

Ethnography And Problems Of Islamic Education In The Community Of West Papua-Papua

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ABSTRACT

The indigenous Papuan Muslim community until now is famous as a community that embraces minority religions. So in some places, they seem to be isolated and get less attention. There is a fairly close relationship between ethnography and society and culture as a result of its creativity. Therefore, this relationship needs to be applied positively, where it is necessary to use ethnographic studies as an alternative form in carrying out research on culture in society. The problem of education is also one of the important problems that must be solved and know the cause and effect of the educational problem.

Keywords:

ethnography, indigenous Papuan Muslims, education issues

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INTRODUCTION

Education is a system that emphasizes educators and students as an effort to make students smarter through the process of interaction and communication both in the classroom and outside the classroom. Cultivating character or morals as stated in Law Number 20 of 2003 concerning the National Education System in Chapter II Article 3 states that the function of national education is to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

In various fields, for example education, ethnography has many definitions so that they sometimes differ from one another. This difference is due to the fact that these definitions often reflect very different orientations. The word ethnography can be interpreted as a way of writing about people or culture which has its roots in the Greek words *ethnos* (people, fairy tales, nationality, etc.) and *graphein* (writing). Literally, ethnography is a comprehensive report on cultural conditions in other nations. So ethnography is a research strategy that allows researchers to explore and research culture and society which are a fundamental part of the human experience. other scientific.

The ethnographer as researcher is usually not a detached or uninvolved observer. Ethnographers collect data and gain insights through direct engagement with research subjects or informants. With few exceptions, ethnographers conduct research by interacting with other humans who are part of the research. These interactions take various forms, from conversations and interviews to rituals and shared emotional experiences. Unlike many research strategies.

So it can be concluded that ethnography is writing that describes a society, group or human life. Ethnography is a method that is often used in the social sciences, especially in anthropology and several branches of sociology. Ethnography is also known as a part of historical science that studies society, ethnic groups and other ethnic formations, ethnogenesis, composition, change of residence, characteristics of social welfare, as well as their material and spiritual culture.

Ethnography itself is often applied to collect empirical data about human society and culture. Data collection is usually carried out through participant observation, interviews,

questionnaires, etc. This science aims to explain the condition of the society being studied (for example to explain a person, an ethnos) through writing. In biology, this type of study is called a "field study" or "case report," both of which are used as common synonyms for "ethnography".

Ethnography literally means writing or reporting about an ethnic group written by an anthropologist based on the results of field work over a period of months or years. Anthropological research produces very distinctive reports, so the term ethnography is used to refer to research methods to produce a research report.

Ethnography is used when a researcher wants to interpret the meanings of other people's actions in a particular cultural group of society. Ethnography can be carried out when researchers want to understand, describe and deconstruct cultural behavior in the behavior of groups, ethnicities, religions, races, and so on. So, ethnography is used when a researcher builds a theory of group behavior in a particular culture.

Ethnographic research prioritizes researcher sensitivity, in-depth thought processes and interpretation of facts based on the concepts used, developing these concepts with deep understanding and prioritizing the values being researched. Research using ethnographic methods focuses on the views of the subject as the research object. Ethnographic research usually examines culture in society which is the researcher's construction from various information obtained in the field. In the cultural context of society, what is depicted is the social behavior of society seen as it really is.

In ethnographic research, the data collected is an unstructured description so it must be analyzed by interpreting the meaning which begins through observation, description and explanation. The data sources in this research are oral data sources and written data sources. Oral data was obtained from the indigenous people directly involved who follow this pattern of life, and also from community leaders who know the history of the tradition. The written data was obtained from documents owned by the government in the research area, such as several archives relating to conditions in society. According to Koentjaraningrat (1986), the development of ethnography is specifically divided into 4 (four) phases, namely:

First phase; (Before 1800) At the end of the 15th century and the beginning of the 16th century, indigenous tribes in various regions on the face of the earth began to receive influence from Western European countries. Their reports reveal descriptions of ethnic groups, customs, social systems and physical characteristics that are very different from European citizens. People outside Europe are considered strange. As a consequence of their observations, several attitudes emerged, as follows:

- a. The people encountered were not humans, but wild humans, descendants of demons. As a result of this view emerged the so-called "primitive savages".
- b. They are an example of a pure society, which does not know crime, as is the case in European society.
- c. Information about these strange conditions has become very popular and interesting collection material for exhibition in famous museums.

