

## The Role of al-Hamid Clan in Islamic Affairs at Petuanan Namatota and Petuanan Kumisi in Kaimana, West Papua

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**Abstract:** There have been many studies on Islam and Islamic societies in Papua. However, there have not been many studies on Arab descendants in Papua. Nevertheless, people of Arab descent have long been present in Papua and have played a significant role in developing the Islamic community in Papua. Therefore, discussing their role in the Papuan Muslim community is important. Based on this issue, the following article examines Papuans from the Al-Hamid clan in two chiefdoms in Kaimana, namely Petuanan Namatota and Petuanan Kumisi. The main issue discussed in this research is the Al-Hamid clan's role in Islamic affairs in the Namatota and Kumisi Chiefdoms in Kaimana. The research data were obtained through a literature review and fieldwork in Kaimana, West Papua. The results show that Papuans of Arab descent from the Al-Hamid clan play an important role in religious affairs in the Namatota and Kumisi Chiefdoms. People from Al-Hamid's descendants have been religious teachers, qadhi, mosque imams, and policymakers in Islamic religious affairs in the two chiefdoms since around the end of the 19<sup>th</sup> Century. Al-Hamid's descendants still carry out these roles, although they are delegated to other parties in some circumstances.

**Keywords:** Papuan Islam, Petuanan Namatota, Petuanan Kumisi, Al Hamid clan, Islamic Society

### A. Introduction

There have been many studies on Islam and Islamic societies in Papua. The research themes include discussing Islamic education as conducted by Sabara<sup>1</sup> and Al-Hamid<sup>2</sup>. In addition, a theme of Islamic propagation is conducted by

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<sup>1</sup> Sabara, "Kiprah Setengah Abad Yayasan Pendidikan Islam (YAPIS) Papua: Membangun Harmoni Beragama Melalui Dunia Pendidikan," *Jurnal Al-Qalam* 24, no. 1 (2018): 65–72.

<sup>2</sup> Idrus Al Hamid, "Pedagogi Identitas Keagamaan: Official Knowledge Dan Interkulturalisme Pendidikan Islam Di Papua," *Jurnal Pendidikan Agama Islam* 7, no. 1 (2019): 37–54.

Makatita,<sup>3</sup> Wekke,<sup>4</sup> and Muslims.<sup>5</sup> There is also a theme of tradition and culture of the Islamic community in Papua, as done by Dute,<sup>6</sup> Rahman,<sup>7</sup> and Wekke.<sup>8</sup> Pamungkas, Ridwan, and Al-Hamid have also raised the theme of conflict<sup>9</sup> among others. Studies still raise moderation and religious harmony, such as those conducted by Luqman<sup>10</sup> and Al-Hamid.<sup>11</sup> Of the various themes that have been studied about Islam and Islamic societies in Papua, the theme of people of Arab descent in Papua has not attracted the attention of researchers.

Not many studies have attempted to discuss people of Arab descent in Papua, so there is still a considerable research gap. Arabs are thought to have come to Papua a long time ago. The arrival of the Arabs themselves took place before the Western nations arrived in the archipelago. The arrival of the Arabs was related to the maritime trade of spices in Maluku. The Maluku Islands were the center of the archipelago's spice trade, controlled by the Sultanate of Ternate and the Sultanate of Tidore. These two sultanates are two kingdoms that influence the Maluku region. This happened because both of them had power in the political, economic, and military fields. Considering that their political, economic, and military power was more significant than their neighbors, these two kingdoms adopted an expansionist political policy. If Ternate directed its expansion to the

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<sup>3</sup> Ahmad Syarif Makatita and Athoillah Islamy, "Paradigma Dakwah Islam Terhadap Budaya Lokal Masyarakat Papua: Integrasi Syariat Islam Dan Budaya Dalam Tradisi Bakar Batu Pada Komunitas Muslim Dani," *At-Taghyir* 4, no. 2 (2022): 241–62.

<sup>4</sup> Ismail Suardi Wekke and Yulia Ratna Sari, "Tifa Syawat Dan Entitas Dakwah Dalam Budaya Islam: Studi Suku Kokoda Sorong Papua Barat," *Thaqafiyat* 13, no. 1 (2012): 163–86.

<sup>5</sup> Abu Muslim, "Dakwah Peka Kultur Ala Aipon Asso: Potret Keberislanan Pegunungan Tengah Papua," *Harmoni* 13, no. 3 (2014).

