

The Quality of Education for the People of Banyuwangi: Analysis Study of the Banyuwangi Cerdas Program

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Abstract

The limited ability of individuals to achieve or complete education can adversely affect poverty levels and lead to various social problems. To overcome this problem, the Banyuwangi Regency Government creates innovations in education policy through the Banyuwangi Smart program, established based on Banyuwangi Regent Regulation number 15 of 2013. This program aims to guarantee access to education up to the tertiary level to the community, with the hope of creating a quality, orderly, peaceful, and prosperous society. Although the Banyuwangi Cerdas Program is a hope for the community, not all individuals can access this program. Therefore, the purpose of this study is to describe, analyze, and interpret the Banyuwangi Smart program with the hope of expanding access to fair and equitable education for all Banyuwangi people. In this study, a qualitative approach of the case study type was used. Primary data were obtained through interviews, while secondary data were sourced from literature studies and regulations relevant to this study. The results showed that implementing the Nyuwangi Program is not always fair. This program does not cover people with low incomes in rural areas, and the assessment focuses only on aspects of cognitive intelligence without paying attention to affective and psychomotor aspects. The successful implementation of a fair Banyuwangi Smart Program requires commitment, cooperation, and harmony between the Banyuwangi Regency Government, stakeholders, education providers, and the community. Efforts should be made to expand the scope of this program to reach the communities that need it, as well as to ensure that it covers all important aspects of education, including affective and psychomotor aspects.

Keywords

Education Policy; Smart Banyuwangi; Community Quality

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1. INTRODUCTION

Poverty can be a barrier for individuals to obtain access to adequate education. This is because individuals living in poor conditions often do not have enough resources to pay for education or even have to work early to provide for the family (Prihatin & Suyatno, 2006). In this condition, education is often neglected, and individual potential is hampered.

On the other hand, lack of quality education, or ignorance, can limit an individual's economic opportunities and reduce their competitiveness in the job market. With low-quality education, individuals may not be able to access better or more decent jobs, which in turn keeps them in a cycle of poverty. Thus, a lack of quality education not only hinders individual development but also interferes with economic development and the ability to achieve prosperity (Abidin, 2009).

Therefore, to address the problem of poverty, it is imperative to focus on improvements in the education sector. This includes actions such as increasing the availability of access to quality education, providing scholarships to underprivileged individuals, and reducing economic barriers that prevent individuals from achieving education. With a holistic approach that addresses these two aspects simultaneously, communities can reduce the impact of poverty and improve thinking skills, which in turn will support a more successful development process.

Education is a planned effort with awareness, aiming to create optimal learning conditions and an effective learning process (Aedi, 2015). With this approach, students are expected to develop their potential actively. Education also aims to form a strong personality, which is based on spiritual values, self-control, intelligence, ethics, morality, and skills needed in the life of society, nation, and state.

The educational process not only focuses on the academic aspect but also emphasizes the importance of developing a balanced personality. In this context, education aims to assist individuals in recognizing the spiritual values that form the core of their personality. In addition, education plays a role in shaping self-control abilities that help students overcome the challenges of daily life (Pradana et al., 2021). Education also has an important role in shaping the intellectual and moral aspects of individuals. Through education, individuals can develop their intelligence and understand the ethics and morality that will guide their actions in interacting in society, nation, and state. In addition, education provides the necessary skills to play an active role in social life, strengthen the unity and unity of the nation, and contribute to the country's development.

Implementing education aims to enable the community to grow and develop various potentials to benefit the nation and state. This description is because the impact of education is to have faith and devotion to God Almighty to become a democratic, healthy, capable, creative, and responsible society (Priyanto, 2018).

Kabupaten Banyuwangi has a motto attached to its identity, which is "loyal to filial piety for a prosperous community." This motto reflects the determination to create a prosperous and prosperous district for all its citizens. This vision signifies the strong commitment of the Banyuwangi Regency Government to improving the welfare of its people.

However, to achieve the desired community welfare, the Banyuwangi Regency Government understands that education plays a key role. They realize that without adequate education, the idea of creating a prosperous society will be difficult to realize. Education is the foundation for developing individuals and communities and is key to unlocking economic opportunities and improving the quality of life.

