



Realizing Order in Socio-Cultural Life Through Multicultural Education in Skow Sae Village, Jayapura City, Papua

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ABSTRACT

This study discusses the importance of multicultural education in creating an orderly socio-cultural life in Skow Sae Village. The research method used is descriptive qualitative. The results of this study indicate that the people of Skouw Sae Village have high social values and a sense of solidarity and are still entrenched amidst the behaviors of everyday life. So far, there have never been any reports of problems escalating to the point of becoming conflicts between indigenous peoples and migrants. Nevertheless, it is important to continue to maintain and care for diversity through multicultural education. As a recommendation, efforts to maintain socio-cultural order can be carried out by applying the concept of "the three centers of education" introduced by Ki Hadjar Dewantara, including; the educational process at home, school, and society.

INTRODUCTION

The Indonesian nation is a nation whose society is very pluralistic or pluralist. Plurality has become the hallmark of the Indonesian nation. This pluralism can be seen from two perspectives, namely: horizontal and vertical perspectives. In a horizontal perspective, the diversity of our nation can be seen from the differences in religion, ethnicity, regional language, geography and culture. Meanwhile, in a vertical perspective, the diversity of the Indonesian nation can be seen from differences in educational, economic, and socio-cultural levels. This plurality phenomenon is like a double-edged sword, one side has a positive impact, namely we have wealth diverse cultural repertoire, but on the other hand it can also have a negative impact, because sometimes this diversity can trigger conflicts between community groups which in turn can cause instability both in security, social, political and economic terms (Winarto, 2022).

In dealing with this cultural pluralism, a new paradigm that is more tolerant and elegant is needed to prevent and solve the problem of cultural clashes, namely the paradigm of multicultural education. In line with this, Indonesia as a multicultural nation requires strategic approaches and instruments to be used as a national movement to realize national unity, unity and integrity so that it becomes a sovereign and dignified nation, the approach instrument is through multicultural education. Multicultural education always prioritizes the glorification of diversity, openness, equality and plurality which includes an attitude of respect, upholds human rights and specifically relates to culture, religion, ethnicity and gender and social identity. Through multicultural education, it is hoped that awareness and maturity will grow in every educated person in dealing with a pluralistic society and clashes of social conflict (Winarto, 2022).

In the Papuan context, an imitation of Indonesia can be seen. As the easternmost province in Indonesia, Papua is blessed with diversity, ranging from natural wealth to a high sense of tolerance. Therefore, if you want to see Indonesia in miniature, you may come to the Land of Papua. This is because various tribes, languages, customs, religions and races have lived side by side in Papua Province since May 1, 1963 when this region joined the framework of the Negara Kesatuan Republik Indonesia (NKRI). Referring, Latuapo, (2019) that you don't only see Papua from the outside, but occasionally enter and stay in it so that you can see how beautiful the togetherness that has been established for a long time and is not easily destroyed just by the actions of a few irresponsible individuals. Papua, which is located at the eastern tip of Indonesia, which has an area 3 (three) times the size of the island of Java, is geographically directly adjacent to a neighboring country, namely PNG, has a diversity of cultures, customs and religions due to the combination of indigenous Papuan cultures and immigrants from outside Papua. Immigrants who are spread to remote areas of Papua are generally transmigrants who have lived in these areas since the transmigration program was launched by the central government (Nurjanah & Haryani, 2020).

Skow Sae Village, as one of the villages in Muara Tami District, Jayapura City, Papua Province which is on the border of Indonesia and Papua New

Guinea (PNG). Ethnic, religious and cultural plurality is a reality that exists in the province of Papua, this can be seen from one corner of the city of Jayapura, namely the area directly adjacent to PNG's neighboring country is the village of Skouw Sae, where the natives are Protestant Christians, while the immigrants are many as Muslims who are generally transmigrants come from outside Papua, namely from Java, Maluku and some from Sulawesi (Nurjanah & Haryani, 2020). Seeing that, in order to realize order in socio-cultural life in Skow Sae Village, Jayapura City, it can be done through a multicultural education approach. In line, Ibrahim (2013) said that one of the efforts that can be made to fight for multiculturalism is through multicultural education.

