

## Learning to Live Together: How Does Multicultural Education Build Religious Tolerance in Fakfak, West Papua?

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### Abstract

The multireligious community life in Fakfak, West Papua, is an important reflection of how local cultural values can support religious tolerance in everyday life. This study aims to examine how multicultural education shapes and strengthens religious tolerance in Otoweri Village, Tomage District, Fakfak Regency. The method used was a qualitative approach with a case study through interviews, observation, and documentation. The research results show that community involvement in interfaith activities such as mutual cooperation, community discussions, and joint celebrations of religious holidays demonstrates a strong collective awareness of maintaining harmony. Children are also actively involved in interfaith interactions through games and group learning activities, demonstrating that the value of tolerance is instilled from an early age. The local cultural concept of "One Stove, Three Stones" has proven to be a key foundation for strengthening social ties between religious communities. This research demonstrates that locality-based multicultural education can be an effective strategy for building harmonious and prosperous communities.

**Keywords:** Local Culture; Multicultural Education; Religious Tolerance; Community Harmony; Interfaith Interaction

## INTRODUCTION

Fakfak Regency in West Papua Province is known as a region that upholds the values of diversity through the local philosophy of "One Stove, Three Stones", which symbolizes harmony between Muslims, Christians, and traditional elements (Bariki et al. 2024). This philosophy is not only a cultural identity, but also a symbol of a long-standing practice of living together (Rio and Mannion 2021; Berry 2022). However, contemporary social dynamics indicate serious challenges to these values. The Forum for Interfaith Harmony report noted an increase in religious-based social friction, particularly among the younger generation (Wulandari 2025). One of the causes is the lack of meaningful interfaith meeting spaces and the spread of intolerant narratives through social media. Schools, which should be spaces for strengthening the values of diversity, sometimes reinforce identity barriers through teaching materials that are insensitive to local contexts. Therefore, studying multicultural education practices is crucial to strengthen the foundations of tolerance in a more structured and systematic manner (Aderibigbe et al. 2023; Sakallı et al. 2021; Hefniy et al. 2022).

The phenomenon of interfaith social tensions is also evident in Otoweri Village, Tomage District, Fakfak Regency. Several public facility development programs, such as clean water wells and community meeting halls, have been delayed due to differing views regarding religious symbols. As a result, the community experiences a decline in quality of life, including children who have to travel longer distances to school due to limited access to water. The main causes of conflict stem from weak village deliberation forums and overlapping land distribution between clans with different religious backgrounds. This conflict is exacerbated by the absence of a structured interfaith resolution approach (Rosario 2024; Driessen 2025). A solution is needed: school- and community-based multicultural education programs that facilitate interfaith dialogue, mediation training, and the integration of local values into learning. This approach is expected to provide a compromise in strengthening social cohesion at the grassroots level.

Studies on multicultural education have been conducted by several researchers, both internationally and nationally. It has become a primary reference in formulating the five dimensions of multicultural education: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture. In Indonesia, research on the integration of multicultural education into the elementary school

curriculum in Yogyakarta found that learning strategies that value diversity have proven effective in fostering empathy and tolerance in students (Mariyono 2024; Setiawan et al. 2024). In addition, studies in Aceh reveal the challenges of multicultural education in a religiously homogeneous environment, where tolerance is more difficult to instill due to the lack of direct interfaith interaction (Lalita, Zakiah, and Haikal 2024; Pradana, Puspitasari, and Sari 2024). However, no research has been found that specifically examines multicultural education based on local wisdom in areas that socially already have a tradition of tolerance, such as Fakfak in West Papua. This research is novel in two main aspects: (1) the location context, namely the Fakfak community who practice the value of "One Stove, Three Stones" in religious life; and (2) the approach, namely exploring how multicultural education is not only taught in schools but also practiced in social interactions based on local culture.

