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Internalization of the Cultural Value "One Stove, Three Stones" in the Tradition of Sending Off Hajj Pilgrims to the Patipi Community, Fakfak Regency

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Abstract

This study aims to understand the cultural significance of the "One Fireplace, Three Stones" tradition in the farewell ceremony for Hajj pilgrims in Patipi, Fakfak Regency. This study employs a phenomenological approach to explore the personal experiences of Hajj pilgrims, their families, traditional leaders, and members of various religious communities involved in this tradition. The results indicate that this tradition is not merely a social ritual but also reflects the values of harmony, tolerance, and unity that have been embedded in the "Satu Tungku Tiga Batu" philosophy.

The involvement of Muslims, Christians, and traditional community members in a unified religious activity demonstrates how the people of Fakfak maintain unity through the culture they practice daily. From a phenomenological perspective, participants described emotional experiences such as a sense of togetherness, respect, and group identity that strengthen interfaith relationships. Through in-depth dialogue with cultural practitioners and direct observation, this study aims to provide a realistic and honest portrayal of how the people of Fakfak understand and maintain harmony within the framework of "One Hearth, Three Stones," as well as to enhance knowledge about Indonesia's cultural diversity. This study shows that the tradition of sending off Hajj pilgrims serves as a means of preserving local values and acts as a symbol of social unity unique to Fakfak.

Keywords: Internalization of Cultural Values, "One Fireplace, Three Stones," the Tradition of Sending Off Hajj Pilgrims, the Patipi Community in Fakfak Regency.

A. INTRODUCTION

Fakfak is known as one of the regions in West Papua with a rather unique way of thinking and lifestyle, namely "One Stove, Three Stones." This philosophy symbolizes the harmony of coexistence among the three main elements of society: Islam, Christianity, and traditional customs. In social and cultural life, these values are reflected in various community activities, including religious ceremonies such as the send-off for Hajj pilgrims. The spiritual experiences of Hajj pilgrims demonstrate that the Hajj is not merely a ritual act of worship but also a spiritual and social experience that impacts their sense of self, life orientation, and social relationships (Izza Himawanti, 2023)

In Fakfak, West Papua, there is an interesting phenomenon in which all segments of society regardless of

religion or social background are actively involved in the send-off ceremony for Hajj pilgrims. This tradition is not only religious in nature but also demonstrates how local cultural values strengthen a sense of unity and social cohesion. Therefore, the Tungku Tiga Batu influences the religious and social practices of the Fakfak community, particularly in the performance of the Hajj. Upon returning from the Holy Land, pilgrims engage in da'wah, and the social status of being a hajj brings with it social, moral, and cultural roles in shaping community networks that transcend diversity (Noor Hamid, 2025)

The community's sense of solidarity in any activity is evident when, within their community, the tifa drum procession and the sawat dance are always eagerly anticipated, as both carry positive meanings. The tifa drumming and sawat dance symbolize unity and harmony among people; this dance is performed during traditional, religious, and important celebratory events as a form of great respect and to strengthen social bonds (Suardana, I Wayan, 2018). The sawat dance also contains ritual elements linked to the ancestral beliefs of West Papua. The Gearkantari and its music are believed to connect humans with the spiritual world and to implore for safety and blessings in life (Soedarsono, 2015). According to the beliefs of the people of West Papua, this dance represents a long history of the community

The phenomenon of sending off Hajj pilgrims in the Patipi region of Fakfak Regency reflects how traditional customs still greatly influence daily life, including that of the Hajj pilgrims. The process of sending off and welcoming Hajj pilgrims is often accompanied by various traditional ceremonies intended to seek protection and blessings. For example, there is a farewell ritual that involves the

traditional sawat dance and distinctive customary events, as an expression of the community's respect and gratitude toward the pilgrims who have completed the Hajj pilgrimage. This illustrates the role of custom as both a social bond and a guardian of local cultural identity. The transformation within an individual who has completed their Hajj pilgrimage. Cultural internalization also takes place through traditional ceremonies and rituals. In these activities, traditional symbols, language, and behaviors serve as channels for conveying moral and spiritual messages. The direct involvement of the community, especially the younger generation, provides an opportunity to learn values in a practical way, rather than only in theory. In this way, cultural messages are not only heard but also experienced and felt. Cultural messages are also reinforced through social role models. The actions of ancestors, religious leaders, and community figures serve as concrete examples of how cultural values are applied in daily life. When these values are consistently demonstrated, it becomes easier for the community especially the younger generation to adopt them as a guide for living. Furthermore, the internalization of culture is crucial for maintaining social cohesion and a shared identity. Internalized cultural values can strengthen a sense of belonging to the community, build solidarity, and foster mutual respect amid diversity. In this context, culture is not merely a legacy from the past but also a moral force that provides guidance for society in facing the challenges of the present and the future.

