

SEKOLAH SATU ATAP: A CONTEXTUAL MODEL OF SCHOOL FOR ASMAT CHILDREN IN ASMAT DISTRICT, PAPUA

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Abstract

Asmat is a district in Papua where Asmat People live. Most of the area covered by swamp with big rivers. The vegetation is dominated by nipah dan mangrove. The people hold a very strong tradition in one hand and the typical landscape of Asmat on the other hand has brought a real challenge for Asmat district government and anyone who want to improve the quality of education for Asmat people. Realizing the situation and the passion to improve the quality of life of Asmat people, in 2007 initiated by the Regent, the Asmat district government in collaboration with YPPK established Sekolah Satu Atap Berasrama dedicated for Asmat children. This report presents the establishment, the educational and managerial activities, and the outcomes of the school. The report also includes the analysis of potentials and challenges of the school. The report shows that despite of never ending challenges, Sekolah Satu Atap would be a model that could be developed to provide education of children in a particular characteristics of area.

Keywords: Asmat, contextual, sekolah satu atap

Introduction

Education is a means of progress in a society. People who receive a good education will undoubtedly have a good life, and vice versa, people who do not receive a good education experience a difficult life. This report contains a study about the Asmat district government to work together with the Yan Smit Education and School Foundation (YPPK) to develop an education system to advance the Asmat younger generation. This effort was carried out through the establishment of a typical Asmat one-roof school which began operating in 2009. In the next one or two years, some of those who enter the school will graduate from undergraduate education in various universities and are ready to return to Asmat to build their communities. This report also shows that education is a long-term investment whose results cannot be obtained instantly, but when it is successful, people will feel long-term impacts.

Method

The research was conducted by applying the case study method. This is a method of research that focuses on providing a detailed account about a specific instance (Johnson & Christensen, 2017: 136). The use of this method enabled researcher to carry out an intensive and complete examination of a facet, and issue, or perhaps the events of geographic setting over time (Lincoln & Guba, 1985: 360) about a single subject or group or phenomenon. (Borg & Gall, 1989:402). The subject of the study was 'Sekolah Satu Atap Berasrama Khas Asmat' ('One-roof Dormitory Typical Asmat School' established by Asmat district government in collaboration with YPPK Yan Smit.

The data collected through various method including: document analysis, interview and observation. The analysis and discussion of data presented in quantitative and qualitative forms.

Findings and Discussion

The Asmat Contexts

Asmat Regency is located between 4°-7° S and 137°-140° east. Asmat Regency is bordered by Nduga Regency and Yahukimo Regency to the north, by the Arafura Sea and Mappi Regency to the south, Mimika Regency and Arafura Sea to the west, and by Digoel Regency and Mappi Regency to the east. The Asmat are approximately 75,000 people living in a vast swamp of about 26,700 km² in the middle of a jungle of high trees, sago trees and mangroves, located in South West Papua island (Hontheim, 2011). The city of Agats is the main city center of the Asmat area.

Papua Province is the province with the lowest development indicators in Indonesia. The Human Development Index (HDI) of Papua province compared to the HDI of other provinces in Indonesia has always been the lowest from 2005 to 2018. In 2005, when Indonesia's HDI was 69.57, Papua's HDI was 62.75 and in 2018 when the HDI was on average Indonesia's average is 71.39, the HDI of Papua province is 60.06. Papua province's gross enrollment rate (GER) is also the lowest compared to other provinces in Indonesia. In 2007 when the APK for the education level of SD / MI Indonesia was 109.96, the APK for the same education level was provoked by Papua 98.83. The APK for SMP / MTs education in 2007 when the APK for Indonesia was 112.19, the APK for the same education level for Papua province was 102.69. In 2019 when the APK for SD for Indonesian primary education was 107.46, the APK for the same level of education in Papua province was 91.94 and when the APK for Indonesian SMP / MTs education was 90.57, the APK for the same education level for Papua was 91.94. When viewed from the average length of schooling, the Papuan younger generation is still low. Data for 2019 shows that the average schooling period for the younger generation of Papua is 6.65 years, while the average school time for Indonesia is 8.34 years.

