

ANALYSIS OF CONFLICTS AND NATIONALISM IN PAPUANS STUDENT'S PERSPECTIVES (Ethnographic Research on Indonesian Historical Study)

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Abstract: Like a tangled rope that is hard to be straight, up to this date the problems of Papua remain unresolved, since the presidency of Soekarno until Joko Widodo, Papua have always attracted national attention, or even international. The problems of humanity, racism, social inequality, education, economic inequality, infrastructure, and discourse of Papuan independence are a number of problems that have not been resolved. Education is the right of every citizen, the government is currently running a Secondary Education Affirmation Program (ADEM) as an effort to provide educational facilities for the Papuans to study at the area that is relatively more advanced than it is in Papua. This research uses a qualitative approach under the Creswell's ethnographic method. The results of the study show that all Papuan students of the ADEM program perceive that Papua conflict contradicts nationalism. However, the conflict cannot be considered as the fault of the Papuan itself. It seems to be caused by various factors that lead to the Papuan's disappointment. Nationalism in Papuan students' have been divided. Based on Papuan students which have been interviewed, there were several students who did not agree to the independence of Papua, and some of them agreed to the independence of Papua. Historical education has an important role in building a sense of nationalism and becomes the resolution of the conflict. Those can be done by teaching the essential values existing in historical events.

Keywords: Nationalism, Conflict, ADEM Program, Papua Student, Historical Education

1. INTRODUCTION

Papua is one of the regions in the country of Indonesia which has enormous potential in the development of the Indonesian nation. Natural resources in the bowels of the earth such as gold, copper, uranium are mostly found in the province. Forests that are still very dense which is rich in flora and fauna is a beauty that is owned by the earth Cendrawasih. Do not forget also the marine ecosystem consisting of various kinds of coral reefs with millions of marine life in it, has decorated the underwater world of Papua. So it is not uncommon if people refer to Papua as one of the most beautiful and richest provinces in Indonesia and even in the world. Not only in terms of natural potential, but Papua also has tremendous cultural potential. The various tribes that live in Papua Province often display unique and interesting cultures, traditions, and customs. The stone burning tradition (cooking using hot stones), the Ararek tradition (the procession of delivering a dowry on foot accompanied by dances, and so on are a potential that must be maintained as a cultural heritage of the ancestors of the Indonesian people.

But those potentials above are not supported by the good quality education and equitable distribution of education. According to UGM academics who served in Papua, as well as Chairman of the UGM Papua Task Force, Bambang Purwoko, the Human Development Index (HDI) of Papua and West Papua was in the lowest position compared to other provinces in Indonesia. This was confirmed by data released by the Badan Pusat Statistik (BPS). Based on BPS survey results, the human development index in Papua is indeed progressing. In 2018, the Human Development Index (HDI)

of Papua will reach 60.06. This figure increased by 0.97 points or grew 1.64 percent compared to 2017. The Papua HDI changed status from the "low" category to the "medium" category. But despite the increase, Papua's HDI is still the lowest compared to some other provinces. When compared with North Maluku province which is geographically close to Papua, the HDI index reached 67.76. Likewise with Maluku with HDI which reached 68.87. If it goes further, comparing with the capital city of Jakarta will certainly not be comparable because Jakarta's HDI reaches 80.47. Thus, these data indicate that there has been a very sharp gap between the nation's capital and eastern Indonesia, especially Papua (BPS, 2018 p. 1 and <https://ipm.bps.go.id/data/nasional>).

The low number of education in Papua causes a variety of problems. Horizontal conflicts such as the war between tribes and groups are caused by internal problems within the own group. Vertical conflicts that occur between the people of Papua with the central government, local governments, and entrepreneurs, causing social inequality that causes poverty and social gap. These problems can occur because one of them is unequal education and a lack of good education. The education gap is followed by a high poverty rate and uneven infrastructure. So to overcome this problem, the government designed the Secondary Education Affirmation Program. This program is one of the government's efforts through the Ministry of Education and Culture (Kemendikbud) in terms of equalizing the quality of education especially for the best Papuan children, as well as people who are in the 3T regions (leading, outermost, and disadvantaged). They are prepared to have the same learning abilities as children who study in relatively developed areas.