Pilgrims who have completed the Hajj generally undergo a positive transformation within themselves, both spiritually and socially. In the village of Fakfak, pilgrims can serve as role models for those around them by demonstrating attitudes and behaviors that reflect the

values they acquired while performing the Hajj, such as patience, sincerity, discipline, and a sense of brotherhood. During the Hajj, pilgrims learn to be patient in the face of various challenges, ranging from long journeys to long lines and crowds. This attitude of patience can serve as a role model for the residents of Patipi, Fakfak Regency, in facing daily problems with calm and perseverance. The Hajj requires a high level of discipline, as pilgrims must perform a series of rituals in accordance with the prescribed times and regulations. Upon returning to their villages, Hajj pilgrims can instill this spirit of discipline in community life, for example, by carrying out social duties or participating in community service activities. While performing the Hajj, pilgrims meet many people from various countries and cultural backgrounds. This experience teaches the importance of tolerance and unity regardless of differences.

In the Fakfak region particularly in the village of Patipi pilgrims can serve as role models in fostering harmony among the diverse local community. The Hajj illustrates the meaning of sincerity in worship and living a simple life. Returning pilgrims can demonstrate humility and avoid arrogance, thereby becoming role models in fostering social harmony in the village. After completing the Hajj, pilgrims usually feel a renewed spirit to improve the quality of their worship and social service. They can actively participate in religious and social activities in the village of Fakfak, such as teaching religious classes, helping others, or leading religious activities. By spreading these values, Hajj pilgrims in the Fakfak region or more specifically, the village of Patipi not only develop into better individuals but also become a source of inspiration for the surrounding community to live more harmoniously, with greater discipline, and full of compassion.

On-the-ground observations show that during religious activities or any kind of celebration, the community is known for its enthusiasm and active participation in various social, religious, and cultural activities. For example, when traditional ceremonies or local celebrations take place, nearly all residents participate with great enthusiasm. This involvement is also evident in community service activities, such as cleaning up the environment or building public facilities together. This spirit of solidarity and active participation defines the identity of the Fakfak Patipi community, which fosters unity and preserves its traditions with a deep sense of pride. One of the traditional leaders and the owner of the Patipi royal domain, Mr. Raja Atarai Iba, SE, MM, stated during an informal discussion on November 2, 2025: Here, all of us in the community still uphold the traditions passed down by our ancestors, ranging from welcoming and seeing off guests, to religious and traditional celebrations, as well as other important activities through which we express our traditional culture; thus, the Sawat dance holds deep meaning and symbolism for us, and the rhythm of the tifa where every beat carries profound significance for the community; the hymns and prayers that accompany the tifa's beats allow us to truly absorb their essence.

This situation presents a new challenge for elders who pass down these traditional customs to their descendants, ensuring that such culture is not eroded by foreign cultures entering their lives. The large number of migrants living in the Fakfak region, this poses a major challenge for traditional leaders and the indigenous people of Fakfak in preserving their culture amid the surge of interethnic marriages that frequently occur, as well as the influx of migrants settling there. Nevertheless, there are still

many migrants who respect the local culture and actively participate in these activities; this warrants special attention from all traditional leaders, religious figures, and the government.

This study examines the influence of the cultural values of the traditional Hajj send-off ceremony in the Patipi region of Fakfak Regency, which offers a scientific contribution grounded in Islamic values. However, it can make a significant contribution to all of Indonesian society particularly the people of Fakfak Regency to help them continue to preserve and safeguard their existing culture thereby indirectly legitimizing Indonesia as a country with a rich multicultural heritage. Therefore, the heritage of Indigenous Peoples should be preserved and protected. Indigenous Peoples are the entities that best understand how we can grow and develop without damaging the environment.

B. METHOD

This study employs a qualitative method with an ethnographic approach to gain an in-depth understanding of the community's religious and traditional cultural practices; this approach was chosen because the study focuses on understanding the meanings, symbols, and social dynamics from the perspective of the community members directly involved in these cultural practices. This approach also allows the researcher to capture changes in cultural meaning resulting from globalization and modernization, including how the younger generation reinterprets traditional and religious customs.

The research was conducted in the Patipi community, Fakfak Regency; this location was chosen because it

possesses a rich heritage of traditional culture and religious traditions that are still preserved to this day. Research subjects were selected using purposive and snowball sampling, meaning they were chosen based on their knowledge, experience, and direct involvement in traditional and religious rituals, including traditional elders, religious leaders, community members, and young men and women.

Data collection was conducted using several techniques. In-depth interviews were used to explore experiences and perspectives regarding existing traditions. Participatory observation was employed to directly observe the conduct of thanksgiving ceremonies, communal prayers, or related rituals. Documentation was obtained from the interviews in the form of photographs, audio recordings, and local documents such as religious texts. Data validity was ensured through source triangulation and methodological triangulation, namely by comparing data obtained from various informants and using different data collection techniques. This approach aims to enhance the validity and reliability of the research findings so that the results obtained are credible and reflect the actual conditions in the field.

