

Traditions of Jayawijaya Muslim Society: Some Perspectives from Islam and Customs

Rudihartono Ismail¹  & Hasan Abdul Rahman Asso²

¹Program Studi Ilmu Manajemen (S2), Universitas Amal Ilmiah Yapis Wamena, Wamena, Indonesia

²Program Studi Hukum Keluarga (Ahwal Syakhsiyyah) (S2), Universitas Islam Negeri Syarif Hidayatullah Jakarta, Tangerang Selatan, Indonesia

✉ rudihartonoismail6889@gmail.com

Article History:

Received: July 21, 2024

Revised: August 27, 2024

Accepted: August 29, 2024

Published: August 31, 2024

Abstract

This article explores the compromises made between local customs (adat) and Islamic religious practices in the daily lives of Muslim communities in Jayawijaya, Indonesia. Adat and Islam are two influential elements that profoundly shape societal norms, and their interaction often leads to a dynamic negotiation of values and practices. When Islamic teachings are introduced into a community with deeply rooted traditions, there is often tension between the demands of religion and established cultural customs. This phenomenon is not unique to Jayawijaya. Similarly, when Islam was first revealed in Arab society, it encountered established traditions and customs that had been passed on for generations. In Jayawijaya, local customs are deeply embedded in the lives of Muslims, including initiation ceremonies, marriages, funerals, and other sacred rituals. A significant aspect of these rituals is the communal pig feast, which traditionally occurs in the silimo (courtyard) of homes. Recognizing the need to harmonize these practices with Islamic teachings, the author endeavors to standardize these rituals by replacing pigs with animals that are halal (permissible) for consumption and aligning ceremonies with Islamic law. This study sheds light on the intricate balance between preserving cultural heritage and adhering to religious obligations, thereby providing a framework for similar contexts in which religion and tradition intersect.

Keywords: Customs; Islam; Jayawijaya Muslim Society; Papua; Traditions



INTRODUCTION

Indonesia, as a meeting point for the world's religions, such as Islam, Christianity, Hinduism, Buddhism, and even Confucianism, illustrates how the religions practiced by its people have significantly shaped their way of life (Amri, 2021; Primayana & Dewi, 2021). This religious plurality in Indonesia has led to a unique situation, in which the country rejects a neutral or indifferent stance between the state and religion. Instead, Indonesia strives to foster the growth of all religions while ensuring that the state's role does not conflict with any official religion, but rather aligns with the interests of these religions (Sadzali, 2020; Wahyuddin, 2020). The current concern is how such an approach can be implemented in daily life.

The effort to pass down customs and culture from the older generation to the newer generation exists in every culture worldwide (Rois, 2013; Setiawan, 2017). Similarly, every ethnic group in Indonesia has institutions for transferring such customs. In some Indonesian ethnic groups, more formal systems, such as education and religious beliefs, help transfer traditional attitudes or customs to society, impacting their way of life (Koentjaraningrat, 1984; Reuter, 2022).

The effort to reconcile Islam and local customs in religious practices is a common phenomenon in Indonesian society (Sumanto, 2018; Tjahjani, 2020). This reflects the ongoing challenge of fully understanding and practicing Islamic teachings among the followers. The understanding of Islam often weakens, especially when Islamic institutions are undermined by external forces, leading to a diminished desire to delve deeper into Islamic teaching. This lack of understanding has affected the religious practices of many Muslim communities (Maulana, 2020; Purbenazir, 2017; Rifqi, 2021). This phenomenon is evident in various instances among Muslim communities in Jayawijaya. It is sometimes difficult to determine

whether a practice is truly Islamic or merely a continuation of pre-Islamic customs or traditions.

Islam and local customs have become integral parts of life in Jayawijaya. Even amidst the Muslim community's strong devotion to Islamic teachings, their loyalty to preserving their traditions is evident (Hakim, 2022; Helmawati & Ismail, 2021; Ismail & Helmawati, 2023; Ismail & Thomas, 2018). These two forces, Islam and customs, often conflict with each other. The people of Jayawijaya are known both as devout Muslims and staunch defenders of their traditions. In practice, it is often difficult to separate how customs end and Islam begins. Customs passed down from their ancestors are still maintained because they provide a guide to achieving worldly happiness. Similarly, religion is viewed as a means of fulfilling spiritual needs, guiding its followers toward the right path. Islam and customs have found ways to coexist in the dynamic life of the Muslim community in Jayawijaya. As laws and social norms rooted in the highest principles of the land govern life, including all regions of Papua before the arrival of Islam, the Jayawijaya Muslim community has gradually embraced Islamic law in addition to customary law.

Islam and customs are two important elements of society that influence each other. When religious teachings enter a culturally rich community, there is often tension between the interests of religion and those of customs (Brakel, 2004; Halstead, 2007; Robinson, 1983; Sobaya et al., 2023; Sumarno et al., 2023). This was also the case when Islam was introduced to the Arab community, which had deeply rooted customs and traditions. Tradition is part of culture. One of the local traditions that has been passed down through generations among the Muslim community of Jayawijaya is the practice of raising livestock, particularly pigs, known locally as 'wam.' Pigs are highly valued and play a central role in Jayawijaya's rituals as they are sacrificed in traditional ceremonies or offered to the spirits of their ancestors (Ayal

et al., 2023; Suroto, 2014; Tabuni, 2023). This study analyzes how the Muslim community responds to traditions that are difficult to abandon and how it reconciles these customs with Islamic teachings, particularly regarding the prohibition of pig slaughter in religious rituals, as prescribed by Allah SWT, while attempting to standardize traditional customs within the framework of Islamic law.

METHOD

This study utilizes a qualitative methodology to investigate the convergence of local practices (*adat*) and Islamic doctrines within the Muslim community in Jayawijaya. Data were collected through a combination of anthropological research and comprehensive interviews (Hockey et al., 2012; Libakova & Sertakova, 2015; Natali, 2018) with prominent community members, including religious leaders, elders, and local preachers (*dai*). Participant observations were employed to record diverse rituals and ceremonies, including initiation, marriage, and death rites, offering insights into the evolution of these activities in alignment with Islamic ideals.

Interviews examined how individuals manage conflicts between traditional rituals and Islamic duties, particularly ceremonies when pig intake is crucial. The data gathering sought to encompass diverse viewpoints from proponents of local customs preservation to advocate for stringent compliance with Islamic law. The investigation utilized Islamic jurisprudence to assess the compatibility of specific activities, such as communal pig feasts, with religious doctrines.

Furthermore, archival research was performed to investigate the historical introduction of Islam to Jayawijaya and its eventual assimilation into the local culture. This entailed examining historical writings, municipal records, and religious documents to contextualize contemporary practices. This multi-method approach aims to deliver in-depth knowledge of the adaptation of Islamic teachings within the

distinct cultural context of Jayawijaya, serving as a model for communities with analogous issues in harmonizing tradition and religion.