The center of Asmat political and ritual life is the ritual house, the *jeuw*, which is also the reference for kinship organization. It is the place where important decisions are made and where any visitor must report before entering the village. The *jeuw* is the center of identity; every Asmat belongs to a *jeuw* and is defined by it. In headhunting times, there was no village but *jeuw*'s and moieties, whose members moved along with land rights changes due to headhunting. A *jeuw* could split, and alliances were forged between *jeuw*'s. Prematurely translated as "men's

house ” because the *jeuw* is often closed to women, its complete name is *jeuw ar dat mbi*, that is to say “lime and the spirits of the *jeuw*”.

Minister of Education and Culture (Mendikbud) Muhadjir Effendy claimed that the ratio of the availability of teachers to students in Asmat Regency, Papua, has been balanced. It's just that, said Muhadjir, children's participation in schools is still low. He stated that there were some elementary school aged children who were supposed to go to school but did not receive formal education. "If the ratio of teachers to students is already very good, for example 1:35, one teacher handles 35 students," (tirto.id).

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Findings and Discussion

The initial Idea

In 2007, Asmat Regent Yuvensius Biakai stated that education is the only way for the welfare of the Asmat people. He realized the need for affirmative action to improve the quality of human resources of the Asmat community through education. For this belief and intention, the Regent of Yuvensius Biakai invited the Yan Smit Education and School Foundation (YPPK) to establish a school for Asma's children with a special model.

Regent Yuvensius Biakai put forward the idea of establishing a boarding elementary school for Asmat boys and girls. The reason for having boarding school is to ensure that the children can go to school. When there is no dormitory the children will be taken by their parents to the forest when their parents are looking for sago, as well as when their parents are looking for fish, the children will be taken along. Parents need to bring their children because if they stay at home there is no one to look after and feed their children. With a dormitory, parents can leave their children in peace and safety.

Regent Yuvensius Biakai also said that the dormitory that was made had to be in the form of a traditional *jeuw* house in which there were stoves like a *jeuw*. For the regent of Yuvensius Biakai, the house of the *jeuw* is the house of the Asmat tradition where the Asmat people maintain the tradition and pass down the tradition from generation to generation.

The third thing that was requested by the Regent Yuvensius Biakai was the school has to take the contexts of Asmat people into account carefully. He explained that at that time the Asmat people had already enjoyed advanced technology such as cell phones, but at the same time there were still many Asmat residents who still lived with the culture of the gathering community. Some people do not have a tradition of cultivating crops or livestock for consumption. With this awareness, the Regent of Yuvensius Biakai suggested that education in the school to be developed should

pay attention to this context and help Asmat children enter and play an active role in the developed society.

To realize these ideas. The regent and YPPK invited Sanata Dharma University to become a consultant. Responding to the request, the Rector of Sanata Dharma University appointed 4 lecturers of Sanata Dharma University to become a team of consultants. The team started its work in July 2007 by conducting a feasibility study through observation, interviews with community leaders, and document review.

The Feasibility Study

The main problems of education in Asmat are (1) the low participation of parents and the community in sending their children to school and financing their education, which is caused by a lack of awareness of parents and the community, as well as economic factors, (2) high dropout rates due to health factors, malnutrition, and early age marriage, (3) the lack of teachers, especially in districts that are far from district cities. These three main problems have left most Asmat children, adolescents, and youths uneducated. Most of those who go to school can only read, write and count when they enter junior high school. Only a few dozen high school graduates in Asmat are lucky to continue their higher education outside Asmat, such as in Jayapura, Java and Sulawesi. That is also because of scholarships from the regional government and several donor agencies from outside Papua. (Tim Konsultasn Pendidikan USD, 2011)

Parents. The second component that supports the implementation of the school education system in Asmat is, of course, parents. Some of the aspects of the parental component that the informants saw as contributing to the opacity of the situation of school education in Asmat are as follows. First, the awareness of parents in Asmat about the importance of school education in general is still low. As a result, parents tend to be less attentive and provide less support for children's learning activities both at school, especially at home. As already mentioned, one of the most proof

Teacher. The third component of the main support of school education in Asmat District is the teacher. Some of the aspects of this component that are seen as contributing to the gloom of school education in Asmat are as follows. First, it was generally acknowledged by informants that the number of teachers, especially in primary schools in all Asmat District, was insufficient. For example, in Atsj sub-district there are 22 villages or villages. In almost every village there is one SD, either Inpres or YPPK. The number of students in each school is quite large

