

**DYNAMIC ESTABLISHMENT OF PONDOK PESANTREN  
IN THE MINORITY AREA OF JAYAPURA CITY**

**Zulih<sup>1</sup>**

**Sabaruddin Garancang<sup>2</sup>**

**Kamaluddin Abunawas<sup>3</sup>**

**Muljono Damopolii<sup>4</sup>**

Dosen IAIN Fattahul Muluk<sup>1</sup>

Dosen Universitas Islam Negeri Alauddin Makassar<sup>2,3,4</sup>

**Abstract:** This paper discusses the dynamics of the establishment of Islamic boarding schools in the minority areas of Jayapura City. This research method is a qualitative research with the approach used is the phenomenological approach and scientific approaches in the form of sociological and historical. The source of the data of this research is the boarding school caretakers, religious teachers, students, community leaders, traditional leaders, coaches, mentors, educators, and the community. Furthermore, the data collection methods used are observation, interview, documentation, and triangulation. The next stage is data processing techniques and data analysis is done through data reduction, data presentation, and data verification. The results of this study indicate that there are three concepts that become the dynamics of the establishment of huts in minority areas, namely: 1) History of its establishment including: there are indications of apostasy in remote areas of transmigration in Jayapura and Keerom Papua, the assumption of the Islamization of the majority of people in Jayapura, the existence of mosques which is very quiet from the pilgrims, the assumption of Islamic boarding schools as a stronghold of Muslims, and the assumption that Islamic boarding schools print human resources with a radical mindset, the involvement of traditional leaders. 2) Institutional development, including: formal and non-formal education. 3) Contributions of Islamic boarding schools include: the social religious field, the field of religious harmony, and the cultural field based on local wisdom.

**Keywords:** Islamic Boarding School; Minority Area; Jayapura City

## **I. INTRODUCTION**

Some facts indicate the development of Islamic education through the establishment of boarding schools scattered in the city of Jayapura and surrounding areas. The purpose of the establishment of Islamic educational institutions in Islamic boarding schools by religious and community leaders in the Jayapura City area is by looking at the quantity of Muslims who are increasingly experiencing growth and development even though they are in a minority area.

Based on data from the Jayapura City Ministry of Religion that at the beginning of 1984 there were only 2 (two) mosque buildings that were previously still in the status of Kab. Jayapura Irian Jaya. Along with the development and growth of Jayapura City residents, the mosque building currently has thirteen mosques, two musalah, eight Al Quran Education Parks, two Madrasah Diniyah Al-Ulā, six Madrasa Diniyah Al-Wuṣṭā, eight Madrasah Ibtidaiyah, six Madrasah Tsanawiyah, three Aliyah Madrasas, and six

Islamic boarding schools. These data indicate the existence of Islamic education development activities in the Jayapura City area.

In addition, seven majelis ta taklim in Jayapura City have been active in conducting recitation activities to increase the understanding of Islam in minority communities.<sup>1</sup> The activities of the majelis taklim both in the form of recitation and other social activities are carried out in mosques, houses and Islamic boarding schools whose implementation processes naturally adjust to the conditions of the community in the majority group. Some of these activities indicate the existence of Islamic education development activities that have taken place in Jayapura City.

Jayapura City is a remote area in the easternmost tip of Indonesia. Most of the people's lives are multiplicity and pluralism in terms of religion, race, ethnicity, ethnicity, and culture. Based on data from the Central Statistics Agency (BPS) in 2010, the population of Jayapura City was 254,483 inhabitants.<sup>2</sup> The number with the percentage of Christianity is 127,927 people, Islam 113,133 people, and Catholics 13,423 people.

Based on this number, it shows that religious followers in Jayapura City are more dominated by Christian community groups, namely Christians and Catholics. Observing the reality of religious domination that is happening right now in the city of Jayapura, the need for Islamic educational institutions, both Islamic boarding schools, Islamic religious schools, etc., is very necessary to maintain the existence of Muslims so that they will maintain their religious identity in the majority of Christians and Catholics.

To realize these needs, in Jayapura City several religious and community leaders have developed Islamic education in the form of the establishment of Islamic boarding schools with various programs of activities that can accommodate children who live both in rural and urban areas. The main goal is the formation of students not only master knowledge and abilities in the field of faith and piety, but also have the ability in the field of science and technology so that humans are formed to have perfection.

The existence of Islamic boarding schools in the minority area of Jayapura City in the dynamics of its establishment is indeed quite exotic, which was previously under pressure and condemnation and rejection from various non-Muslim majority groups, such as church leaders, indigenous peoples, dioceses and the Church Alliance Organization in Papua. This is also the case with the construction of a minaret in Jayapura Regency<sup>3</sup> whose height cannot exceed the church.

In addition, cases of refusal and condemnation experienced by some boarding schools in Jayapura, namely the operational permit was revoked and the founder and

---

<sup>1</sup>Badan Kontak Majelis Taklim (BKMT) Kota Jayapura, *Dokumentasi*, Kota Jayapura, Tanggal 18 Maret 2018.

<sup>2</sup>Badan Pusat Statistik Pemerintah Daerah Kota Jayapura Tahun 2010, *Dokumentasi*, Kota Jayapura, Tanggal 20 Pebruari 2018.

<sup>3</sup>Kabupaten Jayapura merupakan wilayah yang berbatasan langsung dengan Kota Jayapura yakni sebelum pemekaran masih bergabung dengan wilayah Kota Jayapura. Lihat Zaenuddin, *Asal-usul Kota di Indonesia* (Jakarta: Zaytuna Ufuk Abadi, 2015), h. 101.

caregiver returned to his home area and even sealing his institution.<sup>4</sup> This attitude of rejection and intolerant actions as intended is no longer tolerable because it does not prioritize the aspects of diversity and religious values which may be considered as preservation of the defense of Muslims.

In the same context, Idrus al-Hamid stated that in Jayapura City there was also the pursuit of religious adherents and the prohibition on the establishment of faith-based schools.<sup>5</sup> Pressure from community groups in Jayapura is quite pragmatic because Papua in general has been cultured to become an area of evangelism with the motto "Papua Land of Peace" a land blessed by God<sup>6</sup>.

In addition, there are various local government policies with the birth of the Special Autonomy Law No. 21 of 2001 for the people of Papua.<sup>7</sup> The presence of this special autonomy law can also influence the existence of Islamic boarding schools. Likewise, the Greja figures, traditional leaders (ondoapi), and community leaders, especially indigenous Papuan communities, rather less want a pesantren-based Islamic education. Implicitly, the basic assumption of the thinking of indigenous people (Papua) is that missionary-based education (zendeling) develops along the historical trajectory in Papua.<sup>8</sup>

Examining the expression referred to, is indeed quite rational and pragmatic on the grounds that the presence of Islamic boarding school-based Islamic institutions will have an impact on the security, comfort, and peace of the land of Papua (peaceful land), because it is considered a hotbed of radicalism in the name of religion, so it is less responsive and not beneficial for the people of Papua.

In addition to the establishment of Islamic boarding schools in the minority areas of Jayapura City, also developed other education such as formal, non-formal and informal education. The implementation of formal education based on Islamic education in Islamic boarding schools in the minority areas of Jayapura City is restricted in their mobility, especially in the implementation system which must adapt to local conditions. Likewise with the implementation of Islamic education based on Islamic boarding schools, the implementation process adjusts to the education calendar that is imposed in non-national regions which has implications for the achievement of curriculum content.

---

<sup>4</sup>"Tak Bisa ditawar, JUT harus di Pulangkan" (Liputan), *Cendererawasih Pos*, 5 Maret 2019.

<sup>5</sup>Zuly Qodir, "Kontestasi Penyiaran Agama di Ruang Publik: Relasi Kristen dan Islam di Kota Jayapura", *Harmoni* 8, no.1 (2015): h. 39-52.

<sup>6</sup>Peter Neles Tebay, "Papua Tanah Damai: Sebuah Visi dan Usaha Bersama", Makalah disampaikan pada acara Hari Pengkabarannya Injil 4 Pebruari 2013 di Sasana Krida Kantor Gubernur Jayapura. Lihat pula, Makalah yang disampaikan Neles Tebay pada Seminar dan Lokakarya Pendidikan Multikulturalisme, yang diselenggarakan oleh Forum Kulsultasi Para Pemimpin Agama dan Interfidei Yogyakarta, 3-6 November 2009 di Jayapura.

