

Nationalism Education: Dialectical Relations Between *Darussalam* Islamic Boarding School Education and Tradition of the *Manokwari* Society of West Papua

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Article Information:

Received February 19, 2023

Revised June 21, 2023

Accepted July 24, 2023

Keywords: integration,
Islamic Boarding School,
Islamic University Model

Abstract:

Research refutes the opinion of Francis Fukuyama, in his book *The End of History and the Last Man* (2006) which states that nationalism is dead and does not need to be taught. This thesis was written to strengthen previous research which also questioned the existence of nationalism in the world of education such as Coulby and Zambeta (2007) stated that the old ideology of nationalism which in certain aspects was universalistic, humanistic conceptualized by intellectuals, lost "truth" and the power to captivated many people in the west. A new concept is needed to strengthen nationalism education which strengthens 'national stability' in areas transitioning towards industrial culture. Dewey (2010) stated that nationalism education for students forms the characteristics of a democratic life that cannot be separated from learning. Maqsu'd (2008) states that nationalism education is an effort to raise national personality and pride in the homeland. Efforts to strengthen these values cannot be denied through teaching at all levels of education. This research shows that (1) the ideology of nationalism needs to be taught in formal education because it is considered dead; (2) Nationalism education is the basis for strengthening the spirit of unity and nationality; (3) Strengthening nationalism through formal education (schools and Islamic boarding schools) is one of the effective steps to suppress national disintegration. The main sources of this thesis are various research results and documentation relating to the dynamics of the pesantren in Manokwari which are synonymous with Islamic studies and traditionalism, with a pluralistic society adhering to the majority Christian religion and the strength of the Free Papua Organization movement. the dealektics of the educational tradition of nationalism in the Darussalam Islamic Boarding School and the cultural traditions of the local community which are implemented

in behavior and attitudes within the people of West Papua. To obtain these data, observations, interviews and documentation were carried out which were analyzed through qualitative research with a phenomenological approach

How to cite: Syarifah, M., Indriyani, D., & Almachim, A. C. (2023). NATIONALISM EDUCATION: Dialectical Relations Between Darussalam Islamic Boarding School Education and Tradition of the Manokwari Society of West Papua. *IJIBS*, 1(2), 113–136. <https://doi.org/10.35719/ijibs.v1i2.28>

Publisher: Centre for Research and Community Service (LP2M), Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember

Introduction

Francis Fukuyama, in his book *The End of History and the Last Man*, stated that the ideology of nationalism is dead and does not need to be taught. This is related to the construct of globalization which, with all its meanings, becomes a single formulation in understanding interactions between countries. Moreover, after the collapse of the communist bloc, globalization became a global system that eliminates primordial barriers, because humans for Fukuyama are products of their concrete history and social environment, and not from a collection of 'natural' attributions.¹ This statement is reinforced by Friedmann's theory *that the world is flat*,² also Geertz.³ This phenomenon makes the world move in a more democratic direction, where more and more countries respect human rights, equality, openness, and transparency.⁴

In line with this statement, Coulby and Zambeta emphasized that the old nationalist ideology which in certain aspects was universalistic, humanistic conceptualized by intellectuals, lost its "truth" and power to attract many people in the West. So we need a new concept in strengthening nationalism education that strengthens 'national stability' in areas transitioning towards industrial culture.⁵ The antithesis of this statement is Dewey's thought which states that nationalism education for students forms the characteristics of a democratic life and cannot be separated from learning.⁶ This was also emphasized by Hansen that students

¹Francis Fukuyama , *The End of History and The Last Man* (New York: Free Press, 2006), 45; see also, Debbie Lisle , *The Global Politics of Contemporary Travel Writing* (Leiden: Ambridge University Press, 2006), 233; see also Muhammad Ismail, *Anthology of Islamic Thought* (Jakarta: Gema Insani Press, 1999), 33-34 .

²A theory which states that the earth has become so flat, it is no longer limited by rigid geographical boundaries and national local systems. Interaction between people seems to be so easy, distance seems to no longer be a structural obstacle that hinders it, in the sense that globalization is a process of "removing distance" . See ,Thomas L Friedman , *The World is Flat: The Globalized World In The Twenty-First Century* (London: Penguin Books, 2006), 86 .

³About the difficulty of describing Indonesian anatomy because of the complexity of the compound elements; he is multi-faceted, multi-ethnic and also multi-mental. Look , WD Ross ; Philip Stratton-Lake , *The Right and The Good* (Oxford: Clarendon Press, 2002), 56; Dennis Ross , *The Missing Peace: The Inside Story of The Fight for Middle East Peace* (New York, NY: Farrar, Straus and Giroux, 2004), 122; See also, Andrew Ross , *No-Collar: The Humane Workplace and Its Hidden Costs* (Philadelphia, Pa.: Temple Univ. Press, 2004), 6.

⁴See , Najad al-Bar'i, *Suna'u al-Mustaqbal: Barnamij Tadrib al-Mas } arifi al-Ansitati al-saqafiy* (T.tp: Kotobarabia, 2006), 14-15.

⁵David Coulby and Evie Zambeta, *Globalization and Nationalism in Education* (New York: Routledge, 2005), 13-14 .

⁶John Dewey, *Democracy And Education: an Introduction to The Philosophy of Education* (New York: Nabu Press, 2010), 37-38; see also Carl J Richard , *The Battle for The American Mind : A Brief History of A Nation's*

are able to develop an attitude of togetherness and a sense of belonging if they have acquired the values of nationalism in their learning.⁷ According to their understanding, Maqsu'd argues that nationalism education is an effort to raise national personality and pride in the homeland, therefore the strengthening of these values cannot be denied through teaching at all levels of education.⁸

Al-'Ulaiyān, in Hiwār al-Hadārāt fī al-Qarn al-Hādī wa-al-'Is hrīn: Riwā yah Islāmīy y a h li al-Hiwār which states that the idea of nationalism developed in Egypt through all levels of education is able to strengthen the ideology of togetherness of various tribes to become a large country and is applied in various social values.⁹ This aspect shows that nationalism as a community of people who feel that they are united on the basis of deep important elements of a common heritage and that they have a common destiny towards the future. In the independence movement in Indonesia against colonialism, the leaders of the independence movement such as Soekarno interpreted nationalism as the spirit of a group of people who wanted to build a nation that was independent, based on one soul and great solidarity, had the will to unite and continuously improve to unite and create justice and togetherness.¹⁰ He also refers to Ernest Renan, that demands agreement and a real desire to continue living together. This nationalism is also interpreted as anti-colonial nationalism so there is no more oppression.¹¹

Anderson then put forward the idea of imagined communities by using the *Durkheimian* approach which claimed that nationalism is rooted in a cultural system within a group of people who do not know each other. Their togetherness in the idea of a nation is constructed through imagination which is the basic material of nationalism. In Anderson's concept, nationalism is formed from the existence of an illusion of a nation that is independent and free from colonial power, a nation that is bound by a single unit of communication media, namely language. The factor of the similarity of language and the similarity of shared experiences that are evoked by literary works, produce an *imagined community* that is based on a feeling of shared destiny and shared responsibility. From these various debates it shows that nationalism provides a basic view in which all citizens the state is obliged to love the country, obey the law and defend the homeland (QS Ali ' Imran [3]: 118).¹²

Thought (Lanham, MD : Rowman and Littlefield, 2004), 76-77; Antonio T De Nicolás , *Habits of Mind : An Introduction to The Philosophy of Education* (New York: Authors Choice Press, 2001), 315.

⁷David T Hansen , *John Dewey and Our Educational Prospect: A Critical Engagement with Dewey's Democracy and Education* (Albany: State University of New York Press, 2006), 1-2 .

⁸Muhammad Fauzi ' Abd al- Ma q sud, *Al-Fikr Al-Tarbawi Li A l- Ustad h Imam Muhammad Abduh Wa Aliatihi Fi Tadwir Al- Ta'lim* (Beirut: Dar al-Fikr, 2008), 66-67 .

⁹Abdallah 'Ali al-'Ulaiyān, *H jiwa r al -Hadarāt f i al-Qarn al-Hādī wa-al-'I shri n : Riwa ya h Isl amiyyah li al-H { iwār* (T.tp: Kotob 'Arabia , 2004), 76-78 .

¹⁰Badri Yatim, *Soekarno, Islam and Nationalism* (Jakarta: Logos Discourse of Science, 2002), 155; see also Nurcholish Majid , *Islam, Modernity, and Indonesianness* (Bandung: Mizan, 2008), 5 .

