papua through religious education. The research method uses a qualitative approach with in-depth interviews, observation and document analysis. The research results show that the Nurul Anwar Komba Sentani Islamic Boarding School not only conveys Islamic religious teachings, but also includes national values and love of the homeland in its religious education curriculum. Religious education at this Islamic boarding school emphasizes the understanding that Papua's cultural diversity is a wealth that must be protected, while unity and integrity are the foundation for the progress of this region as part of Indonesia. This Islamic boarding school is also active in organizing extracurricular activities that strengthen the sense of unity and integrity. Involving students in social and humanitarian activities, the Nurul Anwar Komba Sentani Islamic Boarding School makes a significant contribution to the formation of nationalist and multiculturalist character among the young generation of Papua. This research concludes that the role of the Nurul Anwar Komba Sentani Islamic Boarding School in developing nationalism and multiculturalism in Papua through religious education has a positive impact in overcoming challenges and strengthening a sense of national identity amidst Papua's cultural diversity. Religious education at this Islamic boarding school encourages the formation of a generation of Papuans who are not only religious but also have a nationalist and multiculturalist consciousness, ready to contribute to the progress of the Indonesian nation.

**Keywords:** *Education, Islamic boarding school, Nationalism, Tolerance, Papua*

### **INTRODUCTION**

Papua, as a province in Indonesia, has rich cultural, ethnic and religious diversity (Cristawan, 2023). This region is not only known for its natural beauty, but also as a home for various different ethnic groups, such as indigenous Papuan tribes, transmigrant tribes, and other ethnic groups (Barri, 2019). Multiculturalism in Papua, sometimes creates social conflict and Tension often occurs due to a lack of understanding and tolerance between different groups in society. (Anggraini, 2019)

Education has an important role in overcoming this problem (Samudro, 2022). Islamic boarding schools, as traditional Islamic educational institutions, have played an important role in shaping individual character and understanding (Mujahid, 2021). Islamic boarding schools are traditional Islamic educational institutions, and have

become an integral part of society in Papua (Zulihi, 2019). One of the famous Islamic boarding schools in this area is the Nurul Anwar Islamic Boarding School in Komba Sentani. This Islamic boarding school has a significant role in shaping the understanding, attitudes and behavior of the people in Papua, especially in terms of nationalism, multiculturalism and tolerance. (Muslimin, 2023)

Nationalism and multiculturalism are important concepts in Papua considering that its society consists of various ethnic, religious and cultural groups (Ghafur, 2023). To achieve peace and sustainable development, it is important to understand and respect this diversity and promote tolerance among various groups in society. Nurul Anwar Komba Sentani Islamic Boarding School as an Islamic educational institution in Papua has great potential to play a role in developing multicultural understanding and tolerance among the Papuan people. (Judge, 2022)

Nurul Anwar Islamic Boarding School, located in the midst of this diversity, has a unique opportunity to play a role in helping the Papuan people understand and appreciate differences. Islamic boarding schools are Islamic educational institutions, and religion often has a strong influence in shaping individual values (Hidayati, 2021). Islamic boarding schools can utilize religious education to promote the values of nationalism and multiculturalism (Prayitno, 2023). harmony and tolerance among students. (Iskandar, 2023)

The aim and focus of this article is to explain the role of the Nurul Anwar Komba Sentani Islamic Boarding School in developing multicultural understanding and tolerance in Papua. This article also aims to fill knowledge gaps in the scientific literature and provide a more comprehensive view of how educational institutions such as Islamic boarding schools can play a role in encouraging multiculturalism and tolerance in Papua, which is in line with the spirit of *Bhinneka Tunggal Ika* (diverse but still one) as a principle. foundation of the Indonesian nation. The focus of this article's discussion is twofold, firstly, how the multicultural curriculum and teaching methods at the Nurul Anwar Islamic boarding school form understanding and attitudes of tolerance. Second, what is the role of teachers and caregivers at the Nurul Anwar Islamic boarding school in forming understanding and attitudes of tolerance.

## **RESEARCH METHODS**

This research uses qualitative methods with in-depth interviews as the main instrument. Respondents consisted of Islamic boarding school students, Islamic boarding school educators, and local community leaders around the Nurul Anwar Komba Sentani Papua Islamic Boarding School. Collecting data for the development of nationalism in Papua through religious education at the Nurul Anwar Islamic Boarding School in Komba Sentani requires a careful and structured approach. The following are data collection methods and techniques at the Nurul Anwar Komba Sentani Islamic Boarding School:

### **1. Interview:**

Conduct in-depth interviews by recording the results of interviews with key figures, namely Islamic boarding school caregiver Nurul Anwar Komba KH. Manshur Al-Kaff, a teaching ustadz at Islamic boarding school, Ustadz Hari (senior ustadz who usually acts as deputy cleric when he is absent) and students to get a more in-depth view of the influence of religious education on nationalism.