Second Phase; (Mid-19th century) The collected data, reports were analyzed by a number of academic groups. In the academic environment, understanding of evolution is also developing, so that academic analyzes also confirm the hypothesis of evolutionism. After the emergence of Darwin's theory, also the views of EB Taylor, J Frazer and LH Morgan.

Third Phase;(early 20th century) Europeans began to establish their power in various places and in various ethnic groups. Anthropology was used as a powerful tool to control almost all ethnic groups outside Europe. Various information that had been obtained from travelers, sailors, translators of holy books and colonial government officials, was studied carefully on the table. Information about ethnic identity, social systems, traditional decision-making methods and societal regulatory mechanisms has been studied as a very powerful ingredient for paralyzing citizens outside Europe. At this stage Europeans felt their position in various social lives was becoming stronger. Apart from the Dutch, British, Spanish and Portuguese, British immigrants who migrated to America still used this ideology to colonize native Americans, namely the Indians.

Fourth Phase. The science of Anthropology is no longer used in accordance with the correct mission, mission and goals, so Anthropologists held a conference which aims to restore the image of the science of Anthropology. At this stage, the function of this science is no longer used as a powerful tool to control non-European citizens but is used as a science that studies society as a whole. As a logical consequence, anthropologists have lost their jobs. Why is that, because most people outside Europe are identified. Ethnographers/Antropologists never sit still, at this stage/phase experts start to think about methods, theories, concepts that are appropriate to society.

Understanding human society is an endeavor that is always interesting to undertake. In the midst of these efforts, ethnography appears. Ethnography seeks to provide an understanding that departs from an understanding of the culture of the society it wishes to understand. Ethnography itself is a method whose research aims to reveal and understand humans and their culture and customs. Apart from that, this article also attempts to present how the Islamic scientific tradition apparently has a kind of ethnographic description that we can find in various literature written during the golden age of Islam.

The ethnic and cultural diversity of Indonesian society shows the characteristics of each region. These ethnic and cultural characteristics have uniqueness and noble wisdom values that shape the character of the community in accordance with their living environment and place of residence. Each tribe and culture also has familiarity and friendliness with the natural environment that surrounds them. Local cultural wisdom in culture is very strongly embedded in people's lives. Where to a certain extent there are values that are deeply rooted in every aspect of human life. Likewise, Papua has a rich culture with noble local wisdom. Based on its geographic location, Papua can be divided into two regions, namely:

1. Coastal areas, namely those inhabited by coastal communities, including the Biak tribe, Serui tribe, Asmat tribe, Sarmi tribe, coastal Moi tribe, and others.
2. The land area is inhabited by mountain people, such as the Moni tribe, Dani tribe, Ekari tribe, Nduga tribe, Holani tribe, and mainland Moi tribe, and others.

One important aspect that has a big influence on the existence of a culture is education. Education is understood as a process of transferring values, knowledge and skills to the younger generation so they can live a better life. In this sense, education can take place formally in school, family (informal) or community (non-formal). In a cultural perspective, educational practices occur in interactions between humans in a cultural society.

No education occurs in a vacuum. Based on this view, culture is related to education. In this connection, Tilaar (2002:7) argues, if culture is understood based on Tilaar's formulation where culture has three important elements, namely culture as a management of life (order), culture as a process and culture which has a certain vision (goals). , then education in this formulation is actually a process of acculturation. Therefore, education and culture have a very close relationship and speak at the same level, namely related to values.

Talking about the issue of Islamic education in Papua, apart from being a minority religion adhered to by the indigenous Papuan Muslim community or what is known as OAP (Original Papuans), the factor of facilities and human resources as educators is an important issue that needs attention. The quite long distance between one region and another also causes obstacles to the teaching and learning process in Papua.