<sup>7</sup>Lihat W.I.M. Poli dan M. Dahlan Abubakar, *Suara Hati yang Memberdayakan (Gagasan Pemberdayaan Masyarakat di Kabupaten Jayapura)* (Pemerintah Provinsi Papua: Jayapura, 2011), h. 143.

<sup>8</sup>Lihat James Modouw, *Pendidikan dan Peradaban Papua: Suatu Tinjauan Kritis Transformasi Sosial* (Cet. I; Yogyakarta: Bajawa Press, 2013), h. 75-101.

The existence of Islamic boarding schools in Jayapura City is also faced with affirmative policies.<sup>9</sup> Likewise in the development of welfare which refers to opportunities in the world of work, which is 20% to 80% for indigenous and non-indigenous indigenous people.<sup>10</sup> This policy will have implications for the input and interest of the people in Jayapura, both directly and indirectly, which could affect the existence of boarding schools in Jayapura City. Although, the institution has provided a variety of programs and educational products that are complete, both general and religious in accordance with their respective typologies, namely salaf, khalaf, and convergence.

This paper discusses the dynamics of the establishment of Islamic boarding schools in the minority areas of Jayapura City.

## II. METHODS

This research method is a qualitative research with the approach used is the phenomenological approach and scientific approaches in the form of sociological and historical. The data sources of this study are boarding school attendants, religious teachers, students, community leaders, traditional leaders, coaches, mentors, educators, and the community. Furthermore, the data collection methods used are observation, interview, documentation, and triangulation. The next stage is data processing techniques and data analysis is done through data reduction, data presentation, and data verification.

## III. RESULTS AND DISCUSSION

In an effort to develop civilization in the field of religious and religious education in Papua in general and in particular in the city of Jayapura, religious and community leaders have taken the initiative to establish Islamic educational institutions based on Islamic boarding schools. One Islamic educational institution that has actively participated and participated in building human civilization in Papua in general and Jayapura City in particular is the Darul Maarif Numbay boarding school in Jayapura. Darul Maarif Numbay Islamic Boarding School in Jayapura is one of the Islamic educational institutions located in Jalan Acai Kali Waimorok Village, Abepura District, Jayapura City, Papua Province.

Historically, the establishment of the Darul Maarif Numbay Jayapura Islamic boarding school in 2000 with various considerations that many residents reside in remote transmigration areas in Jayapura Regency such as Taja, Lereh, Bonggo, SP.4, SP.5, and Keerom Regency Arso especially Muslim children who have dropped out of school due

---

<sup>9</sup>Lihat Barnabas Suebu, *Kami Menanam, Kami Menyiram, Tuhanlah yang Menumbuhkan* (Pemerintah Provinsi Papua: Jayapura, 2007), h. 129.

<sup>10</sup>Lihat Yusman Conoras, *Wacana Revisi Undang-undang Otonomi Khusus (Otsus): Mengapa Menimbulkan Kecemasan di Papua* (Jakarta: Democratic Reform Support Program, 2007), h. 3-9.

to limited funds and educational institutions that are difficult to reach because of the geographical location of the area which is mostly mountains, valleys and far transfortasi.

Observing this reality, community leaders have the initiative and endeavor to establish Islamic boarding school-based Islamic institutions in order to accommodate Muslim children who are less able from the financial side to be able to continue their education. In this context, as said by the caretakers of the Darul Maarif Numbay Jayapura boarding school as follows:

“The initial initiative for the establishment of Darul Maarif Numbay Jayapura Islamic boarding school with concrete considerations including looking at various problems in Jayapura and Keerom districts, in particular that many Muslim children reside in remote transmigration areas such as SP.4, SP.5, Taja, Lereh, and Bonggo and Keerom Arso District who dropped out of school because of limited funds and the difficulty of reaching educational institutions from transportation.<sup>11</sup>”

The backwardness of Papua province in general in the aspect of education is indeed worth serious attention from the central and regional governments, especially to Islamic education institutions that are considered to be underdeveloped as a result of various policies since birth and the implementation of special autonomy laws for the people of Papua. Based on this reality, Muslim community leaders in Jayapura City have the initiative to take concrete steps by establishing a boarding school.

The Darul Maarif Numbay Jayapura Islamic boarding school was founded on the basis of various information and input from various parties, especially Muslim communities in remote areas of Jayapura Regency and surrounding transmigration, that there were indications of collective apostasy for Muslim communities in the area due to poverty and lack of religious formation. As said by the caretakers of the Darul Maarif Numbay Jayapura boarding school, as follows:

“The initial motivation in establishing the Darul Maarif Numbay Jayapura Islamic boarding school was initiated by several community leaders by providing information that there was an indication of collective apostasy for Muslimisation-based Muslims in remote areas of transmigration with a variety of tempting offers and lures including cows and groceries. Given by the Zendeling missionaries wherein, the assistance will be received in the church complex after completing worship.<sup>12</sup>”

Observing the dynamics of the movement that occurred and carried out by missionaries towards Muslim communities in remote areas of transmigration in Jayapura and Keerom Regencies, Muslim community leaders had the initiative to establish boarding schools known as the Darul Maarif Numbay boarding school in Jayapura. The main objective of the establishment of Darul Maarif Numbay Jayapura Islamic boarding

---

<sup>11</sup>Salman (55 tahun), Pengasuh Pondok Pesantren Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura, 12 September 2019.

<sup>12</sup>Salman (55 tahun), Pengasuh Pondok Pesantren Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura, 12 September 2019.

school is in the context of rescuing Muslim citizens, especially Muslim children, by taking a ball pick-up strategy.

Various information sourced from Muslim community leaders from remote areas of transmigration is a form of concern and concern for fellow religious communities, so that these efforts are very responsive. In addition, community leaders were greatly appreciated for their struggles, endeavors and sacrifices because from the beginning the establishment of the Darul Maarif Numbay boarding school in Jayapura did not yet have supporting facilities and facilities that could be used as media to carry out teaching and learning activities.

Responding to the dynamics of the problem, some Muslim community leaders and caregivers took the initiative to take concrete and strategic steps in preparing temporary supporting facilities and infrastructure for prospective students and students in carrying out the process of teaching and learning religious activities at the Al-Baraqah Mosque in Jayapura, while being a temporary place to carry out formal education is centered on the Jayapura al-Hidayah Islamic Education Foundation.

At the inception of 2000 Darul Maarif Numbay Jayapura Islamic boarding school had 17 (seventeen) santri in consideration of supporting facilities and infrastructure aspects, especially the hut where the santris used to live were still not available. Seeing the reality of the Darul Maarif Numbay Jayapura Islamic boarding school, the board administrators negotiated and coordinated with community leaders in the surrounding environment to provide housing loans which were used as a temporary place for students who lived. Then along with the passage of time and time, in 2001 one Muslim citizen donated his land to be used as a place for Islamic Education Foundation called Darul Maarif Numbay boarding school in Jayapura. In this context, Bahaking Rama analyzes that the process of Islamic education activities cannot be separated from the role of the character as the main actor, they have succeeded in establishing surau, meunasah, langgar, pesantren, and madrasah, up to universities.<sup>13</sup>

Responding to the phenomenon that occurred, in 2003 Darul Maarif Numbay boarding school in Jayapura officially had its own building which was used as a place to carry out teaching and learning activities, both for formal schools in the form of Madrasah Tsanawiyah (MTs) and non-formal Islamic boarding schools based on Islamic boarding schools. Supporting facilities and infrastructure for the Darul Maarif Numbay Jayapura Madrasah Tsanawiyah (MTs) school at its inception in 2003 had as many as two class rooms and were sufficient to meet learning facilities for students and administrative activities. While the facilities and infrastructure for the Darul Maarif Numbay Jayapura Islamic boarding school have two house plots to meet the needs of students who live in seventeen people.

Establishing Islamic boarding school-based Islamic educational institutions in the minority areas of Jayapura City is not as easy as thought, it is certain to be full of dynamics and challenges and obstacles that are quite exotic. The determination, sacrifice, and endeavor of community leaders and caregivers in establishing the Darul

---

<sup>13</sup>Bahaking Rama, *Sejarah Pendidikan dan Peradaban Islam dari Masa Umayyah Hingga Kemerdekaan Indonesia* (Yogyakarta: Cakrawala Publishing, 2011), h. 212.