RESULTS AND DISCUSSION

Society and the Changing Times

Koentjaraningrat (1994) noted that while much of the population of Papua, then referred to as Irian Jaya, had been in contact with the outside world for centuries, the majority had not truly experienced significant contact beyond their local territories until about three-quarters of a century ago (Rumkabu, 2022; Wandik, 2017). This was especially true for certain ethnic groups, particularly those living in mountainous regions, such as Jayawijaya, who had only recently begun to interact with the outside world or foreign communities (newcomers from outside Irian Jaya).

The influence of foreign contact, which started slowly and eventually accelerated, felt like a whirlwind for the indigenous population, rapidly altering their way of life. Initially, traders and birds of paradise hunters made contact, followed by scientific exploration expeditions led by Westerners. This marked the beginning of the spread of Dutch colonial governance, which brought immigrants from other parts of Indonesia to work as colonial employees or laborers. Concurrently, Christian missionary activities began to take root in the region (Bertrand, 2004; King, 2004; Rutherford, 2012).

As interactions with other entities intensified, significant transformations commenced in the social, economic, and cultural structure of Papuan society. The advent of novel technologies, commercial products, and foreign religious customs disturbed conventional lifestyles. The developments, primarily influenced by external factors, established a complex dynamic in which indigenous

groups were compelled to balance the preservation of their cultural identity with the adaptation to new societal structures imposed by colonization and global engagement (MacLeod, 2011; McGibbon, 2004).

The alteration in the equilibrium of power and influence also engendered considerable obstacles. The Dutch colonial administration, in conjunction with Christian missionaries, was instrumental in the establishment of formal education, which profoundly transformed indigenous knowledge systems. Although education created new opportunities for certain individuals, it simultaneously contributed to the decline of indigenous practices and languages. The flood of immigrants exacerbated this transformation, since their presence facilitated the dissemination of modernism and other cultural influences, resulting in a diverse yet frequently contentious social landscape (Knauff, 1999; Webster, 2001).

Eventually, the Papuan people started to establish their autonomy amid these changes. Initially overwhelmed by the swift infusion of foreign influence, numerous indigenous tribes reacted by integrating their traditional beliefs with novel behaviors. The process of cultural negotiation persists as Papuan society endeavors to preserve its distinct character while interacting with the broader global milieu. The enduring impacts of colonization, religion, and modernization have profoundly influenced the social and cultural fabric of Papua, transforming it into a complex and dynamic culture (Chauvel, 2004; Hadiprayitno, 2017; Hisada, 2007).

Custom and Islam: A Brief Conceptual Overview

Custom, or *adat*, refers to cultural ideas encompassing values, norms, traditions, institutions, and customary laws commonly practiced in a particular region. When these customs are not followed, there may be social repercussions, typically in the form of informal sanctions imposed by the local community against individuals

deemed to deviate from the norm. In certain societies, customs hold such a significant position that they can even surpass the role of religion in ritual matters (Nuranisa et al., 2023; Salim, 2017; Zuriati, 2013). In Islam, the concept of custom is also known as *'urf*, which refers to customs or traditions, a topic further explored in this paper. A custom is practiced repeatedly and usually follows a specific pattern agreed upon within a community. Customs may vary from one region to another; for instance, in the Muslim community of Jayawijaya, some aspects of rituals such as initiation ceremonies (*Ap Waya*), which in Islam is referred to as *aqiqah*, weddings, funerals, and other events are at odds with Islamic teachings. One key example is the requirement to slaughter pigs during these ceremonies, a practice followed by both Muslims and non-Muslims alike, which reflects a limited understanding of Islamic law (*shariah*) on consuming pig prohibition (Diener et al., 1978; Harris, 2012; Lobban, 1994).

Within any society, elements of local culture can serve as a source of law as long as they do not contradict Islamic principles or the foundational rules of *usul al-fiqh* (the methodology of Islamic jurisprudence). Any element that conflicts with Islamic principles must be abandoned and replaced; this is the essence of Islam's presence in any place or society (Ikhwanuddin, 2019; Rizal, 2019a; Wijayanti & Meftahudin, 2018). Each Muslim community, much like the Arab society before Islam's arrival, has its period of ignorance, referred to as *jahiliyah*. This refers to the time before Islam's introduction when practices often contradicted Islamic teachings.

Societies with a limited understanding of Islam tend to retain old customs that conflict with Islamic principles (Ikhwanuddin, 2019; Oktafiani, 2020; Rofiani et al., 2021). For example, some segments of the Muslim community in Jayawijaya continue to hold on to social systems that are devoid of formal law, superstition, mythology, and feudalism. One widely held belief among the Jayawijaya people is that

the first humans emerged from a lake known as *We Ma-i-ma*, a notion that sharply contradicts Islamic principles and, therefore, must be discarded and replaced with Islamic teachings.

In the history of Islam, when the Prophet Muhammad (Peace Be Upon Him) came to Arab people, their customs were deeply ingrained. Some of these customs were beneficial and did not hinder the development of the community, whereas others were harmful. In such cases, the Prophet addressed these practices gradually, revealing the laws of Islam step-by-step to complete religion. For example, when asked about alcohol (*khamr*) and gambling, the Holy Quran responded: “*in them is great sin, and [some] benefit for people. However, their sin is greater than their benefit*” (Surah Al-Baqarah [2] Verse 219). Both drinking and gambling were deeply embedded customs among the Arabs at that time (Ardo, 2024; Bourmaud & Znaien, 2022; Khashan, 2016).

The arrival of Islam always brings about societal transformation, directing the community toward improvement. However, this transformation does not necessarily have to disrupt or eliminate the community from the past. Rather, Islam can preserve what is good and faithful from traditions while aligning them with universal teachings (Aziz, 2019; Maghfiroh, 2023). Additionally, the Muslim community in Jayawijaya views the world as a living universe akin to that of a mother. There is a belief that they originated from *We Ma-i-ma* (the lake), and that each region has its own belief about where life first emerged. From this lake came all living creatures, plants, animals (including pigs or *wam*), vegetables (*semeka*), and bananas (*haki*). According to local mythology, the lake produced two clans, *Wita* and *Wayaya*, which were entrusted to the first man and woman of their ancestors, respectively.

From the perspective of Islamic jurisprudence (*usul al-fiqh*), local customs within the Muslim community of Jayawijaya can be classified

as *'urf* (which etymologically derives from *al-ma'ruf*, meaning what is known) (Haji Othman & al-Muṭī'i, 1981; Yamamah, 2016). However, since these customs contain both correct and incorrect elements, the Muslim communities in Jayawijaya and Muslims in general are required to assess them critically. It is not permissible to accept customs uncritically, as Islam fundamentally opposes adherence to traditions (Al-Amri & Haramain, 2017; Robis et al., 2019; Tohopi, 2012).

