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Building the Civilization in the Perspectives of Islam in Jayawijaya Regency, Papua, Indonesia: The Development of Islam in the Aspect of Human Resources

ABSTRACT: Human resources have a very strategic role in the prosperity process of a region. Because human resources can play a double roles, both as an object or subject in development. It is said to be an object in development, because human resources are the target for prosperity and as subjects in development, due to human resources play a role as a development agent that determines the progress of the area. This writing aims to determine the Islamic civilization through HRD (Human Resource Development) in Jayawijaya Regency, Papua, Indonesia. To achieve these objectives, the method used in this paper is literature review method and qualitative approaches. This paper describes the variables, test theories, and look for generalizations that have a predictive value. The findings show that the development of human resources as an effort to give the widest opportunity to the people to be actively involved in the development process. To achieve quality human resources, the most important effort is actually to improve the potential of within the human itself, such as compliance with the law is determined by the spiritual aspect. In this case, Islamic education has a major role to make it happen. Science is very necessary to sustain the empowerment and optimization of the benefits of existing resources. In the 33rd chapter of "Ar-Rahman" in the Al-Qur'an, Allah SWT (Subhanahu Wa-Ta'ala or God Almighty) has advocated human beings to seek knowledge as far as possible without limit in order to prove the omnipotence of Allah SWT.

KEY WORDS: Islamic Civilization; Human Resources Development; Papua People; Knowledge and Education; Jayawijaya Regency.

INTRODUCTION

Indonesia is a country that has abundant natural resources and is supported by human resources that quite a lot, but in terms of quality becomes one of the

indicators to serve as a benchmark to determine the success of a state. On the other hand, areas rich in natural resources not necessarily provide prosperity for the people, if the existing human resources are

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not able to utilize and develop technology to utilize these natural resources. So, if the area is mastered technology or superior human resources, it is faster developed and advanced although the natural resources are few (Ricklefs, 1992; Tilbury *et al.* eds., 2002; and Itika, 2011).

This means that human resources have a very strategic role in the prosperity process of a region. Because human resources can play a double roles, both as an object or subject in development. It is said to be an object in development, because human resources are the target for prosperity and as subjects in development, due to human resources play a role as a development agent that determines the progress of the area (Tilbury *et al.* eds., 2002; and Itika, 2011).

The HR (Human Resources) in Islam are all power sources that are used for worship of God, not for others. With the sense of receiving trust from God, then the ability possessed will be enhanced and carried out in order to carry out the mandate carried. The traits that will be reflected from good Islamic human resources are: *siddiq* or truthfulness, *amanah* or mandate, *fatonah* or smart, and *tablig* or preaching. These four traits are real benchmarks to measure the superiority of Islamic human resources (Hamidy, 2002; Wahab, 2012; and Falikhatun & Suparno, 2015).

All these ideal traits and circumstances would not exist by themselves, but must be by earnest effort and tremendous patience, as His word in *surah* (chapter) of *Ar-Raad*, verse 11, in the *Al-Qur'an*, which means: "Verily Allah does not change the state of a people, so they change circumstances that exist in themselves" (Depag RI, 1985). Then human resources is the greatest strength in the processing of all resources that exist on earth, because basically all of Allah's creation that existed on earth was deliberately created by God for the benefit of mankind. This is affirmed by Allah in the *Al-Qur'an*, *surah Al-Jatsiyah*, verse 13, which means less: "And He subdies for you what is in the heavens and what is on earth all, (as mercy) than Him. Verily in that are Signs for those who think" (Depag

RI, 1985; and Nadvi, 2000).

Furthermore, the condition of Islamic development in Papua, Indonesia, generally increased in quantity. In various reports of the experts and seminars show that before the other major religions came to Papua, Islam had earlier entered Papua (Hays, 2008; and Wanggai, 2009). As this is also reported by a Papuan anthropologist, Dr. J.R. Mansoben (1997), as following here:

The first major religion to enter Irian Jaya (Papua) is Islam. Islam entered in Irian Jaya Raja Ampat Islands and the Fak-Fak comes from the Moluccas and spread through trading relationships that occur between the two regions (Mansoben, 1997).