¹¹According to Renan, Nationalism is a great unity of solidarity, created by feelings of sacrifices that have been made in the past to build a common future . Look. Rupert Emerson, *From Empire to Nations. The rise to Self-Assertion of Asian and African Peoples* (Boston: Beacon Press, dd), 95;Chris Heaton, *Ernest Renan, 20th Century Thinker on Nationalism and 19th Century Orientalist* , Department of Theoretical and Applied Linguistics (University of Edinburgh: United Kingdom, tt), 44; see also Benedict Anderson, *Imagined Communities. Imagined Communities* (Yogyakarta: Insist Press, 2001), 111-112.

¹²Adhyaksa Dault ,*Islam and Nationalism : Repositioning Universal Discourse in a National Context* (Jakarta: Pustaka Al Kautsar, 2005) , 190; compare with Abdul Aziz Baz,*The Evil of Nationalism* (<http://www.angelfire.com/mo2/scarves/nationalism.html>)

The construct of nationalism is getting stronger, especially after the development of the concept of civil society which is studied in academic discourses.¹³ The characteristic of civil society is *a free public sphere*, that is, people have full access to every public activity, and they have the right to carry out activities independently in expressing opinions, associating, assembling, and publishing information to the public. Another characteristic is democratization, namely the process of applying democratic principles so as to create a democratic society. To foster democratization, community members' readiness is needed in the form of personal awareness, equality, and independence as well as the ability to behave democratically towards others and accept democratic treatment from others. Civil society is also characterized by tolerance, pluralism, social justice, and social participation, namely community participation that is completely free from engineering, intimidation, or intervention by authorities/other parties so that society has maturity and independence in responsible politics. Another character that is no less important is the supremacy of law, namely efforts to guarantee the creation of justice.¹⁴

society movement that built a spirit of nationalism collided with various problems that led to ripples and up to acts of national disintegration. Some of them are war dance movements (*cakalele*) by the ranks of the Republic of South Maluku (RMS) group which symbolizes the separation of the unitary state of the Republic of Indonesia. Likewise, there was the movement of the Free Papua flag by the Free Papua Organization (OPM), to the founding of the Free Aceh Movement Party (PGAM). Social conflict with political nuances, injustice in the economic field, the jealousy of the indigenous community towards the progress of the migrant minority community, is an example of the case in Aceh(1976-2005), Papua(1965-2000), Poso(1998-2001), Tasikmalaya(1996), Sampit (Central Kalimantan) 1997-2001, Sambas (West Kalimantan) 1999-2001, Ambon (1999-2002).¹⁵

¹³In general, civil society is another word for civil society, first put forward by Cicero in his political philosophy with the term *societies civilis* which is synonymous with the state. In its development, the term *civil society* is understood as community organizations that are primarily characterized by high voluntarism and independence in dealing with the state and attachment to the values or legal norms that society adheres to. In relation to the formation of civil society in Indonesia, Indonesian citizens need to be developed to become intelligent, democratic and religious citizens with the characteristics of imtak, critical, argumentative and creative, thinking and feeling clearly according to the rules, accepting the spirit of Unity in Diversity, organize consciously and responsibly, elect prospective leaders in an honest and fair manner, respond critically and objectively to the mass media, dare to appear professionally in society, brave and able to be a witness, has universal understanding, is able and willing to take care of one another between colleagues, understands the current area of Indonesia, knows the ideals of Indonesia in the future. See [Arief Budiman](#); [Luthfi Assyaukanie](#); [Stanley](#), *Freedom, The State, Development: A Collection of Writings, 1965-2005* (Jakarta: Collaboration of Freedom Institute and Alfabeta Library, 2006), 48; [Adi Suryadi Culla](#), *Civil Society: Thoughts, Theories, and Their Relevance to Reform Ideals* (Jakarta: Raja Grafindo Persada, 1999), 179.

¹⁴[Adam Ferguson](#), *An Essay on The History of Civil Society* (Teddington: Echo Library, 2007), 6; [David Herbert](#), *Religion and Civil Society: Rethinking Public Religion In The Contemporary World* (Aldershot: Ashgate, 2003), 49.

¹⁵Endang Kironosasi et al., "Description of Research in Poso Region" in *Conflict and the Capital of Social Peace in the Conception of Communities in the Homeland*, Rusmin Tumanggor, et al. (ed.) (Jakarta: LEMLIT and PM UIN SYAHID, 2004), 129-176. Collaborating with the Republic of Indonesia's DEPSOS BALITBANGSOS; Syamir Salam and Badri Yatim, "Research Description of the Sampit Region" in *Conflict and Social Peace Capital in the Conception of Communities in the Country*, Rusmin Tumanggor, et al. (ed.) (Jakarta: LEMLIT and PM UIN SYAHID, 2004), 85-126. Collaborating with the Republic of Indonesia's DEPSOS BALITBANGSOS; Syamsul Hadi, Andi Widjajanto, et al., *Post-New Order Disintegration: Local Conflicts and International Dynamics*, Indonesian Torch Foundation, Jakarta, 2007, 157-174. To find out more clearly how the description of the Ambon area, see Imam Soeyoeti, "Description of Research on the Ambon Area" in *Conflict and Social*

The dynamics of civil society and national disintegration activities cannot be separated from the world of education as a learning path to strengthen the construct of nationalism. Various lessons related to the concept of nationalism such as PPKN, PMP, to civic education or known as *civic education*. One of the world of education that also teaches this is the pesantren which is a native Indonesian Islamic educational institution.¹⁶ *Pesantren* as an integrated Islamic and Indonesian educational institution, its role and contribution to the surrounding community makes the *pesantren* acceptable to the surrounding Muslim community and minority groups within the *pesantren* environment. The basic question then how the life of the *pesantren* and its educational activities within the Muslim minority environment is.

Darussalam Islamic Boarding School is a boarding school located in the city of Manokwari, West Papua which is sovereign with the city of the Bible. Manokwari as the Capital City of West Papua Province with a majority of the Melanesian race who are predominantly Christian with a proposition of 89.00% being Christian; 3.00 % Hindu Buddhist; and 8.00% are Muslim. ¹⁷So it is not surprising that Christian religious teachers and educators dominate education in areas inhabited by immigrants from various ethnic groups with residents from indigenous tribes such as the *Byak Numfor* which is the largest tribe in the Manokwari region. These differences are interesting and important to study. Interestingly, because in the midst of public distrust of the concept of nationalism which gave rise to disintegration and anarchist movements as often raised by the Free Papua Organization (OPM) movement¹⁸, labeling has also emerged after radicalism activities in Indonesia have called Islamic boarding schools used as breeding grounds for radical groups (*breeding ground of radicalism*). and monitored related

Peace Capital in the Conception of Communities in the Country, Rusmin Tumanggor, et al. (ed.) (Jakarta: LEMLIT and PM UIN SYAHID, 2004), 177-220. Collaborating with RI DEPSOS Balitbangsos; See also Eriyanto, *Media and Ambon Conflict: Media, News and Communal Riots in Ambon 1999-2002* (Jakarta: Radio 68 H News Agency, 2003), in the foreword.

¹⁶M. Amin Haedari, Abdullah Hanif, *The Future of Islamic Boarding Schools: In the Challenges of Modernity and Challenges of Global Complexity* (Jakarta: IRD Press, 2006), 34; Asrori S Karni, *Ethics of Study of Santri: The New Face of Islamic Education* (Bandung: Mizan Pustaka, 2009), 222. Although other information proves that the madrasa education system, Islamic boarding schools have a historical relationship with pre-Islamic educational institutions that have existed since the reign of Hindu-Buddhism, then Islam continued and Islamized them. See for example Karel A. Steenbrink, *Several Aspects of Islam in 19th Century Indonesia* (Jakarta: Bulan Bintang, 1984), 158-159; see also Djumhur and Danasuparta, *History of Education* (Bandung: CV. Ilmu, TT), 135.

¹⁷West Papua BPS, 2009. West Papua or West Irian Jaya is a province located in the western part of Papua Island, with the capital city of Manokwari. This province was previously named West Irian Jaya, which was stipulated in Law No. 45 of 1999. Based on Government Regulation No. 24 of 2007, the name of this province was changed to West Papua. West Papua Province and Papua Province are provinces that have special autonomy status.