Previous studies on multicultural education in Indonesia have extensively discussed the successful implementation of inclusive models in Java and Maluku. Exploring inclusive school practices in Yogyakarta (Widyastuti and Haryanto 2023; Lalita, Zakiah, and Haikal 2024) , while examining the role of local wisdom in forming inter-religious tolerance in Ambon (Jusni, Fonsén, and Ahtiainen 2023; Rasyid et al. 2023). Meanwhile, in West Papua, most research still focuses on agrarian conflicts, special autonomy policies, and the role of religious elites, such as research in Manokwari. Few studies have specifically examined the relationship between multicultural education practices in schools and the development of tolerant attitudes in rural communities like Fakfak. Therefore, this study offers novelty in the form of mapping interfaith interactions in schools and communities and analyzing changes in social attitudes as a result of multicultural education based on the local value of "One Stove, Three Stones" (Mosqueira and Carbonelli 2025; Pamungkas and Indriasari 2021) .

This research has high urgency, both locally and nationally. Nationally, the increase in the potential for religious-based conflict indicates the importance of strengthening tolerance from an early age through education (Zakso et al. 2021; El Iq Bali et al. 2020) . Fakfak, as one of the oldest multicultural districts in Papua, also has great potential as a pilot model for education-based tolerance development (Ramdlani et al. 2021; Albertus Fiharsono 2021) . However, the lack of empirical data measuring the effectiveness of multicultural education in this region has led to policies often being reactive and non-contextual. This research is expected to provide a scientific basis for developing a

contextual and applicable local content curriculum, which can be used by stakeholders in the educational, social, and religious fields. Thus, the contribution of this research is not only academic but also practical in supporting inclusive and peaceful social development (Perrella et al. 2024; Chankseliani and McCowan 2021) .

The purpose of this study is to understand how multicultural education practices can shape attitudes of religious tolerance in Fakfak Regency, particularly in the Otoweri area of Tomage District. Specifically, this study aims to: (1) map the forms of interfaith interactions in school learning activities; (2) analyze internal and external supporting and inhibiting factors for multicultural education; and (3) formulate a multicultural education model appropriate to the local context of Fakfak. The primary focus of this study is the formal and non-formal educational processes that occur in schools and communities, using a descriptive qualitative approach. Data collection was conducted through interviews, participant observation, and document analysis, involving schools that reflect religious diversity, such as SD Inpres Tomage, SMP Negeri 1 Fakfak, and SMA YPK Fakfak.

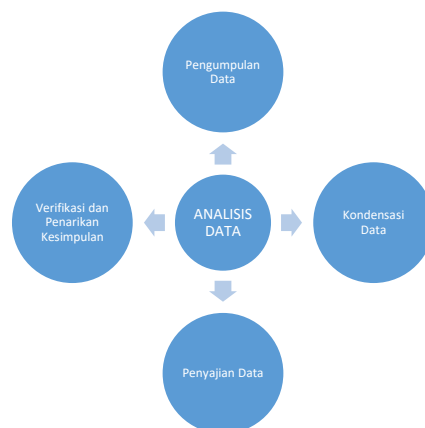
Based on preliminary studies and a conceptual framework on transformational multicultural education, the initial hypothesis in this study is that interfaith interactions consciously facilitated through learning in schools will increase students' tolerance attitudes, which will ultimately strengthen social cohesion at the community level. Initial findings at SMP Negeri 1 Fakfak show an increase in empathy among students after the implementation of thematic learning that addresses the issue of religious diversity (Barnas 2022; Saepudin, Qomariyah, and Maghfiroh 2023) . This study also assumes that the involvement of traditional and religious figures as educational partners can strengthen the legitimacy and effectiveness of tolerance programs (Wegemer and Renick 2021; Monier 2023). If this hypothesis is proven, the multicultural education model in Fakfak can serve as a national reference for developing inclusive education in other multicultural regions in Indonesia. Therefore, this research has broad theoretical and practical implications for maintaining social and national integrity (Xuecheng, Iqbal, and Saina 2022; Lim 2024; Cashore et al. 2021).