*Dynamic Establishment of Pondok Pesantren  
in the Minority Area of Jayapura City*

Maarif Numbay Islamic boarding school in Jayapura was finally realized. These challenges and obstacles are more due to the mission of caregivers to establish Islamic educational institutions in Islamic boarding schools in the minority area of Jayapura City. The mission of caregivers in setting up boarding schools is to help people who have limited funds, especially Muslim children who are in remote areas of transmigration both Jayapura Regency and Keerom Regency.

In realizing this mission, caregivers of boarding schools have challenges and obstacles that cannot be avoided. The central and substantial problems faced by caregivers in establishing the Darul Maarif Numbay Islamic boarding school in Jayapura are more oriented to the issue of customary land which is the location of facilities and infrastructure for supporting cottage development. As explained by caregivers Darul Maarif Numbay Jayapura boarding school as follows:

“Management of the legality of educational institutions in government agencies is much easier and faster when compared with the management of the legality of land in Papua in general and in particular in the city of Jayapura. The complexity of the land affairs is because the ownership status is shared land by the Nafri indigenous tribe, even though they already have a certificate, but their legal status has not been recognized if they do not yet have a letter of release of customary land as proof of legal ownership from the tribal chief. Likewise, plans for the construction of Islamic boarding schools lacked a response from the chief of the Nafri tribe. This has been experienced by the Darul Maarif Numbay Jayapura boarding school since its inception.<sup>14</sup>”

Observing the dynamics of the establishment of Darul Maarif Numbay Jayapura boarding school which is full of various challenges, obstacles and obstacles starting from land issues which are used as building locations to arrive at plans for the establishment of boarding schools a little less get a response from the chief of the ondowafi Nafri who in fact has customary rights over land in the Abepura District and surrounding areas. One of the responses that the ondowafi Nafri tribal chief assumes about the planned establishment of Islamic boarding schools is that Jayapura City people are predominantly Protestant Christians and it is feared that their students and students will be educated to be radical in the name of religion.

If we look at that, the existence of the Darul Maarif Numbay Jayapura Islamic boarding school in the majority Christian and Catholic areas is very vulnerable to various kinds of discrimination. Likewise, the implementation of the educational process in formal Madrasah-based schools and Islamic boarding schools and other religious activities has very limited limitations. Minority groups are indeed very vulnerable to discrimination, intolerance and lack of attention and lack of equal opportunities in various ways. Related to this problem, Suaedy said that minority groups are the most vulnerable groups to become victims of intolerance, discrimination and violence.<sup>15</sup>

---

<sup>14</sup>Ali Samsuddin (65 tahun), Pembina Pondok Pesantren Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura 8 Oktober 2019.

<sup>15</sup>Ahmad Suedy, *Islam dan Kaum Minoritas: Tantangan Kontemporer* (Jakarta: The Wakhid Institute, 2012), h. i.

Observing the dynamics of the establishment of Darul Maarif Numbay Jayapura Islamic boarding school, since the beginning of the construction plan, it began with location matters and has received less positive responses and even its existence is not favorable for the Papuan people, especially the traditional leader of the Ondowafi tribe Nafri Abepura. In this context, after community leaders, religious leaders and caregivers explain the purpose and objectives of building the location of the boarding school building and inside there is a Madrasah Tsanawiyah (MTs) school at the level of junior high school, then its existence can be understood. As explained by the Ondowafi Nafri tribe who became the legal owner of customary rights to land in the Abepura region and its surroundings as follows:

“At the beginning of the construction of the cottage building in 2001, there was indeed time to ask questions about the status of the land which was considered unfinished on the customary customary rights of the Ondowafi Nafri Abepura tribe. However, after the boarding school administrators negotiated and coordinated with the traditional tribal chief Ondowafi Nafri, community leaders along with RT, RW then explained that this land had a letter of release from the traditional tribe and on this land schools would also be built as well as boarding schools.<sup>16</sup>”

Ondowafi's explanation Ondowafi Nafri Abepura tribe is very hopeful for the establishment of an Islamic educational institution called Darul Maarif Numbay Islamic boarding school in Jayapura. Establishing Islamic boarding school-based Islamic educational institutions in the minority areas of Jayapura City is indeed quite exotic, meaning that it is not as easy as what is imagined in other regions in Indonesia. Establishing educational institutions especially Islamic boarding schools in Jayapura City has a unique dynamic that requires a lot of time. Based on the actual reality in the provisions of the law actually establishing educational institutions both formal and non-formal is the right of every citizen in the context of educating people despite their existence in the majority even though in terms of religion, race, ethnicity, and ethnicity and culture.<sup>17</sup>

The dynamics of the founding of the Darul Maarif Numbay Jayapura Islamic boarding school initiated by community leaders and caregivers deserves to be appreciated, which is full of struggle and sacrifice, even assets and life safety that are at stake so that its mission in carrying out Islamic educational institutions. In this context, it is reminiscent of the dynamics of the establishment of the modern Al-Muttaqin Islamic Boarding School Buper Waena Jayapura originating from the environmental phenomena of the Buper Waena Mosque which is very quiet from pilgrims to carry out five daily prayers, and other mental spiritual activities that are religious.

It is undeniable that the situation in the Al-Muttaqin mosque environment is still surrounded by people who are heterogeneous in terms of religion, race, ethnicity, customs, and culture so that worship activities are very strange because the worshipers

---

<sup>16</sup>Daulatr Finkreuw (60 tahun), Kepala Suku Nafri Distrik Abepura Kota Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

<sup>17</sup>Ditegaskan dalam Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Pasal 5 ayat 1 dan ayat 3.

are very minor. In this context, as explained by the caregiver of the modern Al-Muttaqin Buper Waena boarding school in Jayapura as follows:

“The establishment of a mosque in Buper Waena is indeed strange to other groups, sometimes when the call to prayer is echoed by religious barriers that are often encountered, including mosque throwing, sometimes the arrows used to float are carried out by the community in the surrounding environment and even the appropriation mode. Observing the phenomenon referred to, then came the initiative of the mosque management along with pilgrims and community leaders to establish boarding schools with the main goal of saving the younger generation of Muslims from the threat of apostasy which is veiled by Zendeling missionaries.<sup>18</sup>”

Observing the dynamics of the establishment of the modern Al-Muttaqin Buper Waena Jayapura Islamic boarding school based on data obtained in the field is indeed quite exotic, full of challenges and obstacles because its existence may be considered as a preservation of the Islamic defense in Jayapura City. In this context, Idrus Al-Hamid stated that in Jayapura City there was also the pursuit of religious adherents and the prohibition on the establishment of faith-based schools. Pressure from community groups in Jayapura is quite pragmatic because Papua in general has been cultured to become an area of evangelism with the motto "Papua Land of Peace" a land blessed by God<sup>19</sup>.

The modern Al-Muttaqin Islamic Boarding School Buper Waena Jayapura at its inception in 2006 had a total of 7 (seven) students, all of whom came from remote transmigration areas in Jayapura Regency and the majority of their santri status were from financially disadvantaged families. At the beginning of the modern Al-Muttaqin Buper Waena Islamic boarding school, Jayapura did not have the facilities and infrastructure as supporting facilities except only a simple mosque that could be used as a place to study religion for students. As explained by the caregiver of modern Al-Muttaqin Buper Waena Jayapura boarding school as follows:

“The initial establishment of Islamic boarding schools did not have the means and supporting facilities in the process of teaching Religion except only a fairly simple mosque. The establishment of a mosque that is very simple provides inspiration and motivation to establish boarding schools, as well as formal education. With the enthusiasm and determination of the community leaders and caretakers of the modern Al-Muttaqin Islamic boarding school Buper Waena Jayapura put their students to study formal schooling at the Islamic Education Development Foundation Yapis Waena Jayapura for a while.<sup>20</sup>”

---

<sup>18</sup>Yatiman (55 tahun), Pengasuh Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

<sup>19</sup>Lihat Peter Neles Tebay, “Papua Tanah Damai: Sebuah Visi dan Usaha Bersama”, Makalah disampaikan pada acara Hari Pengkabar Injil 4 Pebruari 2013 di Sasana Krida Kantor Gubernur Jayapura. Lihat pula, Makalah yang disampaikan Neles Tebay pada Seminar dan Lokakarya Pendidikan Multikulturalisme, yang diselenggarakan oleh Forum Kulsultasi Para Pemimpin Agama dan Interfidei Yogyakarta, 3-6 November 2009 di Jayapura.