Departing from the description above, this research focuses on examining the importance of multicultural education in an effort to create order in socio-cultural life in Skow Sae Village, Jayapura City, Papua Province.

THEORETICAL REVIEW

Socio-Cultural System

The discussion on social systems and cultural systems as conveyed thus generates understandings and concepts regarding social systems, cultural systems, and socio-cultural systems, which are intended so that discussions on social issues and cultural issues are carried out in an integrated manner, taking into account that the two groups These problems are always interrelated and not easy to separate, and often it is unclear which ones are social problems and which are cultural problems (Kistanto, 2008). Community life is seen as a system or social system, namely a whole part or elements that are interconnected in a unit (Slamet, 2010).

Referring, Kistanto (2008) cultural system is a system or unit which is the result of a unit of complexity created and organized by humans in society, in fulfilling and developing their life needs and their environment, which are material and non-material, which humans do through inheritance, education, teaching, and habituation, which is sustainable. From the definition above, the socio-cultural system is a concept to examine the basic assumptions in people's lives. Giving meaning to the concept of the socio-cultural system is considered important because it is not only to explain what is meant by the socio-cultural system itself but to provide an explanation of its description through reality in people's lives (Demartoto, 2010).

Multicultural Education

In an effort to develop Indonesia, the idea of multiculturalism has become a strategic issue which is a demand that cannot be negotiated. The reason is that Indonesia is a nation born with multicultures where culture cannot be seen only as wealth (which is exalted) but must be placed in relation to survival as a nation. In the Indonesian context, multicultural education is a must, not an option anymore. In it, the management of diversity and all its positive and negative potentials is carried out so that differences are not a threat or a problem, but rather become a positive source or impetus for development and the common good as a nation (Wasitohadi, 2012: 116). Diversity is an

inevitable necessity in society. Forgetting diversity in education is an unnoticed loophole that brings social problems. Thus, multicultural education is an important gap that brings dialogic maturity, not only for each individual but for the entire community it self (Siswantara, 2017).

Multicultural education is a process of developing all human potential that respects plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious diversity. Multicultural education emphasizes a philosophy of cultural pluralism into an education system based on the principles of equality, mutual respect and acceptance and understanding and a moral commitment to social justice (Ibrahim, 2013). Furthermore, Amin (2018) said that multicultural education is a conscious effort to develop personality inside and outside of school that learns about various kinds of social status, race, ethnicity, religion in order to create intelligent personalities in dealing with problems of cultural diversity. The meaning of multicultural education is an educational process that helps individuals develop ways of accepting, evaluating, and entering into cultural systems that are different from what they have. And are able to apply them in social life. Multicultural education has four values, namely: the value of equality, the value of tolerance, the value of democracy, and the value of pluralism. The values above have views that complement one another in responding to multiculturalism education.

Multicultural education is a process of cultivating a way of life that respects, is sincere, and is tolerant of cultural diversity that lives in a pluralistic society. With multicultural education, it is hoped that there will be resilience and flexibility of the nation's mentality in facing social conflicts, so that national unity is not easily broken and cracked (Muslimin, 2012). There are three keywords that mark the existence of multicultural education namely; first, the process of developing attitudes and behavior, second, respecting cultural differences and diversity. Third, respect for other cultures (Ibrahim, 2013).

METHODOLOGY

This research was conducted using a qualitative descriptive approach. In qualitative research, trying to understand social phenomena through a holistic picture and increasing in-depth understanding, researchers themselves or through the help of others act as the main data collection tool (Moleong, in, Ilham et al., 2020). As for the informants in this study were the Head of the Skow Sae Village, the Secretary of the Skow Sae Village, Members of the Church Council, Chair of the Amil Zakat Agency, Chair of the Taklim Council, and Head of the RT [Neighbourhood]. The determination of informants was carried out by applying a purposive sampling technique.