### **2. Observation:**

Observing the teaching process in Islamic boarding schools, including learning methods and teaching materials that support the formation of nationalist values. The teaching and learning process at the Nurul Anwar Komba Islamic Boarding School uses a formal education model, namely schools/madrasahs within the Nurul Anwar Komba Islamic Boarding School. then using non-formal methods, namely education at the Nurul Anwar Islamic Boarding School, by means of sorogan and bandongan.

### 3. Document Analysis:

Examining the religious education curriculum in Islamic boarding schools to see to what extent nationalist values are integrated, by examining the materials taught and the religious literature used to assess whether there is a special focus on developing nationalism.

## **RESULTS AND DISCUSSION**

The Nurul Anwar Komba Islamic boarding school is located in the middle of a residential area of Komba village, Yobeh District, Sentani District, Jayapura Regency. This cottage was founded in 2005 and has become a center for Islamic education in the village of Komba Sentani. In 2023, there will be 136 students at the Nurul Anwar Islamic boarding school, consisting of 56 male students and 77 female students, but most of these students are from outside the Komba village area. Most of them come from Arso, Keerom Regency, Kota. Jayapura, Sarmi and so on.

The results of the research show that the Nurul Anwar Komba Sentani Islamic boarding school in Papua has great potential in developing nationalism and multiculturalism. Nurul Anwar Komba Sentani Islamic boarding school students are given a strong religious education, which includes teachings about the importance of love for the homeland (nationalism) and respect for cultural and religious differences. They are also exposed to diverse cultures and ethnicities through daily interactions with fellow students. This approach helps reduce prejudice and increase understanding of diversity.

The students at the Nurul Anwar Islamic boarding school are students at the Nurul Anwar Foundation, so the activities of the Nurul Anwar Islamic Boarding School will be adjusted to Islamic boarding school and school activities. Activities start from waking up for the Fajr prayer in congregation, after that reading the Al-Qur'an, then cleaning yourself up to then go to school and take part in activities at school, activities at the Islamic boarding school start again at Asr time with the Asr prayer in congregation. Ah, at the mosque then recite the "book", recite the Koran and finish at 17.00 WIT, the students will clean themselves again in preparation for the congregational Maghrib prayer. After the evening prayer, a diniyah will be held according to each student's class.

Nurul Anwar Komba Sentani Islamic Boarding School also acts as a center for social and cultural activities in their community. They often hold events involving the entire local community, including non-Muslim groups. This opens the door to interreligious and intercultural dialogue, which is an important basis for building understanding and tolerance.

Nurul Anwar Komba Islamic Boarding School also has activities related to Islamic studies, which not only involve male and female students, but also local residents who take part in these studies. Apart from that, the Yasin letter is also read every day after the evening prayer, and the Dalail Khoirot is read every Friday night. As an institution at the heart of society, Islamic boarding schools play an important role in efforts to provide education to the surrounding community, especially those with Islamic nuances in preaching the Islamic teachings of Ahlussunah Waljama'ah Annahdliyah which are rahmatan lil alamin, tolerant, moderate and balanced. Presence is the center of community life not only as an Islamic educational institution but also as a religious broadcasting institution that fights deviation/radicalism.

Nurul Anwar Islamic Boarding School has an important role in forming character and religious values among students. Through holistic teaching methods, this Islamic boarding school not only teaches religious teachings, but also social, moral and national values. This Islamic boarding school has the ideal of creating cadres who have good morals, have a national spirit and fight for the noble values of the Indonesian nation contained in the ideology of the Unitary State of the Republic of Indonesia (NKRI) as well as the mission of the Islamic boarding school. Apart from that, Islamic boarding schools in general are at the forefront in countering radicalism, misconceptions in understanding Islam as a whole and comprehensively.

Religious teachers at this Islamic boarding school use interactive and participatory methods. They not only provide theoretical knowledge but also encourage

students to relate religious values to the social and cultural realities of Papua. Religious activities such as prayer, dhikr, and study of the holy book are also an integral part of the learning process.