<sup>6</sup> Hasruddin Dute, "Integrasi Islam Dan Budaya: Studi Budaya Bakar Batu Masyarakat Papua Pegunungan Di Kota Jayapura," *Jurnal Ilmiah Ilmu Ushuluddin* 21, no. 1 (2022): 85–98.

<sup>7</sup> Hendra Yulia Rahman, "Antara Sunnah Dan Tradisi: Khitan Muallaf Perempuan Baligh Di Jayapura, Papua," *Al Manahij* 9, no. 2 (2015): 271–83.

<sup>8</sup> Ismail Suardi Wekke, "Islam Di Papua Barat: Tradisi Dan Keberagaman," *Ulul Albab* 14, no. 2 (2013): 117–34.

<sup>9</sup> Idrus Al Hamid, "Islam Politik Di Papua: Resistensi Dan Tantangan Membangun Perdamaian," *Millah* 12, no. 2 (2013).

<sup>10</sup> Luqman Al Hakim and Dudung Abdurahman, "Moderasi Beragama Di Papua: Rekonstruksi Identitas Dan Resolusi Kehidupan Keagamaan Pasca Konflik Papua 1998-2001," *Jurnal Sosiologi Agama* 17, no. 1 (2023): 49–64.

<sup>11</sup> Idrus Al Hamid, "Islam, Local 'Strongmen', and Multi-Track Diplomacies in Building Religious Harmony in Papua," *Journal of Indonesian Islam* 14, no. 1 (2020): 113–38.

West, Tidore directed its expansion to the East. Ternate's expansion resulted in greater control and influence in Ambon, Seram, Mindanao, Flores, Manado, Gorontalo, Sangir and Talaud, Kayeli, Tobungku, Banggai, Buton, West Seram and Banda. Tidore extended its control and influence over Halmahera, East Seram, Raja Ampat Islands, and Mainland Papua.<sup>12</sup>

As Tidore expanded its influence to Raja Ampat and Mainland Papua, shipping intensity between Maluku and Papua increased, making it easier for people to come to Papua. Some areas in Papua, such as Fak-Fak and Kaimana, were important in maritime trade in the eastern archipelago because they produced foodstuffs such as sago, ornamental birds, and nutmeg. Trade between Tidore and Ternate with Raja Ampat, Sorong, Fak-Fak, and Kaimana has been ongoing for a long time.<sup>13</sup> This led to many people sailing to Papua via Maluku. Among the people who sailed to Papua were Arabs. Many Arabs who came to Papua settled and reproduced until now, so we can find many Arab descendants in West Papua. In addition, we can also find family names or clans in Papua that have Arabic influence, such as Malak, Kalami, Sani, and Kamuru. This shows us that Arabs have long lived and settled in Papua.

The presence of Arabs and their descendants in Papua has made a major influence and contribution to the Islamization of Papua.<sup>14</sup> Unfortunately, the extent of the role and contribution of Arab descendants in the development of Islam in Papua has not been widely revealed. Therefore, it is important to raise the role of Arab descendants in the development of Islam in Papua. Based on this, this research aims to discuss the role of Arab descendants of the Al-Hamid clan in Islamic affairs in Kaimana, West Papua, especially in Petuanan Namatota and Petuanan Kumisi. The results of this research are expected to fill the research gap regarding Islam in Papua. In addition, the results of this study are also expected to have positive implications in contributing data regarding the history of people of Arab descent in Papua and developing the teachings of Islam.

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<sup>12</sup> M. Adnan Amal, *Kepulauan Rempah-Rempah: Perjalanan Sejarah Maluku Utara 1250-1950* (Jakarta: Kepustakaan Populer Gramedia, 2010), 6–7.

<sup>13</sup> Aksilas Dasfordate et al., "Raja Ampat in Political Networks and Strategies of Sultan Nuku's War Against the Dutch Company Istiyanatul," in *SHS Web Conference*, vol. 149, 2022.

<sup>14</sup> William Gervase Clarence-Smith, "The Economic Role of the Arab Community in Maluku, 1816 to 1940," *Indonesia and the Malay World* 26, no. 74 (1998): 32–49.

The method used in this study is philosophical-hermeneutic. With this philosophical approach, the author sought to find the fundamental structure of the thought. At the same time, hermeneutics is used to uncover the text's meaning and significance.

## **B. Method**

This research uses qualitative research methods. The research sources were obtained through a literature review and fieldwork to collect the collective memory of the local community in the research location. The fieldwork was conducted by visiting Kaimana in West Papua. The fieldwork itself was conducted in April 2024. During the fieldwork, data was collected through observation and interviews with influential actors such as the king of Namatota and the king of Kumisi, as well as elders of Arab descent from the Al-Hamid clans. The approach used in this research is historical. The historical approach is used to understand how the Al-Hamid clan can play an important role in Islamic religious affairs in the Namatota and Kumisi chiefdoms for generations.