¹⁸nationalist movement founded in 1965 which aims to achieve the independence of western Papua from Indonesian rule. Before the reform era, the province which now consists of Papua and West Papua was called by that name Irian Jaya. OPM feels that they have no historical connection with the rest of Indonesia or other Asian countries. The unification of this region into the Unitary State of the Republic of Indonesia since 1969 was the result of an agreement between the Netherlands and Indonesia in which the Dutch handed over the territory that had so far been under their control to its independent former colony, Indonesia. The OPM saw this agreement as a handover from the hands of one occupier to another. On July 1971, Nicolaas Jouwe and two other OPM commanders, Seth Jafeth Raemkorem and Jacob Hendrik Prai raised the Morning Star flag and proclaimed the founding of the Republic of West Papua. However, this republic was short-lived because it was immediately annihilated by the Indonesian military under the orders of President Soeharto. Esther Heidbüchel, *The West Papua Conflict in Indonesia: Actors, Issues and Approaches* (Wettenberg J & J Verlag, 2007), 94-95; National Information Institute (Indonesia), *Conflict Dynamics in Democratic Transition: Information on Potential Conflicts and Potential for Nation Integration (Nation and Character Building)*; (Jakarta: Deputy for Research and Development of Information Systems, National Information Institute, Republic of Indonesia, 2004), 17-21.

to the issue of terrorism. Between the OPM movement and the issue of Islamic education term radicalism, two assumptions are made: *First*, that the Darussalam Islamic boarding school has lived and developed along with the regional culture, which has finally followed the wishes of the Manokwari people who are pro-free Papua movement by abandoning the basic concept of *tawasut* or being and above for all groups; *Second*, how pure is the Darussalam Manokwari Islamic boarding school's education capable of maintaining the values (*values system*) applied in the *pesantren* itself, such as (1) the principle of *taw asut* which means impartiality or moderation; (2) *ta wa zun* , or maintaining balance and harmony; (3) *a muh bag*, or tolerance; (4) '*adl* or fair attitude; and (5) *tas a wur* or the principle of deliberation?

The importance of this study is to prove the refutation of Francis Fukuyama's thesis by strengthening the nationalism of the Darussalam Manokwari Islamic boarding school which is transferred through education which can build a spirit of togetherness, and unity, and minimize the efforts of the Papuan independence movement by continuing to exist and maintain Islamic traditions.¹⁹ Preliminary observations revealed that the Darussalam Islamic Boarding School, led by KH. Abdul Bashir. DZ is very intense in teaching the values of nationalism, through formal studies and implementation through the values of simplicity, sincerity, independence, and self-control, Pondok Pesantren Darussalam seeks to find ways of deliberation in resolving various cases relating to religious issues, such as opposition to the establishment of *Islamic The center* in Manokwari (2005), which is claimed to be the city of the Bible, was part of the mediation team when there were ripples in conflict between Muslims and Christians due to clashes of culture and interests.

The Darussalam Manokwari Islamic Boarding School is accommodative towards other religions, this is shown in the public sermons of the Islamic Boarding School leadership to the students who always lead to tolerance and do not touch on the issues of other religious beliefs, including tolerance of local values. However, the educational activities of the Darussalam Islamic boarding school did not get much positive response due to the many negative statements received by the West Papuan public media regarding Islamic boarding school-based radicalism and terrorist movements with various concepts. So that the marginalization of Islamic boarding school community groups becomes a necessity. Instead of education, the Darussalam Islamic boarding school also became an educational center that was supervised in the middle of Islamic education and building nationalist values in Manokwari, West Papua. Because of that the research entitled *Nationalism Education: The Dialectic Relations of Darussalam Islamic Boarding School Education with the Manokwari Society of West Papua* worth researching.

¹⁹The development of pesantren from time to time has more points that must be maintained and developed, as well as disadvantages that must be overcome. HA R Tilaar, for example, sees the strength of pesantren as an Islamic educational institution that was born from society, namely a democratic society. Even though in its development the management of Islamic boarding schools is largely determined by the kyai as owners (founders), but it cannot be suspected that pesantren life has been supported and raised by the people who own it. In addition, the community-oriented management of pesantren has given rise to management diversification, making it difficult to find standards to improve quality. Azyumardi Azra, *Traditional Islamic Education and Modernization Towards the New Millennium* (Jakarta: Logos Discourse of Science, 2000), 104-105.

Literature Reviews

Nationalism Education in Discourse

Nationalism education from two important studies, namely education and nationalism²⁰ which has various points of view. Education²¹ contained in Law no.20 of 2003 concerning the National Education system .Understanding of education is considered as an effort to guide²², give instructions and advice²³ and influence people towards perfection of body, mind and morals ²⁴ as an effort to form personality and a sense of responsibility.²⁵ Education also includes the imparting of knowledge, judgment and wisdom and one of the main foundations of education is to teach culture across generations.²⁶ Thus education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state. .

The interpretation of the 2003 National education system law also confirms that in competency-based learning, especially in nationalism education, it directs the values of forming a complete Indonesian human being, as an integral, productive, creative person, and has a democratic and responsible leadership attitude and critical soul.²⁷ Critical means that students are directed to have the ability to analyze issues related to nationalism values, synthesize, recognize problems and their solutions, provide conclusions as well as assessments.

The understanding of nationalism is the effort of a group of people who want to build national independence based on solidarity, unity and togetherness. ²⁸In Renan's language, nationalism is defined as the will to unite (*le dwsire d'entre ensemble*),

²⁰Etymologically, the word *nation* comes from the Latin word *natio* , which originates from the word *nasci* , which was used by the ancient Romans to refer to race, ethnicity, or descent from people who were considered rude or ignorant of customs according to Roman standards or standards of morality. The equivalent of today's Indonesian is *uncivilized, tacky, regional* , and the like. In Italian it is defined by the word *nascere* which means "land of birth". English also uses the word *nation* to refer to "a group of people who are known or identified as an entity based on their historical, linguistic or ethnic aspects". Furthermore, *nation* and nationalism were adopted to describe *the national spirit of a particular group of people* . Look. Slamet Muljana , *National Awareness: From Colonialism to Independence* (Yogyakarta: LKiS, 2008), 3 .

²¹See Mardiatmadja, *Challenges to the World of Education* (Yogyakarta: Kanisius, 2008), 49; Isjoni Ishaq, *Synergy in Change: Creating Quality Education in the Global Era* , (Yogyakarta: Student Library, 2008), 3.

²²Tarbiyah comes from the Arabic form of the verb ر ب . It is the masdar form of *fi'il madhi* تربية - يربى - رب . Ma'lûf, Louis, *al-Munji d fi al-Lughah wa al-'A <âm* (Lebanon: Dâr al-Masyriq, 1992), 66 .

²³Joseph AmirFaisal , *Reorientation of Islamic Education* (Echoes of Insani Press, Jakarta, 2005), 94-95 .

²⁴Imam al- Zarkas h i >, *al-Tarbiyah wa al-Ta ' li >m*(Ponorogo: Gontor Press, 2005) revised edition, 17 .

²⁵Minto Rahayu , *Citizenship Education: The Struggle to Support National Identity* (Jakarta: Gramedia, 2007), 69-70 ; see also Bambang Soedoro Mintargo , *Kadeham Education, Nationality, Democracy, and Human Rights* (Jakarta: Trisakti University, 2001), 15-16 .

²⁶These views see Budi Winarno, *Globalization: Opportunities or Threats for Indonesia* (Jakarta: Erlangga, 2008), 3-12; zainuddin , *Education Reform: Curriculum Criticism and School-Based Management*, (Jakarta: Pustaka Pelajar, 2008), 4-6; HAR, Tilaar, *Several National Education Reform Agenda in the Perspective of the 21st Century* (Magelang: Tera Indonesia, 2002), 56-57 .

²⁷See Miyarso Yusuf Hadi, *Sowing the Seeds of Educational Technology* (Jakarta: Kencana Prenada Media Group, 2007), 19; see also Saiful Bahri Djamarah, *Teachers and Students in Educative Interaction* (Jakarta : RienekaCipta , 2000), 3.

²⁸Minto Rahayu , *Citizenship Education: The Struggle to Support National Identity* (Jakarta: Gramedia, 2007), 69-70 .

liberation from colonialism and creating a just society where there is no longer oppression.²⁹ Bauar explained that nationalism is a unity of temperament or character that arises because of a feeling of shared destiny.³⁰ Hertz, as quoted by Kartodirdjo, has four elements of nationalism, they are: (1) the desire to achieve unity; (2) the desire to achieve independence; (3) the desire to achieve authenticity; (4) the desire to achieve national honor. From this definition it appears that the state and the nation are a group of people who have common goals that bind citizens into one unit, have a history of living together so as to create a sense of shared destiny. As well as explaining on previous the state and nation within the framework of nationalism means having the same customs, culture and habits as a result of the experience of living together, occupying a certain territory which is a territorial unit, and being organized in a sovereign government so that they are bound in a legal community.³¹

Anderson then appreciated the idea of *imagined communities* using the *Durkheimian* approach by claiming that nationalism is rooted in a cultural system within a group of people who do not know each other. Their togetherness in the idea of a nation is constructed through imagination which is the basic material of nationalism. In Anderson's concept, nationalism is formed from the existence of an illusion of a nation that is independent and free from colonial power, a nation that is bound by a single unit of communication media, is called language. The factors of similarity in language and shared experience brought about by literary works produce an *imagined community* based on a feeling of shared destiny and shared responsibility.³² Agreeing with Anderson, Gellner also emphasizes the nation as an ideological construction for the sake of finding a link between cultural groups (as defined by the citizens of the community concerned) and the state, that they create abstract *communities*. Anderson himself attempts to provide an explanation for what is called the "*anomaly of nationalism*".³³ Meanwhile, Marxists view as quoted from Rasuanto that liberal social theories about modernization, is nationalism should no longer be relevant in the post-Enlightenment individualist world, because nationalism reeks of primordial loyalty and solidarity based on the same origin and culture.³⁴ Thus, the occurrence of a nationalism shock in Indonesia was made possible as a result of the entry and development of liberal thinking in the social sciences in Indonesia which later became part of the way of the social sciences .

