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Institutionalizing Local Wisdom

Satu Tungku Tiga Batu and Social Harmony in Fakfak Regency

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Abstract: We examine the institutionalization of *Satu Tungku Tiga Batu* [one hearth, three stones], known in the Mbaham language as *Toromit War Istery*, as a local wisdom value that functions as a normative framework for social harmony in Fakfak regency, and analyze the role of the regency's National Unity and Politics Agency (Kesbangpol) in internalizing that value within a multicultural society. In this descriptive qualitative case study, we drew on in-depth interviews, direct observation, and document analysis involving Kesbangpol officials, customary and religious leaders, and community members from diverse religious and ethnic backgrounds. The findings indicate that the philosophy carries two interrelated meanings: a governance-oriented interpretation, in which the three stones denote religion, custom, and government; and an everyday interpretation, in which they denote the coexistence of Islam, Catholicism, and Protestantism. The philosophy is sustained through four practices (interaction across religious and ethnic lines, mutual assistance, deliberative conflict resolution, and public symbolism) and thus operates less as a cultural slogan than as an embedded mechanism of social cohesion. Kesbangpol contributes through civic education, facilitation of interfaith and intergroup dialogue, conflict monitoring, and the mainstreaming of local wisdom in policy, but its role is facilitative and limited, since value transmission remains largely informal. Institutionalization is correspondingly uneven, constrained by weak interinstitutional coordination, limited financial and human resources, declining youth engagement, the absence of systematic integration into formal education, and the risk of symbolic appropriation. These findings suggest that sustaining *Satu Tungku Tiga Batu* requires cross-sector collaboration balancing institutional support with community ownership.

Keywords: *Satu Tungku Tiga Batu*; local wisdom; social harmony; institutionalization; Fakfak regency.

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1. Introduction

Indonesia's decentralization policy, particularly through asymmetric decentralization and special autonomy in Papua and West Papua, provides institutional space for local governments to recognize Indigenous identities, customary institutions, and sociocultural values in governance practices. This orientation is consistent with the broader logic of local governance in Indonesia, where regional autonomy allows local governments to respond to social needs through context-sensitive public policies. In governance theory, such a context can also be understood as a polycentric arrangement, in which public order is produced not only by the state but also by multiple centers of authority and social legitimacy (Ostrom, 2010; Setiawan et al., 2024). In Papua, the role of Indigenous leadership is particularly important because customary leaders often bridge formal state regulations with community-based practices and provide social legitimacy for policy implementation (Merina & Bawulang, 2025).

Within this context, Fakfak regency represents a distinctive multicultural landscape marked by religious, ethnic, customary, and cultural diversity. Social harmony in such a plural society is sustained not only by formal legal instruments but also by social relations, a sense of belonging, and an orientation toward the common good, which are core dimensions of social cohesion (Schiefer & van der Noll, 2017). In Indonesia, the maintenance of religious harmony is also part of governmental responsibility, particularly through policies that foster interreligious relations, social order, and protection of plural communities (Harefa, 2016). Recent studies of Indonesian local wisdom further show that local cultural values can function as models of interfaith communication and peacebuilding in multicultural societies (Erawadi & Setiadi, 2024; Gede Agung et al., 2024).

A prominent form of local wisdom in Fakfak regency is *Satu Tungku Tiga Batu* [one hearth, three stones], a cultural philosophy rooted in the Indigenous Mbaham tradition. The philosophy symbolizes balance and interdependence among three foundational pillars of social life: religion, *adat* [custom], and government. Similar triadic patterns can also be found in other Indonesian Indigenous governance systems, such as the Minangkabau concept of *tungku tigo sajarangan, tali tigo sapilin* [three hearthstones, three intertwined cords], which combines government, customary leaders, and religious scholars within a single social-institutional framework (Azwar et al., 2018). In this sense, *Satu Tungku Tiga Batu* is not merely a cultural slogan but a normative system that guides ethical judgment, social expectations, and ideal patterns of behavior within the community, as *adat* in Indonesian societies generally regulates social interaction and sustains social ties (Kaneko et al., 2024).

