

Dialogue on Papuan-ness and Indonesian-ness in History Learning In Senior High School

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ABSTRACT

The results of several studies by both Indonesian and foreign researchers indicate that there is a decline in the sense of nationalism in Indonesia and there is still a real threat of a separatist movement wanting to separate themselves from Indonesia. To overcome this problem, schools as the vanguard of education must be able to become agents of nationalism guards through the historical education process. This study aims to develop Papuan-ness and Indonesian-ness dialogue in learning history at senior high school in Jayapura City. The research was conducted with a qualitative method and data collection techniques were carried out by observation, in-depth interviews and documentation. Data analysis using the Miles and Huberman Model interactive technique includes: data collection, data reduction, data presentation, and verification. The sources (types) of data in this study come from phenomena (events), informants, and documents. The results of this study show that history education plays an important role in strengthening Indonesian identity among students by promoting Papuan-ness and Indonesian-ness dialogue.

Keywords: *Dialogue, Papuaan-ness, Indonesiaan-ness, History Learning, Senior High School*

1. INTRODUCTION

Indonesia is conceptualized and constructed as a multicultural nation state in the context of the modern Indonesian nation state (Issundari & Rachmawati, 2015: 214; Kurniawan, 2017: 238; Utami & Widiadi, 2016: 106; Wasino, 2013: 148). The impact of diversity in terms of ethnicity, race, religion and belief, culture, and political ideology is the potential for conflicts that lead to the disintegration of the nation. Therefore, it is mandatory to instill in every citizen the understanding, attitude and behavior towards respect and appreciation for all forms of diversity and differences. The founding fathers realized that Indonesia's strength to achieve its ideals of independence is the growth and development of the spirit of national unity (Dewi., Pramono., & Priyanto, 2018: 75). Therefore, nationalism is very important for the Indonesian people to become a modern, advanced, peaceful, safe, just, prosperous and dignified nation.

Indonesia as a multicultural country has a national motto "Bhinneka Tunggal Ika" (Wantu, 2017: 37; Widisuseno, 2014: 62). The Indonesian state is based on the ideology of Pancasila, and the Third Principle of Pancasila as the basis for the process of national integration between ethnic groups. Development of understanding and tolerance between different religious groups based on the First Principle of Pancasila. The diversity that exists in Indonesia must be managed in an educative, systematic, constructive and creative way so that it becomes a nation's asset and becomes the basic capital of human resources. The challenges of Indonesia in the 21st century are more severe both from within the country and outside (globalization) which results in the emergence of alienation among citizens.

According to the leading historian from Gadjah Mada University Bambang Purwanto (2012:1-2), Since the early decades of the 21st century, various alienations have emerged in Indonesian society that threaten the future direction of the nation and its diversity. This alienation is also seen in the people of Jayapura City, which is a window or front porch of the Republic of Indonesia – Papua New Guinea. The population of Jayapura City, which is diverse in terms of ethnicity, race, religion and culture, requires the attitude and behavior of tolerance

for all its citizens. The ideology of Pancasila in this context is the basis for interaction between tribes, nations, and races in Jayapura. Indonesian identity is highlighted by understanding, attitude and behavior towards respect and appreciation for all forms of diversity and difference, rather than the local identity of each ethnic group in Papua. Papua as part of the Indonesian state, then as a unit in the diversity of ethnicity, religion, ethnicity and culture in the container of diversity.

Meanwhile, from the perspective of historical education at the Jayapura City Senior High School, there are two main problems or issues of historical education in Papua. The first problem or issue is from the student aspect, namely there is alienation of students with the content or subject matter. The most basic history learning in Papua is the uncontextual content of the material for students, because most of the historical content or material is far from the reality of students' daily lives because the locality of events is generally from outside Papua (Handoko, 2019; Handoko & Wasino, 2020). Therefore, historical education in Papua must be characterized in a partial contextual way. Contextual in the sense of adjusting to the socio-cultural aspects of the Papuan people. The development of a typical Papuan history curriculum is a necessity. Especially at this time the spirit of Indonesian nationalism in Papua is getting low, especially in the younger generation. The second problem or issue is from the teacher's aspect, namely learning that is still teacher-centered, and the difficulty of learning local history for teachers. In this context, the importance of meaningful historical education as an effort to transmit and transform the values held and the identity of the community. By instilling a national identity and spirit, it is hoped that students will become good and responsible citizens (Musadad, 2015: 247; Purwanta, 2012: 112; 2013: 88 & 2015: 154; Zuhdi, 2017: 39).