Thus it can be understood that nationalism is an attitude of loyalty to exalt one's own nation, while at the same time respecting other nations in its proportions by not

²⁹Badri Yatim, *Soekarno, Islam and Nationalism* (Jakarta: Logos Discourse of Science, 2002), 155; see also Nurcholish Majid, *Islam, Modernity, and Indonesianness* (Bandung: Mizan, 2008), 5 .

³⁰Bambang Soedoro Mintargo, *Kadeham Education, Nationality, Democracy, and Human Rights* (Jakarta: Trisakti University, 2001), 15-16 .

³¹Sartono Kartodirdjo, *Introduction to the History of New Indonesia, History of the National Movement. from Colonialism to Nationalism* (Jakarta: Gramedia, 1993), 227 .

³²The word "imagined" here means more "people who define themselves as members of a *nation* , even though they "never know, met, or even heard of citizens of other countries, but in their minds an image lives .) concerning the common unit of communion" . Look Benedict Anderson, *Imagined Communities: Reflections on The Origin and Spread of Nationalism* (London: Verso, 2006) , 6-8.

³³Ernest Gellner; John Breuilly, *Nations and Nationalism*(Ithaca, NY: Cornell University Press, 2008), 1-4 .

³⁴Bur Rasuanto, *Social Justice: The Deontological Views of Rawls and Habermas: Two Theories of Modern Political Philosophy* (Jakarta: Gramedia Pustaka Utama, 2005), 213 ; see also Peter Dale Scott, Joesoef Isak, *100 years of Bung Karno: 6 June 1901-2001: A Liber Amicorum* (Jakarta: Hasta Mitra, 2001), 145.

claiming to feel superior and superior to other nations and countries.³⁵ Because such a mindset shows smallness (*chauvinism*) in interpreting the excessive spirit of nationalism and does not even respect other nations as it should.³⁶ Nationalism in the Indonesian context is based on Pancasila.

National Values

The basic concept of nationality as a perspective, national insight in determining and utilizing the country's geographical, historical, sociocultural, economic and political conditions as well as defense and security in achieving goals and guaranteeing its national interests. By exploring the potential of the nation, especially in the field of science.³⁷ The idea of nationalism developed in the academic realm, namely when the Youth Pledge was sworn in on October 28th, 1928 as the determination of the nation's struggle which was a national convention regarding the statement of the existence of the Indonesian nation, namely: one homeland, one nation, and upholding the Indonesian language of unity. Uhlin then explained clearly, especially in his research entitled "Opposition Scattered With the Third Wave of Democratization in Indonesia". Who stated that in order to understand Indonesian politics, it is necessary to consider cultural factors and to prioritize a moderate, cooperative attitude, and not become oppositional.³⁸

Until then the birth of the Reformation Era on May 21st, 1998 with three demands to be realized namely: (1) democracy, (2) freedom of opinion and different opinions, and (3) openness after the fall of the New Order regime had a major influence on changes in education sector policies. A year later, the government formed a team tasked with reviewing education and human resource development (HR) issues during the New Order era through Presidential Decree No. 18 of 1999. The results of the study and the nine items³⁹ recommended by the TIM are in the form of building a new paradigm of national education and the development of Indonesian human resources that elevates national values.

Interpreting national values cannot be separated from the basic concept of values and nationality.⁴⁰ In a broad sense, value is a personal experience of the platonic idea of

³⁵PJ Suwarno, *Pancasila Culture of the Indonesian Nation: Research on Pancasila with a State-Owned, Historical, Philosophical & Socio-Juridical Approach* (Yogyakarta: Kanisius Publishers, 2003), 48; for comparison, see the Kompas Writing Team, *Miss Pancasila: Knitting the Archipelago* (Jakarta: Kompas Book Publishers, 2010), 232-233.

³⁶*Chauvinism* is an exaggerated sense of love for the motherland by glorifying one's own nation and demeaning other nations. An example of Chauvinism as stated by Adolf Hitler with the sentence *Deutschland Uber Alles in der Welt* (Germany is above all things in the world). This slogan is sometimes still used in Germany to encourage athletes to compete. England also has the slogan *Right or Wrong is My County*. Likewise, Japan considers its people to be descendants of the sun god. See Bambang Seodoro Mintargo, *Kadeham Education, Nationality, Democracy and Human Rights* (Jakarta: Trisakti, 2001), 18.

³⁷National values embodied in the unity and integrity of the nation have 6 (six) basic and fundamental *human dimensions*, namely: (1) Respect for human dignity and worth as creatures created by God Almighty. Power, (2) Joint determination to have a free, independent, and united national life, (3) Love for the motherland and nation, (3) Democracy or people's sovereignty, (4) Social solidarity, (4) A just and prosperous society. Look. Muhammad Umar Syadat Hasibuan, *Youth Political Revolution* (Jakarta: Indonesian Torch Foundation, 2008), 282.

³⁸Anders Uhlin, *The Opposition Scatters With the Third Wave of Democratization in Indonesia* (Bandung: Mizan, 1998), 67; Rudolf K Allemann, et al, *Quantum Tunneling in Enzyme-Catalysed Reactions* (Cambridge, UK: Royal Society of Chemistry, 2009), 339.

⁴⁰"Nationality" is formed from the word "nation" which in the Big Indonesian Dictionary, is defined as a unit of people who share their ancestry, customs, language, and history, and self-governing. While "nationality" is defined

essence.⁴¹ He is also the nature of a thing, which causes it to be worthy of being pursued by humans.⁴² Fraenkel understands value as an idea or concept that is abstract about what someone thinks or is considered important by someone, usually referring to aesthetics (beauty), ethics, patterns of behavior, and logic of right and wrong or justice.⁴³ In various other views, national values are also understood by the concepts that live in the minds of things that they must consider valuable in life. Dewey, as quoted from Wallace, stated that something valuable, important and useful is fun and in human life which is influenced by the knowledge and attitudes that exist in themselves or their conscience.⁴⁴ In these various perspectives, value is a guide regarding what is good, right and fair, which is directed at orders and prohibitions, encouragement and deterrence, praise and criticism, hopes and regrets, good and bad measurements, right and wrong, obedient disobedient, fair and unfair, and useful for human life both physically and spiritually.

In Islamic discourse, religion is seen as a source of values that teaches good and bad, right and wrong as well as containing *ativeness teachings* that focus on good deeds that must be carried out by humans while at the same time avoiding evil. Values that come from God are the teachings about goodness contained in the holy book. The value which is the word of God is absolute, but its implementation in the form of behavior is an interpretation of the word which is relative.⁴⁵ On the other hand, the notion of nationalism-basically-was not known at the time when the Qur'an was revealed. This understanding emerged and developed in Europe since the late 18th century and from there spread throughout the Islamic world.

Multiculturalism Values

Indonesian society which is pluralistic (*plural society*) which contains the potential for primordial powers that are authoritarian-militaristic must be shifted into an ideology of cultural diversity or an ideology of multiculturalism. In this ideology, these cultural groups are in equality, democracy, and true tolerance. The multicultural concept existed around the 1970s, first appearing in Canada, then followed in Australia, the United States, Britain, Germany, and others. Famous for the concept of a *melting pot society*,⁴⁶ which presupposes the fusion of various socio-cultural elements into a

as "characteristics" that mark the national group. Poerwadarminto, *Big Indonesian Dictionary* (Jakarta: Depdikbud, 2002), 88.

⁴¹Linda Smith; William Raeper; P Hardono Hadi, *Philosophical and Religious Ideas Past and Present* (Yogyakarta: Kanisius, 2000), 29; A Setyo Wibowo; Sunarwoto Dema; Gabriel Possenti Sindhunata, *Nietzsche's Philosophical Style* (Yogyakarta: Galang Press, 2004), 93.

