

**PROCEEDING**

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& SOCIAL SCIENCES (ICSS)  
"The Asia Network: Bringing Time, Space and Social Life  
Together"**

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## PROCEEDING

### The 5th International Conference on Education & Social Sciences (ICESS)

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# PREFACE

Assalamua'laikum Warohmatullohi Wabarokatuh  
Peace to all of us

All praise is due to Allah, the Lord of the World, for enabling us to meet together in this international conference.

Asia is part of a dynamic world culture that has evolved over several millennia. This development cannot be separated from a parallel Asian networking, the occurrence of a unique Asian history and a link with the Pacific region and the rest of the world. The dynamics have provided a source of energy to build and be part of the global community. Studying Asian networks is a multidisciplinary science enquiry, incorporating the study of interaction and process that create our current realities. A plural research integrates diachronic, geographic, sociologic, anthropologic, economic, pedagogic and politics as well as other branches of sciences which interlock and influence globalisation. Viewing the significance of networking in Asia with global communities, the aim of this conference is to bring together scientists, students, NGOs and government officials with an interest in the broad aspects of networking and to present research findings and raise their opinions in this biannual event.

ICESS (International Conference of Education and Social Science) is a biannually agenda of Faculty of Social Sciences Universitas Negeri Semarang. The 5<sup>th</sup> ICESS in this year (2017) bringing theme **"THE ASIA NETWORK Bringing Time, Space and Social Life Together."** This conference aims to discuss the Social Changes in the Pacific Asia Region; Rural, Urban and Development in Tourism; Natural Disaster Risk Management; Community Health and Medicine Ideology, Values, and Cultural Identity; Education of Social Studies; Communities and State Policy; Multicultural and Gender Issues; Maritime Network and Society, Trade Network in Asia and the Pacific.

This seminar is followed by 8 invited speakers and 171 speakers which come from 6 countries. We hope that this conference will give a deep impression and increase the insight of all participants.

Wassalamualaikum wr. wb.

ICESS5 Director

Dr. Ir. Ananto Aji, MS

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# PEASANT ECONOMY IN MALAYSIA: THE ADVENT OF CAPITALISM AND THE EXPANSION OF MONEY ECONOMY INTO AGRICULTURE IN COLONIAL MALAYA

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## INTRODUCTION

Geographically, Malaysia is divided into two major regions i.e., West Malaysia and East Malaysia. The west Malaysia known as Peninsular Malaysia was formerly known as Malaya While the East Malaysia is composed of Sabah and Sarawak. Malaya became independent in 1957 while Sabah and Sarawak obtained their independence and Joined Malaya to form Malaysia in 1963. However, this paper will only focus on the commercialization of the peasant economy in colonial Malaya period. The main argument in this paper is based on the premise that the peasant economy still occupied the dominant characteristics in Malayan economy during the colonial period until early Post-independence since the majority of the inhabitants still resided in rural areas known as kampong or village. Even during the colonial period, the characteristics of peasant economy still prevailed despite the expansion of commercial plantation and mining industry dominated by European and Chinese immigrant communities.

Meanwhile in Malayan historical context, it can be observed that the transformation of Economy is mostly attributed to the advent of capitalism. Generally, capitalism here is referred to an economic system in which the means of production and distribution are privately owned and prices are chiefly determined by open competition in a free market. It also refers to a form or mode of reproduction of the economic life of humanity. This includes a way of implementing that set of activities, which directly and preferentially concerns the production, circulation, and consumption of goods produced. It also means the increase of money economy within the society including the peasants. In this respect, mostly all means of transactions exchanges were increasingly conducted in monetary form.<sup>1</sup>

Thus, the direct effect on the peasant economy was the penetration of money economy into village economy in a larger extent than before. This phenomenon was related to the fundamental concept of economic change which is applied to the change from self-sufficiency or subsistence to commercialism in the domestic economy of the peasant communities.<sup>2</sup> Following this pattern, this phenomenon is applied to the years between 1850 and 1941 in Malaya as it was signified by the transition from traditional to modern orientation in the economic aspects of the Malay society with special attention to peasant community.

## THE ADVENT OF CAPITALISM AND ECONOMIC CHANGE

It is universally found in the Malay peasant community during the pre-Capitalism era that peasant economy refers to a form of subsistence in agriculture. The agricultural production is related to two main elements that is, labour and lan. Peasant production was mostly based on the exploitation of family labour and were attached to the farm land. Their economic activities were restricted to the level of subsistence because most of the peasants were not linked to commerce and mercantilism as the channel of money economy during the pre-capitalist era. This is because trade and commerce during that time were not conducted within the particular society which were predominantly peasants. Instead, such activities were conducted for accommodating external economic activities with outside traders.<sup>3</sup>

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<sup>1</sup> Ellen Meiksins Wood, *The Origin of Capitalism: A Longer View*, London and New York: Verso, 2002, p. 2; Jürgen Kocka, *Capitalism: A Short History*, New Jersey: Princeton University Press, 2016, pp. 7-8.

<sup>2</sup> George C. Comminel, 'English Feudalism and the Origins of Capitalism' *The Journal of Peasant Studies*, Vol. 27, No.4, July 2000, pp. 1-53.

<sup>3</sup> Gianni Vaggi and Peter Groenewegen, *A Concise History of Economic Thought From Mercantilism to Monetarism*, Houndmills and New York: Palgrave MacMillan, 2006, pp. 46-55.

Due to its nature as self-sufficiency, it is insufficient to raise small peasant production to the level of a homogeneous category and a specific form of production which is normally found in commercial orientation. Thus, it is also necessary for the Malay peasants to be exposed to money economy in an explicit manner. They began to have access to financial sources channeled by the government to agricultural sectors. Theoretically, the breakthrough of the transition can be observed among the Malay peasants in the villages in the early twentieth century. The Malays began to be exposed to money economy through agricultural activities which could generate money to the peasants although it is still at elementary stage. This can be seen in padi cultivation itself, as well as rubber and coconut plantation as smallholders. In principle, the financial income generated from these activities could be saved as surplus as an extra amount. Thus, surplus was to be used as the break new ground to small commercial activities such as peddlers, shopkeepers, Brokers and other petty entrepreneurs. They also began to be exposed to credit facilities and modern institution which was designed to accommodate agricultural sector in the rural areas. This particular subject will be discussed in section 5.4.

### LABOUR UTILISATION

In order to improve the economic condition of the Malay peasants, there must be a starting point for the Malays to convert their non-monetary resource to monetary return. The basic resources possessed by the peasants was labour which can be translated into human capital. Indeed, this became the conventional means for the lower class Malays to explore the opportunity in the process of transition which was derived from the change in labour utilization. Traditionally, labour in economic activities was derived from personal or family workforce. It was mostly concentrated on agricultural activities due to their nature as peasantry. Nevertheless, there was also forced labour which as they were forced to render services to the chiefs. This certainly retarded their personal economic achievement as they were also compelled to contribute their labour for 'kerah' or corve labour. There was the possibility for them to succumb under debt slavery due to their inability to pay their debts to the Malay chiefs. Slaves did not receive wages for their work except for basic daily food and clothing from their lords. Eventually, slavery and corvé labour had been abolished by the British.<sup>4</sup>

Consequently, this measure gave opportunity for the peasants to freely utilize their personal workforce for their own agricultural productivities or serve as wage labour. Nevertheless, it was discovered that the Malays in the 1880s were not in favour of being employed as permanent waged labour in plantation and mining sectors. They were more keen to work as short time labourer especially for clearing the jungle for plantation area.<sup>5</sup> The Malays were also involved in cutting down trees and collecting jungle substance for the construction of temporary shelter in the mining areas.<sup>6</sup> Their reluctance to commit themselves to waged labour was understandable because they were not prepared to leave their families in order to live in the plantation mining areas where they would be isolated from their villages.

Certainly, there is some reservation on the Malay perception and response to the changing orientation of labour utilization in commercial orientation. Their reluctance to become involved in plantation and mining sectors gave the space for the immigrant labourers to penetrate into those sectors. However, there were also other promising prospect for the Malays to utilize their labour in a more profitable manner in order to pursue their economic means. In those days, land were plenty. Under the new order, land now became valuable because it can be purchased and sold to any party especially European and other immigrant mercantile communities. The initial capital investment for opening up land can be observed in the payment of the labour force. This certainly provided the practical means for the Malay to exchange their labour into money as they received wages for opening up the land for plantation areas. Furthermore, they were now able to exploit their labour for opening up the jungle land for their own agricultural activities.

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<sup>4</sup> The historical development of the abolition of slavery in Malay is discussed by Moshe Yegar, 'The Abolition of Servitude in British Malaya: An Historical Analysis', *Israel Yearbook on Human Rights*, Vol. 5, Tel Aviv: 1975, pp. 204-215.

<sup>5</sup> *Straits Daily Times*, 6 May, 1879; See also Titos Heslop Hill, "Reports on Johor", Singapore: 1879, p. 2. This pamphlet is available at The Johor Branch of the National Archive of Malaysia, Johor Baharu, hereafter referred as the Johor Archive.

<sup>6</sup> E. Sadka, *The Protected Malay States 1874-1895*, Kuala Lumpur: University of Malaya Press, 1968, p. 325.

## THE CHANGE IN LAND OWNERSHIP

It is evident that the most advantageous way for the Malays to pursue their personal economic gain in the new order in those days was the utilization of their personal workforce for opening up jungle land for agricultural purposes. This opportunity emerged due to the new concept of land ownership introduced by the colonial authorities. This referred to the concept of private land ownership to individuals and land can be inherited within the family and can be disposed to other individuals or institutions through sale and purchase. It was a standard practice that the new land laws of the states in Malaya in the late nineteenth century that land ownership can be legally acquired through the permission from the state government to open up the jungle land.<sup>7</sup>

In the 1870s, it could be construed that the Malays began to perceive land as a commodity to be possessed as private property but not yet to the full extent of land transaction in which the ownership of land can be transferred to other party according to the value of land per se. This is because the Malay tradition only appreciated land based on continuous occupation and agricultural exploitation. The value of land was based on the products and revenue generated from the land rather than the land itself. Consequently, it was significant for the rakyat to acquire land as their property for living and small scale agricultural activities since these types of land utilization were not different from the traditional utilization among the rakyat.

There was no tendency yet to utilize land for commercial purposes in an extensive manner through injecting investment for developing the land. In those days, the main forms of capital investment on land were the concept of revenue farm or concession which were practiced by the Europeans and immigrant Chinese.<sup>8</sup> It was quite elusive for the Malays to accept the practice similar to the Kangchu System in Johor that they had to pay rent or concession for 10 years if they open up the jungle land. This is because those jungle lands were regarded as dead land and the Malays appear to apply rent to living land.

Moreover, they were also not yet accustomed to pay land tax, premium and quick rent because traditionally, there was no land tax imposed on land belonged to any individual and institution. This is because the Malay tradition acknowledged land based on utilization for agricultural purposes rather than possession in the modern context. The permanent ownership of land was irrelevant because if it were left uninhabited and unutilized by an individual, it became dead land and not belonged to any individual anymore. Moreover, the practice of the purchase or sale of land among the Malay Rakyat was very minimal because in those days, jungle land was plenty and easily available to be opened up with the permission from the state authority. Land tax was not yet applicable as long as it was not yet surveyed. Even in the second half of the nineteenth century, most of the surveyed land in Johor were to accommodate the opening up of the Chinese Kangchu areas.<sup>9</sup>

Since the issue of land tax was not relevant to the opening up of the land in Johor by the Malays before the 1910, they still perceived that jungle land was freely available and could be explored without any charge. This led to the opening up of the new villages by the Javanese who migrated to Johor particularly Muar district in the 1870s. Nevertheless, it did not mean that the concept of private land ownership was applicable to those occupants of the land in those villages. Those land was only regarded as merely 'Tanah Kurnia' or conferred land.<sup>10</sup> Here, the private land ownership was not applicable because the land was still subject to the procedure under the Department of land and Survey. This procedure involved the process of registration and survey for the purposes of the imposition of land tax.<sup>11</sup> Land tax only became to be fully practised in the second decade of the twentieth century when the first land Enactment was ratified in the state in 1910.

Initially, most of the Malays who accepted the concept of private ownership in accordance with the Western concept and orientation were the immigrants from Java, Sumatra and Borneo. The Malays in Malaya as a whole were subjected to this modern orientation when the land laws were codified and gazetted. The most crucial land law which had a major impact on the Malays as a whole

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<sup>7</sup> The detail on the introduction of land law during the British colonial period in the late nineteenth century can be found in W. E. Maxwell, *Memorandum on the Introduction of Land Code in the Native States in the Malaya Peninsula*, Singapore, 1894; Sadka, *The Protected Malay States*, pp. 341-5 and Ahmad Nazri Abdullah, *Melayu Dan Tanah*, pp. 21-34.

<sup>8</sup> See the samples of the revenue farms in Johor in Buku Daftar Surat Jual-beli, Pajak Gadai dan Hutang 1284-1301H/1867-1884M, the Johor Archive.

<sup>9</sup> Various samples of 'Surat Sungai' and other documents relating to the Kangchu System can be found in C. A. Trocki, 'The Johor Archives and the Kangchu System', *JMBRAS*, Vol. 48, pt. I, 1975, pp. 13-50.

<sup>10</sup> Surat-surat tauliah Penghulu dalam daerah Muar 1873 - 1874, *J/MB3*, The Johor Archive.

<sup>11</sup> Mohd. Hj. Elias, *Tawarikh Datu Bentara Luar*, edited by Amin Sweeney, Berkeley: University of California Press, 1980, pp. 6-8. Hereafter known as *Tawarikh Datu Bentara Luar*.

were the Malay customary law of Negeri Sembilan of 1907. These new concept and orientation of private land ownership were then further expanded and exclusively enforced on the Malays with the ratification of the Malay Reserved Land Enactment of 1913 in the Federated Malay States. The exclusive provisions regarding the land ownership by the Malays in the 1913 land law was then applied as the standard form including the amended Johor land law of 1936.

Theoretically, it could be construed that private land ownership was the most acceptable concept for the Malays as it can be acquired through the opening up of the Jungle land. The opening up of the land was normally carried out as 'gotong-Royong' or collective activity among them and did not incur wages expenses. Nevertheless, the Malays were also subject to restriction in this activity because they perceived that land tax as burden if they acquire large areas of land. For instance, the initial charges for the land tax in Johor was 30 cents for the first 2,000 acres and \$5 for the subsequent acre above 2,000.<sup>12</sup> However, the farmers were eventually charged \$5 per acre several years after. Consequently, the Malays tended to be smallholders and each individuals only possessed the land not more than two acres.<sup>13</sup>

It was the noticeable that the main problem faced by the Malays was paying the tax for the land after the its opening up and the process of land survey. The amount of outstanding tax to the states authorities of the Federated Malay states continued to accumulate. Those land subjected to outstanding land tax was faced with the possibility of to be seized or foreclosure by the state government. This problem arose because they gave less priority to pay land tax. It is understandable that they had to spend their money for other purposes especially for purchasing food, cloth and other consumer goods. However, die to their complacency in paying land tax once in a year, it led to the delay of the payment and the the amount of outstanding land tax continued to increase. Eventually, it led to the land alienation among the Malays and this problem was specifically highlighted in the Federal Council in 1933.<sup>14</sup>

## LAND AND PADI CULTIVATION

Land is certainly associated with agricultural activities. The main aspect which manifested the transition in agricultural activity of the Malays was Padi cultivation. The only state which manifested the credits for the Malays to produce surplus in padi cultivation during the pre-colonial period was Kedah.<sup>15</sup> However, to the Malays, the padi production was to fulfill the requirement for the family and the village community. Thus, the tendency to produce surplus did not become the priority although until the first half of the nineteenth century, there were also export of padi from Terengganu and Kelantan to her neighbouring territories.<sup>16</sup> Consequently, the padi cultivation remained as subsistence in the economic activities of the Malays in the nineteenth and twentieth centuries. Even in the case of Kedah in the late nineteenth and early twentieth centuries, the expansion of padi cultivation as commercial products were much more associated with the Chinese rather than the Malays.<sup>17</sup>

Here, the change from subsistence to commercial orientation referred large scale production in order to achieve the ends to produce surplus. It is noticeable that the the pace of the Malays to transform their scale of production to a larger one in order to fulfill commercial requirement were slower compared to the Chinese. This is because there was no major change in the practice and orientation in order to expand the production. Most of them still remained as smallholders and their labour resources was limited to family members. The expansion of scale of production needed the development in technological improvement and the increase of land areas of padi farms 'sawah'. Those aspects of expansion could only be derived from capital investment in the padi cultivation itself. In the case of Kedah, the resources of capital investment in padi cultivation in the late nineteenth

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<sup>12</sup> See the provision of Section 9 of The Johore Land Enactment of 1910, the Johor Archive: The land tax charge in the Johor Land Enactment was adopted from the previous provisions of the land enactments in the Federated Malay States.

<sup>13</sup> P. T. Bauer and B. S. Yamey, *The Economics of Under-Developed Countries*, Cambridge: Cambridge University Press, 1965, p. 107.

<sup>14</sup> Further detail on the problem of land alienation among the Malays can be found in Ahmad Nazri Abdullah, *Melayu Dan Tanah*, pp. 184-210.

<sup>15</sup> Nonini, *British Colonial Rule*, p. 24.

<sup>16</sup> Khoo Kay Kim, *Malay Society*, pp. 96-97.

<sup>17</sup> Sharom Ahmad, *Tradition and Change in A Malay State*, pp. 19-45.

century was mainly provided by the Chinese merchants who obtained the concessions in the form of revenue farms from Sultan Abdul Hamid Halim Shah.<sup>18</sup>

In addition to capital investment, large-scale padi farms needed to be accommodated with good irrigation system and large maintenance cost through the cultivation season. The cost of construction and maintenance of modern irrigation systems and dams could only be derived from state financial assistance. Normally, the private investors were interested in financing those schemes because padi cultivation was less profitable compared to other commercial plantations especially coffee and rubber later on. In fact, the colonial authorities did not perceive financing irrigation scheme and dams as main priorities although the Malays were basically encouraged to be involved in the padi cultivation. This is because the British tended to acquire rice supplies imported from Siam and Burma because the price of imported rice were cheaper than the cost of rice production in Malaya as a whole.<sup>19</sup>

### **AGRICULTURAL CREDIT FACILITIES**

Certainly, the dependence of agricultural activities on financial matters was so eminent in the transformation from self-sufficient to commercial orientation. In this context, the lack of financial assistance for initial capital expenditure and operational cost were certainly the fundamental restricting factors to increase of scale of production beyond self-sufficiency. The most conventional form of financial assistance are subsidy and agricultural credit facilities. For the peasants, they had to depend on governmental fund, or the capital injection from the Malay chiefs and immigrant mercantile communities who had long been accustomed to money economy. Under this circumstance, it is understandable that they highly expected governmental fundings especially in padi cultivation. This is because private investors were reluctant to inject capital investment into padi cultivation since this activity was mostly exposed to the prospect of failure in a cultivation scheme. In fact, padi cultivation was more risky compared to other agricultural activities because of its nature of highly depending on excessive irrigation and continuous water supplies throughout the process of cultivation. Even in the harvest season, it was exposed to flood which could destroy the padi.<sup>20</sup>

In the late nineteenth and early twentieth centuries, there were several initiatives from the state governments to provide small credit schemes only for agricultural purposes to the peasants. In 1884, the Government of Selangor set up a credit scheme for funding agricultural activities in the state. According to the scheme, all district officers were given the grant of \$1,000 per annum for agricultural loan in Selangor. Then in 1895, another scheme was introduced in the Federated Malay States in which the residents were authorized to grant loan to the farmers. According to this scheme, the Residents of Perak and Selangor had authority to endorse the agricultural loan not more than \$1,000 for each case to the farmers. However, the maximum amount of the credit scheme was only \$5,000 per annum. In Negeri Sembilan, the similar scheme only prescribed the credit scheme of \$200 and the maximum amount was \$1,000 per annum.<sup>21</sup>

It is evident that those agricultural credit schemes were still far from adequate to accommodate the farmers because the amount was very small and thus not all of them were able to enjoy the credit facilities. Moreover, it is not clear that the credit scheme was exclusively allocated for the Malay farmers. In the early twentieth century, there were increasing number of the farmers especially of those who involved in the opening up of land for padi cultivation in Krian after the irrigation system was constructed in the district in 1895.<sup>22</sup> Most of them were the Malays who migrated to Malaya from Java, Sumatera and Borneo. Thus, in 1907, E. W. Birch, the Resident of Perak, had forward the application to the High Commissioner for the establishment of an agricultural Bank with the initial fund of \$25,000. There was also the suggestion that the similar scheme was to be extended to other states.<sup>23</sup>

Thus, in 1908, an agricultural fund was established in the Federated Malay States. The purpose of the fund was to provide loan for agricultural purposes only including constructing drainage system

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<sup>18</sup> See all the concessions related to revenue farms in padi cultivation in Surat menyurat Sultan Abdul Hamid No. 2, 1304-1312'H (1884-1895 CE.), Arkib Negara Malaysia Cawangan Kedah, Alor Merah, Kedah, Hereafter known as The Kedah Archive.

<sup>19</sup> Lim Teck Ghee, *Peasants and Their Agricultural Economy*, pp. 39-49.

<sup>20</sup> Hill, 'The History of Rice Cultivation in Melaka', pp. 550-55.

<sup>21</sup> William R. Roff, *Kerjasama Dan Koperasi Di Semenanjung 1910-1941: Petikan dari bahan-bahan terbitan sezaman*, Kuala Lumpur: Penerbit Universiti Malaya, 1984, p. 1.

<sup>22</sup> See the origins of the Krian irrigation scheme for padi cultivation in Lim Teck Ghee, *Origins of A Colonial Economy: Land and Agriculture in Perak 1874-1897*, Pulau Pinang: Universiti Sains Malaysia, 1976, pp. 56-61.

<sup>23</sup> Roff, *Kerjasama Dan Koperasi Di Semenanjung*, pp. 2-8.

for irrigation, buying buffalo and other farming tools, building house on the farm land and developing the land in general. The loan could also be granted for the purposes to recover the agricultural land which had been put on mortgage to the money lenders. The interest rate was 4-6 per cent. However, it was discovered that the establishment of the fund was not so effective in giving benefit and solving the problems faced by the farmers. According to the Perak Trasurer, from all the farmers who were expected to apply the loan from the fund, the applicants were only half or less than half of them. This is because they were discouraged by the loan application procedures and the amount which could be approved by the district officer was only \$100. This amount was regarded as too low for the value of the mortgage. In principle, the amount of the loan could be granted based on 50 per cent of the value of the mortgage which should be agricultural land. However, the amount of the loan to be approved was normally based on 30 per cent of the value of the mortgage. Despite of this restrictive terms and conditions of the loan, most of those borrowers were late in repaying their principal loan as well as loan interest.<sup>24</sup>

Then in 1911, another agricultural fund was established in the Federated Malay States. Although all the provisions relating to the purposes of the fund were quite similar with the 1908 fund, it also contained additional provisions relating to mortgage. According to the rules, the district officer was given authority to endorse the loans from this fund for agricultural purposes and the loan could not be given to an individual who was not a farmer. The amount of the loan could not exceed 50 per cent of the sale value of the mortgage which could be the designated farm land or any land or property in the town area and not the abandoned farm land. Basically, the amount of the loan was \$250 for a farmer but it could be extended to \$500 for more than one loan. For a farmer who wished to acquire the loan for more than \$1,000, it should be approved by the Chief Secretary of the Federated Malay States. The duration of the loan was not more than 3 years and the monthly interest rate was 1-2 per cent. If there were outstanding payment of loan installment due to the decline or damage to the agricultural products or project, the extension of the duration for the loan could be granted on the Residents' discretion.<sup>25</sup>

However, it can be observed that the existence of the schemes and fund did not present positive reflection on the farmers. This is because most of them succumbed into the more problematic financial difficulties. The most identical problem was indebtedness as they borrowed from the moneylenders especially Chettians who imposed high interest rate on the loan. This is because loans were easily available from those chettians who were willing to give a larger amount than the loan from agricultural fund. This phenomenon led to the land foreclosures by the Chettians because most of the farmers had put their land as mortgages on the loan. Consequently, due to the failure of the farmers to pay the debts, a particular land was seized by the Chettians. Then, in order to recover their money, the Chettians tended to sell the land to any buyers who were probably non-Malays. This led to land alienation from the Malays. Consequently, there was decrease of the the land owned by the Malays. This led to the action taken by the Federated Malay States authority to limit land alienation among the Malays by the promulgation of Malay Reserved Land Enactment of 1913.<sup>26</sup>

Meanwhile, the government of the Federated Malay States was committed to grant the agricultural loans to the farmers in order to encourage them to cultivate padi as food commodity. In 1917, The total agricultural loan granted by the Federated Malay States was \$119,356. It was estimated that 90 per cent of the total amount (\$107,421) loan was allocated for padi cultivation. Other agricultural loan was granted for the plantation of coconut and animal husbandry. Even despite of the increase of the loan grant made available to the peasants, they continued to borrow from the Chettiar although the interest rate was excessive. This is due to the problem that most of their land did not have value to be used for mortgage to the government loans.<sup>27</sup>

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<sup>24</sup> Extract from the Report and Proceedings of the Committee appointed by the Chief Secretary, Federated Malay States, to Consider why the System of Small Loans to Native Agriculturalists had Failed in Perak, July 1911, Kuala Lumpur: Government Printing Office, 1912, National Archive of Malaysia hereafter known as Malaysian Archive.

<sup>25</sup> Agricultural Loan Fund Rules, 24 November 1911, Kuala Lumpur: Government Printing Office, 1911, Malaysian Archive.

<sup>26</sup> See the discussion on the origins of the Malay Reserved Land Enactment of 1913 in Ahmad Nazri Abdullah, *Melayu Dan Tanah*, pp. 51-73.

<sup>27</sup> Report on the Advisability of Establishing Agricultural Banks or Co-operative Societies in the Federated Malay States, General Committee of F.M.S. Chamber of Commerce, Kuala Lumpur: 1918, Malaysian Archive, p. 12.

## THE MALAYS AND COMMERCIALISM

It is obvious that the existence of credit facilities in agricultural activities especially padi cultivation was closely related to money economy and commercial orientation. However, the commercial orientation in agricultural activities was not referred to padi as the Malay daily food consumption but the plantation to fulfill world market demand. It is evident that padi cultivation in Malaya was not intended to become the sector to produce world market demand. It was merely intended to increase the padi production in order to reduce the dependence on the rice imported from other countries. Thus, under this circumstance, it is reasonable to contemplate that the Malays were required to become involved in the plantation of coconut, tapioca, tobacco, pepper, gambier, coffee and rubber although most of the Malays become smallholders due to the small scale of their activities. In the early days of colonial authorities, there was no vast involvement of the Malays in commercial sectors.

The only significant expression of their participation in commercial activities was related to rubber cultivation as the Malays began to realize that rubber plantation was more profitable than padi cultivation in the beginning of the twentieth century. In fact, the prospect of rubber to become the main mechanism for the Malays to generate wealth was raised in the *Utusan Melayu* in 1908. It was predicted that the Malays would become smallholders as they were able to acquire the land through private ownership.<sup>28</sup> Nevertheless, the colonial authorities imposed constraint on the Malays by exercising discrimination on them in order to discourage them to become involved as smallholders. The British did not grant private ownership to the smallholders in rubber plantation in order to preserve the interests of the European capitalist investors.<sup>29</sup> In fact, it was officially stated that there were less efforts to be channeled for padi cultivation because it received rivalry from other plantation especially rubber which was perceived as more profitable than the former.<sup>30</sup>

On one hand, this action certainly retarded the process of transformation of the Malay peasants to commercial economic orientation which gave the prospect of surplus and profits which was necessary in associating them in money economy in a conducive circumstance. Nevertheless, it is the actual circumstance that the progress in economic achievement of the Malays as a whole were highly dependent on their pace to adapt themselves and become involved in commercial economic activities although they were exposed to high risks. The main feature in commercial orientation is money as capital investment for business and agricultural sectors. In agricultural context, the initial practice of commercialism can be seen in the aspect of farm revenue which involved mortgage and concession in the beginning of the operation.

However, the majority of the Malays were not accustomed to these concept and practice in commercialism. From the lower class perspective, it is evident that the Malay peasants did not have advantages in order to have access to financial facilities for the purpose of initial capital investment compared to the Malay aristocrats. The only viable sources of initial capital in those days was derived from governmental credit scheme. In fact, as it has been mentioned before that the Malay aristocrats continued to establish jointventure with the immigrant Chinese in business and plantation concessions after the advent of colonial administration. The Malay peasants were not only faced with fundamental economic difficulties but also the question arose from religious norm. In the early twentieth century, the most outstanding religious difference of opinion which was applied to the governmental loan and Cooperative society was the issue of interest known as *Riba*.<sup>31</sup>

Unfortunately, the Malays who were widely implicated in the prohibition of *Riba* in Islam was the Malay peasants and petty shopkeepers and traders who were borrowing from the government and cooperative societies. The issue of *Riba* was firstly related to establishment of rural cooperative societies as the means to resolve debt problem among the Malays especially the peasants. It was referred to the payment and income associated with interest derived from the cooperative societies loans. In fact, even in the case of saving, the Malays in general were not encouraged to save their money in the banking institutions. This is based on the assumption that it would not only generate *Riba* or bank interest but also give the loan to the bank to generate interest for the bank. Even there was contrasting argument on this matter, it is difficult for the Malays to accept the view that the

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<sup>28</sup> *Utusan Melayu*, 4 Feb., 1908, in Roff, *Kerjasama Dan Koperasi Di Semenanjung*, p. 22.

<sup>29</sup> Nonini, *British Colonial Rule*, pp. 66-69.

<sup>30</sup> Report on the Advisability of Establishing Agricultural Banks or Co-operative Societies in the Federated Malay States, General Committee of F.M.S. Chamber of Commerce, Kuala Lumpur: 1918, Malaysian Archive, p. 12.

<sup>31</sup> Articles extracted from the contemporary Malay newspapers and magazines in this period can be found in the transliteration versions of Roff, *Kerjasama Dan Koperasi Di Semenanjung*, pp. 143-91.

interest imposed on or derived from the loan was not Riba' and thus it was Halal or permissible in Islam.<sup>32</sup>

Meanwhile, , in those days, it can be observed that Economic perspective in Islam was not applied to Islamic institutions such as Baitul-Mal, Zakat and Waqf. It is understandable the bureaucratic establishment of those institutions was still at formative stage and thus in reality, those institutions had not yet been able to be exclusively associated with economic functions in the society. The institution of Zakat as the Islamic obligatory dues was more closely related to social and religious responsibilities. It focused on the collection and the distribution of Zakat to the poor as a whole. This is merely regarded as the minimal function in terms of addressing financial difficulties in the Malay societies because it was not relevant at all with the economic improvement of the community especially the debt problem. Waqf in terms of property and finance were only applied to religious institutions such as mosques, religious schools or madrasah and cemeteries.<sup>33</sup>

In a broader context, it is important to form a constructive view in order to examine the extent of the failure and success of the Malays in economic achievement. In those days, the Malays of both upper and lower classes were still finding the formula in order to adapt themselves in the new economic orientation of capitalism and commercialism. The Malays in general needed the knowledge and expertise to manage their economic affairs especially in money matters as well as they had to continuously give their commitment to pursue economic progress. However, it was evident that even the Malay aristocrats did not have expertise in managing their money matters although they had been directly involved in commercial economy and were still dependent on the joint venture with the Chinese. It is the common knowledge that the Chinese progress and dynamism in economic affairs were manifested by the fact that they not only formed joint ventures but also competed with the European.<sup>34</sup> According to Leo Suryadinata who has extensively conducted the studies on the Chinese in Southeast Asia, the main factor for the success of the immigrant Chinese here was their knowledge in handling money in business.<sup>35</sup> Certainly, there is reservation if this view is to be applied to the Malays. However, the question here is that although the Malays realized that and intended to become involved in commercial activities, they were still likely exposed to the risk of failure.

Thus, in order to achieve economic progress, the Malays had to engage in the activity that could generate income but were less exposed to risks. The younger generation were now exposed to other sources of income which derived from the introduction of modern educational system and the establishment of civil service which generated salary and allowance on continuous and permanent basis. This new opportunity certainly brought major impact on the peasant community to acquire the potentials for vertical economic mobilization in the colonial period. It led to the emergence of middle class among the Rakyat although it was still at elementary stage and was a gradual process. Those who were classified into middle class in those days were teachers, civil servants, journalists and traders.<sup>36</sup>

In principle, the elementary economic mobilization to middle class was regarded as having impact on the transformation in the peasantry communities in both social and economic perspectives in the early twentieth century. The emergence of middle class certainly reflected the progressive and dynamic dimension in the society especially the peasant communities in the villages. The higher status for an individual could be accomplished through the higher level of education. With higher qualification, an individual could attain higher position because the new system and orientation recognized the the position and status based on achievement rather than inheritance or family background. In reality, it was still quite difficult for the individuals from the peasantry background to attain high status. This is because even based on achievement, the Malay aristocrats still had the advantages over the rakyat to hold the prestigious posts such as magistrates, district officers and assistant district officers. It can also be observed that there were marginal participation of the Malays in professional occupation such as lawyers, accountants and medical doctors. Most of the Malays who

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<sup>32</sup> A. Cavendish, Co-operation as Subject for Study in Malaya, *Pinang Gazette Press*, 1922, Penang Branch of the National Archive of Malaysia hereafter known as Penang Archive.

<sup>33</sup> Moshe Yegar, *Islam and Islamic Institution in British Malaya*, Jerusalem: Hebrew University Press, 1979, pp. 205-233; M. B. Hooker, *Islamic Law in South-East Asia*, Singapore: Oxford University Press, 1984, pp. 131-63; M. B. Hooker, Ed., *Islam in Southeast Asia*, Second impression, Leiden: E.J. Brill, 1988, pp. 160-182, pp. 205-22.

<sup>34</sup> For the detail on the economic progress of the Chinese in Malaya and Southeast Asia in general, see Rajeswary Ampalavanar Brown, *Capital and Entrepreneurship in Southeast Asia*, Hampshire and London: MACMILLAN PRESS LTD., and New York: ST. MARTIN'S PRESS, INC., 1994, pp. 77-172.