<sup>20</sup>Yatiman (55 tahun), Pengasuh Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

The establishment of this relatively simple mosque became a gift and blessing for the caregivers to realize their intentions and determination to establish a boarding school. On this basis, on August 20, 2007 students began to study religion using the halaqah method and also focused on learning English and Arabic. As time goes by and the modern Al-Muttaqin Buper Waena Islamic boarding school in Jayapura can gradually display its students in competency test competitions in using English at the level of junior high schools throughout Jayapura City, as a result getting second place.

Then the following year, the modern Al-Muttaqin boarding school Buper Waena Jayapura had the opportunity to return to the competition in using English at the Regional level organized by the Papua Provincial Education and Teaching Service and succeeded in winning the first place to defeat his opponents from SLTP and other MTs in Jayapura City. Observing the dynamics of development that occurred in the modern boarding school environment of Al-Muttaqin Buper Waena Jayapura since its inception was very quiet of the worshipers, as well as the students.

However, when the students got achievements in the competency test and competition, then since then the Muslim community gradually began to recognize boarding schools and build houses in the mosque. In addition, the impact of the competency test, the Office of the Ministry of Religion of Papua Province provided assistance in the form of a local learning facility and infrastructure which was used as a place to carry out teaching and learning activities. Other positive impacts generated by the competition include the growing interest of the community in continuing their children's formal education at the Madrasah Tsanawiyah (MTs) Al-Muttaqin Buper Waena Jayapura.

Based on data obtained from the caregiver of the modern Islamic boarding school Al-Muttaqin Buper Waena Jayapura that in 2008 the number of santri and santriawati was close to 300 registrants, but because of limited facilities and infrastructure as supporting facilities and religious teachers, santri could not be accommodated in its entirety. Indeed the initial dynamics of its establishment, boarding schools are generally very simple. Learning activities are usually held in a langgar (Musalla) or mosque by a Kiai with a number of santri students who come to study the Koran. Eventually this "recitation" developed along with the increase in the number of students and widening the place of learning to become a unique institution, called the pesantren.<sup>21</sup>

When the facilities and infrastructure as learning support facilities in the modern Al-Muttaqin Islamic boarding school Buper Waena Jayapura were built in 2007, the caregivers first took an approach in the form of negotiations and coordination with the Ondowafi or Kagere Chieftain to get permission or recognition. Based on data obtained from the caregivers of the modern Al-Muttaqin Islamic Boarding School Buper Waena Jayapura that the legality of the land which is the building site must get recognition from the Ondowafi Tribe of the Waena Jayapura Buper Tribe. The formal legality of the land from the ondowafi referred to is the letter of customary release and at the same time provides information about the establishment of boarding schools.

---

<sup>21</sup>Husni Rahim, *Arah Baru Pendidikan Islam di Indonesia* (Jakarta: Logos, 2001), h. 157.

The explanation gave inspiration that the certificate of the release of customary rights to land has an important meaning in order to strengthen the formal legality of the boarding school building. Based on authentic data and facts shows that the problem of land legality in Jayapura is very crucial and substantial, so that before carrying out any activity any form must be mediated with *ondowafi* to anticipate problems that are likely to occur. In this context, community leaders as historical actors of the establishment of the modern Al-Muttaqin Islamic boarding school Buper Waena Jayapura explained as follows:

“After meeting with the Onereafi, the Kagere people, who are the landowners, received reactions and challenges that were so intense. Likewise, the reaction of the local community, especially indigenous Papuans, and even the buildings that were standing were ordered to be demolished because they were considered illegal and as a means to educate students who understood radicalism in the name of religion. Incessant pressure from the surrounding community together with the Bali bombing tragedy initiated by Amrozi and friends.<sup>22</sup>”

The dynamics of the establishment of the modern Al-Muttaqin boarding school in Buper Waena Jayapura turned out to require a lot of struggle and sacrifice from religious and community leaders in an effort to achieve the expected goals. On the basis of the initiative of the boarding school caretaker meeting with Kagere *ondowafi*, the building can be resumed at the modern Al-Muttaqin Buper Waena boarding school in Jayapura City.

In addition, the assumption that underlies the indigenous people of Jayapura that gives less positive legitimacy is the term *pondok pesantren*. The term *pondok pesantren* for indigenous people, especially *Ondowafi* at that time was considered foreign and unpopular, instead it was considered as a place to give birth to radical, intolerant and moderation generations so that its existence was considered not to have a positive impact on the progress and civilization in Papua.

The existence of Islamic boarding schools in the minority area of Jayapura City in the dynamics of its establishment is indeed quite exotic, which was previously under pressure and criticism and rejection from various non-Muslim majority groups. For this reason, its existence is not getting a response and is not beneficial for the people of Papua, especially Jayapura City. Observing the dynamics, it is implicitly the assumption underlying indigenous peoples (Papua) thinking that missionary-based education (*zendeling*) is what developed along the historical trajectory in Papua.<sup>23</sup>

Along with the development of time and time, the modern boarding school Al-Muttaqin Buper Waena Jayapura has developed formal-based education, namely the establishment of *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA) with the

---

<sup>22</sup>Buhadi (57 tahun), Tokoh Masyarakat Pelaku Sejarah Berdirinya Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

<sup>23</sup>Lihat James Modouw, *Pendidikan dan Peradaban Papua: Suatu Tinjauan Kritis Transformasi Sosial* (Cet. I; Yogyakarta: Bajawa Press, 2013), h. 75-101.

learning process using the national curriculum. As explained by the caregiver of the modern Al-Muttaqin Buper Waena Jayapura boarding school as follows;

“Although Al-Muttaqin Buper Waena Jayapura modern Islamic boarding school in the span of time that was previously challenged and intimidated by the community in the surrounding environment, at the request of Muslim communities and community leaders in Jayapura City and Jayapura Regency requested that the modern al-Mutaqin boarding school to open schools formal high school level, namely Madrasah Aliyah, so that it is expected to be in the future when students and students complete their education not only mastering Islamic sciences but also mastering science and technology.<sup>24</sup>”

In this connection, institutional development in formal schools is intended in an effort to prepare students or students who are not only skilled and competent in the religious field but also skilled in science and technology, because they are taught a variety of general subjects and sciences that get a formal diploma in order to continue their education at a higher level.

In organizing their education, the modern Al-Muttaqin Buper Waena Islamic boarding school in Jayapura can be categorized as a khalafiyah (modern) model and a salafiyah system. Or in other words the traditional salafiyah typology is combined into the khalafiyah system by opening formal education channels in the form of Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) which prioritize some extracurricular activities as forms and characteristics attached to them.

Observing the dynamics of the administration of education in the modern boarding school Al-Muttaqin Buper Waena Jayapura, as a whole the students follow the pesantrenan system and Madrasa education or schools as well. As explained by the caregiver of Al-Muttaqin Buper Waena Jayapura Islamic boarding school, as follows:

“The implementation of the modern Al-Muttaqin Buper Waena boarding school system in Jayapura is to open 2 (two) educational channels, namely, in the morning the implementation of learning in Madrasahs or schools at both the Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) Levels, while in the afternoon and in the evening the students took boarding school education. In other words, the students who entered the modern boarding school Al-Muttaqin Buper Waena Jayapura, as a whole were the students of the mukim, this was his trademark with the others.<sup>25</sup>”

This explanation illustrates that, the delivery of the modern Al-Muttaqin Buper Waena Islamic boarding school system in Jayapura is quite unique in its dynamics. The uniqueness in question lies in the process of organizing education, namely students who enter the modern boarding school Al-Muttaqin Buper Waena Jayapura as a whole are

---

<sup>24</sup>Yatiman (55 tahun), Pengasuh Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

<sup>25</sup>Yatiman (55 tahun), Pengasuh Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 11 Oktober 2019.

resident and do not accept students bats. The purpose and aim is that the students who enter the modern Al-Muttaqin Islamic Boarding School Buper Waena Jayapura are more focused on exploring various kinds of religious and general scholarship and extracurricular activities that can be developed in the future.

Likewise, the development of the Darul Maarif Numbay Jayapura boarding school that, the system of implementation is adjusted to the development of boarding schools in general, namely organizing the pesantren system and the Madrasah education system. In the implementation, the two systems are integrated, meaning that in the morning the santriawati and santriawati carry out education in formal schools namely Madrasah Tsanawiyah (MTs) or Madrasah Aliyah (MA) and in the evening attend the pesantrenan learning process.

The purpose and objectives of boarding schools open formal education in an effort to provide stability and attract the interest and interest of people in Jayapura to enter the Darul Maarif Numbay boarding school in Jayapura. The temporary reality shows that the public interest in Jayapura City in sending their children to Islamic education institutions such as Islamic boarding schools is very low when compared to public schools.