Islam opposes traditionalism, which refers to the unquestioning belief that ancestral traditions are inherently good and must be preserved and followed. This principle is established within foundational teachings that require us to always be critical and discerning, avoiding blind imitation (*taqlid*) of something without adequate knowledge (Abd. Rahim, 2004; al 'Alwani, 1991). There is a possibility that the concept of custom in traditional societies is not widely understood, as the term custom generally refers to tradition, which should be distinguished from religious law. As Buya Hamka points out, custom is defined as a societal rule that carries social sanctions, whereas law refers to the decrees of Allah, which are accompanied by divine consequences (Afiah et al., 2023; Shofa & Chairinisa, 2022).

From this explanation, it is evident that a critical approach is required when considering the traditions of the Muslim community in Jayawijaya. On the one hand, there are good customs (*'urf*), while on the other, there are customs that contradict Islamic law. A critical stance toward tradition is essential for the social transformation that occurs when a community encounters Islam. As a result, the introduction of Islam to society can be disruptive in the sense that it does not simply erase traditions. However, according to the principles of Islamic jurisprudence, it is essential to distinguish between traditions and traditionalism. Not all elements of a tradition are

necessarily harmful; instead, they should be examined to identify the elements that are good and worthy of preservation. On the other hand, traditionalism is inherently negative because it reflects a closed attitude that unquestioningly upholds all aspects of tradition without critically examining what is good and harmful (Graham, 1993; Yaqin, 2023).

Since the distinction between tradition and traditionalism is often unclear to both the Muslim community in Jayawijaya and Muslims elsewhere, this leads to a dichotomous view that pits tradition against modernity or vice versa, where modernity is seen as an inherently opposing tradition. In addressing this issue, Eisenstadt (1973) argues that the true conflict lies between modernity and traditionalism, not between modernity and tradition (Casram & Dadah, 2019). In line with modern sociological thought, Khallaf also (1978) explained how early Islamic scholars used tradition elements to develop their legal systems. One of fiqh legal maxim dictated that custom (*al-'adah*) is a source of law (*shari'ah*), thus, the customary practices of society must be considered within Islamic law (Casram & Dadah, 2019). In conclusion, this analysis leads us to an important ethical principle: "*al-muhafadhah ala al-qadim al-salih wa al-akhdh bi al-jadid al-islam,*" or preserving the good from the past, and adopting the better from the new (Abdurohman, 2024; Yasin, 2019).

The Process of Introducing Islam

The introduction of Islam to the Jayawijaya Regency began in the late 1960s, brought by transmigrants from Java and urban migrants from eastern Indonesia, particularly from Bugis, Buton, Makassar, Madura, and East Java. Early interaction between the Muslim community in Jayawijaya and Islam occurred through social interactions and trade between newcomers and the indigenous population. Thus, the spread of Islam in the Jayawijaya Muslim community occurred after their integration with Islam during the

1960s, primarily through teachers and transmigrants from Java in the Megapura area ([Redaksi Papua Lives Magazine, 2015](#); [Redaksi Walak Ap, 2015](#)).

As mentioned, Islam was introduced to the Jayawijaya region by transmigrants from East Java, Madura, Bugis, Buton, and Makassar. However, those who played a direct role in the initial development of Islamic preaching (*da'wah*) in Jayawijaya included Dr. Colonel Muhammad Mulya Tarmidzi of the Navy, H. Shodiq Ismail S.H., Head of the Dolok Provincial Office, and Ir. H. Azhari Ramusan of the Public Works Department. This effort was later supported by young preachers (*dai*) from various regions, such as Java, Madura, South Sulawesi, Maluku, Sumatra, Bima, and Central Java, as well as indigenous Papuan preachers who had learned Islam earlier and helped spread their knowledge among the Muslim community in Jayawijaya ([Redaksi Papua Lives Magazine, 2015](#); [Redaksi Walak Ap, 2015](#)).

The spread of Islam became more intensive through the influence of urban migrants from eastern Indonesia, and many Dani people from the central and southern parts of Jayawijaya—such as those from the Assolokobal, Assotipo, Lantapo, Wuka, Wetapo, Wukahubi, Laqhowan, Matuan, and Walesi moieties—embraced Islam. In the village of Walesi, witnesses reported that the first people to convert to Islam were Inyasuok Asso, Aropimake Yaleget, Merasugun Yelipele, Ukumanogo Yaleget, Walekmeke Asso, Firdaus Asso, M. Ali Asso, followed by other prominent individuals such as Aipon Asso, Tauluk Asso, Hiseluok Asso, Owaqha Asso, Mukoko Yaleget, Herarik Yelipele, Yekewolok Yelipele, Aplema Asso, Wanuweak Asso, Seragalek Asso, Inyapaologo Kuwan, and Udin Asso. These conversions greatly influenced the presence and growth of Islam in the Muslim community in Jayawijaya ([Redaksi Papua Lives Magazine, 2015](#); [Redaksi Walak Ap, 2015](#)).

At that time, there were no formal organizations dedicated to Islamic preaching in Jayawijaya. However, after the mass conversion of people in Walesi to Islam in 1975, the Islamic Center began organizing religious activities, which continues to this day. Over time, from generation to generation, many members of the Muslim community in Jayawijaya pursued both formal and informal education in various regions of Indonesia. One notable example is Ustad Hasan Abdul Rahman Asso, who contributed to the significant growth of Islam in Jayawijaya as observed by the public ([Redaksi Papua Lives Magazine, 2015](#); [Redaksi Walak Ap, 2015](#)).

Standardization of Customary Practices into Islamic Law

'*Urf* refers to customs or practices that are well-known and recognized by people, carried out continuously through speech, actions, or even things that are left unsaid. '*Urf* is also known as *al-'adah* or customary practice. In Islamic legal terminology, there is no distinction between the two terms, '*urf* and *al-'adah* ([Haji Othman & al-Muṭī'ī, 1981](#); [Yamamah, 2016](#)). Customary practice is an action commonly recognized as '*urf al-amaly*, such as the practice of buying and selling transactions where money is exchanged without the formal process of *ijab kabul* (offer and acceptance), because the price and customary practice are already well understood ([Rahman, 2019](#)). Similarly, the term '*lahm*' (meat) is generally understood to refer to the flesh of animals other than fish. Although fish are also meat, according to '*urf* or common practice, fish is not included as part of *lahm*.