<sup>35</sup> Leo Suryadinata, *Understanding the Ethnic Chinese in Southeast Asia*, Singapore, Institute of Southeast Asian Studies (ISEAS), 2007, pp. 29-49.

<sup>36</sup> A. C. Milner, *The Invention of Politics in Colonial Malaya: Contesting Nationalism and the Expansion of the Public Sphere*, Cambridge: Cambridge University Press, 1995, pp. 89-113.

were associated with those occupations were the mixed blood individuals of the Muslim immigrant descendants especially the Arab Saiyids. For instance, the legal profession was referred to Syed Umar al-Sagoff & Co. and Syed Mohamed al-Habshee who became the advocates in Johor. They also had license as assistant property evaluator in Johor Bahru.<sup>37</sup>

## CONCLUSION

In general, it can be concluded that in the late nineteenth and early twentieth centuries, The Malay peasant communities in Malaya had undergone the process of economic change resulted from the advent of capitalism. During this period, the economic change is always referred to the transformation from traditional to modern orientation. This phenomenon is manifested by the changes from subsistence to commercialism which was enhanced by economic system based on capitalism, the adoption of the concept and practice of specialization and the use of intensive labour in economic productivity.

It can be identified that the process of economic transformation in the Malay society as a whole was mostly dependent on the availability of financial sources derived from subsidy and agricultural credit facilities. The Malay peasants had to depend on governmental fund, or the capital injection from the Malay chiefs and immigrant mercantile communities who had long been accustomed to money economy. Under this circumstance, it is understandable that they highly expected governmental fundings especially in padi cultivation which was proven to less profitable compared to other commercial crops such as rubber pepper, gambier and tapioca. In fact, padi cultivation was more risky compared to other agricultural activities because of its nature of highly depending on excessive irrigation and continuous water supplies throughout the process of cultivation.

The most practical means for the Malays to benefit from the economic change in the nineteenth and early twentieth centuries was the adoption of private land ownership. It was achieved through opening jungle land for agricultural activities. However, the economic achievement of the Malays was only restricted to small holdings due to the small size of land possession. Another means of change was derived from the conversion of non-monetary labour or forced labour to waged labour under the capitalist orientation.

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<sup>37</sup> *Singapore and Straits Directory (SSD) 1910*, p. 40 and *SSD, 1912*, p. 48.

# ANALYSIS OF REGIONAL ECONOMIC INEQUALITY AREAS IN WEST KALIMANTAN

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## ABSTRACT

This study is an analysis of the disparities between districts in West Kalimantan, which uses secondary data from the central statistical agency of West Kalimantan consisting of per capita income data and economic growth as well as the population of each district in 2001 - 2010. The data is used to calculate the regional inequality index Using the Williamson index formula. The result of the calculation can be classified using Typology Klassen analysis. Based on calculations that have been done in obtaining the average gap in West Kalimantan Province of 0.332. This figure indicates that the gap in West Kalimantan Province is low. Even from 2001 - 2010 has decreased, although there was an increase in 2008, back down the following year. Melawi Regency has the highest inequality of 0.0264 in the average of 10 years while Singkawang district has the lowest gap of 0.003. And this analysis can know the effect of economic growth on the gap in districts/ municipality in West Kalimantan.

**Keywords:** economic growth, inequality region, Williamson Index, and Klassen typology.

## INTRODUCTION

In a region has different activities and economic sectors - different. In an economic activity sometimes also experienced the gap between regions with one another. Or between provinces one with other provinces. As in West Kalimantan province which has plantation, mining and agriculture sectors. From the various sectors can affect the economic growth of each district in the province of West Kalimantan. Differences in economic growth between districts can lead to gaps. The gap in West Kalimantan is caused by Efforts to overcome such inequalities or gaps are as important as poverty reduction. Therefore, if the inequality is so high, it is generally seen as unfair. There are several impacts that can result when high income inequality occurs: 1) the occurrence of economic inefficiency, especially in the absence of collateral, 2) causing inefficient allocation of assets, and 3) weakening social stability and solidarity (Todaro and Smith, 2006: 248 ).

According to Sjafrizal (2012), to be able to know the fast growing and lagging regions can be used Klassen typology matrix using two indicators, namely growth rate and income level per capita. It then generates regional groupings according to the structure of economic growth and the level of development.

The objective of this research are : (1) Know the Economic Growth between regency in West Kalimantan in 2001 – 2010, (2) For classification Regency / municipality in West Kalimantan based to economic Growth and Equality region.

## RESEARCH METHODS

The data used in this study using secondary data obtained from the central statistical Agency of West Kalimantan which consists of average economic growth, per capita income and the number of residents of regency or municipality in West Kalimantan province in 2001 - 2010.

Data analysis used in this research use descriptive approach. Analysis with descriptive approach using analysis tool of Williamson Index. The formulation as follow :

$$W_i = \frac{\sqrt{\sum_{i=1}^n (-Y_i - Y)^2 \left(\frac{f_i}{n}\right)}}{Y}$$

Information :

$W_i$  = Williamson Index  
 $Y_i$  = Income Per capita Regency to-i  
 $Y$  = Income Per capita West Kalimantan Province  
 $F_i$  = Regency Population Total i  
 $n$  = West Kalimantan Population Total

Follow of Criteria :

Index > 1 = hyper inequality  
Index 0,7 – 1 = high inequality

Index 0,4 – 0,69 = middle inequality  
 Index < 0,39 = low inequality

In addition to this formula, klassen typology is used to classify the district/municipality based on 2 indicators, namely, the level of economic growth and regional imbalances. Typology classification consists of 4 quadrants. That is divided by the average economic growth of West Kalimantan as the vertical axis and the average per capita income as the horizontal axis. Quadrant 1 is a district/municipality with high economic growth and low inequality. Quadrant 2 is a district/municipality with high economic growth and high inequality. Quadrant 3 is a district/municipality with low economic growth and low inequality. Quadrant 4 is a district/municipality with low economic growth and high inequality.

**Table 1**

		AVERAGE OF INEQUALITY	
		High	Low
AVERAGE OF ECONOMIC GROWTH	High	<b>Quadrant II</b> <i>high economic growth and high inequality</i>	<b>Quadrant I</b> <i>high economic growth and low inequality</i>
	Low	<b>Quadrant IV</b> <i>low economic growth and high inequality</i>	<b>Quadrant III</b> <i>low economic growth and low inequality</i>

**DATA PROCESSED**

Through the calculation of Williamson index, it is found that the regional inequality in West Kalimantan province is 0.332. This figure is the number of inequities that fall into the low category. Despite fluctuations in regional inequality in West Kalimantan, however, the figure tends to decline for 10 years.

**Table 2**  
**Economics Growth and disparity area West Kalimantan Province**  
**Year 2001 - 2010**

Year	disparity (Index)	Economics Growth (%)
2001	0.361	3.98
2002	0.340	4.63
2003	0.340	4.30
2004	0.331	4.68
2005	0.333	4.96
2006	0.319	5.77
2007	0.315	5.70
2008	0.321	5.16
2009	0.320	4.45
2010	0.286	5.33
<b>Average</b>	<b>0.332</b>	<b>4.94</b>

Data Source : data processed, year 2017

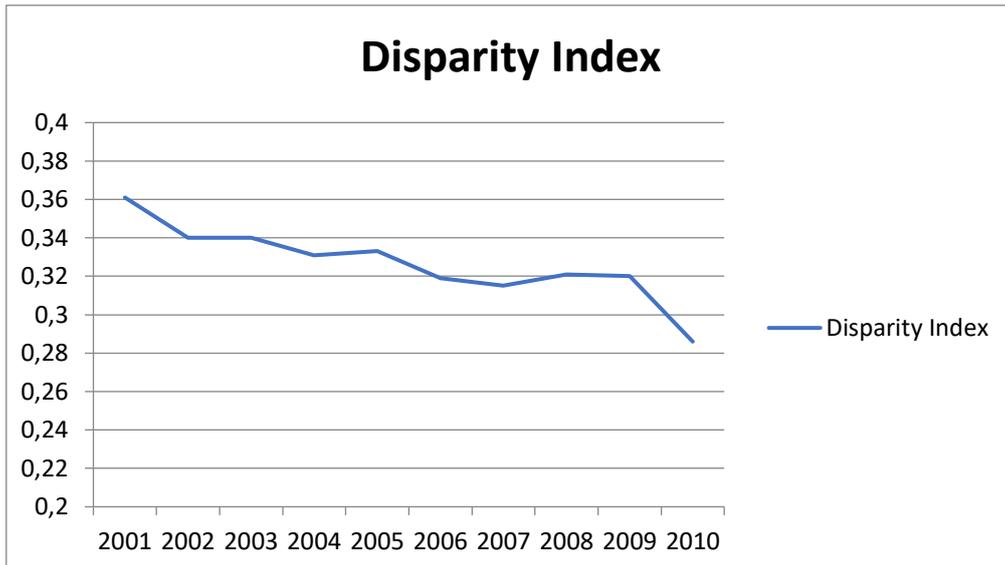


Diagram 1.

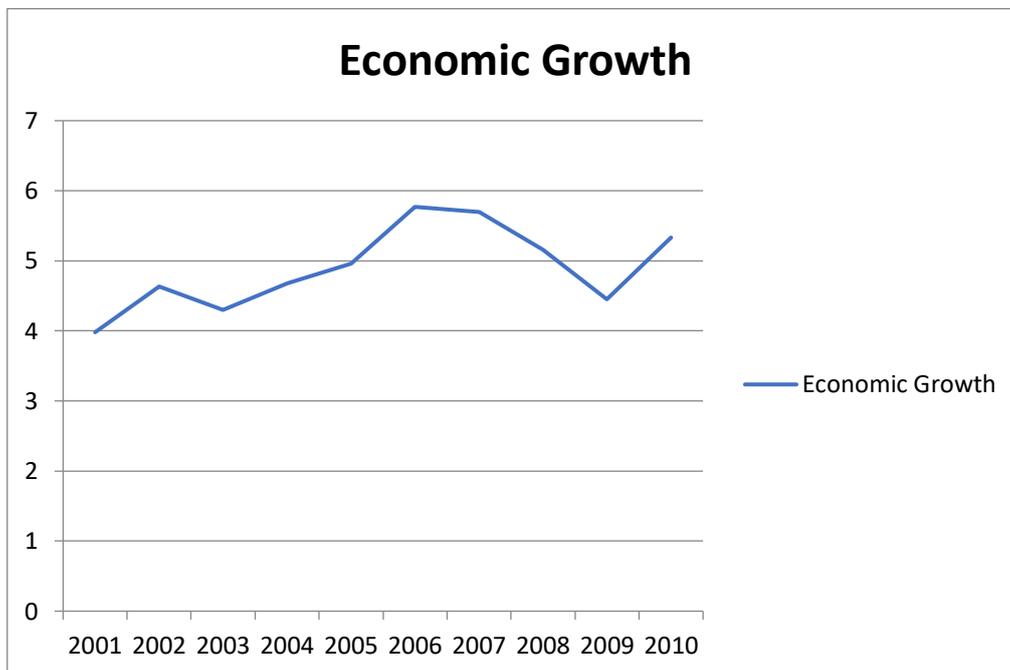


Diagram 2.

Disparities between regions in the province of West Kalimantan including lower category if actually be seen from the average between the years 2001 to 2010. Only Sekadau and Melawi which has an index of 0.2 inequality West Kalimantan almost approaching 0.332. But even then still categorized index number lower inequality. If the views of the average income per capita among the districts / cities are not so much different from the per capita income of the average provincial ordinance, except for per capita income Sekadau and Melawi are the lowest compared to other regions and far adrift with a per capita income of the average provincial West Kalimantan. Based on the total population Melawi Sekadau and also the least populated, then the number inequality a be higher than other areas in West Kalimantan. Pontianak, although the highest per capita income in the West Kalimantan region, but due to the number of the most populous then the number inequality be small (population as a divider). Sekadau and Melawi is a new district of the division, with higher inequality than any other region in the ordinance, indicates this area is arranging regional development

which is relatively low compared to other areas. This area is also still very minimal facilities and welfare of the population is also relatively low

**Table 3**  
**Inequality Area Regency / Municipality**  
**West Kalimantan province years 2001-2010**

Regency/ municipality	Inequality (Williamson Index ) Years										aver age
	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	
Reg. Sambas	0.083	0.080	0.072	0.071	0.075	0.068	0.064	0.067	0.058	0.066	0.070
Reg. Bengkayang	0.131	0.124	0.082	0.088	0.080	0.075	0.070	0.047	0.048	0.071	0.081
Reg. Landak	0.107	0.097	0.093	0.100	0.111	0.109	0.113	0.145	0.151	0.118	0.114
Reg. Pontianak	0.077	0.083	0.071	0.078	0.087	0.083	0.077	0.073	0.080	0.077	0.078
Reg. Sanggau	0.023	0.023	0.023	0.024	0.020	0.009	0.001	0.009	0.012	0.029	0.017
Reg. Ketapang	0.081	0.063	0.052	0.050	0.034	0.005	0.009	0.013	0.006	0.053	0.037
Reg. Sintang	0.065	0.073	0.066	0.085	0.095	0.093	0.095	0.099	0.098	0.087	0.086
Reg. Kapuas Hulu	0.006	0.000	0.005	0.036	0.062	0.060	0.068	0.066	0.069	0.038	0.041
Reg. Sekadau	0.136	0.168	0.178	0.215	0.236	0.225	0.216	0.221	0.217	0.212	0.202
Reg. Melawi	0.229	0.241	0.241	0.246	0.271	0.282	0.285	0.294	0.302	0.255	0.264
Reg. Kayong Utara	0.111	0.104	0.095	0.094	0.079	0.068	0.067	0.064	0.066	0.093	0.084
Reg. Kubu Raya	0.103	0.095	0.091	0.083	0.072	0.066	0.063	0.063	0.060	0.079	0.077
Pontianak	0.144	0.136	0.141	0.134	0.136	0.132	0.130	0.131	0.133	0.135	0.135
Singkawang	0.002	0.003	0.004	0.002	0.007	0.001	0.002	0.001	0.001	0.002	0.003
<b>West Kalimantan</b>	<b>0.361</b>	<b>0.340</b>	<b>0.340</b>	<b>0.331</b>	<b>0.333</b>	<b>0.319</b>	<b>0.315</b>	<b>0.321</b>	<b>0.320</b>	<b>0.286</b>	<b>0.332</b>

Klassen Tipologi analysis can also be done by using variable of economic growth and regional imbalance. This is done to see the classification of the area in West Kalimantan based on economic growth and regional imbalances How to compare these two variables in each region with the average province. Based on the data in Table 3, the results of the classification are as given in Table 4 below

**Table 4.**  
**Economic Growth and Economic Development**  
**Average of Regency / Municipality in West Kalimantan**  
**Year 2001-2010**

Regency / Municipality	Inequality region	Economic development
	( Williamson Index)	(%)
1. Reg. Sambas	0.070	4.97
2. Reg. Bengkayang	0.081	7.60
3. Reg. Landak	0.114	4.06
4. Reg. Pontianak	0.078	4.76
5. Reg. Sanggau	0.017	4.80
6. Reg. Ketapang	0.037	7.81
7. Reg. Sintang	0.086	4.79
8. Reg. Kapuas Hulu	0.041	3.21
9. Reg. Sekadau	0.202	3.23
10. Reg. Melawi	0.264	3.87
11. Reg. Kayong Utara	0.084	6.19
12. Reg. Kubu Raya	0.077	4.09
13. Pontianak	0.135	4.90
14. Singkawang	0.003	4.90
<b>Average of West Kalimantan</b>	<b>0.092</b>	<b>4.94</b>

Based on the results of classification in Table 4 can be seen areas with high economic growth rates and low inequality is Ketapang District, Sambas, Bengkayang and Kayong Utara. This means that

high growth can reduce regional inequality and can be said this area can prosper the community, especially Ketapang regency which has high per capita income. This condition at least in accordance with the expectation that to pursue high growth does not necessarily be accompanied by the increase in income inequality society. High economic growth in an area brings a positive impact to the surrounding area. This is also reinforced by the absence of regions that enter the classification of areas with high growth but also high inequality. If this happens then high growth has not given positive benefits for the people of the area.

Areas with low economic growth but low inequality are also Pontianak, Sanggau, Sintang, Kapuas Hulu, Kubu Raya, and Singkawang. Although the economic growth of this area is not so high, at least the regional inequality is low. However, low growth over the long term is feared to heighten regional imbalances and hamper regional progress so that these conditions should be avoided by accelerating the pace of economic growth. The interesting thing is the Sanggau, Kubu Raya and Singkawang districts despite the low economic growth but high per capita income so it can be concluded that this area evenly with high-income level. This condition is certainly much better compared to Pontianak, Sintang and Kapuas Hulu regencies whose income is relatively even (low inequality) but the income level is low.

The classification of areas with low economic growth and high inequality is Landak, Sekadau, Melawi and Pontianak districts. It can be said that with low economic growth the region has not been able to improve the performance of its economy with all its obstacles, this eventually causes even inequality increases. The most severe areas are Landak, Sekadau and Melawi, where low economic growth causes low per capita income resulting in inequality With other areas being high.

Interestingly, in this quadrant, there is Pontianak City where as the provincial capital of development focused on this area, it turns out this regional inequality is high compared with other areas in West Kalimantan but with the upside condition that is lame with the highest per capita income. This means that the existence of Pontianak City in this quadrant has a meaning that is opposite to District Landak, Sekadau and Melawi with very low per capita income.

		AVERAGE OF INEQUALITY	
		High	Low
AVERAGE OF ECONOMIC GROWTH	High	<b>Quadrant II</b> <i>Ketapang</i> <i>Sambas</i> <i>Bengkayang</i> <i>Kayong Utara</i>	<b>Quadrant I</b> --
	Low	<b>Quadrant IV</b> <i>Landak</i> <i>Sekadau</i> <i>Melawi</i> <i>Pontianak</i> <i>Singkawang</i>	<b>Quadrant III</b> <i>Pontianak</i> <i>Sanggau</i> <i>Sintang</i> <i>Kapuas Hulu</i> <i>Kubu Raya</i>

## CONCLUSION

Figures region inequality between districts/cities in West Kalimantan Province during the period 2011-2016 by an average of 0.332. This figure shows a low level of inequality, in other words, between districts / cities in West Kalimantan Province is relatively even in terms of per capita income. But the bottom line is the evenness occurs at a low level of per capita income, so that the low imbalance is actually not describe fully the public welfare. Inequality between districts / cities that occurred in West Kalimantan Province from 2011 to 2016 are likely to fall. Williamson index value in 2011 ie from 0383 down to 0286 in 2016.

Economic growth is significant negative effect on inequality of the region pales in increased economic growth, the region was reduced inequality and vice versa. This indicates economic growth is a necessary condition for establishing the area but not.

Sufficient conditions. Because there are other factors that are very important is how the building is making people become much more prosperous regions with rising incomes. Development is also prioritized in areas lagging behind. Especially in terms of provision of public services that regional

disparities cities and counties do not is widening. The building orientation is not oriented to the pursuit of high growth but also should consider the equity and welfare.

**REFERENCE**

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# THE RELATIONSHIP OF THE JATIGEDE DAM CONSTRUCTION TOWARDS SOCIO-ECONOMIC CONDITIONS ON FARMING COMMUNITY IN THE DISTRICT OF JATIGEDE-SUMEDANG

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## ABSTRACT

This research is motivated by the construction of dam in the district of Jatigede which led to the loss of agricultural land and housing so that the farming community must find a new job. The problem of this study is how the relationship between the construction of dam with the socio-economic conditions of the farmers in the Jatigede District. The purpose of this study to determine how the relationship of the Jatigede dam construction towards socio-economic conditions of the farmers in the Jatigede District. This research is a quantitative research using questionnaires as instrument and tested by using product moment formula. The findings of this research show: The Jatigede dam construction has a relationship with socio-economic conditions of farming communities.

**Keywords:** construction, social change, community

## INTRODUCTION

The development in an area is necessary for the sustainability of community life, because the community has basic needs that must be met. One of the efforts in fulfilling the need is with the development. The development is a conscious and planned effort to improve people's lives. The Government of Indonesia is working on these conscious and planned businesses in various sectors, such as education, agriculture and industry sectors. The government strives to make distribution of development in these three sectors with a focus on a goal to be achieved namely to improve living standards and meet the needs of people's lives.

To be able to meet these objectives then the government to make distribution of development in each region. Equity of development is focused on the crucial needs of society such as education, health, transportation, housing and natural resources such as water. To be able to improve the quality of education, health, and the economy the government needs to build schools, and health centers in each region. In addition to meeting these crucial needs, the government also seeks to align itself with developed countries in terms of state development such as conducting development of mega industrial projects. Some of the mega industrial projects that have been done are the construction of highways, factories, and dams.

Construction of Jatigede dam has been planned since 1963, but only realized in mid 2015. In addition to the irrigation system, another purpose built Jatigede dam is to be able to overcome drought problems during the dry season and handle the problem of flooding during the rainy season. It is also expected to serve as a provider of water for agricultural land. On the one hand with the existence of the dam construction the government wants to fulfill the crucial needs of the community that is water and also the increase in the agricultural sector, but on the other hand the Jatigede dam construction takes a lot of agricultural land which certainly has an influence on the life of farmers community.

Changes resulting from the construction of the Jatigede dam have had an impact on changing the livelihoods of peasants to non-farmers, and then gradually will have an impact on socio-economic conditions. According to Hopkins and Stanley (In Twice, 2012, p. 32) that, "Socio-economic status can be defined as the status of a person or family in society that includes the level of education, type of employment, source of income, residence and residential area." From Hopkins's explanation, socio-economic is determined by education, occupation, source of income, residence and residential area. Socioeconomic conditions may change after changing professions with income from new livelihoods which of course will be different when still a farmer. The authors will focus on building the Jatigede dam by examining more deeply about its influence on the changing socio-economic conditions of farmers into non-farmers. According to Nasirrotun (2013, p 17) explains that: "The understanding of socioeconomic conditions in this study is the position of a person in society with regard to education level, income level of property or facilities and type of residence." In connection with Nasirrotun's statement, the authors will focus on building the Jatigede dam by examining more deeply the effects

on the changing socio-economic conditions of farmers into non-farmers. Socio-economic conditions are focused on income, livelihood, living ownership and education facilities.

## RESEARCH METHOD

This research uses quantitative approach which is used to test certain theories by examining relationships among variables. In this study the researcher studied about the influence of jatigede dam construction on the socio-economic condition of the farmers community. This leads to the study of social change in society by using a quantitative approach. There are several ways in which Creswell's data collection (2010, p.1) states that:

Quantitative research methods generally involve the process of collecting, analyzing, and interpreting the data, as well as the writing of research results. However, in research surveys or quantitative experiments, for example, these methods appear more specific, which are usually associated with the identification of samples and populations, the determination of research strategies, data collection and analysis, presentation of research results, interpretation, and writing of research results.

The use of research methods will affect the process and research results. The research method is a technique used in research. This research uses *ex post facto* or comparative causal research method. According to Sukmadinata (in Riduan, 2008, p. 89) says that:

*Ex post facto* research is to examine causal relationships that are not manipulated or treated (designed and implemented) by researchers. Furthermore, it is said that *ex post facto* research is conducted on programs, activities that have taken place or have occurred. *Ex post facto* research has no control of variables and usually there is no pre test.

Based on the above explanations, in this study the researcher uses *ex post facto* research method to describe empirical research with two variables, namely variable X (dam construction) and Y (socio-economic condition), the problem studied in this research is "The influence of dam construction on socio-economic conditions".

Researcher use *ex post facto* research method to describe empirical research with two variables, namely variable X (dam construction) and variable Y (social economic condition). The sample in this study as many as 88 people / respondents. This study uses a closed questionnaire whose answer has been provided by the researcher so that the respondents only choose the appropriate or match the choice of respondents. Researchers use Likert measurement scale which in Likert is used to measure one's opinion of an event or a social phenomenon. The value for Likert scale is 5 = Strongly Agree, 4 = Agree, 3 = Doubt, 2 = Disagree, and 1 = Strongly Disagree. In this study the researcher uses two data analysis the first is quantitative data analysis and the second is descriptive data analysis. These two data analyzes have different functions, where quantitative data analysis to calculate the correlation test of two variables while the descriptive data analysis is to explain or describe the state and symptoms in the field with the help of measuring instruments. To get answers from the third problem formulation is to know the effect of variable X to Y and also to test the results of the hypothesis, this study uses correlation data analysis with the formula Pearson product moment and coefficient of determination.

## RESULTS AND DISCUSSION

### Results

The results of research of how important the construction of dams for the people of Jatigede District, as follows:

**Table 1**  
**Response to Dam Construction**

No	Response	Frequency	Percentage
1	Strongly Agree	3	3,4%
2	Agree	14	16%
3	Doubt	20	22,7%
4	Disagree	23	26,1%
5	Strongly Disagree	28	31,8%
<b>Total</b>		88	100%

*Source: processed by researchers, 2016*

From the chart above can be interpreted to mean that a small proportion (3.4%) of the respondents are as many as 3 of 88 people answered strongly agree with the existence of dam construction, a small portion (16%) of respondents is as many as 16 out of 88 people responded agreed with the construction of dams, less than half (23%) of the respondents are 20 out of 88 people doubt, less than half (23%) of the respondents are 23 out of 88 people disagreed with the construction of the dam, and less than half (32%) of the respondents are 28 out of 88 people strongly disagree with the existence of dam construction.

**Table 2**  
**The Effect of Dam Construction on the Environment**

No	Response	Frequency	Percentage
1	Strongly Agree	5	5,7%
2	Agree	43	48,9%
3	Doubt	31	35,2%
4	Disagree	9	10,2%
5	Strongly Disagree	0	0%
<b>Total</b>		88	100%

*Source: processed by researchers, 2016*

From the chart above it can be explained that a small (5.7%) of respondents ie 5 out of 88 people strongly agree if dam construction has an impact on the environment, less than half (48.9%) of respondents ie 43 out of 88 people agree if dam construction has been the impact on the environment, less than half (35.2%) of respondents ie 31 out of 88 people answered doubt about the impact of the dam on the environment, and a small portion (10.2%) of respondents ie 9 out of 88 people disagree if the dam construction has been the impact on the environment.

**Table 3**  
**Community Response to Education**

No	Response	Frequency	Percentage
1	Very important	26	29,5%
2	Important	40	45,5%
3	Ordinary	17	19,3%
4	Not important	5	5,7%
5	Very unimportant	0	0%
<b>Total</b>		88	100%

*Source: processed by researchers, 2016*

From the chart above it can be explained that less than half (29.5%) of respondents are 26 out of 88 people consider education is very important, less than half (45.5%) of respondents that 40 out of 88 people consider education is important, (19.3%) of respondents, 17 of 88 people considered the education is ordinary, and a small number (5.7%) of respondents ie 5 out of 88 people consider education is not important.

**Table 4**  
**Monthly Income**

No	Response	Frequency	Percentage
1	>Rp. 1000.000	21	23,9%
2	Rp. 750.000 – Rp. 1000.000	24	27,3%
3	Rp. 500.000 – Rp. 750.000	43	48,9%
4	Rp. 250.000 – Rp. 500.000	0	0%
5	< Rp. 250.000	0	0%
<b>Total</b>		88	100%

*Source: processed by researchers, 2016*

It can be explained that a small (23.9%) of respondents ie 21 of 88 people have income > Rp. 1000.000 per month, less than half (27.3%) of respondents ie 24 of 88 people have monthly income ranging from Rp. 750.000 - Rp. 1000.000, and less than half (48.9%) of respondents ie 43 of 88 people have monthly income ranging from Rp. 500,000 - Rp. 750.000.

**Table 5**  
**Livelihood**

No	Response	Frequency	Percentage
1	Services	29	33%
2	Trader	29	33%
3	Labor	19	21,5%
4	Breeders	11	12,5%
5	Jobless	0	0%
<b>Total</b>		88	100%

*Source: processed by researchers, 2016*

From the diagram above it can be explained that a small part (12.5%) of respondents ie 11 out of 88 people work as breeders, a small (21.5%) of respondents ie 19 out of 88 people work as laborers, less than half (33% Respondents ie 29 out of 88 people work as traders, and less than half (33%) of respondents ie 29 of 88 people work as service workers.

**Table 6**  
**Home ownership**

No	Response	Frequency	Percentage
1	Own Home	42	47,7%
2	In-laws / parents	31	35,2%
3	Rented House	15	17,1%
4	Relocate place	0	0%
5	Stay with relative	0	0%
<b>Total</b>		88	100%

*Source: processed by researchers, 2016*

From the above chart it can be explained that less than 47% of respondents are 42 out of 88 people own their own homes, less than half (35.2%) of respondents are 31 out of 88 people living in the place of in-laws, (17.1%) of respondents ie 15 out of 88 people rent a house.

**Table 7**  
**Electronic Equipment Owned by Respondents**

No	Response	Frequency	Percentage
1	AC	0	0%
2	Refrigerator	37	42%
3	TV	44	50%
4	Telephone	7	8%
5	Radio	0	0%
<b>Total</b>		88	100%

*Source: processed by researchers, 2016*

From the chart above it can be explained that a small percentage (8%) of respondents have mobile phones, half (50%) of respondents own television, and less than half (42%) have refrigerators.

**Table 8**  
**Vehicle Owned by Respondents**

No	Response	Frequency	Percentage
1	Car	0	0%
2	Motorcycle	49	55,7%
3	Bicycle	35	39,8%
4	Pedicab	0	0%
5	Do not have a vehicle	4	4,5%
<b>Jumlah</b>		88	100%

*Source: processed by researchers, 2016*

From the diagram above it can be explained that a small (4.5%) respondents ie 4 out of 88 people do not own a vehicle, less than half (39.8%) of respondents are 35 out of 88 people have bicycles, and more than half (55, 7%) of respondents ie 49 of 88 people have motorcycles.

From the above results can be drawn the conclusion, the result of the response to the dam construction, the answer most given by respondents is strongly disagree with the existence of dam construction, the result of the response about the influence of dam construction on the environment. Most answers are agreed if dam construction has an influence on the environment, responses to education, the most answer is education is very important. The smallest revenue generated from the new job is Rp 500,000 while the largest revenue is Rp > 1,000,000. New jobs that are owned are diverse, such as traders, laborers, and service workers. Most of the people already have their own new homes, and some still rent and live in the in-laws' house. For ownership of living facilities, most farmers already have vehicles and electronic goods.

### **The Test of Influence on Development of Dams on Socio-Economic Conditions of Farmers Communities in Jatigede District**

After performing the correlation test using SPSS IBM 22 software found the correlation coefficient value of 0,607. The correlation test results are interpreted to the critic table (Table 3.8) using the 99% confidence level. The result of the correlation test of the influence of dam construction on socio-economic condition is strong.

1.  $H_0 : r = 0$

“There is no influence of dam construction on the socio-economic condition of farmers in Jatigede District”

2.  $H_1 : r \neq 0$

“There is influence from the existence of dam construction to socio-economic condition of farmer society in Jatigede District”

Hypothesis one received if  $r \neq 0$ . After the correlation test it is produced that  $r = 0.607$ . Therefore  $H_1$  is accepted.

### **Coefficient of Determination**

The coefficient of determination is used to determine whether the independent variable is influenced by the dependent variable that has been taken from the known coefficients. Calculation by using the formula as follows:

$$KD = r^2 \times 100\%$$

$$KD = 0,607 \times 100\%$$

$$= 60,7\%$$

It can be concluded that the independent variable (socio-economic condition) is influenced by 60,7% by dependent variable (dam construction)

### **Discussion**

The results of research in Jatigede District, many people who do not agree with the construction of the dam, as a layman of the farmers do not know what the foundation of the dam development, so after doing research, many farmers expressed disagreement with the construction of dams because of the impact caused. Indeed so make farmers in distress. Farmers have to lose farmland that has always been a place to support their family. However, not all farmers disagree with the construction of dams, there are some who doubt about agreeing or disagreeing, this is based on having to accept the policies of the government even though they basically disagree. Farmers think they have to keep going and switch professions, so maybe that's what makes some farmers answer doubt, so many farmers do not agree with the construction of dams. In addition to having a great influence on the life of the surrounding community, dam construction also has an influence on the environment. Most of the Jatigede Districts do not agree with the existence of dams in their area, a lot of green land must be willing to be leveled for dams construction, but the existence of dam construction also have a positive impact on public facilities.

After the loss of agricultural land, many farmers have to change their jobs in order to remain able to meet the needs of life. Farmers must be able to adjust to the changes that occur, so that new jobs are cultivated by farmers also diverse. Some farmers changed professions into traders around the dam, others worked as service workers such as an ojeg and driver, and some became construction laborers and worked for dam companies as cooking workers, and construction of access roads to dams, hydropower, and wado rings.

Livelihood changes from farmers to non-farmers will lead to changes in everyone's income. The income earned varies from income ranges from Rp 500,000 to Rp. 750.000 per month, about Rp. 750.000 - Rp. 1.000.000 per month, and about > Rp. 1,000,000 per month. Farmers who are now turning professions into non-farmers adapt themselves to meet their daily needs.

In addition to changing professions, farmers also have to find a new residence. Most people already have their own homes, but some live with parents-in-law or parent's house, and some still rent. In addition to homes, electronic appliances and vehicles are included in the ownership of living facilities, most people already have electronic devices such as televisions, refrigerators, and mobile phones, as well as vehicles such as motorcycles and bicycles. The conclusion of the result of this research is socioeconomic condition of society have been formed and stable. This can be seen from the new work already owned, income, residence already exists although there are some who still rent and live with in-laws as well as ownership of living facilities with vehicles and electronic goods that most already have a motorcycle, also a refrigerator and television.

#### **The Influence of Development of Dams on Socio-Economic Condition of Farmers Communities in Jatigede District**

Based on the results of product moment correlation analysis test, it is known that the correlation coefficient value is 0.607 with 99% confidence level. Once interpreted into the table, the results of the correlation test of the influence of dam construction on socio-economic conditions of farmers in Jatigede sub-district is strong. After obtained the value of correlation coefficient ( $r$ ) then it will be able to determine the coefficient of determination, namely how big independent variables are influenced by the dependent variable. After the calculated coefficient of determination known that the independent variable influenced by 60.7% by the dependent variable.