⁴²M. Nasruddin Anshoriy; Pembayun, *Education with a National Insight: Scientific Awareness Based on Multiculturalism* (Yogyakarta: LKiS Yogyakarta, 2008), 2; For comparison see Franz Magnis-Suseno, *National Ethics Human Ethics: 79 Years After the Youth Pledge* (Yogyakarta: Kanisius Publishers, 2008), 27.

⁴³See Jack R Fraenkel; Norman E Wallen, *How To Design and Evaluate Research In Education* (New York, NY: McGraw-Hill, 2009), 27.

⁴⁴James D Wallace, *Norms and Practices* (Ithaca: Cornell University Press, 2009), 16.

⁴⁵Terms in the Koran related to goodness in the Koran, namely: *Al-haq, al-ma'ru>f, al-khair, al-birr, and al-hasan* as well as the opposite of goodness expressed in *al-ba>tjil, al-munkar, al-syar, al'uqu>q, and al-su>.* Haq or al-hak according to language is *truth; real-rightness, correctness; certainty; certifiaten, authentic; genuine; right; correct; just, fair; sound, valid.* Muhammad al-Sayyid Jalaynad, *QadJiyat al-Khair wa al-S h ar fi> al-fikr al-Islami: Usu>liha al-nazariyah, Jawanibiha al-thatbiqiyah* (Jordan: al-Jami<ah al-urdu, 1981), 23-25.

⁴⁶Etzioni defines the concept of "melting pot" as *Emerging Different Substance Into In New Brew* while "assimilation" is defined as "Absorbing Various New Groups Into The Mainstream Culture". See Amitai Etzioni, *The New Golden Rule* (New York: Basic Book, 1996), 295. See also Choirul Mahfud, *Multicultural Education* (Jakarta: Pustaka Pelajar, 2008), 80.

"homogeneous mixture" (*homogeneous Amalgama*), to become a practical conceptual foundation in building multiculturalism. And Indonesia is one of the largest multicultural countries in the world.⁴⁷

In simple terms multicultural means cultural diversity.⁴⁸ The term multicultural is rooted in the word culture. In general, culture is defined as limited to the culture and habits of a group of people in a particular area,⁴⁹ but more than that, culture also assumes a democratic and egalitarian attitude to be able to accept cultural diversity.⁵⁰ Indeed, society has fully understood that every human being is born different, both physically and non-physically, but the collective reasoning of society has not been able to accept the reality that each individual or certain group has a different belief system, culture, custom, religion, and ritual system.⁵¹

This is something that is still not fully understood by all Indonesian citizens as something *given*, God's destiny, and not a factor of human formation. Multiculturalism is also a movement demanding recognition (*politics of recognition*)⁵² of all differences as entities in society that must be accepted, valued, protected, and guaranteed to exist. R. Stavenhagen wrote that: "*Religious, linguistic, and national minorities, as well as indigenous and tribal peoples were often subordinated, sometimes forcefully and against their will, to the interests of the state and the dominant society. While many people... had to discard their own cultures, languages, religions and traditions, and adapt to the alien norms and customs that were consolidated and reproduced through national institutions, including the educational and legal system.*"

⁴⁷The truth of the statement above can be seen from the socio-cultural and geographical conditions which are so diverse and wide with the number of islands in the Indonesian territory of around 13,000 large and small islands. The population ranges from more than 200 million people, consisting of 300 tribes who speak nearly 200 different languages. In addition, they adhere to different religions and beliefs. See M. Ainul Yaqin, *Cross Cultural Understanding Multicultural Education for Democracy and Justice* (Yogyakarta: Pilar Media, 2005), print 1, 4.

⁴⁸ Scoot Lash and Mike Featherstone, *Recognition and Difference: Politics, Identity, Multiculture* (London: Sage Publication, 2002), 2-6; Culture is understood as a movement of community creativity that is built by movements of different principles then forms a shared agreement about the values, views, and attitudes of the community. It can be seen in Supardi Suparlan's article, *American Pluralism: from Monoculturalism to Multiculturalism*, *Journal of American Studies*, vol. 5 (August, 1999), 35-42.

⁴⁹ M. Ainul Yaqin, *Cross Cultural Understanding Multicultural Education for Democracy and Justice* (Yogyakarta: Pilar Media, 2005), print 1, 4; Etymologically, multicultural is formed from the words multi (many) and culture (culture). Recognition of the diversity of religious, racial and ethnic identities that arose as a result of the failure of the State project which overemphasized unity and similarity over differences and diversity. See also HAR Tilaar, *Multiculturalism, Future Global Challenges in the Transformation of National Education* (Jakarta: PT Gramedia Widiasarana Indonesia, 2004), 82.

⁵⁰ Tony d. Widiastono, *Indonesian Human Education* (Jakarta: Kompas Book, 2004), 93.

⁵¹ See James Jupp, *The Australian People: an Encyclopedia of the Nation, its People and their Origins* (Cambridge: Cambridge Univ. Press, 2001), 225; Nikolay Genov, *Advances in Sociological Knowledge: Over Half a Century* (Wiesbaden: VS Verl. Fur Sozialswiss, 2004), 725.

⁵² *Politics of recognition* was put forward by Charles Taylor in 1992 in front of an open lecture at Princeton University. At first it was a political idea which later developed in other studies, philosophy, sociology, culture and others. Which was influenced by the views of Jean-Jacques Rousseau in *the Discourse on Inequality and Equal Dignity of Human Rights* which was coined by Immanuel Kant. Taylor's idea stems from *the first*, that human dignity is actually the same. *Second*, basically the culture in society is different, therefore it requires *the third thing*, namely the recognition of forms of cultural difference by all socio-cultural elements, including the state. Charles Taylor, "*The Politics of Recognition*" in Amy Gutman, *Multiculturalism, Examining the Politics of Recognition* (Princeton: Princeton University Press, 1994), 18; see also Rudolf Stavenhagen, *Education for a Multicultural World*, in Jacques Delors (et al), *Learning: the treasure within* (Paris: Unesco, 1996), 63.

Parekh distinguishes five kinds of multiculturalism. *First*, isolationist multiculturalism refers to a society in which various cultural groups carry out life autonomously and are involved in minimal interactions with one another; *Second*, accommodative multiculturalism, namely a plural society that has a dominant culture, which makes adjustments and accommodations for the cultural needs of minorities; *Third*, autonomous multiculturalism, a plural society in which the main cultural groups try to achieve equality *with* the dominant culture and dream of an autonomous life within a political framework that is collectively acceptable.

Fourth, critical or interactive multiculturalism, namely a plural society in which groups are not too concerned with autonomous cultural life, but rather demand the creation of a collective culture that reflects and confirms their distinctive perspectives; *Fifth*, cosmopolitan multiculturalism, the notion that seeks to eliminate cultural boundaries altogether to create a society in which individuals are no longer bound to a particular culture, instead they are freely involved in intercultural experiments and at the same time develop their own cultural lives. Supporters of this type of multiculturalism, most of whom are diasporic intellectuals and liberal groups who have postmodernist tendencies view all cultures as *resources* that they can choose and take freely.⁵³ Some of these meanings have common threads that can be used as a basis, namely the most important thing from the meaning and understanding of multiculturalism is cultural alignment. Each human culture or ethnic group must be positioned equally and equally, no one is higher and no one is more dominant. The concept of multiculturalism emphasizes cultural diversity in equality. As a new discourse, the existence of multicultural education means that there are still many education experts debating it. Among them Anderson and Custer, stated multicultural education as education about cultural diversity. Then James Banks defines education for *people of color*. This means that multicultural education wants to explore differences as a necessity (God's gift/*sunnatullah*). Then how we can respond to these differences with tolerance and an egalitarian spirit. In line with the thoughts above, el-Ma'hady, argues that simply multicultural education is education about cultural diversity in response to demographic and cultural changes in a particular community or even the world as a whole.⁵⁴

Method

In this research method, the researcher uses a qualitative approach, because the researcher thinks that with a qualitative approach, the research process will be more practical and dynamic. This research is focused on the Darussalam Islamic Boarding School which is located on *Gunung Semeru* street Line IV *Kampung Aimasi*, Prafi District, Manokwari Regency, West Papua Province. The communities that are the object of study are in Masni sub-district, Prafi sub-district, and West Manokwari sub-district.⁵⁵ Sources of research data consist of primary and secondary sources as well as

⁵³Alwi Syihab, *Inclusive Islam, Towards an Open Attitude in Religion* (Bandung: Mizan, 1999), 132; see M, Nurcholis Setiawan, et al, *Meniti Kalam Harmony: Some Key Terms in Islam and Christianity* (Jakarta: Gunung Mulia, 2010), 8.