Empirically, *Satu Tungku Tiga Batu* has shaped everyday social practices in Fakfak regency, including interfaith coexistence within families and communities, where differences in religious affiliation do not negate kinship ties or social solidarity (Ngabalin et al., 2026; Onim, 2006; Renna, 2021). This suggests that local wisdom can operate as a living social institution that connects values, identity, and collective behavior. Studies on Indigenous and local knowledge systems emphasize that local knowledge should not be treated as inferior to formal or scientific knowledge, because it offers valid, contextual, and community-tested understandings that can enrich governance and policy processes (Hill et al., 2020; Tengö et al., 2014). Therefore, *Satu Tungku Tiga Batu* can be positioned as a local knowledge system that supports social cohesion, conflict prevention, and culturally grounded governance in Fakfak regency.

In recent years, efforts to formalize and institutionalize *Satu Tungku Tiga Batu* have gained ground within local governance frameworks. *Peraturan Daerah Kabupaten Fakfak Nomor 1 Tahun 2023 tentang Rencana Induk Pembangunan Kepariwisataan Kabupaten Fakfak Tahun 2022–2037* [Fakfak Regency Regulation No. 1 of 2023 on the Master Plan for Tourism Development of Fakfak Regency, 2022–2037] explicitly positions this philosophy as a guiding principle for development planning, governance practices, and social cohesion. This policy orientation is in line with studies showing that local wisdom-based policy can strengthen sustainable development when it is linked to cultural preservation, community participation, and institutional strategy (Batubara et al., 2024). Moreover, local symbols and cultural narratives can support regional identity when they are rooted in history, culture, and local wisdom rather than being used merely as promotional images (Ismiati & Rachman, 2023; Juniarti et al., 2023).

However, previous studies also indicate that the institutionalization of local wisdom is not free from tension. Research by Ernas (2014, 2015) shows that *Satu Tungku Tiga Batu* has been subject to political construction and symbolic manipulation by local elites. While the promotion of this symbol has contributed to social stability and low levels of open conflict, it may also allow political actors to control the symbol's interpretation and meaning to serve particular interests. This concern is consistent with studies showing that *adat* and customary elites have strong social influence but that their role can become problematic when local wisdom is reduced to a political symbol rather than empowered as a community-based resource for development (Kaneko et al., 2024; Merina & Bawulang, 2025).

Another challenge lies in the declining engagement of younger generations with local wisdom traditions. Modernization, digital transformation, external cultural influences, and changing social aspirations may weaken intergenerational transmission if local values are not adapted to contemporary forms of learning and communication. The literature on digital villages shows that digitalization can support rural resilience, cultural promotion, and the preservation of local potential when it is designed participatively and inclusively (Manoby et al., 2021). Local wisdom-based character education has been shown to strengthen students' tolerance, moral awareness, and appreciation of cultural identity (Harun et al., 2020; Hidayati et al., 2020), while online-integrated character education and parental engagement can support the cultivation of local cultural values in the digital era (Ariani et al., 2022). Religious and multicultural education also remains important for fostering tolerance and respect for diversity in plural societies (Aderibigbe et al., 2023). In Fakfak itself, religious education based on *Satu Tungku Tiga Batu* has been found to instill tolerance in younger generations through schools, families, and communities (Nur, 2022).

In this setting, the role of *Badan Kesatuan Bangsa dan Politik Kabupaten Fakfak* [National Unity and Politics Agency of Fakfak Regency] (Kesbangpol) becomes increasingly important. As an institution responsible for fostering national unity, political education, and social harmony, Kesbangpol serves as a key actor in translating cultural values into governance practices. The need for this institutional role is supported by collaborative governance literature, which emphasizes that complex public problems require cross-sector collaboration involving public institutions, community actors, civil society, and other stakeholders (Bryson et al., 2015; Emerson et al., 2012). Public participation and coproduction are also relevant because social harmony cannot be produced by government alone but requires the active involvement of citizens and community groups in designing, implementing, and sustaining public values (Nabatchi et al., 2017; Torfing et al., 2019).