This program hopes that the people of Papua can learn on a par with those who study in a relatively advanced area. Improving the quality of education not only talks about improving the quality of cognitive courses, but educational institutions are expected to be a channel to foster attitudes, values, and character. In the context of Papuan students who study in Java, they are expected to have a social sensitivity to the problems in their home regions. One of the problems related to the Papua region is nationalism, conflict, and national disintegration.

Historical education is one of the subjects that has an important and strategic position in building a sense of nationalism, national integration, conflict resolution, and strengthening the character of students. History as a subject of social science not only provides facts, stories, or events that happened in the past but can be a tool to teach essential values that inspire life in the present. Some historians such as Taufik Abdullah, Nugroho Notokusanto and others, agree that history is not only talking about the past with all its activities but serves to educate humans through the essential values that lived in the past, so it can be advice and reflection for support the life to come (Supardan, 2011 p. 309; Abdullah, 1985 p. ix). Through historical events that tell a lot of glory in the past, then students are not assigned to merely memorize characters, years, the course of an event, but they can take the values contained in each of the courses of these historical events. Therefore, this research raises conflict and nationalism from the perspective of Papuan students in the ADEM program on Indonesian history subjects.

2. LITERATURE REVIEW

2.1 Conflict

Conflict can be said as a form of natural dispute that is produced by individuals or groups of different ethnicities (ethnicity, race, religion, and class) because among them have differences in attitudes, beliefs, values, or needs. Often the conflict begins with a conflict of relations between two or more ethnic groups (individuals or groups) who have, or feel they have, certain goals but are encompassing ideas, feelings, or actions that are not in line. Forms of the natural disputes are produced by individuals or ethnic groups, both intra-ethnic and inter-ethnic, who have differences in attitudes, beliefs, values, or needs (Liliweri, 2005 p.146). Indonesia as a multicultural country is a gift given by God to appreciate a difference. But if the multicultural society cannot be managed properly, it will generate destructive conflicts. The existence of conflict is considered a natural phenomenon and it is also important to pay attention. Change in life is a certainty that will sooner or later occur. Conflict indeed has many negative impacts such as casualties, damage, extinction, and so on. But behind it all, the conflict has positive aspects such as strengthening group identity, increasing group achievement, providing opportunities for learning, and improving consensus (Sarwono, 2005 p.157; Soekanto, 1982 p. 423).

Papua is an area that often experiences conflicts. Various types of conflicts occur in the area so that the problems are increasingly complex and problems tend to drag on as an effort to resolve them. The conflict was widespread, widened from the origin area to other regions, or even vice versa. For example, the conflict that occurred in September 2019, which began with the treatment of racism that occurred in Papuan dormitories, who were studying in Surabaya. As a result of racism, the conflict widened and spread to the Papua region itself, resulting in riots and melees.

Historically, divisive politics that led to an endless conflict began in 1950. At that time, the Dutch government had tried to separate the Papua region from the Dutch East Indies (Indonesia) to prepare Papua and its inhabitants for self-government. During the 10 years of development plans made by the Netherlands in 1950, *United Nations Temporary Administration* (UNTEA) responsible for the transition period. On December 1, 1961, preparations were made by appointing elected members of the local community in Papua to become Dutch loyalists. The Morning Star flag was hoisted along with the Dutch flag. The song "Hi, My Land of Papua". However, the Trikora operation conducted by the Indonesian government on December 19, 1961, made Papua part of the Republic of Indonesia (Sugandi, 2008 p. 4).