Basically, in the process of adaptation to this problem, there is a cultural system in which land conversion from settlement and agricultural sector to a dam-building site provides a change for the farming community in Jatigede sub-district. The government wants to build dams in areas where the livelihoods of most farmers are oriented. The loss of agricultural land caused by dam construction is a problem and it is a change experienced by the people in Jatigede sub-district. Farmers and the government try to overcome the problem by regulating land conversion.

The second stage is the function of goal achievement, where the government wants to keep using the land from five districts to be a dam construction area, and farmers can continue to live and not harmed at the time of land transfer, therefore the compensation fund given to the farming community is wrong. A deal that may not be a collective agreement but the farmer still receives compensation from the conversion of agricultural land to a dam.

The third stage is integration, the farmer's action in following the agreement will preserve the social elements of the village community in relation to social institutions, social interactions, and social norms, as evidenced by the relationship between dam managers and the community, the opening of vacancies for the community.

The fourth stage is maintaining the pattern, after the change of land function that impact on the loss of agricultural land make farmers have to find other jobs to still be able to meet the needs of everyday life and by finding a new job is a process of adjustment to achieve balance. So even though the loss of livelihood as a farmer, the community can still meet the daily needs with changing professions.

From the above explanation and the results of the correlation test and the coefficient of determination in line with the theory of AGIL (adaptation, goal attainment, integration, latency) which states that the process of change that occurs in every social structure and sub system will still be able to maintain the balance, because each subsystem will work according to its part to keep balance.

#### **CONCLUSION**

After doing research to be able to get data which then processed and analyzed about influence of dam construction to socio-economic condition in District of Jatigede, the conclusion as follows:

1. The existence of development in the sub-district of Jatigede has an influence on the life of the surrounding community as well as the environment. In addition, the community's response to the existence of the dam is unnecessary and the community does not agree with the existence of dam construction because it affect the economic life of farmer society. Because agricultural land will be used for dam construction, and also the existence of dams affecting public facilities and the environment. The community also has not benefited from the construction of the dam. Although dam managers open jobs for the surrounding community. After conducting the research, it can be concluded that the existence of the dam has an impact on the surrounding community as well as the environment.
2. The socio-economic conditions of farming communities that include education, income, employment and ownership of living facilities are said to reach a sufficient point, because even though the irrigation at the dam begins in August 2015, the farming community already has employment despite changing the orientation of farmers to non-farmers, as well as income

generated from different new jobs while still being farmers, and views on education are very good, and farming communities have new shelter after land conversion although some farmers still rent and ride in-law's house.

3. In line with the formulation of existing problems and after performing data analysis concluded that there is a significant influence of the existence of the dam on the socio-economic conditions of farmers in Jatigede sub-district. Dam construction has an enormous influence on the changing socio-economic conditions of farmers in Jatigede District.

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# PATMI, A ROAR TO REMEMBER: AN ECOFEMINIST MOVEMENT DEFENDING KENDENG MOUNTAIN PEAK

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## ABSTRACT

In the context of developing countries, ecofeminism movement is vital. The environmental group have some issue with modern society's treatment of their nature for a long time. The seriousness of the global environmental crisis has now forced responses from a wider range of political and social actors. Not least among those that have begun to take a stand on the environmental issue is the women's movement. The paper examines the ecofeminism theory related to the women movement in Kendeng, especially at the moments when one of the protesters against Cement Factory to build in Kendeng Mountain, has been passed away. Her name is Patmi, She is a protester's against the construction of a cement factory belonging to state cement maker Semen Indonesia. The paper would like to portray women movement in struggling their environment by take a glance look from ecofeminism view. The aim and main objective on my present study is analysis conceptual essence of ecofeminism in brief. To achieve it, it is important to explore ecofeminism theories thoroughly and vast literature survey.

Keywords: Ecofeminism, movement, Patmi death.

## INTRODUCTION

In our modern societies there are countless ways of seeing the environment around us. It is important to consider the way we connect with nature. Modernization brings industrial practices move us away from the earth and as biodiversity is lost. The rising of pollution has made people all over the world suffering the consequences of industrial revolution. The relation between human and nature was coined a long time ago. Just what make the ecologist issue, this paper offer an introduction to the issues of ecofeminism. "woman-nature connetions" explained by Warren that ecofeminists claim link the twin dominations of women and nature on the past few decades an enormous interest in both the women's movement and the ecology (environmental) movement. Many feminists have argued that the goals of these two movements are mutually reinforcing.

Both the question of woman's relationship to the nature and the discipline of ecofeminist literary criticism carry heavy historical burdens; while one extends back to the long history, the other's root are controversial. The subject and issues surrounding woman and nature constructed as we see on the mass media nowadays. They have been exist from time to time by multi aspects such as social, cultural, and scientific discourse. The idea of 'mother earth' designation and images vary but the original connotation remain the same: earth as nurturing mother that become our living place right now. Carolyn Merchant (2) points out the image portrayed the earth as "beneficent female who provided for the needs of mankind in an ordered, planned universe".

The term of feminism used to be related with woman equality in economic, political, and social rights and opportunities for women. The term has been used for a century. Women called themselves feminist to adressed woman who fight for women's right. Feminism movement was started in 1920. When the idea of feminism arouse, women started to brag about equality. As Rebecca West (1913) explain herself, "I myself have never been able to find out precisely what feminism is: I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat, or a prostitute." Feminism, at that time, brings the idea of the position that women are oppressed in society and that such mistreatment of women should be eliminated. There are many ways to describe feminism that emerged since 1960s. the general categorization overlapping one another on key points. To sum up, the kinds of feminism are: liberal feminism, radical feminism, marxist and socialist feminism, cultural feminism, and eco-feminism.

Liberal feminism is the variety of feminism that put women on the structure of society to integrate women on the structure. Its start when Abigail Adams and Mary Wollstonecraft proposing equality for women during the American Revolution.

Radical feminism provides an important foundation. It is actually the breeding ground for many of the ideas of feminism that shaped in various ways by other branches of feminism. Radical feminism arose approximately at 1967. The reason this group gets the "radical" label is that they see the women oppression as the fundamental form of oppression.

Marxist and Socialist Feminism are closely related. Marxism recognizes that women are oppressed, while socialist feminism is the result of Marxism meeting radical feminism. Women also attributes the oppression to the capitalist property system, they insist that the only way to end the oppression of women is to overthrow the capitalist system. Marxists and socialists often call themselves "radical," but they use the term to refer to the economic system.

As a movement of radical feminism fade away, cultural feminism got rolling. In fact, many of the same people moved from the former to the latter. They carried the name "radical feminism" with them, and some cultural feminists still use that name.

Eco-Feminism is more spiritual. Its basic tenet is that a patriarchal society will exploit its resources without regard to long term consequences. In resisting patriarchal culture, eco-feminists feel that they are resisting to something that destroying the Earth, and vice-versa. Patmi is one of the ecofeminist nowadays. That is the basic reason of the writer to compiled paper entitled "Patmi, a Roar to Remember: An Ecofeminist Movement Defending Kendeng Mountain Peak".

## **METHOD**

The subject of research are Padmi as one of woman from Kendeng Mountains, Central Java, who died during Cements Protester in Istana Negara Jakarta. The paper highlighting the ecofeminism in Padmi death. The paper falls into a descriptive analysis on ecofeminism.

## **DISCUSSION**

Ecofeminism offers a way of thinking and organizing ourselves by encouraging connection to our environment and addressing women and marginalized peoples. A broader perspective can be drawn.

What would you do if you found out that all of your mountain were scheduled to be cut down into cement industrial. Your main water source will contaminated. As a people who stay you would organize a group to fight the problem and prevent more damage from happening.

Padmi is one of the protesters that fight for their nature. She is come from Kendeng Mountains. The idea that the nature destruction are closely connected, Kendeng people fight for their mountains while protesting in front of Istana Negara Jakarta, Indonesia.

Though women that are actively taking part in the protection of environment are still low, Patmi and her colleagues fight so that the Cement Industries would not build at Kendeng Mountain.

It is also problematic to speak of a singular 'ecofeminism' regard from the Western domination of 'women' and 'nature' that linked in concept. Patmi is the heroine of Kendeng Mountain, based on ecofeminism perspective. The opinion that women are have the same right with men, they are working and living, fighting for life too. Historically there are few woman that fight for ecology, and it is not about biological sex difference. Thus it may be suggested, that in some cultural and historical moments women are 'closer to nature' than men. However, this remains a point about mother-earth conception, since it is still framed within a dualistic discourse that retains a separation between culture (humans) and nature. On the environmental movement that lacked ecofeminist, especially in Indonesia, Patmi is one of the heroine. Moreover she fight for her place until her last breath and it can not be separated from her strong feelings with the nature she lived in.

## **CONCLUSION**

From a vast literature survey, Patmi is one of the heroine from Kendeng Mountain. She is a protester's against the construction of a cement factory belonging to state cement maker Semen Indonesia. The women movement in struggling their environment on ecofeminism view. The main concept of the study is to explore the conceptual essence of ecofeminism in. Patmi brings the spirit of ecology defending Kendeng Mountain until her last breath. Her died will always be remember as a hero. She is the ecofeminist fighter who die on the 'battlefield'. Patmi is the heroine of Kendeng Mountain.

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# ANALYZING GLOBALIZATION AS THE MAIN CAUSE OF THE LIFESTYLE CHANGES IN ASIA

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## ABSTRACT

Globalization is an issue that has great influence in the world at this time, also in the study of International Relations. It has affected a lot of aspects, including international economic development with the emergence of transnational actors, such as MNC (Multinational Corporation). One of the MNCs that already have so many subsidiaries in different countries, including Asia countries is Starbucks –an American coffee company and coffeehouse chain that offers the atmosphere of Americans in every corner of the store, make costumers feel like in Seattle, the city where the Starbucks founded. Almost all of the Starbuck’s service serves by American style—only the workers who absorbed from local culture. Furthermore, there is also another company that works in almost the same field like Starbucks, it is Dunkin’ Donuts. However, the existence of Starbucks and Dunkin’ Donuts in Asia countries is not only to take economic benefits, but also be used as an instrument of diplomacy—as known as gastrodiploamacy—by the US government to spread American values in Asia. Therefore, this paper will discuss how globalization can be the main cause of the social changes in Asia.

**Keywords:** *Starbucks, Dunkin’ Donuts, globalization, sosial changes, Asia*

## INTRODUCTIONS

Coffee is one of the plants that manufactured into drinks and have been cultivated since 14<sup>th</sup> century. Coffee also has a high economic price. Coffee consumption in the world is divided into two, namely arabica coffee species that are consumed by 70% and arabica coffee species as much as 26%. Coffee at its origin came from Africa, precisely in the mountains of Ethiopia. However, coffee is still not known by the public until finally developed in other areas, which is in Yemen by Arab merchants (Rahardjo, 2012). Starbucks Corporation and Dunkin’ Donuts as an American coffee company and coffeehouse chain has been stealing the costumers’ heart to consumpt American coffee. It has already have so many subsidiaries in different countries, including Asi.

By making accessories characterized by the United States, Starbucks as if not only dispensing coffee into the mix, but also managed to mix globalization into a cup of coffee. It also offers an experience to taste the real American coffee and feel the atmosphere of America in every corner of the store and make costumers feel like in Seattle, the city where the Starbucks founded. Almost all of the Starbuck’s service serves by American style—only the workers who absorbed from local culture (Kusasi, 2010).

Another company that still provide coffee in the business is Dunkin’ Donuts. This company works in the field of donut company and coffeehouse chain that is based in Massachusetts, Boston. Dunkin’ Donuts is one of the world’s largest coffee and baked good chains, for about 5,000 locations. At first, Dunkin’ Donuts was a business in serving coffee, pastries and sandwiches to factory workers, until then become a big company that spread to the world (The New York Times, 2002).

This phenomenon is also supported by globalization. Globalization is an issue that is already familiar in the study of International Relations. It has affected a lot of aspects, including international economic development with the emergence of transnational actors, such as MNC (Multinational Corporation). However, the existence of Starbucks in Asia is not only to take economic benefits, but also be used as an instrument of diplomacy—as known as gastrodiploamacy—by the US government to spread American values in Asia and make social changes in Asia.

## METHODS

This research use a qualitative research method which based on analysis of the concept. Therefore, researchers will focus on a concept to be understood, explained, and illustrated. Furthermore, researchers will examine the concept from documents and literature related to the research and implement these concepts into a case.

## **Gastrodiplomacy**

Suardi Wiriaatmadja (1970) said in diplomacy itself there are various provisions on the relationship between countries that are free of things that depend on the ability and skill of those who do the diplomacy. So it is David Ziegler (1984) who says that diplomacy can be likened to a machine or tool of the foreign policy of a country. This diplomacy is a very vital thing because it can be a tool in communication with countries in the world in safeguarding the world. Lack of communication between countries that became one of the factors of dispute between countries, which then can lead to war.

Diplomacy itself has goals. As Roy (1991) notes, the goal of diplomacy is:

- Political objectives. This political objective has to do with political freedom and territorial integrity.
- Economic goals. This economic objective is related to national economic development, where diplomacy is used as a way of making innovations in national economic development.
- The purpose of culture. The purpose of this culture is used to preserve and introduce national culture in the international arena.
- Ideology. Ideology seeks to defend what is believed and believed by a nation.

Diplomacy can be considered as a bargaining activities. Diplomacy is expected to solve many problems although not necessarily beneficial for all parties. Diplomacy can be polite or rude, can be associated with bid or even the threat (Schelling, 1980). Diplomacy is used as a way to achieve the interests of an actor through peaceful means. Diplomacy was initially used as a dialogue between countries that are formally in the effort to resolve the conflict. However, gradually it changed. Along with the times and the spread of globalization so that each country can connect more easily, diplomacy was progressing. Diplomacy at this age tend to be made by each individual. Ease in communicating across the country become a supporting factor for individuals conducting diplomacy (Keohane and Nye, 1977). Not least also by companies, one of which is a Starbucks.

Reflecting the types of diplomacy, the policy conducted by Starbucks can be put into diplomacy or regular culinary terms known as gastrodiplomacy. Culinary diplomacy or gastrodiplomacy itself is diplomacy by using food or drinks as instruments in an effort to create cross-cultural understanding with the aim to improve interaction and collaboration (Roy, 1955). Gastrodiplomacy itself is one example of Public Diplomacy, namely diplomacy to give effect to the public in the context of international efforts to achieve the national interests of a country. Public diplomacy is usually done by means of propaganda and also with the exchange of art and culture (Leonard, 2002). One that can be seen in public diplomacy by Starbucks is to introduce the English language, especially English-style United States in promoting the product by Starbucks, such as for example is the term *macchiato*, *frappuccino*, *decaf*, and *venti* (Kusasi, 2010). These terms are initially less well known by the people of Asia, until Starbucks entry into Asia and rendered the term alien is not returned. In fact it can be seen that the other coffee shops also create a menu with a similar term. From this it can be seen, that diplomacy, especially gastrodiplomacy, not only to do with the taste of food or drink alone, but with the use of language is also capable of forming a development of the diplomacy.

## **Globalization**

Human life cannot be separated from other human beings. Different interests as if forcing people to do a variety of ways to meet these interests. Diplomacy be one way to satisfy human interests. With the diplomacy, it can be a means for people to be able to meet the needs and interests. Previously, diplomacy tends to be done by the state alone, it changed since the Cold War. After the Cold War, diplomacy became more flexible. Issues that are drawn in diplomacy is no longer based solely on the issue of high politics, as politics, security, and military, but starting offensive low politics issues, such as economic, environmental, human rights, and so on. Visible from developments in world politics shown by the widespread coverage in diplomacy. Globalization is a factor causing the emergence of low politics issues. Globalization was a phenomenon that expand and improve the relationship past the boundaries of the state, including economic, social, and cultural. Globalization leads to communication that exists in the world as if without any restriction. With globalization, the influence exerted becomes easier to do, even in the remotest distance (Baylis, et al., 2013).

Hardt and Negri argue that globalization involves several processes that are not unified or univocal, so that nothing is fixed or resolved. It is not merely about rejecting the process, but leading to new processes and moving toward new goals. The large number of global currents penetrate the

existing boundaries, thus ending the existence of colonialism and modernity as being led by the forces of the capital. The era of globalization is the era of universal transmission (Coleman and Sajed, 2013).

Hardt and Negri also observed further that this network and current are regimes for the production of identity and distinction as homogenization and heterogenization. They emphasize that local identity for resilience is not established outside the globalization process and the global economy. In contrast, local resistance gives priority to the temporary boundaries of global movements that prioritize mobility to flow. Resistance that only focuses on local factors can never succeed without engaging in global relations and facing global institutions. So it raised a statement 'globalization, production, capitalism' (Coleman and Sajed, 2013).

### **Globalization That Starbucks And Dunkin' Donuts Have Done**

Starbucks and Dunkin' Donuts can indeed get attention of the world. Starbucks and Dunkin' Donuts not only offers delicious coffee, but there is a message implicit in their business policies and ideas. By making accessories characterized by the United States, Starbucks seems to not only sell the coffee itself, but also successfully dispensing globalization by a cup of coffee. Starbucks successfully serves the true American style of drinking coffee, so it's no wonder coffee lovers will feel they're in Seattle, the birthplace of Starbucks. When traced, only labor is the element of local culture absorbed by Starbucks (Kusasi, 2010). Infinite globalization seems to be closer to the policy adopted by Starbucks.

Globalization leads to ease of interaction and exchange of information. In addition, the lifestyle is also capable of being one that can be achieved easily with the existence of globalization. It is not surprising that sometimes the lifestyles of a country can enter into other countries' lifestyles with easy interaction and information exchange. This is evident from the policies adopted by Starbucks. Starbucks is able to display exclusive promotions. This leads to the stigma that people who know and enter Starbucks are people of the upper class. Sometimes it becomes difficult for people who know Starbucks just from the mass media to enter Starbucks. Exterior interior or exterior design makes people prone to think that Starbucks is only for the upper class. The use of English in promotions made by Starbucks is also not a simple English language, but it is sometimes used in English that is highly characterized by the United States. It is able to make people curious about Starbucks to learn the culture of the United States to be able to have courage and go to Starbucks. This slow process of globalization that is unwittingly can be one factor that makes many metropolitan people have western-style attitudes (Kusasi, 2010). Indeed at first just a language or style in enjoying coffee, but it can be a supporting factor for humans to know the other western lifestyle.

Dunkin' Donuts is one of the most successful companies in the implementation of business and widening the market to all over the world, including Indonesia. Dunkin' Donuts can almost always be found in various regions. Dunkin' Donuts has also been a pioneer in the service model and the concept of its outlets. Not surprisingly, when it comes the notion that other donut companies are called following the style adopted by Dunkin' Donuts. In addition, Dunkin' Donuts not only open their business in shopping centers, but also penetrated to bookstores and supermarkets. The presence of Dunkin' Donuts also has the potential to trigger an increasingly consumptive society. This is also supported by the desire of the people to use foreign products that are considered to be more indicative of social status in society. Factors such as these are able to make the existence of multinational corporations increase faster. Business opportunities and the nature of consumptive owned by the people of Indonesia a strong reason in launching business in Indonesia. It's no wonder that Dunkin' Donuts can raise prestige and can have an influence over other companies that are engaged in the same field.

Indeed, the fact that western lifestyle and culture can enter into the lives of Asians is slowly undeniable and difficult to avoid. However, this does not mean that there is no chance to mitigate that impact. One of them is by improving the quality of education. Education and knowledge owned by the community will certainly affect the pattern of community life. In fact, western culture is not entirely bad, but that does not mean it is also completely good. Knowledge possessed by the community through the provision of adequate educational quality can be a guide for the community to determine foreign culture that can be absorbed and foreign culture that should be avoided. Communities can be better able to think more critically and rework the information and culture they see or accept. Through education, the government can also provide and foster national insight and national identity (Santosa, 2015). However, the Asian people still have the identity that has been built and become the hallmark. By having an insight of nationality and national identity, it is hoped that the community can be better able to select various foreign cultures that fit in accordance with the personality of the nation. It certainly can make the Asian nation able to obtain a positive side of globalization and at the same time

able to avoid the negative side of globalization. Thus it will be able to create a critical Asia, and able to improve the quality of human resources.

## CONCLUSION

Starbucks and Dunkin' Donuts is a well-known multinational company and has an influence in economic competition, not only in its home country in the United States but also in other countries as a branch of Starbucks and Dunkin' Donuts. Globalization causes the spread of Starbucks and Dunkin' Donuts' stores easier. The number of Starbucks and Dunkin' Donuts branches spread across the globe is a testament to the process of globalization. Furthermore, the dominance created by Starbucks and Dunkin' Donuts are capable of influencing other countries, especially in the economic field. The influence that Starbucks and Dunkin' Donuts possess then has the possibility of influencing politics in other countries. The attraction of politicians to Starbucks and Dunkin' Donuts' fame have become an attraction. This raises the desire to work together to attract the sympathy of the people who are Starbucks customers. In addition, Starbucks and Dunkin' Donuts also conduct diplomacy called culinary diplomacy or gastrodiploamacy. The diplomacy made by Starbucks and Dunkin' Donuts are done by making itself a coffee shop characterized by the United States led to the spread of the American lifestyle. This certainly gives influence to other countries about the thinking of the American public at large. So it is not surprising that western-style culture becomes visible in metropolitan areas, as Starbucks and Dunkin' Donuts branches still tend to be in urban areas. Changes in community behavior is one proof that gastrodiploamacy of Starbucks and Dunkin' Donuts are quite successful. As a multinational company, the role of Starbucks and Dunkin' Donuts as the actors in international relations cannot be taken lightly. In accordance with the ideas of neo-liberalism, that through the economic field, can be established cooperation between liberal democratic countries and which later can create peace. Seen on the policies made by Starbucks and Dunkin' Donuts in an effort to attract the sympathy of the people of Asia by utilizing local resources as a quality product.

As a society of Asia, the spread of globalization that causes the exchange of information becomes very easy needs to be a thing to be reckoned with. Foreign culture should not be a destroyer and make the Asian people forget about national identity and identity. The government should also intervene in providing knowledge and education so that people can firmly uphold the establishment as a nation of Asia. With good quality education, surely can make the next generation intelligent and able to sort and select foreign cultures that enter into Asia. Thus, no matter how many foreign cultures enter then it will not damage the identity of Asian society.

Given the influences made by Starbucks and Dunkin' Donuts, it is even easier to influence the lifestyles of US citizens. Given the similarity of lifestyle, can make the people of Asia, especially Indonesia, to approve the existence of American culture in Indonesia. In addition, this can also trigger the support that will be given by the people of Indonesia to the United States to be higher, because it is based on sympathy. Support provided by the people of Indonesia would certainly be able to facilitate the United States in doing a diplomatic relationship with Indonesia. Surely this will be able to facilitate the implementation of the interests of the United States of America associated with Indonesia. Therefore, Asian societies need to be able to maintain their own distinctive features as a form of self-protection to not be easily influenced by foreign cultures. Foreign culture can be accepted by the sorting of good information. Thus, it is unlikely for a country to be affected when the country is still capable of carrying on its national values.

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# JAVANESE MIGRANTS' WORLD VIEW IN OLAK-OLAK KUBU VILLAGE, DISTRICT OF KUBU RAYA

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## ABSTRACT

Transmigration is concept of inter-island migration in Indonesia, have started in Old Order era. The aim of this program is to distribute population along with encourage development across the country. This study aim to describe an in-depth construction of shifting views of Javanese trans-migrants community in Olak-Olak Village. The method of this study was qualitative research with case study strategy. Human was the prior instruments of collecting data. The main techniques are in-depth interviews, direct observation and document review. The village of Olak-Olak is one of self-supporting transmigration destinations organized by the Government of President Soekarno in 1959. Transmigration in the village was a successful program, although in the early days were the hardest time for transmigrants. The former group that came first in this village faced severe conditions to build settlements for the first time. The transmigrants open up peat forests and must adapt to river transportation which is very different from what they used to see in their home lands. The first generation of Transmigrants in Olak-Olak has broken the general view of the Javanese community of "eating or not, stay together". They have a strong belief to "mati urip neng Kalimantan" (stay in Kalimantan, die or life). However, It is interesting that these migrants community still hold and preserve their original culture. Some tradition had change to adapt with local conditions, some another are lost in time as disappearance of old generation, also physically the lost connection with Java.

**Keywords:** Community, Migration, West Kalimantan

## INTRODUCTION

Olak-olak Kubu is a village formed by the transmigration program during the reign of the old order. Olak-Olak Kubu is located Kubu Raya District West Kalimantan Province Pontianak City. This village was first opened in a former forest site in 1959. This village is one of destination of trans-migrant program originating from Java, thus, the majority of the population is Javanese. There are also ethnic of melayu, Chinese and Dayak residents. At present, there are 2,729 persons of Javanese, 787 melayu, 114 Sundanese, 51 Chinese, 40 Bugis, 24 Dayak, 11 Madura, and Ambon and Flores 1 respectively. The majority of Muslims are 3,572 person, 16 Protestant, 167 Catholics, also 40 Buddhists.

The village's profile as the study conducted shows that Olak-olak Kubu village has 5.969,86 hectares, with 3.795 residents consist of 1.942 male and 1.853 women. The northern part of the village bordered on Sungai Kapuas Village, while the southern part bordered on Dabong Village, the eastern part bordered on Kubu Village and western part bordered on Mengkalang Village.

Olak-olak Kubu Village consist of 10 RW and 32 RT and divided in 5 sub-villages (dusun), they are Dusun Medan Tani, Dusun Pelita, Dusun Danu Harapan, Dusun Idaman Jaya, dan Dusun Melati. Olak-olak Kubu Village is a lowland that affected by tides. So the regular tides will watering the land to cultivate paddy. For the consequence, Olak-olak Village flooded frequently especially in rainy season. Yet, this flood has been minimized since water canal constructed.

The infra structure that already build are village meeting hall, village office, 2 units of village health center, 11 units of mosque, 6 units of small mosque, 1 unit of church, and 6 location of burial ground, 2 location of integrated services centre, Koran (Quran) education centre in 5 location. For supporting land transportation, Olak-olak Kubu Village has 68 bridges connecting areas separated by water canal, most of which are broken, 16.9 kilometers concrete road, and 15.6 kilometers ground road that also get worse in rainy season.

Most of residents (1.780 people) of Olak-olak Kubu Village completed Primary School, 814 people completed Junior High School, 541 people finished their Senior High School education, and 57 people got their diploma of university. Bad accessibility of education facilities affects the low education of the people in Olak-Olak Kubu. This village has kindergarten, 5 primary schools, and 1 junior high school. Thus, children should go out to study in nearest Senior High School from Olak-olak Kubu. Meanwhile to study in university, those Senior High School graduates should go to Province capital City, Pontianak.

For it is located in remote area, Olak-olak Kubu face bad accessibility, especially through land transportation system. The road was constructed by Oil Palm Plantation Company. From capital

district of Kubu, we should use boat twice to get in Olak-olak Kubu Village. However, economic activity is going pretty well in moderate level, supported by river transportation system.

### **Transmigration Program Of Old Order Reign**

Indonesia faced up political turmoil in early independence from Japan Colonialism. This very young country also should counter any aggression that could happen. This complex situation became main factor why the population policy had not been implemented. In 1948, a committee that had reviewed work policy of government headed by A.H.D Tambunan proposed transmigration program. Government's decision to implement transmigration program begin at 1950. First transmigration held in December 1950 by New Order reign. It was organized by Transmigration Service (Jawatan Transmigrasi). Jawatan Transmigrasi was under Ministry of Social. In 1960, this Service had joined Cooperative Department, so it had become Department of Transmigration and Cooperative (Heeren. H.J, 1979).

Former transmigration program did not have any certain objectives, but demographic purposes related to inequality of population density. It was not intended to consider things related with prosperity, welfare, and the unity of the nation (Swasono, 1987). The issuance of The Law (Undang-Undang) Number No. 20/1960 clarified transmigration's objectives is to improve security, prosperity and welfare of the people, as well as strengthen sense unity and unity of the nation (Tjondronegoro, 1986).

Transmigration program at that time was assessed not realistic with its target to migrate 23 million people population of Java during as long as 35 years implementation, yet since 1950 until 1959 government had send only 227.360 people (Syamsu, 1986). In the consequence, in 35 years there would be less than one million people migrated. Then the target was evaluated to more realistic, which means should be increased. In 5 years between 1956 until 1960, at least two million people should be migrated out of Java to another islands, or 400.000 people in average per year. In the next 8 years period (1961 to 1968), Transmigration Service (Jawatan Transmigrasi) reduced the target to 1.56 million people, or 195.000 in average per year.

The latest transmigration policy of that 8 years period plan named New Mode of Transmigration (Transmigrasi Gaya Baru). The New Mode of Transmigration was resulted from national deliberation about transmigration movement that started from December 1964. Basic concept used in this new transmigration was to move excessive total fertility rate. The idea to implement of self-supporting cost transmigration emerged accompanying that new policy, which means previous migrants would give help to accommodate new comers, like it was been implemented in Dutch colonialism era. The new transmigrants then opened forest land to build their own settlement and roads, so making it cheaper for government to finance the program. Those transmigrants who went with their own expenses were also a lot. After arrived at destination location, they should have reported their arrival to get a plot of land, and other assistances.

In Old Order reign, transmigration program named as general transmigration, family transmigration, self-supporting cost transmigration, and spontaneous transmigration. In general transmigration, government had responsibility to handle all transmigrants' needs, from registration until arrival in destination location. Government gave living needs for first eight months, crops seeds, and farming tools. Family transmigration was held in sequence. It means if there was a transmigrants family wanted to ask another family who still lived in Java to stay in transmigration destination region, so the former transmigrants should had responsibility to give help for the new transmigrant's living cost and accommodation (housing). The latest one wasn't success because it was burdensome transmigrants, so it had stopped since 1959.

In self-supporting cost transmigration, potential transmigrants should registered in original residential place, and went to destination location using their own funds. After their arrival in destination location, they would get a plot of land and subsidy such as those who did general transmigration. Meanwhile, spontaneous transmigration should have self-financed their departure. Then, they would get a plot of land and subsidy after reported their arrival (Mantra, 1985).

### **System Of Motives, Feels, Values And Confidence In Migration**

Cultural studies aimed at researching human behavior that has a system of ideas as the foundation. An action not arbitrary emerged, every action surely based on system of ideas as the reference. Therefore people tend to choose or take the same action when face the same situation. The reference leads on motive. There are motives in every person, and they become parts or essential aspects of cultures. As Geertz wrote the statement below:

"...the existence of cultural resources, of an adequate system of public symbols, is just as essential to this sort of process as it is to that of directive reasoning. And therefore, the development, maintenance, and dissolution of "moods," "attitudes," "sentiments," and so on—which are "feelings" in the sense of states or conditions, not sensations or motives—constitute no more a basically private activity in human beings than does directive "thinking." (Geertz, 1973).

Several parts drawn and gathered beneath systems of ideas forms into motive, "feeling" or system of feelings, also systems of trust and beliefs. These all are condition that more likely describes the way human being thinking, in spite of a straight and rigid thought. It determines the value what is bad, and what is good, which named as system of values.

Motives, systems of feelings, systems of trust and beliefs formed by previous experiences, both individual experiences and social experiences. According to Bruner, these all represent the expression of experiences and systems of knowledge that accumulatively organized, either cognitively or affectively.

Experiences said to be accumulative, since they are tied on temporal dimension, always grow and continue to build construction over time. This expression of course will be nonsense, if it doesn't have observable phenomena in attitude neither in communicating speech or socialized to be accepted as "common sense" or common's property. Furthermore, Bruner said that experiences are interpretation of facts individually or collectively in a community. And expression of the experiences is reflected in daily life (Bruner, 1996).

Cultures have many dimensions, for it is assumed that culture as a system of view to see the life, view of world, or something Hiebert (Hiebert, 2008) named with term of worldview. Culture's dimensions are cognitive, affirmative, and evaluative. In cognitive dimension, there are knowledge, thought and any kind of ideas. Affirmative dimension consist of hope, desire, and anything that used as guidance of attitude and action to take. Evaluative dimension is something that is used as guidance to judge whether something good or bad, and make adjustments between action and goals in living the life.

### **Transmigrants Arrival In Olak-Olak Kubu: Experiences Of First Generations**

Transmigration process from Java to Kalimantan (Borneo) was taken a long journey of couple months. The complicated problem was faced from the registration process to departure, transmigrants also transit and accommodated in temporary shelters several times. In temporary shelters, they lived for weeks or months.

The first shelter was located at Transmigration Services in Jakarta. In Jakarta, they met another groups of transmigrants who depart from many region such as Province of Bali, Province of West Nusa Tenggara, Province of East Java, Province of Middle Java and Province of West Java. The groups would departure from Jakarta and have destination in many regions in Sumatra and Kalimantan. Groups by groups went by ships, each group were waiting to departure, with new hope in new place. Then it was time for groups who have West Kalimantan Province as destination should leave. One of the groups is aimed at Kubu Sub-district, Kabupaten Kubu Raya, West Kalimantan. Transmigrants came to Olak-olak Kubu village gradually in 4 departure group from 1958 until 1959.

Each head of family of the transmigrants got 50 meter square plot of land for housing, and one hectare farming land, yet the land still in the middle of jungle. The destination area was still a forest, only a few part of forest land had been cleared from trees and shrubs, with the tree trunks scattered. Housing for all families had been not build yet, so for couple of months until 2 years later they should lived in temporary shelters beds or barracks made of woods or wicker leaves. When the first houses were built, the walls made of two wooden planks, while the rest walls used nipah (a kind of palm tree) leaves, as well for the roof. Transmigrants cooperated to build their houses one by one, in size of 4 x 6 meter square. About two years later, the simply houses for 17 families were stood.

Every family of transmigrant was prepared with a packet of farming tools; there are an axe, one parang (knife, about 30-45 cm long), one hoe, and one linggis (crowbar). They also get kitchen stuffs; there are one small frying pan, and one iron kettle (volume capacity 1 kilogram rice). Government gave them living allowance, including 7 kilograms rice, a litter cooking oil, and a litter of kerosene.

About twelve years lived in Kalimantan, an informant; Mr. Suradi said the land for planting food crops was not there, because it was still a land with trees and shrub covering its surface. Along that time, they rely on government for allowance. When the living allowance was halted for eight months, or during the cessation of the shipment, they survived by consuming taro (talas), and some leader their

community requested assistance from neighboring villages and received cassava or dried cassava (gaplek).

