

BUILDING ISLAMIC SCHOOLING IN A MUSLIM-MINORITY REGION: KH. USO, 'ASABIYAH, AND THE INSTITUTIONALIZATION OF ISLAMIC EDUCATION IN PAPUA (1965–2020)

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ABSTRACT

This research is historical research that explores the role of KH. Uso in establishing and developing Islamic education in Muslim minority areas in Southwest Papua, especially in Sorong City, through the stages of heuristic, criticism, interpretation and historiography. KH. Uso as a pioneer of Islamic education was commissioned by the Ministry of Religion in 1965, KH. Uso faced significant challenges in establishing Islamic educational institutions in the midst of the Christian majority. Using Ibn Khaldun's Ashabiyah theory, this research analyzes the social solidarity between the indigenous and migrant Muslim communities, which has become a significant force in the development of Islamic education in Papua. In addition, state support the Papua Special Autonomy policy and contribution from organizational networks such as Nahdlatul Ulama (NU) and Muhammadiyah also accelerated the process of Islamic education in the region. KH Uso succeeded in establishing various Islamic education institutions, such as PGAN, MI Annur YAPIS, STAIS Al Hikma, and STAIN Sorong, which provided access to formal Islamic education that was previously very limited. The results of this research show that although socio-political challenges and limited resources became obstacles, strong social solidarity and state support managed to overcome these difficulties. The thriving Islamic education in West Papua makes an important contribution to reducing the education gap between Muslims and the Christian majority and improving the overall quality of education.

Keywords: Ashabiyah, Islamic Education, KH. Uso, Minority, Papua

INTRODUCTION

Papua is an Indonesian island with a Muslim minority. Anthropologist JR Mansoben stated that the first major religion to enter Papua was Islam (Mansoben, 1995). The history of the sultanate of Tidore also mentions that in 1443 H. Sultan Ibnu Mansur (Sultan of Tidore X or Sultan of Papua I) led an expedition to Papua and gave birth to four kingdoms in the Raja Ampat archipelago, including the Misool Kingdom/ Sailolof Kingdom, Salawati Kingdom, Waigeo Kingdom, and Batanta Kingdom (Wanggai, 2009). The influence of the Kingdom of Tidore was used as a foothold for the spread of Islam in Papua, the decline of Tidore's influence in Papua led to the strong influence of Dutch power over Papua. Since the 1880s, the Dutch have carried out religious missions and spread Christianity and Catholicism through the efforts of Dutch missionaries starting from Mansinam Island, Manokwari. The percentage of religious adherents in Southwest Papua is According to data from the Directorate General of Population and Civil Registry, 60.98% of the population is Christian, with 52.82% Protestant and 8.16% Catholic. Islam is practiced by 38.8% of the population, 0.1% are Hindu, 0.125% are Buddhist, and Confucian 0.002% (BPS 2025).

The pattern of spreading Islam in Papua before its integration into the territory of the Republic of Indonesia was still very traditional, there were only a few places of recitation located in several *musholla*, mosques, and in the homes of *ustadz*, *imams*, the holy Qur'an, teachers, and Muslim traders who came from various regions such as Bugis, Makassar, Arab, Maluku, and Buton. The Islamic school pattern did not exist and had not been instilled in Papua at that time. The pattern of education has only been instilled in Papua since the integration of the Papua Region into the territory of the Unitary State of the Republic of Indonesia in 1965. Islamic educational institutions play a highly strategic and functional role in the development of a civil society model.

Education is constantly used to address the needs and challenges that arise within society as a result of societal changes (Wekke, Siddin, and Kasop 2017). Similarly, Islamic education institutions in Muslim minority areas, such as in Papua will experience changes if an Islamic education institution is established. Providing a platform for generations of Papuan Muslim to deepen their understanding of Islam. Living as a minority in the middle of the majority, education needs to be a priority thing to be established which is used as a forum or educational institution in an effort to develop the capacity and ability of Muslims. Of course, the challenges will be different if this happens in Muslim majority areas (Amin, 2017).

The challenge in Islamic education is maintaining continuity between the current and previous periods. There is a gap between the spirit development pattern and consistency of Islam, which requires more energy when starting over. As with the understanding of Islam developed by the Sultanete of Tidore, it is not well developed among the current Islamic generation, resulting in lack of continuity with the early days of Islam. Meanwhile, the most important need in Islamic education is the presence of preachers, religious educators, or *ustadz*. The contemporary era demands the presence of the nation-state in the development of education is always associated with national interests. After the integration into Indonesia in 1963, it was found that the state needed to support the existence of Islamic educational institutions in the Papua region.