The movement to strengthen national identity in Papua is a necessity. The movement was then linked to the practice of historical education, the substance of which was based on historical textbooks. Therefore, this study focuses on the Papuan-ness and Indonesian-ness Dialogue in learning the history of the Jayapura City Senior High School. This is related to national awareness among students and the contribution of history lessons to the process of national integration. Therefore, it is necessary to 'engineer' social education in the context of strengthening students' Indonesian-ness (Handoko, 2019). The final result expected by this research is the strengthening of Indonesian identity among high school students in Jayapura City. The spirit of caring for tolerance among the nation's children - especially the younger generation must be put forward (Jati, (Ed.), 2017: 25-26; Zuhdi, 2017: 38-39).

2. RESEARCH METHODS

This study uses a qualitative method. Data collection techniques were carried out by observation, in-depth interviews and documentation. Data analysis using the Miles and Huberman Model interactive technique (Creswell, 2014: 274; Sugiyono, 2014: 91; Rachman, 2015: 200). Interactive analysis includes: data collection, data reduction, data presentation, and verification or drawing conclusions. The sources or types of data come from phenomena or events, informants, and documents. Phenomenon data sources are obtained from socio-cultural, socio-political and socio-economic conditions in Jayapura City. The data source or the selection of informants used purposive sampling technique, namely the informants were selected with certain considerations and objectives. The informant is considered to know the most about the data that the researcher expects, or will make it easier for the researcher to explore the object or social situation under study (Sugiyono, 2014: 52). Meanwhile, the sources of document data are; (1) lesson plans, syllabus, history textbooks for senior high school curriculum 2013, photos (informants) and pictures (symbols of Papuan-ness and Indonesian-ness). (2) Books, theses, dissertations, laws, reports, results of previous research, national and international journals. The

source of the documentation data is mainly those that support the Papuan-ness and Indonesian-ness narratives

3. FINDING AND DISCUSSION

Current Conditions and Dialogue of Papuan-ness and Indonesian-ness in Learning History of Senior High Schools in Jayapura City

The current condition of senior high school history learning practices in Jayapura City will describe three components, namely curriculum, teachers, and history textbooks. These three components are in the framework or construction of the Papuan-ness and Indonesian-ness Dialogue in history learning. The following is a description of the three components.

The 2013 Curriculum

The 2013 curriculum is a development of the KTSP, both of which have the same function and purpose based on Law Number 20 of 2003 concerning the National Education System (Mardiana & Sumiyatun, 2017: 45; Utomo, 2015: 136; Undang Undang No.20 tahun 2003 Sistem Pendidikan Nasional). Cahyo Budi Utomo (2015: 136) mentions that there are six important points from the evaluation results on the KTSP which are the pressure points in the 2013 curriculum. First, in terms of the content of the KTSP it is still too dense, namely in the form of many subjects, the material is widespread, and the level of difficulty exceeds the age of the child. Second, it is not yet fully competency-based, and has not holistically described the domains of attitudes, skills, and knowledge. Third, character education has not been accommodated, active learning methodologies, a balance between soft skills and hard skills, and entrepreneurship. Fourth, it is not yet sensitive and responsive to social changes that occur at the local, national, and global levels. Fifth, the standard of the learning process has not described a detailed sequence of learning so that it opens up opportunities for diverse interpretations and leads to teacher-centered learning. Sixth, the assessment standards have not led to competency-based assessments (attitudes, skills, and knowledge) and have not explicitly demanded periodic remediation.

According to some experts, a good curriculum is able to provide a learning experience that includes both concepts and processes where there is a balance between the two (Gestsdóttir, 2013: 98; Guyver, 2013: 59; Nisa., Wasino., & Setyowati, 2012: 1; Taylor, 2013: 11). The preparation of the curriculum in Indonesia is based on the government's political policies. The preparation of historical material in the National History textbook cannot be separated from the influence of the government's political policies. One of the influences on the textbook is the existence of ideology and state identity. Therefore, the state needs to accommodate areas that until now still have "problems" with national integration that need greater attention. These areas include Nangroe Aceh Darussalam, Maluku, West Papua and Papua. (Modul Materi Pelatihan Guru Implementasi Kurikulum 2013 SMA/MA dan SMK/MAK Sejarah Indonesia, 2013). In principle, curriculum development must refer to the future in order to anticipate problems that arise in the future. With regard to local history, the National History curriculum should accommodate all regions of Indonesia, especially Eastern Indonesia, especially Papua and West Papua. It is hoped that with steps like these, historical education will still have a strong relevance in national integration.