Pak Suradi, the first generation of transmigrants, was the head of the group from Central Java as many as 17 heads of families consisting of 66 people. Pak Suradi comes from Ambarawa, Central Java around the swamp lake. Pak Suradi told that the first harvest of villager in Olak-olak Kubu was sweet potato in weight of 4 tonnes in 1966. The vines were not marketable anywhere at the time. The sweet potatoes were brought into a non machinery (manual) barge by Pak Suradi with two person accompanying him. At that time he did not know where to sell. Finally they went to Tanjung Bunga and sold some, so there were still a plenty of sweet potatoes in their barge. From buyers he met, Pak Suradi got information that in upstream area there must be many people who want to buy it. Without knowing either the position and direction of the place, Pak Suradi and his friends continued to row until Teluk Pakedai, Sui. Pinyuh River, Sui. Kakap, along Parit Gaduh, Sui. Jawi and Sungai Ambawang, only based on guidance from those people they met.

Every night, Pak Suradi slept in his barge everywhere he stopp. On the Ambawang River, Pak Suradi want to continue selling sweet potatoes upstream, but amid the trip, he was stopped by some Dayaks, around Korek Lingga village, they advised him to reverse direction because in the upstream there was a dispute between China and Dayak, upstream was not safe. As the sky was darkening approaching the night, Mr. Suradi decided to stop and spend the night on his barge tethered in front of village leader's house (kepala desa). This happened after traveling for 15 days. Pak Suradi said, "*nek ora mergo niat nguripi keluarga, ra bakal ndayung nganti tekan kono-kono*" (if not for intention to support family to survive, it was impossible for me paddling that far). After the dispute between ethnic Dayaks and ethnic Chinese had subsided, Pak Suradi went there to sell his harvesting crop four times, along with Pak Marto's subordinate and Pak Sastro from Klaten.

The first harvest after 6 years in Olak-olak Kubu was only palawija, for they could not farm rice. Pak Suradi said that they started farming rice in Suharto era. The type of paddy they farmed was rice which has 7 months age, like which cultivated by melayu people.

Rice cultivation became possible because in the early era of Suharto, the drainage were widened and deepened using excavator and heavy equipment. So tidal water would not soaking the farming land in Olak-olak Kubu, even waterflow from the trenches can be used to irrigate the land made it possible to cultivate rice.

### **The Broken Myths Of "*Mangan Ora Mangan Kumpul*" (Eating Or Not, Stay Together): Decision To Transmigrate**

Javanese proverbs that still be a philosophy of Javanese life said, "*mangan ora mangan kumpul*", which means eating or not, stay together", was fundamental reason for Javanese reluctance to leave their hometown, to go out and migrate although they live stressful life, poor, and lack of environment's carrying capacity. Geertz termed 'shared poverty', which interpreted as products of work-sharing, income-redistributing institution had whose function was to provide each member of rapidly expanding population with a niche in the rural economy. Although this view tightly related with Javanese ideology, this was proven in history that noted that economic equality of rural in Java was overwhelming. (Alexander, Jennifer and Alexander Paul, 1982).

Some Javanese concerned that inherited land is narrowing from generation to the next. And sibling conflict due to land disputes often happen in this stressful life. Alternate to change the fate, the philosophy "*mangan ora mangan kumpul*"; already broken. Some of them chose to leave Java for new life in an island where they would not scramble for land, hence they would have their own land. This shows that personally, Javanese already aware that the life philosophy above is not appropriate anymore with developments and demands of times. They already have awareness of shorten potential carrying capacity of land in Java.

### **Value System: "*Nek Ra Gelem Gotong Royong Toto-Toto Trus Muliho Jowo*" (If You Don't Want To Involve In Mutual Cooperation, Go Packing Then Back To Java)**

The value system is part of the cultural dimension that has evaluative functions. The value system in each culture can be divided into three types. First, each culture always cognitively conducts a trust evaluation that determines the good and bad. Second, culture also determines the emotional expression of human life. Third, culture as a determinant, a set of values, the determinants of right and wrong (Hiebert, 2008).

The system of values, ethics or morality prevailing in the village community of Olak-olak Kubu in the early days of their arrival emerged by itself, because they sharing same destiny and shelter. In the new place, with the condition of natural environment and shelter they have not prepared to face

before, cooperation was utmost important in overseas area where they have no one but their group. These value systems emerged spontaneously as the result of their interactions. In their interaction, the expression of "nek ra gelong gotong royong, toto-toto wae trus muliho Jowo" (if you don't want to involve in mutual cooperation, go packing then back to Java) event arouse among them when there was a member of the community seemed not enthusias or reluctant to participate "gotong-royong". This satire yet motivational speech was frequently used to remind how important the togetherness, not only for present interest, but should put as precedence till future.

*Gotong-royong* (cooperation) became their daily activities, especially in the early days in Olak-olak village, when the condition of the village was in form of forest, and the residence of all the people should be under one roof of a temporary shelter named "bedeng". Their daily activities were clearing the forest, preparing, and building a residence one by one for about two years, so they always work together. Next after the house and land gradually opened, they were keeping do *gotong royong* to make paths and ditches for drainage.

Sense System: "Krasan Ra Krasan Nduwe Lemah"

Human experience as an individual or collective, also formed a sense system that is used to make interpretations of everything that happens and experienced. It is one part of forming one's or a collective view of the world (Opler, 1964 ).

Sense is one of many reasons for transmigrants in Olak-olak Kubu village to survive. Severe conditions when land resources could not be cultivated due to the form of land was swampy forest, inundated during the tide season, isolated from other areas, encourage some transmigrants sold their land and leave Olak-olak Kubu Village. However, most of those who stay come from East Java and Central Java. Only one or two families of West Java transmigrants or West Nusa Tenggara stay still today.

Sense of belonging become embedded value among transmigrants, not only as response of economic value of land. The expression arised when they were asked "what makes the transmigrants stayed in such a tough condition, is "*Krasan ora krasan neng kene nduwe lemah*" (feel comfortable or not, we own land here). When they were sensing difficulties, the memory of the limited land in Java, strong enough to make the migrants keep struggle.

In addition to those views that reinforce their sense to keep struggle, in early life, some of transmigrants got opportunity to earn live by works in sawmills. Today, sawmill companies are still many. Instead of farming income, sawmill job income was useful to support the family.

Belief System: "Mati Urip Neng Kalimantan" (Die Or Life In Kalimantan)

Beliefs is a set of ideational systems used to strengthen, establish, intent, decide, and keep decisions as committed. Confidence is also a part and a system of worldview as Paul Hiebert states, belief is one aspect of the view of the world or the world view, the complete system of feelings and value systems derived from a series of experiences both historically, individually or collectively (Hiebert, 2008).

Java transmigrants have the intention to settle on Borneo island and have the confidence of staying forever. This belief emerged followed after initial intention of joining the government's transmigration program at that time. Transmigrants have experience both directly and indirectly, apart from some of the life guidelines inherited by the generation they still hold.

Activity experiences, persistence, and patience, become part of their strength in living a tough life. The experience in their homeland as peasants, tenant farmers, or narrow land owner, some of them even did not have any land at all. These conditions encourage them continued adapting the environment.

Beside should live in a place far from decent, their surrounding environment often submerged in tidal water from the river, they also faced the threat of hunger, like it was when the eight months living allowances in the form of kerosene, rice and side dishes been stalled. Their belief, "*mati urip neng Kalimantan*" (die or live in Borneo) as they say since the first days departed from Java and registered in transmigration program, is a definite determination, whatever and however conditions.

The View Of Migrants To The World

The attempt to understand how transmigrants perceive the world should do by understanding comprehensively the systems of ideas, sense and value systems relating to patterns of behavior, resulted and shared by organized collective and organizing what they think and do.

*“the more or less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel and do”* (Hiebert, 2008).

## CONCLUSION

Government intervention on migration in Indonesia has been done since the colonial government until today. One of them is the transmigration program that was held during the reign of the Old Order, during the reign of President Soekarno. The objectives of government programs in each period vary as are government programs in other areas. In the Old Order period, among others, is to accelerate the distribution of the population, the distribution of fertility, and the term transmigration is basically the movement of spirit from one body to another, so it can be interpreted to accelerate the formation of integration of the Unitary State of the Republic of Indonesia in the common identity, the Indonesian nation.

The decision to follow the program and stay in the destination chosen by Javanese people is based on how the view of the shifting world, the phrase, "mangan ora mangan gathering" is no longer maintained, because if "gathering" and "ora manganese" Will potentially not be able to maintain the condition of "harmonious" or potential disputes between large families.

Against a change in the concept of view of the world, in terms of taste, belief, and value system, which can be seen as a strategy of adaptation to the place where they live, they not only migrate physically, but also migrate viewpoints on some parts of their world view. Their feelings, beliefs, and value systems adapt to their surroundings.

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# RESEARCH TRENDS OF SMART CITY IN INDONESIA: WHERE DO WE GO FROM HERE?

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## ABSTRACT

The concept of the smart city is described as a solution of the urban problems. The Indonesian government has initiated to develop 100 smart cities by 2019, but there is still inadequate research about Indonesian case. Here, we have conducted a research to find current trends about smart city study in Indonesia. We identified the author background, the academic discipline of the author, the year, the research location, the most frequently-used words, and the most-cited technologies of Indonesian research about the smart city. We used content analysis and word frequency analysis to answer the questions. The government, academic, and business agency have joined the study, while other stakeholders may join too. There are varied academic disciplines which animate the examination. The year 2016 may be the opening of a positive trend, but there is still inadequate research locations covered. The noticeable most-frequently-used words are government, public, information, technology, and data. Then, the necessary technologies are the applications, infrastructure, Internet, e-government, and big data. Also, in the future, we need a research about a mobile-based smart city or social media monitoring and analytics.

Keywords: smart city, information and communication technologies, communities and state policy, word-frequency analysis, research trends.

## INTRODUCTION

The lack of economic growth in rural places lures people to make a life in the city. The rapid urbanization growth has been a serious threat of governments in the world. When people keep coming to the city, the urban density will be quickly increased. Subsequently, the urban people will compete fiercely each other to gain an access for the basic needs. They need jobs, housing, foods, water, electricity, and other services. In the city, the people whose houses at slum area may face the unwanted disease. The governments must resolve the majority of the problem (United Nations, 2014).

The “smart city” concept is an urban phenomenon rated to be a solution to the urbanization threats. But, the smart city concept isn’t an easy one to be practically implemented by the government professionals. At least, there are three challenges of smart city implementation: technology, people, and government. To claim their regions as smart cities, the governments must build a decent infrastructure of information and communication technologies (ICT). That is an initiative from the government, as building a smart city needs a huge financial investment (Nam & Pardo, 2011).

The government also needs a collaborative atmosphere to deal with the urban issues. The supportive government and technology will be useless without smart people to interact with. The digital divide is well-known as an important issue of the smart city implementation. Not every people know how to adopt the technology, they need to be educated (Nam & Pardo, 2011). The lack of economic growth in rural places lures people to make a life in the city. The rapid urbanization growth has been a serious threat of governments in the world. When people keep coming to the city, the urban density will be quickly increased. Subsequently, the urban people will compete fiercely each other to gain an access for the basic needs. They need jobs, housing, foods, water, electricity, and other services. In the city, the people whose houses at slum area may face the unwanted disease. The governments must resolve the majority of the problem (United Nations, 2014).

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## **SMART CITY: GLOBAL & NATIONAL CASES**

Despite the difficulty, there are notable successful smart cities in the world. The notable smart cities are Singapore, La Grange, New York, Riverside, Columbus (United States), Gangnam, Suwon, Seoul (South Korea), Montreal, Waterloo, Calgary, Toronto (Canada), Glasgow (Scotland), Mitaka (Japan), Taipei, Taichung (Taiwan), Stockholm (Sweden), Eindhoven (Netherlands). The list refers to smarter cities than other cities in the world, there are numerous soon-to-be smart cities (Intelligent Community Forum, 2017).

Although the smart city concept uses word “city”, the concept may be implemented in the city-state like Singapore, the small town like La Grange, or the province like Eindhoven. The smart city concept can be changed to the smart community (Intelligent Community Forum, 2017).

In Indonesia, the smart city projects have been initiated by 22 local governments. The local governments are Aceh, Denpasar, Tangerang, Jakarta, Bandung, Depok, Bogor, Bekasi, Semarang, Banyuwangi, Surabaya, Pontianak, Samarinda, Balikpapan, Lombok, Pekanbaru, Makassar, Manado, Padang, Palembang, Medan, and Yogyakarta. Outside of the list, other local governments in Indonesia also keen to implement the smart city (IISMEX, 2017).

In South Tangerang, May 2017, Ministry of Communication and Information Technology made an assessment of the national smart city movement. By making collaborative research with other ministries, they chose 25 cities/regencies to be pilot projects of smart city movement. In the future, the Indonesian government will actualize 100 smart cities in 2019. They divide it into three-year progress: 25 cities in 2017, 50 cities in 2018, and 25 cities in 2019 (Ministry of Communication and Information Technology, 2017).

The first 25 cities are Badung, Bandung, Banyuasin, Banyuwangi, Bekasi, Bogor, Bojonegoro, Cirebon, Gresik, Jambi, Kutai Kartanegara, Makassar, Mimika, Pelalawan, Purwakarta, Samarinda, Semarang, Siak, Sidoarjo, Singkawang, Sleman, South Tangerang, Sukabumi, Tangerang, and Tomohon (Ministry of Communication and Information Technology, 2017).

If we mix the list from IISMAX and the Ministry of Communication and Information Technology, there are about 39 smart cities in Indonesia. The known smart cities are Aceh, Badung, Balikpapan, Bandung, Banyuasin, Banyuwangi, Bekasi, Bogor, Bojonegoro, Cirebon, Depok, Denpasar, Gresik, Jakarta, Jambi, Kutai Kartanegara, Lombok, Makassar, Manado, Medan, Mimika, Padang, Palembang, Pekanbaru, Pelalawan, Pontianak, Purwakarta, Samarinda, Semarang, Siak, Sidoarjo, Singkawang, Sleman, South Tangerang, Sukabumi, Surabaya, Tangerang, Tomohon, and Yogyakarta (IISMAX, 2017; Ministry of Communication and Information Technology, 2017).

There are numerous studies about the smart city, but there is only a little body of academic research discussing the research trends itself. Here, we want to identify the trend of smart city studies exclusively in Indonesia. Effendi and his colleagues coined a “Smart City Nusantara” concept, they argued that Indonesian government need a special research base. The smart city implementation needs a consideration to the local wisdom of the cities and also the countries. So, a body of research which is located in Indonesia is needed for fostering smart city implementation (Effendi et al, 2016).

We compose six questions that will be answered in this research. The first question is what are the author backgrounds of the studies in Indonesia. The second question is what are the academic disciplines of the authors in Indonesia. The third question is which year is the most active year for smart city investigations in Indonesia.

The fourth question is which locations are the most cited in the research. The fifth question is which words are contained in the top-ten list of the most frequently-used words about smart city studies in Indonesia. The sixth question is which technologies are contained in the top-ten list of the most technologies cited in smart city inquiries in Indonesia.

## **MATERIALS & METHODS**

We used the strategy of Bohman (2014) to conduct our research. We searched scholarly articles about an issue. Then, we used a word frequency analysis to find the most frequently-used words in the bibliographic database. We searched the scholarly articles from scholar.google.com using keywords: “Smart City” “Indonesia”. We also used keywords: “Kota Pintar” “Indonesia”. Then, we saved all of the articles in our computer database.

Afterward, we compiled the articles by the language (English and Bahasa Indonesia). We discarded the articles without “Smart City” or “Kota Pintar” keywords. Also, we dismissed the articles which contained more than 20 pages, like thesis or dissertation. We only let the journals or proceedings in because we wanted to count the words from the abstract to the end of articles. If we involved the thesis, we couldn’t calculate the word frequency.

To learn the trends, we identified the author background, the academic discipline, the year, the research location, the most frequently-used words, and the most frequently-cited technologies. We created the descriptive statistics of the data. We created tables but divided the tables by its language: Bahasa Indonesia and English. By examining the language, we argued that the research has different readers, local and international. We limited the duration of research since the year 2014 to 2016). We acquired 14 journals (Bahasa Indonesia), a journal (English), and 4 proceedings (English).

To answer the first to the fourth questions, we just manually checked the articles using content analysis. Then, we made a table and manually count the frequency of our case. To answer the fifth and sixth questions, we used the different method. We saved the raw text from the journals into two documents, separated by its language.

We processed the corpus using TextSTAT, a word frequency analysis software. We counted the word frequency and delivered it into two tables of the top ten of the most frequently-used words. We ignored the words without meanings like the stop words. Exclusively for the sixth question, we used the concordance facility of TextSTAT. By using the concordance, we could find phrases like “big data”. If we used the normal method, we had only found “data”.

## RESULTS AND DISCUSSION

To answer the first question, we checked the author background of the research. The authors of the Indonesian-language research are the governmental agencies (2) and the universities (19). The authors of the English-language research are the business agencies (12) and the universities (6).

The government tends to do research with Indonesian audience. Meanwhile, the business tends to do research with international audience. The business joins a research by attending the conference. The university covers both kinds of research, strengthening the role of the academic sector in the research development.

According to Effendi et al (2016), the government, the business, and the academic sector have a role in developing the smart city. By examining 22 research articles, the three sectors involved in the development of the smart city. There are other sectors in smart city development, the media, and the community. Instead of doing research, the media and the community may collaborate with the different role.

To answer the second question, we checked the academic discipline of the authors. By learning the discipline of the authors, we understand the scope of the recent studies. Table 1 shows the majority of the authors of Indonesian-language research are electrical engineering (5), communication sciences (4), information technology (4), and urban & regional planning (3). The smart city has been successful to lure the researchers from the varied disciplines, from the engineering, social, computer, economics, to agriculture.

**Table 1** The academic disciplines of Indonesian-language research

No	Author's knowledge background	f
1	Electrical engineering	5
2	Communication sciences	4
3	Information technology	4
4	Urban and regional planning	3
5	Accountancy	1
6	Agribusiness	1
7	Computer engineering	1
8	Computer system	1
9	Environmental engineering	1
10	Informatics engineering	1
11	International relations	1
12	Public administration	1

Table 2 shows the less-varied academic discipline of the author of the English-language research. The majority of the authors are business workers, not from the university. The authors have a discipline of the communication sciences, the public administration, and the urban study. By adjusting the research of both languages, we argue that the communication sciences and the urban studies are the dedicated disciplines of smart city research in Indonesia.

**Table 2** The academic discipline of English-language research

No	Author's knowledge background	f
1	Communication sciences	2
2	Public administration	2
3	Urban study	2
4	Not mentioned	12

To answer the third question, we checked the year of the research. The year 2016 was the important year for the smart city since there were 13 research articles about that issue. About 8 out of 13 research articles use Bahasa Indonesia, and the other five research articles use the English language. In the year 2014 and 2015, there were only 3 research articles each year. We argue that the year 2016 was the starting point of the future trends of the smart city research, considering the escalation of the research number.

To answer the fourth question, we checked the locations of the research. Table 3 shows that Bandung is the most-cited locations of the smart city. Malang and Serang are the other important locations in Indonesian-language research of the smart city. The top three cities are located in Java Island. The current research is too much centered in Java Island since about 7 out of 11 research locations are based in Java Island.

**Table 3** The research locations of Indonesian-language research articles.

No	Research locations	Province	Region	f
1	Bandung	West Java	Java	3
2	Malang	East Java	Java	2
3	Serang	Banten	Java	2
4	Surabaya	East Java	Java	1
5	Balikpapan	East Borneo	Borneo	1
6	Jakarta	Jakarta	Java	1
7	Makassar	South Sulawesi	Sulawesi	1
8	Manado	North Sulawesi	Sulawesi	1
9	Metro	Lampung	Sumatra	1
10	Pekalongan	Central Java	Java	1
11	Semarang	Central Java	Java	1

Table 4 shares the similar fact with the table 3, as Bandung has topped the most-cited research locations. For the international audience, the capital city Jakarta rank second. The current research is also too much centered in Java. About 7 out of 11 research articles are located in Java Island.

The government of Bandung has shown the efforts to develop the smart city. Even, the Mayor of Bandung Ridwan Kamil has received the honor for the initiative (Suhendra, 2017). Ridwan makes the jargon of smart city then increase the awareness of collaborative atmosphere to gain supports (Hidayatulloh, 2016). Also, mass media support Bandung smart city (along with Jakarta) by publicizing the news with a positive tone (Yuliarti et al, 2016).

**Table 4** The research locations of English-language research articles.

No	Research locations	Province	Region	f
1	Bandung	West Java	Java	4
2	Jakarta	Jakarta	Java	3
3	Banda Aceh	Aceh	Sumatra	1
4	Banyuwangi	East Java	Java	1
5	Batam	Riau Islands	Sumatra	1
6	Bekasi	West Java	Java	1
7	Bogor	West Java	Java	1
8	Kutai	East Borneo	Borneo	1
9	Surabaya	East Java	Java	1
10	Tangerang	Banten	Java	1
11	Tanjung Selor	North Borneo	Borneo	1

If we compare the available research locations with known smart city projects, there are many unique facts. About 13 out of 39 locations (one-third ratio) has been examined by Indonesian authors. The covered locations are Aceh, Balikpapan, Bandung, Banyuwangi, Bekasi, Bogor, Jakarta, Kutai Kartanegara, Manado, Makassar, Semarang, Surabaya, and Tangerang. The uncovered locations are

Badung, Banyuasin, Bojonegoro, Cirebon, Depok, Denpasar, Gresik, Jambi, Lombok, Medan, Mimika, Padang, Palembang, Pekanbaru, Pelalawan, Pontianak, Purwakarta, Samarinda, Siak, Sidoarjo, Singkawang, Sleman, South Tangerang, Sukabumi, Tomohon, and Yogyakarta (IISMEX, 2017; Ministry of Communication and Information Technology, 2017)..

Uniquely, there are locations which aren't included in our list, for the examples, Batam, Malang, Metro, Pekalongan, Serang, and Tanjung Selor. However, according to a research by Yuliarti and her colleagues (2016), the cities like Tanjung Selor and Batam have been publicized positively by Kompas, a national mass media, as the smart cities. By learning the research trends, we argue that there are many smart cities in Indonesia that haven't been the research locations. Many research articles somehow took many cities which weren't described as smart cities (IISMEX, 2017; Ministry of Communication and Information Technology, 2017).

The researchers must find the uniqueness about the cities, so they convincingly take those cities as the research locations. We can take Semarang as the example, besides of developing the smart city, the government also work for the resilient city (Sariffuddin, 2015). In the future, besides of increasing the research based in currently covered locations, other authors must explore the other locations in Indonesia as well (IISMEX, 2017; Ministry of Communication and Information Technology, 2017).

To answer the fifth question, we checked the most frequently-used words from the research articles. Table 5 shows that the similar words used by the research articles of both languages are city, smart, public, government, information, technology, and data. It is unsurprising if we find that city and smart are the top words. But, we rather focus on the government and the public, which belong to the important words. The smart city is described as a meeting point between top-bottom initiation (government) and bottom-top initiation (public) (Capdevila & Zarlenga, 2015).

The occurrence of words like information, technology, and data means that the three concepts are important to a smart city implementation. The smart city needs technology, that's the reason of this research. We explain the smart city technologies in the next paragraphs. Also, smart city implementation must consider how to manage information and data.

**Table 5** The most frequently-used words of smart city research articles in Indonesia.

No	Indonesian-language Research	f	English-language Research	f
1	Kota (City)	1046	City	272
2	Smart	690	Smart	221
3	City	461	Government	187
4	Masyarakat (Public)	348	Data	156
5	Pemerintah (Government)	314	Media	109
6	Informasi (Information)	253	Public	106
7	Konsep (Concept)	211	Social	82
8	Teknologi (Technology)	207	Technology	72
9	Data	135	Bandung	68
10	Cerdas (Smart)	133	Information	64

To answer the sixth question, we checked the most frequently-used words about the technologies from the research articles. Table 6 shows that the similar words used by the research articles of both languages are applications, infrastructure, internet, e-government (electronic government), and big data.

The internet is the foundation of the smart city, indeed, decent internet connection requires decent infrastructure too. The infrastructure includes fiber optic channels, Wi-Fi, wireless hotspots, and kiosks. The infrastructure is known as a barrier for the smart city implementation (Chourabi et al, 2012).

The smart city implementation will relate to the application development and e-government, to improve the public services. The government builds the application and considers the user-friendly approach. Then, the government pushes the citizens to download the application via their smartphones (Alawiah, 2017).

E-government is a concept which is used by the government to accomplish the good governance. The government uses the technology to escalate the performance. The government also promotes the accountability and transparency of the financial information (Widodo, 2016).

If the government develops the smart city, the system will receive huge amount of data. This is why a research about big data is important, the big data is useful for integrating, organizing, managing, analyzing, and presenting the data (Roessobiyatno et al, 2016).

The authors of Indonesian-language research tend to focus on website technology. The authors of English-language research tend to focus on mobile-based technology. M-government (mobile government) is an issue for international research since the local research is focused on e-government. In the future, when city people prefer the wireless technology, building a mobile-based smart city is a must (Nam & Pardo, 2011).

Also, the international research gives a clue about the social media monitoring and analytics. The government may use the big data and analyze it to gain a complete insight about the city. The government gets the social media data from the citizens to improve the public service (Roessobiyatno et al, 2016).

**Table 6** The most frequently-used words of smart city technologies in Indonesian research articles.

No	Indonesian-language Research	f	English-language Research	f
1	Infrastruktur (Infrastructure)	114	Social Media	58
2	Aplikasi (Apps)	95	Big data	54
3	Internet	74	E-government	40
4	Situs (Website)	60	Qlue	32
5	Jaringan (Network)	53	Infrastructure	27
6	E-government	38	Internet	27
7	Sensor	33	Analytics	23
8	Big data	32	Mobile app	20
9	Website	25	M-government	16
10	Mobile	17	Monitoring	10

## CONCLUSIONS AND FUTURE WORKS

From the discussion, it can be concluded that the current research articles about the smart city in Indonesia haven't been enough. By considering Indonesian government's vision of 2019 about the smart city, many researchers are invited to join the examination in the future. It is possible for smart city stakeholders, like government, university, business, media, community, or the others, to expand the research. Joining conferences is an option for the stakeholders to quicken the collaboration.

The smart city has lured the researchers from the varied disciplines. The smart city isn't a monopoly of one academic discipline. Many disciplines are required for the collaboration. The year 2016 is the opening of the smart city trends. Also, the cities used as a research location are still inadequate. By 2019, Indonesian governments are working into 100 smart cities, so the related researches are needed to be spread.

Discussing smart city will refer to the relationship of the government and the public. Also, the smart city is related to the technology, information, and the data. As the importance of technology, we must understand which technology is necessary. The applications, infrastructure, the Internet, e-government, and big data are the technology to deal with. The research about the mobile-based smart city or social media monitoring and analytics are noteworthy to be done.

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# POLICY IN THE DEVELOPMENT OF TAMAN BACAAN MASYARAKAT: CASE STUDY IN WEST BANDUNG REGENCY, WEST JAVA

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## ABSTRACT

The development of social movements in today's society many done by communities that exist in the community environment. This movement involves the participation of local communities in developing a wide range of activities to suit the needs of the community itself. Movement of community that continues to grow while this one is "Taman Bacaan Masyarakat (TBM) in West Bandung Regency, West Java. This study aims to find out the various policy development about TBM and support local governments. Research methods that will be used in this study is a qualitative method, with the case study approach. Results of the study show that the policy development of TBM in West Bandung Regency has not fully optimal due to the existence of the regional policy which has not been specifically set about the development of TBM. One of the efforts made the Government of West Bandung Regency in this case through the Disarpus is actively involved in various forums to build synergy between the institutions in strengthening the library with the term SHM (Stakeholders Meeting). TBM development guidelines have been stated in guidelines for the development of TBM as issued by the Ministry of Education and Culture. While the support of the local government is currently working to draw up local regulations that focus on the development of TBM.

**Keywords:** community-based libraries, state policy, regional policy, library science

## INTRODUCTION

Based on the release on the website Paudni that the *Taman Bacaan Masyarakat (TBM)* was founded initially aims to facilitate community who have "literacy" in order not to "illiteracy" not only by utilizing the TBM as the means to meet the needs of adequate reading materials. But also as community needs will be reading the material, a place to borrow, and found a cheap, reliable, and comfortable. Håklev (2008) states that "What is most striking is that 100% of the government TBMs have no other activities than lending out books, whereas one of the strong messages from this research is that the successful *Taman Bacaan (TB)*s are more like holistic activity centres than simply *gudang buku* (storage for books)."

Currently many popping up Reading Garden Society (TBM) as part of the literacy movement that was initiated by the community independently. This movement also started developing into the literacy movement that stems from the movement of community in a particular acupuncture point locations that essentially give access to learning resources for people with the motor prime mover is the founder and volunteer with no strings attached in making literacy. According to Yanto, Saleha & Lusiana (2016) that the emergence a variety of literacy movement that did not come from the Government but from the community or individuals.

According to Bindikmas (2013), TBM is a means to cultivate or institution a penchant for reading society that provides and delivers the services in the field of reading material: books, magazines, tabloids, newspapers, comics, and other multimedia materials that come with the room for reading, discussion, surgery books, writing, and other literacy activities, and supported by the manager who acts as a motivator.

Bindikmas (2013) lays out the purpose of the providence of TBM that is:

1. enhancing the literacy and reading skills;
2. grow to develop interest and penchant for reading;
3. community building reading and learning;
4. encourage the realization of lifelong learners community;
5. realize the quality and independence of the community that is knowledgeable, skill able, advanced cultured and civilized;

TBM as part of the current literacy movement not only became the domain of the Government through the development or conducting various types of library or library community, TBM began popping up over the initiation of various communities and develops into a literacy movement stems from the movement of community in a particular location or presence of aid from various companies to provide access to learning resources for the community. TBM also has activities to improve the quality of life of the community with a variety of activities that are carried out so that it is able to create standalone citizens such as the improvement of the skills of its members so that it can improve the quality of their life through a variety of information literacy activities.

According to Irkham (2012), literacy community movement base usually originated from the formation of the library. The places that are becoming a place of discussion, seek information or produce all agreements about ideas to provide the solution of problems faced by the local community. This community movement supported by the militancy of volunteers. Volunteers or volunteer community library is the people who work in the social-educational activities, which do not have the orientation expected the reward or recompense from the results of his work. ... have the mental attitude and a steady, resilient and hardiness. (Kalida, 2015, p. 38-39).

Marihesya (2012) stated that "the main activity of community based library is how to manage community intelligence and knowledge, not just develop the quantity of collection nor make up the building". The main activity of the library community or TBM is not just the number of library collection development or the building itself, but rather how to manage knowledge and intelligence community. This is in line with the stated Bindikmas (2013) that the TBM as a means of education aims to realize the lifelong learner community. The need for expansion and strengthening of institutional TBM access so as to provide a broader service and quality.

The study was interested in knowing how the policies in the development of TBM. A variety of activities as well as a large number of stakeholders the TBM was involved in the development of TBM in West Bandung make literacy movement so felt in the region. This movement involves the participation of local communities in developing a wide range of activities to suit the needs of the community itself. Movement of community that continues to grow while this one is "Taman Bacaan Masyarakat (TBM) in West Bandung Regency/Kabupaten Bandung Barat (KBB), West Java. This study aims to find out the various policy development about TBM and support local governments.

## **RESEARCH METHODS**

Research methods that will be used in this research were the qualitative approach with case studies, qualitative research method selection with approach case studies. Zainal (2007) defines the case study method enables a researcher to closely examine the data within a specific context. In most cases, a case study method selects a small geographical area or a very limited number of individuals as the subjects of study. Case studies according to Creswell (1998) focus on the specifications in the case of an incident, whether that includes individual, cultural groups as well as portraits of life. (p.36). This approach of focusing on the how to get an understanding in depth about an entities or events for a certain period of time.

Zainal (2007) stated that advantages of case study: First, the examination of the data is most often conducted within the context of its use (Yin, 1984), that is, within the situation in which the activity takes place.; Second, variations in terms of intrinsic, instrumental and collective approaches to case studies allow for both quantitative and qualitative analyses of the data.; Third, the detailed qualitative accounts often produced in case of studies not only help to explore or describe the data in the real-life environment, but also help to explain the complexities of real life situations which may not be captured through experimental or survey research.

Through this approach is expected to obtain a variety of information about the policy in the development of TBM. Location research in the public library in West Bandung Regency/Kabupaten Bandung Barat (KBB), West Java, Indonesia. As for the technique of collecting data through fieldwork and library studies (interviews and observations). The retrieval of the data source as the informant conducted in purposive, which in the process of determining the informant, how the amount is not determined in advance, but upon consideration of information. The sample in qualitative research is not a named respondent, but as an informant.

## **RESULTS AND DISCUSSION**

TBM development responsibilities in the area of KBB is the Dinas Pendidikan, Pemuda, dan Olahraga (Disdikpora) Bidang Pendidikan Non Formal dan Informal (PNFI). However, the construction of the TBM becoming the authority Dinas Arsip dan Perpustakaan Daerah (Disarpusda). This makes the TBM Disarpusda as a partner in the field of information services. Related operational assistance and management of TBM are under the authority of the Dinas Pendidikan Bidang Pendidikan Anak Usia Dini Nonformal dan Informa (PAUDNI) or at the district level are under the PNFI-Disdikpora. Based on the Strategic Plan Kemdikbud 2015 – 2019, TBM as part of the strategy and policy development through the strengthening of institutions and non-formal education unit in the form of a Program Pendidikan Masyarakat (Dikmas) through the help of Facilitation Rintisan Taman Bacaan Masyarakat (TBM).

It shows that there are two government institutions at the district level that focus on the development of TBM: Disdikpora and Disarpusda. Until recently the most intensive activity in the development of TBM is Disarpusda with a wide range of activities both of the activities implemented

and to involve third parties in a variety of program implementation the development of TBM, it is corroborated by Suryati (2017) that the existence of TBM help Dasarpusda information service to the public in addition to the village library, the Islamic boarding school library and private library.

Attention to the TBM by existing public library in West Bandung Regency started in 2014, the public library under Disarpusda really realized the limitations of owned public library related awarding of information access to the society that existed in the region of KBB. Thus, the involvement of a variety of literacy communities in order to support the activities of information services to the entire community. It is also aired on the results achieved in the development of TBM local community capacity around TBM, there is not just the result of increased knowledge of the local community, but also the presence of other impacts in the form of an increase in welfare of society, increase the ability of communities through the improvement of skills and the creation of a creative product into a commodity business to increase people's income.