The teaching process in Islamic boarding schools, including learning methods and teaching materials that support the formation of nationalist values. The teaching and learning process at the Nurul Anwar Komba Islamic Boarding School uses a formal education model, namely the school/madrasah within the Nurul Anwar Komba Islamic Boarding School. then using non-formal methods, namely education at the Nurul Anwar Islamic Boarding School, by means of sorogan and bandongan.

Education is carried out in the Islamic boarding school world in the form of Koran studies. Implemented at the Nurul Anwar Komba Islamic boarding school in instilling the Islamic values of Ahlussunah Waljama'ah using the sorogan and bandongan methods. Sorogan is a form of learning where students one by one hand out and read books in front of the teacher/ustadz to see whether they have correctly interpreted the books they are studying. This method is usually identical to reading yellow books which have no meaning and the students try to interpret them in in front of the kiai/ustadz. The books studied include the embroidered books of Safinatunajah, Mabadi and so on. Meanwhile, bedongan/bandongan is a way in which the students form a circle or adjust it according to their needs, then a teacher/ustadz delivers the material followed by the students holding their respective books and then translating what the teacher/ustadz delivered.

Based on the results of research through observation in this study, the researcher obtained data that in cultivating the values of nationalism and multiculturalism through the study of salaf books including the following: The Aqidatul Awam Book. The author of the Aqidatul Awam nazam book is Syaeh Ahmad Marzuki while his full name is Syekh Ahmad bin Muhammad bin Sayyid Muhammad Marzuki Al-Hasani, the book is given at the MTs level because it is believed that students of the same age at that level are still unstable, need a strong introduction to aqidah so they need to be introduced to it from an early age in order to understand, believe in and carry out what is their nature as humans and to serve Allah SWT.

This book provides an explanation of the attributes of Allah that Muslims must know, the mandatory attributes of Allah that must be known at least 20 as stated in the nazam book Aqidatul Layman; Wujud, Qidam Baqa, Muhalafatu Lil Hawadisi, Qiyamuhu Binafsihi, Wahdaniyyah, Qudrat, Iradat, Ilmu, Hayat, Sama', Basyar, Kalam, Qadiran, Aliman, Hayyan, Sami'an, Basiron, Mutakalliman. Nurul Amwar's students must know this obligatory nature of Allah SWT in order to strengthen their common aqeedah so that they are able to differentiate between what must be worshiped and what must not be worshipped. Then there are 4 obligatory qualities for the Apostle, including; fingerprint, amanah, fatanah, tablig, it is hoped that the students will at least have the qualities that start, not only being able to worship continuously but after they leave the Islamic boarding school they can apply these qualities in society with a full sense of responsibility. The core content of this book is to discuss the basics of the aqidah of ahlus sunnah wal jama'ah, which has a moderate, tolerant, balanced view so that it supports the understanding of nationalism and multiculturalism.

This book provides an explanation of the attributes of Allah that Muslims must know, the mandatory attributes of Allah that must be known at least 20 as stated in the nazam book Aqidatul Layman; Wujud, Qidam Baqa, Muhalafatu Lil Hawadisi, Qiyamuhu Binafsihi, Wahdaniyyah, Qudrat, Iradat, Ilmu, Hayat, Sama', Basyar, Kalam, Qadiran, Aliman, Hayyan, Sami'an, Basiron, Mutakalliman. Nurul Amwar's students must know this obligatory nature of Allah SWT in order to strengthen their common aqeedah so that they are able to differentiate between what must be worshiped and what must not be worshipped. Then there are 4 obligatory qualities for the Apostle, including; fingerprint, amanah, fatanah, tablig, it is hoped that the students will at least have the qualities that start, not only being able to worship continuously but after they leave the Islamic boarding school they can apply these qualities in society with a full sense of responsibility. The core content of this book is to discuss the basics of the aqidah of ahlus

sunnah wal jama'ah, which has a moderate, tolerant, balanced view so that it supports the understanding of nationalism and multiculturalism.

The book *Mafahim Yajibu Antushahhah* itself has the meaning "ideologies that must be straightened out". This book was written by Prof. Dr. Sayyid Muhammad Bin Alwi Al-Maliki Al-Hasani. He is a great scholar who protects and broadcasts the Islamic teachings of Ahlussunah Waljama'ah and is a lecturer at one of the well-known universities in the city of Makkah, namely Ummul Quro'. In accordance with his aim, writing this book was to straighten out the understanding of Salafi Wahhabi doctrines held by his colleagues in his country (Maulana, 2020). Based on the results of an in-depth interview with the Nurul Anwar Islamic boarding school caretaker who also provided material about *Mafahim Yajibu Antusshahah*, he said the following:

In this boarding school, the *Mafahim* book is taught, bro, so that they have a fortress in order to ward off distorted understandings, which more or less disbelieve it. If students have been given the explanations in this book, God willing, they will understand what to do and what not to do.