C. DISCUSSION

1. The Culture Significance of “One Stove Three Stone”

The “One Fireplace, Three Stones” concept embraced by the Fakfak people in West Papua is a symbol of cultural diversity that integrates the three main pillars of life: tradition, religion, and governance. These three are likened to three supporting stones that maintain the balance of the fireplace that is, community life. In terms of tradition, this value emphasizes the importance of long-standing social

structures such as tribal chiefs, group leaders, and traditional figures. They serve as guardians of norms, organizers of ceremonies, and liaisons with ancestors through dema ceremonies and purification rituals. The existence of tradition serves as the first pillar, ensuring that the community remains bound to its cultural identity. An interview with Mr. Raja Petuanan Patipi on November 9, 2025: The meaning of our ancestors' "Satu Tungku Tiga Batu" is custom, religion, and government so this custom was already in place before religion and government arrived. After the custom was established, this community continued to function year after year before religion and government eventually arrived. As the leaders of the Patipi community, we continue to carefully preserve what our ancestors have passed down to us. Thus, when issues arise from outside, we are already prepared for them, so that "One Hearth, Three Stones" remains preserved and nurtured to this day, ensuring that no one can come in to destabilize us especially regarding matters of custom, religion, and government.

From a religious perspective, the arrival of Catholic and Protestant missions in the early 20th century did not eradicate traditional values but rather coexisted with them as a complementary pillar. The presence of these religions has strengthened unity, life values, and ways of resolving problems through teachings of love and peace. Many Marind communities combine traditional ceremonies with church liturgy, particularly in harvest celebrations, land blessings, and initiation rites, resulting in a harmonious form of cultural syncretism (Kamma, 1976).

The third pillar of governance, which serves to ensure social order and development. In the context of "One Stove, Three Stones," the government is likened to a stone that ensures the continuity of public services, education, health

care, and regional administration while respecting tradition and religion as partners in culture. Local governments often involve traditional and religious leaders in village deliberations, so that political decisions gain cultural and spiritual legitimacy that strong (South Papua Department of Culture, 2020). The combination of these three pillars creates a stable framework for cultural diversity: tradition preserves identity, religion preserves morality, and government preserves social continuity. If one of these pillars weakens, the stability of the “ hearth of life” is disrupted.

2. Internalization of the “One Stove, Three Stones” Cultural Values Among the Patipi Community

In the process of internalizing the “One Stove, Three Stones” cultural values within the Patipi community is carried out through various interconnected mechanisms that form a system of cultural education. First, families and traditional leaders serve as the primary agents in cultural socialization. From the very beginning, families teach the values of togetherness, balance, and unity through example, guidance, and daily activities. In addition, cultural internalization also takes place through traditional ceremonies and rituals. In these activities, traditional symbols, language, and behavior serve as channels for conveying moral and spiritual messages. The direct involvement of the community, especially the younger generation, provides an opportunity to learn values in a practical way, not just theoretically. In this way, cultural messages are not only heard but also experienced and felt.

Cultural messages are also reinforced through social role models. The actions of ancestors, religious leaders, and community figures serve as concrete examples of how

cultural values are applied in daily life. When these values are consistently demonstrated, the community especially the younger generation will find it easier to adopt them as a guide for living. Furthermore, the internalization of culture is crucial for maintaining social cohesion and a shared identity. Cultural values that have been internalized can strengthen a sense of belonging to the community, foster solidarity, and promote mutual respect amid diversity. In this context, culture is not merely a legacy from the past, but also a moral force that provides guidance for society in facing current and future challenges. Traditional leaders reinforce these values through oral teachings, customary advice, and involvement in resolving disputes, thereby ensuring that cultural values gain social and moral recognition. This process reflects the belief that families and cultural leaders play a vital role in shaping the values and social identity of community members. Second, the internalization of these values through rituals and traditions ensures that they are not only understood but also directly experienced. The tradition of sending off Hajj pilgrims serves as a means that encourage collective participation. Activities such as mutual assistance, communal prayer, escorting pilgrims, and social contributions reinforce the understanding of solidarity. Similarly, several factors were identified that underpin the continuity of this Hajj pilgrimage:

a. Tifa Hadrat as an Expression of Cultural and Spiritual Harmony

The traditional Tifa musical instrument in Papua including the local variation in Fakfak has historically served not only as a means of entertainment but also as a tool for rituals, communication, and cultural identity. In the context of Fakfak's diverse society, where traditional customs, Islam,