## **C. Result**

The presence of Arabs in Papua predates Westerners' arrival to the archipelago's eastern part. However, the Papuans of Arab descent living in West Papua do not have detailed knowledge of the origins of their very long presence, so we can only discover their origins in recent decades. This is due to the lack of tradition in recording their ancestry. Instead, they remember the genealogy of their ancestors, so the collective memory of their origins tends to be within a short span of about three to five generations. The second issue is the mobilization of people of Arab descent in Papua, where several clans move from one area to another. This mobilization is then one of the reasons why several clans are no longer found in Kaimana. In addition, marriages between women of Arab descent and residents have caused their offspring to use local clans. Often, their parents do not provide information about the lineage of their father and mother, so many Papuans from such mixed marriages do not know the origin of their ancestors. As a result, we only find relatively recent origins for Papuans of Arab descent in Kaimana.

Another reason for the disconnection is that colonialism tried to marginalize the role and contribution of the Arabs in Papua because they were considered to disrupt the continuity of Dutch colonialism and its interests. This can be seen in the lack of historical knowledge spread in Indonesia that there are many Papuans, especially those living and settling in Western Papua, who embrace Islam. Such ignorance has led to the emergence of a stigma in Indonesian society in general that Papua is synonymous with non-Muslims. In addition, another stigma that arises is about the separation of Papua from the archipelago both geographically and historically because what tends to be highlighted from Papua is the difference between the race of Indigenous Papuans and the race of the majority of the archipelago's population, namely the Melanesian Papuan race and the Austronesian race.

In contrast to Papuans of Arab descent in other regions in West Papua, which consist of several clans, such as in Fak-Fak, where there are Arab clans such as Al-Hamid, At-Tamimi, and Musa'ad, Papuans of Arab descent in Kaimana are dominated only by the Al-Hamid clan.<sup>15</sup> In the past, Papuans of Arabic descent in Kaimana did not only come from the Al-Hamid clan but there was also the Al-Habsyi clan, the descendants of the Al-Habsyi clan in Kaimana no longer exist because the children of Papuans from the Al-Habsyi clan have died. This Al-Habsyi clan also has a family bond with the Al-Hamid clan in Kaimana. Apart from the Al-Habsyi clan, there is still one more Arab clan in Kaimana: the Al-Mudhar clan. The presence of the Al-Mudhar clan in Kaimana only took place after Indonesian independence. So far, only one Kaimana resident with this surname has been found, namely Dullah Al-Mudhar. This last name originally came from Tual, who migrated alone to Kaimana. In Tual itself, apart from the Arab descendants of the Al-Mudhar clan, there are still other clans of Arab descent, such as As-Syatri and Al-Idrus. Although Dullah Al-Mudhar has descendants, his descendants did not migrate to Kaimana. After migrating to Kaimana, Dullah Al-Mudhar also did not remarry, so he had no other descendants in Kaimana.<sup>16</sup>

The status of the Al-Mudhar clan in Kaimana itself is considered a migrant by the local population. Thus, the Al-Mudhar clan does not get the privileges other

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<sup>15</sup> Hasan Ahmad, Interviewed, April 21, 2024.

<sup>16</sup> Dullah Al Mudhar, Interviewed, April 24, 2024.

indigenous Papuans can enjoy. Nevertheless, Al-Mudhar was accepted with open arms in the Koiwai tribal environment, especially by people from the Al-Hamid and Aituarauw clans who lived in Seram Village, Kaimana. Seram Village or Seran Village in Kaimana is a special village for the Koiwai tribe and Papuans of Arab descent, especially those from the Al-Hamid clan. Many Al-Hamid clans live in this village, so it can be said that Seram village is also the village of Papuans of Arabic descent from the Al-Hamid clan.

The Al-Hamid lineage in Kaimana starts from Habib Mutohar Al-Hamid. This figure came to Kaimana around the end of the 19<sup>th</sup> Century. His purpose in coming to Kaimana was to trade and preach, which, according to the locals, is analogous to the proverb while diving to drink water. Although Habib Mutohar's arrival to Kaimana was in the context of trading, it could also be that his main purpose was preaching, where trading was only a way for Habib Mutohar to make a living. Habib Mutohar himself married Maemunah Amanarauw/Aituarauw. Habib Mutohar was blessed with three children from this marriage, namely two sons and one daughter. The two sons are named Ahmad and Muhammad, respectively. While his only daughter is named Aisyah.