From Kompasiana.com which was reported on Wednesday, November 22 2023 in an open meeting between the Regent of Sorong and representatives of students from campuses in the city of Sorong. During the meeting, the Regent of Sorong said that "Now only GTT teachers are present at school, whereas civil servants and non-Papuan teachers are lazy. This is one of the questions being asked by the local community. The problems that occur are; (1) If the teacher is not present then the lesson will not run (2) Students are more concerned with working in the village than attending school. And this is one of the problems that affects learning outcomes, especially teacher teaching motivation and student learning motivation. "

This article aims to discuss understandings related to ethnography, especially in the Papua-West Papua region, the problem of Islamic education in Papua-West Papua, and the Islamic education of indigenous Papuan Muslim children in Tambraw Village, Sorong Regency.

METHOD

The method used in this writing uses a qualitative descriptive method in an ethnographic approach, using data collection techniques through observation, interviews and document study in the Indigenous Papuan Muslim area in Sp1, Sorong Regency to complete the data in writing this article. Next, the focus of the discussion was directed at the history of Islamic education and the development of Islamic education as well as the problems that exist in the Muslim area of the Abun tribe. The aim is to find out in depth the problems of Islamic religious education in indigenous Papuan Muslim communities.

RESULTS AND DISCUSSION

Problems of Islamic Education in Papua and West Papua

Education is the process of learning knowledge or abilities and skills possessed by a person. Education is an obligatory right of every citizen, that is, every citizen has the right to convey and share their knowledge and acquire knowledge. As stated in the 1945 Constitution Article 31 Paragraph 1 that "Every citizen has the right to education". The government has also issued a policy regarding the 12-year compulsory education program, but in reality the lack of infrastructure and support in the education sector makes this government program unsuitable for people in remote areas such as Papua.

The name "Papua" was first used by Portuguese sailor Antonio d'Arbreu who visited this island in 1551. The name was then used by Antonio Pigafetta who accompanied Magalheins on his journey around the earth. Pigafetta was in the Maluku sea around 1521. The word "Papua" apparently comes from the Malay word "pua" pua-pua" which means "curly" (stiling). When it was still under Dutch control, this island was called New Guinea. But actually the name Nieuw Guinea was first used by a Spanish sailor, Ynigo Ortiz de Retes. In 1545 Ynigo Ortiz de Retes visited the northern coast of this island and named the area he visited Nueva Guinea (New Guinea). The black skin of the people on this island reminded him of the inhabitants of the coast of Guinea on the African continent. Since then, this term and/or its variation, Nova Guinea, has appeared on maps from the 16th century. On Dutch maps the term Nieuw Guinea or Guinee is used (Naber 1915 in Koentjaraningrat, 1994).

Regarding the origin of the name "Irian" (Iryan) which Popular after West Irian was under the auspices of the Unitary State of the Republic of Indonesia, there are several opinions. One of the terms "iryian" and not "irian" was proposed by F. Kaisepo at the Malino conference in 1946. According to Koentjaraningrat (1994) the word "Iryan" used by F. Kaisepo comes from the Biak word which means "rays of the sun that dispelling the fog at sea", so that there is "hope" for Biak fishermen to reach the Irian mainland on the other side.

Even though Papua is rich in natural resources, the quality of education in Papua is still very poor. The education problem is a human resource problem in a region, especially in the Papua region. Education must be pursued by every individual, because education is a human right that must be pursued today. The face of education in Papua is very clear, but it still looks gloomy. Even though many Papuans have now gone to high school, even becoming professors and doctors, this reality does not yet reflect the real condition of education in Papua. There are still problems with education in Tanah Papua that the government must overcome, related to education services.

Education in Papua still has problems that the Government must overcome regarding education services. There is a shortage of elementary school teachers in remote rural areas which means that the learning process cannot take place well. Education in Papua faces several obstacles that affect the quality of education. Some of the main pillars that hinder education in Papua are the low average length of schooling, the high rate of illiteracy, and the lack of qualified teachers. Education in Papua faces several obstacles that affect the quality of education. Apart from that, the muddy and damaged roads in Papua are an obstacle for children to do thingstrip to school. And guaranteeing welfare for teachers is also a problem in Papua. And many teachers do not want to be placed in the interior of Papua.