## **METHODS**

This research uses a qualitative approach with a case study, allowing researchers to deeply explore the dynamics of religious tolerance within the context of multicultural

education in a specific location. The research focuses on the community in Otoweri Village, Tomage District, Fakfak Regency, West Papua. This area was chosen because of its high religious diversity and unique social interactions in daily life between Muslims, Christians, and local indigenous people. The case study approach is used to comprehensively understand the social context, cultural values, and educational practices that influence relationships between residents in educational and community spaces. The units of analysis in this study include social interactions, learning practices in schools, and community narratives regarding diversity. This research does not intend to generalize, but rather provides an in-depth contextual understanding of how multicultural education is implemented and how it influences the attitudes of tolerance among Otoweri residents.

The main sources of information in this study were obtained through in-depth interviews with key informants, namely the Head of Otoweri Village, priests, religious teachers, traditional traders, teachers, and members of the community from various religious backgrounds. The data collection process was carried out through three main techniques, namely: (1) direct observation, both in schools and in community life, to observe interfaith interactions and the role of education in shaping them; (2) semi-structured interviews to explore residents' perceptions, experiences, and expectations regarding educational practices and the value of tolerance; and (3) documentation of village archives, minutes of village meetings, photos of joint activities, and teaching materials used in schools. The collected data were then analyzed through three stages: data reduction, namely filtering important information according to the research focus; data display, namely compiling information in the form of a narrative or thematic matrix to facilitate interpretation; and verification or drawing conclusions, by testing the consistency and interrelationships between data to produce valid findings.



**Figure 1.** Data analysis

## RESULTS

### Increasing Involvement in Building Religious Tolerance

Interviews with religious leaders, teachers, village heads, and parents in Otoweri Village, Tomage District, Fakfak, West Papua, revealed that community involvement in building religious tolerance has increased significantly in recent years. In-depth interviews were conducted with six key informants from three different religions (Islam, Protestantism, and Catholicism), representing diverse social positions. They reported that interfaith involvement in social activities such as mutual cooperation (gotong royong), family visits, and collaboration on educational and religious events is becoming increasingly common. These findings demonstrate a collective awareness among the community to maintain harmony through direct practice in daily life. Several figures even stated that schools are a crucial space for bringing together and fostering the younger generation to learn about and respect each other's beliefs. This indicates that informal multicultural education has taken root in the social fabric of the community.

To make it easier for readers to understand the interview results, the following table summarizes the responses of 6 informants regarding the form of joint involvement in building religious tolerance in Otoweri:

**Table :** Interview results from various religions ( in 6 months)

No	Source person	Religion	Forms of Involvement	Frequency
1	Village Head	Islam	Invite all people interfaith mutual cooperation for building a village hall	3 times
2	Pastor	Catholic	Follow religious studies family moment There is invitation interfaith	2 times
3	Ustad	Islam	Give learning For each other respect and love	1 time
4	Traditional Figures	Catholic	Become mediator moment happen miscommunication interfaith	1 time

No	Source person	Religion	Forms of Involvement	Frequency
5	Teacher	Islam & Catholic Christianity	Remind student For always apply a sense of tolerance to fellow	Weekly routine
6	Public	Protestant & Islam	Allow his son join the study program together at home inhabitant different religion	4 times

The data in the table concretely demonstrates that involvement in building religious tolerance in Otoweri is not merely symbolic, but is tangible and structured in social life. The involvement of religious and community leaders from diverse backgrounds demonstrates that the value of tolerance has been internalized in daily life. For example, the Muslim village head does not hesitate to invite residents of different faiths to participate in mutual cooperation, and conversely, Christian leaders actively attend Islamic religious activities. Teachers even incorporate lessons on tolerance through local cultural approaches and folklore. This demonstrates that multicultural education has taken place culturally and does not rely solely on the formal curriculum. Parents also demonstrate openness by allowing their children to study at the homes of friends of different faiths. All of these practices reinforce the assumption that the Otoweri community has formed a social ecosystem that supports the natural and sustainable growth of religious tolerance.