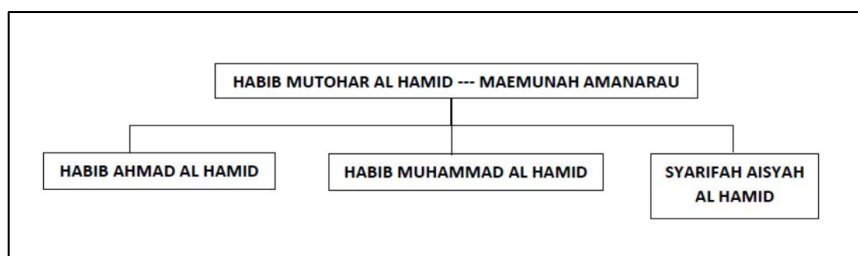


Figure 1. Habib Mutohar Al-Hamid's children

The daughter of Habib Mutohar Al-Hamid was married to another Arab descendant of the Al-Habsyi clan named Habib Toha Al-Habsyi. The marriage between Syarifah Aisyah and Habib Toha Al-Habsyi brought the Al-Habsyi clan's presence to Kaimana. From the marriage between Syarifah Aisyah and Habib Toha Al-Habsyi, there were two daughters named Salma and Maryam. Syarifah Salma remained in Kaimana until the end of her life, while Syarifah Maryam lived in Patipi. Currently, both Habib Toha Al-Habsyi, Syarifah Aisyah, and their two

daughters have passed away, and none of their descendants still live in Kaimana. Hence, the Al-Habsyi clan no longer exists in Kaimana.<sup>17</sup>

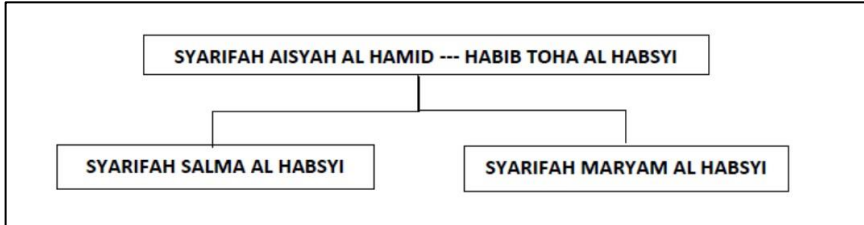


Figure 2. Syarifah Aisyah Al-Hamid and Habib Toha Al-Habsyi children

If Syarifah Aisyah Al-Hamid married another Arab descendant, Habib Mutohar Al-Hamid's son Habib Ahmad Al Hamid married a descendant of King Namatota, Ummi Ombaier. The marriage was blessed with three children: two sons and a daughter. Habib Ahmad Al-Hamid's two sons were Ye Musa Al-Hamid and Ye Nassar Al-Hamid, respectively. At the same time, Habib Ahmad Al Hamid's daughter is named Syarifah Bagiah Al-Hamid.<sup>18</sup> The descendant of Ye Musa Al-Hamid Dahmad Al Hamid is the oldest Al-Hamid descendant still living in Namatota. Apart from being the elder of Al-Hamid's descendants in Kaimana and Namatota, Dahmad Al-Hamid also carries out his role as a Quran teacher and imam in Namatota.<sup>19</sup>

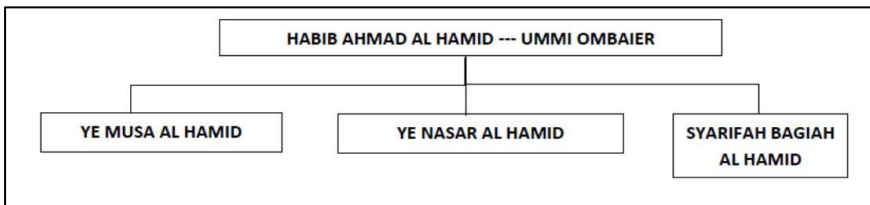


Figure 3. Habib Ahmad Al-Hamid and Ummi Ombaier children

<sup>17</sup> Dahmad Al Hamid, Interviewed, April 24, 2024.

<sup>18</sup> Ibid.

<sup>19</sup> Randi Ombaier, Interviewed, April 25, 2024.