'*Urf* is formed from human customs based on different levels of knowledge and social status, whether on a general or specific level. This is what distinguishes '*urf* from *al-ijma'* (consensus), which is based on the agreement of a specific group with a standard of certainty among *mujtahids* (Islamic legal scholars), and does not include the general public ([Aripin, 2018](#)). Essentially, Shari' ah law does not disappear or change when applied to new events, occurrences, or

developments. What changes are the application or contextualization of the law? When a society's customs and traditions undergo transformation, the law must also adapt to align with changes in societal practices. Thus, what is meant by a law that can change is derived from customs and tradition. However, laws based on clear evidence from the Qur'an and Hadith remain immutable (Muthalib, 2018; Rizal, 2019b).

The evolution of law due to the changing customs from one era to another is an undeniable and unavoidable reality. Laws that change due to the passage of time are those that are based on customs and traditions. The changing times bring about new societal needs and demands, leading to customs and practices different from those of the previous eras. When customs and traditions change, the corresponding laws must also change, unlike laws based on Shari' ah evidence, which remain unchanged (Abbas, 2004). Therefore, every tradition is unique, and because each situation that underlies a change—whether currently happening or planned—is also unique, it is impossible to prescribe a one-size-fits-all solution for every case of change. However, all changes must be carried out with the consent and participation of those whose daily lives are affected (Madjid, 1997).

Changing customs (traditions), such as initiation, marriage, and death rituals, which are traditionally celebrated with pig (*wam*) feasts in the Muslim community of Jayawijaya, into practices aligned with Islamic law is not an easy task. Therefore, the current study proposed the process of standardizing the use of pigs in such rituals, including initiation, marriage, and death ceremonies as well as other sacred cultural practices, by replacing them with Islamic values consistent with the teachings of Allah SWT and His Messenger. The proposed standardization was as follows. *First*, the *wam* (pig) can be replaced with halal animals for consumption, according to Islamic law, such as

cows, goats, or sheep, during traditional ceremonies. Since pigs are considered haram in Islam, they cannot be consumed or permitted for use in any sacrificial ritual as part of the ceremonies mentioned above. Therefore, there is a need for a standardization process in which pigs are replaced with halal animals.

Second, in the traditional ceremonies mentioned above, the Muslim community in Jayawijaya usually holds them in the *silimo* (courtyard or in front of the entrance to the traditional house, *honai*), except for funeral ceremonies, which are marked by singing and joy. Funerals, however, are accompanied by wailing and crying by family members and guests. During these ceremonies, pigs are slaughtered in the *silimo* in front of the family and guests, and meat is cooked together in the same area. The current study proposed these rituals can be replaced with Islamic values, such as singing with the recitation of *shalawat* (praises) for the Prophet Muhammad (PBUH). The application of *wam amok* (pig fat) in initiation and wedding ceremonies can be replaced with olive oil, and the mourning of the deceased can be replaced with *tahlilan* (prayer gatherings) and collective supplications as prescribed by Islamic law.

Altering the role of pigs, as outlined above, will likely conflict with the long-standing traditions in the Muslim community of Jayawijaya. Therefore, it is understandable that the current study might face criticism from certain segments of the traditional community that may disagree with these changes, particularly those with a limited understanding of Islam. However, if a community is willing to accept this proposal, it would be a hopeful sign that Islamic law can be accepted by traditional communities in the future. The current study intention is not to completely change existing traditions, but rather to modify those aspects that conflict with Islamic law.

With the transformation currently taking place in various aspects of life, the orientation of the Muslim community in Jayawijaya has

gradually shifted away from the old practices. They started to embrace changes with an open mind, unlike in the past, when they were isolated and resistant to accepting new ways. For example, the concept of a “clean knife” has emerged in the Muslim community of Jayawijaya. When children start attending school, learn about Islam, and practice prayers, parents no longer encourage them to eat pork or participate in rituals involving pig feasts. Instead, they are encouraged to avoid pigs, which are considered impure animals. The same principle applies when it comes to preparing meals that might be mixed with pork for individuals who have stopped consuming it. This concept is referred to as the ‘clean knife’ within the Muslim community of Jayawijaya. Therefore, the Muslim community of Jayawijaya and Muslims in general are called upon to recognize the good and bad in their society, to promote and encourage good actions, and at the same time, to prevent and stop harmful practices.

CONCLUSION

Based on the explanations above, it can be concluded that, as Muslims, it is essential to practice all Islamic teachings without exception, including the rituals of initiation, marriage, and death within the Muslim community of Jayawijaya, following the teachings of Islam, as revealed by Allah to Prophet Muhammad (PBUH). Additionally, with the increasing number of preachers (*dai*) spreading Islamic teachings, many members of the Jayawijaya Muslim community, especially the younger generation, have gained a deeper understanding of Islam. Given that the rituals of initiation, marriage, death, and other sacred traditional ceremonies within the Muslim community of Jayawijaya are, in practice, highly contradictory to Islamic law, the following recommendations are proposed.

Preachers should spread awareness and ensure that all customary rituals in the Muslim community of Jayawijaya are

conducted in accordance with Islamic laws. Indigenous Islamic leaders with a good understanding of Islam should not be swayed by ancestral traditions. They should always strive to practice Islam in line with their understanding of religion and, if uncertain, should seek guidance from available preachers. This will help preserve the reputation of Islam and the Muslim community in Jayawijaya, protecting them from misinterpretations. At the same time, good traditions should be preserved to ensure that the local culture, inherited from ancestors, is not lost over time. Traditional ceremonies should be simplified to align with Islamic laws. Efforts should be made to carry out *amr bi al-ma'ruf and nahy 'an al-munkar* (enjoining what is good and forbidding what is evil), as this has been the mission of the Muslim community throughout history.

Limitations of the Study

A primary limitation of this study is its dependence on qualitative methodology, which may restrict the generalizability of the results. In-depth interviews and participant observations yielded unique insights into the behaviors and beliefs of the Muslim community in Jayawijaya; however, the sample size was minimal and concentrated on individuals and families. The collected perspectives may not comprehensively reflect the diversity of opinions within the entire Jayawijaya Muslim population or among other Muslim communities in Papua. Increasing the sample size or including a more comprehensive array of participants could have yielded a more thorough comprehension of how these traditions were negotiated among the various groupings.

A further disadvantage is the study's reliance on historical and ethnographic data, which may be influenced by the researcher's and participants' biases. Historical documentation concerning the advent of Islam in Jayawijaya and its initial assimilation with indigenous traditions is scarce, and existing sources may not adequately reflect

the comprehensive cultural and theological changes that have occurred over time. The respondents' recollections are influenced by their own experiences, potentially resulting in subjective interpretations of the coexistence of Islam and Adat. These factors may have affected the results derived from the data, and additional archival research or the use of quantitative metrics could have strengthened the validity of the findings.