and local communities coexist, the Tifa is often “given new meaning” through events such as “Tifa Hadrat” during social or religious gatherings. During the send-off ceremony for prospective Hajj pilgrims (CJH) in Fakfak, Tifa Hadarat serves to unite various cultural elements: Papuan music, local identity, and Islamic elements. The rhythms and beats of the Tifa create a sacred and festive atmosphere, demonstrating that the Hajj journey is not merely a personal act of worship but also part of the community’s collective namely, the family, the village, and society as a whole. This emphasizes the importance of togetherness, solidarity, and respect for local culture as well as religious teachings. By featuring the Tifa in the send-off ceremony, the people of Fakfak demonstrate that the identity of the indigenous Papuan people and Muslim identity can complement one another; that religiosity need not alienate local culture, but can enrich existing traditions. This is consistent with research showing that the Tifa serves as a link to ancestors, the forces of nature, and spiritual aspects more than just music, but rather a symbol of unity, harmony, and identity. Thus, the Tifa Hadarat performed at the send-off ceremony for Hajj pilgrims in Fakfak holds dual significance: as a symbol of social and cultural traditions (Papuan identity, community solidarity), and as a form of Islamic religious expression (prayer, hope, welcome). Through this integration, the people of Fakfak preserve their cultural and religious diversity in harmony, adapting local traditions to support both religious rituals and modern life.

b. The Tifa Sawat as a Welcome for Hajj Pilgrims

The tifa specifically the Tifa Sawat is a traditional musical instrument from Papua that serves as a cultural symbol, accompanies dances and traditional rituals, and acts as a means of strengthening social bonds. As explained in the

study on the Tifa Sawat and the Role of Da'wah in Islamic Culture: A Study of the Kokoda Tribe In Sorong, West Papua, the Tifa Syawat was developed by the Muslim community in West Papua as a tool for da'wah used in religious activities to spread Islamic values through traditional music and art. Therefore, this serves as an example that the Tifa can serve two functions: as a symbol of tradition or a form of cultural identity, as well as a medium for da'wah. When the Muslim community of Patipi in Fakfak Regency uses the Tifa Syawat to bid farewell to Hajj pilgrims, this tradition reflects a fusion of culture and religion, preserving local identity while carrying out Islamic rituals.

c. The Azarah Misia Ati Haji Ritual (A pre-departure charity offering by the Patipi community preparation for the Hajj Pilgrimage)

The Patipi people of West Papua have developed their cultural traditions through a combination of ancestral teachings and religious values that emerged later, including Islam. In this context, there is a ritual called Azarah Misia Ati Haji, a traditional ceremony performed by prospective Hajj or Umrah pilgrims as an act of self-purification, a request for blessings, and the giving of alms to relatives and neighbors. This ritual is not only intended as spiritual preparation for the journey to the, but also serves as a means to strengthen social bonds among family members. The alms given before departure are considered a symbol of sharing blessings, seeking prayers for safety, and at the same time paving the way for prospective pilgrims to perform their religious duties.

1. In Patipi culture, Azarah is defined as the wisdom of the ancestors that is passed down from generation to generation. In this ceremony, Azarah is conveyed to

prospective Hajj or Umrah pilgrims as a reminder of the importance of maintaining sincere intentions, fostering good relationships with others, and undertaking the journey of worship with a pure heart. A more in-depth and structured discussion of Azarah in Patipi Culture: In Patipi culture, Azarah is a legacy of values deeply rooted in ancestral traditions. Azarah is understood as a vehicle for advice, guidance, and life lessons that Azarah is performed as a reminder and spiritual preparation before a person embarks on a sacred journey to the Holy Land. This demonstrates that the Patipi community views the Hajj and Umrah as activities that are not merely physical in nature, but also as spiritual experiences that require spiritual and moral readiness. The content of Azarah generally emphasizes several important values. First, the urgency of maintaining a sincere intention. Prospective pilgrims are reminded to purify their intentions solely for the sake of Allah, not based on social expectations, status, or other worldly interests. A pure intention is believed to be the foundation for the worship to bring blessings and be accepted. Second, Azarah teaches the importance of fostering good relationships with others. Before departing, prospective pilgrims are reminded to conduct themselves appropriately, to mend strained relationships, to forgive one another, and to cherish the values of togetherness and solidarity. This message reflects the belief that the perfection of worship to God must go hand in hand with harmonious relationships among fellow human beings. Third, Azarah emphasizes the obligation to perform acts of worship with a pure heart and positive behavior. Prospective pilgrims are reminded to always be patient, humble, mindful of their

words, and in control of their emotions throughout the journey. These values serve as essential preparation, as the Hajj and Umrah often present various physical and mental challenges. Thus, the concept of Azarah in Patipi culture serves not only as a ritual tradition but also as a medium for moral and spiritual education. Azarah acts as a bridge between cultural values and religious teachings, which together shape an individual's character so they are prepared to perform their religious duties with full awareness, sincerity, and responsibility.