Regarding the title or mention of the word Ye in front of the name of Arab descendants in Kaimana and Namatota, the title is a local title that means the same as the title Habib for the descendants of the Prophet Muhammad SAW. Therefore, the name Ye can only be used for male descendants of Papuans of Arab descent in Kaimana and Namatota. Papuans who are not descendants of the Prophet Muhammad on the male side will not be able to use the title. Even Papuans of Arab descent but who do not have a lineage with the Prophet Muhammad SAW also cannot use the title.

Among Habib Mutohar Al-Hamid's descendants, the one with the most descendants is his son Habib Muhammad Al-Hamid. He has eight children, consisting of six sons and two daughters. Habib Muhammad Al-Hamid's first child is a woman named Syarifah Nur Al-Hamid. Another daughter is named Syarifah Khadijah Al-Hamid. While Habib Muhammad Al-Hamid's sons are Habib Mutohar Al-Hamid, Habib Hamid Al-Hamid, Habib Muhdar Al-Hamid, Habib Toha Al-Hamid, Habib Hidayat Al-Hamid, and Habib Ragwan Al-Hamid. Among Habib Muhammad Al-Hamid's sons, not all live in Kaimana. Some migrated to other parts of Indonesia, such as Toha Al-Hamid, one of the important figures who voiced the rights of Papua.

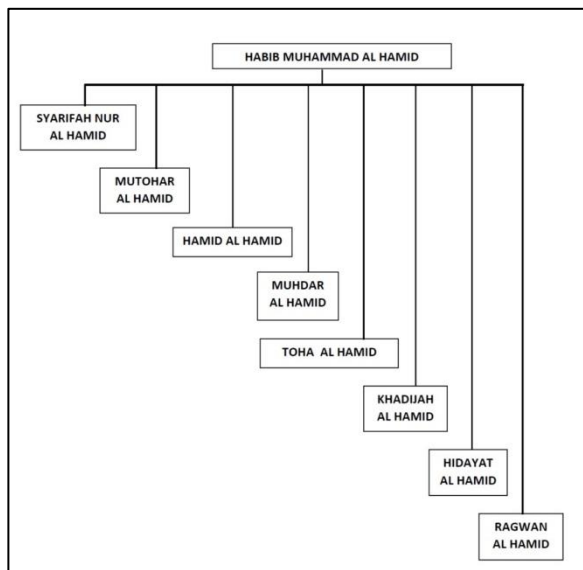


Figure 4. Habib Muhammad Al-Hamid children



Although Al-Hamid's descendants in Kaimana are entitled to Habib, most of them no longer use the title and tend to use only their names and surnames in everyday life. Currently, Al-Hamid's descendants in Namatota and Kaimana are the third to fifth descendants of Habib Mutohar. They are already considered part of the indigenous Papuans in Kaimana. This can be seen in the recognition of the Koiwai tribe, one of the largest tribes in Kaimana and Namatota, which considers that Al-Hamid's descendants in Kaimana and Namatota are Papuans from the Koiwai tribe.<sup>20</sup> Even the two ruling clans in the Koiwai tribe, the Ombaier clan (clan of the kings of Namatota) and the Aituarauw clan (clan of the kings of Kumisi) consider the Al Hamid clan their brothers. In other words, the three clans, Ombaier-Aituarauw-Al Hamid, are a unity.<sup>21</sup> This recognition is not just an ordinary recognition because if you look at the genealogy of the Papuan people from the Al-Hamid clan, it can be seen that there is a marriage relationship between the ancestors of Al-Hamid and the ancestors of Aituarauw, namely between Habib Mutohar Al-Hamid and Maemunah Aituarauw, and also between Habib Ahmad Al-Hamid and Ummi Ombaier. These marriages became one of the strong bases for recognizing the existence of the Al-Hamid clan in the Koiwai tribe as part of their tribe, regardless of Al-Hamid's great role and contribution to the tribe.

If drawn further back, the Al-Hamid lineage in Kaimana and Namatota did come from Arabia and only recently came to the archipelago. This can be seen through the genealogy of Habib Awad Al-Hamid, one of the grandchildren of Habib Muhammad Al-Hamid. Habib Awad Al-Hamid is the son of Habib Hamid Al-Hamid, the son of Habib Muhammad Al-Hamid, the son of Habib Mutohar Al-Hamid. Furthermore, Habib Mutohar Al-Hamid himself is the son of Habib Ahmad Al-Hamid who is the son of Habib Hamzah Al-Hamid who is the son of Habib Ahmad Al-Hamid who is the son of Habib Idrus Al-Hamid who is the son of Habib Salim Al-Hamid who is the son of Habib Umar Al-Hamid. In the genealogy above, it is stated that Habib Mutohar Al-Hamid's father, Habib Ahmad Al-Hamid, has arrived in the archipelago but has not yet reached Papua. Habib Ahmad Al-Hamid

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<sup>20</sup> Monas Aituarauw, Interviewed, April 24, 2024.