The Muslim community's interest in Jayapura City is mostly more continuing education in public schools when compared to Islamic educational institutions such as Islamic boarding schools even though it has provided a variety of programs that are complete in nature. In addition, the Muslim community in Jayapura City even prefers Christian Education Foundation-based educational institutions to continue their children's education rather than Madrasah-based schools and Islamic boarding schools.

For this reason, the main objective of Islamic boarding schools is to adjust to the dynamics of current development by developing Madrasah-oriented educational arrangements so that students or students get complete knowledge, namely general and religion, so that they become perfect and perfect human beings.

Likewise, the development of the modern boarding school Al-Muttaqin Buper Waena Jayapura that has made various updates in accordance with the dynamics that exist in general boarding schools even though its existence is in the minority areas of Jayapura City. The renewal of the education system at Al-Muttaqin Islamic Boarding School in Waena Jayapura is basically a step forward and constructive in an effort to increase public interest in sending their children to formal and non-formal education.

Based on the real reality that the public interest in continuing education at Islamic boarding schools, especially in Jayapura City is quantitatively very minimal when viewed from the number of students. In this context, efforts to reform the education system in Islamic boarding schools in the minority areas of Jayapura City, especially the modern Al-Muttaqin Buper Waena boarding school in Jayapura and the Darul Maarif Numbay boarding school in Jayapura, have been responded positively by the community in anticipating the development of science and technology.

Adjustment to the dynamics of current development by opening Madrasah-based formal education is a concrete effort undertaken by Islamic boarding schools in the minority area of Jayapura City in preparing students who not only master religious knowledge but also general science to face the challenges of developing science and technology that all complex. The development of the dynamics of the Islamic boarding school today not only opens Islamic education in the form of Madrasah Diniyah, but also has formal education at the level of Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA).

In connection with Islamic boarding school education that adapts itself to the development of science and technology today, by opening a Madrasah-based education pathway, this is what is called a dynamic educational institution. The concept of dynamics according to Peter Salim is a change or movement that is sustainable or can also be something related to the movement of progress.<sup>26</sup> So the concept of dynamics is meant about changes in the education system in pesantren. These changes are more evolutionary, namely pesantren undergoing transformation from previously only accommodating religious learning into educational institutions which also did not rule out general knowledge as fulfilling the competitiveness of education in the globalization era.<sup>27</sup>

Efforts of caretakers of Islamic boarding schools in the minority areas of Jayapura City in reforming education are very rational and anticipatory to meet the demands of development because boarding schools are not illegal educational products but their existence is recognized by the government based on the National Education System Law (UU Sisdiknas) No. 20 of 2003 Article 30 paragraph 4 states that religious education takes the form of Early education, Pesantren, and other similar forms.<sup>28</sup> Thus, this article clearly shows the government's recognition of Islamic boarding school institutions as providers of religious education.

In the process of organizing the pesantrenan education system, there are two methods that are often used by Kiai and Ustadz in educating and teaching their students at the Al-Muttaqin boarding school in Waupen Jayapura namely the sorogan method and the bandongan method. The sorogan method is an educational method that emphasizes the ability of students to read and study source books. The process of implementing this method each santri and santriawati one by one facing the Ustadz, by bringing a certain book in accordance with the level of ability, or on the advice of Kiai and Ustadz.

In this case, students read certain chapters and translate them, or on the advice of Kiai and Ustadz. Ustadz sits and listens and pays attention to occasionally repairing or giving advice if students have errors in reading or translating, when it is finished, then it is time for the next students to turn with the same or different books. Previously, each santri prepared material for cheering, by reading himself and translating it. If students

---

<sup>26</sup>Peter Salim, *The Contemporary English Indonesian Dictionary* (Jakarta: Globalisasi English Press, 1986), h. 573.

<sup>27</sup>Nung Muhajir, *Teori Perubahan Sosial* (Yogyakarta: Rake Sarasin, 1997), h. 11.

<sup>28</sup>Republik Indonesia, *Undang-Undang Sistem Pendidikan Nasional (Sisdiknas) Nomor 20 Tahun 2003*, Pasal 30 Ayat 4.

get into trouble, there is a preliminary cheer on senior students and the cheering of students is always done with full readiness.

The next method used is *bandongan*. The students in the group stayed together to study with a Ustadz in the modern boarding school Al-Muttaqin Buper Waena Jayapura by learning a lesson, both religion and instrument (language and grammatical or neural). Ustadz teaches each material sequentially based on systematics in a particular book, by following a standardized method, namely: first, Ustadz reads word by word directly translated into Indonesian language *harfiyah* by the intended method. Second, the students follow it and put their translations under each of the Arabic words written in italics from the lower left hand, usually with a smaller writing size, so that it does not interfere with existing writing and also written signs to interpret certain things that can make it easier to interpret the writing in the book. Third, Next Ustadz gives a description of the meaning contained in the chapter being discussed using Arabic, or Indonesian, depending on the students, but in general uses Indonesian, and Fourth, As Ustadz gives the opportunity for students to express things or problems that are not can be understood, even though in general the kiai does not provide an opportunity for it.

The Sorogan method is individualized and the *bandongan* method is classical. This cheating method is maintained because it has the following advantages:

The students' education is in accordance with their conditions and abilities, the evaluation and supervision of students is more solid and concrete, fostering the relationship of the kiai with students is more intimate, and in accordance with the abilities and conditions of new students in learning it.<sup>29</sup>

At Islamic boarding schools in the majority of Jayapura City areas, the system is the same as the process of implementing different learning. In this context the education and learning system of its students in the Darul Maarif Numbay Jayapura Islamic boarding school does not apply a standardized system, but forms a classification of students' abilities in participating in learning from Kiai or Ustadz. Generally Kiai in organizing the education system of Islamic boarding schools using standard models and this pattern applies to all boarding students. Comprehensive education and learning systems in general use the sorogan and *bandongan* learning systems.

In addition, Islamic boarding school Islamic boarding schools in general implement a learning system that is used is a standard system with the same model of enforcement for all types and levels and levels of students. Observing the dynamics of the learning system of Islamic boarding schools in general, the Islamic boarding schools in the majority areas of Jayapura City did different things even though in their implementation they used the same patterns and models, *bandongan* and sorogans.

In this context, the application of the system is generally considered by Islamic boarding schools to be in accordance with the characteristics of santri and santriawati

---

<sup>29</sup>Yatiman (55 tahun), Pengasuh Pondok Pesantren Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 11 Oktober 2019.

who are just beginning to learn the book and this system is also used in Darul Maarif Numbay boarding school in Jayapura. This is as explained by Abdul Kadir as follows:

“Darul Maarif Numbay Jayapura Islamic boarding school in implementing the education and learning system takes a different form from pesantren in general. This is done by caretakers of Islamic boarding schools with the intention to know the level of mastery of competence, especially in reading the Koran so that it can be made based on the ability of the students.<sup>30</sup>”

The review provides information that the Darul Maarif Numbay Jayapura Islamic boarding school has a santri input which is certainly different from the general boarding school so that the caregivers take strategic steps in an effort to carry out the learning process. In this context indeed, since its establishment, the method used is still using the sorogan and bandongan learning system.

The Sorogan and Bandongan learning method system for Papua or Jayapura City in particular where the level of religious knowledge is still below average is due to the origins of santri and santriawatinya from remote areas, villages and remote areas of transmigration and most of them come from underprivileged families of the financial side and even some have dropped out of school due to the inability of parents in terms of education costs and the level of postage of educational institutions which are very far from transportation. Therefore, the main mission of this boarding school is to help disadvantaged people to be able to go to school.

The implementation of the education system in Islamic boarding schools in the minority areas of Jayapura City has different characteristics from traditional Islamic boarding schools in Indonesia. Generally, in Islamic boarding schools in implementing education systems with a standardized curriculum, but in Islamic boarding schools in the minority areas of Jayapura City, they are very concerned and consider the characteristics of students or students. Broadly speaking, the input of students in the modern boarding school Al-Muttaqin Buper Waena Jayapura and boarding school Darul Maarif Numbay Jayapura come from remote areas of transmigration that are less touched from aspects of religious guidance so that the application of the curriculum and learning system must adjust to the conditions and characteristics of the students.

In this context, Islamic boarding schools in the minority area of Jayapura City apply an education system with an academic competency test first, especially in the mastery of reading the Koran. The competency test is intended in order to determine the level of mastery of the reading of the Koran in an effort to facilitate the caregivers of Islamic boarding schools to classify the level of students in studying books that are characteristic of pesantren.