In this context, the Banyuwangi Regency Government focuses on improving access and quality of education in the area. They are determined to provide quality education for all their citizens so that everyone has equal opportunities to develop their potential and achieve prosperity. With this approach, they try to ensure that the motto "loyal to filial piety for a prosperous society" is not just words but a

reality felt by the entire people of Banyuwangi.

Education policy aims to form an independent, prosperous, and noble character society based on increasing access to and quality of education (Yudiana et al., 2022). The education policy set by the Banyuwangi Regency Government in the form of the Banyuwangi Cerdas program aims to provide assistance and ease of obtaining learning in primary, secondary, and higher education. Implementation of Banyuwangi Cerdas through the issuance of Banyuwangi Smart cards and Banyuwangi Learning cards (Banyuwangi Regent Regulation number 15 of 2013).

The Banyuwangi Cerdas Program has limits on the allocation of learning time, namely: (1) Basic education level for nine years, starting from grade I elementary school/MI to grade IX junior high school / MTs; (2) Secondary education level for three years, starting from grade X to XII Senior High School / equivalent; and (3) Higher education for four years. The Banyuwangi Cerdas Program is an effort by the Banyuwangi Regency Government to provide opportunities for poor and outstanding people to obtain proper education. The efforts of the Banyuwangi Regency Government are one of the administrative implementation models because the pattern of activities is systematic and carried out together to carry out a business or organizational mission in achieving the goals set.

The purpose of implementing the Banyuwangi Cerdas program is to provide facilities in the form of assistance and convenience for students at the primary, secondary education, and higher education levels so that they can improve their knowledge, skills, and attitudes to realize a prosperous, independent, and noble character community life. (Perda Banyuwangi, 2012)

Although the Banyuwangi Cerdas program is positively beneficial, it does not mean it is free of problems. Not all poor and outstanding people can access the Banyuwangi Smart program. In addition, there is a contradiction because higher education aims referred to in Banyuwangi Regent Regulation number 15 of 2013 are education in institutes, academies, high schools, polytechnics, and state universities. This means it does not open up space for higher education institutions with private status.

Conducting philosophical, sociological, and juridical analysis of the Banyuwangi Smart program is important because government programs must be relevant to answering community problems (Nadarsyah & Priyanto, 2022). The government must protect all people by promoting the general welfare, educating the nation's life, and participating in implementing a world order based on freedom, lasting peace, and social justice. Thus, implementing education must be democratic, fair, and non-discriminatory by upholding human rights, religious values, cultural values, and national pluralism (Law number 20 of 2003). This study aims to analyze the education policy organized by the Banyuwangi Regency Government through the Banyuwangi Smart program.

2. METHOD

This research is a qualitative study type of case study conducted in Banyuwangi Regency in 2022. In this study, data and data sources were obtained through various informants involved in the Banyuwangi Smart Program. The data collection techniques include interviews with various stakeholders related to this program, such as program participants, teachers, program organizers, and local government officials. In addition, field observations were also conducted to observe the implementation of the program in various locations in Banyuwangi. This case study chose Banyuwangi Regency as the research location because of the initiative of the Banyuwangi Regency Government in creating the Smart Banyuwangi Program. This program has a significant goal, which is to provide access to education up to the tertiary level for the community, with the hope of creating a quality, orderly, peaceful, and prosperous society by the district's motto, "loyal to filial piety for a prosperous community." However, this study is also aware that community welfare is difficult to realize if adequate access to education is not provided to all levels of society. Therefore, this study aims to describe, analyze, and interpret the implementation of the Smart Banyuwangi Program, focusing on efforts to expand

access to equitable education for the people of Banyuwangi.

Data in this study were collected through several methods ((Creswell. J.W., 2009). First, interviews are used to gain firsthand views and experiences from various stakeholders related to the program. Interviews are conducted with program participants to understand their perspectives as program beneficiaries. Teachers involved in the program were also interviewed to gain insight into the program's implementation and the challenges faced by teaching program participants. Program organizers and local government officials also became important informants in the study, as they had in-depth knowledge of program planning and implementation. In addition, field observations are carried out to observe the program's implementation directly. Observations provide data on how the program is run, including interactions between program participants, teachers, and program organizers. Observation also helps in identifying practical challenges that may arise during the implementation of the program. The results of field observations will help enrich our understanding of how the Banyuwangi Cerdas program is implemented in the field. In addition to interviews and observations, document analysis is also an important part of data collection. The documents analyzed include regulations related to the Smart Banyuwangi Program, program reports, evaluation results, and other documents issued by the government, educational institutions, or other related parties. This document analysis aims to gain insight into program planning, implementation, and outcomes from a more formal perspective and documentation.