Ultimately, the study's emphasis on ceremonial acts, including initiation rituals, marriages, and funerals, inadequately examines additional domains in which Islamic teachings and local customs may converge. The economic, educational, and political activities influenced by both Adat and Islam have not been thoroughly examined. An extensive analysis of these additional facets of daily life may yield a more comprehensive understanding of the integration of Islamic ideals into the local context. Future research could fill this gap by examining the impact of Islam across a broader spectrum of social and cultural spheres within the Jayawijaya community.

Implications for Further Research

This study presents multiple opportunities for further research on the interplay between Islam and local customs, especially in areas where indigenous traditions have significantly shaped community standards. Subsequent research could build upon these findings by investigating how various communities in Papua or analogous places harmonize Islamic teachings with indigenous customs that may contradict the Muslim doctrine. Comparative analyses between Jayawijaya and other Indonesian regions, such as Aceh and Sulawesi, may yield significant insights into the diverse methods of incorporating Islamic ideals into unique cultural contexts. Such comparisons may reveal patterns or circumstances that promote or obstruct the acceptance of religious reforms in traditional civilizations.

Subsequent research may concentrate on how younger generations within the Muslim community of Jayawijaya negotiate the conflict between the Adat and Islamic doctrines, especially in a swiftly evolving global landscape. The increasing impact of contemporary education, technology, and worldwide Islamic movements may lead younger people to take distinct approaches to their cultural and religious identities in contrast to previous generations. Longitudinal studies that monitor alterations in beliefs and behaviors over time could elucidate whether the standardization of rituals in line with Islamic law is increasingly popular or whether specific traditional customs are preserved.

Moreover, subsequent research could examine the influence of Islamic preachers (*dai*) and local religious leaders in molding the community's perspectives on tradition and religion. Scholars could examine authority and power dynamics in religious transitions by analyzing how these leaders affect the equilibrium between cultural preservation and religious reform. Examining the techniques these leaders utilize and the obstacles they encounter in advancing Islamic teachings may enhance their comprehension of the processes of religious adaptation in traditional societies such as Jayawijaya.

Author Contributions

Conceptualization: R.I. & H.A.R.A.; Data curation: R.I. & H.A.R.A.; Formal analysis: R.I. & H.A.R.A.; Funding acquisition: R.I. & H.A.R.A.; Investigation: R.I. & H.A.R.A.; Methodology: R.I. & H.A.R.A.; Project administration: R.I. & H.A.R.A.; Resources: R.I. & H.A.R.A.; Software: R.I. & H.A.R.A.; Supervision: R.I. & H.A.R.A.; Validation: R.I. & H.A.R.A.; Visualization: R.I. & H.A.R.A.; Writing - original draft: R.I. & H.A.R.A.; Writing - review & editing: R.I. & H.A.R.A. All authors have read and agreed to the published version of the manuscript.

Funding

This study received no direct funding from any institution.

Institutional Review Board Statement

This study was approved by Program Studi Ilmu Manajemen (S2), Universitas Amal Ilmiah Yapis Wamena, Wamena, Indonesia.

Informed Consent Statement

Informed consent was obtained before the respondents before interview.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

Acknowledgments

The authors thank Program Studi Ilmu Manajemen (S2), Universitas Amal Ilmiah Yapis Wamena, Wamena, Indonesia for administrative supports for this study.

Conflicts of Interest

The authors declare that they have no conflict of interest.

REFERENCES

- Abbas, A. S. (2004). *Qawaid fiqhiyyah dalam perspektif Fiqh [Qawaid fiqhiyyah in the perspective of Fiqh]*. Pedoman Ilmu Jaya-Anglo Media.
- Abd. Rahim, R. A. (2004). The concept of taqlid in the reformist`s point of view. *Jurnal Fiqh*, 1, 1-28. <https://doi.org/10.22452/fiqh.vol1no1.1>
- Abdurohman, A. (2024). Adab murid kepada guru perspektif Al-Ghazali studi kitab Minhajul Muta`alim [Student etiquette towards teachers from Al-Ghazali`s perspective: Study of the book Minhajul Muta`alim]. *Tazkiya: Jurnal Pendidikan Islam*, 12(2), 73-84. <https://doi.org/10.30829/taz.v12i2.2735>
- Afiah, S., Robingah, R., & Rohmah, S. (2023). Kajian lokalitas tafsir kontekstual Al-Azhar karya Buya Hamka [Locality study of contextual interpretation of Al-Azhar by Buya Hamka]. *Julital:*

- Jurnal Literasi Digital*, 1(1), 16–26.
<http://www.merdekaindonesia.com/index.php/JurnalLiterasiDigital/article/view/30>
- al 'Alwani, T. J. (1991). Taqlid and the stagnation of the Muslim mind. *American Journal of Islam and Society*, 8(3), 513–524.
<https://doi.org/10.35632/ajis.v8i3.2610>
- Al-Amri, L., & Haramain, M. (2017). Akulturasi Islam dalam budaya lokal [Acculturation of Islam in local culture]. *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*, 10(2), 87–100.
<https://doi.org/10.35905/kur.v10i2.594>
- Amri, K. (2021). Moderasi beragama perspektif agama-agama di Indonesia [Religious moderation: The perspective of religions in Indonesia]. *Living Islam: Journal of Islamic Discourses*, 4(2), 179–196. <https://doi.org/10.14421/lijid.v4i2.2909>
- Ardo, H. (2024). The objectives of Islamic law in extending prohibition of khamr to other substances. *Mâaref*, 18(2), 555–565.
<https://www.asjp.cerist.dz/en/article/236686>
- Aripin, M. (2018). Eksistensi urf dalam Kompilasi Hukum Islam [The existence of urf in the Compilation of Islamic Law]. *Jurnal AL-MAQASID: Jurnal Ilmu Kesyarifan Dan Keperdataan*, 4(2), 76–88.
<https://doi.org/10.24952/almaqasid.v4i2.1427>
- Ayal, E. M., Engel, J. D., Pilakoannu, R. T., & Tampake, T. (2023). Pigs (wam) sacredness as traditional medicine in the balim valley of Papua. *The International Journal of Social Sciences World (TIJOSSW)*, 5(2), 1–9.
<http://www.growingscholar.org/journal/index.php/TIJOSSW/article/view/363>
- Aziz, S. (2019). Optimalisasi pendidikan Aswaja pada generasi milenial sebagai upaya deradikalisasi [Optimizing Aswaja education for the millennial generation as a deradicalization effort]. *Al Ulya: Jurnal Pendidikan Islam*, 4(1), 1–15.
<https://doi.org/10.36840/ulya.v4i1.204>

