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Traditional Education Patterns of *WIRT* in Lani Tribe-Papua: A Descriptive Study

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Abstract

This study describes the pattern of traditional education in the Lanny tribe of Papua. This education is known as WIRT. Using qualitative research methods, it is found that the traditional WIRT education pattern is carried out by applying seven stages. The seven stages are carried out to produce strong and resilient community figures. The results of this study are expected to be a prototype of modern education based on the local wisdom of the Lanny-Papuan tribe.

1. Introduction

The Lanny tribe is one of the four largest tribes in the central mountains that the Missionaries first discovered (Hermino, 2016). The four tribes were referred to by an American missionary James Sunda (1963:12) (Cf. Aritonang & Steenbrink, 2008). Ananta et al. (2016) show that the population in mountainous areas is (1) the Mee tribe 60,000 people, (2) the Moni tribe 20,000 people, (3) the Damal tribe, 15,000 people, and (4) the ethnic group. Lanny/Dani 135,000 people. The Lanny tribe consists of two groups, namely (1) West Lanny in the middle mountains of 75.000 people and (2) East Lanny in the Baliem valley area of 60,000 people. The division of the Lanny Tribe is based on differences which include western and eastern dialects, but there is no difference in customs and culture, only one *noken* (Lyons, 1921; Pamungkas, 2017; Ronsumbre, 2019)). Then the Lanny tribe, who inhabits an area in the West Baliem Valley, has been known for hundreds of years as skilled farmers and has used tools that were originally discovered to be familiar with the technology of using stone axes, knives made from animal bones such as cassowary bones, pork bones, bamboo and also spears made using Pear or Libu wood which are known to be very strong and heavy.

The Lany tribe has a traditional education system known as Wirt. Wirt is one of the grand ceremonies for character building. In this regard, this research was conducted to describe this

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traditional education pattern. The hope is that the results of this research can be used as the basis for local wisdom maintained in the world of education, especially in Papua, Indonesia.

2. Materials and Methods

It is a kind of field research (See Scott et al., 2006). For the boundaries of the area that the researchers explored, it is the Eastern Region of the Beam District, bordering the Jayawijaya Main Regency as the main are researched. The western part of the Kuyawagi District borders the Puncak Ilaga and Puncak Jaya districts. The southern part of the Pirime District is restricted to the Nduga Regency and the northern part of the Tolikara Regency.

The researcher was assigned to 39 districts and 345 villages or villages, including the Tiom Melagai section, the Pirime section, the Makki section, the Dimba section, and the Poga section. However, to develop research on the pattern of local wisdom education, the author went directly to the field in the context of research studies. Thus, the authors obtain accurate data on the Lanny tribal community.

Primary data in this study is a source of data obtained directly from the source (not through intermediary media). Primary data could be from subjects' opinions (people) individually or in groups, observations of an object (physical), events or activities, and test results—sources of data obtained directly from the source or the first party. Primary data is collected explicitly by researchers to answer research questions or research (Sim, 1998).

Primary data, on the other hand, can be in the form of opinions of research subjects (people) both individually and groups, namely people from the Lanny tribe, tribal chiefs, in fields such as heads of religion, heads of war, heads of economics, heads of social affairs, heads of law and society. Political heads, including women, influence human resources in the village. The main benefit of primary data is that the elements lie close to the source of the phenomenon. Therefore, primary data reflects the truth that is seen. However, obtaining primary data will cost a relatively large amount of funds, be more time-consuming, and relatively long. The methods used to obtain primary data were (1) observation method, (2) interview method, (3) documentation method (4) audio video recording. Next, I interviewed 18 native people who also know modern life and have a good education. The people are listed in table 1.

