

# NATIONALISM VALUE ASSESSMENT TO REDUCE SEPARATISM MOVEMENTS BY AMONG SYSTEM

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## **Abstract**

The policy of the Dutch colonial government not to surrender the West Papua region which was disputed into the authority of the Indonesian government, but instead preparing for independence during the years 1949-1961 caused the consequences of the development of sepaartism in West Papua. The educational situation in West Papua in the 1970s was very poor. Underdeveloped conditions of poverty and education are the main obstacles in building the value of nationalism. Education according to the Tamansiswa teachings is carried out based on the "system among," which is a system of education that has a family spirit and is characterized by nature. Discussions with full openness and mutual respect made separatist movement activists accept the importance of togetherness and love for the Indonesian homeland. It is necessary to do a mentoring program by Among system.

**Keywords.** *Separatism, Educational, Nationalism, Tamansiswa*

## **INTRODUCTION**

The policy of the Dutch colonial government not to surrender the West Papua region which was disputed into the authority of the Indonesian government, but instead preparing for independence during the years 1949-1961 caused the consequences of the development of sepaartism in West Papua. As a result, after the "transfer of authority" from UNTEA to Indonesia in 1963, the former Dutch colonial ruler had planted a "time bomb" for the Indonesian government authorities, namely the seeds of the West Papuan separatist movement. The manifestation is the rise of West Papua's aspirations to separate from the Indonesian government and the persistence of armed resistance.

After the transfer of authority from UNTEA to Indonesia in 1963, Indonesia's policy was to integrate West Papua militarily, politically, culturally and socially. In the context of political restructuring and increasingly tight political and military control, armed resistance to Indonesian authorities broke out in Manokwari and other cities in West Papua, under what was later called the Free Papua Organization (OPM). The emergence and persistence of military resistance against Indonesia after "re-integration" was a manifestation of West Papuan

nationalism, which caused security problems for Indonesian authorities for five decades. According to GM. Djopari (1993: 101-5), the OPM emerged in West Papua with two main factions. The first faction, led by Aser Demotekay, appeared in 1963 in Jayapura. Aser is a West Papuan nationalist who believes in moderate means to achieve West Papuan independence by working with Indonesian authorities. He was later replaced by a younger man, Jacob Prai, who was far more radical than Aser. The second faction, led by Terianus Aronggear, was formed in Manokwari in 1964, mostly among former members of the PVK (Papuan Battalion formed by the Dutch government) who were dismissed by UNTEA in 1963. Indonesian authorities arrested Aronggear after a secret plan to establish a State Independent West Papua leaked. Its faction, under Ferry Awom, began an armed rebellion against the Indonesian Government (Djopari, 1993: 104).

The very low level of education of West Papuans makes it difficult for consciousness to unite. This is a challenge for the Indonesian government because Papuans with low levels of education will find it difficult to accept changes in progress. Underdeveloped conditions of poverty and education are the main obstacles in building the value of nationalism.

The educational situation in West Papua in the 1970s was very poor. The lack of schools and facilities and teachers were the major obstacles to the improvement of the education system in West Papua.

To address the anticipated teachers shortages in Papua, the Indonesian government supplied

teachers from Java. As a result, massive numbers of primary school teachers migrated to West

Papua. The education system was changed from the Dutch system to an Indonesian model. It

should be noted that the Dutch used an anthropological model of education which focused on knowledge within the Papuan context. The Indonesian government introduced a national education system, where teachers acted as pioneers in the improvement of the quality of education in the province (Mollet, 2007).

In West Papua the number of graduates from tertiary education institutions has increased during

the last decade. However, many graduates from university cannot be absorbed by the private

sector due to low demand for their qualifications. As a result, the annual unemployment rate in

the province has increased significantly. For Jayapura municipality and Sorong the unemployment rate in 2004 was about 20 percent and 15 percent respectively (Badan Pusat

Statistik, Jakarta, 2005). After completion of university studies, graduates prefer to work in

Jayapura municipality. It should be kept in mind that since 2000, the business environment

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West Papua has declined due to political instability. Therefore, most of university graduates have looked for opportunities to work as officers for the local government (Mollet, 2007).

The United Nations has stated that education is fundamental to improving the quality of life and ensuring socio-economic progress (Todaro, 2000). This statement shows a different correlation between education, increasing human resources and economic growth. Rumbiak and Mollet (2002) argue that investment in education is more important than physical development. However, the development of human resources is not as simple as building infrastructure such as houses, bridges or roads. It takes time and long term. In addition, Borjas (2005) has acknowledged that human resources involve the decision to obtain formal education. Workers who invest their time in education are willing to give up income in the future in return for higher potential future income.