Socio-political changes in the country have implications for social political changes in Irian (Papua). The birth of the Papua Special Autonomy policy in 2001 has also affected all aspects of life in Papua, the demands of political liberalization that occurred in 1998 have created space for a stronger role of political parties and the pattern of direct presidential and regional head elections. This condition has implications for the broader Muslims access within the socio-

political constellation of the island of Papua. Thus, the development of Muslims and the forms of their participation and interests in various fields in Papua are receiving greater attention, as is the opening of access to Islamic education for Muslims (Wanggai, 2009).

KH. Uso is a representative of the Ministry of Religion who was assigned to pioneer Islamic education in Papua. His work in developing Islam in West Papua and his struggle that has dedicated himself since the beginning of the integration of the Papua Region into the Unitary State of the Republic of Indonesia until now has made KH. Uso as one of the pioneers of Islamic education in Southwest Papua. Based on the description above, it is necessary to research the role of KH. Uso in the development of education in the Papuan Muslim Minority.

This research aims to explore more depth the role of KH. Uso in the development of Islamic education in West Papua, especially in Muslim minority areas such as Sorong City. It aims to provide a clear picture of how KH. Uso, who was assigned by the Ministry of Religious Affairs in 1965, succeeded in pioneering and developing Islamic educational institutions in West Papua, amidst socio-political challenges and religious diversity.

The problem to be answered through this research includes several important aspects. First, the study explores how KH. Uso played a significant role in the establishment and development of Islamic educational institutions in West Papua, particularly in Sorong City, where such institutions had previously been very limited. Second, what challenges did KH. Uso and the Muslim community face in establishing formal Islamic education amid a majority Christian population, and how were these challenges overcome. Third, how did KH. Uso contribute to the establishment of a sustainable and inclusive Islamic education system in a Muslim-minority area of Papua, while the Research Questions (RQs) that will be questioned in this research are:

1. What are the factors that influence KH. Uso's success in establishing and developing Islamic educational institutions in West Papua, particularly in Sorong City?
2. How is the process of integration of Islamic education in the Muslim minority region of Papua, influenced by socio-political changes after the integration of Papua into Indonesia?
3. What were the main challenges faced by KH. Uso and other Islamic educational institutions in introducing a formal Islamic education system in a predominantly Christian area?
4. How has the development of Islamic educational institutions in West Papua played a role in improving the quality of education among Muslims in the region?

The purpose of this research is to describe the role of KH. Uso as a pioneer of Islamic education in the Muslim minority region of Papua. This research also aims to analyze the challenges faced in developing Islamic education in West Papua. The research gap is the lack of studies on the contribution of KH. Uso as a central figure who played a role in pioneering and advancing Islamic education in Papua. This research is expected to provide a more in-depth contribution regarding KH. Uso's struggles in facing existing challenges, as well as explaining how the Islamic educational institutions he established have a positive impact on Muslims in Papua.

This research is expected to provide significant insight into the role of local figures in developing Islamic education in minority areas. This research will also reveal how Islamic education in Papua can function as a model for other Muslim minority areas, and provide an overview of the contribution of Islamic education to improving the quality of education and social welfare of Muslims in Papua, especially in Sorong City. Thus, this research not only contributes to the academic field but also provides recommendations for the development of Islamic education in similar areas in Indonesia.

Literature review

Research conducted by Fauzi and Muhidin, *The Development of Islamic Education in Muslim Minority Areas* shows that the development of formal Islamic education in Papua has been rapid and has contributed to Islam's progress in the province, especially in the field of formal education. While the research location is similar in Southwest Papua, studies of local figures have not explicitly focused on the role of KH. Uso (Fauzi & Muhidin, 2021).

Ismail Suardi Wekke (2023) in his work *Islam in West Papua: Tradition and Diversity*. The influence of local culture is significant in shaping Islamic education in Papua. Islamic education needs to integrate traditional values to be more widely accepted. Connecting this idea, the theory of 'Ashabiyah can strengthen solidarity in the development of Islamic education by considering local wisdom in Papua. In addition, the research by Achmad et al., (2023) Religious Moderation of Islamic Religious Education Teacher in Pekanbaru City Against Minority of Islamic Mazhab, moderation in Islamic Education in Indonesia, the results of this research state that Islamic education must teach the values of tolerance and moderation, especially in religious and cultural diversity. The concept of moderation is relevant to the challenges of Islamic education in Papua which consists of minority and majority Christian communities (Achmad, Rahmat, and Kosasih, 2023). Ibn Khaldun Ashabiyah's Theory and the Development of Civilization, creates social solidarity that is essential for the development of human civilization and the sustainability of education. This research provides a strong theoretical basis for linking the role of social solidarity in the development of Islamic education in Papua (Saumantri and Abdillah 2020). Yayasan Pendidikan Islam (YAPIS) in Papua plays a role important in introduce and develop Islamic education in Papua, becomes part from effort unite Muslim community. Research This relevant Because show development

institution Islamic education in Papua pioneered by KH. Uso and other figures other in respond lack formal education in Papua (Nuruddin 2018).