The Current Condition of History Teachers in Jayapura City

The figure of the teacher has an important role in schools, namely as: educators, learning models, mentors, communicators, and administrative workers (Mujiyati, 2016: 81; Yusnidar, Setyowati & Banowati, 2015: 45). The condition of history teachers in Jayapura City from 4 research locus, namely SMA Negeri 1, SMA Negeri 2, SMA YPPK Taruna Bakti, and SMA

Muhammadiyah can be described in several aspects. Some aspects of the teacher include the level of teacher education, years of service, origin (ethnic), and training experience.

Based on the results of in-depth interviews with teachers, in terms of education level, all history teachers have met the minimum education standard, namely Bachelor degree (S1). Meanwhile, judging from the ethnic background of the teachers: 4 from Papuan ethnicity, 1 from Batak ethnicity, 2 from Kei ethnicity, 1 from Toraja ethnicity, and 2 from Javanese ethnicity. The composition of history teachers from ethnic backgrounds is quite diverse and shows one of the diversity in Jayapura City. Another diversity in terms of teachers is their religion, 2 teachers from Java are Muslim, and 8 other teachers are Protestant and Catholic. Furthermore, in terms of working period of 10 years and over there are 6 teachers (60%) and working period of less than 10 years there are 4 teachers (40%). The teacher training experience is the 2013 Curriculum training and others, both at local and national levels (in-depth interviews with history teachers).

There are three basic problems from the teacher's point of view, namely: (1) the dominance of teacher-centered learning; (2) the difficulty of teachers in accessing local Papuan history materials; (3) the difficulty of teachers in developing higher order thinking skills (HOTS). The following is a solution to bridge these three problems.

First, so that the teacher is not trapped as the main actor and passive student in the class, the history learning must be analytically critical. Critical history learning with local history content and adequate mastery of information technology (Chapman, 2012: 188; Hidayat, 2017: 95; Paz., Malkus., Sano & Montanaro, 2011: 494; Keefer, 2017: 50; Unal & Ozturk, 2012: 939). Critical history learning must be related to the problems that are being faced by students. Learning cannot be separated from the daily life of students. Critical history learning has correlation and relevance between past events and contemporary social problems (issues) that are being faced by students. Second, in strengthening the construction of critical history learning, it is necessary to support the application of social science concepts (Supriatna 2012: 122). With the implementation of social science concepts, history learning will be more meaningful, interesting, challenging and motivating students in learning. Third, narrative (dialogue) and the construction of local history (Papuan-ness) and national history (Indonesian-ness), so that history teachers need critical and comprehensive skills (Handoko dkk, 2018: 78; Handoko & Rumbekwan, 2020: 19). Oleh karena itu, diperlukan model pembelajaran inovatif dalam mendukung pengembangan *higher order thinking skills* (HOTS) atau kemampuan berpikir tingkat tinggi. Therefore, an innovative learning model is needed to support the development of higher order thinking skills (HOTS). In addition, creative learning innovations are needed in the era of digital technology for senior high school history teachers. HOTS development competence in teachers with the aim that in practice learning takes place actively, creatively, effectively, critically and fun for students. Therefore, HOTS runs well in the classroom if there is a communicative, inspiring relationship between teachers and students with a variety of approaches and learning models, especially in accordance with the demands of the 2013 curriculum.

Problem-based Learning and Project-based Learning models are examples of 21st century innovative learning models. These two learning models are constructive learning models that have the potential to empower students' higher-order thinking skills (Ismail, Retnawati & Imawan 2021). This learning model can be applied face-to-face at school and applied to learning activities at home, so that students are invited to collaborate, be independent, and explore. This learning model is very suitable to be implemented during the Covid-19 Pandemic, because it is time for students, teachers, and parents to innovate by asking a lot of questions, trying a lot, and doing a lot of work. (Handoko & Rumbekwan, 2020). Therefore, the

implementation of history learning by integrating various digital programs in the learning process is a necessity. This is a way to respond to the challenges of the 4.0 industrial revolution era (Ismail & Imawan, 2021).

