THE ROLE OF THE WORLD OF EDUCATION IN BUILDING THE MINDSET OF PEOPLE IN PAPUA

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Abstract: This type of qualitative research through phenomenological approaches, while the results of the study show that education plays an important role in changing people's mindset and giving logical and reasonable consideration so that society can accept change by reading, looking at the progress of outside society, to build change takes a long time but surely, meaning that every day there are new things in education and the advancement of thinking, The existence of a society that rejects change is ultimately the side of association so that it eventually gets smaller, for that education continues to be improved both in terms of the quality of education itself, human resources and educational supporting facilities and infrastructure such as internet access, mobile phones, computers etc.

Keywords: education, thought, role, society, change

CHAPTER I. INTRODUCTION

Education is important in human life. With Education, man can improve and explore the potential that exists in him. Education can also help humans can improve and explore the potential that exists in him. Pendidikan can also help humans have intellectual insight, intelligence of mind and knowledge, so education is very useful for humans in making their lives. In this context, the role of schools is considered very important in supporting the success of formal education. But the current school world is tinged with very high costs so that the community has not been able to reach it, especially the people of Papua who are in the countryside.

People realize the importance of education as a basis for building a mindset. The government and the public also pay great attention to the field of education. Such as providing assistance in the form of BOS (School Operational Assistance) funds aimed at improving education and the completion of compulsory 9-year primary education intended for poor students. BOS is used to subsidize underprivileged students so as to reduce the dues imposed on parents, worth bos funds received in schools.

Education is one of the benchmarks for the progress of a nation's civilization. How a nation plans, runs and evaluates its educational programs, all of which will make it superior over a long period of time. No exception with Papua, education is one of the keys to building and prospering the people of Papua. Jokowi-JK government, from the beginning paid great attention to development in Papua. Nawacita's Vision-Mission clearly mentions the commitment to "building from the periphery" as well as "improving the construction of various production facilities, education, health, traditional markets and others in rural, remote and disadvantaged areas.

Education is the best solution to form a superior mindset in Papuan society such as schools have a considerable influence in a person's learning process, the rules applied in schools as well as the behavior and attitude of teachers can enrich the process of forming an existing mindset.

PROBLEM FORMULATION

1. What is the role of Education in building the mindset of the Papuan people?
CHAPTER II LIBRARY REVIEW

EDUCATION

Education is also explained in Law No. 20 of 2003 article 1, point 1, that education is a conscious and planned effort to realize the learning atmosphere and learning process so that learners actively develop their potential to have religious spiritual strength, self-control, personality, noble morals, and the necessary skills of themselves, society, nation, and state. So according to the mandate of Law No. 20 of 2003, learners should be encouraged to actively develop their potential to have religious spiritual power, be able to control themselves, have a strong personality, noble morals and necessary skills whose implications on community life, nation, and state (Personal.2017: 922). Achieving the goal of national education is not easy. This needs to be supported by synergy between the parties involved in the learning process. The main elements of education are teachers, students, and the education system. These three things are interdependent, but the teacher factor looks most decisive in educational success. Krishna said that, "There are three noble professions. First, is the teacher, second is the doctor and the third is the lawyer, the judge or the prosecutor." Furthermore, Krishna said that, "if you have to choose, then the profession of teacher is the noblest profession." This statement gives a huge appreciation to the profession of a teacher( Leonard.2015: 192). In line with this fact, teachers are further expected to be competent in terms of research, which aims to produce innovations in learning. However, in fact, teachers do not have enough competence in terms of conducting research. This fact is seen from the results of preliminary studies that the author did before, which is almost 70 percent of teachers surveyed do not have the correct knowledge of the concept of problems and research, even almost 90 percent of teachers have never done research activities, and finally resulted in almost 100 percent of teachers not having a publication about the results of research. Hammersley (1993)

"educational research should be an integral part of the work of teachers in schools rather than an activity carried out on schools by outsiders"

From that opinion it is clear that actually between research and the learning process is an integral part, so research is also a core competency that should be mastered by teachers( Leonard.2015:193).