From some of the research above, there are several studies that are relevant in certain parts of this research, but have not found research that specifically discusses the figure of Islamic Education fighters, especially local figures in the Papua Muslim minority area such as KH. Uso.

Conceptual Framework

This research uses Ibn Khaldun's Ashabiyah Theory in its relevance to KH Uso's struggle. In this Ashabiyah Theory, social solidarity is created in Islamic society to work together, put aside personal interests, and fulfill obligations to others. KH. Uso's struggle with indigenous Papuan Muslims and immigrant Muslims to form a Muslim community and establish Islamic educational institutions is social solidarity.

The Ashabiyah theory proposed by Ibn Khaldun describes the phenomenon of social solidarity as a force that unites groups in society. In the context of developing Islamic education in Papua, this concept is very relevant to understanding the dynamics of minority Muslim communities in the region, especially in facing complex social, political and cultural challenges. Islamic education in Papua, which is mostly implemented by minority Muslim communities that requires a strong social foundation to support the continuity and development of Islamic education institutions.

Social solidarity in Ashabiyah theory is the spirit of togetherness to achieve common goals, very important in the context of Islamic education in minority areas (Saumantri and Abdillah 2020). Muslim communities in Papua, with limited numbers and scattered in Christian-majority areas, face great challenges in establishing state-recognized educational institutions. Without strong social support, efforts to establish Islamic educational institutions will be challenging. In addition, social capital in this context

includes reliable social relationships, both in the context of social support between individuals and organizations. Social capital strengthens educational organizations, as seen in the development of Islamic educational institutions in Papua that involve the cooperation of local Muslim communities and migrants, to overcome resource limitations and existing social challenges (Wekke and Cahyadi 2019).

RESEARCH METHOD

This research uses a qualitative historical method by combining oral history and archival studies to narrate the development of Islamic educational institutions in Sorong Raya and the role of key actors (especially KH. Uso). The steps are first, heuristics through systematic searches of primary and secondary sources. Primary sources include in-depth interviews with PGAN/MA/MTs and MI/RA alumni, founders/managers of PGAN, YAPIS and Al-Ma'arif, local Ministry of Religious Affairs officials (Kankemenag/Kanwil), NU and Muhammadiyah leaders in Sorong, and Papuan education experts; as well as Ministry of Religious Affairs archives. Secondary sources include academic books/articles on the history of Islamic education in Papua and theoretical studies (Ibn Khaldun's Ashabiyah theory) to enrich the interpretation. Second, external-internal source criticism: document authentication (letterhead/number/official, signatory, stamp, date), accuracy of terms such as school status change and nomenclature change). Third, interpretation: crossing archival and oral data to explain the causes and effects of the emergence and transformation of the institution (from PGAN to MA/MTs, the establishment of MI/RA, and the institutionalization of the college). At this stage, the lens of social solidarity (ashabiyah) is used as an analytical tool to understand the mobilization of Papuan Muslim networks and migrants in the context of minorities in the development of Islamic education. Fourth, historiography:

chronological narrative writing, pioneering, and institutionalization. The research location is the Sorong Raya region (Southwest Papua), which is a Muslim minority area in the Land of Papua.

Triangulation was conducted at two levels: source triangulation comparing Ministry of Religious Affairs archives, foundation documents (YAPIS/Al-Ma'arif), alumni and founder testimonials. Method triangulation combines in-depth interviews and document analysis. Interviews were directed at the alumni-learning experience, tracher study and governance of the founders of PGAN, YAPIS, Al-Ma'arif; the contribution of regeneration and religious moderation from NU and Muhammadiyah. The macro context is also linked to the events of Papua's integration into Indonesia which provided opportunities for the development of local Islamic educational institutions, so that oral narratives can be linked to the transition of political-administrative structures in the Papua region.

The conduct of this research adhered to research ethics. Prior to recording, each interviewee was given informed consent explaining the purpose, procedure, potential risks/benefits and permission to publish quotes. With such a design, this research presents a coherent workflow of collecting, testing, interpreting, then writing and is carried out with appropriate publication ethics standards.

DISCUSSION

Biography of KH. Uso

KH Uso was born during the Japanese occupation in Ciamis, West Java, on March 6, 1943. He married Mrs. Een Kusniati in 1970 in Ciamis, and had three children, one son and two daughters. KH. Uso was a Nahdlatul Ulama activist and also a government employe the Ministry of Religious Affairs, who was assigned to establish Islamic educational institutions in Papua. In the field of education, he started at the People's School (SR) in 1950 and spent a lot of time in the

pesantren environment. After completing SR in 1956, he continued his education at the 4-year Religious Teacher Education (PGAN 4 years) in Bandung in 1960, and then continued to the 6-year Religious Teacher Education (PGAN 6 years) also in Bandung, which he completed in 1962.