Table 1
List of interviewed people

No	Names	Position	Interview Place	Status	Note
1	Tendien Wenda, M. Si	Education & Culture officer	Tiom	Civil Servant	Active
2	Gurius Tabuni, M. Si	Regional financial agency officer	Tiom	Civil Servant	Active
3	Tan Wanimbo, M. Si	Education and teaching head officer	Tiom	Civil Servant	Active
4	Danus Wenda, M. Si	Parlemen member	Tiom	Parlemen member	Active
5	James B. Kogoya, S. IP.	Vice-regent	Tiom	Non-Civil Servant	Non-Active
6	Mazmur Kogoya, S. Th	Pastor	Sentani	Non-Civil Servant	Active

7	Dr. Umas Tabuni, M. Th	Pastor	Waena	Non-Civil Servant	Active
8	Amika Wenda, S. Th.	Pastor	KotaRaja	Non-Civil Servant	Active
9	Ronny Wanimbo, S. Th	Pastor	Waena	Non-Civil Servant	Active
10	Dr. Socratez S. Yoman, MA.	Intellectuals	Jayapura	Non-Civil Servant	Active
11	Dr. Benny Kogoya, SE.	Intellectuals	Jayapura	Non-Civil Servant	Active
12	Pares L. Wenda, MM.	Intellectuals	Waena	Non-Civil Servant	Active
13	Lince Kogoya, S. IP	Intellectuals	Wamena	Non-Civil Servant	Aktif
14	Andreas Yanengga.	Traditional Figures	Jayapura	Non-Civil Servant	Non-Active
15	Perinus Kogoya.	Traditional Figures	Jayapura	Non-Civil Servant	Active
16	Ambipenek Wanimbo.	Traditional Figures	Tiom	Non-Civil Servant	Active
17	Kanime Tabuni.	Traditional Figures	Tiom	Non-Civil Servant	Active
18	Jecky Yigibalom.	Traditional Figures	Sentani	Non-Civil Servant	Active

3. Results and Discussions

The term Wirt appears as a single word, but the definition of Wirt is to provide safety to become a leader with character in the future. According to Andreas Yanengga, Wirt comes from the consequences of the problem. Meanwhile, according to Yunus Kogoya, *"yogondak ap mage ago lek ti tigi togon mage erogo piyawak nduk wam, anggera mbanuwok o* ." It means that now people who have no guarantee of safety must all be saved by pork. Wirt is done because of a sin or mistake. A strong leader must protect the people by fixing and saving them. Wirt is likened to formal education to prepare the only generation by forming the character of a leader who can seize power and command flanked by natural authority.

Wirt's name appears when humans live side by side as described above, as long as the current generation's children learn a lot about local wisdom education. The community, especially Lanny's children, learns about cultural values and customs that do not conflict with everyday life or the truth, so Lanny's identity will not be lost. However, always remember the history and origin of the Lanny tribe, remembering it all the time.

The reason for holding Wirt is to fix the system in traditional education. The Lanny tribe states that the basic principles of education are *"Nggumun,"* which means principals. However, from time to time, traditional education did not develop in the Lanny tribe. Judging from observations since Indonesia's independence until now, Wirt-based education has not been discussed formally by several book authors about the life values of their respective tribal communities, especially the Lanny tribe in the central mountains. According to Andreas Yanengga, S. Th, the actor involved in the Wirt-based education ceremony, explained that "ordinary people today do not have a traditional education. If the lay people of the Lanny tribe have not distributed traditional education with this positive value not being preserved, then future generations will lose plenty of their customs or culture. Therefore,

as Lanny, we must maintain cultural values that do not conflict with the church. The government should be preserved.

Wirt *mbaninakwi,* according to the Lanny tribe, is a pattern of education equivalent to formal education, which is held every year as the culmination of traditional education in each village. This education is carried out according to a program secretly established in Kunume without being noticed by the general public. To prepare leaders and regenerate successors, the cadres of future leaders for the Lanny tribe. In this case, the author was informed by Andreas Yanengga at the time of the pre-study that "Lanny, an education expert, Wirt, conducted an initial survey to observe the stages of education starting from children seven years and over while those aged six years and under were still joining ome's education.

According to Andreas Yanengga, S. Th, the purpose of the pattern of local wisdom education in traditional "is to prepare future generations of leaders ."Then in his preparation, the figure who was the perpetrator of Wirt said that "the youth who was given Wirt's education will promise the vows of the next life ."If one breaks that vow, there will be a calamity for the young man who made that vow. The initial discussion, according to Andreas Yanengga, S. Th, who was involved as the perpetrator, said that after doing education, Wirt was ready to face all problems. Inconsistent, the result experienced according to Andreas Yanengga, S. Th, that "there are many fatalities due to various diseases; many casualties on the battlefield; and famine will appear for years; life is never comfortable all the time; strength does not exist to fight the enemy, but always loses when the season of war.