According to A.C. van der Leeden (1980), as cited also in J.R. Mansoben (1997), Islam entered the Raja Ampat archipelago by influence from the Tidore Sultanate, shortly after it entered Maluku in the 13th century (Leeden, 1980; and Mansoben, 1997).

It is not surprising, then, the first Christian Missionary visit was precisely ushered in by *muballiqh* (preacher) of Islam from the Tidore kingdom on February 5, 1855, in Mansinam, Manokwari Island. The two missionaries from Germany were C.W. Ottow and G.J. Geissler (Leeden, 1980; Mansoben, 1997; and Remijnsen, 2000). The widespread influence of Islam throughout the province of Irian Jaya (Papua now), and with all the tribal groups in this area in daily life and all spheres of life, only began to be felt after Irian Jaya integrated into the Republic of Indonesia in the early 1960s (Ricklefs, 1992; Mote & Rutherford, 2001; and Upton, 2009).

In the late 1960s end, in Wamena town had came resident transmigration of Javanese and the nomads or urban origin of Eastern Indonesia, especially the Bugis, Buton, and Makassar in Sulawesi; and Madura or East Java (Mote & Rutherford, 2001; and Upton, 2009). The introduction of Islam to the Dani tribe in Wamena in this period through social interaction and trade between the settlers and the native population. Thus, the interaction of Islam among the Dani tribe in Jayawijaya, Papua, occurred after integration with

Indonesia in the 1960s, through teachers and migrants from the Java island in Megapura or Sinata (cf Bensley, 1994; Hays, 2008; and Wanggai, 2009).

Then, more intensively through the urbanized from Eastern Indonesia, the Dani Palim Tengah and the South Palim from Moiety: Asso-Lokowal, Asso-Wetipo, Lani-Wetapo, Wuka-Wetapo, Wuka-Hubi, Lagowan-Matuan, and Walesi embraced to Islam. From a number of witnesses said that Esogalib Lokowal was the first person from South Palim to convert to Islam, then Harun Asso from Hitigima/Wesapot, Yasa Asso from Hepuba/Wiaina and Horopalek Lokowal, Musa Asso from Megapura/Sinata, and Donatus Lani from Lanitapo (Bensley, 1994; Wanggai, 2009; and Flower, 2012).

This article, by using the qualitative methods, literature review, and descriptive-analysis approaches (Kumar, 2005; Lane, 2011; and Huda *et al.*, 2016), tries to elaborate the human resources in Papua pertaining to Islam and the strategy of Islamic educational action in forming human resources in Papua, Indonesia.

FINDINGS AND DISCUSSION

Human Resource Development. Many term in developing human resources, which is abbreviated with SMART: Specific, Measurable, can be Achievable, Relevant, and based on Time (Doran, 1981; and Bogue, 2018). The HRD (Human Resource Development) is a process of enhancing the knowledge, skills, and capacities of all residents of a society (Papayungan, 1995; and Okoye & Ezejiofor, 2013). Meanwhile, Payaman J. Simanjuntak (2003) argues that human resources contain two meanings. First, human resources contain the understanding of work effort or service that can be given by someone in a certain time to produce goods and services. While the second, understanding of human resources is about human being, who is able to work to provide the services or business work (Simanjuntak, 2003).

Furthermore, HRD is an effort to give the widest opportunity to the people to be actively involved in the development

process (Hariandja, 2002; and Okoye & Ezejiofor, 2013). From some sense of HRD above, it can be concluded that the development of human resources in Indonesia, especially in Jayawijaya Regency, Papua is closely related to the quality of people or society as the main target of national development in creating a human and society quality (Benningtona & Habir, 2003; Kartikasari, Marshall & Beehler eds., 2012; and Katharina, 2015).

The development of science and technology brings the progress of development of a nation, but there are still many challenges that become such developmental obstacles. The low level of utilization of human resources is characterized by the large number and unemployment rate, so that the risk of dependence is higher. The quality of human resource productivity is still relatively much improved, especially in the face of rapidly changing economic and technological developments. The big problem of socio-economic disparity between groups and between regions. The spread of human resources is still uneven. The low level of conformity and harmony of education with the working world (Wilkinson, 2005; and Dahlman, 2008).