⁵⁴See Muhaemin el-Ma'hadi, *Multiculturalism and Multicultural Education*, May 27, 2004.

⁵⁵Apart from the three sub-districts that are the object of study, other sub-districts in Manokwari Regency are: *Amberbaken*, *Anggi Gida*, *Catubouw*, *Isim Plain*, *Didohu*, *Hink*, *Kebar*, *South Manokwari*, *East Manokwari*,

supporting data. Primary data sources are the results of observations and interviews with two communities. The Darussalam Islamic Boarding School community consists of the leaders of the Islamic boarding school, several teacher boards related to subjects as well as pesantren extra-curricular activities related to nationalism values such as scout coaches. Meanwhile, from the community, it was assessed from the results of interviews with traditional leaders, religious leaders, and institutions of the Ministry of Religion in the Manokwari district.

The data collection technique uses observations made to obtain information relating to nationalism material and its implementation at the Darussalam Islamic boarding school as well as the understanding of the community's traditions of nationalism and its implementation in daily activities. Also done through interviews were conducted to obtain answers to the main questions of this study and documentation was used to obtain data relating to the values of nationalism and traditions of the Manokwari people.

The collected data will be analyzed using qualitative analysis⁵⁶, namely to describe the results of the study in a comprehensive manner. Some of the phenomena that arise during the data collection process in this study area are the most important things to be analyzed. This data analysis is also inseparable from various things during the process of observation and in-depth interviews based on the interview instruments that have been prepared.⁵⁷

Results and Discussion

The implementation of nationalism values in pesantren activities and the Manokwari community's response to the concept of nationalism.

The dynamics of Islamic boarding schools from the perspective of the history of educational institutions based in rural areas began around the 18th century until now. Until now there has been no definite record of the inclusion of Islamic boarding schools in West Papua.⁵⁸ According to Mandawiri Wanggai, based on a book written by Tomi Wanggai entitled *Reconstruction of the History of Islam in Papua*, it was stated that the presence of Islamic boarding schools coincided with the arrival of Islam in Papua which occurred in two ways. *First*, the northern route through the influence of the Sultan of Ternate in Raja Ampat; *Second*, through the path of the Islamic empire from the Bachan sultanate

North Manokwari , *Membey* , *MinyambouwMomi-Waren* , *Mubrani* , *Neney* , *Oransbari* , *RansikiSenopySideySarureyTaigeFallen LandTestegaTohotaWarmare* , Source: DataWest Papua Province, 2011.

⁵⁶This research seeks to find the meaning behind phenomena or events that produce findings that cannot be achieved using statistical procedures or other quantification methods. And can be used for research on community life, history, behavior, functional organization , and matters relating to education. It also includes various studies on social movements and kinship relations in families. This study also aims to gain a general understanding of social reality from the participant's perspective. See Rosady Ruslan, *Public Relations and Communication Research Methods* (Jakarta: RajaGrafindo Persada, 2006), 212 ; see also Nana Shaodih Sukmadinata, *Educational Research Methods* (Jakarta: PT Remaja Rosyda Karya, 2007), 52.

⁵⁷Ahmad Sonhadji " Qualitative Research Report Writing Techniques" in Imron Arifin(Ed), *Qualitative Research in Social and Religious Sciences* (Malang: KalimasahadaPress, 1996), 49.

⁵⁸See Greg Fealy; Sally White, *Expressing Islam, Religious Life and Politics In Indonesia* (Singapore: Institute of Southeast Asean Studies, 2008), 176; Komaruddin Hidayat, *Interpreting the Traces of Life* (Jakarta: Gramedia Pustaka Utama, 2009), 27.

in Ambon in the Fak-fak area in the 5th century AD.⁵⁹ Based on the results of the study showed that until 2008 the number of Muslim communities in Papua had reached 900 thousand people (a 40% proportion) of a total population of around 2.4 million people from a combination of Christianity, Catholicism, Hinduism, Buddhism, and Animism.⁶⁰ According to Mutohir Syah, chairman of the Forum for Religious Harmony (FKUB) in the Manokwari region, the development of the Muslim population in West Papua was caused by several tribal chiefs converting to Islam, such as Ismail Saul Yenu, a priest and head of a large tribe in Yapen Waroven, who converted to Islam, followed by his wife and children. He is also chairman of the red and white fort for the liberation of West Irian and chairman of the Fishermen's Association for all of Papua. As a result of this, the majority of his tribe followed so it grew widely. Furthermore, he also gave the example of a Biak priest, Numfor Romsumbre, and his family, followed by his congregation. Another example is Wilhelmus Waros Gebse of the Manin chief who converted to Islam and was also followed by members of his tribe. Wilhelmus then built a boarding school in Merauke.⁶¹

Based on the data, it is also known that the priest in the Balieng valley along with the tribal chief and 20 of his residents converted to Islam and the one who had the most broad impact with the entry of Islam was the chief of the War Aipon Asso tribe who was joined by almost 200 people. It is also known from some data that the entry of the chief of the war tribe caused one Walesi village to convert to Islam. Apart from the inclusion of these tribal chiefs, the marriage of Muslim migrants with indigenous people has also led to an increase in the Muslim population in the city of Cendrawasih.⁶² In line with the development of this population, Islamic boarding schools take part in developing religious values that have been adhered to by the people of West Papua, especially in the Manokwari Region as the object of this study. The observation results show that the Darussalam Islamic boarding school is the same as the general condition of the *pesantren* which is led by a Kyai assisted by a number of teacher boards who also serve as coaches for the students. The *pesantren* also has a mosque and dormitories as well as classes.⁶³

Based on historical data, it is known that the Darussalam Islamic boarding school was founded in 1998 by Kyai Abdul Basyir and his wife. At first young Basyir saw a very crucial weakness in the Muslim community of Manokwari and its surroundings. During

⁵⁹See Mandawiri Wanggai, *Reconstruction of the History of Muslims in the Land of Papua* (Jakarta: Ministry of Religion Research and Development Agency, 2009), 7-12. Islam entered Papua in the 17th century, two centuries earlier than the introduction of Protestant Christianity for the first time in Manokwari in 1855.

⁶⁰Source : Development of National Values Department of National Unity and Politics (Kesbangpol) Manokwari, 2010.

⁶¹Interview date March 5, 2011.

⁶²Ali Atwa, *Is Islam or Christianity the religion of the Irian people?*(Jakarta: Pustaka Daí, 2004), 43-45.

⁶³Observation results from 15 August 2010 to 17 August 2010. Usually, *pesantren* are founded by study group initiators, who carry out calculations and estimate the possibility of living together for students and *ustadz*. Then stood a hut, a place to live together for the learning community. With the word "pondok" one imagines "hut" or "bamboo hut", a good symbol of simplicity as the basis for group estimates. Here, teachers and students meet and get together every day, and for a long time they live life together in this hut. Explanation of the understanding of Islamic boarding schools and their activities, see also Abdurrahman Wahid, "The Future Islamic Boarding School", in Marzuki Wahid, et al (education), *Future Islamic Boarding Schools* (Bandung: Pustaka Hidayah, 1999), 16 ; Zamakhsyari Dhofier, *Tradition and Change in Indonesian Islamic Education* (Jakarta:Office of Religious Research and Development Ministry of Religious Affairs The Republic of Indonesia, 1995), 86.

the period of their understanding, the Aimasi people, where they lived, realized that they were Muslims, but they still attached their activities to Animist culture. What he feels the most is society's understanding that gambling and eating pork are forbidden by culture. He also sees that many people are unable to interpret the values of the good pillars of Islam. After leaving the Gontor Basyir Muda Islamic Boarding School, he returned to his hometown and carried out the process of *da'wah bil hal* through Al-Qur'an reading education.

Based on the results of interviews regarding the initial conditions of the Islamic boarding schools in Manokwari, especially the Darussalam Islamic Boarding School, it is known that understanding the history of *pesantren* which is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity (indigenous) still requires more intense studies, especially⁶⁴ in majority areas such as Manokwari. It is known that data on Islamic boarding schools in the West Papua region are in the proportion of 1.3% of all Islamic boarding schools in Indonesia. The Manokwari region, based on the typology of *pesantren*⁶⁵ in the version of the Ministry of Religion, has 12 salafiyah Islamic boarding schools,⁶⁶ 7 modern Islamic boarding schools⁶⁷ with a varied quantity of students.⁶⁸ The assumption regarding the low number of Islamic boarding schools in the Manokwari area is seen from the average level of education of the community in Manokwari Regency is elementary school. Basic education facilities (Elementary School or *Sekolah Dasar*) were found in all villages in the study locations which were originally established by religious institutions and a small portion were

⁶⁴Even though *pesantren* are recognized as *independent educational institutions*, native to Indonesia, in fact they still bear similarities to the *gurukulla system* in mainland India. Actually *gurukulla* also uses a boarding *school system*. *Gurukulla* is also a place for studying Hindu religious scriptures as well as Islamic boarding schools as a place to study Islamic religious books. Abdurrahman Wahid, "Future Islamic Boarding Schools", in Marzuki Wahid, et al (edition), *Future Islamic Boarding Schools* (Bandung: Hidayah Library, 1999), 16 .