To discuss these matters, according to Andreas Yanengga, "the elders who are considered experts in the field of education, Wirt gathered and sat together for a complete meeting in a closed room. In the meeting, the agenda discussed was the determination of implementing Wirt-based education in Kunume that it can and where it is located in a wide area". The young man who was ready to enter Wirt's education area was chosen as a prospective student, so according to Andreas Yanengga, all hinterland areas were announced. The essence of this Wir fixes the consequences of violating the cultural system law that is violated by people who are already members. Because they have made a vow in front of the community, the elders are considered to have a role related to customs and rituals.

This section will discuss after wirt implementation as an actual ceremony to determine the mainstay leader figure who is expected to lead the regeneration in the future. According to the late Andreas Yanengga, S. Th. the substance described in this discussion, the character as the perpetrator is directly involved, "*Gumun, Wirt, Unduwurik, Witmuluk, Nowak Kinggun, Nggimbuowak, Kwengopa Ongogwe*," is a principle that no one can violate. Therefore, the above terms will be explained successively as follows.

Gumun (principle)

The term gumun means people who have not had the opportunity to learn in formal education. This model of an undeveloped environment in the tabula rasa category is like a blank paper that has not written anything adaptation to John Luck's theory. However, their respective families carry out the basic theory of local wisdom education in ome. Gumun means people who live without being influenced by other people but are independent in the totality of their lives. This group has not been included in customary and cultural rules, so they have not experienced good or bad. The cultural value system of the Lanny tribe, for the time being, has not been recognized as a responsible member but is considered an errand boy with the status of a woman inhabited by the existing community.

The Lanny tribe is still in the same status as above, so they must be the main priority to get a local wisdom education. As a result of this direct interview, Andreas Yanengga (the late), on March 3, 2018, explained that "Traditional education based on local wisdom will not become extinct, only now these

intellectuals can be written or not ."He wants that local wisdom education is preserved among the Lanny people so that the identity of the Lanny tribe as a community must be maintained. Thus, future generations will know that the term Gumun is well understood. Furthermore, he meant that this Gumun matters for now and in the future, whether to maintain it or not means that he is an actor in wirt ceremony activities, so worry about encouraging people to think about things that have not been thought of.

Wirt (Formal education)

Previously, no one had defined the word Wirt. However, Andreas Yanengga (late) defines "a conscious effort made by each individual to change the characteristics of students." Character formation through what is done by the Lanny tribe in the central mountains. Therefore, according to Andreas Yanengga, Wirt's aim is to train to prepare future strong leaders who can be relied upon to lead the next generation and regeneration. He stated, *"wirt mbaninakwi nogo akumi Lanny inawi omawi logorak paga kinogobamini eko nogogurak*" meaning that Wirt based on traditional education enforces a rule to maintain the traditional system of dignity and the cultural values of the Lanny tribe are upheld so that the cultural and customary system of the Lanny tribe does not become extinct from this earth.

Previously, the implementation of Wirt invited experts as Wirt actors to determine a training instructor for forming character figures for future leaders. It is hoped that future leaders must be mentally and spiritually selected to face various problems in the days ahead. They are looking for a good mental and spiritual leader through a process and competency test which can lead the Lanny tribe throughout the ages.