Various things have been attempted by KBB public library, include: the construction of the TBM in the KBB, provides grants and technical assistance to each of the TBM in the form of training/technical guidance, as well as regulation in awarding grants to TBM, the village library, boarding schools and mosque libraries. Since the 2014-2015, according to Suryati (2017) awarded grants to fund the development of TBM in the form. However, since the year 2016, the program is already turning into a mentoring programme to TBM. While the focus of the grant transferred to the development of the village library, a library of boarding schools and mosque libraries. This is the result of advocacy conducted public libraries with Agency for Community Empowerment, and Village Government/ Badan Pemberdayaan Masyarakat dan Pemerintahan Desa (BPMPD) the allocation of funds for the development of the library.

## **REGIONAL POLICY**

Development of TBM in West Bandung Regency based on Library ACT No. 43 of 2007 about Libraries and Government Regulation No. 24 of 2014 on the Implementation of the ACT as well as the existence of applicable Regional Regulations Province of Jawa Barat No. 17 of 2011 about the Organization of the Library. In the Regional Regulation stated that:

"The local Government should appreciate the library and a reading garden, established and maintained the public independently, which helps local governments in providing library services, so as to cultivate the cultural penchant for reading and lifelong learning ..... Base on article 49, local government, the County Government/cities and communities encourage the growth of TBM and Rumah Baca, in order to support deeds cultivate penchant for reading.

There is currently no regional regulation specific to the West Bandung Regency/KBB organization of the library to support various community library development. According to Suryati (2017), currently in the process of the academic draft in order to Proposed Regional Regulation in West Bandung Regency with one focus is strengthening the TBM, along with the development of the village library and the Islamic boarding school library.

With the various regulations can strengthen the various activities by TBM in an effort to develop various activities of TBM so that synergy between public library with community literacy can be entwined optimally. KBB Public Library is also involved in advocacy activities in the revised allocation of funds for the construction of villages and the development of village libraries based on the Regulation of the Minister of Underdeveloped Villages, Regions and Transmigration No. 22 Tahun 2016. It is corroborated by the Rohman (2017) that KBB including active enough to build partnerships with other stakeholders. And Andri & Sopian (2017) that the Disarpusda are also pushing to the BPMPD to pour in regional regulations that there is a budget of the village which is partly used for the library.

## **STAKEHOLDERS MEETING (SHM)**

One of the efforts made the Government of West Bandung Regency in this case through the Disarpus is actively involved in various forums to build synergy between the institutions in strengthening the library. Another initiation is conducting meetings with various stakeholders both between SKPD (Satuan Kerja Pemerintah Daerah/Local Government Units of Work) or by a third party, as for the agenda of the meeting is to discuss the various issues related the development of TBM.

The result of such activities is an increase in the attention of local governments on the development of the library. This can be seen from the increase in the capacity of the budget to the development of libraries in Western Bandung Regency has been very great, as well as evidenced by getting appreciation from the Coca-Cola Foundation Indonesia (CCFI) as being one of the counties to allocate significant budgets for the library. By 2015 West Bandung Regency got the award along with 18 other regency/city that are in Indonesia (Saubani, 2015).

This is very important to be executed upon the revelation of Rohman (2017) stated that public library had to start developing synergy transformation library with a variety of stakeholders to community empowerment in accordance with the Human Development Index. Specific to the Province of West Java, synergy with the various parties are expected to push the library transformation with a draft Regulation of The Governor West Java about *Sinergitas Transformasi Perpustakaan*.

One of the strategic partners in building synergy in West Bandung Regency is collaborating with partners Perpuseru started in 2014. The program PerpuSeru is a library development program supported by the Coca-Cola Foundation Indonesia and Bill & Melinda Gates Foundation, since November 2011, which aims to make the library as the center of community activity-based learning and information and communication technologies, with the aim of can give impact on improving the quality of life of the community. (Perpuseru, 2016).

Since the year 2015, the existence of a TBM with collaboration among libraries of West Bandung Regency level. This program is empowerment library village and TBM who initiated the National Library and the Coca Cola Foundation developed into six regencies in West Java, including West Bandung Regency that was initiated by Perpuseru. The results are expected the presence of network between libraries of the village and TBM with other institutions including community (Sarnapi, 2015). This new activity can be followed by one representative, namely TBM Pengelolaan Lingkungan Cibungur. In addition there were also participants from the existing village representative at KBB as the pilot project by Perpuseru. Cilame village was elected as one of the model villages for the IT-based libraries (inilahkoran.com, 2015).

By 2016, Perpuseru again contributed as much as 93 computers for villages and the existing TBM in Bandung West in an effort to provide facilities for the 20 villages and 11 TBM at KBB in order to enjoy the library facilities are equipped with the internet network. (BaleBandung, 2016). West Bandung Regency has been carrying out activities of socialization of the Program Perpuseru, i.e. the library village and TBM earlier in the year 2017 (Andri & Sopian, 2017)

## CONCLUSION

Based on the result of the research, the writer has concluded that the policy development of TBM in West Bandung Regency has not fully optimal due to the existence of the regional policy which has not been specifically set about the development of TBM. However, many things have been done by Disarpus related engagement in policy making for the development of TBM, include: the construction of the TBM in the KBB, provides grants and technical assistance to each of the TBM in the form of training/technical guidance, as well as regulation in awarding grants to TBM, the village library, boarding schools and mosque libraries. TBM development guidelines have been stated in guidelines for the development of TBM as issued by the Ministry of Education and Culture. While the support of the local government is currently working to draw up local regulations that focus on the development of TBM.

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# THE DIFFERENCE OF LEARNING MODEL THINK-TALK -WRITE (TTW) AND TRAFFINGER IN IMPROVING STUDENTS CRITICAL THINKING SKILLS IN SOCIOLOGY SUBJECT"

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## ABSTRACT

In the beginning there are some conditions of students at SMAN 10 Bandung in learning activities in sociology subject, in teaching and learning activities is still the teacher centered, the use of learning models are less varied, there are some learners who have low ability in think critically. The researchers conducting this study is to know the difference between learning model Think -Talk -Write, Traffinger with the conventional learning model to improve critical thinking skills of students in class XI at sociology subject. This research used a quasi-experimental, research patterns is using Nonequivalent Control Group Design, the results are processed using the short method. The results showed that there is no the differences in improving the critical thinking skills by using learning model Think, Talk and Writen, Traffinger and conventional methods in sociology subject through pretest-post test with 7 degrees of freedom, a significance level 1% and arithmetic t is 3,499, However there is an increase in visits from the processed..

**Keywords:** Think -Talk -Write, Traffinger, Critical Thinking

**M**an was created by God Almighty as the most perfect beings and memiliki sense as God-given perks S.W.T compared to other creatures. With a sense of the human mind and always think, contemplate, conducting, interpreting all sorts of reality of life at hand. The advantages of a perfected human beings as guide and direct them at a better life through learning. Learning is the attempt to discover something new, attempts to master means the real learning activities and something new is the result of the learning activities. As a result of learning the new changes can be encapsulated in dimensions from not knowing being couldn't know, from being able to, of not willing to be willing, and from unusual became accustomed. The learning process can be obtained through institutions such as schools.

In fact, the school as a social system that focuses on the system of education is a place that has a climate that is conducive to support the teaching and learning process in achieving the national education goals. Under article 3 of LAW No. 20 of 2003 on the national education SISDIKNAS, the purpose of which is "to develop the potential of students in order to become a man of faith and piety to God ALMIGHTY, precious, healthy, have learned, accomplished, creative, independent, and become citizens of a democratic and responsible".

Based on the national educational goals, the school as an institution is in charge of developing the potential of learners to have aspired to by education in Indonesia. The purpose of education are able to serve as a benchmark for educators melaksanakan education Sociology well. But in fact, when the process of teaching and learning educators just convey, transforming the knowledge to learners in the class or prefer the educator as a center of learning (teacher centered learning), so that the learners are not trained to hone his thinking ability is more profound because conditioned just accept knowledge or information given (one way traffic). As a result students have less sensitivity, liveliness against social event or phenomenon that exists surrounding up to lose the chance posited opinion and defend his position when confronted with issues, social phenomena that occur.

The problem faced at this time with regard to teaching and learning activities that are less effective against the level of critical thinking ability learners. Seen from the large number of educators in teaching and learning practices are still using models or methods of learning are less creative, giving rise to Burnout to learners. The learning model used educator at the moment most are lectures so that less emphasis upon the learning process. The liveliness of the learners that are less visible than the absence of inquiry while teaching and learning activities.

Problems starting from the observation of Class XI IPS 2, XI XI, IPS, IPS 3 and 4 SMAN 10 Bandung, researchers found that there were some problems occurred in the process of learning that affects the level of critical thinking ability learners. Problems of the study of sociology at SMAN 10 Bandung in General that third class who researched there is a similar problem that is there is still a

level of learners the critical thinking ability of low seen in educators pose social problems to be analyzed is less responsive to learners, give you an idea or ideas when faced with a problem, don't ask questions. Then found another problem on the third class of the greater detail in class XI IPS 2 found that at the time of entry in classroom educators, classroom atmosphere not conducive to implementing learning look still many learners who stroll rowdy and enthusiastic learners, in carrying out the process of learning of Sociology is less noticeable when educators explain the material there are some learners do not heed and busy play mobile , there are learners who much like a low skill level is indicated when educators ask questions or problems of the attitude of the learners did not respond, not suggested and not ask questions when faced with a problem, the use of model learning less markedly, learners are less appreciative of the presence of educators that are marked with the language that was blasted out of the learners that are less polite. So to minimize the problems educators need to provide different models, innovative, and creative so that students understand the material in addition to the critical thinking ability may increase.

Problems occurred in class XI IPS 3 does not vary much with Class XI IIS 2, in this class of researchers found that at the time teaching and learning there are some learners do not heed and busy play mobile, there are learners who much like a low skill level is indicated when educators ask questions or problems, the attitude of the learners did not respond, not suggested and not ask questions when faced with the problem of , class is not conducive, the lack of enthusiastic learners when following the teaching and learning activities, the use of a model that is less markedly so as not to foster motivation, curiosity learners in learning and consequently did not have the opportunity to improve the students ability to think kiritisnya, as well as learning is still centered on the educator (teacher centered learning).

The last problem that occurred in class XI IPS 4 almost identical to the previous class i.e. There are some learners do not heed and busy play mobile, there are learners who much like a low skill level is indicated when educators ask questions or problems of the attitude of the learners did not respond, not suggested and not ask questions when faced with problems, the condition of the class not conducive, the lack of enthusiastic learners when following the teaching and learning activities the learning model, the less markedly so as not to foster motivation, curiosity learners in learning and consequently did not have the opportunity to increase learners think kiritisnya with learning based on the educator (teacher centered learning).

Based on existing problems in class XI IPS SMAN 10 Bandung, alternative problem solving one of them educators as one of the most important driving factor to determine a successful teaching and learning in the classroom. Therefore the educator is required to enhance the roles and competencies, competent educators will be better able to create an effective learning environment and will be better able to manage its class so that student learning outcomes are at the optimal level. An attempt to fix and improve the quality of education as though it will never be out of date. Many of the reform agenda that has been, is, and will be implemented. A variety of innovative programs to improve the quality of education participated. Learning or learning is an activity which compulsory educators do and provide to learners as a budding nation. Because it is the key to success to build a bright future, preparing a generation of the nation with a high Science insights. See the role of education is so important, then apply the model of effective and efficient learning is a must.

One of the ways that can be used in order to obtain optimal results as desired-based model is giving problem in the learning process. This can be done by choosing the right learning model by comparing model learning Think – Talk – Write (TTW) and Treffinger in improving the ability of critical thinking.

Model learning Think – Talk – Write (TTW) is one of the learning models of Contextual Teaching and Learning (CTL) that helps educators associate between the material being taught with real world situations and encourage learners make connections between knowledge with its application. Model learning Think – Talk – Write (TTW) is a model of learning by communicative approach that is able to change the assumption that the method resitasi and the discussion needs to be organised in the setting of the group as a whole. Characteristics model Think – Talk – Write (TTW) learners guided independently, in pairs, and share to resolve problems. This model in addition to expected to steer the process of teaching and learning also has another very beneficial impacts for participants were detained. Some of the consequences that arise from this model is is the learners can communicate directly with another individual who can give each other information and exchange ideas as well as being able to practice to improve critical thinking through the process of thinking.

Treffinger's model is one of the models of learning with problem-based thinking and approach which directs learners are able to solve problems creatively with potential ideas and ideas poured as a solution. In this model States that there are three important components namely Understanding

Challenge (understands the challenges), generating ideas (evoking the idea), preparing for Action (prepare actions) which then break down into six stages. These models are expected to be trained as well as improving the ability of critical thinking students in solving problems that arise around the environment, because in this learning model gives the pressure in the learning process.

From the explanation above about learning Think – Talk – Write (TTW) and Treffinger is an alternative in solving the problems that had been raised earlier that will be examined more thoroughly. Previous research on the learning model of Think – Talk – Write (TTW) has also been used to improve the writing skills of argument essay on learner class XI SMK Pasundan 1 in Indonesia language subjects. The application of model learning Think – Talk – Write (TTW) in learning mathematics to improve to increase the ability of problem solving in learner class VII in JSS. Lastly, the use of Traffinger learning model to improve the ability of creativity mathematics in JUNIOR HIGH SCHOOL students of class VIII in SMP Kartika Siliwangi XIX-2.

In this study the researchers want to find out how the model difference in improving the ability of critical thinking students who previously have not been in use in teaching and learning activities using the learning-centered educators as a single object. An interesting learning model is expected to arouse the learning motivation, curiosity and sensitivity training the learners.

Based on the background that has the author describe the above, the authors feel interested to know more about how big the model comparison study Think – Talk – Write (TTW) and Traffinger in improving critical thinking ability learners. Therefore authors will undertake a study with the title: "LEARNING DIFFERENCE THINK – TALK – WRITE (TTW) and TRAFFINGER in IMPROVING CRITICAL THINKING ABILITY LEARNERS on the SUBJECTS of SOCIOLOGY" (study of the EXPERIMENT to the CLASS XI in SMAN 10 BANDUNG)

The theory used in this study is a model of learning, Think, Talk and Writen, this model first introduced by Huinker and Laughin. Think, Talk and Writen (Huda. 2014, PG. 218) States that "strategies which facilitate the practice of speaking in oral and writing that language fluently. The technique of Think, Talk and Writen by Huinker Laughin and is based on the understanding that learning is social behavior. Think, Talk and Writen to allow participants the students to influence and manipulate ideas before pouring in the form of writing, this also helps students collect ideas through structured conversations ". Therefore, Think, Talk and Writen basically built through thinking, speaking, and writing. Groove Think, Talk and Writen starts from the involvement of learners in thinking or dialogue with himself after the process of reading, talking and sharing ideas (sharing) with his friend before writing. The atmosphere is more effective if done in a heterogeneous group of people 5-6 between learners. In this group of learners were asked to read, make a small note, explain, listen, and share ideas with friends, then express it through writing. Thus, this strategy allows learners to influence and manipulate their ideas before writing poured in.

Traffinger learning model is one of the models that are created from the progress and development of the times, this model was born from a wide variety of educational experts thought at the time. Traffinger learner model aims to give emphasis on the learning process through granting issues, social issues and phenomena that exist around the environment so that the learners in the process helps students to think critically, creatively in solving problems. According to Traffinger (in Huda, 2014, pp. 318) stated that "digagasnya this model because the times are constantly changing with the faster and the increasing complexity of the problems facing". So to solve that problem needed a way to be able to solve a problem and generate the right solution. that needs to be done in overcoming it is to pay attention to important facts are there about surroundings and then bring up the various ideas and choose the right solution to be implemented.

According to r. martindas (in Wibisono, PG. 3) says that "critical thinking is a mental activity which is carried out to evaluate the truth of a statement. Evaluation generally ends with the verdict to accept, deny, or doubted the truth of the statement in question ". While according to Suryati (Appointed in 2010, PG. 40) posited a "critical thinking skills i.e. the ability to analyze issues that concern on various subjects, giving the argument, the emergence of insight and provide interpretation". So based on the definition above can researchers conclude that critical thinking skills is a directional and clear processes used to deal with social phenomena concerning issues such as subjects, social problems and are required to give the argument as well as being able to solve the problem so that it is able to give a decision and produce a rational solution.

Cognitive learning theory developed in the last century as a protest against the theory of behavior that has developed earlier. The theory of cognitive belajar was more worried about the learning process than on the results of his studies. In cognitive theory, persektif learning is a mental event rather than behavioral though seems more real in any event. According to the theory of cognitive learning is perceptual learning, because it is an activity that involves a very complex process of thinking

and critical. This is in line with Baharudin and Wahyuni (2007, PG. 87) which declared that "looking at the cognitive flow that learning activities is not just stimulus and response that is mechanistic, but more than that, learning activities also involve mental activities that exist in the individual that is being studied. Therefore, according to the flow of the cognitive, learning is a mental process that is active to achieve, remember and use knowledge. " While the view of cognitive learning theory according to Budiningsih (2005, PG. 34) States that: "this theory holds that learning is a process that includes internal memory, retention, information processing of emotions and other psychological aspects. Learning is an activity that involves a very complex process of thinking. The learning process occurs between other settings including the stimulus received and customize it with a cognitive structure that is already owned and formed in the mind of someone based on pemahan and previous experience. " Berdasarkan statement above, researchers concluded that the view of cognitive theories explain learning is a series of activities that occur in individuals in gaining knowledge through experience, remembering, and get the information so that it adjusts to the new knowledge with existing knowledge. As such learning could bring changes for the culprit, either a change in attitude, knowledge or skills for in human learning is required to think more critically. These changes will help solve human problems. According to Bruner (pp.,2012 Suprijono in 24) says that "the cognitive development of individuals can be improved through the preparation of the subject matter and mempresentasikannya in accordance with the stage of development". The opinion is in line with the direction of Bruner thought researchers who use the learning model Think, Talk and written and Traffinger learning models that can develop even the enhance cognitive ability or knowledge as a process of thinking more in (critical). Through the learning material and the presentation of penyusunan based on the steps of each model, from a broad public and to higher coverage.

Theory of cognitive development Bruner is developed by the learning process of the invention or discovery of a concept. The discovery of the concept of different to the pemahan concept, since the invention of the concept is found in the activity category or developing new concepts and was briefly engaged with the concept long ago. If in theory development of Piaget's cognitive development is very influential on the development of the language, then in theory the great language development, UN development Bruner also influences in the development of kognitif. In this study, a model of penelitian Think, Talk and written in accordance with the theory of cognitive development Bruner, where if the students made it through this learning step Besides enhancing language proficiency resulting from the grant of permasalahan to discuss also increases the critical thinking ability of knowledge-knowledge that developed during the process of extracting information.

In this study other than cognitive learning theory enshrined Bruner, also in landasi with toeri studying Gestalt that is one of the branches of cognitive learning theory. Gestalt theory born in influence by the thought of cognitive psychology, Gestalt theory is not yet satisfied with the findings of experts stated that sebelumnya selaja is the process of stimulus and response as well as mechanistic in nature. Therefore, at the time of the learners in action on the environment, the individual not only respond but will involve a subjective element, namely the thought process for addressing the environment and thinking ability learners one another differently. While according to Baharudin and Wahyuni (2008, PG. 88) States that "the Gestalt Theory appears influenced by gestalt psychology with figures such as Max Wertheimer, Wolfgang Kohler, and Kurt Koffka. Gestalt theory looks at learning is a process which is based an understanding (insight). Because basically every person's behavior based on cognition, i.e. the Act know or think of a situation where the conduct occurred. " It can be concluded that, in the situation of this learning involvement someone directly in the learning situation would produce an understanding that can help solve the problem of the individual. In other words, Gestalt theory States that the most important individual in the learning process is dimengertinya what is learned by an individual. Therefore, the theory of Gestalt learning theory also called insight. Thus, the theory of Gestalt learning model in line with the Think, Talk and written learning model and Traffinger. in this study gave priority to the learning process which gives learners the emphasis during the process of learning through problem-based learning model so going thought processes are arranged through granting issues, social problems or phenomena that occur. Learners gain knowledge through experience, considering, and get the information so that it adjusts to the new knowledge with existing knowledge. Involvement of learners in the learning situation directly through the granting of issues, social problems or phenomena will generate an understanding that can help solve the problem of the individual. As a result of learning can bring changes for the culprit, either a change in attitude, knowledge or skills for in their learning process of learners are required to think in greater depth, has a sensitivity, liveliness against social events or phenomena so as to increase the ability of critical thinking through the process of thinking.

RESEARCH METHODS used in this Research uses quasi experimental research methods. Understanding metode quasi experiment according to Sugiyono (2012:77) is a form of a quasi experiment this is the development of a true experimental design. The purpose of the research experiment is to investigate whether or not there is a causal relationship with a specific way of giving preferential treatment to a group indicated. The selection method was adapted to the purpose to be achieved, i.e. to test the difference in model learning think – talk – write (ttw) and traffinger in improving critical thinking ability learners on the subjects of sociology. Research on the design using design nonequivalent control group design in the form of a quasi experiment developed from true experimental design. This design has a group control, but can not fully functional to control variable outside variables that affect the execution of wants. The population according to Komarudin (in Mardalis 2003, PG. 53) "population is the generalization of the object/subject who has certain qualities and characteristics set by the researchers to learn and then drawn the conclusions." So is the entire population of the sample which has certain characteristics that are already determined. The population in this study selected learners class XI IPS SMAN 10 Bandung. Total population of Class XI IPS 2, 3, 4 at SMAN 10 Bandung. According to Sempel Sugiyono (2012, PG. 81) "sempel is a part of the number and characteristics of which are owned by the population". When a large population and researchers can't possibly learn all of the population, for example, because of limited time so researchers can use samples taken from a population of tersedut. Thus the sempel in use is three classes XI IPS 2,3, and 4 with a total of 24 students. For each class taken 8 learners with criteria 4 learners gain the highest value and 4 students who earn the lowest value. An instrument is a tool that is used to collect the data. Munurut Sugiyono (2012, PG. 102) "penelitian instrument is an instrument used to measure natural phenomena as well as social being observed. To that end, the tools used in this study researchers include: pre-ability test test, this test is given to know the ability of early before treatment or treatment. Post-test, the test is given to each class research that has been carrying out treatment or treatment with certain material to know the ability of learners after being given treatment. Observation sheets were used to collect data about activity during the implementation of learning of Sociology with the application of the model of learning in ujian. Documentation that is collecting a number of necessary documents as material data information in accordance with the research issues and can assist researchers in collecting research data. Analysis of test items is the tasks involve us to process measurement in the study performed. According to Sumaatmadja (1984, p. 138) steps from item analysis made the answer keys, specify the penilian guidelines define the level of significance of each item, determine the difficulty level of each item, determine the level of significance and difficulty of each index item. The steps and conditions analysis of the items as follows: make penilian guidelines and answer keys, making the provision of a level of significance of each item, specify the index of difficulty of each item, correcting and replacing items. Data collection techniques used in this research is the observation sheet and test techniques. According to Arikunto (in Happy, 2006, PG. 150) reveals that the test was a spate of questions or exercises as well as other tools that are used to measure skills, abilities or intelligence knowledge talents who owned individual or group. The tests used in this study i.e. the form of multiple choice tests (pretest and posttest) this is done to know the initial ability and ability after doing treatment or treatment. While the observation sheet used to knowing the involvement of learners in applying the model of learning. The techniques of analysis of Data obtained from research results through the results of the test and pretest posttest study class research. As for the procedure for the processing of such data is done through quantitative analysis are as follows: test the Reserved Pretest and Posttest, T Test by using the Short Method.

RESULTS and DISCUSSION the initial state in each class is still present learners critical thinking ability level is low, the atmosphere is not conducive classroom, learners are less appreciative of the presence of educators, enthusiastic learners lacking in learning, Learning is still centered on the educator (teacher centered learning). In addition to the learner data obtained initial research memalau researchers also obtained through the giving of a written test in the form of multiple choice questions with as many as 25 grains 5 pretest answer options option and posttest. Grant of reserved pretest to learners was conducted to measure the ability of early learners before the treatment is implemented, and posttest performed to measure the ability of learners after treatment with specific learning model. The grant of a reserved form of pretest and posttest is one of the ways to improve the ability of critical thinking because it increases the curiosity that can be done with the questions of the matter made researchers. Score of pretest and posttest average value calculated by using the test-t short wants a class learning results method 1, grade 2 and grade control experiments. Researchers use pretest results as initial steps to find out the capabilities of early research was done before the class of treatment (treatment) with a model of learning that will be tested. The results matched the subject based on pretest score experimental class 1, class 2 and class control experiments. researchers obtained

average scores pretest learners at the grade 10 Bandung SMAN experiment 1 of 11.13, class 2 experiment of control of class and 11.25 11.5. After obtaining the average value, the researchers then made the guideline value and answer keys (objectivity test) using existing formulas. The result of the objectivity test already calculated thereafter guidelines researchers to calculate the results of a pretest using the short method between the experimental class 1 class 2 class, control experiments with a class of controls, and the classes of experiment 1 experiment 2 with class. The results of the calculation values for the pretest conducted initial research to test the hypothesis prior to treatment (treatment) with a model of learning in each class and grade control experiments. The results of a pretest on the control class and experiment class in Bandung SMAN 10 turned out there was no difference in increasing the ability of critical thinking students on subjects of sociology. Thus, the calculation value pretest has been done by researchers using the short method with a significant level of 1% and 7 degrees of freedom with a value of 3.499 initial hypotheses to test it can be concluded that there is no difference between critical thinking ability increase learning Think, Talk and Writen, Traffinger and conventional methods on sociological subjects prior to treatment (treatment) with each model in the class eksperimen and control. Grant of reserved posttest is one way researchers to find out the final ability learners who have been given the treatment. Once researchers get a pretest and manipulate values using the short method so that the initial hypothesis test results obtained, the next the researchers started giving preferential treatment (treatment) in each class have been given previous research material stratification and social differentiation. Treatment (treatment) on each of the different classes, namely class 1 experiments using a model learning Think, Talk and Writen, experimental class 2 use the Traffinger class and learning control using conventional learning model. Each class and grade control experiments will be given preferential treatment (treatment) use different learning models in each class for 2 times during 2 weeks, with expectations of learners will achieve the expected learning goals. During the activities of administering the treatment (treatment) with each class model research, where class 1 experiments using a model learning Think, Talk and Writen with media articles about the berkaiatan problems with the material, class 2 experiments using the learning model Traffinger video with the media about the problems with the material, and berkaiatan class control using conventional learning model with discussion. Furthermore, after the treatment (treatment) researchers providing reserved posttest to each class of research that has been previously examined the class XI IPS 1 2 Bandung PGRI in high school, replace and improve grain questions kualitasnya no good, after that the researchers did a significant level of testing and the difficulty level of the same problem as do researchers in the pretest. Therefore, on the basis of the calculation values for the posttest has been done by researchers using the short method with a significant level of 1% and 7 degrees of freedom with a value of 3.499 to test hypotheses and answer questions research. Researchers concluded that there is no difference between critical thinking ability increase learning Think, Talk and Writen with the conventional model of learning, the learning model Traffinger with conventional learning models and model learning Think, Talk and Traffinger learning model Writen on the subject of sociology. Although there is no difference on the results of research in answering the question posttest, comparison between the results of a pretest with posttest results there are very significant differences that there are differences between critical thinking ability increase learning Think, Talk and Writen, Traffinger and conventional methods on subjects of Sociology are compared between the pretest and posttest. Score average pretest learners in the experimental class 1 is 11.13; class experiment 2 is the control and class 11.25 is 11.5. While the average score students on pretest hail experimental class 1, among others, is 20.25; class experiment 2 is the control and class 19.75 is 19.5. However the increased critical thinking ability learners cannot be measured from acquisition of learning outcomes in the form of a written test alone, but can be seen from the process of implementation of the learning model. The driving factor of occurrence of pretest and posttest results Difference on improving critical thinking ability among the learning model Think, Talk and Writen, Traffinger and conventional methods on sociological subjects, including: the use of a learning model that varied in the teaching and learning activities, associate learning materials with the daily life of learners, media used, varied age differences, researchers with the learners are not too far away.

After going through a long process, and knowing the factors why there is a difference between the pretest and posttests, further explaining the researchers hypothesis testing of the actual research to answer questions that had previously been discussed at a glance will be described in more detail in the discussion of hypothesis testing. To test the hypothesis 1, based on the table and calculation on classroom learning model with one eksperimen Think, Talk and Writen by a control class using the conventional pembelajaran model, with the degrees of freedom for the t-test is the number of the researched sampel minus one, or  $8-1 = 7$ . Of the process of the calculation using the short method, obtained the value t calculate registration-2.049. To reject the null hypothesis ( $H_0$ ), the required value

of  $t$  a count equal to or greater than and less than the 3.499-3.499 1% significant level and degrees of freedom 7. Because the  $t$ -value calculate earned less than and greater than the 3.499-3.499 at significant levels of 1%, then the  $H_1$  was rejected and  $H_0$  are accepted. So, there is no difference between critical thinking ability increase learning Think, Talk and Writen by conventional methods on subjects of Sociology on the experimental class 1 processed XI IPS 4 and class processed control XI IPS 3. To test hypothesis 2, based on the table and calculation on classroom learning model with two eksperimen Traffinger with the control class that uses the model of a conventional pembelajaran, degrees of freedom for the  $t$ -test is the number of the researched sampel minus one, or  $8-1 = 7$ . Of the process of the calculation by using the method how to calculate short, obtained a value of  $t$  count of -1. To reject the null hypothesis ( $H_0$ ), the required value of  $t$  a count equal to or greater than and less than the 3.499-3.499 1% significant level and degrees of freedom 7. Because the  $t$ -value calculate earned less than and greater than the 3.499-3.499 at significant levels of 1%, then the  $H_1$  was rejected and  $H_0$  are accepted. So, there was no difference in improvement of critical thinking ability among the learning model Traffinger with conventional methods on subjects of Sociology on the experimental class 2 processed XI IPS 2 and processed controls class XI IPS 3. To test hypothesis 2, based on the table and calculation on classroom learning model with one eksperimen Think, Talk and Writen with a class two experiments using a learning model Traffinger, with the degrees of freedom for the  $t$ -test is the number of the researched sampel minus one, or  $8-1 = 7$ . Of the process of the calculation by using the method how to calculate short, obtained the value  $t$  calculate of 1.532. To reject the null hypothesis ( $H_0$ ), the required value of  $t$  a count equal to or greater than and less than the 3.499-3.499 1% significant level and degrees of freedom 7. Because the  $t$ -value calculate earned less than and greater than the 3.499-3.499 at significant levels of 1%, then the  $H_1$  was rejected and  $H_0$  are accepted. So, there is no difference between critical thinking ability increase learning Think – Talk – Write (TTW) with the model Traffinger in improving learning ability in learners the critical thinking subjects sociology class experiment 1 processed XI IPS experiment class 4 and 2 processed XI IPS 2.

Based on the conclusions above, there are several factors that the reason there was no difference in improvement of critical thinking ability between the two models of learning, among other things, implementation time posttest not done in linear, the leaking of the answer posttest, indicated from the results between three classes of research that almost the same number with the same problem, the layout of the class berdampinga, the school's atmosphere is not conducive. Even so, the increased critical thinking ability learners cannot be measured from acquisition of learning outcomes in the form of multiple choice tests only, but can be seen from the process of implementation of the learning model Think, Talk and Traffinger learning model and Writen. This is in line with the opinion on the cognitive learning theory that is more concerned with process than results. This can be seen on penilian improved thinking learners during a learning process using a model learning Think, Talk and Writen critical thinking ability learners above 3.00 and I traffinger critical thinking ability learners above 2.88 with good control while 2.66.

On the process of implementation of the learning model Think, Talk and Writen, acquired ability learners when viewed from the process in addition to enhance the critical thinking ability of knowledge-knowledge that developed during the process of extracting information, improve skills in speaking and suggested. The opinion of researchers in line with cognitive learning theory, if in theory development of Piaget's cognitive development is very influential on the development of the language, then in theory development of language development, UN Bruner great influence in the development of kognifif. In this study, a model of penilitaian Think, Talk and written in line with the theory of cognitive development Bruner, where if the students made it through this learning step Besides enhancing language proficiency is also increasing cognitive learners as a result of the granting pemasalahan to discuss. While in the process of applying the model of learning Traffinger learning situations, such as this person's involvement directly in the learning situation would produce an understanding that can help solve the problem of the individual. In other words, the opinions of researchers in line with pendapata on the theory of Gestalt stating that the most important individual in the learning process is dimengertinya what is learned by an individual. Thus the learning process on each model of learning is one of the most important things because opinion is in line with the opinion of the researchers in cognitive learning theory was more worried about the learning process than on the results of his studies. Involvement of learners in the learning situation directly through the granting of issues, social problems or phenomena will generate an understanding that can help solve the problem of the individual. As a result, can bring about change for the learners both changes in attitude, knowledge or skills. For in their learning process of learners are required to think in deeper, have sensitivity, liveliness in the face of events or social phenomena so as to increase the ability of critical thinking through the process of thinking.