⁶⁵See Zuhairi Misrawi, *Al-Azhar: Tower of Science, Reform, and the Qibla of Scholars* (Jakarta: Buku Kompas, 2010), 15 . See also Muh. Amir; P Ali Farianto; M. Said Amin; *Building a Nabil Husein Modern Islamic Boarding School: Answering the Problems of the Young Generation* (T.tp: Nabil Husein Foundation, 2002), 29; Khozin, *Traces of Islamic Education in Indonesia: Historical Reconstruction for Action*, 10.

⁶⁶The Salafiyah Islamic Boarding School is a boarding school which maintains its original form and uses traditional and simple methods with the teaching pattern of sorogan, bandongan and wetonan in studying religious books written by scholars' in medieval times and these books are known as "the book of yellow". See E Badri, *The shift in Salafiyah pesantren literature* (Jakarta: Agency for Research and Development and Training, Ministry of Religion of the Republic of Indonesia, 2007), 111. For a comparison, see Abdul Aziz and Saefullah Ma'shum, *Characteristics of Islamic Boarding Schools in Indonesia*, in *Islamic Boarding School Dynamics*, (ed.) Saefullah Ma'shum (Depok: Al-Hamidiyah Foundation and Saefuddin Zuhri Foundation, 2000), 3.

⁶⁷Modern Islamic Boarding Schools are Islamic boarding schools that apply a classical teaching system (madrasa) and provide general knowledge and religious knowledge and also provide Islamic boarding school type development skills education because their learning orientation tends to adopt the entire learning system in a modern way and leave the traditional learning system. The application of modern learning systems can be seen in the building of learning classes both in the form of madrasahs and schools. The curriculum used is the school or madrasah curriculum that applies nationally. See Sulthon Masyhud, *Boarding School Management* (Jakarta: Diva Pustaka, 2003), 18.

⁶⁸*Interview* with Roni Kosepa on March 3, 2011 and documentation of the National Value Development Sector of the Office for National Unity and Politics (Kesbangpol Manokwari), 2010. Specifically acknowledged by Muthahir Syah, Head of the Manokwari Religious Harmony Forum (FKUB) that the data on Islamic boarding schools spread across Manokwari still confusing. The ambiguity is due to the statistical data for the Manokwari area not detailing the categorization of education in that area. Statistical data only writes education columns for elementary, junior high, high school and university levels. The data shows that there are 209 elementary schools, 34 junior high schools, 12 high schools and 3 universities.

handled by the government, while Junior High Schools (*SMP*) and Public High Schools (*SMU*), were only found in the District Capital. Higher education institutions (universities and high schools) are only found in the district capitals.⁶⁹

Based on the results of observations, it is known that Darussalam Islamic Boarding School by using its sorogan and classical systems, can slowly make Islamic education innovative and creative, because amidst the diversity of students and the amount of material being taught, students and students are able to learn and balance it well. According to Ridwan Januar, Eko Setiawan, the indicators that appear based on the results of interviews at the Darussalam Islamic boarding school, the learning model used has characteristics that may be different from other Islamic boarding schools in general. The sorogan system for classical book studies uses an attachment model between the *kyai* as the center of knowledge, teachers who have trust and credibility in the study of the yellow book, and selected senior students.⁷⁰ According to Eka Rahmawati, the *sorogan* learning mechanism is built as follows. *Kyai* (boarding school leader) teaches special teachers in the field of classics at his house regularly between 2 to 3 times a week. The trusted teacher council then teaches two components, they are: (1) to all students in the final year; (2) selected students to teach students under them. The selected students are then arranged to teach classic book material to students at the Tsanawiyah and Ibtidaiyah levels.⁷¹

Abdul Basyir explained that the humanism learning model was also applied in the Darussalam Islamic boarding school, namely the *ustadz* were required to understand the characteristics possessed by students, so that both clerics and clerics know what is needed by the students/students as motivation to further improve the quality of the boarding school and achieve expected goals.⁷² According to him, learning based on the theory of human values is suitable for learning materials that are concerned with forming personality, conscience, changing attitudes, and analyzing social phenomena, such as Islamic religious education which is applied in Islamic boarding schools, especially Darussalam Islamic boarding schools. The indicator of this success is that students feel happy, passionate, take the initiative in learning and there is a change in mindset, behavior and attitudes of their own volition. *Santri*/students are expected to be human beings who are free, courageous, not bound by the opinions of others and manage their own personal responsibility without prejudice to the rights of others or violating applicable rules, norms, discipline/ethics.

In addition, Abdul Basyir generally emphasized that the Darussalam Islamic boarding school which is located in a Christian majority environment has the principle of "being and above for all groups and applying the values of nationalism such as united we stand divided we fall, broken grows lost changes." This means that Islamic boarding schools and their concept of nationalism education uphold cultural wisdom for unity

⁶⁹Source : Compilation of data from (1) Papua in Figures 2010, BPS Papua Province, 2010 Department of Teaching and Education of Manokwari Regency (2004).

⁷⁰Interview date March 6-8, 2011.

⁷¹Observation and interview on 5 March 2011.

⁷²Interview on 15 August 2010.

without the tendency to become provocateurs in participating in resolving conflict dynamics.⁷³

Understanding of the Islamic Boarding School Community and the Manokwari Community in Understanding the Values of Nationalism in the Implementation Area

The results of the interview with Abdul Basyir show that normatively the *pesantren* is very appreciative of all the traditions that occur within the Manokwari community. He emphasized this by strengthening the constructs of students' speech exercises directed at regional-based values. The results of interviews with the santri respondents strengthen Abdul Basyir's statement as the leader of the *pondok*. According to Intan Mayasari, the teacher council assessed the students' speech texts maximally which studied material related to the traditions of the community around which the students lived. He gave an example of his speech which raised the theme of togetherness in a traditional house (*honai*).⁷⁴ Honai is a typical Papuan house with a circular shape, made of wood and thatched or thatched roof. The uniqueness of the Honai by relying on simple and very natural materials, is what makes the building unique and functional. With honai, we can live together in harmony and each one knows their existence and identity. A child is very obedient to his father and a father always tries to please his child by providing various needs for the child, while grandparents try to act as protectors if misunderstandings occur within the family or within the extended family (*honai*). Yacobus Mandacan also emphasized that the role of the traditional house is also an important symbol for harmonizing the various tribes in West Papua.⁷⁵

Papuan People's Council (MRP) which is used as a bridge to defend and maintain the integrity of the Unitary State of the Republic of Indonesia (NKRI) and serve the people of Papua Province, observe Pancasila and the 1945 Constitution of the Republic of Indonesia, and comply with all laws and regulations. As well as being obliged to foster the preservation of the implementation of indigenous Papuan customary and cultural life, by fostering religious harmony and encouraging the empowerment of women⁷⁶ by dubbing the honai "*kitong pu Honai*," as in the title of the writings of the Papuan clergy and intellectual Neles Tebay, he states that there are philosophical values and the benefits

⁷³Interview on 4 March 2011 .

⁷⁴Honai comes from the word *hun*, an adult male, and *ai* is a house. By mentioning the male element, this shows that honai is a symbol of ownership over men because they are the head of the household. This typical Papuan house is made of wood with a conical roof made of straw or reeds. In the Manokwari area of Papua, there is a very famous traditional architectural style, namely the honai. One family can have several honai that are grouped together and bounded by a wooden fence around them. Each house is inhabited by one man and his wife and children. The traditional house has a small and low door and no windows for air ventilation. Such a construction was made with the aim to withstand the cold of the mountains of Papua. The structure of the traditional house is composed of two floors. The ground floor is for sleeping and the second floor is for relaxing, eating and doing crafts. Because it was built on two floors, the height of the house is about 2.5 meters . In the middle of the house there is a place to make a bonfire to keep warm as well as a place to cook. If you enter the honai, darkness accompanied by a warm feeling immediately ambushes. The reason is, in the room there is not a single window, there is only one door. At night, the occupants of the house use firewood for lighting and warmth. Usually, the people of Manokwari use dry grass as bedding, which is replaced periodically. See Muridan S. Widjojo, "Papua Dialogue: Empowering Indigenous Papuans" in *Papua Road Map* , 42-45.