In data analysis, this study used data triangulation techniques. Data triangulation is a method used to validate findings and ensure the validity of analysis results. In this case, data triangulation is performed by comparing findings from different sources. The results of interviews with program participants, field observations, and document analysis will be considered together to understand better the implementation of the Banyuwangi Cerdas Program and its effects on the community.

3. FINDINGS AND DISCUSSIONS

Banyuwangi Cerdas Program in Counterproductive Discourse

The Banyuwangi Cerdas program has positive benefits. However, it does not mean free from problems. The lack of reach to the community and the dichotomy between state universities and private universities is a counterproductive reality that erodes the positive value of the Banyuwangi Smart program, as follows:

a. Exclusive Program for the Poor

The reality of the lack of understanding of poor people, especially those who live in remote rural or border areas, is the cause of obstacles to the Banyuwangi Smart program. If people with low incomes cannot reach the established program, it won't be easy to enjoy it. Education is the right of every community to improve the quality of life. The government at all levels is obliged to protect against all Indonesian bloodshed and to promote the general welfare, educate the life of the nation, and participate in implementing world order based on independence, lasting peace, and social justice.

Every program always has procedures that must be carried out, such as massive and targeted program socialization, because every government program must reach all levels of society, determine students and program recipient students, allocate and disburse program funds, monitor program implementation, and report accountability. The implementor must internalize the procedure because the Banyuwangi Cerdas program aims to provide free, decent, good, and quality education services for people experiencing poverty and achievers.

The implementation cycle of the Banyuwangi Smart program, both announcement, determination of recipients, monitoring, and accountability, must be conveyed through socialization. Socialization should use various models. Face-to-face, poster, or through digital media. Announcements or

socialization are carried out correctly and openly, on target, involve the participation of all parties, and reach out to people living in remote villages or borders.

At the determination stage, all prospective recipients must verify the requirements that have been determined, which are adjusted to the level of education they are aiming for. It is important to be open, correct, and without manipulatives because the budget support allocated in the Banyuwangi Cerdas program comes from the Regional Budget of Banyuwangi Regency and non-binding third-party assistance.

At the accountability stage, proposals and evidence of budget use received from recipients of the Banyuwangi Cerdas program must be submitted to authorized officials. As for monitoring, it is carried out starting from the announcement, selection of candidates, and determination of recipients to the time of accountability reports. Monitoring involves the participation of the community and related parties.

b. Public and private dichotomy

Higher education, referred to in Banyuwangi Regent Regulation 15 of 2013, is education at institutes, academies, high schools, polytechnics, and state universities. The purpose of the Banyuwangi Cerdas program, which is only focused on public campuses, is certainly a problem in itself because the majority of high schools and universities in Banyuwangi Regency have private status.

Education must be carried out democratically and fairly and not discriminate by upholding human rights, religious values, cultural values, and national pluralism (Law number 20 of 2003). Law number 22 of 1961 and Government Regulation number 17 of 2010 state that the forms of higher education are Universities, Institutes, Colleges, Polytechnics, and Academies. There are four characteristics inherent in higher education, namely: as an institution that can cooperate with the government and the private sector, as an institution that functions to improve the quality of life through education, as a producer of professional personnel, and as a producer of experts.

The Banyuwangi Cerdas program does not need to be involved in the dichotomy between public and private universities. Students with intellectual intelligence are not only in State Universities but also in Private Universities. The existence of a hypothesis that explains that intelligent students only exist in state universities cannot be assessed for validity. Students in Private Universities are lower cognitively because the intelligent category is not only in cognitive aspects but also affective and psychomotor.

The implementation of the Banyuwangi Smart program, as referred to in the Banyuwangi Regent Regulation number 15 of 2013, explains that the selecting and implementing institutions for higher education are carried out by the Banyuwangi Regency Government together with state universities. The number of public universities in Banyuwangi Regency is no more than private. In addition, the age of the two state universities in Banyuwangi Regency is still relatively new. The lack of public universities in Banyuwangi Regency impacts the flexibility to access state universities outside Banyuwangi Regency.