Indonesian National History Textbook for Senior High School

Textbooks are a medium for delivering subject matter to students (Budiono & Awaludin, 2017: 36). History textbooks are used as sources and media for history teachers to convey material related to events that have occurred in the past. History lessons are one of the important means or media to instill the discourse of state ideology and national identity. History textbooks are compiled according to the curriculum set by the state and are part of official history. Curriculum preparation has one of the important foundations, namely the political foundation. The political foundation in question is the government's political policy, especially education (Ethier., Deri., & Demers, 2012: 66; Goldberg, & Gerwin, 2013: 111; Ntabeni, 2012: 157; Perikleous, 2013: 45; Schmidt, 2013: 21). The preparation of historical material in the Indonesian National History textbook cannot be separated from the influence of the government's political policies. One of the influences on the textbook is the existence of ideology and state identity. Textbooks represent various state ideologies. The forms of ideology that exist in the historiography of the National History textbook include: nationalism, constitutionalism, militarism, anti-communism, anti-New Order, democracy, stability, development, and economic globalization (Mulyana, 2013: 78; Purwanta, 2013: 88).

Textbooks as handbooks are used to facilitate the implementation of history learning. The researchers in this study were limited to textbooks on Indonesian History for SMA class X, XI and XII of the 2013 Curriculum published by the Ministry of Education and Culture of the Republic of Indonesia. The selection of these textbooks is based on the consideration that they are books officially published by the government, so that the government's mission in interpreting historical narratives is expected to be visible and easy to analyze.

The researcher gives meaning to the construction and narration in the textbooks on Indonesian History for SMA Class X, XI and XII. The meaning is carried out using two concepts, namely Indonesian-ness (Indonesian) and Papuan-ness (Papuan). The researcher considers these two concepts to contain ideology in giving meaning to historical events narrated in history textbooks. The two concepts were then mapped into two themes that were represented in the Indonesian History textbook on relations or dialogue between Indonesia (Indonesian-ness) and Papua (Papuan-ness), namely the themes of ethnonationalism and nationalism. The following is a description of the themes of ethnonationalism and nationalism in history textbooks.

Ethnonationalism Theme (Papuan-ness)

Ethnonationalism is defined as the spirit of forming awareness of ethnic identity. Ethnonationalism in this study concerns the narrative or construction of Papua (Papuan-ness). The lack of ethnonationalism narratives in senior high school Indonesian National History textbooks has existed since 1975 until the reform era (currently). However, this does not mean that there is no historical phenomenon of ethnonationalism in Indonesia. However, textbook authors place it as a phenomenon of nationalism, that the process of forming Indonesian identity goes hand in hand with ethnic identity. Both of them undergo a transformation process synergistically to form their respective identities without having to contradict each other. History textbooks should explain the process of this transformation without losing aspects of the diversity of the identities of each ethnic group (Purwanta, 2012: 119).

Based on the researcher's analysis of the theme of ethnonationalism in the Indonesian History textbook of SMA Class X 3rd Print 2016 (Revised Edition) is as follows. First, the Papuan Narrative appears in the discussion of the Melanesoid race (Gunawan., Lestariningsih &

Sardiman, 2016: 37). Second, the narrative related to Papua is only briefly discussed, namely some parts of Papua at that time were under the rule of the Majapahit Kingdom during the reign of King Hayam Wuruk and Patih Gajah Mada. (Gunawan., Lestariningsih & Sardiman, 2016: 138). Third, narratives about Islamic kingdoms in Papua include: (1) the Waigeo Kingdom; (2) Misool Kingdom; (3) Salawati Kingdom; (4) Sailolof; (5) Fatagar Kingdom; (6) the Rumbati Kingdom consisting of the Atiati, Sekar, Patipi, Arguni, and Wertuar Kingdoms; (7) Kingdom of Kowiai (Namatota); and (8) Kaimana Kingdom (Gunawan., Lestariningsih & Sardiman, 2016: 229). Next, based on the analysis of researchers in the Indonesian History Textbook of SMA Class XI 2nd Print 2017 (Revised Edition). The Papuan (Papuan-ness) construction or narrative only appeared at the Round Table Conference, as follows: "The West Irian issue will be resolved a year later, after the recognition of sovereignty" (Sardiman & Lestariningsih, 2017: 199)