Due to his exemplary performance in the final examination, he received a study assignment in the Islamic Society Study Program. After completing his education and earning his Bachelor's degree (BA), his career began with an assignment as a teacher to manage Madrasah Ibtidaiyah (MI) in Ciamis Regency. In 1965, he was called by the Djawatan Pendidikan Agama (now the Ministry of Religious Affairs) in Jakarta to be assigned to West Irian, now known as Papua, following a request from religious leaders in Sorong and Fak-Fak to the Indonesian government to establish a school teaching Islam in the area.

He completed undergraduate education (S1) in STIA Al-Amin Sorong majoring in State Administration, in 1988. He arrived in Sorong on December 26, 1965 and from then on it became the starting point of KH. Uso's struggle in building Islamic Education in the Land of Papua. In accordance with statements from members of the Nahdlatul Ulama Islamic Party who stated that they wanted to see the West- Irian (West Irian/Papua) people determine their fate, and they felt that "holy war" was a possible step to fight for the region (De stem van Ambon, orgaan van de Stichting Door de Eeuwen Trouw, jrg 18, 1968, Deel: june - july, no. 223, 01-07-1968 Universitaire Bibliotheken Leiden). KH. Uso saw this also as a "holy war" to combat underdevelopment in Muslim minority areas. KH. Uso was one of those appointed by the Nahdlatul Ulama Organization through the Ministry of Religious Affairs to preach Islam and pioneer Islamic education.

The Early Days of Islamic Education in the Land of Papua

The state of Islamic education at the time before the integration of Papua into Indonesian territory in 1963 was not very developed, received less support and

received restrictions from the Dutch East Indies government. During the colonial period, Islamic propagation often received discriminatory treatment. This was because the colonial government considered that madrasah education could be a threat and an obstacle to the advancement of Dutch interests in Indonesia. The policy towards Islamic education cannot be separated from the Dutch colonial government's policy towards Islam. A Dutch national Christiaan Snouck Hurgronje who proposed policy recommendations towards Islam or in his term called splitsingstheorie which is a twin politics between tolerance and vigilance, this is intended to build a foundation of peace in religious life and lay a temporary agreement between the Dutch colonial government and Muslims at that time (Tolhah et al. 2016). The formal level of Islamic education has not yet been established, Islamic education is only carried out traditionally, namely learning the Koran in mosques and surau. The first mosques that stood in Sorong City were the Jami' Doom Mosque on Doom Island which was established in 1927 for the Muslim community of Doom Island and the Al-Falah Mosque in Kampung Baru which was established in 1947, the initial purpose of its establishment was for a place of worship for Pertamina employees in Sorong. The development of Islam is very slow, apart from the lack of the next generation to continue to strengthen Islam in the Land of Papua and the lack of da'i, but also because there is no forum in terms of formal Islamic education.

Islamic Education after the Integration of Papua into Indonesia

The integration of the Papua Region into the Republic of Indonesia on May 1, 1963 (Leirissa et al., 1992) and strengthened through the People's Opinion Determination (PEPERA) in 1969. This marked the beginning of Islamic education, which had long been suppressed under Dutch control in Papua. After PEPERA, various Islamic educational institutions began to be

established, such as the Islamic Education Foundation (YAPIS) in Papua, YPKP, Muhammadiyah schools, Ma'arif NU, Hidayatullah and DDI.

KH. Uso's role in the development of Islamic education

KH. Uso is a central figure who successfully pioneered Islamic education in Tanah Papua. His achievements in this field include, among others, the following:

1. Establishment of PGAN (State Religious Teacher Education)

The first formal Islamic education established in Sorong was the 4 (four) years Religious Teacher Education (PGA-P) which is equivalent to the junior high school level in 1965, which was founded by KH. Uso and other Islamic leaders, this is in accordance with the mission carried out by KH. Uso by the Department of Islamic Religion. Furthermore, in 1969 PGA-P 4 Years the provisions changed to PGA 6 (six) years, and KH. Uso was appointed as principal, for the preparation of prospective PGAN 6 Year students he founded MI Annur YAPIS with other founding figures. In 1980 PGAN 6 Year changed to PGA 3 (three) years and for the preparation of prospective students he established MTs Negeri Kota Sorong and he concurrently served as head of the Islamic school (madrasah), in 1990 the name of PGA changed again to Madrasah Aliyah Negeri and until 2001 the position of head of the madrasa was still held by KH. Uso. In connection with the expansion of Sorong Regency, MAN located in Sorong City changed its name to MAN Kota Sorong, considered as a pioneer of formal Islamic education in particular and in West Papua in general. Alumni of PGA and MAN Kota Sorong have spread to various regions in West Papua with professional backgrounds including Islamic Religious Teachers, Head of KUA, IAIN Sorong, Employees under the Regional Office of the Ministry of Religious Affairs of West Papua and various Islamic educational institutions in Sorong Raya and various other professions.