An informant from an ordinary community stated that through school education "parents really hope that our children must be become human beings ... to become regents, so uh, camat, and others." Another informant stated that with school education, "yes, it is impossible for people here to continue to be left behind. That also he must advance to become the number one person in the Church... so that the sons and daughters of Asmat can also advance as priests, as nuns, monks and nuns." Still in the same vein, according to an informant from another commoner, "We long for our children, our younger siblings to have at least lead their own regions and become masters in their own regions." Or in a more moderate-realistic tone as expressed by another non-teacher informant, "I really want to have children... which is different from me as a parent... So that he has life in the future,

he can develop and he can do business, can help the government, religion, custom. Ah, like me, my parents can't afford it... I'm uneducated. But I want my children better than me. "

Boarding school trains and accustoms independent children. As said by an informant from an ordinary community, "... because the dormitory they can learn independently, because the father of the hostel can teach material... he can learn planting, he can learn to chop grass in the yard... manners... split firewood... water bucket... rowing boat... burn sago"

Third, as a kind of summary of the two previous reasons, the boarding school pattern allows teaching and educational activities to take place in a balanced manner. As stated by a teacher informant, "teachers in schools teach greater than educating ... If the boarding pattern, teaching and educating will be both large." Why, because in the dormitory pattern, "routine activities must exist, spontaneous activities must exist, exemplary activities must exist, and programmed activities must exist." And, "Apart from teaching subjects at school ... in the dormitory they have to practice cooking, practice embroidery, practice in sewing ... open a dormitory garden." In the boarding education pattern, various local content subjects can be taught through organizing various competitions on various occasions, such as commemorating dormitory birthdays. "Maybe on the day of the dorm's birthday, the housekeeper she can hold a competition. Kinds of dances... rowing... carving... Contested in the dormitory. Ah, here we have created a great subject area. Indirectly."

Based on the feasibility study, the consultant team found that the boarding school for Asmat boys and girls was supported by the traditional leaders of the Asmat community and it was hoped that it would be established. Taking into account the independence of the child and the child's close relationship with parents, boarding schools are started for grade 4 students while grades 1 through grade 3 study in existing primary schools. In order for school management to be efficient, the school that was established was in the form of a one-roof school, namely a combination of elementary and junior high school education levels.

By definition the One Roof SD-SMP is that an integrated management of namely SD and SMP. Each school has only one principal or principal, but there is a deputy principal of an SD and there is a deputy head of SMP. The curriculum used is the curriculum that applies nationally. The teaching and learning process is based on learning principles developed nationally. (Panduan Pelaksanaan Pengembangan SD-SMP Satu Atap 2008:3-5).

One Roof SD-SMP is the provision of education that includes SD and SMP whose schools and / or management are integrated. The integration can be physical and can be managed in a manner. Physical integration means that the location of the SMP is attached to or closer to the SD. Integrated management means integrated vision and mission; programming; new student Admission; overcoming DO, repeating numbers, transition numbers; addressing the need for manpower; overcoming the need for infrastructure; addressing the need for funds and efforts to improve the quality of education.

In the 2009 school year, the Asmat-style One-Roof Boarding School began operating in Sawa-Erma. The school implements a curriculum in accordance with government regulations, namely KTSP with material adjustments and learning methods according to the Asmat context. In addition to curricular activities, the

school also organizes extra-curricular activities that are unique to Asmat, namely carving, building boats and weaving. One roof schools also develop habits to train students to live in good habits. These habits are carried out in dormitories and at school.

The Students

All the students of one-roof school are those of Asmat ethnic. The students of primary schools are recruited through selection from grade 3 students of primary schools around Asmat district. The number of new students in the last five years presented in table 1.

Table 1. Number of Students enrollment at grade 4

<u>One-Roof Primary School.</u>	
<u>Year</u>	<u>Number of students enrollment</u>
2016	8
2017	28
2018	11
2019	10
2020	24

Meanwhile, the number of student enrollment to Juniro High School at One roof school is presented in table 2. The students enrolled at juniro high school come from one-roof primary school and also from other primary schools around Asmat.