The relevance of collaboration is further reinforced by Indonesian studies on local wisdom-based governance. Research on hexa helix collaboration indicates that the preservation of cultural heritage requires the involvement of government, business actors, universities, nongovernmental organizations, mass media, and affected communities through more structured mechanisms (Tuthaes et al., 2024). Likewise, the integration of local culture into governance collaboration demonstrates that effective communication, trust, government commitment, and active community participation are crucial in making local wisdom operational within public policy (Setiawan et al., 2024). These insights are relevant to Fakfak regency, where sustaining *Satu Tungku Tiga Batu* requires coordination among government, customary and religious leaders, educational institutions, and civil society organizations.

Despite the growing literature on local wisdom, Indigenous institutions, religious harmony, cultural branding, digital transformation, and collaborative governance, comparatively little attention appears to have been given to how *Satu Tungku Tiga Batu* is institutionally embedded through Kesbangpol programs in Fakfak regency. Existing studies have discussed the symbolic politics of *Satu Tungku Tiga Batu* (Ernas, 2014, 2015) and its place in social integration, interfaith relations, and religious education in Fakfak (Ernas & Qodir, 2013; Ngabalin et al., 2026; Nur, 2022; Renna, 2021), as well as local wisdom-based harmony in other regions and the role of customary actors in development. However, the specific interactions among Kesbangpol, customary and religious leaders, and community members in sustaining this philosophy remain less well documented. The novelty of this study lies in examining *Satu Tungku Tiga Batu* not only as a cultural symbol, an object of elite politics, or a source of interfaith harmony but as a value whose institutionalization depends on interaction between Kesbangpol and community-based authorities. Accordingly, we address three questions: how *Satu Tungku Tiga Batu* is understood and practiced as a mechanism of social cohesion in Fakfak regency, what role Kesbangpol plays in its institutionalization, and what constrains that institutionalization. Taken together, these questions serve a single aim: to analyze the institutionalization of *Satu Tungku Tiga Batu* as a local wisdom-based framework for fostering social harmony in the multicultural society of Fakfak regency.

2. Methods

We employed a descriptive qualitative approach with a case study design to examine the institutionalization of the local wisdom value *Satu Tungku Tiga Batu* in fostering social harmony in Fakfak regency. The approach is suited to understanding meanings, values, actors, and institutional practices within their real-life sociocultural context. The use of a qualitative case study is also consistent with research on local wisdom, customary leadership, cultural policy, and local governance that relies on in-depth interviews, observation, and document analysis to understand complex social phenomena (Kaneko et al., 2024; Merina & Bawulang, 2025).

Fakfak regency was purposively selected as the research site because it has a plural social structure and a long-standing tradition of interreligious coexistence rooted in *Satu Tungku Tiga Batu*. Kesbangpol was selected as the primary institutional focus because of its formal mandate to strengthen social cohesion, political education, national unity, and intergroup harmony at the local level. This institutional focus is relevant to studies of religious harmony policy, which emphasize the role of government institutions in maintaining social order and facilitating interreligious relations (Harefa, 2016), as well as studies of Indigenous governance

that highlight the need to connect formal regulations with customary practices (Merina & Bawulang, 2025).

Data were collected through in-depth interviews, direct observation, and document analysis. Informants consisted of Kesbangpol officials, customary and religious leaders, and community members from diverse religious and ethnic backgrounds. They were selected purposively based on their roles, experiences, and knowledge related to the preservation, transmission, and institutionalization of *Satu Tungku Tiga Batu*. This informant selection strategy follows the logic of qualitative local governance research, in which key actors are chosen because they possess direct experience with the phenomenon being studied and can explain the interaction between community practices and institutional programs (Erawadi & Setiadi, 2024).

In-depth interviews were conducted in a semistructured manner to allow us to explore informants' perspectives while remaining aligned with the research objectives. Direct observation was employed to capture social interactions, community activities, and institutional practices related to values such as tolerance, cooperation, mutual respect, and deliberation. Document analysis was carried out on local regulations, policy documents, Kesbangpol program materials, institutional reports, and relevant publications concerning cultural preservation, civic education, social harmony, and local wisdom-based development. This combination of interviews, observation, and document analysis is widely used in qualitative studies of local wisdom and public policy because it enables researchers to compare formal narratives with lived social practices (Erawadi & Setiadi, 2024; Setiawan et al., 2024).