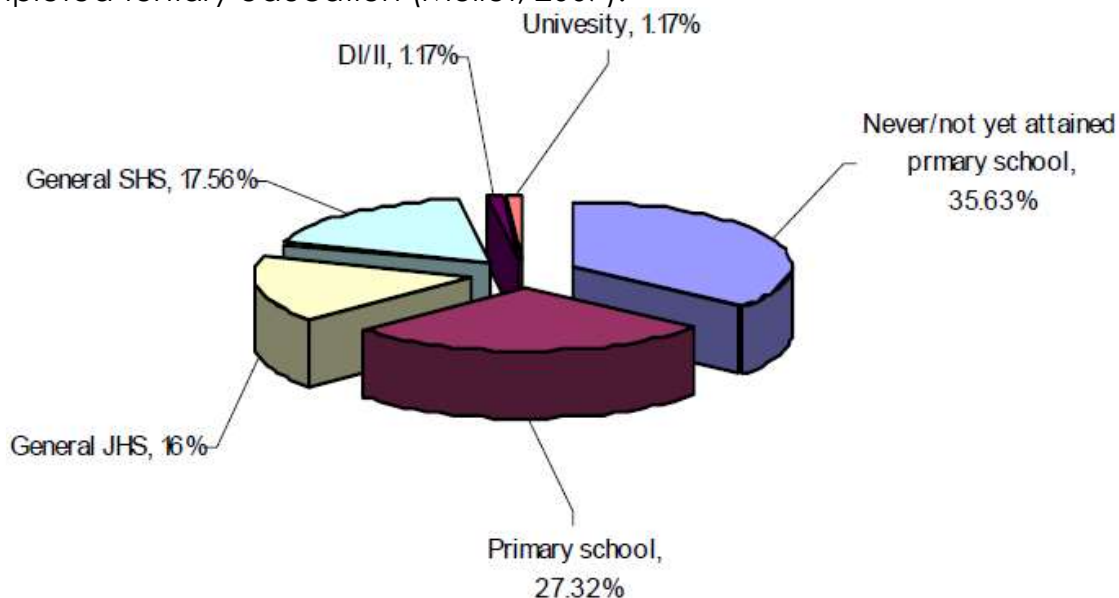
Because of the lack of understanding of the values of nationalism, the separatist movement tried to establish its influence among Papuan students. Students from Papua who study in college mostly get scholarships from the government to study at various universities in Java and Bali.

## LITERATURE REVIEW

Since its emergence, the OPM has been involved in "illegal" activities that challenged Indonesian authorities, such as the proclamation of Republican independence while West Papua in "Victoria Headquarters" by Seth Rumkorem in 1971, various "Morning Star" flag-raising ceremonies, armed attacks on Indonesian soldiers and police station, hostage taking, and seeking international support. In each city, OPM also disseminates information about the objectives of the OPM. The OPM continued their uprising activities to date (Budiarjo and Liong, 1988: 67-71; Djopari, 1993: 109-26; Pigay, 2000: 294: 309). The main aim of the movement was "to end the Indonesian occupation and the establishment of an independent West Papua state" (Rumakiek, 1996: 55). The OPM's national motto is "One person, One Soul," which is the ideal principle and guiding the unity of West Papua. This motto is very important because of continued tribal competition in West Papua (McBeth, 1996: 59) and, ironically, factional conflict among OPM's own freedom fighters (Savage, 1978; Osborne, 1986: 56-9).

As shown in Figure 1, the proportion of West Papua population who are were five years of age and over that never attended school or completed primary school was substantial and significant (about 36 per cent); those who completed primary school around 27 per cent; completed junior high school (JHS) and senior high school (SHS) about 16 per cent and 18 per cent respectively; meanwhile only two per cent completed tertiary education. These figures suggested that in 2004, skilled human resources in West Papua remained low due

to the small percentage of the total population five years of age over who had completed tertiary education (Mollet, 2007).



**Figure 1. Population Aged Five Years and Over by Educational Attainment in West Papua (Mollet, 2007).**

Education according to the Tamansiswa teachings is carried out based on the "system among," which is a system of education that has a family spirit and is characterized by nature. According to the system of among, educators in this case the teacher must implement Tutwuri Handayani, Ing Madya Mangun Karsa, Ing Ngarsa Sung Tuladha.

The system among those based on human nature, namely students, is not by orders and prohibitions but by guidance and guidance so that the mental being guided can develop in accordance with its nature. Tamansiswa education emphasizes the national spirit so that students love the nation and have noble character. With character, every human being has personality and independence so that he becomes civilized (Dewantara, 2013).