Wirt Muluk (mental test in warfare in the open field)

At the peak of the mental test, all Wirt participants from various regions had gathered where the organizing team had provided the place. They held a large feast of pork chops for hundreds of thousands of tails. The organizers said that *"Wam inikime mendek nogo abu larogo nenok, onikiya paga inaa nduk wirt mbanak nogo nen we pilit aret it awo mage erogo piigwi nogo yorogo logonet, kolu yi paga aret wim o paga kwi nari unggwi woragun me, nonggop erugun o? ninonggo awo nengga lek me yogwe iinok yi abet aret yogwe talek wam pebi noorak pakaatak nogo abok aret kani kwippugwi inok, it aap nogo nen yorogo logonet, tu paga nogo logonet worarogo nenet wunggo menggam me, teppinip o yorogonogogwarak".*

This means that after eating cooked pork at the mental test pig party, then convey the news to the Wirt participants that tomorrow there will be a sudden attack from the enemy so early in the morning. All the teaching elders conveyed to the Wirt participants, the response from the participants and their families said that we had to burn much meat like this, it was impossible to take it out. So, they are desperate rather than the enemy coming to eat the pork that we store. We would better burn the meat until it is charred. However, the elders advised all the hundreds of participants, including the participants' parents, that the meat should be carried wherever we go, rest or eat it. Then the advice from the elders was well received by the participants, who kept it while they were ready to evacuate. After that, give information so there are signs that the war is about to attack. There is a sign shouting from the mountain that means the sign that the war is about to start, so all citizens are prepared.

This was notified to the Wirt participants. Not long after that, a murder occurred because the war plans for tomorrow or the day after tomorrow were uncertain, so all the Wirt participants and our people were on guard together. Then the children heard this and asked the parents of the Wirt participants why the children had come to participate in the unfinished activity and wanted to be

attacked. Then the murder that occurred, all participants unitedly faced the supervisor of the Wirt implementation by asking why the murder would occur while the Wirt activity was not finished. In the case of wirt, one of them is currently doing it. The coach issued a decree that now the children of the Wirt participants were immediately escorted by the officers to a ritual open field so they could be free, eat, drink and run. So, the child was afraid, cried, could not run away, and was discouraged. The potential for worry has begun to increase so that it is psychologically bothersome, both individually and as a group. The children were temporarily in the field. The enemy was burning the house and fence that had just been built for the party if the enemy referred to another group that specialized in Wirt participants' mental test war.

The mental testing process of the children taking part in Wirt was wearing war equipment and decorated with war attributes. Once completed and then brought to the battlefield in the field. When they arrived at the field, a large group of war ornaments appeared all over their bodies, covered by two centimeters of black charcoal. The children who participated in Wirt were so shocked that they wanted to run away, but an unknown enemy had already closed in on the pursuit of both big people and children. At that time also contacted the fight against the enemy, while the children ran to the Wirt's builder or the parents, while the youth fought. Thus, all fears and worries disappear in an instant. It turned out that all that was done was just a mental test exercise and the formation of a character who dared to face the real enemy.

Nowak Kinggun (Sport)

Nowak kinggun is a sports activity that is part of one of the branches of Wirt education, one package in Wirt education. Conducting a mental test in the field, then the student is brought to an activity that is required to participate in achieving perfection in each individual. This is done so that the participants' insight is open to see what they will do after attending the Wirt training. According to Andreas Yanengga, the participant "Wirt Mbannak" was escorted by the Cooperation trainer with the participants' parents to a house built like an inn during the Wirt activity to rest. After resting, there is a notification that does not sleep over time getting ready to go out of physical training called "Nowok Kinggun" which means strengthening bones. It is intended to refresh opponents or friends at one time in the war. This activity is not just a sport but a preparation for the future generation of leaders of the Lanny people.

Then it was announced that all of the Wirt participants had left their respective lodging places to participate in the Exercise. According to Andreas Yanengga, the participants were instructed to walk up and down a length starting from 16.00 until the end. After that, they were escorted to their respective homes. After that, for one week, the participants were taken to villages in the surrounding activity areas". This was done to make sure Nowak Kinggun was able to stand firm, run fast, jump high or jump long, and was observed by the coach of Wirt. The activity continued on the next day that in training, participants were given bananas, sugarcane, meat, and other foods while running, competing, sitting, standing, crawling, and walking simultaneously.