The main challenge at the beginning of the establishment was the difficulty in finding students who had adequate religious knowledge. H. Daga Loji, one of the alumni of PGAN Sorong, said that: "I used to go to SD YPK Maranatha Sorong, every day I was taught to pray in a Christian way, so I memorized the prayers to start the lesson in a Christian way, then after I graduated from SD, I immediately entered PGAN Sorong. At PGAN Sorong I was taught Islamic education starting from the basics" (Interview H. Daga Loji on June 27, 2024, at 19.00 WIT).

The curriculum demands are in accordance with the National curriculum standards, but this is very difficult to implement in areas such as Papua. However, the PGA managers have their own way of implementing the learning. Among them is the introduction of Islam from the basics, H. Uso said: "PGA students used to come from elementary schools under the auspices of YPK and YPPK, so we taught them from scratch, reciting the Quran from the letter Alif until they could read the Qur'an. In addition, we teach other Islamic sciences such as Fiqh, Aqidah Akhlak, Muamalah, Islamic History and pedagogical knowledge as prospective Islamic Religious teachers in schools and madrasahs" (Interview KH. Uso, June 27, 2024, at 19.00 WIT). This is what underlies the establishment of Ibtidaiyah and Tsanawiyah madrasahs as an effort to prepare pre-PGAN education.

Ismail Agia, the first alumnus of PGAN Sorong in 1969, managed to become a role model who has values of integrity, commitment to education, and social care, and has an important role in contributing to the development of Islamic education in Sorong City. He succeeded in becoming the driving force and founder of the Emeyodere Islamic Education Foundation with Education Units consisting of MI Emeyodere, MTs Emeyodere, MA Emeyodere, SMP Emeyodere in Sorong City and MTs Emeyodere in Tarof and the initiator of the establishment of MIN South Sorong in North Kokoda, South Sorong Regency. These values not only inspire and motivate

educators and learners, also create a more inclusive and dynamic educational atmosphere. The implementation of these values has contributed to improving the quality of Islamic education at Emoyodere Foundation (Hermanto, 2024).

2. Establishment of State MTs of Sorong City

In the course of the Religious Teacher Education Institution, in 1980, the 6-year PGA changed again to a 3-year PGA equivalent to high school. Then KH. Uso took the initiative to establish an educational institution, Madrasah Tsanawiyah Negeri Sorong, to prepare prospective PGA students. He also concurrently served as Head of MTs Negeri Sorong at that time.

3. Establishment of the Islamic Education Foundation (YAPIS) in Sorong

The migration of migrants to the Land of Papua increased the Muslim population in Papua. So, on December 15, 1968, YAPIS was established in the Land of Papua. Subsequently, YAPIS expanded and developed to Merauke, Biak, Fakfak, Kaimana, Jayawijaya, Manokwari, and Sorong (Nuruddin, 2018). KH. Uso along with other Muslim communities, also played a role in the establishment of foundations affiliated with YAPIS. The establishment of YAPIS was based on concerns about the development of Islamic education in Papua, which was very slow, far behind other religious education, such as Christianity and Catholicism. YAPIS was established to catch up and unite the struggle in the field of Islamic education between Muhammadiyah and NU in Papua (Murtadlo, 2016). The first step was to establish Madrasah Ibtidaiyah YAPIS Annur in the early 1970s (Fauzi, Averroos, and Al 2022).

The positive response to the existence of YAPIS came not only from Muslims, but also from some parents of non-Muslim students who sent their children to YAPIS schools for various reasons, namely, high discipline and not allowing students to drink alcohol, while

drunkenness is still a culture of some people that is still difficult to eliminate.

4. Establishment of Al Maarif Foundation and Nahdlatul Ulum NU Sorong Foundation

MI Al-Ma'arif was established in Kilometer 9 of Sorong City, which KH Uso, KH Nur Hasyim Gandhi, and several other figures also founded in 1982. Until now, the Al-Ma'arif Foundation has experienced rapid development and has developed educational institutions like RA Al-Ma'arif. The existence of Nahdlatul Ulama led to the establishment of Al Maarif Foundation and NU Sorong Foundation. In its development, Nahdlatul Ulum NU Foundation of Sorong City is under the guidance of KH. Uso, engaged in education and social religion, 2017 established RA and Madrasah Diniah Takmiliah Nahdlatul Ulum.