Data analysis explained that there was a discrepancy between the Regent Regulation on the Banyuwangi Cerdas program and the regulations above. Article 4, paragraph 1 of Law Number 32 of 2011 states that education must be democratic, fair, and non-discriminatory. Then, article 23, letter d in the Regulation of the Minister of Home Affairs number 32 of 2011 states that grants for non-government institutions in the field of education. Article 5 of Regional Regulation 5 of 2005 mandates that education costs must be affordable. On the other hand, article 9, paragraph 3 of the Banyuwangi Regent Regulation number 15 of 2013 states that implementing Banyuwangi smart higher education is limited to State Universities.

Being educated outside Banyuwangi Regency has a greater impact on expenses. One solution that can be expressed is through a revision to the Banyuwangi Regent Regulation number 15 of 2013, namely by involving private universities. If the Banyuwangi Regency Government gives private universities

equal opportunities in the implementation of Banyuwangi Pintar, then the recipient community, as referred to in the Regent Regulation, can receive education in Banyuwangi Regency.

The benefits obtained if the Banyuwangi Cerdas program is held in Banyuwangi Regency are the finances issued by the recipients of the Banyuwangi Smart program, as well as those issued by the Banyuwangi Regency Government will be smaller. In addition, when the smart Banyuwangi program can be implemented in universities in Banyuwangi Regency, both public and private, the budget support issued by the Banyuwangi Regency Government will return to the Banyuwangi Regency Government so that it is useful for other programs.

Banyuwangi Cerdas Program Implementation

Various efforts to alleviate poverty, health services, and education have been carried out by the government, which are applied through direct and indirect policies and programs. Direct policies are in the form of programs directly given to people experiencing poverty, such as direct cash transfers, while indirect policies, such as health insurance programs and education to the community.

National education functions to develop the ability and shape the character and civilization of a dignified nation to educate the nation's life aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Law number 20 of 2003).

Improving the quality of thinking of people with low incomes is a big challenge for the government at every level. The Banyuwangi Smart Program is a policy innovation formed by the government of Banyuwangi Regency to provide guarantees for students to get an education up to high school level and students in universities so that the thinking power of the Banyuwangi people is of superior quality.

The purpose of the Banyuwangi Cerdas program is to provide educational needs without considering the cost of education. The implementation of the Banyuwangi Cerdas program is carried out every year, with selection in August. Technical submission: the target community submits a proposal to the Banyuwangi Regency Government, and then the proposal is selected by the implementor of the Banyuwangi Smart program, an agency related to the Banyuwangi Smart program. For primary and secondary levels, through the education office, while for higher education, the process is carried out by the universities of prospective recipients of Banyuwangi Pintar. I implemented the Banyuwangi Cerdas program by issuing the Banyuwangi Learning Card and the Banyuwangi Smart Card. Banyuwangi Learning Card to ensure the continuity of student learning at the primary and secondary education levels from low-income families, and the Smart Banyuwangi Card to ensure the continuity of learning for outstanding students who come from low-income families in higher education.

The consistency of the Banyuwangi Regency Government in improving the quality of the human development index in the aspect of education development and alleviating the burden of people with low incomes and achievers on education costs deserves appreciation. Providing the Banyuwangi Cerdas program for those and for people who have the potential to drop out of education is the right thing and can form a positive stigma: poor people can also go to school or college like rich people.

The reciprocal of policy determination and implementation by the Government is community satisfaction (Angelino, 2015). The objectivity of public satisfaction with a policy if there is a comparison of the initial reality and the targets achieved (Priyanto & Noviana, 2023). Thus, the Banyuwangi Cerdas program should not have the status of a government document only but must be implemented correctly based on a series of directed actions to achieve the desired goals.

Cahyanti *et al.* (202: 3) stated that every program must be implemented ideally. The description explains that successfully implementing the Banyuwangi Cerdas program requires integrated, comprehensive, cross-sectoral efforts in local conditions and culture and involving various parties to

become a mutually supportive force. It needs a strong commitment between the government of Banyuwangi Regency, education providers, and the community.