Regarding the book *Mafahim Yajibu Antusshahah* which was taught to the students, Mr Heri, as deputy administrator of Nurul Anwar, also conveyed the expression;

If students are not equipped with strong beliefs, they are worried that after leaving the boarding school they will follow other beliefs. So the teaching aim of this book is for students to better understand and believe which ideas are wrong and which ideas should be maintained. Because every sect also has a book, if students are faced with problems in terms of aqidah, Nurul Anwar students have arguments or shields to fight back because they already have the foundation and arguments needed to refute wrong arguments in responding to the Islamic religion.

From studying the Book of *Mafahim Yajibu Antusshaha*, it is hoped that students will understand and understand the correct and straight aqidah. After that, the students were given emphasis regarding the Islamic values of Ahlussunah Waljama'ah from amaliyah-amaliyah which have taken root in the Islamic boarding school environment, such as instilling the values of tawasut and i'tidal to equip them when they leave the Islamic boarding school to have a nationalist spirit and spread a friendly, tolerant and balanced Islam. amidst multiculturalism in Papua.

Apart from the book *Mafahim*, there is also a book that is taught to students in an effort to provide understanding regarding the concept of Ahlussunah Waljama'ah in preventing radicalism. This book is often called *Dalai Khoirot* (signs of goodness and bright light in remembering the Prophet Muhammad through prayers).

Reading the book *Dalail Khoirot* is a form of cultivating Ahlussunah Waljama'ah Islam in the form of inner endeavor. Which students read with full hope and grace from Allah SWT so that their wishes will be granted. This book is also a collection of prayers, praise for the Prophet Muhammad SAW which is read in beautiful language and various variants, names of the Prophet Muhammad SAW, this book was written by Sayid Abu Abdillah Muhammad bin Sulaiman Al-Jazuli. He once lived in the historic area, namely Morocco Sous, he was born in Jazula, Morocco in 807 H and died in 870 H, in the book *Dalail Khoirot* the author of the book provides writings and statements. Whoever reads this book is prayed for that he will die in a state of khusnul khotimah ala Ahlussunah Waljama'ah Annahdliyah. This means that there is an inner effort by the students at the Nurul Anwar Islamic boarding school to realize and instill the Islamic values of Ahlussunah Waljama'ah.

This Ahlussunah Waljama'ah material in the style of *Nahdlatul Ulama'* was given to students through the Madrasah Aliyah Nurul Anwar formal institution which was delivered by the teacher. This is an embodiment of the real form of Islamic boarding schools in broadcasting humanist and tolerant teachings and to ward off radicalism.

Then, after conducting interviews, the researcher obtained data that it turned out that religious and NU material was also provided at Madrasah Aliyah Nurul Anwar. This

was conveyed directly by Mr. Arifin, Head of MA and teacher of Aswaja Nurul Anwar as follows:

The provision of Ahlussunah Waljama'ah or NU material is carried out once a week in one class, we have 3 classes from grades 10, 11 and 12, which lasts at least 1 hour 30 minutes.

Regarding the Ahlussunah Waljama'ah material, the same thing was conveyed by the female students as follows:

We practice the amaliyahs that have been conveyed by the ustadz at school in Islamic boarding schools and vice versa, such as mutual respect, a balanced attitude between being friends with one another. tolerance between people of different ethnicities, races and cultures as well as different backgrounds.

Based on the concept of instilling Ahlussunah Waljama'ah Islamic values, this was strengthened by a presentation by MA Student Marlan Nurul Anwar Komba

We have applied the Ahlussunah Waljama'ah material taught by the teacher in our daily lives, sir, such as tahlilan yasian, sholawatan, apart from that we apply mutual respect, respect for each other's differences and we will always carry this and apply it wherever we go, bro, because this is our provisions for the future.

Regarding the concepts given through formal channels, researchers made observations at Madrasah Aliyah Nurul Anwar Komba school, that the provision of concepts in the form of Ahlussunah Waljama'ah material was carried out every Thursday at every level. This is to strengthen the material concepts that have been given through recitation in Islamic boarding schools or by example so that they truly believe that the teachings of Ahlussunah Waljama'ah in the style of Nahdlatul Ulama' really teach Islam that is Rahmatan Lil 'Alamin.