The CONCLUSION, based on the findings of the research and the discussion that has been put forward by researchers in the previous chapter, then in this study may be taken several conclusion i.e. no difference increased critical thinking ability among the learning model Think, Talk and Writen, Traffinger learning model and model of conventional learning on subjects of Sociology on each model in the class eksperimen and control. Based on table and calculation on classroom learning model with one eksperimen Think, Talk and Writen by a control class using the conventional pembelajaran model, with the degrees of freedom for the t-test is the number of the researched sampel minus one, or  $8-1 = 7$ . Of the process of the calculation using the short method, obtained the value t calculate registration-2.049. To reject the null hypothesis ( $H_0$ ), the required value of t a count equal to or greater than and less than the 3.499-3.499 1% significant level and degrees of freedom 7. Because the t-value calculate earned less than and greater than the 3.499-3.499 at significant levels of 1%, then the  $H_1$  was rejected and  $H_0$  are accepted. So, there is no difference between critical thinking ability increase learning Think, Talk and Writen by conventional methods on subjects of Sociology on the experimental class 1 processed XI IPS 4 and class processed control XI IPS 3. Of the process of the calculation by using the method how to calculate short, obtained a value of t count of -1. To reject the null hypothesis ( $H_0$ ), the required value of t a count equal to or greater than and less than the 3.499-3.499 1% significant level and degrees of freedom 7. Because the t-value calculate earned less than and greater than the 3.499-3.499 at significant levels of 1%, then the  $H_1$  was rejected and  $H_0$  are accepted. So, there was no difference in improvement of critical thinking ability among the learning model Traffinger with conventional methods on subjects of Sociology on the experimental class 2 processed XI IPS 2 and processed controls class XI IPS 3. Of the process of the calculation by using the method how to calculate short, obtained the value t calculate of 1.532. To reject the null hypothesis ( $H_0$ ), the required value of t a count equal to or greater than and less than the 3.499-3.499 1% significant level and degrees of freedom 7. Because the t-value calculate earned less than and greater than the 3.499-3.499 at significant levels of 1%, then the  $H_1$  was rejected and  $H_0$  are accepted. So, there is no difference between critical thinking ability increase learning Think – Talk – Write (TTW) with the model Traffinger in improving learning ability in learners the critical thinking subjects sociology class experiment 1 processed XI IPS experiment class 4 and 2 processed XI IPS 2. Based on the conclusions above, there are several factors that the reason there was no difference in improvement of critical thinking ability between the two models of learning, among other things, implementation time posttest not done in linear, the leaking of the answer posttest, indicated from the results between three classes of research that almost the same number with the same problem, the layout of the class side by side, the school atmosphere is not conducive. Although there is no difference on the results of research in answering the question posttest, comparison between the results of a pretest with posttest results look there are very significant differences. Clearly visible on score average pretest learners in the experimental class 1 is 11.13; class experiment 2 is the control and class 11.25 is 11.5. While the average score students on pretest hail experimental class 1, among others, is 20.25; class experiment 2 is the control and class 19.75 is 19.5. Thus, there is a difference between critical thinking ability increase learning Think, Talk and Writen, Traffinger and conventional methods on subjects sociology comparison between pretest and posttest. The driving factor of occurrence of pretest and posttest results Differences, including the use of a learning model that varied in the teaching and learning activities, associate learning materials with the daily life of learners, media used, varied age differences, researchers with the learners are not too far away.

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# FINANCIAL EDUCATION BASED ON TECHNOLOGY ON SMES IN CENTRAL JAVA

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## ABSTRACT

Financial literacy is an alternative solution that can help in terms of the complexity of financial decision-making and recession and can have a positive impact on economic capabilities. Increase the financial literacy of SMEs actors through financial education, so that the perpetrators of SMEs have the ability to manage finances well so that access to financial institutions is not an impossible thing anymore. Technological advances in mass communication have brought many impacts and changes in society. The hope as technological progress can ease in the process of financial education of SMEs. Based on the results of research in terms of financial literacy there are 65% of respondents who have never received financial education and 35% have been following financial education both from the department of UMKM and from universities. Judging from the readiness of SMEs in obtaining technology-based financial education is still a lot of SMEs that states have not been able to implement because of the lack of facilities and infrastructure both software and hardware. The hope of the government is able to educate SMEs finance based on this technology to increase their financial literacy and SMEs can do well bookkeeping.

**Keywords:** Financial education, Financial literacy

## INTRODUCTION

Financial literacy is an alternative solution that can help in terms of the complexity of financial decision-making and recession and can have a positive impact on economic capabilities. Financial literacy is the ability to understand and analyze financial choices, planning for the future and responding appropriately to specific events that are happening (Taft, et al., 2013).

Efforts by the government as well as others relating to financial literacy are primarily directed at the dissemination of basic messages of caution through awareness campaigns. The purpose of the basic message is to answer the questions of the importance of saving, the importance of financing through credit, insurance, timely debt repayment, thinking of old age, who is the lender and why they set high interest rates (Raina, 2014).

Unfortunately, the studies that have been done show low financial literacy in the world community, especially people in developing countries and third world countries. The low financial literacy is caused by many things such as the obstacles related to the complexity of financial life, the existence of various choices when making decisions and not having enough time and money to study personal finance issues (Taft et al., 2013; Buckland et al., 2013 ).

Furthermore, some studies show the relationship between a person's quality of life and productivity in the workplace. Quality of life is influenced by financial problems and financial pressures. Financial problems arise when individuals do not manage their personal finance well. The main causes of financial problems are excessive credit use, excessive spending, too much debt, no spending skills and saving, low income and lack of financial knowledge (Delafrooz, Et al., 2010).

This study samples individuals who are UMKM owners / actors for the reason they have difficulty access to financial institutions and banking, and the negative stigma associated with the ability to pay back the credit they receive and the willingness to pay or moral hazard issues. While on the other hand, the need to increase the scale of SMEs business requires additional business capital, which should be met from bank credit.

This gap can be bridged by increasing the financial literacy of SMEs actors through financial education, so that the perpetrators of MSMEs have the ability to manage finances well so that access to financial institutions is no longer impossible.

Financial education is well-regarded by policymakers and the public as increasingly important for developing financially capable societies in the era of increasing individual responsibility for finance. The global crisis and financial crisis provide further reasons to consider financial education a priority for policymakers, particularly as a way of developing financial inclusion (Cnaan et al., 2012; PISA, 2012)

Evidence suggests that low-income people are better at planning their finances than other groups (Atkinson et al., 2006). Nevertheless, financial education is still needed by individuals in managing increasingly stringent resources. The more complex the financial world in our lives, especially at the time of the global financial crisis and the saving of the state's welfare, makes financial education more and more important. However, financial education can not be seen as a panacea to create a financial society or combat financial shortages. Governments, regulators and financial institutions all play a part in creating a responsible and transparent financial system for individuals to access financial products and services. Financial education is very likely to be a sensitive subject (Anderson and Nevitte, 2006). For example, a culture of frugality and saving has a strong moral tone compared to spending and consuming.

Education is a powerful predictor of how much people priority to consume, while income is a strong predictor of a person's ability to store. (Anderson and Nevitte, 2006: 258). One of the challenges in teaching financial education is in ensuring that finance is a process that must be 'live' and 'real' (DfES, 2007: 2).

In line with the definition of OECD (2005) financial education is the process by which consumers / investors improve their understanding of financial products and concepts, through information, instruction and advice developing skills and confidence to become more aware of the risks and opportunities to make informed choices Know where to get help, and take other effective actions to improve their financial welfare (OECD 2005). So Financial education is an overall method to improve financial literacy.

The purpose of financial education is that consumers are able to manage their money flowing rationally based on their life cycle. Knowledge, attitude and / or behavior can be overcome by financial education programs (Fox et al., 2005). OECD (2005) and FSA (2004) indicate that financial education includes information strategies as provision of meaningful facts and data, instruction in the meaning of training and guidance and advice that takes into account the personal situation of individuals without providing recommendations related to the product. One problem in evaluating the impact of Financial education is a financial education competency that aims to induce internal conditions consisting of knowledge, skills and motives that themselves are not observed. Only external conditions such as a pension system in one country and certain behaviors are visible. Therefore, competence can only be inferred by observations of specified external conditions and behavior.

In the present era, technology is very closely related to the Internet. The development of the internet is affecting social life and how to communicate someone., Based on data from the Association of Internet Service Providers Indonesia (APJII), internet users in Indonesia continues to increase. In 1998 only 500ribu people who use the internet, but started in 2012 internet users skyrocketed to 63 million people. That number is even predicted to continue to rise to 139 million people in 2015.

The development of mobile phones is also increasingly facilitate communication through social media and internet. Only from a mobile phone we can get so much information in brief. Smartphone that's the designation for sophisticated mobile phones that can work almost the same as a laptop or laptop computer but the size is much smaller. When viewed from this point of view, technological advancements give us the opportunity to live more easily. It is a convenience to get or to distribute the desired information.

The development of technology in the present that continues to grow, thus making the Internet and many social media is also growing. Although not yet to all parts of Indonesia, but things smell of technological progress has spread to almost all levels of Indonesian society. Most people who access the internet atupun social media in Indonesia are those who use mobile phones. Based on research from AC Nielsen institutions also recorded 95% of mobile phone users in Indonesia use the tool to access the Internet. Now it feels like there is no limit with others even though they are hundreds of thousands of miles from one's location. It happens because of advances in today's technology. The concept of McLuhan is proven to be true, now especially in Indonesia, there are so many people who rely on technology and it is very difficult to get away from things about technology. Even in this era when one does not use these technologies, the person can not be well received in the environment (eg in a job, some companies have special requirements about the ability to use various technologies). Technological advances in mass communication have brought many impacts and changes in society. The hope as technological progress can ease in the process of financial education of SMEs

Based on the background of the problem, the formulation of research problem of technology-based financial education that is unique and according to the needs and conditions of SMEs should be given to the perpetrators of SMEs to improve knowledge and financial management skills. Based on the formulation of the problem, the research question is ' how is the preparedness of technology-based financial education in accordance with the needs and conditions of SMEs in Central Java that can improve knowledge and financial management skills to access banking products?

## **METHODS**

### **Participants**

The population of this research is on SMEs which produce superior products in Central Java province. The data of this research were collected from respondents spread in 6 cities in Central Java namely Semarang, tegal, pekalongan, salatiga, magelang, surakarta. Selection of respondents from 6 cities with the consideration that in the six cities are concentrated small micro industries Central Java.

### **Instrument**

The types and sources of data in this study are:

1. Primary data, namely the main data required in this study obtained directly through interviews and observation. Primary data source in this research is all actors of UMKM who have strong commitment to get involved in research. Responses are determined by using snowball sampling taking into account the representation of sample groups from various towns / districts in the province of Central Java. The process of recruitment of respondents is done through community and UMKM association by requesting recommendation from community management / UMKM association.
2. Secondary Data is supporting data needed in this research that is documents owned by UMKM like financial report, number of employees, working capital, marketing area, etc .. The literature sources and journals that support the research theme are also secondary data that must be considered

Data collection is done through:

1. Documentation and literature study to obtain information related to research subject so that will be obtained profile of UMKM research focus comprehensively.
2. Observation is an attempt to get a picture of a rough event (Djarwanto, 1990: 10). Implementation of observation techniques can be done in several ways that is organized and systematic by looking at the guidelines as an instrument of observation, or spontaneously with the notes of researchers able to remember the findings during the observation. Observations in the location of the study aims to get a holistic picture of the subject. Observations included observation of processing, performance of the study subjects. In addition, observations are also conducted with observations of the environment and work activities, interaction with subordinates and interaction with the community as a consumer.
3. Interviews are conversations with a specific purpose. Interview technique is the most logical technique of all social research techniques, because the direct interaction verbally between researchers with research subjects or informants (Black, 1999: 305) The purpose of this interview to add or complement data that has not been obtained from observation. Interview technique is done openly, flexible, familiar and familial. It is intended that not impressed rigid and explanation of research subjects and informants are not mere-exist or cover-up, thus obtained optimal data.

### **Procedures**

The collected data is analyzed using various techniques, both textual and contextual, domain analysis and context analysis. Then the results of the study are displayed in the form of narrative in various ways such as descriptions, ethnography, and reflection in depth with analytical techniques as follows:

1. Thematic analysis, conducted by organizing data based on the relevant themes and in accordance with the focus of research. In this study also tried to find expressions, descriptions or explanations of prominent and specific, so as to give an idea of how the life experience of research subjects, personality characteristics, the way subjects think about themselves and their lives, work activities, and situational conditions Which affected their activity.
2. Textual analysis is done by confirming field findings data and the answers of research subjects with existing UMKM theories and concepts of development, so that can be seen whether there are similarities with the theories of management, or there is a deconstruction of concepts and theories that gave birth to the reconstruction To finally become a redefinition.
3. Contextual analysis, done by testing the data link with the external context, such as community in the form of values and outlook on life.
4. Interpretative Analysis, done by looking at the meanings contained in each data collected. The meaning can be in relation to the external context as well as the internal context.

## Results

The data of this research were collected from 60 respondents spread in 6 cities in Central Java. Selection of respondents from 6 cities with the consideration that in the five cities are concentrated small micro industries of Central Java.

Demographic profile of respondents is gender, education level, age group and length of business management is that the respondents of this micro business are mostly women (65%) and the rest are male (35%). For the education level, 62% of the respondents are high school graduates, 23% of elementary school graduates and 12% of junior high school graduates and only 3% of respondents are undergraduate. The respondents were dominated by 31-40 year olds (40%) and 41-50 years old (47%) while respondents' experience in running their business was 11-20 years (48%).

Based on the results of research in terms of financial literacy there are 65% of respondents who have never received financial education and 35% have been following financial education both from the department of UMKM and from universities. And based on the results of research shows that only as much as 15% of MSMEs who apply financial literacy, which in this case has been a simple and periodical bookkeeping. And there are still 85% of MSMEs that have not done finance. This is proven when MSMEs are asked to fill the financial diary, they do not fill because they do not know how to do bookkeeping and they also do not do bookkeeping on business.

Judging from the readiness of SMEs in obtaining technology-based financial education is still a lot of SMEs that states have not been able to implement because of the lack of facilities and infrastructure both software and hardware. There are 55% of SMEs who say there is no need for financial education and 45% of SMEs need to do financial education. Although actually based on hardware ownership there are 80% of SMEs have a computer / laptop / smartphone and the remaining only 20% of SMEs that do not have the hardware. Ownership of this hardware is dominated by smartphone ownership. Based on readiness in software owned by SMEs only 5% of SME who have financial software although not yet used regularly. This means there are still 95% of SMEs who do not have financial software yet. Actually, bookkeeping using software or technology based is much easier to be applied and taught to SMEs. The hope of the government is able to educate SMEs finance based on this technology to increase their financial literacy and SMEs can do well bookkeeping.

## Discussion

### The Forms And Methods Of Financial Education Applied

Based on the results of research, SME Central Java is not ready to obtain technology-based financial education. Therefore, the methods of financial education that can be done on SMEs are:

1. Competition, quiz or games about the application of financial literacy at UMKM. Before joining the contest or quiz, the UMKM is given briefing in the form of lectures and modules or materials about financial knowledge which will accelerate the process of financial education.
2. The form of financial education needs to be tailored to the characteristics of the targeted participants (eg income level, education level, residential habits, type of business, etc.). The form and method of delivering the material should be made in a simple format, but still interesting and applicable, for example through social media, smartphone apps, websites, financial education seminars; Museum finance, scientific writing contest, smart financial lifestyle promotion, education in religious forum (pengajian), education through family gathering or TV program that creative and interesting.
3. The form and method of financial education can be done by giving illustration about financial management which is simple but interesting and applicative. Can also be in the form of counseling, seminars, games, communication media (above and below the line).

### The Expected Form And Source Of Support

Based on the results of research, the forms and sources of support needed by UMKM to support the acceleration of financial education programs at UMKM are:

1. The main support that needs to be given to MSMEs is briefing in the form of materials (module), lecture, and mentoring by BI (OJK); Actors of financial institutions; As well as academics to improve the knowledge and readiness of MSMEs in applying financial literacy
2. Support in any form that can be given to MSMEs will certainly motivate them more in the process of financial education such as in the form of modules, seminar kits, or award certificates signed BI officials (OJK) and officials of SMEs.
3. The Office of MSMEs needs to cooperate with BI (OJK) to provide centers of financial education activities as a place for discussion activities, counseling, charter, experts, and others.

4. Sources of support may include funding support, education modules, extension workers and experts from BI (OJK), local government, universities, public figures, religious figures and financial institutions both domestically and abroad.
5. BI party (OJK) and practitioners of financial institution (bank, securities company, finance institution, and stock exchange) need to simplify the terms and minimum deposit of financial product account for students to better introduce products of financial institution for UMKM, Increase the provision of knowledge and experience for SMEs by way of direct contact with financial institutions.

### **Evaluation And Follow-Up Of Processes And Outcomes Of Financial Education Programs**

An activity program is expected to be successful if in the process or after achieving the outcome is always evaluated, and on the basis of evaluation results are followed up to correct the weaknesses that occur. Based on the results of research, ways to conduct evaluation and follow-up on the process and results of financial education programs. Based on interviews with para

Respondents to this study, the information obtained can be summarized as follows:

1. Evaluation needs to be done by all parties involved (BI, OJK, financial institution, department of UMKM, university, SMEs, and community figures) routinely (eg 6 months) in the form of focus group discussion to identify the advantages and disadvantages of an already-running education program, and look for alternative follow-ups to improve the process.
2. Universities cooperate with BI  
Otoritas Jasa Keuangan (OJK) and financial institutions need to conduct scientific studies (survey and Research periodically) to evaluate and improve financial education programs which has been done by SMEs.
3. Parties involved in financial education programs in Indonesia need to sit together and develop a structured and systematic action plan.
4. Monitoring and supervision needs to be done on SMEs through financial education programs and program participants from the beginning to independent.
5. Cross-checking should be done at every stage of financial education activities that have been done. Evaluate periodically (eg 6 months) and make improvements after the evaluation process.

### **CONCLUSIONS**

Based on the results of research in terms of financial literacy there are 65% of respondents who have never received financial education and 35% have been following financial education both from the department of UMKM and from universities. And based on the results of research shows that only as much as 15% of SMEs who apply financial literacy, which in this case has been a simple and periodical bookkeeping. And there are still 85% of SMEs that have not done finance. This is proven when MSMEs are asked to fill the financial diary, they do not fill because they do not know how to do bookkeeping and they also do not do bookkeeping on business.

Judging from the readiness of SMEs in obtaining technology-based financial education is still a lot of SMEs that states have not been able to implement because of the lack of facilities and infrastructure both software and hardware. There are 55% of SMEs who say there is no need for financial education and 45% of SMEs need to do financial education. Although actually based on hardware ownership there are 80% of SME have a computer / laptop / smartphone and the remaining only 20% of SMEs that do not have the hardware. Ownership of this hardware is dominated by smartphone ownership. Based on readiness in software owned by SMEs only 5% of SME who have financial software although not yet used regularly. This means there are still 95% of SMEs who do not have financial software yet. Actually, bookkeeping using software or technology based is much easier to be applied and taught to UMKM. Hope there is support from various parties who are able to educate SMEs finance based on this technology to increase their financial literacy and SMEs can do well bookkeeping.

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# ANALYSIS ECONOMIC GAP INTER-REGENCY JAMBI PROVINCE 2016

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## ABSTRACT

This research aimed to know disparity of economic growing in Jambi Province between Regency. The data was analyzed with Kuadran System (Typology Klassen) and Williamson Indeks. From the research, can conclusion that only Sungaipenuh City in First Kuadran (high growth and high income). The area that categorize into high growth but low income are Tanjung Jabung Timur and Tanjung Jabung Barat. Kabupaten Kerinci, Batanghari, Merangin, Sarolangun, Muaro Jambi, Tebo, Bungo and Kota Jambi can categorized into high income but low growth, meanwhile there is no area categorized into low income and low growth. According to Williamson Index, Jambi Province have increasing disparity in growing of economic, based on average of Williamsons Index at Regency/City at Jambi Province shows grade 2,3. That is mean Jambi Province shows high disparity grade. To anticipate the imbalance in Jambi Province that must have work force quality, high performance, and usefull for upgrading income per capita and economic growth, and so centre of economic growth must be explore to every regency/city so that economic activity not constructed at one area.

**Keywords** : Disparity, Jambi Province

## PREFACE

Development is a natural process to realize the dreams of the state, namely the realization of prosperous society prosperous in a fair and equitable. Welfare is characterized by prosperity that is increased consumption due to increased income (Sumodiningrat, 2001). The same thing was also expressed by Todaro (2010) that development is a multidimensional process involving fundamental changes in social structure, social behavior, and national institutions, as well as acceleration of economic growth, inequality anointing, and poverty eradication. Traditionally development has meant a continuous increase in the Gross Domestic Product (GDP) or a country's Domestic Bruto (GDP). For the regions, the traditional meaning of development is focused on the PDRB of a province, regency and city. However, later emerged the alternative definition of economic development is more emphasized on increasing per capita income (income per capita). This definition is more emphasized on the ability of a country to increase output that can exceed the rate of population growth. The definition of traditional development is often associated with a strategy to change the structure of a country or often we are familiar with industrialization. The contribution of agriculture is being replaced by industrial contributions. Regional economic development is a process whereby local governments and all community components manage existing resources and form a policy to create new jobs and stimulate economic development in the region (Lincoln Arsyad, 1999; Blakely E. J, 1989). The benchmark of development success can be seen from economic growth, economic structure and the shrinking inequality of income among the population, between regions and between sectors. An economy is said to experience growth if its economic activities are higher than those achieved in the past. Economic growth is a process of increasing per capita output over the long term. Here, the process gets emphasis because it contains dynamic elements. The theorists of contemporary development economics continue to refine the meaning, the nature and concept of economic growth. Paraeoretikus states that economic growth is not only measured by the increment of Gross Domestic Product (GDP) and GDP only, but also given immaterial weights such as pleasure, satisfaction and happiness with the sense of security and peace felt by the wider community (Lincoln Arsyad, 1999). In addition, the problem of economic inequality between regions is not only visible in the districts, districts, provinces but also between Java Island and outside Java Island, Western Indonesia (Kabarin) and Eastern Indonesia (Katimin). Various programs developed to reduce or eliminate inequality among regions have not achieved adequate results. The development budget allocation as an instrument to reduce economic inequality seems to be more important. The budget allocation strategy should encourage and accelerate the growth of the national economy as well as become a tool to reduce the regional inequality (Majidi, 1997). Spatial development in the sphere of the country is not always equitable. The gap between regions is often a serious problem. Some areas can achieve significant growth, while some other areas are experiencing slow growth. Areas that are not progressing are due to a lack of resources; There is a tendency of capital owners (investors) to choose an urban area or area that has facilities such as transportation infrastructure, electricity

network, telecommunications network, banking, insurance as well as skilled manpower. In addition, there is an imbalance of redistribution of revenue sharing from Central or Provincial Government to regions such as provinces or districts (Mudrajat Kuncoro, 2004)

Jambi is an Indonesian Province located on the east coast in the central part of Sumatra Island. Jambi is one of three provinces in Indonesia whose capital is the same name as the province, other than Bengkulu and Gorontalo. With 11 regencies / municipalities are Batanghari, Bungo, Kerinci, Merangin, Muaro Jambi, Sarolangun, Tanjung Jabung Barat, East Tanjung Jabung, Tebo, Jambi and Sungaipenuh. Differences in natural resources, human resources and infrastructure conditions between regions in Jambi cause disparities in development. One tool to analyze the level of economic inequality is the Williamson or Coefficient of Variation Williamson (CVw) Index. The value of Williamson Index is between 0 and 1. If the value of Williamson Index is near zero, then the level of equity in Jambi Province is good, in other words, there is no imbalance between districts / cities. Conversely, if the value of the Williamson Index is close to one, then the level of inequality or regional disparity in Jambi Province worsens.

The calculation of Williamson's weighted variance coefficient for Jambi Province during the period 2004 to 2007 showed a declining trend. CVw value in 2004 reached 0,505 and decreased drastically to 0,398 in 2005; And 0.358 in 2007. Index size close to 0 indicates that the income gap between regions (districts / cities) in Jambi Province is lower. In other words, the results of development (as reflected in per capita GRDP) are enjoyed fairly evenly within the scope of Jambi Province. In line with the slowdown in the national economy, it has impacted the economic growth rate of Jambi Province during 2015 which decreased significantly to 4.67 percent from 2011 which reached 7.86 percent. Deputy for Coordination of Commerce and Industry, Coordinating Ministry for Economic Affairs, Edy Putra Irawady, admitted that the economic growth rate of Jambi in the fourth quarter of 2015 decreased to 3.18 percent (yoy). Lower than the national growth of 5.04 percent (yoy), and decreased compared to the previous quarter of 4.53 percent (yoy). However, inflation in Q4 / 2015 is lower than the national average of 1.37 percent (yoy) lower than the third quarter of 2015 of 5.29 percent (yoy). "This is lower than the average, The average inflation in the fourth quarter in the last three years, ie 6.28 percent (yoy), and lower than national inflation 3.35 percent (yoy)," said Edy. However, other problems appear in Jambi, namely, since the last three years, the number of unemployed in Jambi City continues to increase every year. In 2013 alone, he said, the number of unemployed in the city of Jambi recorded 2.95 percent, in 2014 recorded 4.53 percent and in 2015 the number of unemployed in the city of Jambi continues to increase at 6.32 percent. Similarly, the number of poor people, increased from 0.281 million people (2013) to 0.311 million people by 2015. However, from the aspect of the level of economic inequality among the population or the ratio of gini Jambi 2014 reached 0.33, decreased compared to the year 2013 of 0.35, and better than the National level of 0.41.

## **METHODS**

Secondary Data Review (SDR) , Is a way to collect the sources of information that has been published or not yet disseminated, in this case the population data of jambi province

From the research that has been made, there is a method used is the method of secondary data analysis and bps jambi province in 2015. Secondary data used in the form of data on gap calculation data and growth of the region in this case that is using klassen typology and williamson index to obtain data In the form of growth and gap rate in jambi province in 2015. In addition, for more accurate data used jpeg bps data in 2015 as a comparison.

Klassen method of calculation is sought with the aim of seeing the level of economic growth in each district / city in the province of jambi. Given that jambi province is a still-growing province so there are still many districts in jambi province in the third quadrant in klassen typology. This makes proving that much development is still needed in jambi province.

Williamson calculation method is used to determine the level of gap in each district / city in the province of jambi. As in general the city will certainly be more advanced than the district and it is evidenced by the high number of williamson index in jambi province in 2015.

The method of pooling the data, this technique in the form of merging data that has been searched from various sources with the aim to achieve an accuracy. This is done to minimize the data error rate due to less valid data.

The economic disparity is a problem almost certainly experienced by each region. Therefore, with this research in order to give description to society in jambi province in general to know the level of gap in each regency / city and especially for planning and development agency of jambi area more maximize development so that not happened an imbalance and gap In sustainability.

The method of direct exposure to the community in the province of Jambi is the best way for people to get clear information. However, for delivery can only be done limited to publications in media sosial Williamson index is an approach to measure the degree of inequality between regions based on GDP per capita. This formula is basically the same as the coefficient of variation (CV), which the provisions of evaluation are divided by the average standard. Williamson (1965) introduced the CVW to CVW. Williamson index shows the level of income inequality among regions with websites that have been made and because of a certain obstacle and can not be presented directly to the community directly Jambi province. Despite the many shortcomings such as the limited number of readers does not become a problem because it can still be tried next year with a better method again.

The productive age community (15-64 years old) is the main target of the delivery of this material because the productive age community is a community that is still aware of the importance of development in their area of residence.

## RESULTS

### CVw Index (CV Williamson)

The formula is as follows:

$$CV_w = \frac{\sqrt{\sum_i (Y_i - \bar{Y})^2 \frac{n_i}{n}}}{\bar{Y}}$$

The formula is as follows:

Where:

CVW = Weighted coefficient of variation

ni = Penduduk in region i

n = total population

Yi = GDP per capita in daerah i

Y = average per capita for all local PPDRB

Table Result Calculation Of Williamson Index

No	REGE NCY/ MUNI CIPALI TY	yi		yi-y		(yi-y) <sup>2</sup>		ni/n		(yi-y) <sup>2</sup> ni/n		$\sqrt{\sum (yi - \bar{y})}$		$\frac{\sqrt{(\sum yi - y)^2 ni}}{Y}$	
		2014	2015	2014	2015	2014	2015	2014	2015	2014	2015	2014	2015		
1	Kerinci	26,67	30,09	-19,11	-18,08	365,19	326,88	0,069	0,069	522,44	4,73	2014	2015		
2	Merangin	26,33	28,74	-19,45	-20,04	378,30	401,60	0,109	0,107	3,47	3,75	2014	2015		
3	Sarolangun	38,16	40,17	-7,62	-8	58,06	64	0,081	0,081	716,83	790,12	2014	2015		
4	Batanghari	42,69	46,28	-3,09	-1,89	9,54	3,57	0,076	0,076	125,63	47,00	2014	2015		
5	MuaroJambi	39,87	42,71	-5,91	-5,46	34,91	31,80	0,116	0,117	301,10	271,87	2014	2015		
6	TanjungJabungTimur	88,54	83,24	42,76	33,70	1,80	1,09	0,063	0,062	28,6	17,6	2014	2015		
7	TanjungJabung	95,39	94,72	49,61	46,55	2,46	2,16	0,091	0,091	27,0	23,8	2014	2015		

		g		Barat											
8	Tebo	28,42	31,42	-21,36	-16,75	456,2496	280,5625	0,09715	0,09715	4.703,60	2.892,39				
9	Bungo	35,11	37,78	-10,67	-10,39	113,8489	107,9621	0,10023	0,10185	1.138,48	1.068,93				
10	Kota Jambi	32,37	37,52	-13,41	-10,65	179,8281	113,4225	0,16959	0,16954	1.064,07	671,13				
11	Kota Sungai Penuh	50,44	57,20	4,26	9,03	18,1476	81,5409	0,02572	0,02515	725,90	3.261,63				
Jambi		45,78	48,17							68.431,22	58.939,57	261,593	242,774	2,39036	2,244984

### TYOLOGY KLASSEN

Typology Klassen is done by comparing the regional economic growth with economic growth in the region is the reference or compare the national and per capita GDP growth in the area with the GDP per capita is the reference area or GDP per capita (nationally). Through this Klassen Typology analysis can give an idea of the gap between the regions berdasarkan owned economic position of an area on the national economy as well as the area that became the benchmark.

		Average Economic Growth	
		Low	High
Average PDRB per Capita	High	<b>Quadrant II</b> Regional Forward but Depressed (high income but low growth)	<b>Quadrant I</b> Fast Forward Areas and Fast-Growing (high Growth and high income)
	Low	<b>Quadrant IV</b> Relative Areas Disadvantaged (low growth and low income),,	<b>Quadrant III</b> Medium area Growing (high Growth but low income)

Explanation of the above matrix can be explained as follows:

1. The area developed and grew rapidly (Quadrant I). This quadrant is the quadrant areas with the GDP growth rate greater than the growth in the reference area or nationally and has a per capita GDP growth is greater than the GDP per capita growth in the reference area or nationally.
2. Developed regions but suppressed (Quadrant II). Areas that are in this quadrant have a growth rate of GDP is lower than GDP growth in the reference area or nationally, but has a growing PDRB per capita is greater than the GDP per capita growth in the reference area or nationally.
3. Areas that still can grow rapidly (Quadrant III). This quadrant is the quadrant for areas that have a value higher GDP growth than GDP growth in the reference area or nationally, but the

- per capita GDP growth in the area less than the per capita GDP growth in the reference area or nationally.
- The area is relatively lagging behind (Quadrant IV). This quadrant is occupied by an area that has the growth rate of GDP is lower than GDP growth in the reference area or nationally and at the same time PDRB per capita growth is smaller than the GDP per capita growth which area a reference or nationally.

**Population And Gross Regional Domestic Product (Pendapatan Domestik Regional Bruto) At Constant Market Prices By Regency/Municipality In Jambi Province, 2014–2015**

No	Regency	PDRB/GRDP (Million Rupiahs)		POPULATION		PDRB PERCAPITA		
		2014	2015	2014	2015	2014	2015	
1.	Kerinci	6.239.753	7.067.750	234.003	234.882	<b>26,67</b>	<b>30,09</b>	
2.	Merangin	9.484.475	10.531.335	360.187	366.315	<b>26,33</b>	<b>28,74</b>	
3.	Sarolangun	10.389.589	11.176.231	272.203	278.222	<b>38,16</b>	<b>40,17</b>	
4.	Batanghari	10.981.059	12.062.419	257.201	260.631	<b>42,69</b>	<b>46,28</b>	
5.	Muaro Jambi	15.484.036	17.048.167	388.323	399.157	<b>39,87</b>	<b>42,71</b>	
6.	Tanjung Jabung Timur	18.779.159	17.786.298	212.084	213.670	<b>88,54</b>	<b>83,24</b>	
7.	Tanjung Jabung Barat	29.086.156	29.452.022	304.899	310.914	<b>95,39</b>	<b>94,72</b>	
8.	Tebo	9.237.439	10.402.081	324.919	330.962	<b>28,42</b>	<b>31,42</b>	
9.	Bungo	11.808.295	13.001.599	336.320	344.100	<b>35,11</b>	<b>37,78</b>	
10.	Kota Jambi	18.976.053	21.317.638	568.062	576.067	<b>32,37</b>	<b>37,52</b>	
11.	Kota Sungai Penuh	4.314.472	4.984.589	86.220	87.132	<b>50,04</b>	<b>57,20</b>	
<b>Jambi</b>		<b>144.630.344</b>	<b>154.830.128</b>	3.344.421	3.402.052	<b>503,59</b>	<b>529,87</b>	
						<b>Average</b>	<b>45,78</b>	<b>48,17</b>

For the interpretation of the typology Klassen:

Quadrant 1: regions fast forward and fast-growing (high growth high income) is a region that has a level of economic growth and higher per capita incomes than the average district / province

Quadrant 2: advanced but depressed region (low growth high income) is a region that has a higher per capita income but a lower economic growth rate than the average district / province

Quadrant 3: fast growing region (high growth low income) is a region which has a high growth rate, but the rate of per capita income lower than the average district / province

Quadrant 4: relatively backward region (low growth low income), a region that has economic growth rate and per capita income is lower than the average district / province

Before determining the location of each district in each quadrant, which has to do is calculate the rate of economic growth in the future and get a reference to compare typological classification klassen. Here is a table that describes the rate of economic growth in each district in Jambi province.