2. Misia refers to the process of self-purification, both physically and spiritually. This purification underscores the importance of freeing oneself from social burdens such as disputes, debts of gratitude, or disharmonious relationships, so that worship can be performed with a calm mind. The following is a detailed explanation of the concept of Misia, taken from the excerpt you provided: In Patipi culture, Misia is understood as a process of total self-purification, encompassing physical and mental dimensions. This concept explains that a person's readiness to perform acts of worship.

particularly the Hajj or Umrah—is not determined solely by physical and material strength, but also by spiritual purity and peace of mind. Therefore, Misia is an essential step that must be completed before a person departs for their pilgrimage. From a physical perspective, Misia involves maintaining bodily cleanliness and health. Prospective pilgrims are reminded to prepare physically so that they are able to perform a series of religious rituals that require stamina and physical endurance. This physical cleanliness holds symbolic significance, reflecting an individual's outward readiness to stand before God in a clean and well-

groomed state. On the other hand, mentally, Misia emphasizes the purification of the heart and mind from various things that can disrupt the solemnity of worship. This mental purification includes efforts to free oneself from social and emotional burdens, such as unresolved conflicts, resentment, envy, and guilt. In this regard, prospective pilgrims are encouraged to engage in self-reflection, seek forgiveness, and cultivate sincerity and patience.

One of the key elements of Misia is the fulfillment of social responsibilities, including honoring one's debt of gratitude or moral obligations to others. The Patipi community believes that unresolved social obligations can disturb inner peace. For this reason, prospective pilgrims are encouraged to settle such matters, ask for forgiveness, and mend strained relationships before departing for their pilgrimage. Furthermore, Misia also teaches the values of reconciliation and social harmony. This process of self-purification not only affects the individual but also strengthens social bonds within the community. Through the cultivation of harmonious relationships and mutual forgiveness, a sense of togetherness and solidarity within the community can be maintained. In other words, the concept of Misia in Patipi culture serves as a tool for comprehensive self-purification. Through Misia, prospective pilgrims are expected to perform their worship with a calm mind, a pure heart, and a peaceful soul, so that their worship is not only ritually valid but also spiritually and socially meaningful. *Ati Haji* signifies a pure and strong heart. At this stage, prospective pilgrims strengthen their intention to perform worship sincerely, without material motives and are determined to maintain good conduct while in the Holy Land. The following is an in-depth explanation of the concept of *Ati Haji*, developed culturally and academically based on

the excerpt you provided: In the Patipi tradition, Ati Haji is a concept that emphasizes the most fundamental inner readiness for individuals who are about to perform the Hajj or Umrah. Therefore, Ati Haji reflects a state of the heart that is pure, steadfast, and fully focused on worship, serving as essential preparation for the spiritual journey to the Holy Land.

Ati Haji is regarded as the culmination of spiritual preparation following the stages of Azarah and Misia. Azarah aims to remind one of the values passed down by ancestors, while Misia serves as a process of self-purification. Thus,

3. Ati Haji is a phase of strengthening one's intention and resolve. At this stage, prospective pilgrims are expected to possess mature inner readiness, free from doubt, and to fully understand the purpose of the worship they are about to perform. One of the key elements of Ati Haji is the sincerity of intention. Prospective pilgrims are urged to perform the pilgrimage solely for the sake of Allah, without any intention of obtaining material rewards, seeking social status, or gaining recognition from others. This sincerity is believed to preserve the purity of the pilgrimage, thereby preventing hypocrisy, arrogance, or a sense of superiority over others upon returning from the Holy Land. In addition to sincerity, Ati Haji also requires strength of heart and self-control. The Hajj and Umrah pilgrimages often present various challenges, such as physical exhaustion, cultural differences, crowds of pilgrims, and situations that test one's patience. By cultivating a strong Ati Haji, prospective pilgrims are expected to control their emotions, restrain their anger, and demonstrate patience and humility in various situations. Furthermore, the concept of Ati Haji also emphasizes a

commitment to acting virtuously while in the Holy Land. Prospective pilgrims are reminded to mind their words, attitudes, and actions both toward fellow pilgrims and their surroundings. Good behavior is considered a reflection of a pure heart and also a tangible manifestation of the values embodied in the pilgrimage. In Patipi culture, Ati Haji is not only regarded as spiritual preparation before departure but also as an inner vow to apply the values of goodness during the pilgrimage and upon returning home. This concept emphasizes that the success of worship is not judged solely by the performance of rituals, but also by changes in attitude, sincerity of heart, and moral integrity that are consistently upheld in daily life.

These three concepts form the foundation of the rituals, which are then combined with the practice of giving alms as an expression of gratitude and a plea for blessings.

d. The Role of Charity in the Patipi Tradition

Walimatus safar is not merely a good tradition practiced by the majority of Muslims before and after departing for Hajj and Umrah. It turns out that there are also clear narrations and evidence regarding its being recommended. However, the walimatus safar event should be held in accordance with religious guidelines, without israf (excessiveness) or placing a burden on prospective pilgrims.

The role of charity in performing Hajj is highly significant, both from a jurisprudential and spiritual perspective. Scholars have even stated: "A mabrur Hajj is greatly influenced by the source of the provisions used."