The final blessing is to test mentally towards adulthood and release fear, anxiety, and worry in Wirt's training. They were expected to have courage, strength, honesty, justice, love, and peace through *Nowak Kinggun.* To achieve this, the Wirt participants were ordered to line up in the middle of the field. Meanwhile, many front and back troops left and right, shouted while saying the word "*Kabit Aru"* meaning that psychologically immature participants were required to be physically and mentally mature to face challenges and social relations with the local community and society at large to participate. The wirt participants did not stop but kept walking while saying that "*bilinonggo,*

mabeya nonggo, morning nonggo, towe nonggo, wanggit nonggo, wirine nonggo, ndoman nonggo, kabit aru, big fish with a high pitch while running without stopping -stop.

The motion of the net is not straight, but the winding path is like the snake's way of reaching the center of the commando. At the command center, the Wirt participants were stopped and taught how to deal with enemies in public. Wirt's trainer walked here and there with another large squad of participants from the other party or the parents of the Wirt participant. When the Wirt participants pause for a moment, they ask the Wirt participants a question that is one coming from Beam? So he did not answer. He just kept quiet. Then the following question did one come from Perawe? The answer was yes. There are two names of places shown Beam is a center of ritual worship.

Meanwhile, *Perawe* is the center of origin of Dani people in the Central mountains. Wirt's shouting stopped for a while and then disappeared. It turned out that Wirt was doing parcels according to the number of Wirt's participants. Then advised that one bring this package to eat its contents and one is diligent, listen to parents, including people who are considered older than the man, can be respected and appreciated, including other people who are considered guests. Students are prepared physically, mentally, and physically so that whoever is the leader of one of the Wirt participants makes sure the best leader.

Kwe nggopa onggogwe (The beginning of the last mental test)

In the last days of holding community parties in mental and psychological situations, while being skeptical of coach Wirt's view, Andreas Yanengga said that the community held a final party for that, preparing a two-door house. Inside the house, prepare a beautiful woman with a front door and a back door. They were placed in the house as an instrument for Wirt participants for mental and spiritual trials. In this activity, the trainers and the community will tell participant whether he dare or not to love the two women. The Wirt participants did not know that two beautiful women were in the house. They were only told to enter. It turned out that two women were ready to hold their breasts or have sex for older participants. The mental and spiritual test is that every young man enters the house and is met, then he is ordered to do the intended action. It turns out that it is only a mental test, which means that he automatically falls, bringing disaster to a natural disaster or coals of fire above his head, and he will soon die.

Meanwhile, if they do not do it even though they have passed all of them, then they pass the mental and spiritual tests. After the practice is done, immediately empty the place so that the parents of the Wirt participants bring food to feed the Wirt participants with the trainer and then take a break. The ancestors always tell them from generation to generation. People who graduated lived long until 89 or 90 years ago died. The author was told by his parents when he was still in elementary school, and until now, in this writing, he uses it as primary data to put it in the form of scientific work.

Before returning to their respective areas

Before returning to their respective areas, the last training was given to the trainers and traditional leaders, stating that there were four things; (1) the practice of making gardens and having the people plant them themselves; (2) visiting villages, and their families; (3) a visit to the family of his mother to be blessed by his family; (4) help parents whether they know or don't know. This is done in the area of Wirt's activities.

Jimendek Ndi mendek Nenet Nogologorak (Spiritual religious leaders' prayer)

The last activity of this educational pattern is carried out by sending a prayer, so the leader prays for four things, namely; (1) sweet potatoes and the like become staple food; (2) pork often eaten; (3) drinking water every day; (4) similar sago. Most of them cannot eat anything they want because there are restrictions regarding life if they eat carelessly. If One wants to have a big party by collecting all kinds of food, it is mandatory to invite the professor to perform a ritual so that whatever has been prepared will be enjoyed together with the invitees.

Meanwhile, children or youth who participated in Wirt's education are careful with all the earth's produce for consumption. One must invite the plate to come and pray for whatever one wants to eat the earth's produce other than what has been prayed for. In addition to the participants who violate the rules described above, their names still violate the Wirt education determination rules. There is no guarantee of safety.