In addition, for the Education Office / Government / Related Agencies should be able to monitor the management of education in each region, especially in elementary schools, so that the management in elementary schools can run in accordance with Permendiknas RI Number 19 of 2007. In addition, for the school to be able to carry out education management in accordance with Permendiknas RI Number 19 of 2007, so that the school can make improvements and improvements in the management of education in schools (Pratiwi.2017: 215)

Factors associated with the low fair attainment of Dikdas in this assessment were analyzed using secondary data and field assessment results. Assessment based on secondary data analysis is very dependent on the availability of data at the provincial and district level, while studies based on field observations are more case-based based on the characteristics of areas that are objects of observation. Based on the analysis of secondary data, the low achievement of The Dikdas can be attributed to factors: (i) population poverty; (ii) the capacity of the local government; (iii) geographical factors (distance to distant schools); (iv) availability of educational services (ratio of the number of children aged 7-12 years per elementary school / MI class room or the ratio of the number of children aged 13-15 years per middle school / MTs classroom; and (iv) the level of education of the population (Berlian.2011: 49).

Tilaar (2002: 435) states that "the nature of education is humanizing"

Man is a process that sees man as a whole in his existence." Observing the statement from Tilaar can be obtained a picture that in the process of Education, there is a process of learning and learning, so that in Education there is clearly a process of human formation that is more human. The process of educating and being educated is a fundamental act, because in it there are processes and actions that change and determine the path of human life.

It is also stated by Muhammad Saroni (2011: 10) that, "Education is a process that takes place in life as an effort to balance the inner condition with the external condition of the self. This balancing process is a form of survival
that is done so that oneself can follow every activity that takes place in life.
In essence, education is a conscious and planned effort to realize the learning atmosphere and learning process so that learners actively develop their potential to have religious spiritual potential, self-control, personality, intelligence, noble morals, and skills given themselves, society, nation and country (Achmad Munib, 2004: 142).

Some of the concepts of Education that have been described, although it looks different, but actually have similarities where there is a unity of elements, namely: Education is a process, there is a relationship of educators and students, and has a purpose.

1.2 Pengertian Pola Pikir

Mindset or mindset is a set of beliefs (beliefs) or ways of thinking that affect a person's behavior and attitude, which will ultimately determine the level of success of his life. One of the important problems faced by papuans is the change in the mindset and behavior of the people because, a region that wants to advance and can compete in the global world, must be able to adjust its mindset and behavior according to the demands of the times. For this purpose, education plays a very important role in changing the mindset of papuan people.

Having a good education, a person can plan the future of his life better, can distinguish what is and does not deserve for him and can solve every problem he faces well. Especially for education policy, maybe at the basic level papua is a little left behind. However, for papuan youth who have entered college, according to him, it has been handled well by the regents.

However, at the elementary and paud level is not well managed. Automatically this affects education and will change the mindset of Papuans. To prepare quality Papuan human resources, education is the main key for the Papua provincial government, education policy from the basic level must be carried out. Together with the village head and the village secretary, it is known that there are differences regarding the level of welfare between indigenous Papuans and immigrants in Kumbe village of Merauke regency when viewed from various aspects, it appears that immigrants are superior when compared to indigenous Papuans. And it is realized by the local community that when compared to immigrants, the level of the economy is much different. The gap is caused by one of them is the pattern of indigenous Papuans who are not too oriented to the future, in addition, the willingness of interest in working on themselves is still minimal. Immigrant communities are more active in working from morning to evening inversely proportional to the indigenous papuan people who will stop their activities if they are considered to have met their needs at that time. According to the community, there is still a need for assistance that aims to change their mindset so that they can compete with immigrants.

Mindset is important to explain human judgment and decision making in some decisions can correct or worsen decision bias. The question instruments that have been given to some village officials and indigenous elders about the mindset of consumption levels then their economic standards (indigenous papuans) still need attention from the government. This is justified by some people that the economic situation in kumbe village, especially indigenous Papuans, is still said to be below standard, judging from the management of results, especially sea catches obtained directly, sold by the community in traditional markets, although there are already those who try to manage the catch into salted fish.

In an effort to change the paradigm and mindset (mindset) of smk managers directorate general of vocational education (Ditjen Diksi), ministry of education and culture (kemendikbud) namely by:

1. Organizing a program of strengthening capability workshops for vocational school heads from Papua and West Papua provinces through the Fun School Movement (GSM) and the development of strategic partnerships with the world of work.