In an effort to build civilization in Jayapura City, the Islamic boarding school conducts institutional development including opening formal and informal education. Institutional development in the Darul Maarif Numbay Jayapura Islamic boarding school, namely Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). Madrasah

---

<sup>30</sup>Abdul Kadir (47 tahun), Wakil Pengasuh Pondok Pesantren Darul Marif Numbay Jayapura, *Wawancara*, Jayapura, 10 Oktober 2019.

*Dynamic Establishment of Pondok Pesantren  
in the Minority Area of Jayapura City*

Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, is one of the Islamic Education Institutions based on Islamic Education Foundation (Yapis), formally Suwasta status, which is under the auspices of the Regional Office of the Ministry of Religion of Papua Province.

Historically, at the beginning of its establishment on 21 December 2001, the Darul Ma'rif Numbay Jayapura Madrasah Tsanawiyah (MTs) had a classroom or building as a place to organize teaching and learning activities. In addition, the Tsanawiyah Madrasah has its own uniqueness when compared to other schools, namely Madrasah-based boarding. Then with the steps of the Chairperson of the Foundation along with the community's support, it began to develop, so that the effort to construct additional buildings could be carried out. The purpose and objective of the establishment of the Madrasah Tsanawiyah (MTs) is to get religious and general education in particular, to improve the insight of Islamic religious education, to make the children to have a morality and create graduates who excel in organizing education and teaching.

Observing the dynamics of the establishment of the Darul Ma'rif Numbay Jayapura Madrasah Tsanawiyah (MTs) since it was first established in 2001, it has one class room. Then along with the development and rapid growth of the community and the need for formal education based on religion, the facilities and infrastructure in this case are added to 2 classrooms. Thus since its establishment until now the Darul Ma'rif Numbay Jayapura Madrasah Tsanawiyah (MTs) has been used as a formal center for religious education at the primary level for children domiciled in the Abepura District and surrounding areas.<sup>31</sup>

Geographically, Madrasah Tsanawiyah (MTs) Darul Ma'rif Jayapura, located in Womuruk Village, Abepura District, Jayapura City, Papua Province, is on a strategic and representative route, because it can be traversed by public transportation lanes, which are precisely located at Jalan Kali Acai Pasar Baru Youtefa, Womuruk Urban Village, Abepura District, Jayapura City.

The Madrasah Tsanawiyah (MTs) Vision of Darul Ma'rif Numbay Jayapura is "Forming students who are religious, creative, excel in academic and non-academic achievements as well as moral mercy. While the mission is as follows:

- a. Organizing quality education in an atmosphere of learning that is conducive, effective, and fun, centered on students.
- b. Educate students to have intellectual intelligence, emotional intelligence, spiritual intelligence through the PAIKEM process.
- c. Foster appreciation of religious teachings, so as to build competent and moral students
- d. Growing awareness about personal hygiene and cleanliness of the school environment

---

<sup>31</sup>Nuraini (44 tahun), Kepala Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

- e. Foster the enthusiasm of students so that they are always disciplined.<sup>32</sup>

To realize this vision and mission, it is very much needed educators and educational staff at the Madrasah Tsanawiyah Darul Maarif Numbay Jayapura. Educators and educational staff are the people in charge of delivering, directing, and guiding students in the process of teaching and learning activities. Madrasah Tsanawiyah (MTs) Darul Ma'rif Jayapura has several educators and has been given the duties and responsibilities of the Madrasah Head in accordance with their respective fields and expertise. As for the data of teachers in Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, there were nineteen people according to their respective fields of religion, general, and science.<sup>33</sup>

The quantity of education and education personnel is based on observations made by the author, on average they have a Bachelor Degree (S.1), and some even have a Masters degree. This means that normatively educators and education staff in Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, have fulfilled in accordance with the National Education Standards (SNP) namely about Educators and Education Personnel Standards, which says that educators and education staff at the basic education level and a minimum intermediate degree (S1) or diploma four (D4).

Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura has a number of students who come from various ethnic and racial backgrounds, mostly from Woimuruk ward, Abepura District, Jayapura City. The number of students in Darul Ma'rif Madrasah Tsanawiyah (MTs) currently amounts to around 139 people. The number from grade VII to class IX ranges from approximately 22-25 class students.<sup>34</sup>

The process of implementing learning in formal schools refers to two types of curriculum, namely the National Education and Teaching Office curriculum and the national curriculum under the auspices of the Ministry of Religion. The National Education and Teaching curriculum is taught about the exact knowledge of science and science subjects, while the Ministry of Religion, the curriculum is directed at the knowledge of the religious field.

In addition, the Darul Maarif Numbay Jayapura boarding school, has developed formal education in the form of Madrasah Aliyah (MA) at the high school level or the equivalent. The establishment of the Aliyah Darul Maarif Numbay Jayapura Madrasah in 2004 on the initiative of the boarding school caretakers and community leaders in order to improve the qualifications of higher education at the level of the santri, so that they can continue their education at tertiary institutions.

The main vision of the Madrasah Aliyah Darul Maarif Numbay Jayapura is to educate students who are religious, creative, excel in academic and non-academic

---

<sup>32</sup>Siti Soleha (35 tahun), Staf Pegawai Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, *Dokumentasi*, Jayapura, 8 Oktober 2019.

<sup>33</sup>Muhammad Zaidi Bahri (27 tahun), Staf Pegawai Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

<sup>34</sup>Hartaji (38 tahun), Wakil Kepala Madrasah Aliyah Darul Maarif Numbay Jayapura Bidang Kesiswaan, *Wawancara*, Jayapura, 8 Oktober 2019.

achievements and morality. The indicator is to form students who have morality, self-respect, creativity, and achievement based on cultural values and national character.

Madrasah Aliyah Darul Maarif Numbay Jayapura has a teaching force of sixteen people with various scientific backgrounds according to the curriculum content applied, namely the curriculum of the Ministry of National Education and the curriculum of the Ministry of Religion. The level of education qualifications of teachers in Madrasah Aliyah Darul Maarif Numbay Jayapura is on average S-1 and there are also graduates from undergraduate level S-2. This means that academically the teachers in Madrasah Aliyah (MA) have fulfilled the requirements required in the national standard of education (SNP), namely teaching staff with a minimum of D-4 or S-1 certificate.

The number of students is relatively stable, as many as 130 people divided into four study groups. The large number of students became students in the Darul Maarif Numbay Islamic boarding school in Jayapura and some of them lived in the Abepura District and the surrounding environment. In addition, the management and organization of education in the Darul Maarif Numbay boarding school in Jayapura is carried out separately with male and female students. Although viewed in terms of the quantity of the number of students who continue their education in Madrasah Aliyah Darul Maarif Numbay Jayapura, which is relatively small, nevertheless students often get achievements in academic and non-academic activities, because the implementation system that is implemented is the integration and integration of the education system Islamic boarding school and madrasa. This is as explained by the Head of Madrasah Aliyah as follows:

“If we look at the quantity of students studying at Madrasah Aliyah Darul Maarif Numbay Jayapura, it is relatively very minimal or few compared to high school/vocational schools in Jayapura, but don't look at our schools one-sidedly, even though they are small in number but at least Our school has received a number of achievements in non-academic fields, namely, Champion I MTQ level High School/Vocational School and Madrasah Aliyah in the City of Jayapura, Calligraphy Contest in the City of Madrasah in Jayapura, Speech level Aliyah in the City of Jayapura, and Champion I Race contest the high school / vocational and Madrasah levels of Jayapura City, so as the head of Madrasah at least very proud of the creativity that has been done by our children.<sup>35</sup>”

Likewise, the modern boarding school Al-Muttaqin Buper Waena Jayapura opened a formal education organization to adjust to the dynamics of the current development of Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) using two curricula, namely a combination of the curriculum of the National Education Ministry and the Ministry of Religion. As said by the Head of Madrasah Aliyah (MA) Al-Muttaqin Buper Waena Jayapura who is also always Ustadz in the environment of the modern Al-Muttaqin boarding school Waena Jayapura said:

“The implementation of formal schools in modern Al-Muttaqin Buper Waena Jayapura Islamic boarding schools, namely the Madrasah Tsanawiyah (MTs) and

---

<sup>35</sup>Irawati (44 tahun), Kepala Madrasah Aliyah (MA) Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

Madrasah Aliyah (MA) uses curriculum documents, which are a mix of the National Education (Diknas) curriculum and the Ministry of Religion (Kemenag) curriculum. The process of implementing formal education in Madrasah Tsanawiyah and Madrasah Aliyah began in the morning at 07.00-15.00 WIT. By using the 2013 curriculum implementation, it refers to national and comprehensive provisions in Indonesia.<sup>36</sup>

In the process of implementing the 2013 curriculum in the modern boarding school Al-Muttaqin Buper Waena Jayapura developed two learning models related to attitude, namely the direct learning process and the indirect learning process. The direct learning process is an educational process where students develop knowledge, thinking abilities and psychomotor skills through direct interaction with learning resources designed in the syllabus and lesson plans in the form of learning activities. Indirect learning is an educational process that occurs during the direct learning process but is not designed in specific activities.