2.2 Nationalism

Nationalism is an understanding which holds that the highest loyalty of an individual must be left to the nation-state, which is related to a deep feeling of a close bond with his homeland. Meanwhile, Smith (2003 p. 11) defines the concept of nationalism as an ideological movement to achieve and maintain autonomy, unity, and identity for a population whose members are determined to form an actual or potential nation. The new concept of nationalism emerged in the context of loyalty to the state starting in the 18th century, precisely when the French Revolution took place in 1789. At that time, nationalism became a feeling that was generally recognized or in another sense had spread to various countries so that countries in Europe, which had an absolute monarchy pattern turned into a democracy. Nationalism at that time played a role in shaping the whole of life, both public and private. That caused the concept of nationalism to change in style. Human loyalty, originally divided or divided between groups, to compete with one another in the struggle for supreme power, turns into a common interest that encompasses the whole nation to guarantee mutual peace (Kohn, 1961 p. 11)

In the history of the emergence of nationalism in Indonesia, Benedict Anderson considers that nationalism was formed by an imagined community that longed for the glory of the past and designed a future full of hope (Supardan, 2011 p. 203). The new community who longed for glory in the past were enlightened Indonesian figures such as Soekarno, Hatta, Sutan Sjahrir, Cipto Mangunkusumo, and others. The leaders made an organizational movement, starting from the Javanese nickname, Jong Ambon, Jong Pasundan, Jong Celebes, to organizations that involved nationalities such as the Indonesian Association (PI), the Indonesian National Party (PNI) and culminated in the establishment of Budi Oetomo as a sign of national revival.

According to Widjojo as in his book Meteray (2012 p. XVII-XVII) the planting of nationalism for the people of Papua must be done with a cultural and historical approach. Until now, Papuan nationalism is undergoing a multiplication process. The process was carried out based on historical processes carried out by the Netherlands and Indonesia. Seeding the Papuan nationalism has been carried out by the Dutch Government since 1925 through formal boarding-patterned education, which was followed by the establishment of political parties and the Nieuw Guinea Board. Instead, the matching process by the Indonesian Government only began in 1945 in a short, spontaneous, and unsystematic way.

3. METHODS

An ethnographic research method is a form of research that focuses on sociological meaning through closed field observations of sociocultural phenomena. Usually, ethnographic researchers focus their research on people's lives such as one's profession, unemployment, poverty, education problems, and so on (Emzir, 2013 p. 143). Meanwhile, Spradley (2007 pp.3-5) argues that ethnography is research to study and describe a culture. The main objective in ethnographic research is to understand a view of life from the point of view in the native population, the relationship between humans and life, to get their views on the world. So thus, the core of ethnographic research is an attempt to pay attention to a problem or meaning that is

happening to someone, for us to understanding. Creswell, a scientist in the field of educational psychology, defines the concept of ethnography associated with educational problems. But even so, Creswell argues that ethnographic research comes from the field of anthropology, especially the contributions of Bronislaw Malinowski, Robert Park, and Franz Boas. The purpose of ethnographic research is to obtain a general picture of the research subject. Ethnographic research emphasizes aspects of photographing the experiences of everyday individuals by observing and interviewing in depth those who can provide relevant information (Creswell, 2009 p.294).

This research uses ethnographic research steps developed by Creswell. The reason for choosing these steps is that Creswell developed ethnographic research to examine educational problems so that researchers considered the research steps developed by Creswell to match the research topic proposed by the researcher. The steps to follow Creswell (2015 pp. 964-969) are as follows:

- a. Identify the purpose and type of design and link the intent to the research problem. The first and most important step in carrying out research is identifying why researchers must carry out research, what form of design will be used, and how the relationship between the problem with the research to be conducted. These factors need to be identified. The type of research that will be used is the type of case study ethnographic research. That is because ethnographic research case studies develop a deep understanding of the activities or activities of several individuals such as students or teachers. In this case, what will be examined is the attitudes and views of Papuan students who are studying in Bandung through the Secondary Education Affirmation Program (ADEM), regarding social conflicts that occur in Papua, which are related to the attitudes and feelings of student nationalism. The researcher assumes that there will be differences in perspective between Papuan students who study in Java and those who live in their area. These differences can occur based on differences in learning culture, curriculum, learning material, geographical scope, fundamental differences in socio-cultural, and so forth.
- b. Discuss considerations about consent and access. The next step in the research is getting approval and access from the institution or school where the research is conducted. It is also necessary to maintain commitments such as providing guarantees to respect research sites/schools, end the rules that are applied in schools, do not interfere with activities and routines in schools, and always maintain good behavior and attitude towards people who work in the place of conducting research. In this study, researchers will conduct research on Paulus Christian High School, Bina Persada Nusantara High School, Pelita Bangsa Christian High School. The reason for choosing these three schools is because these schools were designated by the West Java Provincial Government to accept Papuan students through the Secondary Education Affirmation (ADEM) program. To access several of these schools, researchers submitted research papers in advance from the campus. Then after that will be brought to the school submitted to the deputy head of the public relations department, to the principal. After getting approval, the research can be carried out.
- c. Use the proper data collection procedure. Data collection procedures that will be used in this research are in-depth interviews, observations, documentary studies, and materials that can support the implementation of the research process. In-depth interviews will be conducted with Papuan students, teachers, school leaders, and policy leaders. The documentary study is the process of identifying and analyzing documents governing collaboration between schools, the Government of the Province of West Java, the Government of the Provinces of Papua and West Papua in developing the Secondary Education Affirmation program (ADEM) for Papuan students who want to study in schools in Bandung.
- d. Analyze and interpret data in design. Ethnographic research will develop descriptions, analyzes to determine themes, provide an interpretation of information obtained in the field. This step is a data analysis and interpretation procedure that is commonly found in all ethnographic research, be it realist, case studies, and critical. As mentioned earlier, this research uses a case study ethnographic research type. In conducting data analysis, the researcher first identifies the case under investigation, then after that, the case is then

described and analysis is carried out to support the research process.

- e. Write reports that are consistent with the draft. The final stage in ethnographic research is to write a research report consistently, in accordance with the design that has been prepared. Writing that will be done will explain in depth about the views of Papuan students who study in Bandung about the conflicts and social upheavals in their area, which is related to the sense and attitude of Papuan nationalism students themselves.

In this study, researchers will conduct research on the view of nationalism of Papuan students who are currently receiving educational opportunities in Java, especially in the City of Bandung, through the Secondary Education Affirmation (ADEM) program. Researchers will explore and analyze the attitudes or views of Papuan students who are studying in Bandung about the problems that exist in the land of Papua, which is related to the attitude and spirit of student nationalism. In the exploration process, it is expected to be able to get information in accordance with the perspective of the subject under study, namely Papuan students themselves. To get this information can be done by in-depth interviews with Papuan students, teachers, and principals as well as documentary studies by examining and analyzing documents related to the research being carried out.

This research was carried out at High Schools in the City of Bandung, which is a collaborative partner with the education offices of the Provinces of Papua and West Papua. Schools that will become partners consist of three schools, namely (1) Paulus Bandung Christian High School, (2) Bina Persada Nusantara High School, and (3) Pelita Bangsa High School. The subjects were Papuan students in class XI and XII. The number of Papuan students in Bandung Christian high school in class XI is 10 people and class XII is 6 people. The number of Papuan students in Bina Perasada Nusantara High School class XI is 10 people and class XII is 11 people. Pelita Bangsa XI Senior High School 5 people and class XII 8 people. The reason for the selection was due to the compatibility of the material taught in class XI and XII with a thesis written by the researcher. However, because Indonesia is experiencing a coronavirus pandemic (COVID 19), the writer can only interview grade XI students, two people each.

4. RESULT AND DISCUSSION

Result

Based on the results of research conducted by the authors in three schools, conflict and nationalism of ADEM Papuan students have different views, according to information obtained and direct or indirect experience by these students. The results of interviews with FF Papuan ADEM students who study education at Bina Persada Nusantara High School revealed that the conflict in Papua was caused by differences of opinion, especially differences in matters of inheritance, religion, and the selection of regional leaders. This was made worse by the uneducated condition of the community so that the conflict was even more widespread. These conflicts usually occur in mountainous and inland areas. Nationalism according to the PFF is an understanding that maintains the sovereignty of the country's voice. In connection with the study of history, nationalism taught in the classroom is more about important events such as the proclamation of independence, maintaining the independence of Indonesia and so forth. precisely In connection with the issue of Papuan independence, he also does not agree if Papua must be independent because even if Papua must be independent then its fate will not change, it will be equally poor. With the existence of this ADEM program, education there is inadequate so it can be seen from the infrastructure that it is inadequate for independence. Papua will not stand without Indonesia, Indonesia will not even stand without Papua.