Through the Movement and development of the partnership, Director General of Vocational Education, Wikan Sakarianto, hopes that this activity can create a positive Education ecosystem to prepare vocational graduates of character and according to the needs of the business world and the industrial world (DUDI) to support links and matches.
We want to build human resources in Papua and West Papua, by building their mindset, innovation, and courage to create new breakthroughs. For that, the first thing we encourage is the heads of vocational schools and vocational leaders in Papua and West Papua in programs at the Directorate General of Diksi, and develop their vision and mindset like a CEO. So that later the process and link and match between vocational education units and the industrial world can run sustainably and in harmony, said Wikan.

On this occasion, Director General Wikan also emphasized that the principal must have a strong 'fertile leader' character as a builder that includes functions as motivators, innovators, organizing, and controlling in the implementation of learning in vocational schools, especially in the provinces of Papua and West Papua. A special target we invite GSM to really be able to build leadership and mindset of smk heads in Papua and West Papua, explained Wikan. Similarly, GSM founder Muhammad Nur Rizal said the Movement as an Education partner helps to change the mindset, paradigm of Education and behavior of Education actors so that their orientation is not only the mastery of content but on soft skills and competencies. The hope is that with this paradigm change, children will grow who have the best talent so that they link and match with the industry based on the passion of the children, “said Rizal.

On the same occasion, Director of Partnership and Alignment of the Business and Industrial World (Mitras Dudi), Ahmad Saufi stated the need for a change in mindset in the learning system so that the preparation of hard skills that are the focus of Vocational High Schools is in line with the character development (Soft Skills) of learners.

To achieve this, it is necessary to realize a form of education ecosystem that prioritizes an interesting, comfortable, and fun learning atmosphere so that participants continue to have motivation to improve the quality of learning, he said. Ahmad Saufi hopes that this activity can optimize the preparation of Vocational High Schools in the provinces of Papua and West Papua to access the development program of the Central Vocational High School of Excellence (PK). "This workshop activity is part of the program to improve the manjerial capability of vocational high school principals to create a fun school ecosystem so as to optimize the character development and potential of learners, he said.

In general, this workshop aims to make participants have the same understanding of GSM in schools, and produce principals who are able to create an ecosystem of change in schools. Next, the participants were able to carry out a follow-up program as one of the agents of change in realizing a fun school ecosystem to maximize the potential of learners.

One of the roles of the world of education in building the mindset of the Papuan people is

1. Minset Change (mindset)

   Mindset or mindset is a set of beliefs (beliefs) or ways of thinking that affect a person's behavior and attitude. Which will ultimately determine the level of success of his life. Belief determines the way a person thinks, communicates and acts. Thus if you want to change the mindset of the Papuan people, what must be changed is belief or belief collection. By giving influence, to the people of Papua to keep education enough because of the stronger the world of competition in the field of Education and the more sophisticated technology today so that without knowledge and skills we can not do anything and the thing that is a great hope is Education. Therefore, teachers are very instrumental in shaping the mindset and behavior of the future youth of a nation.

2. Quality Paradigm

   Paradigm is the human way of looking at things. Paradigm occupies a high position in the implementation of all activities. Paradigms are capable of controlling human thoughts, speech, and actions. For that the paradigm must be formed in the right and good way. Paradigms will greatly influence where a concept or thought flows. It is from this paradigm that control will be held.

   Quality is a subjective and relative terminology that can be interpreted in various ways in which each definition can be supported by equally good argumentation. In education. Quality is a success of the learning process that is fun and provides enjoyment.
CHAPTER III. RESEARCH METHODS

This type of qualitative research through phenomenological approaches.

CHAPTER IV. DISCUSSION

The limitations and lack of education funds in Papua are very concerning, nowadays many people desperately need proper education for their children and grandchildren. Not all regions in Indonesia have the same opportunity to obtain education not to mention the facilities and infrastructure that are sufficient to distinguish between one region with another or as provincial as Papua. The state of education in Papua is very clearly declining what if viewed from various sides, ranging from teaching staff to curriculum is not much different. To talk about the issue of educational welfare the fate of the survival of the world of education alone they are not usual to be ascertained properly based on teacher knowledge is very important for early childhood and adolescents if the education we provide or transfer knowledge to children, they must know what is the actual education, why they should learn about education. It is very unfortunate because of the limitedness of teachers who make children less interested in learning. We just look at the corners of many who do not know writing and read even some who do not know what education is for what they are in school that is what the family never taught. but some children want to learn and want to be educated people.