The data were analyzed thematically. The analysis began with data reduction through transcription, repeated reading, and initial coding. The codes were then grouped into thematic categories related to local wisdom, social cohesion, institutional roles, interfaith relations, collaborative governance, youth engagement, and constraints in value internalization. Thematic analysis was selected because it provides a systematic way to identify patterns of meaning across interview, observation, and document data while maintaining transparency and trustworthiness in qualitative interpretation (Nowell et al., 2017). The analysis also used the concepts of social cohesion, collaborative governance, local knowledge systems, and coproduction as sensitizing concepts, not as predefined variables.

To strengthen credibility, we applied triangulation of sources and methods by comparing information obtained from Kesbangpol officials, customary and religious leaders, community members, observations, and policy documents. Triangulation was used to ensure that the interpretation of *Satu Tungku Tiga Batu* was not based on a single actor's perspective but reflected the interaction between formal institutions and community practices. This strategy is consistent with qualitative studies that emphasize cross-checking data, member checking, and the use of multiple sources to enhance validity and trustworthiness (Korstjens & Moser, 2018).

Through this methodological design, we sought to provide a contextualized account of how *Satu Tungku Tiga Batu* is institutionalized as a local wisdom-based framework for social harmony and of how Kesbangpol contributes to sustaining its relevance amid sociocultural change.

3. Results and Discussion

3.1. The Role of *Satu Tungku Tiga Batu* as a Mechanism of Social Cohesion

The findings indicate that the local wisdom value of *Satu Tungku Tiga Batu* remains a fundamental sociocultural foundation in maintaining social harmony in Fakfak regency. This philosophy is understood not merely as an abstract cultural motto but as a locally embedded moral framework that is reproduced through family relations, customary authority, religious interaction, and local government discourse. In the Mbaham language of Fakfak, the philosophy is called *Toromit War Istery*; *Satu Tungku Tiga Batu* is its Indonesian rendering. We use the Indonesian form, which predominates in the literature. Although Fakfak regency covers a wide geographical area and we did not conduct a village-by-village ethnography, the philosophy was consistently described by informants as a collective identity of Fakfak society and was continuously invoked by customary and religious leaders, government actors, and community members when discussing harmony, tolerance, and peaceful coexistence.

The metaphor of *Satu Tungku Tiga Batu* is central to the philosophy. A hearth cannot stand firmly if any of its three stones is missing or unevenly placed. In the same way, social harmony in Fakfak regency is believed to require balance among the main pillars of social life. In the governance-oriented interpretation, the three stones represent religion, *adat*, and government. Religion provides moral and spiritual guidance, *adat* provides customary norms and social legitimacy, and government provides formal authority and administrative order. These three elements are expected to support one another so that public order remains stable, peaceful, and collectively accepted.

However, the findings also indicate that the three stones are interpreted in more than one way. In everyday interreligious relations, particularly in family and community life, *Satu Tungku Tiga Batu* is also associated with the coexistence of Islam, Catholicism, and Protestantism. This second interpretation is important because it connects the philosophy more directly to pluralism and tolerance. In Fakfak regency, religious difference is not always experienced as a boundary that separates people into mutually exclusive communities. Instead, religious plurality often exists within kinship networks, neighborhood relations, and shared social activities. Families may contain Muslim, Catholic, and Protestant members, yet kinship ties remain stronger than religious difference. This condition illustrates how the philosophy operates not only as a public symbol but also as a lived ethic of interfaith family life.

The concrete practice of *Satu Tungku Tiga Batu* can be seen in several forms of social action. First, community members maintain good relations across religious and ethnic differences through everyday practices of visiting, helping, and participating in social events. Religious celebrations, family ceremonies, customary events, and community gatherings often become arenas where tolerance is practiced. People may attend or assist the events of relatives and neighbors from different religious backgrounds, not necessarily as part of religious worship but as an expression of kinship, respect, and social responsibility. This practice suggests that pluralism in Fakfak regency is grounded in ordinary social relations rather than solely in formal interfaith dialogue.

Second, *Satu Tungku Tiga Batu* is expressed through mutual assistance and collective responsibility. Community practices such as *gotong royong* [communal

work], support during family crises, and collective aid during disasters or periods of economic hardship indicate that the philosophy is embedded in social solidarity. Tolerance is therefore not limited to passive acceptance of difference; it is actively performed through cooperation, care, and reciprocal support.