5. The establishment of STID Al Hikmah became STAIS Al Hikmah

In 1990, an Islamic College was established in Sorong Raya, namely the Al-Hikmah College of Da'wah Science (STID). The Al-Hikmah Sorong College of Da'wah Science establishment was spearheaded by Drs. H. Noer Hasjim Gandhi and KH. Uso, who then served as chairman of the Sorong State PGA. The two figures invited native Papuan and immigrant Muslim leaders to jointly discuss the establishment of the first Islamic religious college in Sorong Raya, and it was agreed to establish an institution under the name of the College of Da'wah Science (STID) under the management of Yayasan Al-Hikmah. This name is also used for the Al-Hikmah College of Da'wah Science (STID). At the beginning of its journey, the College of Da'wah Science (STID) formally changed its name to the Al-Hikmah College of Islamic Religion (STAIS), with the Chairman held by KH. Uso and authorized by the Chairman of the Coordinator of Islamic Religious Universities (Kopertais) Region VII (Fauzi & Muhidin, 2021). Therefore, KH. Uso made every effort to organize the institution so that STAIS Al-Hikmah made

every effort to contribute to the development of human resources, especially in Papua. For KH. Uso, one of the things that can be done so that the Al-Hikmah Islamic Religious College can survive and develop in the Muslim minority area in Papua is that it must have a fixed financial source in order to support all financing in academic activities, including the construction of educational facilities and infrastructure. Based on this, he and H. Nur Hasyim Gandhi deliberated with the Foundation board and agreed to propose changing the status of the Al-Hikmah Private Islamic Religious College (STAIS) to become the State Islamic Religious College / STAIN Sorong.

6. Role in Religious Organization Activities in Sorong Raya.

Some of KH.Usos work, among others:

- a. The formation of the Nahdlatul Ulama Board in Sorong Raya, in addition to pioneering Islamic education in Papua, also has a mission of Ke-NU-an, namely the development of Islamic propaganda in the style of Ahlussunnah Waljamaah. Secretary of Nahdlatul Ulama in 1965 and Chairman of Nahdlatul Ulama (NU) Sorong Regency in 1975 until now KH. Uso is listed as Rais Syuriah Nahdlatul Ulama;
- b. Chairman of the Hajj Fraternity Organization (ORPEHA) of Sorong Regency, 1989;
- c. Amil Zakat, Infaq, and Shodaqoh Agency as Vice Chairman, 1982;
- d. Vice Chairman of GUPPI, 1986;
- e. Vice Chairman of the Islamic Education Foundation (YAPIS), 1985.

7. STAIN Sorong

KH. Uso as Chairman of STAIS Al-Hikmah along with several administrators Al-Hikmah Foundation attempted to transfer the status of STAIS Al-Hikmah which has private status to become a State Islamic College and successfully proposed to the level of the Directorate General of Religious Higher Education of the Ministry of Religion. In 2006, the official transfer of STAIS Al-

Hikmah status into STAIN was successfully realized with the issuance of Presidential Decree No. 78 of 2006, dated July 20, 2006, which also ended the position of Drs. KH. Uso as Chairman of STAIS Al-Hikmah. The inauguration of the status change was marked by the appointment of Dr. H. Saifuddin, MA. as a temporary official or PJs. Chairman of STAIN Sorong for one year, 2006-2007. In 2020 STAIN Sorong has transformed into an IAIN under the leadership of Dr. Hamzah, M.Ag. which was marked by the issuance of Presidential Regulation No.40 of 2020 concerning the Sorong State Islamic Institute.

8. Role in Activity Da'wah in Sorong Raya

Dawah activities in Sorong Raya include Friday sermons and recitations, both in government agencies and in private institutions or offices. I am the coordinator of Sorong and Doom women's recitations, Muslimat NU, Fatayat NU, Pertamina, Banks, and various associations.

In addition to preaching in various institutions, government, religious, and private organizations, he actively fosters indigenous Papuan Muslim communities such as the Kokoda complex, Raja Ampat Muslims, and Doom Island Muslims. Development of the Klasaman Transmigration community's Muslim community, 1977, Aimas recitation unit 1 Malawili since 1982. Aimas unit II Malaweile 1982, SP 1 since 1982, SP 2 Mariyai in 1982, SP 3 Makbusun 1982, SP 4 Makbalim 1982, Transmigration Inserts Makotyamsa 1982, Majaran, Majener, Matawolot, Klasari, Modan Baru /Walal, Malaos and Klasof, Transmigration in Raja Ampat, Kalobo and Waijan.

The development of Islamic educational institutions in West Papua spearheaded by KH. Uso plays a crucial role in improving the quality of education for Muslims. Before the existence of formal Islamic educational institutions such as PGAN, MI Annur YAPIS, and STAIN Sorong, Muslims in West Papua had almost no opportunity to obtain Islamic religious education recognized by the state. However, with the existence of

these institutions, young Muslims in West Papua now have the opportunity to get a better and more structured education. The formal Islamic education provided by these institutions provides wider access for Muslims in Papua to deepen their religious knowledge, while also improving the general quality of education in the region. As Islamic educational institutions develop, more Muslim parents choose to send their children to Islamic educational institutions, which in turn helps to reduce the education gap between Muslims and the Christian majority in the region. This more structured and nationally recognized Islamic education is an important milestone in advancing education for Muslims in West Papua (Fauzi & Muhidin, 2021; Nuruddin, 2018).