TAL Papuan students of the ADEM program who also study in high school BPN stated that the conflict that occurred in their area was caused by differences of opinion in the selection of the Village / Hamlet or Regional Head. This conflict becomes increasingly out of control when several groups politicize the conflict. TAL also believes that nationalism comes from the word nation, which means a nation that has unity and equality of fate, ancestry, customs, language, and history and self-government. Examples of nationalist attitudes in daily life are mutual respect, not discriminating between religions, ethnicities, and races and unifying differences. Regarding Papuan independence, he disagrees because the facilities there are

inadequate, let alone in various rural areas.

OW as a Papuan student of the ADEM program who studies education at Pelita Bangsa High School believes that the conflict in Papua is quite severe because it uses sharp weapons that cause injuries and deaths. The causes of the conflict varied from clashes between tribes, issues of customs, religious conflicts, and ethnocentrism between Papuans and non-Papuans. According to OW Nationalism is the sacrifice of a nation to unite to love the motherland. Conflicts that occur in Papua, according to him, are very contrary to the spirit of nationalism because in themselves there is no soul to unite and love the motherland among fellow citizens. Related to the Papua conflict and the issue of Papuan independence, OW also believes that he disagrees with Papuan independence because if Papua was independent Papua would not have readiness, especially in terms of human resources.

JK who is also a student from Papua at Pelita Bangsa High School explained that the factors causing the Papua conflict were caused by the selfish attitudes of each conflicting party. In addition, some people tend to influence and provoke the conflict so that community quarrels become more widespread. For example, he cited Bendi Wenda, who provoked the Papuan people with racism issues, which they hoped would be a way to liberate Papua. Nationalism in JK's view is our attitude about respect for Indonesia by respecting one's own nation. The author also asks, is the Papua conflict in conflict with nationalism? According to him, it was very contradictory because the conflict caused chaos and made the country insecure. If this country is not safe, it automatically does not respect the existence of that country. Regarding Papua's independence, JK was not approved for that reason because Papua is rich in natural resources (SDA), but its human resources are not ready yet. This was compounded by the ease with which the Papuan people were provoked by unscrupulous people. If Papua becomes independent, Papua will become a puppet state controlled by that person and also a foreign country that is always after Papua's natural wealth.

The Papuan student council ADEM program who attended the Christian high school in Paul in Bandung told me that the conflict in Papua was caused by differences of opinion which resulted in clashes between tribes and various kinds of disputes. According to him, not all regions of Papua experience conflicts, inland areas such as Duga and Mina are areas that often conflict due to differences of opinion and customs. While relatively advanced regions such as Biak, Jayapura, and Manokwari are relatively rare in conflicts. Nationalism in the opinion of DK is an understanding that creates a sense of national unity towards one's own country and embodies a sense of caring for fellow humans. The Nationalism that he can apply in daily life such as attending the flag ceremony, studying PKN, and Indonesian. He also believes that the Papua conflict is against nationalism because we are taught to live in harmony, social justice creating just and civilized humanity. With regard to Papuan independence, the BoC has also agreed and disagreed because all this time the factor that caused Papua to want independence was an inattentive government. The government should give more rights to the people of Papua so that they can be on par with other regions.

SM Papuan students of the ADEM program from Biak, according to him the conflicts that occur in Papua are quite diverse and depend on the origin of the conflict. Like for example, the case of racism against Papuan students in Surabaya begins with a misunderstanding of information and the existence of hoaxes which causes conflicts that have an impact that extends to the Papua region itself. This racism issue led to the emergence of Papuan sentiment towards the Javanese people living in Papua. Nationalism in the view of SM is to maintain the unity and unity that exists in Indonesia. such as not racist toward other tribes, tolerance to each other that can strengthen the unity and integrity of Indonesia. He also views that the conflict in Papua is contrary to nationalism because the information distributed by a group of people causes division within the community. Regarding Papuan independence, SM disagrees (in a dubious tone of voice). According to him, Papua for the time being there are still many facilities that are lacking such as education, and so forth, so that for now Papua is not ready for independence.