Table 1. Number of Students enrollment at grade 4

One-Roof Junior High School School.

<u>Year</u>	<u>Number of students enrollment</u>
2016	33
2017	27
2018	50
2019	28
2020	25

The Curriculum

The curriculum implemented by the One Roof School is composed two parts, namely, the national curriculum and the local curriculum. The National Curriculum currently implemented is the 2013 Curriculum and the local curriculum includes Asmat Arts and Culture, Information Technology, and English. In addition, there is self-development which is held on Saturdays and this program is an effort to strengthen local culture and new habits that will be faced by students in the future. Self-development is meant, strengthening the arts and culture of Asmat, culinary, agriculture, spirituality, and the field of leadership.

The Extra Curricular activities

In addition to curricular activities, the school also provides extra-curricular activities. The objectives extra-curricular activities are to develop students personalities and skills. The activities including:

- a. Activities to strengthen religiosity
The activities referred to are the habituation of daily prayer in all activities both at school and in dormitories, daily Mass, recollection, and involvement in religious activities with cultural nuances. In addition there are cross-school spiritual development activities.
- b. Activities to love the life of the Asmat community
This activity is in the form of finding firewood mostly in the village where the students are located, looking for food (going to gatherings) on certain days, participating in cultural parties and consuming typical Asmat food on certain days. In addition, there are also certain nights scheduled for the Asmat cultural night which is held at the Putera (Jew) Dormitory.
- c. Clean and Healthy Habits
This activity is carried out and accustomed to in dormitories and at school before entering class. Activities at school are usually students given the responsibility to clean the school environment in the morning.
- d. Literacy habits in Academic mentoring
This activity is carried out in the afternoon, namely Monday and Wednesday afternoon from 16.00 to 18.00. This activity is closely related to strengthening, reading and understanding a text, reading and understanding problems related to numbers, and writing related to how to write and the correct rules of writing.
- e. The habit of reducing the pronunciation of inappropriate languages in the school environment.
- f. Customs of speaking the Asmat region, English, and Indonesian
- g. The habit of being brave enough to appear to host spiritual events or activities
- h. Good habits of greeting in daily interactions.

The Graduates and school achievement.

Up to academic year 2020-2021, the primary school has graduated 123 students meanwhile the junior high school has graduated 103 students. All off the graduate of primary school continue their study at the junior high school. Most of the graduates of junior high school went to Yan Smit High School at Agats District.

Some students terminated their study after they finish high school. Some of them get married and work in different areas. Some others continue their study at higher education in different areas of Indonesia.

Since its establishment, there have been 8 cohort graduated from junior high school or 5 cohort graduated from senior high school. Table 3 present the number of students from the cohort 1 to cohort 5.

Table 3. Number of students graduated from junior and senior highs school

Cohort	Graduated from junior high school	Graduated from junior high school	Study at Tertiary Education	Working
1	12	12	7	5
2	13	13	7	6
3	16	16	8	2
4	11	11	Preparing to enroll 9	8
5	16	16	Preparing to enroll 16	

The Table 3 shows that currently there are 22 students studying at tertiary education in different institutions in Indonesia including in Yogyakarta, Jakarta, Jayapura, Makassar, Tomohon, and Merauke. Those the first cohort currently studying at the fourth year of their education, and is expected to finish their study in 2021. Therefore, there will be 7 students graduate from bachelor level this year- two of them are preparing to become priest, 7 students next year and 8 students in the following year. Despite the fact that only about 1/3 of those who enrolled at grade 4 at primary school in 2009, this is a quite achievement in the context of Asmat people.

Affordance and obstacles

The operation of one-roof Asmat typical school require a strong commitment from government and parties and also support from community. The case of one-roof school in Asmat provide a lesson that strong collaboration between government and YPPK Yan Smit made the school available to the Asmat people. The obstacles sometimes come from community that hesitate it send their children to the school. Some parents believe that their children are better to be educated by their own.

Conclusion

The study shows that one-roof school with dormitory is one of the possibility to provide contextual education for young Asmat. The system could only available if there is strong commitment from government and YPPK Yan Smit to provide resources to run the school. The operation of the school is required a strong political commitment.

The school provide a real exemplar that with a strong commitment from government and parties the quality of human living could be improved through education.

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