Before departing from their hometowns, prospective pilgrims offer sedekah (voluntary charity) as a means to cleanse their hearts of inner spiritual ailments such as

arrogance, ostentation (riya), or the desire for praise. Through this act of giving, they learn to soften their egos, acknowledge their own limitations before the Creator, and cultivate a spirit of humility. Sharing charity with close family and neighbors transcends a mere routine distribution of wealth; it becomes a ritual that strengthens the foundations of community bonds. This mutual sharing fosters trust between the pilgrims and their fellow villagers, creating an atmosphere of warm harmony. These cherished social ties provide the pilgrims with peace of mind; they can depart with tranquil hearts, assured that the homes they leave behind for an extended period remain peaceful and united by strong bonds of brotherhood. Ultimately, through the sincerity of these righteous deeds, the pilgrims open the gates of heaven invoking the goodwill and heartfelt prayers of the family and neighbors they leave behind in the hope that their pilgrimage will be blessed and that they will return having achieved a Hajj Mabrur (an accepted, blessed pilgrimage).

In local belief, prayers from loved ones are considered crucial for safety during the journey. Alms given to them serve as both a sign of respect and a plea for them to pray for a smooth pilgrimage. Alms as a Protection Against Misfortune: The community believes that sharing one's blessings can protect prospective pilgrims from various dangers during their long journey. This belief has long been part of the local cosmology. The Azarah Misia Ati Hajj Ritual Series is typically performed several days before departure for the Hajj or Umrah. The ceremony is opened by the Traditional Elder. The Traditional Elder begins the ritual by reciting the azarah. He reminds the pilgrims of the importance of maintaining good behavior while in the Holy Land and emphasizes the obligation of prospective pilgrims

to leave their village with a pure heart and relationships that have been mended. Purification (Misia) Prospective pilgrims undergo a purification process involving: sprinkling of seawater, symbolizing the washing away of sins; smoke from wati leaves to ward off negative energy; and coconut oil, which serves to soothe the soul.

This stage is performed if one's heart is burdened by social or emotional issues. Affirmation of Resolve (Ati Haji) Prospective pilgrims touch a traditional stone as a symbol of their commitment to carrying out their intention to perform the pilgrimage. Traditional elders offer prayers for safety, blessings of sustenance, and physical strength. Giving Alms This is a part The main part of the ritual. Alms are given in the form of: staple foods (sago, rice, fish, taro), betel nut, or small financial contributions. These alms are first given to: the immediate family, close relatives, neighbors, and underprivileged families in the community. These gifts are accompanied by traditional phrases such as:

“Since I’m traveling far for worship, I’m sharing my blessings first, so that both our hearts remain at peace, open, and pure until I return.” Before I set out on a long journey for worship, I share my blessings so that both our hearts may always remain open.

Followed by a Joint Prayer and Closing Ceremony After the alms are distributed, the community gathers to offer a prayer for safety together. The traditional elders conclude the ritual by returning the ritual symbols to their original places, which signifies that the village has given its blessing for the prospective pilgrims’ journey. The symbolic meaning of the ritual itself is rooted in beliefs that have been passed down through generations. The Sea as a Purifier of the Path Seawater symbolizes long journeys and

perseverance in the face of various challenges. Purification with seawater is interpreted as a prayer for a smooth pilgrimage journey. Almsgiving as the Light of Provision In the philosophy of the Patipi community, almsgiving paves the way for new blessings. Giving before departure demonstrates that the prospective pilgrims entrust their lives to goodness and generosity. Betel Nut as a Symbol of Good Hope Betel nut distributed as alms signifies the hope that hearts will remain.

The concept of this ritual was explained by the village imam of Patipi Pasir, Mr. H. Yunus, who said:

In our village, when a villager is about to leave for the Hajj, we usually hold a traditional ceremony known as Ajarah or Azarah Misia Ati Haji. We hold this ceremony as a sign of thanksgiving before they depart. The ceremony can take place in the morning, or sometimes at night, depending on the family's readiness. Usually, on the day of the ceremony, the family of the person about to depart invites extended family, neighbors, and villagers, and also invites the traditional elders. They all gather at a house, or in the yard of a house that has been prepared.

The traditional elders begin the ceremony by explaining the purpose of this activity, which is to purify the heart, bring peace of mind, and strengthen the resolve of those who are about to journey to the Holy Land. Rituals that are performed periodically serve to reinforce cultural values, as outlined in anthropological studies that traditional practices can strengthen a sense of togetherness and group identity. Third, a shared understanding in daily life broadens the internalization of cultural values, making them an integral part of the community's perspective and life goals.

The “One Hearth, Three Stones” value is understood across time in a modern context for example, in relation to the principles of *ukhuwah*, tolerance, and social harmony. The community views the Hajj send-off tradition not only as a religious ceremony but also as a powerful symbol of community unity.