From the visualization of the interview data above, it is clear that there is horizontal and voluntary interfaith involvement. Tolerance activities are not limited to ceremonial moments or formal religious activities, but extend to practical and daily social activities. What is apparent is: (1) active participation in interfaith activities, both in the public sphere such as mutual cooperation and private spheres such as attending family events. (2) involvement of educational elements, where teachers play an active role in instilling the value of tolerance through a non-doctrinal approach. (3) the existence of a collective awareness that children must be accustomed to interacting without seeing religious differences as an obstacle. This illustrates that the community not only understands the importance of tolerance, but has also made it part of the practice of living together. This

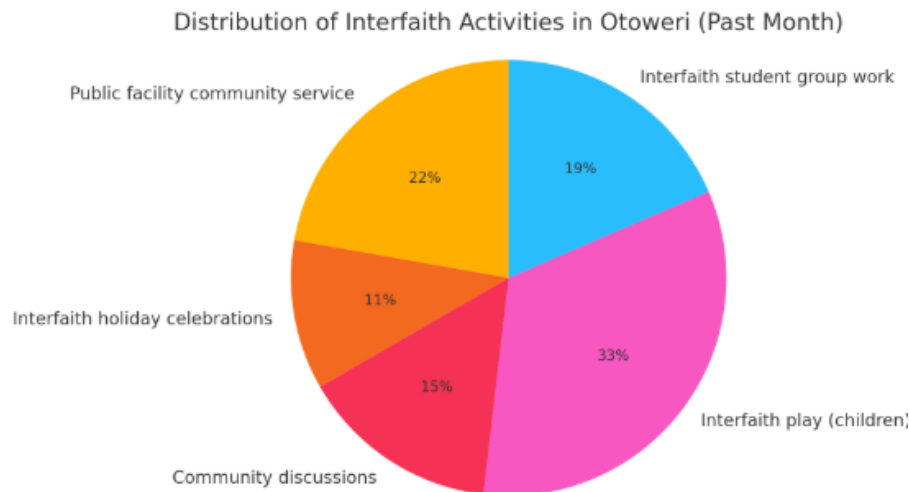
shows that multicultural education in the local context of Fakfak runs through strong informal and cultural channels.

A shared awareness of the importance of maintaining social harmony can increase engagement in building religious tolerance in Otoweri. The main interpretation of these findings is that multicultural education does not have to be formal or institutionalized to be successful; rather, it develops organically in communities with a culture of dialogue and togetherness. The Otoweri community appears to have internalized the values of multiculturalism because their daily life experiences require interaction between religious groups. The involvement of community leaders who act as interfaith bridges also accelerates the internalization of tolerance values. Furthermore, strengthening the education sector, particularly at the elementary level, through local cultural narratives also supports the formation of inclusive attitudes in children. This interpretation emphasizes that the practice of tolerance does not arise from normative instructions, but from the concrete experiences of living together, making multicultural education more contextual, applicable, and effective in shaping the character of a pluralistic society.

### **Improving Tolerance Skills in the Fakfak Community**

Field observations conducted in Otoweri Village, Tomage District, Fakfak Regency, indicate an increase in tolerance skills in daily community life. Observations were conducted over a month, involving participants in community activities at places of worship, schools, and other public spaces. Key findings indicate that people from various religious backgrounds demonstrate mutual respect and cooperation in various social contexts, including religious holiday celebrations, village meetings, and community service activities. Observations also noted harmonious interactions between students of different religions in elementary school and informal activities such as group study or playing together. The community not only understands the importance of tolerance but actively practices it in their daily social behavior. This reflects the tangible results of multicultural education, which takes place not only in the classroom but also in the social practices of the Fakfak community.