It's really concerning to see conditions like this. Even though the interest in learning children at school age here is quite large. However, all is not balanced with other teaching, facilities and infrastructure that also support teaching and learning activities there. If you look at their struggle to get education is very beneficial. This is one of the challenges for local authorities to be able to change parents' views on the importance of education. And also a lesson for teachers to go the extra mile as well as become 'parents' of students in the midst of incompetence, lack of, and parental concern for children's education. After getting learning at school parents should often monitor children in their learning at home and must remind them what they get in school must be relearned because it is very important for them to understand well.

To find a solution to the lag of education and the low quality of mountain or remote human beings and as a whole is like breaking a tangled thread, do not know where to start in what way. Of course, the presence of a number of social teachers at least provides a specific solution that is so that outsiders who want to care about the progress and good of the papuan community. It is very difficult to build a thorough education in papua. education development in Papua must be done contextually in the sense of adjusting to the social culture of the Papuan people. This is because papua is geographically unique and also includes areas that have various cultures. The educational approach will certainly be different from other areas because many facilities that must be issued gradually because considering the facilities and infrastructure that are not supportive because of reduced economic causes. In addition, the civilization of Papuan society causes a clash due to a disciplined system so that various adjustments must be made socially and culturally. We can only hope that there are no restrictions or obstacles to be able to get an education even in remote areas.

UNDERSTANDING

Education, economy, health, culture and other social fields in Papua are not separated from a thorough understanding by the conditions in Papua. The social understanding and character of the papuan way of thinking is to maintain their lives inseparable in their own development or future. Education carried out in Papua is not in accordance with the conditions in Papua, the right education is still questioned. A thunder teacher tries to contextualize science with the reality of his students but the teacher is disappointed because his efforts are not understood by his students. There is a difference in the way of thinking between teacher and student. Open education simply transfers knowledge from one person to another. Therefore, education becomes an important problem that must be solved together to increase awareness of the meaning of liberation in processing or honing how to provide explanations in a relevant or simple way so that his students understand and understand. If education is not adapted to the reality of society, it will lead children to ignorance.

In Papua, the deterioration of the quality of education both in the city and in the interior is one of the lack of motivation from the community and the low quality of teachers and curriculum rules. Currently, papuan society needs a process of education liberation must make people aware of the reality to improve good relations between
human beings.

Education is very important, because by understanding the education it is a window on the world for all humans. A thorough understanding of the condition of the land of Papua in the history of the development of society in the world with various stages, namely the phase of slavery and the last phase of capitalism that is currently in the running. Looking back at the history of community development it is very clear that the people of Papua have experienced such a far decline, this should be a concern for the government so that every policy issued is right on its provisions. Papuans are said to have a high social soul but only they do not think creatively. Some Papuans do not have the nature of the fear, they just think they can be employees rather than have self-employed. But people who think self-employed want their children to be able to go to school and be educated.

**Education and Change in the thought and social behavior of the Papuan people**

Governor Frans Kastiepo (1964-1973) began to socialize to the public about healthy, polite, and dignified clothing. Then continued with the anti-koteka campaign by Governor Soetran. During the reign of Governor Barnabas Suebu (1988-1993) and Yacob Pattipi (1993-1998) began anti-government campaigns in the Central Mountains. Tens of tons of clothing were dropped in several sub-districts and villages in the Central Mountains which are the base of koteka. Gradually, socialization about the koteka eradication movement began to be encouraged.

Koteka is the identity of the Papuan people. According to the Head of the Papua Cultural Office Dominggus Rumbewas, the skills of making koteka are obtained hereditary for men. A man when he reaches the age of 5-13 years must already wear koteka as men's clothing. Koteka serves to cover the sensitive part of a man. A man when he reaches the age of 5-13 years must already wear koteka as men's clothing. Koteka is believed to be hereditary that is not clear the origin of the first used is a part of official clothing that shows its identity and as the original identity of the Papuan tribe.

Based on the change in usage patterns that began the Artisan acecoris koteka emerged, which makes koteka as a display that identifies that people who have koteka in their homes are indigenous Papuans and love papuan culture, of course with designs - designs (motiv) that contain noble and distinctive values Merauke, Papua. Good for the consumption of displays of merauke community as well as by - by typical Papuans who are able to sell coupled with the aesthetic value of culture is quite high.