Furthermore, data is collected through interview, observation, documentation. To support research data, including conducting literature reviews or library research (Ilham et al., 2021). Hadi, in Ilham et al., (2022) explained that this type of library research is comprehensive, holistic, complete and thorough. Searching for library sources comes from books, journals, newspapers, online platforms and other sources that are considered relevant to the research topic.

Data analysis was carried out from the beginning of data collection, on which it was based in three main stages, namely: data reduction, presentation, and verification. Drawing new final conclusions will be made after no further information is found regarding the case under study. Then the conclusions that have been drawn will be verified properly as a form of the researcher's thinking framework and with existing data until a consensus is reached at an optimal level between researchers and information sources and with the research team so that validity and accuracy are obtained (Miles & Huberman, in Ilham et al. , 2020)

RESULTS

The Religious Condition of Skouw Sae Village

Looking at the statistical data as contained in table 1 below, the population of Skouw Sae Village is divided between several religions, such as; Islam, Catholic Christianity, and Protestant Christianity. Based on monograph data from Skouw Sae Village in 2018, the majority of the population of Skouw Sae Village are Muslims and Protestant Christians.

Table 1. The population of Skouw Sae Village

Number	Religion	The amount
1	Islam	152 people
2	Catholic Christian	6 people
3	Christian Protestant	537 people
4	Hindu	- person
5	Buddha	- person

(Source: Monographic Data of Skouw Sae Village in 2018).

Basically the residents of Skouw Sae Village can live in harmony side by side and peacefully without any fear, and this sense of togetherness is still upheld by all adherents of religions and all elements of society in this Skouw Sae Village. This was justified by the Secretary of the Skouw Sae Villa, Mr. RT, who is also a member of the church council, by saying that:

“Every religious adherent in Skouw Sae Village respects all religious activities carried out among fellow believers, and he added that as a real form of religious harmony that exists in Skouw Sae Village, social service is carried out, for example, such as painting mosques which not only carried out by Muslims only, but involving the village government, religious leaders, and community leaders. Another example is the cleaning of churches, by which Muslim youths cooperate with each other in these activities. The hope is that all forms of tolerance can foster a sense of brotherhood among diverse peoples”.

As a support for religious life, Kampung Skouw Sae has worship infrastructure for the Muslim population consisting of 1 mosque, while non Muslim worship facilities consist of 3 churches. The activities in the development of Islamic religion carried out by the Muslim community in Skouw Sae Village include the Ta'lim Assembly, *Yasinan*, *Tahlilan*, Commemoration of Islamic Holidays, and several regular sermons.

Skow Sae Socio-Cultural System Just like people's lives in general, the people in Skouw Sae village have high social values and a sense of solidarity and are still entrenched in the midst of their daily life behaviors in order to foster environmental cleanliness, build and repair public facilities and infrastructure, such as worship services, road repairs, security posts and other activities carried out in mutual cooperation. Thus the people in Skouw Sae village still have social values that reflect a cultured society from the dimensions of mutual cooperation and togetherness in upholding the religious, cultural, economic and social life of the community. As explained by Mr. SA as Head of RT [Neighbourhood] 04 village of Skouw Sae who said that:

“Each RT [Neighbourhood] and RW [Hamlet] have programs to maintain environmental cleanliness which are routinely carried out every Friday, simultaneously in all RT and RW within the Skouw Sae village environment, this is of course for mutual convenience. This activity was directed by the Skouw Sae Village Government, and was called Clean Friday. This activity is carried out at least once a month, and if there is a visit it can be done twice a month. With this routine environmental cleaning activity, it is hoped that it can make the Skouw Sae village environment more orderly, clean, beautiful and comfortable for every road user, especially for the people who live in the Skouw Sae village it self”.

Culture that exists in a scope of social life inseparable from the origin of the population, whether they are immigrants or natives. This also happens in social life and cultured society the village of Skouw Sae, seeing that the majority of the population is indigenous (homogeneous) consisting of 4 main tribes, namely the Retto tribe, the Nally tribe, the Muttang tribe, and the Lomo tribe they still highly uphold customary law both in wedding ceremonies, death ceremonies and births.