Islamic Education for Native Papuan Muslims in Tambraw Village, Sorong Regency.

In order to increase researchers' insight regarding cultural ethnography and patterns of Islamic education problems specifically for native Papuan Muslim communities, researchers conducted direct visits to aThe village is known as Tambraw village which is located in Sp 1, Klamalu sub-district, Mariat District, Sorong Regency.

During this visit, researchers discovered that there was a village under the mountain area. The village is known as Tambraw village because the people who live in the village come from the Abun tribe, which is one of the tribes in the Tambraw area. The Abun tribe itself is a small tribe that was split from the large Moi tribe. Andin villageThere are approximately 10 heads of families led by someone they consider to be the head of the village, namely Mr H. Lukman. As stated by the chairman of the Tambraw village community, namely Mr. Muhammad Toha Yenggren, Mr. H. Lukman was the first person to live and settle in villages that was in 2003. Mr Muhammad Toha Yenggren himself revealed that he had just settled down in the villageThis was around 2007.

Delving deeper into educational issues for the community in Tambraw village, researchers came to several conclusions that awareness of education is quite high. As stated by Mr. Muhammad Toha Yenggren, there are at least several things that can be used as a lens for comparison and improvement for the world of education, especially Islamic education in Tambraw village and other Papuan Muslim communities. in various areas. The information obtained by researchers includes:

Awareness and Learning Motivation of Children in Tambraw Village

According to Mr. Muhammad Toha Yenggren, the public's awareness of the world of formal education in villages they are quite high, it has even been recorded that by 2023, all children between the ages of 7-18 years will receive an education in various formal educational institutions. All children attend school until they graduate from high school, and some children even manage to complete their education at college high, one of them is the wife of Mr Muhammad Toha himself who is a graduate of education from the Muhammadiyah University of Sorong, and a student of the Sorong State Islamic Institute named Fitri Yani Yeblo who in 2023 will have completed her education and is entitled to hold a bachelor's degree in economics.

According to Mr. Muhammad Toha, education is very important, so there are no children in villageThese were forced by their parents to stop going to school or help them work in the fields. Because according to Mr. Muhammad Toha Yenggren, children are obliged to seek knowledge, and parents are obliged to work to meet the family's living needs. Apart from that, Mr. H. Lukman as chairman of the village emphasized that education is very important to improve the quality of life in the future.

Their numbers tend to be small, meaning that all children's educational needs are still met. Awareness of the importance of education makes people include their children in various schools that are not far from their villages, such as SD Inpres 18 and MI Al-Ikhtiar which are in Tugu Merah. For Mr. Muhammad Toha, education is very important for his children. He sent his children to one of the Islamic schools, namely MI Al-Ikhtiar in Tugu Merah and even took his children to receive their education at the TPA which was coached by a religious teacher named Ustadz Umar.

Educational Facilities and Infrastructure

Since 1998, Ministry Religion has provided attention to Papuan sons and daughters to be able to receive education at Islamic boarding schools located outside Papua,specifically in East Java. For the children in Tambraw village itself, Papuan Muslim children including Mr. Muhammad Toha and his wife were taken by Mr. H. Panci (Makassar tribe) to a famous Islamic boarding school in East Java, namely the Temboro Islamic boarding school. It is at these Islamic boarding schools that children are given free scholarships consisting of money for food, education money and even the cost of uniforms and stationery. Many of the first generation who had received Islamic boarding school education in Temboro returned to the village yard and then settled down and teach their children the importance of education.

According to Mrs. Jamili, she woke up in the prayer room for the assistance of Dompot Dhuafa for the continuation of Islamic education and the implementation of prayer services 5 times and activities to worship another. (such as the activities of the Prophet's birthday and prayers). Islamic Prayer Room Which was built around 2007, it is one of the places where they carry out congregational prayers 5 times a day. Prayer room This is the only place that they use for various things, both for social activities and religious activities and Islamic education, but the mosques that have been built, at the moment, are still very minimally concerned about the facilities because the mosque roofs and mosque ceilings have already been built. start fragile with age so really need to be concerned.