**Changes in cultural aspects**

In accordance with the development of the era of globalization, culture does not become static, but dynamic (will develop and undergo change). Culture undergoes changes to adapt to the human order of life according to evolving times. So, culture cannot come out of outside influences, so cultural values also experience this shift.

The occurrence of changes in usage patterns (clothing or daily wear of indigenous Papuans) due to the environmental factor precisely Jakarta is present in Papua by bringing a special mission as a carrier of change, modernization, progress, eradicating poverty and backwardness. The mission was so passionate in the spirit and actions of the officials. So that the people of Papua switched from official papuan traditional clothing (koteka) to clothes that are in accordance with standards even began to move to the wearing of branded and updated clothes (following the trend). But antikoteka campaigns in that way did little to help the people of koteka. One or two pieces of clothing that was shared with the community did not last long. The clothes were worn continuously day and night, and were not washed until they were crushed on the body.

When clothes are destroyed, there are no new clothes in place. Geographical conditions are very difficult to reach, making them seem to remain isolated in the middle of the forest. In addition, the factor that becomes a factor of change is the progress of infrastructure, the entry of technology and information into the interior by itself changes the mindset and behavior of rural communities.

The impact of these changes, then many textile, convection businesses that make clothes (apparel) that suit the needs and tastes of Papuans. The transition of the use of standard / decent clothing (can cover all parts of the body) from the use of official koteka clothing which is the identity of the Papuan people to a stimulus for the market opportunity of typical Batik Clothing Merauke, Papua for IKM batik artisans typical of Papua who are
now newly marketed in certain boutiques in kab. Merauke, because there is still limited IKM craftsmen who exist.

Leather industry and leather goods,

Changes in the Value aspect

In the era of globalization, the opening of the "door" of local culture to all the influence of technology, transportation and communication. So the preservation of local culture and its noble values is threatened and the peculiarities of each culture are eliminated by universal values that are upheld by globalization. The driving factor of the environment that is the aspect of noble values in a cultural peculiarity is the ongoing 4T revolution (technology, telecommunications, transportation, tourism ). This globalization revolution is so strong that the boundaries between regions and between countries are getting narrower that will lead to globalization.

Modern understanding sees Papuan culture as a process that requires more rational excavation and analysis eroding traditional patterns of understanding that see Papuan culture as a product, an outcome that is considered correct and must be strictly held by its noble values. So it is not surprising that indigenous Papuans like to follow outside cultural customs such as; Pulling hair, Papuan women wear jelana jeans, short and long, elevators, and various other body decorations.

It should also be recognized that the entry of foreign cultures along with materialistic culture and other facilities is easily accepted by the community, which gradually reduces sensitivity to Papuan culture. Finally our society only becomes a user (consumer) rather than a processor (producer). If the cultural conditions of Papua, pushed by national economic interests (such as PT. Freport) which is globalized, then obviously Papuan culture is a victim of the gratification of international consumption.

This provides an opportunity for SMIs from within the country, outside the region that raises regional products to enter the Merauke Area as its target market in meeting the needs of the merauke community with domestically made products (regionally oriented) such as the opening of SMIs Meubeul (chairs, cabinets, tables, etc. which are oriented to regional motifs combined by Modern Motifs, due to globalization young people are no longer interested in indigenous culture. They prefer huras with a very concerning quality of life and so' foreignness. Was it obtained in school or in the environment of his life association? To be sure that they are much more interested in such nuances. Why so, because the culture of papuans is "very open" and easily contaminated with other cultures.

Changes in the time aspect

Broadly speaking, the four aspects that are factors of change above can not be separated from the role of time that from day to day is always changing. Change everything in the area both in terms of culture, values, norms, myths. But in this case the most important part of the change based on the aspect of time is the change in educational orientation both formal and non-formal which is increasingly developed by both the government and the private sector. Likewise in terms of the pattern of home design of the merauke community. In short, increase the various development of facilities and infrastructure in Merauke regency.

Conclusion

Education and change in mindset are closely related, where the beginning of changes in the social order of society is marked by changes in mindset, while changes in mindset begin from education that can be in society both formal and informal.

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