<sup>21</sup> Ombaier, Interviewed, April 25, 2024.

himself arrived in Maluku and settled there. Habib Mutohar Al-Hamid's son went to Papua, specifically to Kaimana and Namatota.<sup>22</sup>

Islam had already entered the two regions once Habib Mutohar Al-Hamid arrived in Kaimana and Namatota. In fact, according to oral tradition in Namatota, Islam is thought to have existed since the Sultanate of Tidore expanded its influence to Western Papua. Although Tidore expanded its influence into Western Papua, Namatota and Kumisi were not included as vassals of Tidore. Therefore, Tidore did not approve the election and inauguration of the kings of Namatota and Kumisi. The independence of Namatota and Kumisi shows that these two chiefdoms have a long history in Kaimana and Namatota and have a kind of authority and influence of their own so that Tidore's influence does not touch them. This independence and authority were even shown when the Sultan of Tidore inaugurated the kings of the chiefdoms in Fak-Fak; the kings of Namatota and Kumisi were invited to witness the inauguration.<sup>23</sup>

The story goes back to Habib Mutohar Al-Hamid, who came to Kaimana and Namatota. Although he came to trade, his mission was to teach Islam. Kaimana and Namatota had indeed been visited by Islam long before Habib Mutohar Al-Hamid's arrival, but both regions needed scholars who could teach Islam more deeply. That need was filled by Habib Mutohar Al-Hamid, who taught Islam to Papuans in Kaimana and Namatota. Habib Mutohar Al-Hamid's marriage to one of the daughters of the king of Namatota has helped smooth the process of teaching Islam there. At first, the implementation of Islamic law in Kaimana and Namatota did not fully follow Islamic requirements. This is due to the difficulty of the terrain in West Papua at that time, so not all the needs that support the implementation of Islamic law there could be easily fulfilled.

One of the things that does not fully follow Islamic law can be seen in how the Papuan Muslims of the Koiwai tribe initially shrouded the bodies of the dead. Since cloth is not an easy item to obtain and is quite expensive, the Koiwai people in Kaimana and Namatota shrouded the bodies of their brothers with coconut fronds. When Habib Mutohar Al-Hamid came to Kaimana and Namatota, he taught them how to properly shroud a corpse according to the Shari'a so that no

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<sup>22</sup> Awad Al Hamid, Interviewed, April 24, 2024.

<sup>23</sup> Fikri Ombaier, Interviewed, April 25, 2024.

matter how difficult the situation is, Koiwai Muslims still try to shroud the bodies of their brothers with shrouds. The great contribution of Habib Mutohar Al-Hamid in teaching Islam in Kaimana and Namatota has made his figure and his descendants gain respect and a special place in the Koiwai community and for the Namatota chiefdom and the Kumisi chiefdom.

#### **D. Discussion**

In the case of Habib Mutohar Al-Hamid, it is clear that the presence of Arabs has played an important role in Papua, especially in matters of Islam. Although Arabs generally came to Kaimana as traders, they also played the role of Quran teachers and Islamic preachers. This important role as preachers of Islam in Papua has probably been going on since the beginning of the arrival of Arabs to Papua. Among the Papuans themselves, there is a view that the Arabs, especially the habibs, are important figures in the process of Islam development there. According to the Papuans, the original Islam in Papua only exists in three regions: Raja Ampat, Fak-Fak, and Kaimana. What is meant by authentic Islam in Papua is the presence of Muslims in the three regions represented by indigenous Papuans themselves and not by migrants from outside Papua.<sup>24</sup>

According to the Papuans themselves, Indigenous Islam in the three regions can also take place thanks to the presence of habits and Islamic kings in the three regions. Indeed, in the three regions, there are many habibs and descendants of habibs or Arab descendants who have married indigenous Papuans. The Islamic kings in Fak-Fak and Kaimana were local kings who led local chiefdoms called petulant or pertain. In Fak-Fak alone, there are seven chiefdoms, namely Petuanan Fatagar, Petuanan Ati-Ati, Petuanan Rumbati, Petuanan Patipi, Petuanan Arguni, Petuanan Pikpik Sekar, and Petuanan Wertuar. Muslim kings rule all of these chiefdoms. In Kaimana, there are two chiefdoms, namely Petuanan Namatota and Petuanan Kumisi. These two chiefdoms oversee the Koiwai tribe in Kaimana and Namatota, all of whose members are Muslims.