On the other hand, development will also bring negative impact on the quality of the community if not pay attention or consider the human in the development process. Therefore, there should be consideration from various side in development which will be implemented, especially social and spiritual sides to readiness and responsiveness of human resource with change which happened due to development and modernization (Wilkinson, 2005; Dahlman, 2008; and Katharina, 2015).

In order to anticipate the impact, the government tries to develop human resources with the starting point on its quality in the form of: (1) the quality of personality needs to exist in every human form of intelligence, independence, creativity, mental resilience, and emotional-ratio balance; (2) the quality

of society in the form of harmony with human relationships, namely solidarity and openness; (3) the quality of the nation in which the level of awareness of nation and state with dignity with other nations; (4) spiritual qualities in relation to God, namely religious and morality; (5) environmental insight is needed to realize the aspirations and potential of self in the form of real work to produce something; and (6) quality of employees is needed to realize aspirations and self potential in the form of real work in order to produce something with the best possible quality (cf Hariandja, 2002; and Vermeeren *et al.*, 2014).

Thus, the quality of human and the quality of society is the goal of development, then, efforts to measure the quality level should be developed to determine the extent to which human resources are formed (Papayungan, 1995; and Rafiei & Davari, 2015).

Meanwhile, Nurcholish Madjid *et al.* (1995) argued that, in essence, human resources are not only important to note on the problem of expertise as which has been commonly understood and accepted, but also important to note the problem of ethics or morals and personal beliefs – the person concerned (Madjid *et al.*, 1995:90-91). Thus, it is true that qualified human resources are those with high level of expertise, and also no less true is that HRD will not reach the level expected if it does not have high ethical and moral views and behavior based on a firm faith (Madjid *et al.*, 1995; and Weaver & Trevino, 2001).

Human resources are considerable, but without quality or with low quality is a burden. Therefore, it is necessary to develop the existing human resources. According to Muhammad Tholhah Hasan (1987), there are three that must be considered in an effort to promote human quality, namely: (1) the dimension of personality as a human being, namely the ability to maintain integrity, including attitudes, behaviors, ethics, and morality in accordance with the views of society or society of *Pancasila*; (2) the dimension of productivity, which concerns what that human being produces,

in terms of greater quantity and better quality; and (3) the dimension of creativity, one's ability to think and act creatively, creates something useful for himself and society (Hasan, 1987:187-188).

These three dimensions are central issues in the effort to improve the quality of human resources, especially the Muslim community in Papua, Indonesia (Wekke, 2015; and Jahan *et al.*, 2016). Furthermore, it is affirmed that there are several things that can accelerate the improvement of the human resources quality, that are: (1) Education, that provides the intellectual abilities involved in the creative process; (2) Technology, which provides technical facilities and productive work standards; (3) Economic progress, which has a psychological impact on improving people's wellbeing; and (4) The opening of vertical mobility in society, which can stimulate people to achieve higher positions through their achievements (Hasan, 1987:191; Benningtona & Habir, 2003; and Jahan *et al.*, 2016).

Human Resources in Islam. Human resources, or commonly abbreviated to HR, the potential contained in human beings to realize its role as an adaptive and transformative social creature that is able to manage itself and all the potential contained in nature towards achieving the wellbeing of life in a balanced and sustainable order. In the practical sense of day-to-day, human resources are more understood as an integral part of the systems that make up an organization (Hariandja, 2002; Benningtona & Habir, 2003; Zardi, 2015; and Cox, 2016).

This resource must be managed properly, because it is a mandate that will be held accountable later. To get a good management of science is necessary to sustain the empowerment and optimization of the benefits of existing power sources. In the 33rd chapter or *surah* of *Al-Rahman* in the *Al-Qur'an*, Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) has advised human beings to seek knowledge as wide as possible without limits in order to prove the omnipotence of Allah SWT (Depag RI, 1985; and Falikhatun & Suparno, 2015).