Based on the results of interviews with the Head of Government of Skouw Sae Village, Mr. EM, who said that:

“A tradition that is still ingrained is that women are not allowed to enter the Tang'fa traditional house which is located in the middle of the houses of the Skouw Sae residents. Not only women, young boys who are considered immature are also not allowed to enter traditional houses. If these customary rules are violated, then there will be customary sanctions given to anyone who violates them, this does not only apply to

indigenous (traditional) residents of the village of Skouw Sae, these rules also apply to visitors and migrants who live in the village of Skouw Sae”.

Traditional Treatment of Religious Adherents

The name skow sae itself comes from 2 (two) words, *Skow* means *moscow*, this is based on the narrative of the community according to who found it, comes from *Moscow-Russia*. Temporary *Sae*, taken from the Javanese language, which means *beautiful, pretty, good*. The natives of the village of Skow Sae come from 1 tribe, namely the *Tehupa*, which in the sense that their language consists of 3 (three) syllables, *Te*, *Hu*, and *Pa*. *Te*, means we, you, you, there, *He/Hu* means Sago, and *Pa* means One Clump. So that *Tehupa* means that all the indigenous people of the village of Skow Sae come from the same sago family, so there is no difference between them.

Patterns of Cooperation and Harmony From various points of view, Kampung Skow Sae is a picture of a village with threads of harmony that are built on care and humanity. Without putting aside the need for religion, the people of Skow Sae Village are able to continue to walk in the same direction of life. When viewed from the history of society *Tehupa* who liked fighting and also plundering and invading other areas, now those who have made out with life from various regions have become people who are able to manage their diversity well.

Basically the people who live in Skouw Sae Village can live in harmony side by side and peacefully without any fear, and this sense of togetherness is still upheld by all adherents of religions and all elements of society in this Skouw Sae Village. This is confirmed by the statement by the Secretary of the Skouw Sae Village, Mr. RT, who is also a member of the church council, which states that:

"Every religious adherent in Skouw Sae Village respects all religious activities carried out among fellow believers, and he added that as a real form of religious harmony that exists in Skouw Sae Village, social service is carried out, for example, such as painting mosques which not only carried out by Muslims only, but involving the village government, religious leaders, and community leaders. Another example is cleaning a church, where Cross-Nustrian Community Service Students and church leaders work together in this activity. It is hoped that all forms of tolerance can foster a sense of brotherhood among religious communities”.

In plain view, the people of Skouw Sae village live side by side, in harmony and peace without any sense of hatred. According to Mr. RT as the Secretary of the Skouw Sae Village said that :

“The real form of togetherness between religious communities in Skouw Sae is mutual respect during worship. For example, the Skouw Sae community, who are Christian Protestants, do not go out to earn money

on Fridays, because they respect the time of worship (Friday Prayers) for Muslims in the village of Skouw Sae. Likewise, the Muslim community does not carry out their work activities on Sundays because they respect Protestant Christianity”.

Furthermore, Mr. RT as the Secretary of the Skouw Sae Village said that:

"So children, we have been here for a long time and have respected and shared, collaborated, be it Islam or Christianity or something else. We have never had a problem with religious matters. So if it's Friday, we haven't worked for a long time, because we know that Muslims want Friday prayers. It's the same as if it's Saturday or Sunday. That's what Christians worship so they also respect it. It's the same if it's Christmas, they come to visit, normally with the tribal chief we have Christmas together."

The Life of Converts in Skow Sae

The people of Skow Sae village, who from the beginning only knew a homogeneous life, were forced to make out with the changes that were happening significantly without being able to bargain with anything. It is the same with the presence of the Gospel (Religion) in the order of their lives. The shift in the values of their homogeneous life must also change with the presence of the transmigrants. Now the village of Skow Sae has become a heterogeneous village. Apart from the four indigenous tribes that inhabit the village of Skouw Sae, there are also residents of the Army Transmigration (trans-ad). Based on the information obtained, the Transad residents themselves consist of 19 heads of families who own land and also live in the Transad area, while the other Transad residents are landlords belonging to retired soldiers.