The success of the Banyuwangi Cerdas program can be seen from (1) Budget sources from the Regional Budget of Banyuwangi Regency and non-binding third-party assistance; (2) Legal umbrella in the form of Regional Regulation of Banyuwangi Regency number 5 of 2015, which is further translated into Banyuwangi Regent Regulation number 15 of 2013, on Smart Banyuwangi Program; (3) Support from Stakeholders. This is seen from the continued running of the Banyuwangi Cerdas program from 2011 until now; (4) Strong motivation of the implementing agency of the Banyuwangi Smart program. Judging from brochures, books, scientific journals, and news about the Banyuwangi Smart program; (5) Community participation. This can be seen in community involvement, ranging from socialization to supervision.

Discussion

Education is the main pillar in the development and progress of a nation and state (Artawan et al., 2023). In this context, it is important to understand that the right of every individual to quality education is fundamental. The future quality of people's lives depends largely on the access and quality of education they receive. In debates about the importance of education, focus is often placed on the individual aspect, i.e., how education can enhance an individual's knowledge, skills, and capacities. Education opens doors for personal growth and better career opportunities (Syafaruddin, 2016). However, more than just producing competent individuals, education also has a much broader and significant impact in social, national, and state contexts.

In society, education plays an important role in shaping values, ethics, and norms that govern behavior and social interaction (Japar et al., 2018). Education provides an understanding of rights and obligations in society, as well as raising awareness of social, cultural, and environmental issues. With quality education, individuals tend to be more open to multiple perspectives and better able to contribute to building a more inclusive and harmonious society.

In addition, education also has a significant impact in the context of nationality. Education is the main tool for national identity (Hamid, 2012). It involves an understanding of national history, culture, and values. Education can build awareness of cultural diversity within a country and teach the importance of respecting differences (Basyari, 2013). It is an important element in creating unity in diversity, especially in societies with ethnic, religious, and cultural backgrounds. Education also plays a role in creating active citizens and participating in the democratization process. This includes an understanding of the system of government, the rights of citizens, and obligations in supporting the country's development. Development education is an important part of creating an informed and critical society (Christina Jis et al., 2015). With good political knowledge, individuals can participate in elections, express their opinions on political issues, and oversee the government. In addition, education also plays a role in developing leadership skills and cooperation, which are very important. In the country's development, videos provide opportunities for individuals to develop skills such as problem-solving, communication, and management that are indispensable in working and leading social business organizations (Yudhistira et al., 2020).

However, it is still found that not everyone has the same opportunity to get a quality education. In Indonesia, factors such as social status, economy, gender, and geography often affect access to education. Therefore, there must be a continuous effort to improve access to education for all individuals regardless of their background.

Quality education is an investment in a country's future. It is not only about imparting knowledge and skills to individuals but also about forming a more inclusive society, more informed and engaged citizens, and a more stable and democratic state (Tampubolon, 2001). Therefore, education should be treated as a top priority in the development of a country, with a commitment to provide equitable and

quality access to all people. Only in this way can we achieve a better and more sustainable future vision

The consistency of the Banyuwangi Regency Government in improving the quality of human development can be seen in the aspect of education development through the Banyuwangi Smart program for people with low incomes and for people who have the potential to drop out of education (Galih & Pamungkas, 1981). This creates greater opportunities for individuals from underprivileged walks of life to get quality education. More than just providing financial assistance, the program also has a strong social impact, removing any stigma against people experiencing poverty among people experiencing poverty. This creates a positive perception that education is a universal right accessible to anyone, independent of economic background. Thus, it can also provide incentives for poor and outstanding children to pursue higher education and can support the improvement of the quality of human resources in Banyuwangi Regency.

The purpose of the Banyuwangi Cerdas program is to provide educational needs without considering the cost of education. The implementation of the Wangi Smart program is carried out annually, with selection in August t (Perda Banyuwangi, 2012). Technical submission: the target com: unity submits a proposal to the Banyuwangi Regency Government, then the proposed l is selected by the implementor of the Banyuwangi Smart program, which is late to the Banyuwangi Smart program. For primary and secondary levels, through the education office, while for higher education, the process is carried out by the universities of prospective recipients of Banyuwangi Pintar. I implemented the Bal as a program by issuing a warning Card and the Banyuwangi Smart Card. Banyuwangi Learning Card to ensure the continuity of student learning at the primary and secondary education levels from low-income families, and the Smart Balow-income Families to ensure the continuity of learning for outstanding students who come from low-income families in higher low-income families program creates greater opportunities for individuals from underprivileged walks of life to get quality education. This means that more people, regardless of their economic background, can access quality education. Elimination of Stigma Against Education Among the Poor: This program not only provides financial assistance but also has a strong social impact by removing any stigma that may exist against people experiencing poverty among the poor. Thus, the program helps create a positive perception that education is a universal right that can be accessed by anyone, regardless of their economic conditions. Incentives for incentive programs also incentivize high-achieving poor children to pursue higher education. This can encourage these individuals to pursue higher education, providing support for improving the quality of human resources in Banyuwangi Regency.