Third, the philosophy functions as an informal mechanism for preventing and resolving conflict. When disagreements occur, community members tend to prioritize dialogue, deliberation, and consensus building. Customary leaders, religious leaders, and community representatives often act as moral mediators who help reduce tensions and prevent conflict from escalating, a role that earlier work also attributes to Fakfak's customary courts (Ernas & Qodir, 2013). In this context, *Satu Tungku Tiga Batu* provides a culturally grounded model of conflict resolution because it emphasizes balance, restraint, respect, and collective responsibility. Decisions concerning shared interests, such as community activities, religious events, customary matters, and social disputes, are ideally discussed with the involvement of the relevant pillars so that the outcome is socially legitimate.

Fourth, the philosophy is promoted through public symbols and local policy narratives. The existence of the *Satu Tungku Tiga Batu* monument reflects the transformation of this local wisdom from an orally transmitted cultural value into a visible public symbol of regional identity. In addition, its incorporation into local government discourse and development policy indicates that the philosophy has gained formal recognition as part of Fakfak's identity. This public recognition strengthens its visibility and allows it to function as a regional narrative of harmony, tolerance, and unity in diversity.

At the same time, the public promotion of *Satu Tungku Tiga Batu* also creates a critical issue. Previous studies have shown that this philosophy has been promoted and interpreted by local elites in political contexts (Ernas, 2014, 2015). Therefore, we do not treat the philosophy as a fixed and uncontested tradition. Instead, *Satu Tungku Tiga Batu* is understood as a living social value whose meaning may shift depending on social, religious, and political contexts. Interpreting the three stones as religion, *adat*, and government emphasizes institutional balance, while interpreting them as Islam, Catholicism, and Protestantism emphasizes interreligious tolerance. Earlier studies record the second interpretation (Ernas & Qodir, 2013) and both together (Ngabalin et al., 2026). These interpretations are not necessarily contradictory. Rather, they suggest that the philosophy has multiple layers of meaning: it operates simultaneously as a cultural philosophy, a moral framework for interfaith coexistence, and a public narrative of local governance.

The relationship between *Satu Tungku Tiga Batu* and pluralism lies precisely in this capacity to connect difference without erasing it. The philosophy does not require all groups to become the same; instead, it asks different groups to support one another in a balanced relationship. In this sense, pluralism is maintained through relational balance, while tolerance is practiced through kinship, deliberation, mutual assistance, and respect for religious and customary diversity. The philosophy therefore functions as a social cohesion mechanism because it transforms diversity from a potential source of conflict into a basis for shared responsibility.

Nevertheless, the sustainability of *Satu Tungku Tiga Batu* cannot be separated from its ability to adapt to contemporary social dynamics. The findings indicate that older generations tend to interpret this philosophy as a guide for life, conflict resolution, and communal responsibility, while younger generations are more likely to encounter it as a slogan, monument, or ceremonial expression. This suggests a gap in intergenerational transmission. If the philosophy remains only symbolic, its

practical meaning may weaken. Therefore, the continuity of *Satu Tungku Tiga Batu* depends not only on cultural preservation but also on its continued practice in family life, religious relations, customary activities, local education, and governance programs.

3.2. Institutionalization of Local Wisdom and Its Challenges in the Governance Context

At the institutional level, the internalization of *Satu Tungku Tiga Batu* is supported by Kesbangpol in Fakfak regency. The role of Kesbangpol must be understood carefully. Kesbangpol is not an actor that replaces customary and religious leaders or the families that pass on values. Rather, it functions as a local government agency that facilitates, coordinates, and translates social harmony values into administrative programs. This distinction is important because many villagers may not interact directly with Kesbangpol in everyday life. The agency's influence is more visible through coordination with customary, religious, and community leaders, local organizations, and other government units.