There are no records regarding when and who brought Islam to the village of Skow sae for the first time. However, in the opinion of many people, Islam entered Skouw Sae Village at the same time that Muslims entered the village, especially those who entered the army transmigration area (transad) where the majority of the transad people were from the Buton tribe. Apart from the Butonese, there are also Bugis, Javanese and Makassarese. The presence of transmigrants does not necessarily change everything in their lifestyle. We can see this from how strong their customs are. The principle of life which for them has maintained and perpetuated their existence, is still strong as the foundation of the tribe.

It is true that there have never been any reports of problems escalating to the point of becoming conflicts between indigenous peoples and migrants. However, it cannot be denied that life in the village of Skow Sae still leaves an attitude of suspicion and is also full of crises of inter-religious harmony. This is evidenced by the segmentation of Muslim (immigrant) and Christian (native) communities in terms of their settlements which we can find along the main road, which is about 1 Km from the main village. This Muslim settlement is adjacent to the first and only mosque in the area, namely the Al-Aqhsa mosque.

Over time, the development of Islam in Skouw Sae Village has gradually increased in nominal terms. This relates to local transmigrants who also move from the city or from other areas to this place. In addition, there are several people from the Skow Sae community who choose to become converts and the number is increasing every year. The name of the village of converts, finally attributed to the Skow Sae community, after there were some from the Skow Sae tribe who converted in various ways, some really wanted to embrace Islam, but more chose to become followers of Islam because of marital ties. Until now, there have been 13 (thirteen) people who embraced Islam, which initially numbered around 20 (twenty) souls (Amil Zakat records at the Al-Aqsha Mosque in the village of Skow Sae in 2018).

In Skow Sae, it's as if the people are under pressure that can't be denied. What's more, those who convert to Islam are people who have no position or rank in either the village or tribal structure. So that if you are under pressure, of course you won't dare to fight back. Although it has never been heard of any eviction by the adat community of those who are Muslim from their lineage, the facts show that they (are forced) to move from the main village to the side of the main road. When this is tried to be clarified, what emerges next is an answer that is beyond logical reasoning, because they are no longer adherents of the Bible, they have become Muslims. Of course this fact becomes a surprising thing when it is said that Skow Sae people live side by side with peace and harmony.

This is made even more heartbreaking by the fact that some of those who have embraced Islam have returned to their original religion (Christianity) due to the government's lack of attention in addressing the needs of converts. So that the reluctance to ask questions and ignorance that made them excluded from the two groups, must return to their origins. All of this is inseparable from the various obstacles that occur in society. Even the religious institutions are less active and people's awareness in religious matters is still lacking.

In every meeting with the administrators of the mosque, when asked about the case of the brothers (converts) their answer would be with a look on their face as if they were disappointed and reluctant to discuss it. When he was met, the head of the amil zakat at the Alaqsha Skow Sae Mosque said that:

"We are people who are not experts in religion (Islam) who fully understand Islam, but what can we do, if the converts don't want to pray, let alone 5 times, the first day is only 3- 5 people, after that there won't be tomorrow... indeed they have a house far away, then there is also no ustadz who is willing to guide, first. In 2013, there was an ustadz whose name was ustadz umam, Syaikul Umam. He is the one who usually comes to our homes, tells stories, invites us to the mosque, even though he doesn't bring anything. He likes to mingle and joke with people. The people are happy and the mosque is busy. Last time he was sick, so he is no longer here, that's it, now we have this mosque (quiet)".

Another view of the condition of the Muslim community in Skow sae village, is how activities which in other places were a routine, are now only a story that can be considered as memories of the past, will come back to life when it comes to the presence of an outside mover who is able to awaken ghirah ubudiyah the people. For example, how is the activity of reciting the children who are there. It is true that Muslim children in the village of Skow Sae very excited to learn to recite. But another thing that becomes an obstacle is how the teaching staff there is only one person available and also only volunteers.