Thus, the Ahlussunah Waljama'ah Value is a value that must be applied to provide strengthening of the aqeedah to students so that students avoid actions that deviate from misunderstandings in interpreting Islamic teachings. The Islamic values of Ahlussunah Waljama'ah are attempted to be instilled in the students, including the values of tawasuth, I'tidal, tasamuh, tawazun, and amar ma'ruf nahi munkar. This value can also be described as a pillar of Islamic teachings because with this value this nation will remain standing tall when we understand each other's differences, such as Bhinneka Tunggal Ika.

Before these values are instilled in students, the first step that must be taken is to mature and consolidate the concept of aswaja material that has been summarized. This is intended so that when the teacher/ustadz/kiyai explains to the students/students there is no deviation from the meaning of the context and phenomena in their daily practice. The values of tawassuth, I'tidal, tasamuh, tawazun and amar ma'ruf nahi munkar, then in the process of development emerged the value of Hubbul Wathon (love of the motherland) which actually already existed but is now being enthusiastically and loudly promoted and is also a characteristic of Islamic teachings Ahlussunah Waljama'ah Annahdliyah. The essence of this value is taken from the main foundation of the Islamic religion, namely the Koran, which is stated in Surah al-Hujarat verse 13 that Allah SWT teaches his people to get to know each other.

Understanding the meaning, context and application in life, so that there is an understanding that is interconnected and does not lead to deviance in understanding for santri/students. Then in the context of Islamic teachings, a teacher/cleric teaches that differences should be used as wealth and beauty, so that they always have a nationalistic attitude, respect each other as Allah SWT has made His people into nations and tribes. Nothing other than so that each other can get to know and respect each other in the midst of multiculturalism.

As an Islamic boarding school, Nurul Anwar Islamic boarding school also practices the message of tolerance in the surrounding community. Islamic da'wah in the sense of applying a balance of humanistic da'wah and avoiding division and destruction among Muslims or other religious communities. It is hoped that these efforts can play an important role in minimizing or preventing the spread of Islamic radicalism in the Papua region. The hope is that the students who leave the institution will be able to build a

humanist, tolerant, friendly and moderate Islam and campaign to face increasingly diverse social challenges.

The Nurul Anwar Komba Sentani Islamic Boarding School in Papua has great potential in promoting understanding of nationalism and multiculturalism. However, challenges still exist. Further efforts are needed to integrate the Islamic boarding school education curriculum with more explicit education on nationalism and multiculturalism. In addition, support from the government and other educational institutions is important in expanding the positive impact of Islamic boarding schools.

Religious education at the Nurul Anwar Islamic Boarding School is designed to produce individuals who not only have noble character in the realm of religion but also have a strong national identity. Learning material includes an understanding of national history, national symbols, and the meaning of *Bhinneka Tunggal Ika*. This Islamic boarding school promotes the national spirit by celebrating national days and inviting students to be involved in national activities. Discussions about Pancasila values and the spirit of mutual cooperation are an inseparable part of religious education at this Islamic boarding school.

The role of education at the Nurul Anwar Komba Sentani Islamic boarding school in Papua can be a major force in supporting multiculturalism and easing social tensions. With the right approach and strong support, Islamic boarding schools can play a role in fostering better understanding and increasing intercultural tolerance, which is much needed in diverse Papua. This role is carried out through the education of students, using a curriculum based on the national curriculum and local content.

Papua is known for its ethnic and linguistic diversity. Religious education at the Nurul Anwar Islamic Boarding School not only teaches about Islam, but also respects the cultural and religious diversity that exists in Papua. This is reflected in the curriculum which includes multiculturalism modules, educating students to respect differences and foster tolerance. In this way, students not only get to know their own religion and culture, but can also understand and appreciate the uniqueness of each ethnic group in Papua.

Religious education at the Nurul Anwar Islamic Boarding School has a significant impact in forming nationalistic character and identity among students. By combining the values of religion, nationalism, and multiculturalism, this Islamic boarding school becomes an important agent in forming citizens who have morals, love their country, and are able to live harmoniously in a diverse society.

The hope for the future is that the religious education model implemented at the Nurul Anwar Islamic Boarding School can be more widely adopted in Papua and other regions. In this way, we can see better developments in developing a sense of nationalism and multiculturalism in Indonesia, especially in areas that have cultural and ethnic richness such as Papua.