Nationalism Theme (Indonesian-ness)

Nationalism is a political concept and if it is associated with the approach to writing the Indonesian National History textbook for SMA, the periodization used is more of a political approach (Mulyana, 2013: 81; Suastika, 2012: 1). This means that the writing of history is close to the type of political history. The main characteristic in political history is the study of the organization and activity of power in past societies such as empires. Therefore, the writing structure of the SMA Indonesia History textbook reflects the political history writing model. This can be seen in the periodization used and the description of the material. An example is the Class X textbook Chapter II discussing "Kingdoms of the Hindu-Buddhist period". Next Chapter III: "Islamization and Cross-Culturalism in the Archipelago", especially Islam entered the King's Palace, narrates Islamic kingdoms in Sumatra, Java, Kalimantan, Sulawesi, North Maluku, Papua, and Nusa Tenggara (Gunawan., Lestariningsih & Sardiman, 2016: 231).

The concept of nationalism as an ideology (the principles of freedom, unity, equality, and personality), then the discussion of nationalism at the beginning of the national movement can be focused on the issue of identity awareness, the formation of solidarity through the process of integration and mobilization through organizations. The writing of Indonesian History textbooks has a relationship with the perspective of nationalism. Elements of nationalism as an ideology have colored the writing structure of Indonesian History textbooks for senior high school so far (Mulyana, 2013: 81). Meanwhile, the narrative about national movement organizations is in the Indonesian History Textbook for Class XI in Chapter III: "Building Indonesian Identity", Subsection B: Analyzing the Struggle of National Movement Organizations. In detail these organizations include: Early Movement Organizations, Religious Organizations, Youth Organizations, Women's Organizations, Indonesian Communist Party, Indonesian Association: Political Manifesto, Student Parks (Taman Siswa) and Labor Organizations (Sardiman dan Lestariningsih, 2014: 157). The emergence of national movement organizations at the beginning of the twentieth century was spearheaded by the educated or modern elite of Indonesia as a product of education from the West. Thus nationalism in Indonesia cannot be separated from the influence of westernization carried out by the Dutch East Indies government through education of the natives.

The Indonesian nationalist movement has given birth to a political sovereignty through the establishment of a new state (Mulyana, 2013: 81). The Indonesian state is the result of a mutual agreement from various ethnic groups, which originally each ethnic group had a sovereign institution in the form of a kingdom. This is in accordance with one of the theories about nationalism that nationalism can also be formed by starting from ethnic sentiments which then develops widely in inter-ethnic unity that forms the sentiment of a sense of nationality

from the community. The Indonesian nationalism movement in the historiography description of high school history textbooks shows the existence of a historical continuity. Nationalism has become a driving ideology in Indonesian history, especially since the ideology became an idea in the early 20th century until the effort to maintain independence. This continuity can be seen from the figures involved from the beginning the idea of nationalism was introduced, then when the proclamation of independence was born until the revolution period. In general, these nationalist figures were the driving force of Indonesian history until the revolutionary period of 1945-1949.

4. CONCLUSIONS

National History Education emphasizes the Indonesian point of view and is a synthesis towards national integration. Through history education, the nation and state of Indonesia is trying to build resilience so that the entity and its values continue to exist and develop. Historical education is an effort to transmit and transform the values adopted and the identity of the Indonesian nation and state. By instilling identity and national spirit, students will become good and responsible citizens. The fundamental aspect of historical education in Papua must contain Papuan-ness and Indonesian-ness content simultaneously and in parallel. The relationship between Papuan-ness and Indonesian-ness in the "umbrella" of national integration so that the rise of local (symbols) remains within the corridor of national sovereignty. Local history (Papuan-ness) has an important contribution to the internalization of Papuan-ness as well as to draw the knots of Indonesian-ness. Shipping network, trade, population migration between islands in Indonesia and Papua as the node and glue of national integration. Historical education as a medium for Papuan-ness and Indonesian-ness dialogue for Papuan youth in strengthening the integration of the nation in Papua.

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