Discussion

If outlined in general, the Papua conflict according to the views of Papuan students in the ADEM program is caused by several factors, namely:

1. Differences of opinion relating to inheritance, land ownership rights disputes. This is

compounded by people with low education.

2. The difference of opinion is caused by competition in the election to the region/village. This is compounded by provocation by people who want to win each village/hamlet head candidate and to the regions
3. Efforts made by outside parties to divide the people of Papua.
4. The conflict caused by the basic needs of the community such as crops and livestock.
5. Divisions between tribes in the mountainous regions are caused by problems of customs.
6. Hoaxes relating to the issue of racism that befell Papuan students who are studying in Surabaya. This causes misunderstanding in capturing information that results in conflict.

The Papua conflict in the opinion of students of the ADEM program can be classified into social conflict. Social conflict according to Supardan (2011 p.141) is a social conflict that aims to control and destroy other parties. Social conflict can be in the form of activities carried out by individuals or groups whose purpose is to obstruct or destroy other individuals or groups to master something potentially beneficial. Thus, social conflicts are conflicts carried out by parties who have an interest in mastering things that have the potential to have advantages and are of a limited nature. According to Soekanto (2007 pp. 94-95) a social conflict or social conflict can be divided into several specific forms namely:

1. Personal conflict, caused due to a conflict between individuals caused by dislike, hate, and differences in views.
2. Racial conflict, caused by differences in physical and cultural forms. The situation was added by the existence of one of the races that became the majority group.
3. The conflict between social classes, caused by differences in interests between social classes in dealing with reality in society.
4. Political conflict, caused by the political goals of individuals or groups. This contradiction usually concerns groups within one society, as well as between sovereign states so that it can lead to subsequent disagreements.

Differences of opinion such as the struggle for an inheritance, disagreement due to the basic needs of the community, and land disputes belong to personal conflicts between individuals. The clash between tribes that occur in the mountains and inland is a racial conflict because it involves the culture of each individual or group that embraces it. The emergence of hoax news due to racism issues that befell Papuan students in Surabaya so that the widespread impact of Papua can also be categorized as a racial conflict. Disputes due to differences of opinion on the issue of regional/ hamlet head elections can be categorized into political conflicts because this is related to one of the candidates for leadership elected through political mechanisms.

The conflicts that occur in Papua are very much ethnic, political, economic, social and so on. But besides these conflicts, the most important is the relationship between individuals or between groups that can be a source of conflict. Each conflicting party considers itself to behave according to the situation and conditions. For example, the people of Papua will consider that they must maintain the honor of their groups, do not want to be harmed by other parties and so on. Each party will also judge if the other party does not behave in accordance with the circumstances. For example, the people of Papua will always perceive the Indonesian government as being stingy, oppressing, exploiting, not paying attention and so on. Likewise the attitude of the Indonesian government to the people of Papua, the government will see that they are people who are difficult to regulate, do not know thank you and so forth. Therefore, conflicts that occur in the community do not all originate from the problem of limited resources, but concerning the values shared by each party to the conflict. The traditional customary values held by the Papuan people will clash with the modern values carried by the government and corporations so that this becomes a source of conflict that will continue indefinitely (Sarwono, 2005 pp. 130-138).

Nationalism in the perspective of Papuan students in the ADEM program is also quite diverse. Some view this nationalism from the perspective of politics, culture, education and so on. They realize that the attitude of nationalism is quite varied, starting from the concrete nature such as attending ceremonies, buying domestic products to the abstract nature such as

mutual tolerance, mutual cooperation, mutual respect for each other and so on.