- Bertrand, J. (2004). *Nationalism and ethnic conflict in Indonesia*. Cambridge University Press.
- Bourmaud, P., & Znaïen, N. (2022). Alcohol in the Muslim worlds: History, places, practices and policies (15th-21st century): Introduction to the thematic issue. *Revue Des Mondes Musulmans et de La Méditerranée*, 151, 25–40. <https://doi.org/10.4000/remmm.17629>
- Brakel, L. F. (2004). Islam and local traditions: Syncretic ideas and practices. *Indonesia and the Malay World*, 32(92), 5–20. <https://doi.org/10.1080/1363981042000263435>
- Casram, C., & Dadah, D. (2019). Posisi kearifan lokal dalam pemahaman keagamaan Islam pluralis [The position of local wisdom in the understanding of pluralist Islamic religion]. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 3(2), 161–187. <https://doi.org/10.15575/rjsalb.v3i2.4739>
- Chauvel, R. (2004). *Constructing Papuan nationalism: History, ethnicity, and adaptation*. East-West Center. <http://hdl.handle.net/10125/3515>
- Diener, P., Robkin, E. E., Anderson, E. N., Barclay, H. B., Bertocci, P. J., Brown, K. L., Centlivres, P., Ghani, A., Grivetti, L. E., Harris, M., Leeds, A., Orans, M., Patai, R., Raum, J. W., Simoons, F. J., Vayda, A. P., Wagner, P. L., & Webb, M. C. (1978). Ecology, evolution, and the search for cultural origins: The question of Islamic pig prohibition [and comments and reply]. *Current Anthropology*, 19(3), 493–540. <https://doi.org/10.1086/202138>
- Eisenstadt, S. N. (1973). Post-traditional societies and the continuity and reconstruction of tradition. *Daedalus*, 102(1), 1–27. <https://www.jstor.org/stable/20024107>
- Graham, W. A. (1993). Traditionalism in Islam: An essay in interpretation. *The Journal of Interdisciplinary History*, 23(3), 495–522. <https://doi.org/10.2307/206100>
- Hadiprayitno, I. I. (2017). The limit of narratives: Ethnicity and indigenous rights in Papua, Indonesia. *International Journal on*

- Minority and Group Rights*, 24(1), 1-23.
<https://doi.org/10.1163/15718115-02401004>
- Haji Othman, M. Z., & al-Muṭī'i, M. B. (1981). 'Urf as a source of Islamic law. *Islamic Studies*, 20(4), 343-355.
<https://www.jstor.org/stable/20847181>
- Hakim, L. A. (2022). Multiculturalism and allegations of Islamization at Jayapura Regency, Papua, Indonesia in the Post-Reform, 1998-2015. *Sejarah: Journal of the Department of History*, 31(2), 163-183.
<https://doi.org/10.22452/sejarah.vol31no2.9>
- Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education? *Journal of Moral Education*, 36(3), 283-296.
<https://doi.org/10.1080/03057240701643056>
- Harris, M. (2012). The abominable pig. In C. Counihan & P. Van Esterik (Eds.), *Food and culture: A reader* (3rd edition, pp. 59-71). Routledge.
- Helmawati, H., & Ismail, R. (2021). Cultural and religious identity: The development of Muslim community at Lembah Baliem "Wamena Papua" [Cultural and religious identity: The development of Muslim community at Baliem Valley, Wamena, Papua]. *IBDA : Jurnal Kajian Islam Dan Budaya*, 19(2), 211-228.
<https://doi.org/10.24090/ibda.v19i2.4153>
- Hisada, T. (2007). *Indigenous development and self-determination in West Papua: A case study of the socio-political and economic impacts of mining upon the Amungme and Kamoro communities of West Papua*. [Master's thesis, The University of Waikato].
<https://hdl.handle.net/10289/2457>
- Hockey, J., Forsey, M., & Skinner, J. (2012). Ethnography is not participant observation: Reflections on the interview as participatory qualitative research. In *The interview* (pp. 69-87). Routledge.
- Ikhwanuddin, M. (2019). Hukum Islam dan budaya lokal telaah unsur lokalitas dalam pembentukan hukum Islam [Islamic law and local culture: An examination of local elements in the formation

- of Islamic law]. *Jurnal Keislaman*, 2(2), 238–248.
<https://doi.org/10.54298/jk.v2i2.3388>
- Ismail, R., & Helmawati, H. (2023). Experiences of the Yayasan Pendidikan Islam (Yapis) di Tanah Papua in extending human resources. *Millah: Journal of Religious Studies*, 22(1), 127–154.
<https://doi.org/10.20885/millah.vol22.iss1.art5>
- Ismail, R., & Thomas, R. (2018). Building the civilization in the perspectives of Islam in Jayawijaya Regency, Papua, Indonesia: The development of Islam in the aspect of human resources. *Honai*, 1(1), 61–72. <https://doi.org/10.2121/.v1i1.1023>
- Khallaf, A. W. (1978). *Ilmu ushul al-fiqh*. Dar Al-Hadits.
- Khashan, A. (2016). *The Quran's prohibition of khamr (intoxicants): A historical and legal analysis for the sake of contemporary Islamic economics*. Center for Islamic Area Studies at Kyoto University.
<https://doi.org/10.14989/210344>
- King, P. (2004). *West Papua and Indonesia since Suharto: Independence, autonomy or chaos?* University of New South Wales Press.
- Knauff, B. (1999). *From primitive to postcolonial in Melanesia and anthropology*. University of Michigan Press.
<https://doi.org/10.3998/mpub.10934>
- Koentjaraningrat. (1984). *Kebudayaan Jawa [Javanese culture]*. Balai Pustaka.
- Koentjaraningrat. (1994). *Irian Jaya: Membangun masyarakat majemuk [Irian Jaya: Building a pluralistic society]* (Jakarta). Djambatan.
[//lib.litbang.kemendagri.go.id%2Findex.php%3Fp%3Dshow_detail%26id%3D1842](http://lib.litbang.kemendagri.go.id%2Findex.php%3Fp%3Dshow_detail%26id%3D1842)
- Libakova, N. M., & Sertakova, E. A. (2015). The method of expert interview as an effective research procedure of studying the indigenous peoples of the North. *Journal of Siberian Federal University. Humanities & Social Sciences*, 8(1), 114–129.
<https://doi.org/10.17516/1997-1370-2015-8-1-114-129>