There are others, such as recitation of mothers or fathers. Initially, the activities carried out were once a week, now they have become a monthly agenda. But even then only half of its members were present to carry it out. Matter This is also an obstacle in the daily activities of the people in worship. This was explained by the chairman of the Skow Sae village taklim assembly that:

“Religious activities for women at the majlis taklim were initially carried out once a week, but due to the lack of worshipers who attended due to their respective activities such as in the garden and so on, routine recitations were held once a month. Even though it was held once a month, only about 50% of the congregation attended. There are no religious activities for gentlemen, except for the reading of Yasin & Tahlil and tadarus of the Qur'an when a resident dies. The next obstacle is the lack of understanding of the people of Skouw Sae village about the obligation to pray five times a day”.

Some things that are often raised are in the form of (1). There is no intention to learn from converts about Islam, (2). Their habit (converts) who always leave the obligatory prayers, let alone just sunnah prayers (tarawih), (3). Children (converts) who have never joined other children in the TPA Masjid, (4). Al-Qur'an education park (TPA) children who do not have ustadz/ustadzah who can teach recitation until they finish, (5). Still expecting to receive zakat fitrah, but do not want to pay, (6). The low religious understanding of converts (in the view of the mosque takmir), and (7). There is no attention from the local government, both village to district regarding religious issues. However, it is certainly not a problem if this is not questioned in public. It's just that strengthening and empowering people needs to be a serious concern. Moreover, regarding the understanding and efforts that have been taken by religious leaders who have converted the local community to Islam. If someone has taken on this role, then it has become our responsibility as Muslims to protect the Islamic existence of our native Muslim brothers and sisters in the land of Skow Sae.

Some of the problems that occurred to converts to the village of Skow Sae, actually is a classic problem that does not only occur there. In several places in Indonesia this is commonplace, where many people try to convert local residents to Islam. In the end it only served to decorate the news of the archipelago that Islam existed in remote areas, with no attention after all that

had happened. So in a simple worry, if there is no special guidance, then the incident of converts returning to their old religion will not happen (again), considering that Kampung Skouw Sae is still very thick with its customs and culture.

DISCUSSION

The population of Skouw Sae Village is divided between Muslims, Catholic Christians, Protestant Christians. However, it can be said that the majority of the population of Skouw Sae Village are Muslims and Protestant Christians. *Religious conditions in Skow Sae Village*, basically the residents of Skouw Sae Village can live in harmony side by side and peacefully without any fear, and this sense of togetherness is still upheld by all adherents of religions and all elements of society in this Skouw Sae Village. *Social System*, Just like people's lives in general, the people in Skouw Sae village have high social values and a sense of solidarity and are still entrenched in the midst of their daily life behaviors in order to foster environmental cleanliness, build and repair public facilities and infrastructure, such as worship, repair roads, kamling posts and other activities carried out in mutual cooperation. Thus the people in Skouw Sae village still have social values that reflect a cultured society from the dimensions of mutual cooperation and togetherness in upholding the religious, cultural, economic and social life of the community.

Culture System, culture that exists in a scope of social life is inseparable from the origin of its inhabitants, whether they are immigrants or natives. This also happens in the social and cultural life of the people of Skouw Sae village, seeing that the majority of the population is indigenous (homogeneous) consisting of 4 main tribes, namely the Retto tribe, the Nally tribe, the Muttang tribe, and the Lomo tribe, they still highly uphold customary law both in marriage ceremonies, death ceremonies, and births. The tradition that is still deeply ingrained is that women are not allowed to enter the Tang'fa traditional house which is located in the middle of the Skouw Sae residents' house. Not only women, young boys who are considered immature are also not allowed to enter traditional houses. If these customary rules are violated, then there will be customary sanctions given to anyone who violates them, this does not only apply to indigenous residents of the village of Skouw Sae, these rules also apply to visitors, and migrants who live in the village of Skouw Sae.