The concept of nationalism according to Supardan (2011 pp. 339-340) is simply interpreted as a sense of nationality, in which the interests of the state and nation receive great attention in the life of the state. Even extreme, nationalism is a belief that every nation has the right and obligation to form itself as a state. Meanwhile, Smith (2003 p.11) defines the concept of nationalism as an ideological movement to achieve and maintain autonomy, unity, and identity for a population whose members are determined to form an actual or potential nation. Conceptually, Papuan students in the ADEM program have been able to define nationalism well. The nationalism that they display is related to loyalty and love for the country and cultural similarities to create the same ideals.

Nationalism at present should not only be interpreted as the loyalty or love of a citizen of the country. An outdated interpretation like this is irrelevant to the conditions of the times that are not physically colonized. Current nationalism must include a broader context, which is directly felt by the community in daily life such as equality in citizens, equality of rights of various ethnicities, ethnicities and cultures as well as freedom of expression. According to Hara as quoted by Kusumawardani and Faturochman, (2004 p.62) in the framework of nationalism, it also takes pride to display their identity as a nation. Pride itself is a process that is born because it is learned and not a legacy passed down from one generation to the next. Meanwhile, according to Zuhdi (2014 p.31) nationalism that must be built in today's life, related to the current of globalization and modernization is nationalism based on knowledge, culture, and historical understanding that has been tested.

Thus, strengthening the value of nationalism for Papuan students in the ADEM program can be done through national history learning. National history learning that is given to students not only conveys dry facts such as the number of years, the place of the event or who the figures who play a role in the event, but from learning it must be able to take essential values that can be a reinforcement of his own identity. Strengthening nationalism for the people of Papua needs to be done by teaching the history of the region such as the struggle of the people of Papua in maintaining independence, Papuan figures who fought in the fight against colonialism and so forth. the strengthening of nationalism through local history is one of the efforts to strengthen regional identity so that it can become a bridge to strengthen national identity.

Historically, the nationalism of the people of Papua has experienced a multiplication or multi-nationalism caused by different historical backgrounds between the people of Papua and regions in Indonesia, especially Java. The historical difference began with the decision of the Konferensi Meja Bundar (KMB) made by the Dutch to delay Papua's input into the territory of the Republic of Indonesia. this "time bomb" strategy was quite successful by the Dutch through a group of Papuans who wanted to escape from Indonesian territory. Papuans become aware of the suffering and history of the struggle of their people when the Catholic and Protestant churches open educational institutions from the lowest levels. Through these schools, Papuans have become more understanding and open-minded, so Papuan people's awareness of the problem of Papuans has become more critical, sensitive, and caring. In addition, Papuans' awareness of their own regional problems continues to increase in line with political developments that occur both locally, nationally, and internationally (Bertrand, 2012 p. xxiii-xxiv; Meteray, 2011 p.261-262).

Therefore, in order to erode the historical roots that have been planted by the Dutch and strengthen the spirit of Indonesian nationalism, the inculcation and strengthening of the Papuan nationalism must be carried out through education and culture. Historical lessons have an important position and strategy in building the attitude of Papuan nationalism. Mainly by emphasizing the role and contribution of Papuans in Indonesian independence. the appreciation of the Papuan people through cultural history is a strengthening of nationalism from within.

CONCLUSION

Conflict and nationalism from the perspective of ADEM students have a variety of answers according to their respective perceptions. The Papua conflict according to their perspective is caused by various factors such as political, economic, social, religious, cultural, and even

separatist groups. Papua's problems which are very complex and related to each other cause this conflict is quite difficult to be solved in a very short period. The Papua conflict will not be resolved if there is no synergy between the Papuan people, the government, and business people as the three components directly involved in the conflict. Nationalism in the view of Papuan students' ADEM program on average is related to attitudes and love for the homeland, nation, and state as well as the presence of tolerance between religious communities and between ethnic groups. Although the majority of students stated that the Papua conflict was contrary to nationalism and disagreed if Papua was independent, there were still some students who agreed if Papua was independent. Those who agree assume that the government is not able to prosper the people of Papua and only dredge the natural resources owned by Papua along with entrepreneurs. Nationalism in Papua has indeed been doubling, this duplication is caused by historical and political factors that were applied by the Dutch since the early years of the 20th century.

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