It is this collective understanding that keeps cultural values relevant and enduring amidst ongoing social change. Overall, these three mechanisms ensure that cultural values are not only passed down but also internalized as moral and social guidelines and as the identity of the Patipi community. The process of internalization through habituation occurs through the community’s direct involvement in cultural activities that are carried out repeatedly. In the Patipi community, the tradition of sending off Hajj pilgrims serves as an important means of instilling the “One Hearth, Three Stones” value. When a tradition is practiced regularly every year, the values embedded within it are not only understood intellectually but also become part of social routines that are ingrained in daily behavior.

The tradition of sending off Hajj pilgrims encompasses various activities, ranging from preparing meals together and decorating homes to offering prayers together. Through all these activities, the values of togetherness and mutual cooperation are further strengthened. Members of the community help one another regardless of status, background, or other social differences. In this way, the values of equality and solidarity which lie at the heart of “*Satu Tungku Tiga Batu*” are reinforced through direct experience, not merely as verbal teachings.

Furthermore, the Azarah Misia Ati Haji rites (rituals marking the departure for the Hajj) that accompany the

pilgrims' departure, such as the bestowing of blessings by traditional leaders and the procession to see off the pilgrims accompanied by the rhythmic beats of the tifa hadrat and the welcoming sounds of the tifa sawat serve to offer prayers of well wishing to the prospective Hajj pilgrims, thereby further strengthens the value of unity within the community. This process helps people not only understand cultural meanings but also experience emotional feelings that enhance the internalization of values. Habituation through rituals also fosters a sense of collective ownership of traditions, so that each generation feels a sense of responsibility to preserve them.

The repetition of this acculturation ensures that cultural values are not easily swayed by changing times. Traditions serve as an adaptable medium, capable of accommodating religious elements (Hajj rituals) while preserving local identity. Thus, these practices ensure that the "One Stove, Three Stones" values remain relevant in the community's social actions and behaviors. Cultural socialization is the first step in the process of assimilating the "One Stove, Three Stones" values within the Patipi. In this regard, the family serves as the primary agent in passing down these values, since the family is the first place where a person learns about norms, rules, and cultural identity. Through everyday conversations, parental advice, and experiences shared among family members, values such as togetherness, solidarity, and unity are instilled from an early age. The family also serves as a means to foster the awareness that every member of society holds an equal position in maintaining social harmony, much like the three stones supporting a hearth that must be balanced to keep the fire burning. Traditional leaders are regarded as moral figures and guardians of tradition who are respected by the

entire community. In various traditional events, including traditional counsel (*kapatiti*), community meetings, and informal learning sessions, traditional leaders explain the philosophical meaning of “One Stove, Three Stones” and how those values should be implemented in social actions. They impart these teachings not only orally but also through exemplary behavior, participation in community activities, and their approach to resolving conflicts among residents.

In the tradition of sending off Hajj pilgrims, the promotion of these values is evident when traditional leaders offer counsel to prospective pilgrims, their families, and the community. This advice emphasizes the importance of solidarity in supporting the pilgrimage and maintaining harmony after the pilgrims return. Thus, the combined role of families and traditional leaders ensures that the cultural values of “*Satu Tungku Tiga Batu*” are not only understood but also embraced as a guiding principle for life together.

In the life of the Fakfak community, “One Stove, Three Stones” serves as a symbol of social balance. The three stones represent the religions of Islam, Christianity, and traditional customs, which mutually support one another. This philosophy affirms that the life of the Fakfak community must be founded on the principles of brotherhood, tolerance, and mutual respect. During the send-off and welcome ceremonies for families embarking on the Hajj, people from all walks of life in the village flocked to join in the festivities, accompanying the pilgrims all the way to the Hajj dormitory. Prior to that, a religious ceremony was held to pray for the safety of the prospective pilgrims, led by a local religious leader, ensuring that the *Walimatus Safar* proceedings could proceed smoothly. However, in religious events such as this, the people of Fakfak, West Papua, inevitably include family members and relatives of different

faiths; yet the community continues to uphold brotherhood, tolerance, and traditional customs within the "One Hearth, Three Stone." During the Walimatus Safar prayer procession, the entire family, relatives, neighbors, and even families of different faiths can attend and participate in the prayer procession; however, while their prayers differ in form, they share the same purpose. In an interview with Mr. H. Salim Patipi Garamatan Patipi Pulau, he stated:

I myself have experienced a strong sense of tolerance here in Fakfak-none of us care what religion people follow or which family they come from. During the Azarah procession, there were even members of Protestant families present to liven up the joint prayer ceremony. so in both Patipi and Fakfak, there's a custom: if a couple gets married and the bride is a convert, when they have children-say, two children-those children are given the freedom to choose their own religion, so they aren't baptized as infants. For example, if the child is a boy, he isn't circumcised until he's older. These children are truly given religious freedom; when they are old enough to choose their own religion, one must follow the father's religion and the other must adopt the mother's religion as a form of compensation.