Indirect learning with regard to values and attitudes. Attitude development as a process of moral and behavioral development is carried out by all subjects and every activity that takes place in the classroom, school and community. Therefore, in the learning process of Curriculum 2013, all activities that occur during learning at school and outside of the curricular and extracurricular activities take place in the learning process to develop morals and behaviors related to attitudes.

Islamic boarding schools in the minority area of Jayapura City in addition to developing dynamics in the form of formal Madrasah-based education both Tsanawiyah and Madrasah Aliyah by adjusting to current developments, also opens the organization of Non-formal education education in the form of Alquran Education Park and Majlis Taklim. The Darul Maarif Numbay Islamic Boarding School in Jayapura, in addition to its work in formal education, also carries out non-formal education in the form of the Qur'an and Majlis Taklim Education Park for Mothers in the neighborhood around the cottage.

Non-formal education is a type of education in which teaching and learning activities outside of school are to meet the needs of certain students to obtain information, knowledge, training, guidance, and practice so that they are able and beneficial to the family, community, and the nation and country. The main objective of non-formal education is carried out in order to strengthen the spiritual aspects of religion, especially in terms of creed and sharia in order to be able to strengthen the entity and religious identity in the minority environment of Jayapura City. In this context, as said by the caretakers of the Darul Maarif Numbay Jayapura boarding school as follows:

“The implementation of the non-formal education program in the second year after the establishment of the Islamic boarding school is intended to be nothing but to strengthen religious understanding for children in the field of reading the Koran. Likewise, the study of mothers in the neighborhood of the Darul Maarif Numbay

---

<sup>36</sup>Is Sugianto (45 tahun), Kepala Madrasah Aliyah (MA) Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 9 Oktober 2019.

Jayapura mosque in order to be able to maintain the entity and religious identity in the Christian majority environment. In addition, Islamic boarding schools also have a program to read the Koran in the form of the Alquraan House.<sup>37</sup>

In addition, the Darul Maarif Numbay Jayapura boarding school also organizes the activities of the Koran Education Park whose purpose is to eradicate the reading illiteracy of the Koran. The Koran Education Park is focused on Muslim children who live in the neighborhood around the pesantren and other residents who live and live in the Abepura District and surrounding areas. In addition to the Alquran education park program which is centered on the Darul Marif Numbay boarding school institution in Jayapura, there are also interesting things done by the caretakers of the cottage, namely the activities of the Koran house. The Koran House is focused on learning the Koran for people in Abepura District and surrounding areas who have not been able to read the Koran.

The implementation of this program is still limited to the implementation of majlis taklim mothers who live in the Abepura district and surrounding areas. In connection with the program, as stated by Ustadz in the Darul Maarif Numbay Jayapura lodge, as follows:

“The city of Jayapura is the easternmost region of Indonesia where the life of the people is multicultural in terms of religion, ethnicity, ethnicity, and culture, which requires mentoring both mentally and spiritually to be able to carry out their religious teachings properly and correctly. One of the programs in Darul Maarif Numbay Jayapura Islamic boarding school in the form of formal education is the learning of the Koran for mothers who have not been able to read the Koran in the Abepura District and surrounding areas. The process of implementing learning is sometimes in the mosque, sometimes at home, which is done once a week by Ustazah who has been appointed by the boarding school caretakers.<sup>38</sup>”

Likewise, the modern boarding school Al-Muttaqin Buper Waena Jayapura conducts non-formal education by organizing special studies for the guardians of students and general study for the community around the pesantren environment in particular and the community around Heram District. The main purpose of this activity is to strengthen the crystal minallah and the mineral minannas. As explained by the Director of the modern Al-Muttaqin boarding school Buper Waena Jayapura as follows:

“The existence of the modern boarding school Al-Muttaqin Buper Waena Jayapura since its establishment has not only focused on the issue of santri and santriaiwati, but this pesantren has a real daunting task in order to strengthen and strengthen the faith of the congregation in the hut environment in particular and Heram District in general, because of the geographical location of the cottage which is in a predominantly Christian environment. So the task of the cottage in the context

---

<sup>37</sup>Salman (55 tahun), Pengasuh Pondok Pesantren Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura, 7 Oktober 2019.

<sup>38</sup>Abdul Shobur (40 tahun), Staf Pengajar Muhadorah pada Pondok Pesantren dan Guru MTs Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura, 10 Oktober 2019.

of developing da'wah is focused on the studies for the community which focuses on aspects of faith, diversity, and tolerance.<sup>39</sup>”

Seeing the dynamics of multi-structured community life from ethnicity, ethnicity, culture, and religion in Jayapura City, it is very much needed the roles and responsibilities of Islamic boarding schools in overcoming the hegemony of divisions and problems that occur in society. In this context, the modern boarding school Al-Muttaqin Buper Waena Jayapura focuses on aspects of mental and spiritual development in an effort to strengthen faith, diversity, and tolerance in order to be able to adjust to the social dynamics in the boarding school environment and be able to maintain their religion.

The mental and spiritual development for the community is in the form of a general study conducted on every Saturday night led directly by the boarding school caretakers. Observing the dynamics that occur in the modern boarding school Al-Muttaqin Buper Waena Jayapura that the majority of the people are Christians, religious guidance is important to be carried out and implemented in order to anticipate the possibilities that occur in the future including apostasy.

In addition to the focus of the modern Al-Muttaqin Buper Waena Jayapura Islamic boarding school on religious guidance in the surrounding community, also an important concern is elementary school-age children formed through the Koran study. The process of implementing the Koran learning for elementary school-age children is a routine activity program of the modern Al-Muttaqin Islamic Boarding School Buper Waena Jayapura. Alqura study program for children of primary school age aims to shape the character of children who love the Koran and are free from reading the Koran blind. As one Ustadz explains in the modern Al-Muttaqin Buper Waena boarding school in Jayapura as follows:

“Reading the Koran for elementary school-age children is a routine activity of the modern Al-Muttaqin Islamic Boarding School Buper Waena Jayapura, starting from its establishment. This is done to instill provision to children to love the Koran and be free from reading the Koran.<sup>40</sup>”

This review provides a description to the author that fostering and planting the Koran study in school-age children, especially in the environment of the Darul Maarif boarding school and its surroundings is very important to be carried out so that embedded understanding and a strong attitude and formed a character that is capable of a love for the Koran. Cultivating the character of the love of the Koran for children in minority areas, especially in the boarding school environment is very important to be carried out, given the swift currents and environmental influences that can damage the soul and mind.

---

<sup>39</sup>Faqihuddin (35 tahun), Direktur Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 7 Oktober 2019.

<sup>40</sup>Muhammad Kadir (47 tahun), Ustadz Pondok Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 7 Oktober 2019.

*Dynamic Establishment of Pondok Pesantren  
in the Minority Area of Jayapura City*

Observing the general social dynamics in the minority areas of Jayapura City, especially in Heram Waena District, Jayapura, the missionary intensification carried out by Christian missionaries was so intense regardless of place and time that it caused anxiety and concern for Muslim parents regarding the growth and development of their children. For this reason, strategic and applicative steps taken by the modern Al-Muttaqin Islamic Boarding School Buper Waena Jayapura in the development of school-age children through the Quran reading intensification program have been responded positively by parents especially those who live in Heram District, Jayapura City. As explained by community leaders in the Buper Waena Jayapura boarding school environment as follows:

“Observing the social dynamics of the city of Jayapura in the religious field, especially Christians who are the majority community, that the intensification of missionary activities carried out by missionaries is very intense regardless of place and time ie starting at crowded places such as markets, red lights and even at institutions government agencies before carrying out activities. The impact of this activity makes parents more anxious and worried about the growth and development of their children due to the doctrine carried out by missionaries. For this reason, it is a positive step for Al-Muttaqin Buper Waena Jayapura modern Islamic boarding school to intensify the Koran study program in order to accommodate children to learn the Koran as a form of mental reinforcement.<sup>41</sup>”

This review gives inspiration that, this is actually the social dynamics of the community in the minority area of Jayapura City in developing their da'wah without seeing the culture and heterogeneity of religion to realize its mission in Papua. Thus, as a form of concern and efforts to save Muslim children from the influence of Christian mission and mission, the development of Islamic education in the form of reading the Koran in the modern boarding school Al-Muttaqin Buper Waena Jayapura is urgently needed. In addition, the guidance of the intensification of the reading of the Koran for school-age children that will have a positive impact on mental strengthening.