## CONCLUSION

The Nurul Anwar Komba Sentani Islamic Boarding School has an important role in shaping the understanding of nationalism and multiculturalism in Papua. By integrating nationalism and multiculturalism education in their curriculum and facilitating interreligious and intercultural dialogue, Islamic boarding schools can play a role in building better social harmony in this region. Support from the government and other educational institutions will help strengthen the positive role of Islamic boarding schools in overcoming the challenges of multiculturalism in Papua.

## REFERENCES

- Al Hakim, L. (2022). Multiculturalism and Allegations of Islamization at Jayapura Regency, Papua, Indonesia in the Post-Reform, 1998-2015. *SEJARAH: Journal of the Department of History*, 31(2 (December)).

- Al Hakim, L. (2022). Multiculturalism and Allegations of Islamization at Jayapura Regency, Papua, Indonesia in the Post-Reform, 1998-2015. *SEJARAH: Journal of the Department of History*, 31(2 (December)).
- Anggraini, L., Maksum, I. R., & Halidin, H. (2019). Organizational conflict model in managing indigenous Papuans local economic development: A case study of Jayapura. *BISNIS & BIROKRASI: Jurnal Ilmu Administrasi dan Organisasi*, 26(1), 4.
- Barri, M. F., Condro, A. A., Apriani, I., Cahyono, E., Prawardani, D. D., Hamdani, A., ... & Situmorang, N. (2019). Papua bioregion: The forest and its people. *Forest Watch Indonesia (FWI)*. Bogor, West Java, Indonesia, 1.
- Christawan, E., Perwita, A. A. B., Midhio, I. W., Hendra, A., & Sumertha, I. G. (2023). Papua as the Window of Indonesia's Spirit for the Melanesian Communities.
- Fikri, M. K. Biografi Sayyid Muhammad bin Alawi al-Maliki. LAKSANA.
- Gafur, H. (2020, May). Political Studies of Multiculturalism; Approach Citizenship Education Towards Strengthening Nationalism of the People of Papua. In *Proceedings of the First International Conference on Science, Technology and Multicultural Education, ICOCIT-MUDA, July 25th-26th, 2019, Sorong, Indonesia*.
- Heri Setiawan, *Wawancara, & Observasi*, Pengurus Pondok Pesantren Nurul Anwar Komba, Tanggal 23 Mei 2023.
- Hidayati, N., Maemunah, S., & Islamy, A. (2021). Nilai moderasi beragama dalam orientasi pendidikan pesantren di Indonesia. *transformasi*, 3(2), 1-17.
- Iskandar, I. (2023). PERAN PONDOK PESANTREN DALAM MENYEBARKAN PEMAHAMAN MODERASI BERAGAMA DI KALANGAN GENERASI MUDA MELALUI MEDIA SOSIAL. *Maslahah*, 2(2), 13-22.
- Kamal, F. (2020). Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren. *Paramurobi: Jurnal Pendidikan Agama Islam*, 3(2), 15-26.
- Maulana, T. (2020). Penguatan Aqidah Santri Melalui Kajian Kitab Mafahim yajibu an tushohhah di Pondok Pesantren Sayyid Muhammad Alwi Al-Maliki Bondowoso (Doctoral dissertation, IAIN Jember).
- Muhyidin Abdusshamad, *Aqidatul Awam, Terjemah dan Syarh 'Aqidah al-Awam*, (Surabaya: Khalista, 2009), h. xi
- Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 185-212.
- Muslimin, M., Sileuw, M., & Rahman, H. Y. (2023). Internalisasi Nilai Ahlussunah Waljama'ah Dalam Menangkal Radikalisme Pada Santri Di Pondok Pesantren Nurul Anwar Kabupaten Jayapura Provinsi Papua. *Innovative: Journal Of Social Science Research*, 3(4), 1780-1790.
- Prayitno, M. A., Ekawati, R. N., & Sugiyar, S. (2023). Harmonisasi Keislaman, Keindonesiaan, Sains dan Teknologi Strategi Pengarusutamaan Moderasi Beragama di Lingkungan Pesantren. *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 1.
- Samudro, E. G., Saragih, H. J. R., Widodo, P., Sumantri, S. H., Anwar, S., & Malik, I. (2022). Conflict Resolution Efforts in Papua: Reconciliation Approach. *resmilitaris*, 12(4), 1645-1658.



Zulihi, Z., Garancang, S., Abunawas, K., & Damopolii, M. (2019). DYNAMIC ESTABLISHMENT OF PONDOK PESANTREN IN THE MINORITY AREA OF JAYAPURA CITY. *Jurnal Diskursus Islam*, 7(3), 374-399.