To support the observation results, the following graph shows the types and frequency of interfaith activities observed during one month of field observation:



**Figure 2.** Frequency Interfaith Activities in Otoweri ( Period) Observation 1 Month)

This visualization demonstrates that tolerance-based social interactions occur across various sectors of life, not limited to religious spaces but also in educational and social contexts. This graph serves as a quantitative indicator that tolerance in the Fakfak community is not theoretical but has become a recurring and systematic social habit. While descriptive, it illustrates the community's consistency in actively fostering interfaith relationships.

Observational data visualized in the graph above shows that interfaith tolerance activities occur in various forms and with quite high frequency. For example, children of various religions are involved in play and learning activities together 33% of the time. This indicates that interfaith interactions have become a natural part of their daily lives. Mutual cooperation in building public facilities such as small bridges, schoolyards, and village halls was recorded at 22% with solid interfaith participation. Celebrations of interfaith holidays such as Christmas, the Prophet's Birthday, and Easter were also attended by people of different faiths at 11% during the observation period. Meanwhile, group work between students of different religions at school was seen to be active at 19%. Residents participated in discussions at an estimated 15%. All of this data indicates that the Otoweri community has a high awareness of creating an inclusive and harmonious social space through real activities, not just discourse.

The graph shows consistency in interfaith engagement in various social activities. First, there is the high level of children's involvement in interfaith interactions, both at school and outside of school. This demonstrates that the younger generation in Fakfak is

growing up in a pluralistic and tolerant social environment. Second, there is the active participation of adults in interfaith collective work, such as mutual cooperation and village deliberations. This indicates that the values of tolerance are not only emphasized among the younger generation but are also continuously maintained by the older generation as a social heritage. Third, there is inclusivity in the celebration of religious holidays, where people from other faiths are involved not only as guests but also as part of the event organization. These three factors illustrate that tolerance in Fakfak has been institutionalized in the social structure and is actively passed down across generations through direct experience in social interactions.



**Figure 3.** One Stove Three Stones ” in Fakfak City

The image above is part of an iconic monument located in Fakfak, West Papua. This is a local proverb of the Fakfak people that illustrates the concept of unity in diversity. In traditional cooking practices, a "tungku" (stove) is where the pan or pot is placed, and "three stones" support it. Without one of the stones, the stove would not be stable. This symbolizes that communal life will only be strong if each element, which can be interpreted as ethnicity, religion, or social group, can support each other and live side by side. In the context of research or learning about multicultural education in West Papua, "One Stove, Three Stones" serves as a concrete symbol of the values of inclusivity, togetherness, and mutual respect for differences. It serves as a physical representation of values taught verbally and in daily life practices in schools and the community. Based on this research, "One Stove, Three Stones" specifically refers to three religions: Protestantism, Catholicism,

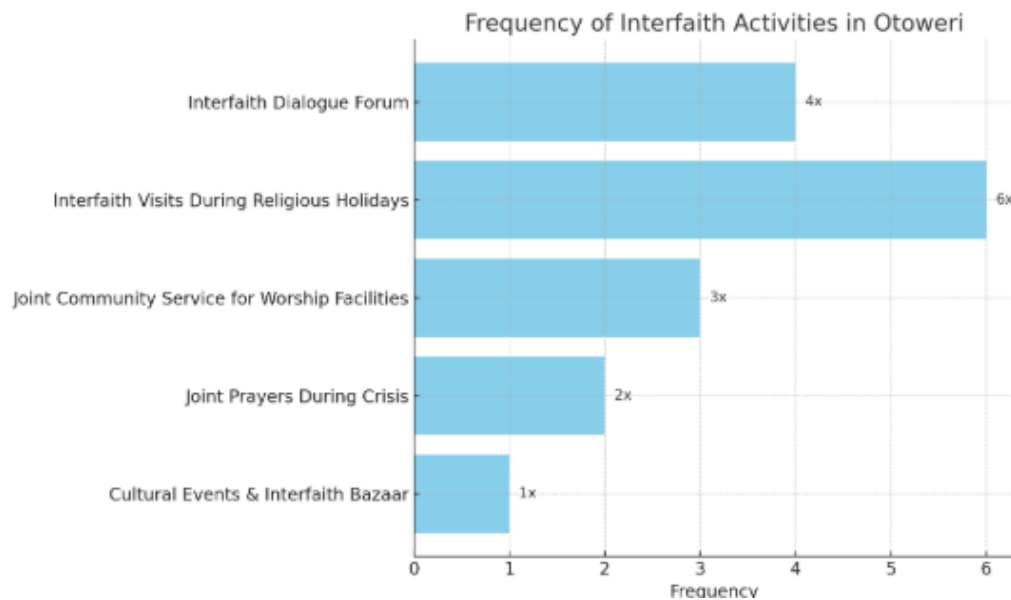
and Islam, whose adherents have lived and maintained harmonious relationships in the Fakfak region of Papua since 1912, since the first gospel was introduced to the region. The community is heterogeneous, consisting of several Papuan ethnic groups such as: Ayamaru, Kaimana, Agimuga, Kokonau, Serui, Biak and Inanwatan, who have long inhabited the area, namely since around 1961.