- Lobban, R. A. (1994). Pigs and their prohibition. *International Journal of Middle East Studies*, 26(1), 57-75. <https://doi.org/10.1017/S0020743800059766>
- MacLeod, J. (2011). *The struggle for self-determination in West Papua (1969-present)*. International Center on Nonviolent Conflict. <https://www.nonviolent-conflict.org/struggle-self-determination-west-papua-1969-present/>
- Madjid, N. (1997). *Tradisi Islam: Peran dan fungsinya dalam pembangunan di Indonesia [Islamic tradition: Its role and function in development in Indonesia]*. Penerbit Paramadina.
- Maghfiroh, Q. H. (2023). Pengembangan pendidikan karakter Aswaja sebagai strategi deradikalisasi [Development of Ahlu Sunnah wal Jamaah character education as a deradicalization strategy]. *An Nahdhoh Jurnal Kajian Islam Aswaja*, 3(2), 84-95. <https://doi.org/10.33474/annahdhoh.v3i2.15043>
- Maulana, A. K. (2020). Pergulatan hukum waris Islam dan hukum adat: Pembagian warisan keluarga Muslim Masyarakat Samin [The struggle between Islamic inheritance law and customary law: Distribution of inheritance of Muslim families in the Samin community]. *Ijtihad*, 36(2), 11-26. <https://journals.fasya.uinib.org/index.php/ijtihad/article/view/37>
- McGibbon, R. (2004). *Plural society in peril: Migration, economic change, and the Papua conflict*. East-West Center. <https://www.eastwestcenter.org/publications/plural-society-peril-migration-economic-change-and-papua-conflict>
- Muthalib, A. (2018). Perubahan hukum dengan sebab berubahnya masa, tempat dan keadaan [Changes in law due to changes in time, place and circumstances]. *Hikmah*, 15(1), 72-85. <https://ejurnal.staisumatera-medan.ac.id/index.php/hikmah/article/view/26>
- Natali, C. (2018). The anthropological recorded interview: Methodological issues and ethnographic examples. In S.

- Marchignoli (Ed.), *Teaching and university internationalization: The E-QUAL project* (pp. 117–152). Bonomo. <https://cris.unibo.it/handle/11585/636342>
- Nuranisa, N., Aprilia, A., Halimah, S. N., & Mandasari, M. (2023). Kepercayaan masyarakat adat dan modernisasi di Kampung Naga Desa Neglasari Kecamatan Salawu Kabupaten Tasikmalaya [Indigenous community beliefs and modernization in Naga Village, Neglasari Village, Salawu District, Tasikmalaya Regency]. *Jurnal Dinamika Sosial Budaya*, 25(2), 337–347. <https://doi.org/10.26623/jdsb.v25i4.8088>
- Oktafiani, T. (2020). Persepsi masyarakat muslim terhadap pelaksanaan adat Mompakoni di Desa Sikara Kecamatan Sindue Tobata Kabupaten Donggala [Muslim community perceptions of the implementation of the Mompakoni tradition in Sikara Village, Sindue Tobata District, Donggala Regency]. *AL-TAWJIH: Jurnal Pendidikan Islam*, 1(2), 299–329. <https://jurnal.uindatokarama.ac.id/index.php/wjh/article/view/644>
- Primayana, K. H., & Dewi, P. Y. A. (2021). Manajemen pendidikan dalam moderasi beragama di era disrupsi digital [Educational management in religious moderation in the era of digital disruption]. *Tampung Penyang*, 19(1), 45–59. <https://doi.org/10.33363/tampung-penyang.v19i1.695>
- Purbenazir, E. R. (2017). Implementasi hukum waris Islam pada masyarakat Kecamatan Kepahiang Kabupaten Kepahiang [Implementation of Islamic inheritance law in the community of Kepahiang District, Kepahiang Regency]. *Qiyas: Jurnal Hukum Islam Dan Peradilan*, 2(1), 73–82. <https://doi.org/10.29300/qys.v2i1.465>
- Rahman, M. F. (2019). Praktek al-‘urf: Istinbat hukum dalam transaksi ekonomi kontemporer [Practice of al-‘urf: Legal confirmation in contemporary economic transactions]. *Salam: Jurnal Sosial Dan Budaya Syar-i*, 6(4), 417–432. <https://doi.org/10.15408/sjsbs.v5i4.23289>

- Redaksi Papua Lives Magazine. (2015, September 6). Sejarah Islam Suku Dani Lembah Baliem Papua [History of Islam in the Dani Tribe of the Baliem Valley, Papua] [HTML]. *Papua Lives Magazine*. <https://www.papualives.com/sejarah-islam-suku-dani-lembah-baliem-papua/>
- Redaksi Walak Ap. (2015, November). Awal masuk Islam di Suku Dani Wamena [HTML]. *Walak Ap*. http://walakap.blogspot.com/2015/11/cerita-rakyat-indonesia-80-asal-mula_16.html
- Reuter, T. A. (2022). Endangered food systems: Agriculture, nutrition and cultural heritage in Bali, Indonesia. *Unisia*, 40(1), 147-160. <https://doi.org/10.20885/unisia.vol40.iss1.art7>
- Rifqi, M. J. (2021). The superiority of customary law over Islamic law on the existence of inheritance: Reflections on Snouck Hurgronje's reception theory. *Millah: Journal of Religious Studies*, 21(1), 217-252. <https://doi.org/10.20885/millah.vol21.iss1.art8>
- Rizal, F. (2019a). Penerapan 'urf sebagai metode dan sumber hukum ekonomi Islam [Application of 'urf as a method and source of Islamic economic law]. *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial Islam*, 1(2), 155-176. <https://doi.org/10.37680/almanhaj.v1i2.167>
- Rizal, F. (2019b). Penerapan 'urf sebagai metode dan sumber hukum ekonomi Islam [Application of 'urf as a method and source of Islamic economic law]. *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial Islam*, 1(2), 155-176. <https://doi.org/10.37680/almanhaj.v1i2.167>
- Robinson, F. (1983). Islam and Muslim society in South Asia. *Contributions to Indian Sociology*, 17(2), 185-203. <https://doi.org/10.1177/0069966783017002003>
- Robis, M., Fachrezzi, B. R., & Akhsan, A. (2019). Pengembangan tradisi Geridhoan dan Endhog-endhogan dalam meningkatkan daya tarik wisata syariah melalui Festival Geridhogan di Banyuwangi [Development of the Geridhoan and Endhog-endhogan