Today, recent developments view that HR not as a mere resource, but rather a capital or asset for an institution or organization. Because of that, then came a new term outside HR, namely: HC or Human Capital. Here, HR is seen not merely as a major asset, but a valuable and multiplicable asset, developed (compared to investment portfolio) and not vice versa as liability (burden, cost). Here, the perspective of human resources as an investment for institutions or organizations more prominent (Gabcanova, 2011; and Rafiei & Davari, 2015).

Human language is also called language man who in Arabic, which comes from the word *nasiya* which means forgotten; and when viewed from the word *al-uns* meaning benign (al-Syathi', 1977; and Depag RI, 1985). The word human is used to refer to humans, because humans have the nature of forgetful; and docile means that humans always adjust to the new circumstances surrounding. Human way of existence that at the same time distinguish it significantly with other creatures (al-Syathi', 1977; and Voie, 2017).

As in the fact that creatures that walk on two legs, the ability to think and think is what determines the essence of man. Humans also have a work that is produced so different from other creatures. Man in having a work can be seen in the setting of history and the psychological setting of the emotional and intellectual situation that lies behind his work. From the work made man makes him as a creature that creates history. Man can also be seen from the side in the theological approach, in this view complements from the later view by completing the transcendent side because understanding is more fundamental. The creator's knowledge of his creation is much more complete than the creation's knowledge of himself (al-Syathi', 1977; and Harari, 2014).

Man was created by Allah SWT in order to become a *khalifah* (God representative) on earth, it is mostly included in the *Al-Qur'an* with the intention that humans with the power it possesses can build and prosper the earth and preserve it. To achieve the degree of caliph on earth is required a long

process; in Islam the effort is characterized by education that began from the cradle to the grave (al-Syathi', 1977; Depag RI, 1985; and Suwirta, 2006).

Above has been mentioned that Islamic education combines two aspects of human interest, that is mundane and religious (Madjid *et al.*, 1995; Halstead, 2004; and Tan, 2011). In contrast to secular education that only review in one aspect only, that is mundane and all forms of success tend to be expressed by the amount of material owned or occupation positions and the influence on where the individual is located. As a result, it can be seen that the emptiness that occurs in European and American societies is a spiritual void that serves as a refuge to places of entertainment, alcohol or hamar and other forms. Thus, the progress in one aspect of life leads to imbalances in the course of human life, which will then again become a humanitarian issue, especially human resources (Madjid *et al.*, 1995; Tan, 2011; and Silver, 2013).

In Islam, the human figure consists of two potentials to be built, namely the outward as the body itself; and the spiritual body as the controller. Human development in Islam must take into account both these potentials. If viewed from the goal of human development of Indonesia is to make a whole person, then the goal must take into account the two potentials that exist in humans. It is understandable that Islamic education views high human resource issues, especially those related to morality: attitude, personality, ethics, and morals (Madjid *et al.*, 1995; Azhar, 2017; and Alkatiri, 2018).

Many aspects that need to be considered in improving the quality of human resources, such as: mental, behavior, ability, religion, and norm. It can be made in the individual potential in the form of physical and spiritual. It can not be denied that the physical aspect is always determined by the spirit which acts as a driving force from within man. To achieve quality human beings, the most important effort is actually to improve the potential of within the human itself, this can be taken as an example

of public compliance with the law or norm determined by the aspect of the *ruhaniyah* or spiritual. The human challenge at this time that the era of modernization is very complex (Slade, 2010; Azhar, 2017; and Alkatiri, 2018).

In this case, Islamic education has a major role to make it happen. Based on the opinions of experts as mentioned earlier can be put forward some characteristics of human resource development include: (1) human resource development is a planned effort of the organization to improve the competence of human resources; (2) the development of human resources is done continuously in the long run; (3) human resource development is done to ensure the availability of human resources as needed; and (4) human resource development aimed at the improvement of individual performance that leads to the performance of the organization (*cf* Tan, 2011; Rafiei & Davari, 2015; Huda *et al.*, 2016; and Azhar, 2017).