The institutional basis of Kesbangpol in Fakfak regency is set out in *Peraturan Bupati Fakfak Nomor 64 Tahun 2021 tentang Kedudukan, Susunan Organisasi, Tugas dan Fungsi serta Tata Kerja Badan Kesatuan Bangsa dan Politik Kabupaten Fakfak* [Fakfak Regent Regulation No. 64 of 2021 on the Position, Organizational Structure, Duties and Functions, and Working Procedures of the National Unity and Politics Agency of Fakfak Regency]. Under this mandate, Kesbangpol is responsible for maintaining national unity, managing political dynamics, promoting social stability, monitoring social conditions, facilitating community organizations, and supporting a democratic and peaceful regional environment. In relation to *Satu Tungku Tiga Batu*, this institutional mandate provides the administrative space through which local wisdom can be linked to civic education, conflict prevention, intergroup dialogue, and social harmony programs.

Kesbangpol's role is operationalized through several concrete activities. First, the agency conducts civic education and national awareness programs. These programs are intended to strengthen citizens' understanding of unity, nationalism, tolerance, and social responsibility. In the Fakfak context, *Satu Tungku Tiga Batu* can be incorporated into such programs as a local moral vocabulary that makes national values more culturally understandable to the community. Rather than presenting unity only as an abstract state ideology, Kesbangpol can connect it with a familiar local philosophy that has already been accepted by the community.

Second, Kesbangpol facilitates dialogue and coordination among religious leaders, customary leaders, community representatives, and local government actors. This function is important because social harmony in Fakfak regency depends on the relationship among multiple sources of authority. Religious leaders have moral influence, customary leaders have cultural legitimacy, and government actors have administrative authority. Kesbangpol's task is to provide a forum for these actors to meet so that potential tensions can be discussed and prevented from escalating into wider conflict. In this sense, Kesbangpol serves as an institutional bridge between formal governance and community-based social order.

Third, Kesbangpol is involved in monitoring potential social conflict and facilitating communication when tensions arise. This function is consistent with its mandate to maintain political, social, and security stability at the local level. The relevance of *Satu Tungku Tiga Batu* lies in how conflict prevention is framed. The philosophy encourages balance, respect, and deliberation among different social

groups. Thus, when Kesbangpol uses this local wisdom in public communication or stakeholder coordination, the agency does not create a new value from outside the community but mobilizes an existing local norm to support peaceful governance.

Fourth, Kesbangpol contributes to the mainstreaming of local wisdom narratives within policy initiatives. The incorporation of *Satu Tungku Tiga Batu* into local development discourse, cultural promotion, and public symbolism indicates that local wisdom has entered the formal language of governance. However, this institutionalization remains uneven. The philosophy is visible in public narratives and ceremonial events, but it is not yet fully integrated into routine bureaucratic procedures, formal education, and long-term cross-sector programs. As a result, the promotion of local wisdom still depends heavily on specific events, symbolic activities, and informal community practices.

The findings also indicate that Kesbangpol's involvement in the regent's administrative agenda should be understood as supportive and facilitative. The agency's contribution lies in maintaining a conducive social environment for local governance, supporting coordination among stakeholders, facilitating harmony-related programs, and strengthening the civic foundations of development. The agency is therefore important not because it directly controls village-level cultural life but because it helps connect local wisdom with government programs and administrative stability. This suggests that the institutionalization of *Satu Tungku Tiga Batu* is not a purely bottom-up cultural process or a purely top-down state project. It is a state–society process that depends on interaction among religion, *adat*, government, and community actors.

Despite these contributions, the institutionalization of *Satu Tungku Tiga Batu* faces several structural challenges. The first challenge is weak coordination among stakeholders. Collaboration between government agencies, customary and religious leaders, educational institutions, and civil society organizations remains fragmented. As a result, programs related to local wisdom and harmony may be implemented separately and without a shared long-term strategy. This fragmentation weakens the institutional capacity to make *Satu Tungku Tiga Batu* a living governance framework.

The second challenge is limited financial and human resources. Kesbangpol's programs are constrained by budget limitations and administrative capacity. These constraints affect the continuity, scale, and depth of local wisdom-based programs. When resources are limited, activities tend to become short-term and event-based rather than systematic and sustained. This condition reduces the ability of Kesbangpol to reach a wider range of community groups, especially young people and residents in outlying areas of the regency.