Mosques are an important means of developing Islamic education. In the story of the Prophet Muhammad SAW when he made his hijrah (moved places) from Makkah to Medina, the first thing he did when he arrived in Medina was to build a mosque. This shows how important the function of mosques was for Muslims at that time, which were not only as a means of worship, but also as a place for community activities. For this reason, it is hoped that the current function of mosques can be as exemplified by the Prophet Muhammad.

"Rasulullah SAW himself has also made the mosque functional, not only making it a means of ritual worship such as prayer and reading the Koran, but also making it prosperous with da'wah, education, and social activities such as distribution of zakat, sacrifices, weddings, discussions of people's problems, and others," said Vice President (Wapres) KH Ma'ruf Amin when virtually inaugurating the As-Sa'adah Mosque at the Villa Aufia Complex, Kp. Pondok Caringin RT 02 RW 04, North Tugu Village, Cisarua District, Bogor Regency, West Java.

Problems of Islamic Religious Education

An educational issue that still needs attention is related to the provision of an Al-Qur'an Education Park. He said that there are not many children Nadia's age, namely his child who is in grade 4 MI who received his education at TPA. because the distance is quite far from their village.

There is a prayer room in this village that has not been used to provide TPA for children in Tambraw village. Apart from the relatively small number of children, Mr. Muhammad Tohasay that there is no one who is considered qualified to hold the mandate to establish a TPA in the village. and this is the problem with the absence of a landfill in Tambraw village.

From Mr. Muhammad Toha's account, he also said that activities such as tahlilan or weekly recitations are still carried out together with people outside the village. Besides that, during the months of Ramadhan, Ramadhan safari activities have only been carried out a few times in the village. In addition, several people from Tambraw village left the village to take part in Ramadan safari activities.

The customs that are still highly respected and maintained in the village include:

- a) Welcoming guests by playing prayers and Islamic songs.
- b) Full trust in male leadership. Where in the Tambraw area there is a leadership school intended for men. The level of education starts from the age of 9 years, and the education period is 2 to 4 years educated and trained mentally and with leadership qualities, these schools are usually called forest schools or regional traditional schools, where one of the regulations at school is that. Every boy who has grown up is given direction, leadership education and they are not allowed to meet any women, including their mothers and sisters, until they have completed the leadership school.
- c) Several customs that deviate from Islamic teachings, such as certain dances and the Safar bath in welcoming the Prophet's birthday, were abolished and are not carried out by the people of Tambraw village.

From the results of the interview with Mr. Muhammad Toha Yenggren, it can be concluded that existing educational problems in society Tambraw village is affected by the lack of special attention regarding the provision of teachers or educators or preachers who are placed in village Tambraw. Apart from that, educational issues also cannot be separated from the motivation to learn and awareness of parents or society. Because with a high awareness of the importance of education, the educational needs of students can be met.

CONCLUSION

Education is the process of learning knowledge or abilities and skills possessed by a person. Education is an obligatory right of every citizen, that is, every citizen has the right to convey and share their knowledge and acquire knowledge. Education in Papua still has problems that the Government must overcome regarding education services. There is a shortage of elementary school teachers in remote rural areas which means that the learning process cannot take place well. Education in Papua faces several obstacles which can affect the quality of education. Some of the main pillars that are inhibiting factors for education in Papua are the low average length of schooling, the high rate of illiteracy, and the lack of qualified teachers. The educational problems that exist in the Tambraw village community, which is one of the villages inhabited by indigenous Papuan Muslim communities, are influenced by the lack of special attention regarding the provision of teachers or educators or preachers stationed in Tambraw village. Apart from that, educational issues also cannot be separated from the motivation to learn and awareness of parents or society. Because with a high awareness of the importance of education, the educational needs of students can be met. There needs to be more attention regarding the establishment of an Al-Qur'an Education Park to increase the understanding of children in the Tambraw village community regarding Islamic religious education, especially reading and writing the Al-Qur'an.

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