In connection with these dynamics this is what M. Dawam Rahardjo said that the pesantren is an Islamic education and broadcasting institution, that was the pesantren at the beginning of its development.<sup>42</sup> Examining the aforementioned implications it can be stated, pesantren is an educational, teaching, teaching, broadcasting, and mentoring institution in which there are main elements of particularity which are not possessed by other institutions.

Islamic boarding schools in the minority area of Jayapura City in their dynamics also contribute to the empowerment of the community. Islamic boarding schools in their work or contribution in the minority area of Jayapura City are not only limited to the formal and non-formal education and religious fields. But the existence of Islamic boarding schools in the city of Jayapura has a very strategic role in the framework of building and developing civilization in the land of Papua. Building and developing

---

<sup>41</sup>Buhadi (57 tahun), Tokoh Masyarakat Muslim Buper Wacna Distrik Heram Jayapura, *Wawancara*, Jayapura, 7 Oktober 2019.

<sup>42</sup>M. Dawam Rahardjo (ed), *Pergulatan Dunia Pesantren Membangun dari Bawah* (Jakarta: 1985), h. vii.

Muslim civilization in the land of Papua is not as easy as what is imagined and thought of.

Reality shows that as a religious minority in the city of Jayapura in developing and developing a civilization, it needs thinking, struggle, patience, consistency, and a spirit of confidence to serve an area with considerable challenges and obstacles. The development of civilization in the city of Jayapura has been carried out by various educational institutions and includes Islamic boarding schools as complete miniatures of education.

#### **IV. CONCLUSION**

The results of this study indicate that there are three concepts that become the dynamics of the establishment of huts in minority areas, namely: 1) History of its establishment including: there are indications of apostasy in remote areas of transmigration in Jayapura and Keerom Papua, the assumption of the Islamization of the majority of people in Jayapura, the existence of mosques which is very quiet from the pilgrims, the assumption of Islamic boarding schools as a stronghold of Muslims, and the assumption that Islamic boarding schools print human resources with a radical mindset, the involvement of traditional leaders. 2) Institutional development, including: formal and non-formal education. 3) Contributions of Islamic boarding schools include: the social religious field, the field of religious harmony, and the cultural field based on local wisdom.

#### **REFERENCE**

- Abdul Kadir (47 tahun), Wakil Pengasuh Pondok Pesantren Darul Marif Numbay Jayapura, *Wawancara*, Jayapura, 10 Oktober 2019.
- Abdul Shobur (40 tahun), Staf Pengajar Muhadorah pada Pondok Pesantren dan Guru MTs Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura, 10 Oktober 2019.
- Ali Samsuddin (65 tahun), Pembina Pondok Pesantren Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura 8 Oktober 2019.
- Badan Kontak Majelis Taklim (BKMT) Kota Jayapura, *Dokumentasi*, Kota Jayapura, Tanggal 18 Maret 2018.
- Badan Pusat Statistik Pemerintah Daerah Kota Jayapura Tahun 2010, *Dokumentasi*, Kota Jayapura, Tanggal 20 Pebruari 2018.
- Buhadi (57 tahun), Tokoh Masyarakat Pelaku Sejarah Berdirinya Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

*Dynamic Establishment of Pondok Pesantren  
in the Minority Area of Jayapura City*

Conoras, Yusman, *Wacana Revisi Undang-undang Otonomi Khusus (Otsus): Mengapa Menimbulkan Kecemasan di Papua* Jakarta: Democratic Reform Support Program, 2007.

Daulatr Finkreuw (60 tahun), Kepala Suku Nafri Distrik Abepura Kota Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

Faqihuddin (35 tahun), Direktur Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 7 Oktober 2019.

Hartaji (38 tahun), Wakil Kepala Madrasah Aliyah Darul Maarif Numbay Jayapura Bidang Kesiswaan, *Wawancara*, Jayapura, 8 Oktober 2019.

Iis Sugianto (45 tahun), Kepala Madrasah Aliyah (MA) Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 9 Oktober 2019.

**Interview**

Irawati (44 tahun), Kepala Madrasah Aliyah (MA) Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

Modouw, James, *Pendidikan dan Peradaban Papua: Suatu Tinjauan Kritis Transformasi Sosial* Cet. I; Yogyakarta: Bajawa Press, 2013.

Modouw, James, *Pendidikan dan Peradaban Papua: Suatu Tinjauan Kritis Transformasi Sosial*, Cet. I; Yogyakarta: Bajawa Press, 2013.

Muhajir, Noeng, *Teori Perubahan Sosial* Yogyakarta: Rake Sarasin, 1997.

Muhammad Kadir (47 tahun), Ustadz Pondok Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 7 Oktober 2019.

Muhammad Zaidi Bahri (27 tahun), Staf Pegawai Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

Nuraini (44 tahun), Kepala Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.

Poli, W.I.M. dan M. Dahlan Abubakar, *Suara Hati yang Memberdayakan (Gagasan Pemberdayaan Masyarakat di Kabupaten Jayapura* Pemerintah Provinsi Papua: Jayapura, 2011.

Qodir, Zuly, "Kontestasi Penyiaran Agama di Ruang Publik: Relasi Kristen dan Islam di Kota Jayapura", *Harmoni* 8, No.1 2015.

Rahardjo, M. Dawam (ed), *Pergulatan Dunia Pesantren Membangun dari Bawah* Jakarta: 1985.

Rahim, Husni, *Arah Baru Pendidikan Islam di Indonesia* Jakarta: Logos, 2001.

- Rama, Bahaking, *Sejarah Pendidikan dan Peradaban Islam dari Masa Umayyah Hingga Kemerdekaan Indonesia* Yogyakarta: Cakrawala Publishing, 2011.
- Republik Indonesia, *Undang-Undang Sistem Pendidikan Nasional (Sisdiknas) Nomor 20 Tahun 2003*, Pasal 30 Ayat 4.
- Salim, Peter, *The Contemporary English Indonesian Dictionary* Jakarta: Globalisasi English Press, 1986.
- Salman (55 tahun), Pengasuh Pondok Pesantren Darul Maarif Numbay Jayapura, *Wawancara*, Jayapura, 12 September 2019.
- Siti Soleha (35 tahun), Staf Pegawai Madrasah Tsanawiyah (MTs) Darul Ma'rif Numbay Jayapura, *Dokumentasi*, Jayapura, 8 Oktober 2019.
- Suebu, Barnabas, *Kami Menanam, Kami Menyiram, Tuhanlah yang Menumbuhkan* Pemerintah Provinsi Papua: Jayapura, 2007.
- Suedy, Ahmad, *Islam dan Kaum Minoritas: Tantangan Kontemporer* Jakarta: The Wakhid Institute, 2012.
- “Tak Bisa ditawarkan, JUT harus di Pulangkan” (Liputan), *Cendererawasih Pos*, 5 Maret 2019.
- Tebay, Neles, Makalah, pada Seminar dan Lokakarya Pendidikan Multikulturalisme, yang diselenggarakan oleh Forum Kulsultasi Para Pemimpin Agama dan Interfidei Yogyakarta, 3-6 November 2009 di Jayapura.
- Tebay, Peter Neles, “Papua Tanah Damai: Sebuah Visi dan Usaha Bersama”, Makalah disampaikan pada acara Hari Pengkabaran Injil 4 Pebruari 2013 di Sasana Krida Kantor Gubernur Jayapura.
- Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Pasal 5 ayat 1 dan ayat 3.
- Yatiman (55 tahun), Pengasuh Pondok Pesantren Modern Al-Muttaqin Buper Waena Jayapura, *Wawancara*, Jayapura, 8 Oktober 2019.
- Zaenuddin, *Asal-usul Kota di Indonesia* Jakarta: Zaytuna Ufuk Abadi, 2015.