Analysis of Islamic Education Development in Papua: Ashabiyah Perspective, KH. Uso, State Support, and Organizational Networks

Islamic education in Papua, especially in the Sorong region, has been through a long and challenging. As a region with a minority Muslim community, Islamic education in Papua was left behind long before the integration of the region into Indonesia in 1963. The development of Islamic education in Papua cannot be separated from the central role of KH Uso, an important figure sent by the Ministry of Religious Affairs to pioneer Islamic education. The journey can be analyzed through three key interrelated factors: ashabiyah (social solidarity), state support, and organizational networks.

1. Ashabiyah: Social Solidarity in Muslim Communities in Papua

The concept of social solidarity is the primary driving force in the development of Islamic education in Papua. In this context, KH Uso and the Muslim community in Papua, both indigenous (OAP/Orang Asli Papua) and migrants, succeeded in mobilizing social solidarity to establish formal Islamic education institutions. Although the social and political challenges were enormous at the time, solidarity between the local Muslim

community and migrants became a force that drove various efforts to realize Islamic education in the midst of Christian dominance as the majority religion.

Muslim communities in Papua face various obstacles, ranging from limited resources to cultural and religious differences. However, through this spirit of togetherness they overcome these obstacles. This solidarity is not only formed in the form of a spirit of togetherness to establish Islamic educational institutions, such as PGA, MI Annur YAPIS and STAIS Al-Hikmah, but also intertwined in joint efforts to build social networks that support the sustainability of Islamic education. Without this social solidarity, the success of Islamic education in Papua, especially in Sorong, will certainly not be realized. Social solidarity fosters values of togetherness, mutual support, and non-discrimination, increasing social cohesion in Islamic schools (Mufatakhah, Rejekiningsih, and Triyanto, 2019) 'Ashabiyah' is also instrumental in building resilient communities and inclusive educational environments, particularly in the context of Muslim minorities (Abdalla & Memon, 2025).

2. State Support: Legitimacy and Supportive Policies

The role of the Ministry of Religious Affairs is crucial to the development of Islamic education in Papua. KH. Uso was dispatched to Papua by the state with a special mission to pioneer formal Islamic education in an area that previously did not have adequate access to education. This state support was not only limited to funding but also included recognition of the Islamic educational institutions established by KH. Uso and other Islamic figures.

The integration of Papua into Indonesia after PEPERA opened up opportunities for the development of Islamic education, which had previously been severely suppressed under Dutch colonial policies. In this context, the state, through the Papua Special Autonomy policy, provides space for Muslims to

access nationally recognized Islamic education. Without the support of the state, Islamic educational institutions established in Papua, such as YAPIS (Islamic Education Foundation) and IAIN Sorong, may never have developed as rapidly as they have today.

3. Organizational Network: Synergy between Religious Organizations.

Network organizations such as Nahdlatul Ulama (NU), Muhammadiyah and YAPIS also play a significant role in strengthening the development of Islamic education in Papua. KH Uso, in addition to his role as a pioneer of Islamic education, is also active in several of these religious organizations, which provide support in the form of organization, funding, and human resources. Support from these organizations strengthens the Islamic education network in Papua, connecting Islamic education institutions in Papua with a broader network. YAPIS is also a foundation that was established at the initiative of two religious organizations, Nahdlatul Ulama and Muhammadiyah, to establish education as an Islamic union as well as Christian and Catholic affiliated educational foundations. So local government policy in the Papua region at the beginning of the establishment of YAPIS recognized educational foundations based on religion, including Christianity, Islam, and Catholicism, not based on subdivisions/religious organizations within a religion.

Madrasah Ibtidaiyah YAPIS Annur Sorong, founded by KH Uso, KH Norhasjim Ghandi, and other Islamic figures, aims to provide an educational alternative for previously marginalized Muslims in Sorong. YAPIS allows formal Islamic education to develop and be recognized nationally, facilitating the younger generation of Muslims in Papua to obtain a better education. This network has significantly strengthened Islamic education in Papua regarding facilities, curriculum, and management.