Interpretations of the observations show that religious tolerance in Fakfak does not exist in isolation, but rather stems from local cultural values that have been alive and passed down through generations. One such philosophy is the "One Stove, Three Stones" philosophy, which teaches the importance of togetherness in diversity. This culture serves as a moral foundation that guides the community to respect differences and work together for the common good. Furthermore, the role of religious leaders, traditional figures, and educators in facilitating interfaith interaction is also a crucial factor in strengthening this practice of tolerance. Another interpretation is that the community has utilized social activities as an informal yet highly effective medium for multicultural education. By accustoming children and the general public to inclusive interactions, the ability for tolerance grows naturally and sustainably, making Fakfak a social model for harmonious living amidst religious pluralism.

### **Strengthening Tolerance by Holding Interfaith Harmony**

Documentation of community activities in Otoweri Village, Tomage District, shows that efforts to strengthen religious tolerance are carried out collectively through various interfaith harmony activities. Documentary evidence is obtained from photo archives, minutes of interfaith activities, reports of community harmony events, and video documentation of social and religious activities involving people of various faiths. This documentation records activities such as interfaith forums, mutual cooperation in the construction of interfaith houses of worship, and return visits during religious celebrations such as Eid al-Fitr, Christmas, and Easter. These activities are not merely symbolic but demonstrate the existence of a social system that actively fosters a spirit of tolerance and mutual respect. The existence of this official documentation reinforces the finding that tolerance is not merely a tacitly held value but is concretely realized in the form of activities designed and carried out jointly by religious communities as a collective commitment to maintaining social harmony.

To clarify the form and frequency of interfaith harmony activities recorded in the documentation, the following diagram shows the documentation of interfaith activities carried out in Otoweri Village over the past year:



**Figure 4.** Diagram Activity Interfaith Harmony and Its Frequency (1 Year)

This visualization shows various forms of activities with quite high intensity, involving all religious groups actively and equally in socio-religious activities in the village.

The data from the documentation above shows that the Otoweri community does not merely live side by side passively, but also actively creates spaces for constructive interfaith encounters. Interfaith discussion forums, for example, are held quarterly to discuss shared social and religious issues, and are attended by representatives from Islam, Protestantism, and Catholicism. Visits during religious holidays such as Eid al-Fitr, Christmas, and Easter are highly anticipated annual events for residents, not only for their symbolic significance but also because they strengthen emotional bonds between communities. Mutual cooperation in building interfaith houses of worship also demonstrates interfaith concern for religious facilities among residents. Praying together in the village hall during a disaster is a powerful moment of spiritual unification. All of these activities demonstrate that tolerance is formed through meaningful and ongoing shared experiences, not only through formal education but also through local social and cultural practices.