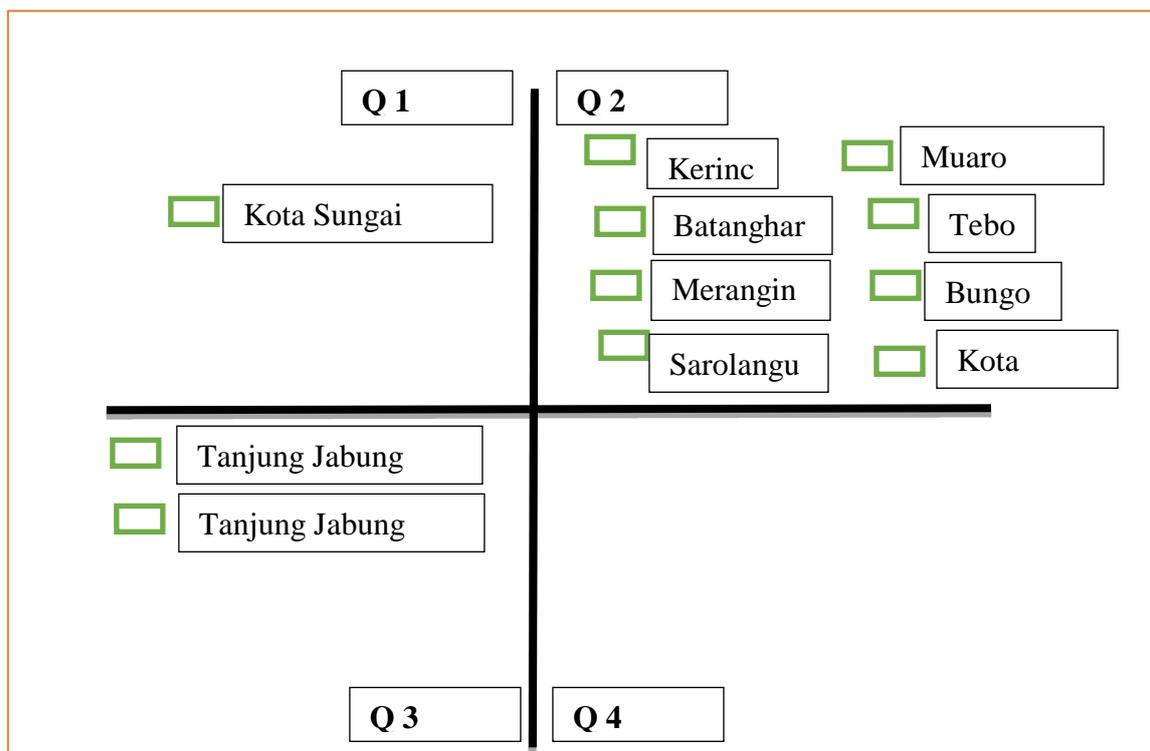
No	Regency	PDRB/GRDP (Million Rupiahs)		Jumlah Pertumbuhan (%)
		2014(Tahun sebelumnya)	2015(tahun Yang dicari )	
1.	Kerinci	6.239.753	7.067.750	13,26 %
2.	Merangin	9.484.475	10.531.335	11,03%
3.	Sarolangun	10.389.589	11.176.231	7,57 %
4.	Batanghari	10.981.059	12.062.419	9,84 %
5.	Muaro Jambi	15.484.036	17.048.167	10,10 %
6.	Tanjung Jabung Timur	18.779.159	17.786.298	-5,28 %
7.	Tanjung Jabung Barat	29.086.156	29.452.022	1,25 %
8.	Tebo	9.237.439	10.402.081	12,60 %
9.	Bungo	11.808.295	13.001.599	10,10 %
10.	Kota Jambi	18.976.053	21.317.638	12,33 %
11.	Kota Sungai Penuh	4.314.472	4.984.589	15,53 %
	<b>Jambi</b>	<b>144.630.344</b>	<b>154.830.128</b>	<b>7,05 %</b>

\* Formula Looking for Economic Growth Rate:

$$\frac{\text{PDRB}_x - \text{PDRB}_{x-1}}{\text{PDRB}_{x-1}} \times 100 \%$$

Information: PDRB<sub>x</sub> = PDRB Searched  
PDRB<sub>x-1</sub> = PDRB The previous year

ables that have been made, it can be classified in a quadrant that is as follow:



## DISCUSSION

Economic development is an effort made by the state or province to improve the welfare of society in all countries in Indonesia. During the long period of development has given a significant impact but also provide various problems arising from the development that has been done. Among the problems that arise one of them is the problem of inequality or disparities between regions. Development policies and strategies in the past have changed the economic structure in an impressive and achieving

a fairly high growth rate but only occur at the national and regional levels in Java alone, whereas in areas outside Java it runs stagnant and there is a gap Which is quite high. It proves that the performance of regional development agency is still not optimal.

This is also the case in one of the provinces on the island of Sumatra, Jambi province. Jambi Province has a very high economic disparity. Based on calculation index Williamson got value of gap equal to 2,3. Williamson index itself has a range value if more than 0.50 then included into the categories of high gap levels.

Basically, the crops in Jambi province itself are also quite abundant in the agricultural sector, there are rice fields, rubber and oil palm plantation sector, in the mining sector there are also oil and coal mining areas. The problem is that only a handful of areas have shelters and also processing places from the produce in the area, The result is like a trade monopoly that has a place of processing has a high income from processing of agricultural products that have been in though. In addition, not all regions or districts in Jambi province have abundant mining results, there are only Sarolangun that have large oil mining. As for other districts there may be mining but have insufficient results for regional development.

If it is associated with other economic sectors of industry, the economic gap in the high Jambi province can be attributed due to the lack of number of industries in the province and still concentrated only certain regions that have their own industries such as only in Jambi and the big tourism industry Only in rabbits and rivers. It seems natural that the economic gap is high.

The next economic sector is electricity, water and gas. In Jambi province, electricity and gas supplies are still unreachable in all regencies / municipalities. As is known Jambi province still has a lot of land that is still far from the urban areas that can be spelled out a country that is very short for electricity like thirty hills in the district Tebo. For gas is fairly spread evenly and for water is not a problem because there is still a lot of ground water supply in Jambi.

From the building sector, in Jambi province itself many people still have house building that made from semi-permanent or made from wood or bamboo especially indigenous people of Jambi. It is very biased when compared with urban areas that already have a solid and permanent building structure.

Furthermore from the trade sector, hotels and restaurants. For the trade sector it is already uniform but the building like a mall still not encountered in all districts in Jambi province. For the hotel sector has been crowded the hotel will still be minimal but the visitors in because of the small number of residents in province Jambi. The hotel is only crowded at any given moment. For the restaurant sector has found many restaurants in every district / city but still a small to medium restaurant.

Transportation and communication are the next sectors. Transportation in this case transportation, has many citizens who have private vehicles and also many mass transportation type bus and travel. From the airport sector in Jambi province there are already three airports in the district of Kerinci, Bungo district and Jambi city. For communication things there has been significant progress affected by the effects of technological progress. However, the progress is still not commensurate with the number of tower signal operators, because many areas are difficult to get a signal so that communication is hampered.

Finance and leasing are the next sectors. Finance in Jambi province is quite good even though only work as rubber and oil palm grower Proven with the inflation is not too affect. For the rental sector there are already many banks and rental services of money scattered in districts / cities in the province of Jambi.

The last sector is the services sector. For the service sector, there are already many service sectors in Jambi province and are said to be evenly distributed such as financial services, transportation, communication and others. In this case, the service sector has not significantly affected the high Williamson index in Jambi province.

## CONCLUSION

Development is a natural process of realizing the dreams of the state, namely the realization of prosperous society prosperous in a fair and equitable. Typology Klassen is done by comparing the regional economic growth with economic growth in the region is the reference or compare the national and per capita GDP growth in the area with the GDP per capita is the reference area or GDP per capita (nationally). Quadrant 1:(high growth high income) is Kota Sungai Penuh, Quadrant 2: (low growth high income) is Tanjung Jabung Timur and Tanjung Jabung Barat, Quadrant 3: (high growth low income) is Kerinci, Batanghari, Merangin, Sarolangun, Muaro Jambi, Tebo, Bungo, Kota Jambi, Quadrant 4: (low growth low income) there is no regency at this quadrant. . According to Williamson Index, Jambi Province have increasing disparity in growing of economic, based on average of

Williamsons Index at Regency/City at Jambi Province shows grade 2,3 at 2016 which influence by nine economic sector.

#### **RECOMMENDATION**

Acknowledgments authors haturkan to all parties who have been involved to help the long process and guide the making of paper from the discovery of ideas, carry out research to write full paper in the form of articles and translate this article from Indonesian to English. To anticipate the imbalance in Jambi Province that must have work force quality, high performance, and usefull for upgrading income per capita and economic growth, and so centre of economic growth must be explore to every regency/city so that economic activity not constructed at one area.

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# ***GEBYAK TOPENG SENIN LEGIAN AS A STRATEGY OF INHERITATION WAYANG TOPENG MALANGAN IN GLOBALIZATION ERA***

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## **ABSTRACT**

This article discusses the strategy of inheritance in wayang topeng Malangan in Padepokan Seni Asmoro Bangun in globalization era through *Gebyak Topeng Senin Legian* show. By the rising of modern culture, wayang topeng Malangan as an oral tradition which is in the process of extinction then it needs various way of approachment and strategy of preservation through the participation from intergeneration which be done regularly. The researcher explains this study based on the result of the observation, interview and documental study about the strategy of inheritance which is done by the artist, worker and art lover of wayang topeng Malangan. The result of this research shows that the strategies which have already done are organizational strategy, preservation, development, empowerment, education and training, reproduction, and reflection. Organizational strategy is done by promoting the art in several areas, cooperating with other Padepokan art, and having the art medium and infrastructure. The speciality of preservation strategy is the manifestation of the regular show of *Gebyak Topeng Senin Legian* monthly on Senin Legi or Sunday night in the Javanese calendar. The function of this show is not only as a preservation act, but also as an education for the teenagers. In the development strategy, there is a commercialization act of traditional art with the targets of various government and private Department as a tourism product. The empowerment, education and training strategy are done by the preparation of special trainer to inherit the tradition to the next generation. The documental strategy is done by collecting, processing and saving the photos and masks. Then, the reproduction and reflection strategy are done by modifying the show. The researcher arguments that those strategies are success to contribute in significant way to the preservation of wayang topeng Malangan show as a traditional culture.

**Keywords:** inheritance, strategy, commodity, modification, production, consumption.

## **INTRODUCTION**

**W**ayang Topeng Malangan is a traditional art of Malang Residence which is rooted from oral tradition as a medium of preaching Hinduism in its period. Along with the entrance of Islam in Indonesia, this oral tradition slowly changed its function as an entertainment and education even economic development. Malang mask puppet is a cultural and religious tradition of Javanese people since Kanjuruhan Kingdom under King Gajayana in eight century. Sumber :<http://agungkepanjen.blogspot.com/2011/04/topeng-malangan-dan-panji.html>. Padepokan Seni Asmoro Bangun which is located in Kedungmonggo Hamlet, Pakisaji Subdistrict and Padepokan Seni Mangun Dharma which is in Tumpang Subdistrict, Malang Residence are the centres of the art development of wayang topeng Malangan in its skill art or in its performance art. Wayang topeng Malangan as an oral tradition should be preserve from extinction. Any strategies should be done to preserve the oral tradition in some ways of extinction in the globalization era. The context of oral tradition contains the ways of life in the form of show as a guidance for the people surrounding. Wayang topeng Malangan as one of the oral tradition should be kept and developed by the government and societies of Malang Residence. According to Safarudin (2014), globalization era is an era which normally the youths prefers modern tradition rather than local tradition. Means that today people like any modern entertainments mostly which is more popular and interesting than old one. Kleden-Probonegoro (2003:34) stated that the youth easily influenced by globalization. It can be shown that today there are so many modern tradition grows among them. That's the reason why Handoyo, the owner and the developer of wayang topeng Malangan who stays in Kedungmonggo Hamlet always makes innovation and improvisation toward this art in order to save, maintain, and conserve it from extinction. Handoyo runs Padepokan Seni Asmoro Bangun in the fifth generation and has done some Malang mask puppet performances (Prawitasari : 2013). Many things have done and one of them is holding a show of *Gebyak Topeng Senin Legian*, which followed by adult, teenager and kids dancer to participate.

*Gebyak Topeng Senin Legian* is a kind of wayang topeng Malang show which is performed on Sunday *Legi* night in a Javanese calendar. It should be run on *Senin Legi* in order to celebrate the opening village culture in the first time (Prawitasari: 2013). The show performed at seven in the evening and finishes around one or two hours later. Any strategies which is followed by Padepokan Seni Asmoro Bangun in Kedungmonggo Hamlet, Pakisaji Subdistrict, Malang Residence are the inheritance in its effort to maintain, conserve, and develop art and culture of its region. Wayang topeng Malang art as a development of oral tradition is indeed to be saved its conservation in this globalization era because there are many art and modern culture rising which can possibly impede the development of wayang topeng Malang (Safarudin: 2000). In this globalization era which is mostly people using modern tools, has caused many teenagers are closer to the mass media, such as television and internet than the traditional art which origins from their regions. The impact of modern culture influences the development of oral tradition among the young generation in it is not handled constantly. In line with this condition, Padepokan Seni Asmoro Bangun tries to build the conservation cycle to save wayang topeng Malang art from its extinction. Through the effort of holding this *Gebyak Topeng Senin Legian* is not only asked for old or adult people to participate, but also for teenagers and even kids to have a role in this performance. As said by Urip in an interview with the researcher (2016), that young generation is one of wayang topeng Malang heirs. If they have not introduced to wayang topeng Malang, so the progress of conservation and inheritance just can be cut at the moment. The heavy influence of globalization is truly effected to the oral tradition era which has risen many changes to the human civilization in its living arrangement. "The arrangement of political, technic, social, economy, and religion system can cause a series of screen disclosure" (Chaubet, 2013). Same as wayang topeng Malang, the condition of social, economic and religion have brought it being decrease. One of the others efforts which can be done to conserve wayang topeng Malang art in Malang residence is by doing the strategy of inheritance. Oral tradition which is used as a guidance and a spectacle in preaching religion, custom and culture. This traditional art began to deteriorate along with the rises of program and entertainment which are showed in television has influenced the teenagers to get closer to the mass media which is susceptible to globalization of communication media which brings the influence toward oral tradition. On the other side, Giddens (2001), caught the existence of "huge threat in a form of private meaning emptiness" which is caused the lost of values and wisdoms in the past reality. Wayang topeng Malang as an oral tradition has got influenced beyond the culture as an effect of the development of globalization. For teenagers, mass media in globalization era are more easily accepted than traditional art which is according to them that it is difficult to be practiced in their daily life. This reason has been answered by Padepokan Seni Asmoro Bangun to revitalize in the development of wayang topeng Malang in order to be accepted by the citizen in all generations. The step that has been taken by Padepokan Seni Asmoro Bangun in maintaining and conserving wayang topeng Malang art is starting to build the strategy of inheritance of wayang Topeng Malang. Those strategies are: organizing, developing, empowering, educating and training, reproducing and referencing (Safarudin: 2014, 14)

## **METHODOLOGY**

This research explains the strategy of inheritance which is done by Padepokan Seni Asmoro Bangun in revitalizing and modifying toward wayang topeng Malang in Kedungmonggo hamlet, Pakisaji subdistrict, Malang residence. The effect of globalization, mass media and many modern shows threatens the existence of wayang topeng Malang. Padepokan Seni Asmoro Bangun as a centre of spreading wayang topeng Malang tries to maintain this art from extinction by doing the strategy of inheritance. In this research, the researcher explains the real condition of process and steps which have done by Padepokan Seni Asmoro Bangun in its strategy of inheritance. The researcher observes the performer and the artist in doing the steps of this strategy to the old and young generation. In qualitative research, directing that the approach that has to do by the researcher does not to prove in right or wrong dichotomy, but the way of approaching that has to do by the researcher (Ida, R. 2016).

The techniques of collecting data which is done by the researcher are: observation, interview, and documental study. Actually, the observation technique is used to see and observe the changes of the growth social phenomenas which is next can be done the changing of its assessments, for the observer to observe the certain moment, then can separate between the needs and not (Margono, 2007:159).



According to Kurnia (2007), mentioned that the information which can be gotten from the observation result is the doer, location, activity, object, action, incident, and time. The reason why the researcher uses the observation technique is to display the realistic description toward the action and the event, to answer the question, to help the human behavior, and to evaluate which is to measure towards the certain aspects and to give feedback to its measurement. Observation is done by observing the process in the field when the show of wayang topeng Malangan happens directly, the process of making the wayang topeng Malangan skill art and when there is no wayang topeng show in order to know the real situation in detail. The strategy of inheritance that have already done by Padepokan Seni Asmoro Bangun noted and recorded in order to know the complete and accurate data. The observation which is done by the researcher is observe directly the activity process in the field when the show of Malang mask puppet happened, the process of skill art of Malang mask puppet and when there is no show of mask puppet to know the real detail of the situation there.

Interview is done by the researcher in the next step. The aim of interview according to Nazir (1988) is a process of getting the information in research propose by giving questions and asking answers face to face among the interviewer and informant by using tools which is named as interview guide. Interview is a collecting data technique which is done by communicating to the data source. Interview is done to several respondents, they are: Handoyo (owner, manager, performer and crafter of wayang topeng Malangan in Padepokan Seni Asmoro Bangun), Tombro (artist and the dancer of wayang topeng Malangan), Sunari (performer and observer of wayang topeng Malangan art), Balok (observer and researcher of wayang topeng Malangan art). Information from the respondents is used as a reference in revealing the strategy of inheritance which have done by Padepokan Seni Asmoro Bangun. Documental study is a technique to collect te data which is done by the researcher to get the data based on historical and the development process of Malang mask puppet. The definition of document according to Louis Gottschalk (1986: 38) is the authentication process based on written, oral, description and archeology. According to Bungin (2007), said that the documental study is one of the methods used in the qualitative method to track the historical data. This documental study helps the researcher to decide the level of credibility of the researcher based on the used of the existed documents. Documental study is done by searching and looking directly the saving place of the varies shape of mask in all generation, the shows in Sunday *Legi* night in wayang topeng Malangan in shows of *Senin Legian* to kids, adults and teenagers, the place of wayang topeng Malangan skill art, observing the shapes and changes that have happened to wayang topeng Malangan which are made from wood, fiber, and paper in Padepokan Seni Asmoro Bangun or in several other places such as in Inggil Restaurant, where varies of the face of wayang topeng Malangan are displayed. The researcher also searches several references in a form of books and information about wayang topeng Malangan in Malang Public Library, bookstores and internet.

#### **THE EXPLANATION**

The researcher reveals and explains about the result of the strategy of inheritance which have done by Padepokan Seni Asmoro Bangun toward wayang topeng Malangan art as a conservation of inheritance. Those strategies of inheritance are: organizing, conserving, developing, empowering, education and training, reproducing and referencing.



Wayang Topeng

### ORGANIZING

The organizing of wayang topeng Malangan art is in a form of organization to gather the lover and artists to conserve the traditional area art. Spreading wayang topeng Malangan as an oral tradition is not only centre in one location. Several locations to spread wayang topeng Malangan are: Wagir, Jambuwer, Glagah Dowo, Tumpang and Kedungmonggo. The globalization era has decreased the traditional art in those areas. Wayang topeng Malangan art decreased toward the mass media which explore more about the modern art. The effect which is happened to wayang topeng Malangan art in those areas is getting low or even extinct. In order to anticipate the condition which is happened in those areas, the people who live around Kedungmonggo Hamlet, Karangpandan Village, Pakisaji Subdistrict, Malang Residence build an organization of wayang topeng Malangan art which called Padepokan Seni Asmoro Bangun. This place is built to save, maintain, conserve and as inheritance of wayang topeng Malangan from the extinction toward the various mass media to the young generation. This organization is located in Karangpandan village, RW 04 RT 17 Pakisaji Subdistrict, Malang Residence. It is build with notarial certificate on October 30th 1990, based on Pancasila and Undang-Undang Dasar 1945. The purpose of this organization is to spread and develop wayang topeng Malangan art evenly in the areas of Malang Residence. As a realization to carry out its program, Padepokan Seni Asmoro Bangun takes several renewable steps, such as: holding an art promotion in certain areas, cooperating with the government of certain areas or national in an art sector, cooperating with the other branch or centre of arts, education and training, and having a medium and facilitations of art. As a legal organization and has already been well-known to the society inside or outside of Malang residence, Padepokan Seni Asmoro Bangun has a superiority to hold a cooperation in a formal and legally, although there are several obstacles among its own organization, like the importance of its member. The participating of many activities which are being held by government or private department shows that this padepokan is actively taking a role in increasing the quality and conserve the traditional wayang topeng Malangan art. But by the rising of modern art, it influenced to the arranged programs of Padepokan Seni Asmoro Bangun.

No.	Strength	Weaknesses	Opportunity	Threat
1.	Padepokan Seni Asmoro Bangun is familiar to the governmental areas, private department, the society of inside or outside Malang residence, or even foreigner.	there are two systems of leadership. They are modern system or organization, and traditional system or owner.	the government admits the existence of Padepokan Asmoro Bangun as a legal and formal.	Struggling to give an explanation and an understanding for the society to support the traditional-local art more than the modern one.
2.	The organization of Padepokan Seni		The reliance from the governmental areas and private department to	The rising of modern art groups, they only focus on dance and do

	Asmoro Bangun has a legality of law.	the efforts of Padepokan Seni Asmoro Bangun to conserve wayang topeng Malangan art.	not focus on a cycle of a whole traditional art.
3.	Having a legal formal cooperation.	The regular activity which is done by Padepokan Seni Asmoro Bangun has convinced the reliance of the people about the truly intention of this organization in inheriting wayang topeng Malangan art to the next generation.	The existence of certain governmental department which uses the service of Padepokan Seni Asmoro Bangun.

### CONSERVING

The purpose of Padepokan Seni Asmoro Bangun toward wayang topeng Malangan is to spread and develop this oral evenly in the areas of Malang residence. To make those purposes become real, this organization indeed needs to hold several steps in conserving this traditional art. One of those steps is holding a performance *Gebyak Topeng Senin Legian*. This is a regular performance of wayang topeng Malangan in every month on Sunday Legi night in a Javanese calendar. The schedule of *Gebyak Topeng Senin Legian* performance is always displayed on a board in front of padepokan in order to tell the lover and follower of wayang topeng Malangan about the exactly its show time. One of the example of the performance schedule in 2016 are: (1) Date: 31 Januari 2016, Story: Rabine Gunung Sari (wayang dewasa); (2) Date: 6 Maret 2016, story: Jenggolo Mbangun Candi (wayang anak-anak); (3) Date 10 April 2016, story: Walang Wati Walang Sumirang (wayang dewasa); (4) Date: 15 Mei 2016, story: Lahire Panji Laras (wayang anak-anak); (5) Date: 24 Juli 2016, story: Rabine Bapang (wayang dewasa); Date: 28 Agustus 2016, story: Panji Kudonorowangso (wayang anak-anak); Date: 2 Oktober 2016, story: Lahire Nogo Tahun (wayang dewasa); Date: November 2016, story: Umbul-Umbul Madyopuro (wayang anak-anak); Date: 11 Desember 2016, story: Ronggeng Roro Jiwo (wayang dewasa). This *Gebyak Topeng Senin Legian* is not only practiced by the adult but also the kids. The process of inheritance from the old to the young generation have to be done continuously to save, maintain and conserve wayang topeng Malangan art from the extinction. As said by Eko in an interview with the researcher, that the kids are one of the heirs of wayang topeng Malangan. If the kids do not know and do not get familiar to wayang topeng Malangan, so the process of conservation and inheritance will be just cut at the moment. (interview on 17 Desember 2016).

No.	Strength	Weaknesses	Opportunity	Threat
1.	<i>Gebyak Topeng Senin Legian</i> is a monthly regular performance which is an effort to conserve wayang topeng Malangan.	The stage of this performance is relatively simple, it makes the performance of wayang topeng Malangan less attractive.	The chance for Padepokan Asmoro Bangun to have a cooperation with the government or private department to use its service.	The decreasing of the audiences of wayang topeng Malangan also influence the development of this traditional art.

2.	The performance of wayang topeng Malangan that is packaged in <i>Gebyak Topeng Senin Legian</i> is not only asked the old generation to participate, but also the teenagers and kids.	The price of entrance ticket of watching the performance <i>Gebyak Topeng Senin Legian</i> is paid based on the capability of the audiences, so the fund which is already gotten to develop the performance of wayang topeng Malangan is too minim.	The chance for Padepokan Asmoro Bangun to perform wayang topeng Malangan in several places outside the padepokan.	Dance with the modern choreography has given a threat to the extinction of wayang topeng Malangan, because the modern dance is assumed its movements are more beautiful and easier.
3.				The rising of various entertainment influenced to the interest of the audiences to watch more those programs than wayang topeng Malangan.

### DEVELOPING

The development of this oral tradition as a guidance and entertainment for the supporting society, forcing Padepokan Seni Asmoro Bangun to make innovation and modification to wayang topeng Malangan art. The result is the commercialization to sell this performance. It is not only enjoyed in a form of performance but also as a medium to attract the tourist from inside or outside Indonesia. Wayang topeng Malangan is sold by the government and private department as a tour product, such as an event for welcoming the guest, farewelling in a school, entertaining in culinary event, and participating in various event which are held by the government. The modification and variation in the movement of wayang topeng Malangan dance change the monotonous in its performance, so it gives the satisfy and admiration to the audiences. In developing wayang topeng Malangan, Padepokan Seni Asmoro Bangun does several steps to get the maximal result.

No.	Strength	Weaknesses	Opportunity	Threath
1.	Padepokan Seni Asmoro Bangun does not only develop wayang topeng Malangan in a dance sector, but also performance, skill, traditional Malangan musical (gamelan) and karawitan.	Along the increasing of the interested person of wayang topeng Malangan art specially for kids and teenagers rises the rivalry in training this traditional art.	The rising amount of tour objects in Malang residence, gives a chance for Padepokan Seni Asmoro Bangun to hold a performance of wayang topeng Malangan as a special feature of art and culture.	It is only few tour objects which use the service of Padepokan Seni Asmoro Bangun in holding a performance wayang topeng Malangan, so its development is not significant.
2.	The performer and lover of wayang topeng Malangan art struggle to develop its dance, skill, performance and musical by modifying the dance movement, the duration of performances, the base material of the masks and the <i>gendang</i> arrangement.	The packaging of this performance is still simple and not as beautiful as modern art, so it decreases the interest of audiences to watch this performances.		
3.		The demand of the consumer does not		

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match to the schedule of the performances, rises the laziness from the member of padepokan to perform wayang topeng Malangan.

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### EMPOWERING

Padepokan Seni Asmoro Bangun which is identic to wayang topeng Malangan holds a development in the performance and skill art of wayang topeng Malangan. Due to this reason, this padepokan empower the expert in wayang topeng Malangan art to be a dancer trainer and a carved trainer to cadre the next generation to save this art from the extinction. The empowerment of this art which have already done by Padepokan Seni Asmoro Bangun is a new breakthrough which have not done by the others padepokan in developing the oral tradition to spread wayang topeng Malangan art and increasing for its member. Suroso, Harsono, Jumadi, Ririn, Budi Hartini, Saini, Handoyo and Dian are the dance trainers in Padepokan Seni Asmoro Bangun. Meanwhile the members who guide and train the handicraft of topeng Malangan are Handoyo, Raimun, Jumadi, Hariyati, dan Dian.

No.	Strength	Weaknesses	Opportunity	Threat
1.	Padepokan Seni Asmoro Bangun have many trainers who are expert in a dance and skill sector of wayang topeng Malangan.	The low level of formal education in the coach influence to the way they express their material.	The reliance from private department and government give the chance to Padepokan Seni asmoro Bangun to train and tell about wayang topeng Malangan.	The rising of many bachelors in a performance, dance, skill, musical and <i>karawitan</i> sector is a threat to the members and trainer of wayang topeng Malangan in Padepokan Seni Asmoro Bangun.
2.	The members of Padepokan Seni Asmoro Bangun are often invited to hold a training and comparison study about wayang topeng Malangan art.	Studying or training which have already done by the member of Padepokan Seni Asmoro Bangun relatively traditional, so for the society who wants to learn deeper about wayang topeng Malangan is doubtful to use the training service of performance and skill of wayang topeng Malangan.	The support from the people who live around and outside of Padepokan Seni Asmoro Bangun, give the chance to the padepokan to more intensively in developing wayang topeng Malangan.	
3.		The basic knowledge which is owned by the member of Padepokan Seni Asmoro Bangun is so limited.		
4.		The knowledge which is owned by the trainer is only limited to wayang topeng Malangan.		

### EDUCATION AND TRAINING

The next strategy of inheritance which have already done to the teenagers by Padepokan Seni Asmoro Bangun is education and training. The purpose of this strategy is to give the explanation of how importance wayang topeng Malangan to be conserved to the society of Malang residence. The education process is done simultaneously to the coaching event of dance, *karawitan* and skill art of

wayang topeng Malangan. The target of this training are kids, teenagers or even the old generation. The training process is done by arranging a schedule in every activity. The schedule of activity on Sunday and weekdays is match with the deal. For example: the training of *Bapang* dance which is done by the children holds on Sunday. They arrange the schedule on that day because it is the free-day from school for the children. In performing wayang topeng Malangan dance, indeed needs the high competence of dance to play the role of characters in wayang topeng Malangan. Because of that, it needs the dance training and the basic movement of its dance. For example is painting the mask. This training is not only for the members of padepokan, but also for the public people. As an another example, there is a school which visits the art workshop of Padepokan Seni Asmoro Bangun to hold a training in painting wayang topeng Malangan. This training purposed on the essence of topeng Malangan. Deal with the information given by Jumadi in interview with the researcher in November 2016, said that the colors on wayang topeng Malangan have a value of philosophical and meaning of itself.

No.	Strength	Weaknesses	Opportunity	Threath
1.	The deep competence which is owned by the members of Padepokan Seni Asmoro Bangun about wayang topeng Malangan made the taught of the art expert getting easier to the young generation.	The minimum facilities and accommodation which is owned by Padepokan Seni Asmoro Bangun is an obstacle to develop the traditional art maximally, so the taught which is given to educate and train is still in traditional way.	The dance of wayang topeng Malangan is included to the lesson in a school as an extracurricular, giving the chance to this traditional art to develop more in a whole group of people.	The learning process which is done by the teacher pressed the activity inside the class can be the obstacles of wayang topeng Malangan to develop quickly because its learning needs to be practiced directly.
2.	Wayang topeng Malangan art have its own unique values of oral tradition in Malang Residence.	There is no guiding book about education and training of wayang topeng Malangan which is owned by Padepokan Seni Asmoro Bangun.	The dance of wayang topeng Malangan is an alternative lesson which is full of fun and can be done in schools as a preventive of the extinction in oral tradition.	Modern art such as musical, theater, and other several arts is a threat to wayang topeng Malangan to develop more.

## DOCUMENTATION

The process of collecting, processing and saving the information is called documentation (Alwi, 2002:272) Documentation of wayang topeng Malangan is a form of strategy as one of the other efforts which is done by Padepokan Seni Asmoro Bangun in conserving the oral tradition of Malang residence. This documentation process is not done exactly like a museum or library in common, but using the real documentation in Kedungmonggo hamlet, Pakisaji subdistrict, Malang residence. The collection of wayang topeng Malangan which can be seen in padepokan are: the collection of Malang masks are saved in shop window in Padepokan Seni Asmoro Bangun, in order to make the visitors easier to see the various shape of the masks. If there is a consumer who wants to order topeng Malangan, they can freely choose the character in the shop window. The photos, the schedule and the picture of training activity and performance are patched on the wall and the shop window is an authentic evidence that Padepokan Seni Asmoro Bangun ever does the activity of wayang topeng Malangan dance. As said by Handoyo who is the owner of Padepokan Seni Asmoro Bangun in an interview with the researcher in April 2016, said that the patches of those photos is an evidence, sign and reminder that this padepokan ever hold an activity which is captured in them.

No.	Strength	Weaknesses	Opportunity	Threath
1.	The total amount of the members of Padepokan Seni Asmoro Bangun is relatively in a great quantities, it can be easier to document	The un-supporting medium and facilities is a big obstacle to maximalize the process of documenting traditional way.	The activities about wayang topeng Malangan, add the treasure of documentation in Padepokan Seni Asmoro Bangun.	The worse documentation management system rises doubt from the society that whether this documentation have done in properly or not.

wayang topeng Malangan art.		
2.	The members do not have a good skill of documenting management system, so the documentation of activities, performances, and training do not arrange well.	The rising of the question whether the documentation which is done by Padepokan Seni Asmoro Bangun can be said as a documental product or not.

## REPRODUCING

The reproducing of wayang topeng Malangan which is run by Padepokan Seni Asmoro Bangun by doing modification toward the performance and dance art. The purpose of reproduction is to develop and use the traditional art in society and prevent it from the extinction in this globalization era. According to Supanggah in Safarudin (2014), the decreasing of living in several types of oral tradition in many areas in Indonesia attract the attention from many parties to support, strengthen or conserve the existence of several oral tradition which are thought have a potential to be alive or even develop and can be used in daily living of society nowadays or in the future. The result of reproduction in a form of modification are: the brief time or duration in the performance of wayang topeng Malangan, the compressed plot of the story, the brief of *janturan*, *kandha*, *antawacana*, dan *sulukan* or *lagon*, arranging and cutting the choreography, the arranged stage is matched to the demand of the consumer. By the rising of the performance demands of wayang topeng Malangan art, increases the ideas from the member of padepokan to be more creative to modify and reproduce the traditional art in Malang residence in order to increase the living level and salary of its members. Wayang topeng Malangan art as an oral tradition has become a commercial product. In increasing the creativity, the members of padepokan as art doers, think and make a pattern of art forms which can be found in wayang topeng Malangan. The art of dance which has been in a process of modification in order to commercialize are: *Beskalan Putri*, *Beskalan Patih*, *Grebeg Sabrang*, *Klono*, *Bapang*, *Gunungsari*, and *Grebeg Jawa* dance.

No.	Strength	Weaknesses	Opportunity	Threat
1.	Wayang topeng Malangan contains many essence of art, so it is very easy for the members of Padepokan Seni Asmoro Bangun to modify and make a creation of art.	Less arranged of the work-distribution management in Padepokan Seni Asmoro Bangun causes the neglect and postpone the performance of wayang topeng Malangan.	The rising amount of tourism objects in Malang residence and city give a well chance to Padepokan Seni Asmoro Bangun to hold the performance of wayang topeng Malangan more often.	The society are more choosing the interested dance performance than wayang topeng Malangan.
2.		The limitation of human resources who match with their skills, cause the long-time production of wayang topeng Malangan.	By the holding an activity to commemorate history such as Malang Tempo Doloe, give a chance to Padepokan Seni Asmoro Bangun to hold the performance of wayang topeng Malangan.	The rising of new kind of art becomes a threat to Padepokan Seni Asmoro Bangun in reproducing wayang topeng Malangan art.
3.			Many modern society nowadays are enthusiastic to collect vintage things, one of the example is Malangan masks.	
4.			Many demands from the consumer to hold <i>gebyak wayang topeng</i>	

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*Malangan* art increases the amount of orders to reproduce and modify this traditional art.