⁷⁵Interviewed 19 August 2010.

⁷⁶See, Emmi Sahertian, "Papua Conflict Resolution from a Women's Perspective" National Solidarity for the Papuan People, July 1, 2004.

of Honai include: *First*, as a place to learn about life, consult for interests in holding traditional parties, including to set strategies for war against enemies.

The male (*pilamo*) and female (*ebe-ae* or *ebai*) honai, and each has a kitchen (*hunita / hunu*) and a pigsty (*Wamdabula*). Roni Kosepa explained that Honai for adult men means to reinforce the existence of men as the head of the family, and a place to store valuable objects in the form of hereditary heirlooms such as amulets, *kaneke*, necklaces, shells, *inlays.eken*, or *walimaeken* and *mikhak* are kept in *pilamo*. Even the pig is usually included in (*pilamo*), because it is a valuable treasure, a symbol of social status and a symbol used in traditional ceremonies. *Pilamo* is also used as a place for meetings, discussions, democracy, dialogue and debate about war, socio-economic life, regional security, sharing experiences and thinking about the sustainability of life. One example is the people of the central highlands of Papua (especially the Dani, Nayak, Nduga, Yali, Lani tribes).⁷⁷ Meanwhile, women's houses are inhabited by mothers, children and female relatives. Based on the Jayapura diocese SKP book, entitled *Building a Culture of Peace and Basic Reconciliation in Handling Conflict in Papua*, the word "ebe" means body, in the sense of being present, but also having the main/center/central meaning. This means that a woman's house is the beginning of the process of presence or birth and the growth and development of the next generation. With conditions for a man who wants to marry a woman should give 20 pigs, because pigs are a symbol of wealth. And that's why after marriage a man feels he has the right to do anything to his wife, if he has given 20 pigs.⁷⁸

Second, as a place to store property, including storing mummies (preserved corpses). The Papuan People's Council (MRP) also gave other nicknames such as "*kitong pu Rumsram*," which is the traditional house of the Biak tribe or "*MRP kitong pu Samu Wofle*" in the traditional house of the Maybrat tribe. However, whatever the traditional houses of the indigenous tribes in the Land of Papua are called, what is clear is that the philosophical meaning of each traditional house is generally the same as in Honai. Fredy Sokoy, an anthropologist and academic from the University of Cenderawasih Jayapura, said that the Papuan People's Council (MRP) is a cultural institution that handles cultural⁷⁹, religious, and ethnic aspects. As well as being a cultural representation of indigenous Papuans who are given certain authority.⁸⁰ Another theme of the speech in the formation of Nationalism values for students is about culture such as traditional Papuan songs and dances which are conditional on meaning. Ridwan Januar explained that basically, the Indonesian nation has rich cultural capital as a development resource.

⁷⁷Interview on 3 March 2011. See Compilation team, *Encyclopedia of Indonesian Geography Series* (Jakarta: Ichtiar Baru Van Hoeve, 1997), 43; Krishna P Panolih, *Yahokimo District* (Jakarta: Kompas, 2004), 15-20.

⁷⁸SKP Jayapura diocese, *Building a Culture of Peace and Basic Reconciliation in Handling Conflict in Papua* (Jakarta: Tp, 2006), 35. See also Bilveer Singh, *Papua: Geopolitics and the Quest for Nationhood* (New Brunswick and London :Transaction Publishers, 2008), 45 ; Andi Hamzah, *Indonesian Criminal Procedure Code* (Jakarta: CV. Sapta Artha Jaya, 1996), 50.

⁷⁹Interview on 20 August 2010; See also August Kafiar, *Development of Human Resources and Future Prospects of National Development in Irian Jaya* (Jakarta: LIPI-RUL Series, 1994), 30; Willy Mandowen, "West Papua and the right to self-determination: A Human Rights Challenge" in Theodor Rathgeber, *Economic, Social and Cultural Rights in West Papua* (Jakarta: Sinar Harapan, 2006), 26-29.

⁸⁰Compare Lexis Nexis Group, *Lexis Nexis Corporate Affiliations Volume 8* (T.tp: Lexis Nexis Group, 2006), 145; Amnesty International, *Amnesty International Report 2008* (London: Amnsety International, 2008), 154.

However, because cultural resilience is still very vulnerable, due to disorientation of values, identity crisis, and low competitiveness. As well as the lower ability of the nation in managing diversity.⁸¹

This statement was emphasized by Arnold Ap who believes that many Papuans feel that their culture is always suspected of being a manifestation of separatist ideals,⁸² for example, traditional songs are seen as symbols of resistance to the Republic of Indonesia. He further stated that when Papuan artworks were associated as part of the symbolic resistance of the Papuan people against Indonesian rule.⁸³ So this is what triggered the separatist movements that occurred in Papua.⁸⁴ Basically, culture is an appreciation of the ethnic diversity that exists in Papua, it should not be used as a scapegoat in politics by considering the Papuan dance as a manifestation of separating itself from the Unitary State of the Republic of Indonesia. In accordance with Geertz's opinion that ethnic problems psychologically become very strong in influencing a person because of the emergence of an awareness of similar origins, place of birth, language and outlook on life. In the eyes of political rulers, this ethnic awareness was ultimately used as a force to suppress primordial attitudes and was used as a step in the process of modernization, as well as improving social relations.⁸⁵ In countries of the world, including Indonesia, awareness of growing solidarity between different ethnic groups must be maintained in order to strengthen national unity. As is also the opinion of Glazer and Moynihan that the superiority of ethnicity should be able to contribute to the State, not the other way around it creates excessive primordial attitudes.

Excessive primordial attitudes lead to the notion that primordialism in its development does not only concern certain people but also involves the identity of a society which is very quickly formed through friendship. Therefore, the primordial attitude shows love for ethnicity which is exclusive. Even so, in the development of the world to become a "global village", where world culture is based on sophisticated technology across countries without boundaries ethnic existence is increasingly blurred. However, strong emotional ties still persist in family relationships even though at a simpler level and in a form that is believed to have a deep meaning for building the welfare of their lives. With the cultural actualization of life values, it should be able to foster a sense of mutual love and avoid conflict. Roni Kosepa as the Head of the National Values Development Division at the Manokwari National Unity and Politics Service (Kesbangpol)⁸⁶ said that despite the many things that can divide Papuans, the existence of several cultures based on nationalism can be used as a basic foundation as one of the unifying citizens. Papua with the values of togetherness that are intertwined, will further foster the spirit of nationalism in the land of Papua.⁸⁷

⁸¹Interview with the person in charge of Darussalam Islamic Boarding School Curriculum on 6 March 2011.

⁸²Kal Muller, *Introducing Papua* (T.tp: Daisy World Books, 2008), 5.

⁸³Yakobus D. Dumupa, *Hunting for Justice in Papua, Revealing Indonesian Political Sins in West Papua* (Jakarta: Alliance of Papuan Students and PHB, 2006), 275.

⁸⁴Interview with Roni Kosepa on 5 March 2011.

⁸⁵Look. [WD Ross](#) ; [Philip Stratton-Lake](#) , *The Right and The Good* (Oxford : Clarendon Press, 2002), 60; [Dennis Ross](#) , *The Missing Peace: The Inside Story of The Fight for Middle East Peace* (New York, NY : Farrar, Straus and Giroux, 2004), 115;

⁸⁶Interview March 3, 2011.

⁸⁷Interview March 3, 2011.

Conclusion

Darussalam Islamic Boarding School is a place to implement the values of Nationalism in Manokwari which is known as the city of the Bible. The above statement is in line with John Dewey's opinion that nationalism education for students forms the characteristics of democratic life which cannot be separated from learning. Strengthening nationalism is carried out through formal education channels (schools and Islamic boarding schools) such as those carried out by the Darussalam Islamic Boarding School led by KH. Abdul Bashir. DZ as social control plays an active role in fostering harmony by not participating in conflict ripples that arise within the Papuan community. And *community active development* in the activities of interfaith and interethnic meetings that discuss issues of togetherness in community activities. The next step is that Darussalam Islamic Boarding School is also very intense in teaching the values of nationalism, through the values of ; (1) simplicity both in mindset and behavior; (2) As well as sincere sincerity in carrying out various kinds of social activities that have become part of activities that can be shown by pesantren in interpreting nationalism; (3) Freedom in choosing a job by carrying out student/*santi* independence both in terms of science, as well as in entrepreneurship such as farming in agriculture and plantations, and providing several skills such as screen printing, making coconut leaves, and sewing. This activity is carried out as an effort to control student/*santri* self-control; (4) As for resolving various cases related to religion, it is carried out by way of deliberation.

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