The table of documented activities reveals several activities that reflect a vibrant and systematic structure of tolerance. First, there is continuity in regularly scheduled activities, such as interfaith forums and visits during religious holidays, indicating long-term planning and not merely spontaneous activities. Second, the involvement of the three major religious groups in the Fakfak region (Islam, Protestantism, and Catholicism) is balanced, demonstrating the absence of dominance of one group over another, thus reinforcing the principle of equality in diversity. Third, incidental activities, such as communal prayer during disasters, demonstrate that a spirit of tolerance emerges spontaneously in emergencies, indicating the ingrained value of tolerance in how society responds to social situations. This research demonstrates that harmony not only persists under stable conditions but is also maintained during critical times. This reflects the strong social solidarity between religious communities in Fakfak.

The activities documented above demonstrate that the Otoweri community has successfully built a tolerance-based social system through two primary approaches: (1) consistent, collaboratively designed formal activities, and (2) spontaneous solidarity emerging under specific social conditions. The interpretation of these findings is that tolerance in Fakfak is not only socialized through discourse, but has become a concrete and measurable habit of living together. This is likely due to the strong support of the local value of “One Stove, Three Stones,” which views diversity as a strength, not a threat. Furthermore, the active role of religious leaders, youth, and traditional institutions in facilitating interfaith activities significantly contributes to the sustainability of this spirit of tolerance. Therefore, this documentation serves not only as an archive of activities, but also as concrete evidence that multicultural education can thrive in the form of socially and culturally rooted community activities.

## **DISCUSSION**

The results of this study indicate that the active involvement of the Otoweri community in building religious tolerance through interfaith participation is in line with equity pedagogy, namely education that allows all groups to have an equal role in social life. Citizen participation in interfaith activities shows that multicultural values are not only taught but also lived, strengthening the argument that education is not always formal. This finding also strengthens the results of research that shows that a multicultural approach in

basic education can increase social empathy and mutual understanding (Alam and Mohanty 2023; Luft et al. 2022; Arfaton et al. 2025). However, this study differs in that it emphasizes the practical dimension at the rural community level, rather than in urban school settings. In the Fakfak context, the "One Stove, Three Stones" value provides an internal reinforcement not found in previous research. Therefore, this contribution is unique in that it showcases a community-based, multicultural education integrated with local wisdom.

Observational findings in the Fakfak community show a high level of inter-religious tolerance in daily social activities, which is in line with the concept of the contact hypothesis (Luft et al. 2022; Alam and Mohanty 2023). Positive interactions between groups can reduce prejudice. In the Fakfak context, these interactions occur naturally through mutual cooperation, interfaith celebrations, and the practice of coexistence, demonstrating that learning tolerance does not have to be through the formal education system (Sommer, Wang, and Vasques 2022; Sobkowiak 2021). This research complements studies examining the challenges of multicultural education in homogeneous societies; in contrast to Fakfak, which demonstrated the effectiveness of interfaith learning due to active and open social interactions, reinforced by a local culture that emphasizes togetherness (Anggita, Endraswara, and Rohman 2024; Hefniy et al. 2022).

Documentation of interfaith harmony activities in Fakfak confirms that the community not only maintains tolerance but also celebrates it through forums, interfaith visits, and communal prayers. This finding confirms the theory of social capital, namely the values of trust and cooperation within a community formed through social networks (Wulandhari et al. 2022; Sánchez-Arrieta et al. 2021; An 2021). This research also strengthens the study on the role of local wisdom in strengthening social integration in Indonesia, which in this case is reflected in the synergy between culture and religion in Fakfak.

The high level of community involvement in building religious tolerance, as found in interviews, stems from the social legitimacy of shared values rooted in local culture. The philosophy of "One Stove, Three Stones" serves not only as a cultural symbol but also as a value system that serves as a moral reference in communal life. Religious and traditional leaders play a crucial role in transmitting these values to the younger generation through role models, shared participation, and the collective practice of attending interfaith events (Afrilsah 2024; Sedick 2024; Susanto et al. 2025). Formal education may not yet be

conducive to teaching a multicultural curriculum, but society has developed community-based social education that allows for direct and effective instillation of religious tolerance. This is what gives people a sense of moral responsibility to safeguard and respect each other's beliefs, without external pressure or specific bureaucratic structures.