Thus, the development of Islamic education in Papua, especially in Sorong, results from a combination of social

solidarity, state support, and organizational networks. KH Uso played an important role in mobilizing social solidarity between local Muslims and migrants, which enabled the establishment of formal Islamic education institutions such as PGAN, MI Annur YAPIS, and Sorong State Islamic Institute. State support through the Ministry of Religious Affairs provided legitimacy and resources, primarily through Papua's Special Autonomy policy, which opened up opportunities for Islamic education to flourish. In addition, organizational networks such as Nahdlatul Ulama (NU), Muhammadiyah, and YAPIS strengthen Islamic education in Papua with organization, funding, and management support. Regarding organizational strengthening, Muhammadiyah focuses on governance, solidarity among leaders, and autonomous assemblies to support educational and social initiatives (Wekke et al. 2019). The synergy between these three factors ensures that Islamic education in Papua is always evolving.

Socio-political Changes After the Integration of Papua into Indonesia

Prior to the integration of Indonesia (Dutch colonial period), education was left to Zending, who were Christian missionaries. Restructuring and support to develop a more inclusive education policy were urgently needed, so during a visit by the Ministry of Religious Affairs to Irian (Papua) during the transition of power, it was found that there were no educational facilities for Muslim students (Ali, 2022). Prior to integration, Islamic education in Papua was severely suppressed by Dutch colonial policies and there was almost no access to formal Islamic education. Educational inequality and religious discrimination still occur due to policy and implementation gaps (Idris et al., 2022; Malisi, Sulasman, and Mohad, 2024; Liu, Rakthin, and Budianto, 2025; Murdianto, 2025).

The integration process of Papua in 1963 also affected the development of Islamic education. The next time, the Special Autonomy policy for Papua in

2001 provided greater space for Muslims in this region to access Islamic education. This policy allows the establishment of Islamic educational institutions, Muslims in Papua have wider access to formal education without being hindered by discriminatory policies that applied before (Fauzi & Muhidin, 2021). This is marked by the increasing number of nationally recognized Islamic Education institutions, such as those pioneered by several figures in Papua, including KH. Uso.

There is a close relationship between educational change and reform, and non-educational factors such as government policies and local socio-political changes (Srimulyani, 2013). The introduction of modern Islamic education models, such as *madrasah*, and their integration with education in general were significant developments in the 20th century (Srimulyani, 2013). The introduction of modern Islamic education models, such as *madrasahs*, and their integration with general education were significant developments in the 20th century (Saparudin & Salim 2023). So, in the 20th century, many *madrasah* and non-*madrasa* educational institutions were established that offered general education integrated with adequate religion, including Maarif NU, Muhammadiyah, Hidayatullah, DDI, and Hidayatullah. Islamic education in Papua carries a multicultural Islamic education model, because it is in a very diverse environment. Multicultural Islamic education models that incorporate local values have proven effective in promoting tolerance and social integration, offering educational innovation in diverse societies (Fahmi et al., 2025; Sahin, 2018). This model is implemented by YAPIS and Muhammadiyah in accepting students of religions other than Islam. State policies that support the formal recognition and establishment of Islamic schools, promoting tolerance and diversity (Raihani, 2013).

Challenges for Education Development in Minority Areas

In introducing a formal Islamic education system in minority areas or areas

with a Christian majority, KH. Uso and other Islamic education institutions face considerable challenges. One of them is limited resources, especially in terms of prospective Muslim students, teaching staff, and educational facilities. Most students who enroll in Islamic educational institutions initially come from Christian schools that teach Christian-based education patterns. Therefore, KH Uso and other educators had to start Islamic education from the basics of Islamic teachings, teaching their students from the letter Alif until they could read the Qur'an. The socio-political challenges were also enormous, as they had to work amidst the dominance of Christianity. To overcome these difficulties, KH. Uso and the Muslim community in Papua managed to build a powerful social solidarity, which allowed them to establish Islamic educational institutions despite the significant challenges (Fauzi et al., 2022). In addition, integration of limited local cultural and socioeconomic contexts, inadequate infrastructure, and trained educators (Ismail and Helmawati, 2023; Hamid 2020; Sukman, Hermanto, and Bustami 2025; Wasehudin et al., 2023; Umar et al., 2025) .

CLOSING

KH. Uso played a key role in establishing and developing Islamic educational institutions in West Papua, especially in Sorong City. His success was driven by state support, social solidarity among Muslim communities, and the role of religious organizations such as Nahdlatul Ulama and Muhammadiyah. After the integration of Papua into Indonesia, the Papua Special Autonomy policy opened up opportunities for the development of Islamic education which was previously very limited. The challenges faced by KH Uso and other Islamic education institutions include limited resources and socio-political challenges, but these can be overcome through strong social solidarity between local and migrant Muslim communities. The development of formal Islamic

education institutions such as PGAN, MI Annur YAPIS and STAIN.

Sorong contributes to improving the quality of education of Muslims in West Papua, providing wider access to education and reducing the education gap between Muslims and the Christian majority in the region. Future research should expand the study to other Muslim minority areas for wider application, especially the study of the role of local stores.

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