Koiwai tribe is a coastal tribe in Kaimana centered in Seran Village, Kaimana. This tribe is closely related to the migrants from Seram, Maluku, who came to

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<sup>24</sup> Al Hamid, Interviewed, April 24, 2024; Al Hamid, Interviewed, April 24, 2024; Aituarauw, Interviewed.

Kaimana long ago and then married residents there. Therefore, the center of the Koiwai tribe is Seran Village, which also means Seram Village. This village is located close to Kaimana Harbor and Kaimana Chinese Village. In the past, Seran Village was the transit village of King Namatota and a port to go to several other areas around Kaimana, such as Namatota, Adi Island, and Maluku. Considering the vast territory of King Namatota, he appointed a person from the Aituarauw clan to be his representative to take care of the needs and interests of the Koiwai tribe in Kaimana. The representative appointed by King Namatota was later known as Raja Kumisi.<sup>25</sup> The existence of the position of the Kumisi king itself then gave birth to the Kumisi hermitage in Kaimana. The center of the Kumisi chiefdom in Kaimana is in Seran Village.<sup>26</sup>

The strategic position of Seran Village has made it not only the center of the Kumisi chiefdom but also the residence of King Namatota in Kaimana. Therefore, it is unsurprising to find two royal houses facing each other in the village, the Kumisi royal house and the Namatota royal house. However, this does not mean that the center of the Namatota chiefdom is in Seran Village because the center of the kingdom is still on Namatota Island. The existence of the Namatota king's house in Seran Village serves more as a stopover house for the king to show that the village is an important part of Namatota and that Namatota is still powerful and influential in Kaimana.

Seran Village is a gathering place for the kings of Namatota and Kumisi and the extended family of Papuans of Arab descent from the Al-Hamid clan. In this village, many Papuans of Arabic descent are the grandchildren and great-grandchildren of Habib Mutohar Al-Hamid, so it can also be said that Seran Village is the village of the Al-Hamid clan in Kaimana. Papuans of Arab descent from the Al-Hamid clan have an important position in the Namatota and Kumisi chiefdom structure. The special and important position played by the Al-Hamid clan in the Namatota and Kumisi chiefdoms is related to religious issues.<sup>27</sup> In the structure of the Namatota and Kumisi chiefdoms, the positions of mosque priests and Quran teachers or officials who take care of matters related to Islam belong to the

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<sup>25</sup> Ombaier, Interviewed, April 25, 2024.

<sup>26</sup> Aituarauw, Interviewed.

<sup>27</sup> Al Hamid, Interviewed, April 24, 2024; Al Hamid, Interviewed, April 24, 2024.

Al-Hamid clan. Meanwhile, the king's position belongs to the Ombaier and Aituarauw clans.<sup>28</sup> The king of Namatota is chosen from the previous king's descendants and must be surnamed Ombaier. Meanwhile, the Kumisi king was chosen from the descendants of the previous Kumisi king and had to be surnamed Aituarauw. So, customary and political affairs became the responsibility of the two clans, namely Ombaier and Aituarauw, while religious affairs became the responsibility of Al-Hamid.

Al-Hamid's important role in the structure of the Namatota and Kumisi chiefdoms dates back to Habib Mutohar Al Hamid's presence in Kaimana. The figure of Habib Mutohar Al-Hamid became an important teacher and preacher of Islam for the Koiwai people, so he was respected by the two kingdoms that oversee the Koiwai tribe. Habib Mutohar Al-Hamid's marriage to the daughter of the king of Kumisi and also the marriage of Habib Mutohar Al-Hamid's son to the daughter of the king of Namatota have added to the respect of the Koiwai tribe for Habib Mutohar Al-Hamid and his descendants. Habib Mutohar Al-Hamid and his descendants also made a major contribution to the preaching of Islam in Kaimana and Namatota, so that the implementation of Islamic law there went well. Because of this great contribution, the Al-Hamid clan was recognized by the king of Namatota and the king of Kumisi to hold the position of imam and qadhi in the two chiefdoms.