- traditions in increasing the attractiveness of sharia tourism through the Geridhogan Festival in Banyuwangi]. *Dinar: Jurnal Ekonomi dan Keuangan Islam*, 6(2), 123-134. <https://doi.org/10.21107/dinar.v6i2.6468>
- Rofiani, R., Ahmad, N., & Suhartini, A. (2021). Konsep budaya dalam pandangan Islam sebagai sistem nilai budaya global (Analisis terhadap terhadap pemikiran Ali Ahmad Madkur) [The concept of culture in the Islamic perspective as a global cultural value system (Analysis of the thoughts of Ali Ahmad Madkur)]. *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam*, 5(1), 62-73. <https://doi.org/10.24127/att.v5i01.1556>
- Rois, A. (2013). Pendidikan Islam multikultural: Telaah pemikiran Muhammad Amin Abdullah [Multicultural Islamic Education: A Study of the Thoughts of Muhammad Amin Abdullah]. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 8(2), 301-322. <https://doi.org/10.21274/epis.2013.8.2.301-322>
- Rumkabu, E. (2022). Analisa dampak pembangunan terhadap identitas dan resistansi Papua [Analysis of the impact of development on Papuan identity and resistance]. *Jurnal Ilmiah Hubungan Internasional, Edisi Khusus Papua*, 39-55. <https://doi.org/10.26593/jihi.v0i00.5975.39-55>
- Rutherford, D. (2012). *Laughing at leviathan: Sovereignty and audience in West Papua*. University of Chicago Press. https://press.uchicago.edu/ucp/books/book/chicago/L/bo1_2666870.html
- Sadzali, A. (2020). Hubungan agama dan negara di Indonesia: Polemik dan implikasinya dalam pembentukan dan perubahan konstitusi [The relationship between religion and state in Indonesia: Polemics and their implications in the formation and change of the constitution]. *Undang: Jurnal Hukum*, 3(2), 341-375. <https://doi.org/10.22437/ujh.3.2.341-375>
- Salim, M. (2017). Bhinneka Tunggal Ika sebagai perwujudan ikatan adat-adat masyarakat adat nusantara [Bhinneka Tunggal Ika as

- the embodiment of the ties of the customs of the indigenous peoples of the archipelago]. *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan*, 6(1), 65–74.
<https://doi.org/10.24252/ad.v6i1.4866>
- Setiawan, E. (2017). Pemikiran Abdurrahman Wahid tentang prinsip pendidikan Islam multikultural berwawasan keindonesiaan [Abdurrahman Wahid's thoughts on the principles of multicultural Islamic education with an Indonesian perspective]. *Edukasia Islamika*, 2(1), 32–45.
<https://doi.org/10.28918/jei.v2i1.1628>
- Shofa, I. K., & Chairinisa, P. E. (2022). Polygamy in Minangkabau Tafsir: A comparative study of the thoughts of Sulaiman Ar-Rasuli and Buya Hamka. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 10(2), 349–368.
<https://doi.org/10.21274/kontem.2022.10.2.349-368>
- Sobaya, S., Pusparini, M. D., & Achiria, S. (2023). Javanese local wisdom values for development from an Islamic perspective. *Journal of Islamic Economics Lariba*, 9(1), 57–78.
<https://doi.org/10.20885/jielariba.vol9.iss1.art4>
- Sumanto, D. (2018). Hukum adat di Indonesia perspektif sosiologi dan antropologi hukum Islam [Customary law in Indonesia: Perspectives on Sociology and Anthropology of Islamic Law]. *Juris*, 17(2), 181–191. <https://doi.org/10.1234/juris.v17i2.1163>
- Sumarno, E., Marzuki, M., & Hasyim, M. S. (2023). Acculturation of Islamic law and local culture in marriage customs of the Buol people: An anthropological perspective. *International Journal of Contemporary Islamic Law and Society*, 5(1), 27–35.
<https://doi.org/10.24239/ijcils.Vol5.Iss1.60>
- Suroto, H. (2014). Babi dalam budaya Papua (Pig in the Papua culture). *Jurnal Penelitian Arkeologi Papua Dan Papua Barat*, 6(1), 37–44.
<https://jurnalarkeologipapua.kemdikbud.go.id/index.php/jpap/article/view/41/>

- Tabuni, A. N. (2023). Nilai dan fungsi budaya Bakar Batu dalam relasi lintas suku di Pegunungan Tengah Papua: Sebuah kajian sosiologi budaya [The value and function of Bakar Batu culture in cross-tribal relations in the Central Papuan Mountains: A cultural sociological study]. *Ganaya: Jurnal Ilmu Sosial Dan Humaniora*, 6(1), 171–185. <https://doi.org/10.37329/ganaya.v6i1.2210>
- Tjahjani, J. (2020). Kajian hukum adat dari perspektif sosiologi hukum [Study of customary law from a legal sociology perspective]. *Jurnal Independent*, 8(1), 273–280. <https://doi.org/10.30736/ji.v8i1.113>
- Tohopi, R. (2012). Tradisi perayaan Isra' Mi'raj dalam budaya Islam lokal masyarakat Gorontalo [The tradition of celebrating Isra' Mi'raj in the local Islamic culture of the Gorontalo community]. *el Harakah: Jurnal Budaya Islam*, 14(1), 135–155. <https://doi.org/10.18860/el.v0i0.2192>
- Wahyuddin, I. (2020). Perspektif maqashid syariah untuk Pancasila: Membingkai relasi ideal agama dan negara [The perspective of maqashid sharia for Pancasila: Framing the ideal relationship between religion and state]. *Tasamuh: Jurnal Studi Islam*, 12(2), 253–276. <https://doi.org/10.47945/tasamuh.v12i2.248>
- Wandik, E. (2017). Bentuk dan kategori khazanah ekoleksikal pengetahuan obat tradisional Suku Yali Papua: Kajian ekolinguistik [Forms and categories of ecolexical treasures of traditional medicinal knowledge of the Yali Tribe of Papua: An ecolinguistic study]. *Melanesia*, 1(2), 65–80. <https://doi.org/10.30862/jm.v1i2.814>
- Webster, D. (2001). "Already sovereign as a people": A foundational moment in West Papuan nationalism. *Pacific Affairs*, 74(4), 507–528. <https://doi.org/10.2307/3557804>
- Wijayanti, R., & Meftahudin, M. (2018). Kaidah fiqh dan ushul fiqh tentang produk halal, metode istinbath dan ijtihad dalam menetapkan hukum produk halal [The rules of fiqh and ushul

- fiqh regarding halal products, the methods of istinbath and ijtihad in determining the law on halal products.]. *International Journal Ihya' 'Ulum al-Din*, 20(2), 241-268. <https://doi.org/10.21580/ihya.20.2.4048>
- Yamamah, A. (2016). The existence of al-urf (social tradition) in Islamic law theory. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*, 21(12), 43-48. <https://doi.org/10.9790/0837-2112074348>
- Yaqin, A. (2023). Ideologi Islam tradisional dan transformasinya di Indonesia [Traditionalist Islamic ideology and its transformation in Indonesia]. *Mozaic: Islamic Studies Journal*, 2(1), 20-28. <https://doi.org/10.35719/mozaic.v2i01.1864>
- Yasin, N. (2019). Dinamika perkembangan pondok pesantren salaf dan modern [Dynamics of the development of traditional and modern Islamic boarding schools]. *Murabby: Jurnal Pendidikan Islam*, 2(2), 131-142. <https://doi.org/10.15548/mrb.v2i2.402>
- Zuriati, Z. (2013). Perancangan knowledge management system adat budaya berbasis website [Design of knowledge management system of website based cultural]. *Jurnal Ilmiah ESAI*, 7(1), Article 7. <https://doi.org/10.25181/esai.v7i1.998>