After doing so, the participants involved in Wirt's training were transferred to the male honai. The purpose of the transfer was to carry out further coaching from Wirt in the field. Discussion on the formation of leader character from the results discussed with the perpetrator of Wirt, Mr. Andreas Yanengga, he knows about Wirt. Wirt's definition, according to him 2018, "Wirt is the name of a culture-based educational science whose essential knowledge is central in shaping the characteristics of the Lanny tribal leader from a number of pedagogical. The diverse Papuan people who have culture and customs, including the Lanny tribe, have Wirt and carry out mental tests through Wirt training and the only thing that can be owned by middle-mountain people who have a strong culture". There are three levels of traditional education providers for local wisdom: Ome-based education, Wirt mental test training in the open field, and further special guidance for participants who have attended special knowledge Wirt training at the Kunume-based center. Among the Lanny tribe, there are two famous of all tribes in the Lanny tribe, namely: Wenda and Kogoya. Meanwhile, the first indigenous tribes, according to history since humans appeared on the surface of the middle mountainous land, the Enumbi tribe and the Tabuni tribe as the prominent tribe.

The term Wirt emerged from the time that the mountainous people were occupying the West Baliem section. According to the history by (pv. Yunus Kogoya, Walambuk Elabi, David L. Scovill 2005:15), after coming out of the big cave in the eastern part of "Perawe Yalugari -Nggekome Uwe agimua (Wamena), there were two people whose names were Linggira-Paga and one was not recorded in history. From Uwe shift to Kuyawagi Baliem west from there is divided into two. Placement to the west and some return to the middle east of the Prime region, Takobak village. After gathering in Takobak, they are divided into four directions, namely: central baliem, north baliem, south baliem, and east baliem. The term Wirt appeared in Takobak Baliem Tengah and then developed all over where the Lanny tribe resided. Wirt is carried out every year or more than one year according to the mutual agreement of the tribal chief level. In fact, conducting Wirt's training has been planned in accordance with the leader's character-building program. Then the implementation of mental tests and the ability to face the challenges ahead.

All parties accepted the implementation of the Wirt training because it was very important for the Lanny tribe, so it was mandatory for the cadets to prepare leaders who would later lead their own tribe. Therefore, the community feels that the Lanny tribe and other stakeholders are accepting and supportive of learning about the formation of leadership character by parents. The main goal of implementing Wirt is to know together that it forms the character of a leader who has integrity and authority. Leaders who protect the layers of society. In the implementation of Wirt, character building is not easy to talk about, but in practice, the mental test is cumbersome. In teaching elements, namely: there are nine teaching elements described in the provisional conclusion. After the implementation

of Wirt, there is a change in character, updated with continued teaching of unique materials in male honai. Doing a mental test is not just a sacred ceremony. After implementing the mental test, not just any path but life and life are very orderly.

The comparison of the character formation of a leader who has Wirt involved with Wirt is not yet involved looks different. The difference is that everyone has the ambition to be a leader, but regulating the organization's management is not as good as expected by the people. It is meant to be different—a comparison of the characteristics of leaders universally and who have been involved in different mental test training. The difference means equipping them to learn strategies and build leadership character or special training and forming characteristics in their respective fields according to the natural talent of the leader, including religion, economy, society, law, and politics, prioritized by war leaders as general tribal chiefs who command all local and broader communities. The inhibiting factors in Wirt's training did not exist because Wirt's implementation was not merely ceremonial, but Wirt strengthened the control of the territory he led.

The feasibility of the Wirt implementation system and competent expert trainers to carry out Wirt cannot be trusted. The trusted trainers are tested before. Trainers are not all men but have the competence of the heirs. The term is *Wene Enu* which means master source expert. Eligibility for the educated is group members who have attended Wirt training. No one deserves Wirt's knowledge other than the Lanny tribal community.

Holding Wirt is to find solutions to the problems experienced by the Lanny tribal community. The primary purpose of diagnosing all violations is to bind back through Wirt training and form a respected and respected leader character. The leaders produced in implementing Wirt are expected to be people who have a significant influence on protecting all levels of society. According to Andreas Yanengga, conducting Wirt activities aim "to prepare leaders for the next generation and regeneration. In addition, so that the Lanny tribe has future cadres." The vision and mission of the organizers of local wisdom education are to think for the next generation to prepare beforehand even the pattern of local wisdom education. Idealism in the ideology of the Papuan people, especially the Lanny people, has been considered in the cadres. The cadres are intended to form the character of future leaders to maintain the tribe and race of black and curly hair in their land. This ideology can be invested through Wirt's form of education. Thus, the expected goal is achieved.