If humans have been able to practice the above, then, surely human and natural resources will be optimized. Enriching the quality of human resources is a must in Islam, as has been transmitted by the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) that science is required from birth to death (Lings, 1983; and Madjid *et al.*, 1995). Therefore, studying all knowledge, both general and religious, is a necessity. What should be underlined is where the science will be used.

If we look at the root of the problems that arise in everyday life, then, obviously most humans do not know the existence he is on this earth or in other words humans only live just to live without thinking about the day of the end. Thus, the existing order in society is only focused on the problem that is pragmatic.

According Hadawi Nawawi (1994), HR or Human Resources is the power that comes from humans in the form of power or strength, energy or power (Nawawi, 1994). Human resources have two characteristics, namely: (1) Personal characteristics of knowledge, feelings, and skills; and (2) Interpersonal characteristics of

the relationship between humans and the environment (Nawawi, 1994).

The power of human thought or creativity that is stored and cannot be known with certainty its capacity. That human resources can be interpreted as the value of a person's behavior in accounting for all his actions, both in personal life and in family life, society and nation. Thus, the quality of human resources is determined by the mental attitude of human beings (Hasan, 1987; Benningtona & Habir, 2003; and Itika, 2011).

T. Zahara Djaafar (2001) stated that if the quality of human resources is high, that is mastering science and technology and have a sense of responsibility towards human life and other living creatures and feel that people have functional relationships with social systems, it seems that development can be done well as has developed countries, in nation-building and has been oriented into the future (Djaafar, 2001:1). Not infrequently among the developed countries that have succeeded in improving the wellbeing of the nation is a nation that was initially poor but has a good quality on human resources.

The Strategy of Islamic Educational Action in Forming the Human Resources.

Strategy is at the heart of every decision taken now and concerns the future. Each strategy is always associated with achieving a goal in the future, both near and far. Without goals to be achieved, no strategy should be developed. Furthermore, a strategy can only be established if there are at least two options. Without it, one simply takes the one and only native alter that exists and can be extracted. That strategy has the meaning of a number of principles and thoughts that should direct the actions of educational systems in the Islamic world (Djaafar, 2001; Rangan, Chase & Karim, 2012; and Zardi, 2015).

Word of Islam, in that context, has distinctive features depicted in Islamic *aqidah* (faith), so it is proper that the educational strategy has Islamic features (Madjid *et al.*, 1995; Hamidy, 2002; and Krawietz & Reifeld eds., 2008). To accelerate the civilization of Muslims in Papua,

especially in Jayawijaya district, especially the quality of human resources, it is necessary to: (1) Education, that provides the intellectual abilities involved in the creative process; (2) Technology, which provides technical facilities and productive work standards; (3) Economic progress, which has a psychological impact on improving people's wellbeing; and (4) The opening of vertical mobility in society, which can stimulate people to reach higher positions through their achievements (Mansoben, 1997; Wanggai, 2009; Wanandi, 2010; and Katharina, 2015).

The development of HR (Human Resources) is part of the teachings of Islam, which from the beginning has led people to work to improve the quality of life, starting from the development of the culture of intelligence (Nadvi, 2000; and Razimi, Noor & Daud, 2014). This means that the starting point is education that will prepare the human being into responsible individual beings and social beings, who have a sense of togetherness in realizing a peaceful, peaceful, orderly, and progressive life, in which the moral of goodness: righteousness, justice, and compassion, can be enforced so that the inner wellbeing can be equally shared (Falikhatun & Suparno, 2015; and Razimi, Noor & Daud, 2014).

Education, of course, has the ultimate goal end. And, the ultimate aim of education in Islam is the formation of the personality of the *caliph* for a student with a nature. Personal formation or character as a *khalifah* (God representative) necessarily requires individual maturity; it means to fulfill the main purpose of the human resource development is a necessity. Therefore, to achieve these goals required a strategy to achieve them. Because the strategy is the basic alternative chosen in the effort to reach the goal based on the consideration that the chosen alternative is estimated to be optimal (Thomson, 1998; Suwirta, 2006; and Jahan *et al.*, 2016).