The role and contribution of the Al Hamid clan to the Namatota and Kumisi chiefdoms have also made Seran Village the center of Islam in Kaimana. The scholars in Kaimana are also mostly descendants of Al-Hamid. Until now, the important position of the Al-Hamid clan in the Namatota and Kumisi chiefdoms is still ongoing. Although another person holds the position of the daily imam at the Old Baitul Rohim Mosque, the position is officially considered deputy imam because the real imam is a descendant of Al-Hamid.<sup>29</sup> In addition to carrying out the role of imam and qadhi of Islamic religious affairs in Namatota and Kaimana, the Al-Hamid clan also always participates in important deliberations held by the

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<sup>28</sup> Aituarauw, Interviewed; Ombaier, Interviewed, April 25, 2024.

<sup>29</sup> Al Hamid, Interviewed, April 24, 2024.

elite in the Namatota and Kumisi chiefdoms. It can be said that Al-Hamid was always included in almost all important decision-making in the two chiefdoms.<sup>30</sup>

How the Al-Hamid clan can play an important role in Islamic religious affairs in the Namatota chiefdom and the Kumisi chiefdom can be traced to the history of the presence of the Al-Hamid clan in Kaimana. The presence of the first Al-Hamid in Kaimana, represented by Habib Mutohar Al-Hamid, has pioneered the role carried out by subsequent Al-Hamid descendants. This is also related to the needs and expectations of the Kaimana Muslim community in the presence of a cleric who teaches and guides the implementation of Islam in Kaimana. The presence of Habib Mutohar Al-Habsyi succeeded in fulfilling this need, so Habib Mutohar received appreciation and respect from the Namatota landowner and the Kumisi landowner for his contribution to managing Islamic religious affairs. A role is usually associated with many people's expectations about what behavior is by society's expectations.<sup>31</sup> When the community's expectations are realized, the role will continue to be carried out by the figure who meets the community's expectations. When Habib Mutohar Al-Hamid passed away, the role was passed down to his descendants so that the role as an Islamic religious administrator, both as a Quran teacher, qadhi, and imam in the Namatota clan and the Kumisi clan, remains in the Al-Hamid clan until now.

The inheritance of the role is also based on the expectations, norms, role behavior, and community assessment towards the Al-Hamid clan. These four things are four stages of behavior related to roles.<sup>32</sup> Some expectations are met, and behavior that is by the role being carried out has resulted in an assessment of the suitability of the role of the Al-Hamid clan as a party that takes care of matters relating to Islam. In other words, the suitability of the knowledge and behavior of the Al-Hamid clan has made them play an important role as ulama in the structure of the Namatota chiefdom and the Kumisi chiefdom in Kaimana.

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<sup>30</sup> Aituarauw, Interviewed.

<sup>31</sup> Murisal and Sisrazeni, *Psikologi Sosial Integratif* (Depok: Rajawali Pers, 2022), 15-16.

<sup>32</sup> *Ibid*, 16.

### **C. Conclusion**

The discussion of the role of the Al-Hamid clan in Islamic religious affairs at Petuanan Namatota and Petuanan Kumisi has led to the conclusion that people of Arab descent from the Al-Hamid clan have contributed greatly to the teaching and development of Islam in West Papua, especially in Petuanan Namatota and Petuanan Kumisi. They carry out the role of Islamic religious teacher, qadhi, and imam in the Namatota and Kumisi chiefdoms. They have carried out this role since the presence of Habib Mutohar Al-Hamid in Kaimana around the end of the 19<sup>th</sup> Century. The qualified religious knowledge and conformity of Habib Mutohar and his descendants' behavior have earned the Al-Hamid clan the trust to carry out the role of "royal cleric" at the Namatota and Kumisi chiefdoms. The Al-Hamid clan is also recognized as Papuans from the Koiwai tribe and an inseparable part of the three main clans in the chiefdoms: Ombaier, Aituarauw, and Al-Hamid. This is thanks to the fraternal relationship that occurred through the marriage between Habib Mutohar and the daughter of the King of Kumisi and the marriage between Habib Mutohar's son and the daughter of the king of Namatota.

The important role of the Al-Hamid clan as scholars in the Namatota and the Kumisi chiefdoms is one representation of the role and contribution of people of Arab descent in proselytizing Islam in Papua. It also shows how people of Arab descent intermarried with local women to gain recognition as part of the local Muslim community. It also shows how proselytizing Islam in Papua has been peaceful for a long time. This research still needs improvement because it only raises the role of the Al-Hamid clan in Islamic affairs in the Namatota and Kumisi chiefdoms. Meanwhile, many other Papuans from both foreign and local lineages still need to be revealed in the development of Islam in Papua. Therefore, it is necessary to research Islam and Muslim communities in Papua in the future by raising themes that have not been widely discussed, one of which is the work of indigenous Papuans of local and foreign descent in proselytizing Islam in Papua.

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