An in-depth study found that there was a discrepancy between the Regent Regulation on the Banyuwangi Cerdas program and the regulations above. Article 4, paragraph 1 of Law Number 32 of 2011 states that education must be democratic, fair, and non-discriminatory. Article 23, letter d in the Regulation of the Minister of Home Affairs number 32 of 2011 states that grants for non-government institutions in the field of education. Article 5 of Regional Regulation 5 of 2005 mandates that education costs must be affordable. On the other hand, article 9 para, graph 3 of the Banyuwangi Regent Regulation number 15 of 2013 states that the implementation of smart higher education is limited to State Universities (Priyanto & Noviana, 2009). In regulating the Regent of Banyuwangi number 15 of 2013, the Banyuwangi government has not involved private universities, if private u. Suppose the Banyuwangi Regency Government gives private universities the same opportunity as Smart Banyuwangi. The community receiving student education assistance at the primary and secondary education levels from low-income families and low-income families tenuity of learning of outstanding students from low-income families low-income familiarisation can be realized evenly.

The research study found that the "Smart Banyuwangi" program appears uneven in its benefits because not all poor people in remote rural areas get access to or benefit from it (Priyanto et al., 2021). This indicates that the program may not be quite as well achieving its intended gulping people most in need, especially in remote areas. This could be the result of implementation problems or inadequate program planning.

Discrimination between universities and injustice in access to the "Banyuwangi Pintar" program among universities. This program is only open to State University (PTN) students, which can be considered discrimination against private university students. This can create inequalities in educational opportunities and choice of educational institutions.

Another criticism of the "Banyuwangi Pintar" program is that it only measures aspects of cognitive intelligence, which are related to intellectual understanding and knowledge. This can be considered too narrow because a good education should include developing affective (emotional) and psychomotor (physical skills) aspects. Paying attention to these aspects is essential to produce individuals who are balanced and skilled in daily life.

In overcoming this injustice, it is necessary to conduct a comprehensive evaluation of the "Smart Banyuwangi" program. There may be policies that need to be adjusted or refined to ensure that the program achieves its goals and delivers more equitable benefits. It could also involve more interested parties, including private universities, in program planning and implementation. In addition, educational programs should be more holistic in their. The development of affective and psychomotor aspects needs to be integrated into the curriculum and education assessment so that education not only meets the cognitive but also emotional and physical needs of students.

In this case, the Government should be able to provide equal opportunities for private universities to implement the program because education assistance cannot be achieved fairly and equitably if each region has different education policies and management (Wartoyo, 2016). Education assistance at the tertiary level may not be achieved evenly due to limited government resources. The government usually has a limited budget for the education sector, and education assistance at all public universities may not be fully financed. Therefore, involving private universities as partners in providing education can be a solution to overcome limited resources (Montolalu, 2015). Meanwhile, education is a basic right of every citizen, and providing equal opportunities to private universities to implement educational programs is an effort to ensure equal access to education. It also reflects the principle of fairness, where the government should provide equal opportunities to all education providers to improve the quality of education.

4. CONCLUSION

The reality of the implementation of the Banyuwangi Cerdas program looks unfair because the recipients of the Banyuwangi Cerdas program do not reach poor people in remote rural areas, only for State University students and do not provide opportunities for private universities to contribute to it, on the other hand, program recipients are only measured in aspects of cognitive intelligence without involving affective and psychomotor aspects. The successful implementation of the equitable Banyuwangi Smart program requires commitment, cooperation, and harmony between the Banyuwangi Regency Government and stakeholders, education providers, and the community.

Providing opportunities for private universities to implement educational programs can be a possible solution to overcome limited government resources and ensure more equitable access to education. However, this must be done carefully, with strict regulation, and considering the various impacts on society and the education system.

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