Based on the population of Papua, there are about 250 tribes and languages of indigenous Papuans (King, 2004; and Bauw & Sugiono, 2009). Besides being occupied

by indigenous people, Papua is also visited by migrants from various regions, including from Sulawesi, Maluku, Sumatera, and Java, which makes Papua has ethnic diversity. This is a huge potential of the diversity of human resources for the development of Papua's regional economy (King, 2004; Kartikasari, Marshall & Beehler eds., 2012; Katharina, 2015; and BPS Provinsi Papua, 2016).

In the development of Islam in Papua through trade channels in it poured the values of education, especially the nature of *siddiq* or truthfulness, *amanah* or mandate, *fatonah* or smart, and *tablig* or preaching (Hamidy, 2002; Wahab, 2012; and Falikhatun & Suparno, 2015). History of early Islamic development that the first major religion to enter Irian Jaya, or Papua now, is Islam. Islam entered in Irian Jaya, namely in the Raja Ampat Islands and Fak-Fak Islands areas are from the Maluku Islands and are distributed through trade links between the two regions, through this trade route integrated with the education of the *dakwah* conveyed by merchants from Maluku and Sulawesi (Mansoben, 1997; Wanggai, 2009; Wanandi, 2010; and Katharina, 2015).

Human development can be achieved through education. Human development will have an effect on the economy through increased population capability; and consequently, the increasing productivity and creativity of the population. Education largely determines the ability to absorb and manage the sources of economic growth, whether in terms of technology to institutional importance for economic growth. With good education, the use of technology or technological innovation becomes possible to happen (*cf* Panggabean, 2014; Katharina, 2015; and Brata, 2017).

In a view, what we must understand is the difference of quality is not descendant, so to get high quality human resources required a strategy of human resource development relevant to the level of development. HRD (Human Resource Development) is the process of increasing the knowledge, skills, and capacities of all residents of a society. HRD prepares people

to responsibly participate in the process, especially in countries that embrace the democratic system. From a socio-cultural point of view, HRD helps people toward a more prosperous life and reduces their ties to tradition. So the process of HRD opens the door for modernization.

CONCLUSION

The HRD (Human Resource Development) is a process of increasing the knowledge, skills, and capacities of all residents of a society. The development of human resources in Indonesia, especially in Jayawijaya district, Papua is very closely related to human quality as the main target of national development is to create qualified human and society. The development of science and technology brings the progress of development of a region or nation.

Civilization is reflected from good Islamic human resources is *siddiq* (truthfulness), *amanah* (mandate), *fatimah* (smart), and *tabligh* (preaching). Human resources is the greatest strength in the processing of all the existing resources on earth, because basically all of Allah's creation that existed on earth was deliberately created by God for the benefit of mankind.

Islamic education views the high issues of human resources, especially those relating to morals: attitude, personal, ethics, and moral. The education that will prepare human beings becomes responsible individual beings and social beings, who have a sense of togetherness in realizing a peaceful, orderly, and progressive life, so that the inner-born wellbeing can be equally shared. The word Islam has the characteristics and formed in *aqidah Islamiyah* (Islamic faith); then, it is proper that human civilization is built through the strategy of education that has a style of Islam in Jayawijaya district, Papua, Indonesia.¹

¹**Statement:** We, hereby, declare that this paper is our original work and not a product of plagiarism from any books or journals that have been published. The citation is stated and shown in the References. We confirm that this manuscript has not been published elsewhere and is not under consideration in whole or in part by another journal.

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The Great Mosque in Wamena, Jayawijaya Regency, Papua, Indonesia

(Source: <https://singhahkemasjid.blogspot.com>, 2/3/2018)

In the late 1960s, in Wamena town had came resident transmigration of Javanese and the nomads or urban origin of Eastern Indonesia, especially the Bugis, Buton, and Makassar in Sulawesi; and Madura or East Java. The introduction of Islam to the Dani tribe in Wamena in this period through social interaction and trade between the settlers and the native population. Thus, the interaction of Islam among the Dani tribe in Jayawijaya, Papua, occurred after integration with Indonesia in the 1960s, through teachers and migrants from the Java island in Megapura or Sinata.