3. Efforts to Counter Foreign Cultural Influences Among the Younger Generation in Patipi Village

In the context of Indonesian society, particularly in regions with strong cultural structures such as the coastal areas of West Papua including Patipi local values have become the foundation of social, political, and religious life for centuries. This local wisdom is evident not only in traditional rituals but also in the ways communities forge

social bonds, resolve conflicts, and pass on norms to future generations. The influx of foreign cultures through digital media, migration for work and education, and the integration into the global economy have placed significant pressure on existing traditional value systems. According to some experts, cultural globalization can be understood as a process in which cultural norms, practices, and products from one region spread and are adopted elsewhere, often without undergoing the same dialectical process as when those cultures first emerged. John Tomlinson (1999) states that globalization is not merely about cultural homogenization but also involves the negotiation and reconstruction of local cultures through interaction with foreign cultures.

Efforts to Reduce the Influence of Foreign Cultures on the Younger Generation in Patipi Village, which are outlined based on the roles of parents, traditional leaders, religious leaders, and the government, are organized using an academic approach for the discussion section:

1. Parents' Efforts. Parents play a fundamental and crucial role in shaping the character and cultural identity of the younger generation. Parents' efforts to counter the impact of foreign culture begin within the family environment, which serves as the primary setting for instilling cultural values. They play a role in instilling Patipi cultural values through customs, speech patterns, and respect for ancestral customs and traditions. Furthermore, parents also serve as supervisors and mentors regarding the use of technology and social media. By providing insight into the limitations and effects of foreign cultures, children can be guided to be selective in imitating lifestyles, languages, and behaviors that are not in harmony with local values.

Parents' example in upholding customs, maintaining norms, and respecting others is a crucial element in ensuring that children not only listen to advice but also observe real-life examples in their daily lives.

2. **Efforts by the Traditional Leader.** The traditional leader plays a vital role in preserving the cultural values and norms of Patipi Village. In the face of foreign cultural influences, the traditional leader acts as a guardian of values, an interpreter of customs, and a source of cultural validation. The efforts undertaken include reviving traditional practices, traditional ceremonies, and traditional deliberative forums that involve the younger generation. By sharing traditional wisdom, ancestral stories, and cultural symbols The traditional leader strengthens the younger generation's understanding of the Patipi cultural identity. The traditional leader is also tasked with setting traditional boundaries regarding behavior considered deviant due to the influence of outside cultures, as well as providing guidance so that the younger generation remains grounded in local cultural values without feeling burdened or alienated.
3. **Efforts by Religious Leaders.** Religious leaders play a very significant role in shaping the moral and spiritual development of the younger generation. In this regard, efforts to counter the influence of foreign cultures are carried out by strengthening religious values that align with local culture, such as ethics, simplicity, responsibility, and mutual respect. Through lectures, religious study sessions, spiritual guidance, and religious activities, religious leaders explain that not all foreign cultures conflict with our values, but they must be evaluated based on ethics and religious teachings.

The religious leader also serves as a balancing force between tradition and modernity, so that the younger generation can adapt to the changing times without having to abandon the spiritual and cultural values that form the identity of the Patipi community.

4. Government Efforts. At both the village and regional levels, the government serves as a mediator and decision-maker in preserving local culture amid the influence of outside cultures. Steps taken by the government include the creation of policies that support the preservation of local culture, such as enhancing local curricula in schools, supporting arts and cultural activities, and providing platforms for cultural expression among the younger generation. In addition, the government also plays a role in providing education and guidance to the younger generation through youth programs, training, and creative activities related to local culture. Financial support and regulations that foster cultural preservation are crucial so that efforts to safeguard cultural identity are not solely the responsibility of indigenous communities but also become an integral part of regional development.

Addressing the impact of outside cultures on the younger generation in Patipi Village requires collaboration among parents, traditional leaders, religious leaders, and the government. These four elements play complementary roles in fostering a younger generation that can adapt to changing times without losing their local cultural identity. Through ongoing collaboration, the Patipi culture can remain vibrant, strong, and preserved for future generations.

D. CONCLUSION

The cultural values embodied in the “One Stove, Three Stones” symbol serve as symbolic capital capable of preserving cultural values in the present day. These cultural values, which are internalized through cultural practices, are also perpetuated through traditional ceremonies and rituals. In these activities, symbols, language, and traditional behaviors serve as channels for conveying moral and spiritual messages. The direct involvement of the community, especially the younger generation, provides an opportunity to learn these values practically, not just theoretically. In this way, cultural messages are not only heard but also experienced and felt. The reinforcement of cultural messages also occurs through social role models. The actions of ancestors, religious leaders, and community figures serve as concrete examples of how cultural values are applied in daily life. Just as the sequence of events in the Walimatus Safar ceremony can proceed smoothly, even in religious events such as this, the people of Fakfak, West Papua who may have family members or relatives of different faiths still uphold brotherhood and tolerance.

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