The third challenge is the declining engagement of younger generations. Modernization, digital media, external cultural influences, and changing lifestyles may cause young people to view *Satu Tungku Tiga Batu* as an old slogan rather than a relevant guide for contemporary life. This challenge cannot be addressed through ceremonial speeches or monuments alone. It requires educational integration, youth-oriented communication, digital content, and the involvement of schools, families, religious organizations, and customary institutions (Nur, 2022).

The fourth challenge is the risk of symbolic appropriation. When *Satu Tungku Tiga Batu* becomes part of public policy and political discourse, it can strengthen collective identity, but it can also be used selectively by political actors. If the philosophy is used only as a symbol of legitimacy without being translated into concrete practices of tolerance, justice, and inclusion, its moral authority may weaken. Therefore, institutionalization must be balanced with community

ownership. Local wisdom should remain rooted in everyday practices while being supported by formal governance structures.

These challenges indicate that Kesbangpol's facilitative role, however important, cannot by itself sustain *Satu Tungku Tiga Batu*. The philosophy's continuity as a living foundation of pluralism, tolerance, and social cohesion in Fakfak regency depends on cross-sector collaboration across the broader state–society network of local government, customary and religious leaders, educational institutions, civil society organizations, families, and youth communities.

4. Conclusion

We conclude that *Satu Tungku Tiga Batu* [one hearth, three stones] continues to function as an important normative foundation for maintaining social harmony in the plural society of Fakfak regency. Rooted in the Indigenous Mbaham tradition and known in the Mbaham language as *Toromit War Istery*, this philosophy remains relevant because it is not only remembered as ancestral heritage but also practiced as a moral framework for managing religious, customary, and governmental relations in everyday life.

The findings indicate that *Satu Tungku Tiga Batu* operates through two interrelated meanings. First, it represents the balance among the three pillars of local social order: religion, *adat* [custom], and government. Second, in everyday community life, it is also understood as a framework for tolerance among Islam, Catholicism, and Protestantism. This second meaning is particularly important because it illustrates how pluralism in Fakfak regency is practiced through interfaith family relations, mutual assistance, participation in social and religious events, and the maintenance of kinship ties across religious boundaries.

Therefore, *Satu Tungku Tiga Batu* should not be understood merely as a symbolic cultural slogan or regional identity marker. It functions as an embedded social mechanism that shapes patterns of interaction, strengthens mutual respect, supports deliberation, and helps prevent social conflict. Its relevance lies in its ability to transform diversity into shared responsibility by managing differences in religion, ethnicity, and social authority through balance, cooperation, and collective commitment to harmony.

At the institutional level, *Badan Kesatuan Bangsa dan Politik Kabupaten Fakfak* [National Unity and Politics Agency of Fakfak Regency] (Kesbangpol) plays an important but limited facilitative role in supporting the internalization of this local wisdom. Through civic education, national awareness programs, public outreach, intergroup dialogue, and coordination with customary and religious leaders, Kesbangpol contributes to connecting local cultural values with formal governance practices. However, Kesbangpol should not be seen as the sole actor responsible for preserving *Satu Tungku Tiga Batu*, since much of the value transmission still occurs informally through families, customary networks, and religious communities and, more broadly, through everyday social interaction.

The institutionalization of *Satu Tungku Tiga Batu* remains incomplete due to several challenges. Weak coordination among stakeholders, limited financial and human resources, fragmented program implementation, declining youth engagement, and the absence of systematic integration into formal education continue to hinder its sustainability. In addition, the public promotion of *Satu Tungku Tiga Batu* through symbols, monuments, and policy discourse carries the risk of becoming merely ceremonial if it is not supported by concrete practices of tolerance, inclusion, and community participation.

Overall, the sustainability of *Satu Tungku Tiga Batu* depends on the ability of local actors to maintain a balance between community ownership and institutional support. Kesbangpol, other units of the Fakfak Regency Government, customary and religious leaders, educational institutions, families, civil society organizations, and youth communities should strengthen cross-sector collaboration. Such collaboration should focus on integrating local wisdom into education, strengthening interfaith and intergroup dialogue, expanding youth-oriented cultural transmission, and ensuring that *Satu Tungku Tiga Batu* remains a living social practice rather than merely a political or cultural symbol. By doing so, Fakfak regency can reinforce social cohesion and offer a contextual model for managing pluralism, tolerance, and state–society relations in multicultural Indonesia.

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