Observational findings indicate that the practice of tolerance within the Fakfak community is heavily influenced by a social structure that emphasizes the values of togetherness and mutual cooperation. Fakfak has a unique social character that does not differentiate between services or assistance based on religion (Nawas et al. 2022; Jamaluddin, La Alimuda, and Isgunandar 2024; Ayu et al. 2023). For example, when building public facilities or attending community activities, participation is not based on shared faith, but on closeness as fellow villagers. Furthermore, the community's open and interdependent social interaction system fosters mutual trust. Children are accustomed to playing and learning without religious barriers, thus developing a psychological foundation for accepting differences as normal. The remote geographical location also encourages communities to support and cooperate in all matters, regardless of religious background, as survival depends heavily on such social solidarity.

The interfaith harmony activities documented in Fakfak occurred because of a shared understanding that harmonious living is an essential prerequisite for shared prosperity. The presence of interfaith forums, interfaith celebrations, and mutual cooperation in the construction of houses of worship are concrete manifestations of community awareness that religious differences are not a threat, but rather a social asset that must be preserved. A key factor contributing to the consistent success of these activities is the active role of religious and traditional leaders, who not only facilitate but also serve as role models in fostering interfaith communication and cooperation. Support from educational institutions and the local government, which appreciate these harmony initiatives, also encourages their sustainability. Religious values, contextualized within local culture, encourage residents to embrace tolerance as a social ethic, not merely a normative teaching. (Aderibigbe et al. 2023; Widyastuti and Haryanto 2023; Sari et al. 2022) This theory explains why interfaith harmony activities are systematic, repeated, and touch all age groups.

This research makes a significant contribution to the development of multicultural education studies, particularly in the context of remote and multireligious communities.

Unlike previous studies that primarily examined multicultural education in formal classrooms or urban communities, this study demonstrates that multicultural values can thrive in social practices based on local culture. The concept of "One Stove, Three Stones," internalized in the lives of the Fakfak community, can be developed as a model for locally based character education that is applicable in other regions facing the challenges of diversity (Firoozi et al. 2025; Shen et al. 2023; Keppo et al. 2021). Furthermore, this study contributes to the literature on social tolerance and community cohesion by emphasizing the importance of integrating cultural, religious, and educational approaches in building peaceful societies. In a development context, the results demonstrate that tolerance is not merely a moral issue, but a crucial strategy for improving social welfare and sustainable living together.

## CONCLUSION

The local philosophy of "One Furnace, Three Stones" serves as a sociocultural foundation that enables multicultural education to be realized not only through the formal curriculum, but also through daily social practices: interfaith mutual cooperation, quarterly discussion forums, and joint participation in religious holidays. Learning about tolerance in Fakfak occurs organically, transmitted between generations by traditional figures, religious leaders, teachers, and parents, thus forming a strong and sustainable ecosystem of tolerance.

The scientific implications of these findings enrich multicultural education theory by adding the dimension of remote communities as critical learning spaces. This study expands the concepts of equity pedagogy and the contact hypothesis with evidence that integrating local cultural values can strengthen social capital, reduce prejudice, and enhance collective well-being. The Fakfak local wisdom-based model offers a practical framework that can be replicated in other multireligious regions and provides a conceptual foundation for developing community-based character education policies.

This study has several limitations. The case focus on Otoweri Village and the one-year observation period limit generalizability to other West Papuan contexts or more heterogeneous regions of Indonesia. Qualitative methods using interviews, observations, and documentation provided in-depth understanding, but did not measure longitudinal changes in tolerance attitudes using standardized quantitative instruments. The respondents

were also predominantly adults, so the perspectives of preschoolers and the elderly were not fully captured. Therefore, further research is recommended to expand study locations, employ mixed-methods designs, and explore the dynamics of tolerance across generations over the long term to validate and enrich the local wisdom-based multicultural education model.

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