The implementation of wirt carried out among the Lanny tribe dramatically influences the life of the tribal community. The significant influence is meant to protect the community, without exception, because it improves the lifestyle of the whole community. When carrying out Wirt, he is commanded by a figure who has authority. It is stated that *"Apa Wirt unde nogo nen ari logonet kit ap abok aret enarak logonit o ari nagatik yewanggo me nogo paga eyo nogo murogo napikit nduk eke kagak ap nogo api aret inenggi enarak wonogwe igak, eyo nogo ngginnari nage konok it apit aan lebeni nogwe igak ap Wirt Unde nogo ye nutik kunu wagangge nagagerak"*. It means Wirt experts who have the authority say that all men are ordered to go under a tree selected to be felled. When it is cut down, and the tree is felled at that time, people who are ready to take a hand on the tree that has just fallen and an expert do this. This means that a leader will lead a war with other tribes, destroy his enemy, and then hold a victory event. Lanny believes that the education pattern is based on local wisdom, but Lanny's ideology is naturally very constructive for human resources.

The elements of teaching based on local wisdom through the implementation of Wirt is a particular part. Implementation of Wirt due to violation of cultural values in ethical norms based on day-to-day decisions in the organization at the previous Wirt event. In such conditions, reconciliation is carried out at the next stage. For this reason, coordination meetings with tribal chiefs and Wirt experts in each territory were invited to attend the coordination meeting again for reconciliation. Because the indications are that there is a possibility of an eighth catastrophic disaster and a series of dangerous deaths. The agenda for the leadership coordination meeting according to Andreas

Yanengga, "*Ap inanggok wene inenu nogo inom, ap inendage bagut nogo inom kuwak epunuk Wit eriyak nogo abu inalik aret kumananuk awone mbanggomenggarak. Wene owak nogo: mendenom erugun; akumi wirt eginabiyak nogo mende; yipogo nagatik iname Lombok nanuk akumi einenggalom paga paganggo menggarak".* This means that the elders of the Wirt field and the local tribal chiefs all gather in a hidden place to be held together that when and how many participants will return to each region. Then the results are announced to the entire Lanny community wherever they are. After that, prepare a place to build a long house in the form of 4 squares measuring 10x12, several houses more than one according to the shelter quota, and finish the house in 3 months. In the implementation of the Wirt for the mental test, the fat pork was cut into pieces, and then all Wir participants were asked to eat-tombs-tombs-eating while being called *Lugitam, Nggawibuk, Taluk Nengge, Katinggalelo, Witiruk,* until it was brought under the supervision of the instructor. Implementation of Wirt with the hope of finding a leadership figure whose character is formed following the values of the norms according to the belief in the purity of the day to serve and lead the tribe.

Comparison of the leader's character of religion and customs in general, all the same depending on the area of work alone. The essence of leadership is to lead and govern the people. Comparison of leadership, there is no difference; leadership is exemplary. The comparison shows that it is more exemplary than any organization whose leadership is successful. Lanny people need exemplary leadership. The purpose of carrying out Wirt's activities is to find a leading figure with a life principle imitated by all in social circles.

There are no inhibiting factors in the Wirt grand event to hinder the implementation of Wirt. This great activity aims to ensure safety for all Wirt participants and society in general and form a leader's character who behaves a priori in all things. The time factors for the implementation of Wirt from the organizers have all been set so that there are no obstacles for both the instructor and the participants. The Lanny tribe expects only the sake of defense and security through a leader with a cultured and social character.

4. Conclusion

The implementation of Wirt is carried out in an open field with the aim of cognitive testing to form a leader's character and become a savior for the Lanny tribal community. Through the implementation of Wirt, the formation of the lead character selects several children and youth with the integrity to govern their people. Leaders are orbited from Wirt's results and are already qualified and worthy of being leaders. Therefore, the pattern of this traditional education character is proposed to be adopted as a character-building education based on local wisdom. It is suggested that the stake-holder in Papua may consider it breakthrough education planning.

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