## **PROBLEM IDENTIFICATION**

According Mollet (2007), Education has become a central issue in West Papua. During the Suharto regime, the Indonesian government paid little attention to educational investment in the province which led to poor educational infrastructure and a shortage of teachers. As a result, the quality of human resources in the province is poor. Since 2001, the adoption of the Special Autonomy Law has seen education emerge as a priority program for local government. Improving the quality of human resources to match standards in other provinces has emerged as a new challenge for the province. The article

highlights the critical issues relating to the education system, education investment and policy formulation to support the development of West Papua.

The level of education and the basic and secondary education curriculum which is still far from the provinces in western Indonesia, has led to the growth of the separatist movement. This causes students who continue their studies in higher education to be influenced by the separatist movement. This is due to the understanding of the values of nationalism that need to be conveyed wisely and peacefully to the students of the separatist movement activists.



**Figure 2. Papuan Traditional Dance of Student Activists**

Demonstrations carried out by separatist movements Papuan students often get rejection reactions from the public. These actions show that there is still a need for wise and open discussion to instill national values among Papuan students.



**Figure 3. Papuan Student Activist Action in Bundaran HI Jakarta**

Feelings of inferiority, different and not the same make the gap between Papuans and non-Papuans exist. This often causes horizontal friction in the midst of society.



**Figure 4. Open Oratation on Public Streets by Student Activists**

## **OBJECTIVE**

The main objective of this study was to determine the effect of the effectiveness of understanding the value of nationalism with "Among Tamansiswa Method". Understanding is done by discourse, mutual nurturing and based on openness.

## **METHODS**

The Special Province of Yogyakarta as a center of education for tertiary institutions in Indonesia, there are recorded as the largest number of Papuan students compared to other provinces in Indonesia. The research was conducted in Yogyakarta to determine the effectiveness of the influence of the " Metode Among Tamansiswa" in arousing a sense of nationality and love for the Indonesian homeland.





**Figure 5. Maybrat Indigenous Dance by Papuan Students in a Joint Event Student Representatives from All Indonesian Provinces**

Discussions with full openness and mutual respect made separatist movement activists accept the importance of togetherness and love for the Indonesian homeland. Openness, mutual respect and courtesy are key points in applying among systems.



**Figure 6. Papuan Student Activists Closely Hold the Indonesian National Flag**



**Figure 7. Joint Discussion at Papuan Student Dormitories**

## **RESULT AND DISCUSSION**

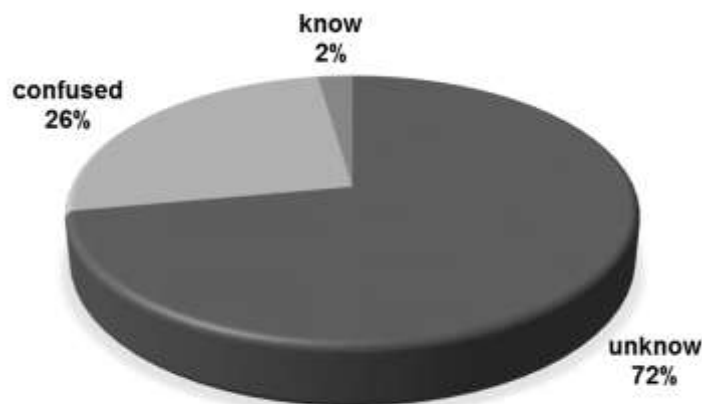
In the mentoring process by using the "Metode Among Tamansiswa" it was found that Papuan students experienced a significant increase in their understanding of nationalism.



**Figure 9. Puncak Jaya Papua Student's Community**

Academically the majority of Papuan students at the time before being assisted with the system among, do not know what will be done so that they successfully complete college at the university, amounting to 72%. Students who are still confused about what is done is 26%. While students who already know and are aware of what to do as much as 2%.





**Figure 8. The percentage of Papuan University Student's Understanding about Knowing to Successful Study before Among System Started.**

From the results obtained, it turns out that Papuan students need assistance to successfully study and improve their sense of Indonesian nationalism. The decline in the number of people who did not know what to do at all, namely 72% fell to 35% significantly.

## CONCLUSION

The problems related to understanding nationalism values faced by Papuan students who study in Java, especially Yogyakarta, are very complex. This causes a long time in understanding the values of togetherness, nationalism and the love of the Indonesian homeland. So it is necessary to do a mentoring program with "Metode Among Tamansiswa". From the implementation it was found that mentoring had a significant effect. So that the process of understanding Papuan students informally is very effective to implement.

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