The name skow sae itself comes from 2 (two) words, *Skow* means *moscow*, this is based on the narrative of the community according to who found it, comes from Moscow-Russia. Temporary *Sae*, taken from the Javanese language, which means *beautiful, pretty, good*. The natives of the village of Skow Sae come from 1 tribe, namely the Tehupa, which in the sense that their language consists of 3 (three) syllables, *Te, Hu, and Pa*. *Te*, means we, you, you, there, *He/Hu* means Sago, and *Pa* means One Clump. So that *Tehupa* means that all the indigenous people of the Skow Sae village come from the same sago family, so there is no difference between them, including *customary treatment of certain religions*. From various points of view, Skow Sae is a picture of a village with threads of harmony that are built on care and humanity. *Patterns*

of Cooperation and Harmony, without Putting aside the need for religion, the people of Skow Sae village are able to keep walking in the same direction of life. When viewed from the history of society *Tehupa* who liked fighting and also plundering and invading other areas, now those who have made out with life from various regions have become people who are able to manage their diversity well. Basically the people who live in Skouw Sae Village can live in harmony side by side and peacefully without any fear, and this sense of togetherness is still upheld by all adherents of religions and all elements of society in this Skouw Sae Village.

Converts Life, as time goes by, the development of Islam in Skouw Sae Village gradually increases in nominal terms. This relates to local transmigrants who also move from the city or from other areas to this place. In addition, there are several people from the Skow Sae community who choose to become converts and the number is increasing every year. The term convert village was finally attributed to the Skow Sae community, after there were several members of the Skow Sae tribe who converted in various ways, some really wanted to embrace Islam, but more chose to become followers of Islam because of marital ties. In Skow Sae, it's as if the people are under pressure that can't be denied. What's more, those who convert to Islam are people who have no position or rank in either the village or tribal structure. So when you get pressure of course will not dare to resist. Even though there has never been any sound of expulsion by the adat community of those who are Muslim from their genealogy, the facts show that they (are forced) to move from the main village to the side of the main road. When this is tried to be clarified, what emerges next is an answer that is beyond logical reasoning, because they are no longer adherents of the Bible, they have become Muslims. Of course this fact becomes a surprising thing when it is said that the Skow Sae people coexist peacefully and in harmony without hatred.

The Importance of Multicultural Education

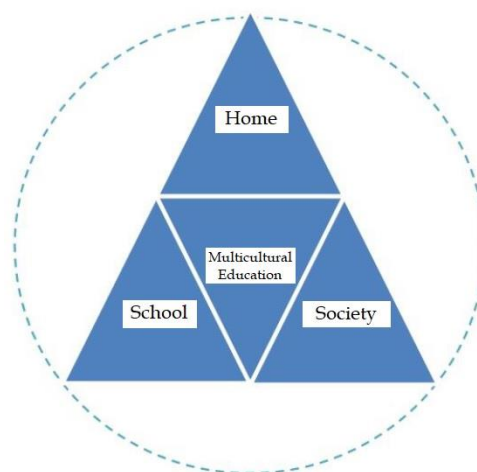
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This is made even more heartbreaking by the fact that some of those who have embraced Islam have returned to their original religion (Christianity) due to the government's lack of attention in addressing the needs of converts. So that the reluctance to ask questions and ignorance that made them excluded from the two groups, must return to their origins. All of this is inseparable from

the various obstacles that occur in society. Even the religious institutions are less active and people's awareness in religious matters is still lacking.

Although so far, there has never been any sound of problems escalating to the point of becoming conflicts between indigenous peoples and migrants. However, it cannot be denied that life in the village of Skow Sae still leaves an attitude of suspicion and is also full of crises of inter-religious harmony. This is evidenced by the segmentation of Muslim (immigrant) and Christian (native) communities in terms of their settlements which we can find along the main road, which is about 1 Km from the main village. Departing from this, it is important to maintain diversity through multicultural education. Through multicultural education, it will stem from regularity in socio-cultural life in Skow Sae Village. There are at least 3 (three) things that can be done to encourage the realization of multicultural education in society. Referring, these three things are:

First, awareness of the importance of multicultural understanding for people's lives, *Second*, there is a village policy (in the context of Papua it is called a village) based on multiculturalism. *Third*, fostering a spirit of multicultural-based resilience (Mukodi, 2019). In an effort to maintain socio-cultural order through multicultural education, the authors recommend the multicultural learning concept of the Tri Center for Education model introduced by Ki Hadjar Dewantara, which includes the process of education at home, at school and in society which can be described as follows:



Information: *means as a bond that is integral and complementary to each other*

Figure 1. The Concept of the Three Centers for Multicultural Learning Education Model Ki Hadjar Dewantara (Mukodi, 2019)

Referring to Mukodi, (2019) the implications of multicultural education according to Ki Hadjar Dewantara are as follows:

Forms of home education; The family as an informal educational institution: Through both parents and family members, they educate their children to understand the importance of the equal rights of all people, of different ethnicities, races, religions, beliefs, cultures, skin colors, social strata

and human values . Its application is through exemplary methods, guidance and shared dialectics. Where is the impact of the change; 1) children become sociable individuals, without discriminating against ethnicity, ethnicity, religion and social stratification, 2) children grow and develop to become humane individuals; 3) Children grow and develop to become part of a person who encourages the fulfillment of human rights and dignity.

Forms of education in schools; schools as formal educational institutions: Schools instill multicultural values education that is systematic, academic and controlled. Its application is through various policies, curricula, rules, teaching systems, strategies and approaches based on multicultural values. Where is the impact of the change; 1) Students have good multicultural knowledge constructs; 2) Students will minimize the existence of prejudice (prejudice reduction); 3) Students will have an awareness of the concept of justice, equality of rights, and human values.

Forms of education in society; Society as a non-formal educational institution: Raising awareness through real life how important it is to view human diversity without differentiating religion, belief, culture, gender, physical condition and social status. Its implementation is by forming village, religious, multicultural-based policy/consensus forums and fostering a spirit of resilience in the community. So that later it is expected; 1) The realization of a harmonious, peaceful and safe society, 2) The realization of the order of life civil society real. 3) The realization of life pure social harmony, without engineering and based on awareness of various differences.

CONCLUSIONS AND RECOMMENDATIONS

Talking about the orderliness of the socio-cultural life of the people of Skouw Sae village, they have high social values and a sense of solidarity and are still entrenched amidst the behavior of everyday life. The people in Skouw Sae village still have social values that reflect a cultured society from the dimensions of mutual cooperation and togetherness in upholding the religious, cultural, economic and social life of the community. Without putting aside the need for religion, the people of Skow Sae village are able to keep walking in the same direction of life. Basically the people who live in Skouw Sae Village can live in harmony side by side and peacefully without any fear, and this sense of togetherness is still upheld by all adherents of religions and all elements of society in Skouw Sae Village.

Although so far, there has never been any sound of problems escalating to the point of becoming conflicts between indigenous peoples and migrants. However, it cannot be denied that life in the village of Skow Sae still leaves an attitude of suspicion and is also full of crises of inter-religious harmony. Therefore, it is important to continue to maintain and care for diversity by implementing multicultural education (multicultural education). As a recommendation, to encourage the realization of multicultural education in the community, including in Skow Sae, several steps, including; awareness of the importance of multicultural education, birth of village policies and fostering a spirit of multicultural-based resilience. In an effort to maintain socio-cultural

order through multicultural education, the authors recommend the multicultural learning concept of the Tri Center for Education model introduced by Ki Hadjar Dewantara, which includes the educational process at home, school and society.

ADVANCED RESEARCH

This study is only focused on Skow Sae Village, which is one of the villages in the border area between Indonesia and Papua New Guinea. Therefore, in the future it is hoped that there will be similar research by examining more broadly the importance of implementing multicultural education as an effort to maintain socio-cultural order which is not only focused on Skow Sae but throughout the Province of Papua. Rememberin an effort to develop Eastern Indonesia, the idea of multiculturalism has become a strategic issue which is a demand that cannot be negotiated. Through multicultural education it becomes an important gap that will bring about dialogical maturity, not only for each individual but for the entire Papuan people. So with diversity it can be a symbol of unity and packaged in a Bhineka Tunggal Ika frame.

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