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## CONCLUSION

The development of the period and the process of inheritance influence the change of form and function of oral tradition in a society nowadays who are influenced society by the thought and ideology of capitalist. The sacred values are contaminated by consumerism and the popular culture which contains an ideology has influenced the form of living, in individual, institution or even organization in this globalization era. Padepokan Seni Asmoro Bangun as an organization in Kedungmonggo hamlet, Karangpandan village, Pakisaji subdistrict, Malang residence is one of the example of an organization which is in a traditional art sector faces the effect of globalization. Formerly the purpose of Wayang topeng Malangan is for the custom ceremony and as a medium of the ancestor spirits veneration changed to an art product which can be used to trade. The commercialization as an effect of its modification is the changed form of performance and dance of wayang topeng Malangan. The changed form in the performance happened in the duration of the presentation, the compressed dialogue, the arranged choreography, and staging. Meanwhile, the change in its dance caused the effort to sell the dance service fo the public society. The art of dance which has been in a process of modification in order to commercialize are: *Beskalan Putri*, *Beskalan Patih*, *Grebeg Sabrang*, *Klono*, *Bapang*, *Gunungsari*, and *Grebeg Jawa* dance. The essences of the dances above formerly used to support the dance performance in a story, but along with the rising of globalization, finally Padepokan Seni Asmoro Bangun modify wayang topeng Malangan art in order to commercialize which produce money as an income sources and daily occupations. The economy factors to create an employment field and to make the society around Kedungmonggo hamlet more prosperous are supporting the act of commercialization in modifying wayang topeng Malangan art. The modification which aims to commercialize give the positive and negative effect. Padepokan Seni Asmoro Bangun does this effort for the sake of saving the traditional art from the extinction and maintain it in this globalization era. The strategy of inheritance is renewed through organizing, conserving, developing, empowering, education and training and reproducing.

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# SPATIAL PROCESSES OF SQUATTER SETTLEMENTS ON THE BANKS OF THE RAILROADS AND ON THE GRAVEYARD IN THE CITY OF SEMARANG

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## ABSTRACT

Squatter settlement is a kind of urban phenomenon that happened in Semarang City. It's happened because of there are marginal and abandoned land in inner part of the city that attract people to squatting that area. This research aims are: firstly, to describe settlers household profile, and after that to find the pull factors that influence people to building house in squatter area. The third aim is to analyze spatial process that happen on the bank of railroads and on the graveyard. The research location is in Semarang City, especially the squatter on the bank of the rail roads in the District of North Semarang and Central Semarang compare to the squatter on the graveyard in Sendangguwo, The District of Tembalang. The research method is quantitative that is use survey technique. Samples taken as many as 100 people living in the railroads bank of total 9.759 population as a result of Slovin formula, and sample selection is done randomly. In the other hand there are 137 family that live on the graveyard, so the sample will take 100 people as randomly too. Data collection techniques are including: observation, document data study, and interviews with questionnaires. Data analysis techniques used in the study is descriptive quantitative analysis. Results of research are showed that the squatter area on the bank of the railroads are occupied by low-income settlers. Although conscious living there are dangerous, the settlers take benefits from the proximity to the work place, the cheap house rent, and got house from inheritance. The spatial process show that the squatter increased almost every year since 1995-2015, and had been decreased in 2013 because of evicted by the double track railway project of government. Not slight different, the squatter area on the graveyard inhabited by low income settlers too. But here the pull factors that attract people to squatting that area because there is vacant land that do not used, and there some official person that protect them from government draw on. The spatial process show that there are increasing the number of house that build there and physically there are land use change from graveyard become to dominated by squatter settlement.

**Keywords:** special process, squatter settlement, the bank of railroad

## INTRODUCTION

High land prices cause it is almost impossible for low income to obtain legal house. The government can not afford to provide the needs of home for low income people, therefore build house independently in accordance with their economic capabilities in particularly of vacant land. This process happened in long term without assistance and regardless from government development plan. This is what causes the onset of squatter settlement area. The effect of this phenomenon, in squatter settlement usually do not find the basic services and infrastructure. Yunus, (1987) suggests that on legality aspect, almost all land in the type of this settlement are controlled by one party without a formal letter. That houses are growing large as a sporadic process with irregular pattern and this will be discuss further by described how the process happens, either an invasion or an infiltration process.

The definition of a squatter in settlement study can be described depends on a variety of defining parameters. In general, it is considered as a residential area in an urban locality inhabited by the very poor who have no access to tenured land of their own, and hence "squat" on vacant land, either private or public, Srinivas, Hari, (<http://www.gdrc.org/uem/define-squatter.html>). From this idea the squatter is become non-legal status of land ownership. Because of that reason, government must not provide public services and infrastructure for the settler. The squatter settlement has services and infrastructure below the "adequate" or minimum levels. Such services are both network and social infrastructure, like water supply, sanitation, electricity, roads and drainage; schools, health center, market places etc. Water supply, for example, to individual households may be absent, or a few public or community stand pipes may have been provided, using either the city networks, or a hand pump itself.

Compare to the above paragraph that emphasis the squatter settlement definition more about legal aspect, in the other hand squatter usually related to the condition of the settlement that identify as an area with low quality environment. Home materials are used do not reached health requirements, and known as slump settlement. It is an analysis in other point of view about that area as a physical approach. The process here is slump creation, so that the settlement area are becomes deteriorating

including as a part of urban morphological expansion which appears as a symptom of densification and ageing. At the other word squatter is a non-legal status of land ownership and usually as a slum too.

This study used spatial approaches in analysis, especially spatial process. Mc Kenzie (1925), say that spatial process study about spatial and temporal of human that influenced by power, selective, distributive, and accommodative in environment. City that show as an study object that including complex society or community, society has been experiencing an interrelation process within people and with their environment. The result of that interrelation will produce pattern shifting of land use.

Spatial process including some aspect, like: 1. Changes, is transformation from existing condition become to expected condition, some better condition. 2. Large (area), is a quantity that represent the size of two dimension of surface that has clearly delineation, usually an area that bordered by closed curve. 3. Intensity, is level of condition or intensity measurement. There are two kind of thing that in influenced the intensity, there are number and unit time. 4. Type of building material or characteristic of a building.

Development is a set up process in area or region continuously (Yunus, 2010). It's a spatial phenomenon process, because settlement is including to the absolute space concept that located in the earth. So, here the settlement development is belonging to spatial process. The squatter settlement development is belonging to the expansion land process in the city. The expansion process of squatter settlement divided into 2 (two), known as invasion and infiltration process. Invasion is a proses that doing by a group of people in a short time. This process began from a kind of disaster phenomenon, for example flood, volcano explosion, earthquake, ect., while infiltration is a process settlement expansion that happened in long time or period.

Belong to Turner (1990), the settlement development process is doing with conventional and non-conventional models. Conventional models belong to settlement that develop based on the rule or the law of government. Including here is the land status and design of the house building. The other side in non-conventional models people build house without or only partially has legal permission and obey the rules from the government.

The other point of view about settlement is study with spatial approach. Bourne (1971), tell that land use changes or land conversion has been happened as the changes of land use orientation. For example, government declare that an area as grave yard that's mean it's a kind of public services area. But after that some people squat that area to become settlement area that's mean it's a kind of private or event commercial area.

The proportion of land conversion can measure and classified in to 4 (four) level. Penetration is the term for the breakthrough of new land use orientation into homogenous land use orientation. Invasion is changes that invasion of land use orientation which the new land orientation is larger than in penetration level. Here the new land use orientation is larger than the original land use orientation. Domination is changes of land use orientation that dominant proportion has changes from the original land use orientation. Succession is that the land use orientation is replace with the new land use orientation.

## **RESEARCH METHOD**

The research method is quantitative that is use survey technique. Samples taken as many as 100 people living in the railroads bank of total 9.759 population, (BPS 2011). As a result of Slovin formula sample selection is done randomly. In the other hand there are 137 family (BPS, 2012) that live on the graveyard, so the sample will take 100 people as randomly too.

Data collection techniques used to get the first and second goals to described the characteristic of the settlers are include: observation, document data study, and interviews with questionnaires. Data analysis techniques used in the study is descriptive quantitative analysis. For the third goals that want to find out the spatial process of the area sample, researcher use remote sensing interpretation and classification by Malingreau and Rosalia, (1981). The images used Quickbird satellite images and Google satellite images. Both of images used because of the resolution are high.

## **RESULT AND DISCUSSION**

One of the squatter settlement area is on the banks of railroads in Semarang City, especially in North and Central Semarang District. This research finds that since 2002, there are 60 numbers of illegal houses there. The expansion process of squatter settlement in Semarang City shows increase of the number of house unit in that area. For at least 11 years, from 2002-2013 squatter settlements totally increased by 15 units, consists of a gain of 1 to 2 units per year.

Only in 2013 there is decreasing number of settlement unit because of eviction by PT. Kereta Api Indonesia to implement the double track railway project. There are 22 homes that were displaced. To date there are 85 squatter which are settlement in the area. In addition, the research results also showed that the people had lived in the area for decades. Residents who lived there the longest were 63 years. The largest proportion of the residents has moved in to the squatter settlement area is for 20 years, and this is a period of time long enough.

The common causes of the emergence of squatter settlements are low economic settlers. Pushes factors for people to settle in the bank of railway are because of that location are near from their work place as workers in informal sector, and because that location are strategic cause easy to reach other place. Other reason is related to settlers economic condition that is because in that location provided rental housing with cheap cost. The last reason is because some of the settlers get a heritage house from their parents.

Not slight different, the squatter area on the grave yard inhabited by low income settlers too. This result same with the research result from Rindarjono, 2007. More than 52% of the settler are low in education with no more than elementary school graduate. Low income and low education level cause the settler has low purchasing power to buy legal land. Low education also make the settler has no capability to access even the basic services. So, this inability triggers people to squatting the vacant land, here is grave yard in Sendangguwo Village, Tembalang Distric.

If the family of the deceased do not extend rent to the government (*dinas pemakaman*) then the grave yard usually left by the family. If they went for more than three years, so the grave yard can replace by the other renter. In this case the graveyard looks like no man's land. This is make of land as if there was no mastery, and then some people squat the land and build their permanent house.

But there are other pull factors that attract people to squatting that area in the grave yard in Sendangguwo Village. It is not only because there is relatively large vacant land that do not used. The most of important thing is some official person promising to protect them from government draw on. Here the settlers are asking for payment to ensure their security. It is make the spatial process of land squatting in Sendangguwo is faster and make larger new squatter settlement region. The spatial process of squatter settlement on the grave yard in Sendangguwo Village, Tembalang Distric show that there are increasing the number of house that build there and physically there are land use change from graveyard become to dominated by squatter settlement. So the spatial process is domination.

Both of two kind of squatter settlement even on the banks of the railroads and on the graveyard give new understanding about the characteristic of squat family. People squat that area because this location is physically give the benefit for the low income settler. Its mean that this place give opportunity to the low income people for obtain the job (opportunity value), opportunity to get cheap house even in illegal land (the principle of affordability) even to buy or to rent. So if the government want to remove squatter region, its mean that government must give other opportunity that low income people can obtain in legal ways.

In this squatter region or illegal area, almost every people can stay there without long-winded procedures or requirement. In every time, in every level obey to pay, always welcome there including society residu, like residivists or even prostitute. If the government want to remove squatter region, its mean that government must not make them more comfortable with not enforce the rules, like give identity card and access to public facilities.

## CONCLUSION

The conclusion is that in Semarang City, expansion process of squatter settlement that located on the bank of railroads and on the grave yard dominated by infiltration process. The settlers move to that region with their own initiative. In this long periode, the local government does not provide sanctions, so that people feel comfortable to stay there. Semarang City as a capital city of Central Java Province, become the destination places of urbanization process by the urbanite from hinterland area. Besides the emergence of squatter settlement is also due to the pull factors are the availability of jobs in informal sector.

There for the suggestion to prevent the squatter problem is getting worse in the bank of railways and on the grave yard is that Local Government of Semarang City must be firm in enforcing the rules and not procrastinate to give action or punishment. The government must not give public services and infrastructure in squatter area; prevent urbanization by developing rural area and give various job opportunity especially for low income people; and raise settle awareness about the dangers settle on the bank of railways and raise legal awareness in obtain land and house to the settlers on the grave yard.

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# THE RELATION BETWEEN KENDANG AND JAIPONGAN: THE FUNCTION AND THE INFLUENCE OF KENDANG TO THE EXISTENCE OF JAIPONGAN

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## ABSTRACT

Historically, the terminology of “*Jaipongan*” refers to a name inspired by the sound of *kendang* instrument. In its development, the popularity of *Jaipongan* arises dominantly through the elements of the dance moves and the creator, Gugum Gumbira. *Kendang* as a part of the instrument in *Jaipongan* instrumental, along with the *gending* itself is frequently ignored in the discourse of *Jaipongan* history. Based on this fact, it is important to understand the dependence of a dance to the standard composition of the music/*gending* itself, and therefore, the relation between *kendang* and *Jaipongan* can fill each other and be viewed more neutrally. A qualitative method is applied in this research in which the data are taken from the interviews with some artists, humanists, and experts in art and the phenomenon of art in West Java.

Keyword: *kendang*, *jaipongan*, relation between *kendang* and *jaipongan*

## INTRODUCTION

The traditional art is an expression of human soul taken from one’s empirical experience that communicate his emotional elements. The traditional art is inseparable from human’s life that nowadays encounters a great number of acculturation. As we live in the era when various cultures occur at the same time, we have to be able to accept them without losing our identity.

Teaching kids to express themselves with art is important, especially in their golden age (6-17 years old). There are many local culture and genres of art that can be introduced, for instance, the history and the correlation of *kendang* and *jaipongan*. *Jaipongan* is a famous term inside and outside West Java. This traditional dance relates to some important people that become the main subject of the emergence, the development and the existence of the dance until now. Some of them are; Gugum Gumbira who is recognized as the creator, and Tati Saleh, a dancer renowned for her ‘erotic’ moves controversy in *jaipongan* that makes *jaipongan* even more famous and become an important issue in the discourse of performance art’s development in West Java.

Some records in *jaipongan* history missed the credit and recognition of *karawitan* musician (*pangrawit*) in the process of creating *jaipongan* instrumental. In fact, many sources state that in 1977 Asikin (chief of *Topeng Banjet Karawang*) frequently asked Suanda (a *kendang* player) to play for Asikin’s dance with *sekar ageungan* such as *Tablo* and *Bayu-bayu*. Suanda is a *kendang* player that can improvise when playing for Asikin’s dance. Some records state that Suanda who is very skillful in *kendang* playing, met and work together with Gugum Gumbira in Bandung to create some works that soon are popularly called *Jaipongan* (Azis, 2007, p.8-28). This shows that the emergence and the development of *jaipongan* cannot be separated from the *navaga* (music players) and *kendang* as the inspiration and the influence of *jaipongan* that is able to build *jaipongan* to be a new stand-alone dance genre.

Through this bottom line about *kendang* and the musicians, the writer tries to elaborate the important relation between *kendang* player and the instrument to the existence of *jaipongan* as a material and source of research and discussion.

## JAIPONGAN

In Sundanese society, *Jaipongan* dance is inseparable from social system, artists, enthusiasts, and the people. *Jaipongan* appears in the society as a “modern product”. By modern product, it means that all background aspects are clearly detected, such as the origin, the creator, the process, and the choreographic process, including the record of *gending* players (Caturwati, 2006, p. 132). *Jaipongan* is one of famous dance genres that is recognized by many people in West Java. It is even well-known in foreign continents, such as Australia, Europe, America, and other continent.

*Jaipongan* has colored the world of dance performance in West Java for approximately 30 years, from 1980's until today. In brief time *jaipongan* has attracted so much attention from people so they become familiar with it. In that period, the West Java people are acquainted even more with *jaipongan* as well. The repertoire of this dance presents some dynamic, attractive, and sensual moves with joyful rhythm that invites the spectator to join the dance. The imagination is unattached to the visual of the dancers who are beautiful and well-proportioned

(Nalan, 1996, pg. 30). Sensuality and eroticism is like a beat that unavoidably become the magic and charm of *jaipongan*. To this day, Gugum Gumbira has created approximately 8 repertoires as follows: *Toka-Toka*, *Sentra Sari*, *Sonteng*, *Pencug*, *Kuntul Mangut*, *Iring-Iring Daun Puring*, *Rawayan*, and *Tari Kawung Anten*.

In composing his choreography, Gugum Gumbira uses the principles of art forms that make one series of moves with other moves different in the term of design, space, and variation arrangement. For instance, in *Kawung Anten* moves, the first *pencugan* and the second *pendugan* have different move. Besides, it is necessary to note that in the diversity of *jaipongan*, there is what is called 'contrast'. It refers to the different rhythm and moves. Moreover, balance in *jaipongan* refers to the organized and harmonious placing among the dance phrases.

To enliven his choreography, Gugum Gumbira always put a particular move called *pananjakan* to create the climax. Systematically, *jaipongan* has a clear order or pattern. It is started with *bukaan*, and then *pencugan*, and ended with *nibakeun*. These are the steps of *jaipongan* in general. More specifically, the order starts with intro, *bukaan*, *pencugan*, *nibakeun*, and is finished with *minced*. This order is connected with some transition, for instance the transition between *pencugan* and *minced*, and between *pencugan* and *pencugan*.

Historically, *jaipongan* is emerged from the controversy due to the claim that it has been out of dance convention at that time that is dominated (for instance) by keurseus and other traditional dance. The people who are interested in *jaipongan* are not only inside West Java, but also outside this province. This can be detected from the public events, such as *jaipongan* festivals that occur every year in each region or district. Besides, states guests who come to West Java for political programs is usually welcomed with *jaipongan* performance. The same with artsy missions to foreign countries, they always include *jaipongan* in the performance, thus people are more familiar with *jaipongan* than other dances.

### **SUNDANESE KENDANG**

Art is an abstract thing produced by a perso who has aesthetic values in his soul, that is adjusted with his empirical experience, nature phenomenon, and imagination through his ideas and desire to work on it. Those works can be in form of music, dance, play, or painting. Some music produced with standard instrument (traditional *waditra*) or instruments that are classified to developed or reconstructed form (new *waditra*) are realized through an intense thought and a relatively long process. Hence, the work holds an intellectual value that can be trusted.

*Waditra kendang* is an artwork included in the field of traditional instrument that is known for a long time by West Java people in particular. Even though the inventor of *gendang* is unknown yet, the writer believes that this instrument appears with foundation, concept, and notion that conform to reality. For instance, in the *kendang*, there are 2 round surface as the base and the top, 9 belt holes or *rarawat*, 9 belts or *ali-ali*, resonator hole or *udel*, and inner and outer parts that both are in black and white. The writer associate this composition as human whose body and soul has numerous values.

Generally, *kendang* in any region of Indonesia is similar. There are two types of *kendang*: *kendang indung* (big *kendang*) and *kendang anak* (small *kendang*) which is called *kulanter*. *Kendang* is an instrument made from wood that is played by hitting or clapping on it. What differs Sundanese *kendang* with Javanese or Balinese *kendang* is the way it is placed or positioned when it is about to be played. In Sunda, *kendang* is placed from left to right or vice versa, but in Java and Bali, *kendang* is placed straight. Sundanese and Javanese *kendang* has similar shape, but Balinese *kendang* has straight shape, without curves like in Sundanese *kendang*.

Related to the further description about Sundanese *kendang*, this instrument has important correlation with *jaipongan*. Emerging in the same era, *kendang* and *jaipongan* had a tendency to break the tradition of dance when *jaipongan* 'violates' the custom of traditional dance that a dancer should be elegant and feminine. The same case goes with *kendang*. Sundanese *kendang* as played by Suanda, is more attractive, expressive, and as if it is played by its own, and also showing the character of the player as an individual or as a unity with the *jaipongan* dancer (Wahyudin, 2011, p. 25).

From the field observation, the writer found that there are many factors that can be the background of the Sundanese *kendang* emergence. Some of them said that Sundanese *kendang*

appears before Chinese year, and Anno Domini. It is claimed to be appear in Saka year when Tarumanagara and Sunda empires occur and build civilization. It is influenced by the government, culture, and art. In Chinese year, culture and art has taken place, and in AD, the coming and the spreading of Islam occurred (Oman, 2010).

Particularly in Java, the spreading of Islam is delivered through art, for instance through the ideas in *Mahabrata* and *Ramayana* in which some characters such as Pandita, Panakawan, etc in *wayangan* (puppetry) are chosen. This adaptation proves there is multi-art elements in the composition, both in the plot and the pattern of music. Based on this field observation, the writer cannot state the origin or the inventor of this *waditra kendang* yet.

Sundanese *kendang* is played by hitting or clapping on it with stick or hands. It can be played with various 'color' based on the needed *cuning*. However, to play for particular genre, Sundanese *kendang* is usually using notes from *gamelan* or pentatonic *cuning* in Sundanese *karawitan*, they are: *ketiplak* with note 'la' (*singgul*) high 5; *kutipung* with note 'na' (*panelu*) medium 3; *congo* or *pang* with note 'da' (*barang*) medium 1; and *gedug* or *dong* with note 'ti' (*bem*) medium 4.



Fig 1.0 Sundanese *kendang* with its notes from Sundanese *karawitan*

Sundanese *kendang* is made from elements that are available in nature and ground. Oman, one of the *kahot kendang* player states that the best components to make good *kuluwung* or resonator material are: *kuluwung* from jackfruit wood, *ancak* from cananga wood; and the stick from magnolia wood (Oman, 2010). Since these materials are rarely found, nowadays *kendangs* are made from these following materials:

1. *Kai Nangka* – the part which is used is the inside part of the tree or the flesh of the tree since the substance is solid and durable, and also it has nice golden yellow color.
2. *Kulit Munding*– buffalo's skin is chosen because of its strength, and it won't damage or burn the players' hand. The best skin is from the calf or what in Sundanese culture called *Handalam*, a buffalo baby that dies in its mother's womb.
3. *Awi Tali* – A kind of bamboo that has more flexible texture and more durable substance than any other bamboo. These materials are the ideal components that can be used to make *waditra kendang*.

In this post-modern era, Sundanese *kendang* undergoes so much adjustment to suit the space and time; in matter of component, function, and *tabuhan* pattern. It simultaneously arouses many *kendang* players with various style in West Java with good skill and potency. However, some of these skillful and potential *kendang* players do not have respect to this Sundanese *waditra* as the source of their profession. In many cases, they often sit, drag, or step across *kendang*.

The writer personally think that this act is inappropriate for a *kendang* player since the *waditra* is the source of their living. This can bring a bad effect to the image of this instrument as if *kendang* is just an unimportant thing for them. This is very different with how they behave toward modern or Western instruments such as guitar, drum, piano, bass, or cello that are treated well by the player. For the writer, the status of traditional art and modern art is just the same even in the global or international scale. From some observation, the writer found that this phenomenon happened due to their lack of knowledge and understanding as they learn and build their identity on their own, by listening to record or audio, watching, and without any teacher or instructor.

As for the writer, instructors are very important, because they can lead and direct the player to improve their potency, quality, and attitude as a good *kendang* player, explain the philosophical and symbolical meaning of *waditra kendang*, and give a demonstration based on his empirical experience. In addition, *kendang* as an instrument for multi-genres also functions as follows:

1. Training the motoric process of left and right brain;
2. Offering the energy management in body through respiration;
3. Being a media for working out; and
4. Connecting particular vision and mission, just like politics, social, and religion.

## DISCUSSION AND REFERENCE

To be a good and “artistic” *kendang player* is not easy. Besides a great skill and deep material comprehension, a *kendang* player should know how to elaborate the important things related to the instrument itself, as said by many *kendang* experts in Sunda. Mamat Rahmat (2011), a *kendang* player of classical dance stated that those important things are:

1. The right position of sitting is upright because it functions to accelerate blood circulation;
2. The sound coming should be bold (not shrill);
3. The right power should be adjusted when making emphasis;
4. *Pengendang* should know the character of the dance, song, and the dancer, and should be able to measure the quality of *pengrawit* or *nayaga* to strengthen the feeling in the work; and
5. *Tawasul*, or asking permission to the God based our faith, to mother, father, educator, the ancestor and to our own essence.

In addition to it, Ido, a *kendang* Kliningan player in Bandung district states some important things in *kendang* playing. They are:

1. The clapping technique should be changed to slapping to create a more bold sound;
2. Praying or Spelling Al-Qur’an verses such as surah Yusuf, Al-Fatihah, Al-Jabbar, and other verses believed to increase self-confidence and to help “*Hodam*”.
3. Remembering the ancestor and the teachers both who are still alive and who have already died who are trusted to give some help.

From the interviews with several *kendang* players, the establishment of *pengendang* identity takes many steps and long journey, and the most important thing in this process is the confidence building or *Tawajuh*. *Tawajuh* is a process of maturing both physically and spiritually, or can be called as “*nyireupkeun*” (Rahmat, 2011). Through these steps, a *kendang* player is guaranteed to be able to transmit a good energy into the *kendang* instrument, so he can produce proper *kendang* sounds.

Based on that steps, a *kendang* player is expected to be able to control the concept of recalling installation in the frame of body that is actualized to *waditra kendang*. This way, the *kendang* player’s awareness to conduct a good behavior will increase as well.

## THE FUCTION OF *KENDANG TARI*

*Kendang* is a *waditra* (instrument) which is played by hitting. It functions as the rhythm, tempo, and *embat* carrier in the *karawitan* instrumental or dance’s song. In dance’s song, the role of *kendang* is very crucial, as it becomes the background music of the dance. However, the dance moves are not the only thing that is important, the unity of music also should be noted. In playing for the dance, a *kendang* player should support the characteristics of the dancer in performing a dance, so the dancer, the instrument players and the spectators can enjoy the performance.

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# ENVIRONMENTAL AND NATURAL DISASTER RISK MANAGEMENT STUDIES THE ROLE OF MANGROVE IN FACING NORTH COAST ABRASION IN SAYUNG DISTRICT DEMAK REGENCY OF CENTRAL JAVA

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## ABSTRACT

Writing this paper aims to describe the role of mangroves in the face of abrasion on the north coast in the Sayung district Demak regency of Central Java. The abrasion rate in Indonesia is very high due to sand dredging, sea level rise and the excessive amount of felling and mangrove clearance around the coast. Coastal Imagery in Indonesia is alarming, at least 40 percent of the 81 thousand km of beaches in Indonesia are damaged by abrasion. In recent years, coastlines in some regions of Indonesia have sufficiently narrowing constraints. The abrasion happened capable of drowning the land between 2 and 10 meters per year and this condition is very worrying for me and all my friends. This aquasion can be reduced by planting mangroves along a coastline which has a high abrasion one of them on the north coast in Sayung district Demak regency of Central Java. Mangroves have great potential to be developed such as preventing sea water intrusion, preventing erosion and coastal abrasion, as natural precautions and filters, As a place to live and source food for some animals and play a role in the formation of pualu and stabilize coastal areas.

## INTRODUCTION

**M**angroves are also called mangrove forests growing on swamps aqueous brackish located on the coastline and affected by tidal seawater. Mangrove is characterized by the presence of forests affected by tidal sea water with anaerobic soil conditions. Biologically in a natural state, mangrove plants are a major resource in coastal areas that form the community of mangrove ecosystems.

Mangrove ecosystem is not a useless land, but is a productive ecosystem with characteristics of flora and fauna diversity, ecological function, and economic social function in supporting the living system of thousands of people around the coastal area.

Mangrove is a general term used to describe a varietal tropical beach community dominated by several species of distinctive trees or shrubs that have the ability to grow in saltwater. The mangrove forest covering trees and shrubs are classified into eight families, and consists of 12 genera of flowering plants: *Avicennia*, *Sonneratia*, *Rhizophora*, *Bruguiera*, *Ceriops*, *Xylocarpus*, *Lummitzera*, *Laguncularia*, *Aegiceras*, *Aegiatilis*, *Snaeda*, and *Conocarpus* (Bengen, 2000).

### Functions And Benefits Of Mangrove (*Mangrove*)

East Java Provincial Fishery Office *in* Rahmawati (2006), states that the mangrove ecosystem has a role and an important function that can support human life either directly or indirectly, as follows:

- a. Ecological functions of the mangrove ecosystem ensure its maintenance:
  1. Physical environment
  2. Environmental biota
  3. Neighborhood area around the location.
- b. Social and economic functions, as:
  1. Source of livelihoods and production of various types of forest products and associated forest products.
  2. A place of recreation or nature tourism.
  3. Object education, training and science development.

### Coastal Zone

The northern and southern coastal areas of Central Java, is part of Java island that dynamically changes. Mangrove ecosystems in this region have diverse forms. The north coast of Central Java borders the inland sea, Java Sea, with relatively small waves. On the contrary the south coast is directly adjacent to the high seas, the South Sea (Indian Ocean), with very large wave conditions. This led to physiognomy and physiography of mangrove vegetation in both regions (Steenis, 1958).

Abrasion is a phenomenon of land erosion by sea water. The development of coastal areas (reclamation, breakwater development, etc.) resulted in changes in the hydrodynamic pattern of waters affecting the erosion of the terrain in the surrounding coastal areas. Abrasion in coastal areas gradually erodes land.

Abrasion that has occurred over the past 20 years has drowned two hamlets in the village of Bedono, Demak, Central Java, which left more than 250 families (KK) displaced while the threat of abrasion still occurred. The flood of rob has begun to be felt since 1995 and is getting worse to drown people's houses in 2006. In 2006, most of the 206 households in Dusun Rejosari Senik started to be inundated. After the residents demanded relocation, they were moved to Gemulak Village and Sidogema in Sayung District

In general the abrasion in the North Coast is due to the decrease of the land surface and the rising sea level. Downland or land subsidence in some areas of Pantura, related to the high physical development accompanied by ground water suction activity. The mainland is ambles with an average rate of 20 centimeters per year. Meanwhile, rising sea levels, around a quarter of a centimeter per year, more related to global warming (Johanes Hutabarat, 2010).

## RESEARCH METHODS

This study was conducted in the month. Field research was conducted on mangrove habitat on the north coast of Demak municipality of Central Java. The location was chosen in this study is done intentionally (*purposive*) that Coastal Villages Region Bedono Village Sayung District Demak Regency, Central Java. With consideration because Coastal Coast Area Bedono Village is an area that has a large area of mangrove land. According to the Head of the Center for Technology of Pollution Prevention Industry (BBTPPI) Ministry of Industry Dr. Ir Sudarto MM The area of mangrove forest in the North Coast of Central Java is big enough 2,458 Ha (Ministry of Marine Affairs and Fisheries, 2011).

Types and Data Sources are secondary data. Technique of collecting data with literature review. Utilization of mangrove forests (Mangrove) to cope with abrasion in Region Coastal Bedono Village Sayung District Demak Regency Central Java were analyzed using descriptive analysis by means of data that have been obtained are arranged and explained by looking at the provisions set out in the program the role of mangrove In overcoming abrasion. To see the high, medium, and low score criteria is based on data obtained from the field.

## Discussion

In this study, not all the species found in the study area covered in vegetation analysis, considering the method used is a *belt transect*, so the areas covered by relatively limited. Mangrove used to overcome abrasion there are various types and types of damage caused also vary.

From these results can be seen that the number of causes of damage to the beach that cause mangrove own loss is more main that is caused by the abrasion itself. A total of 18 respondents (60%) argued that the damage to mangrove ecosystems caused by abrasion was high. From the table below it can be seen that the impact of mangrove damage most affected the community's reclamation and followed by the loss of settlements.

Abrasion that occurred in Bedono Village for the last 20 years is estimated to be the largest in the north and south coast of Java and even in Indonesia. The area affected by erosion reached 2,116.54 hectares causing the coastline to retreat 5.1 kilometers from the coastline in 1994. The sea level rise in the Semarang City border with Demak, which averages about 7.8 millimeters to be one cause but not the main one. In addition, buildings that protrude to the coast, reclamation also become one of the causes of erosion. In Demak, the cause is the construction of a harbor pool that is used for parking boats that jut up to 1.8 km to the beach. (Muhammad Helmi, 2015 ).

**Table 1. Impact of Mangrove Ecosystem Damage (Mangrove)**

No.	Impact of Mangrove Forest Ecosystem Damage (Mangrove)	Number of people)	Percentage
1.	Reduced Pond Production		
	a. High		
	b. Medium	5	16.70
	c. <b>Low</b>	5	16.70
		<b>20</b>	<b>66.70</b>
2.	Loss of Pond Field		
	a. High		
	b. Medium	5	16.70
	c. <b>Low</b>	11	36.70
		<b>14</b>	<b>46.70</b>
3	Loss of Citizen Settlements		
	a. High		
	b. <b>Medium</b>	9	30.00
	c. Low	<b>18</b>	<b>60.00</b>
		3	10.00
4	Loss of Agricultural Land		
	a. High		
	b. Medium	1	3.30
	c. <b>Low</b>	6	20.00
		<b>23</b>	<b>76.70</b>
5	Loss of Source of Income		
	a. <b>High</b>		
	b. Medium	<b>10</b>	<b>33.30</b>
	c. Low	12	40.00
		8	26.70
Amount		30	100.00

Source: Primary Data Analysis 2011

Mangrove planting can be successfully accomplished along with the coastal belt to rehabilitate the affected area. However, such efforts require substantial funds. In addition to Rejosari Senik Hamlet, Tambaksari Hamlet in Bedono village also drowned, of 66 head of family, only seven families still survive (Denny Nugroho, 2015).

Ministry of Maritime Affairs and Fisheries said mangrove planting is one way to prevent erosion occurring in some villages in the subdistrict of Sayung. Mangrove planting has been done since several years ago.

The mangrove forest in Indonesia is about 8.6 million hectares, comprising 3.8 million hectares within the forest area and 4.8 million hectares outside the forest area. Damage to mangrove forest within the forest area of approximately 1.7 million hectares or 44.73 percent and damage outside the forest area of 4.2 million hectares or 87.50 percent, between 1982-1993 there has been a reduction of 513,670 ha of mangrove forest or 46,697 Ha per year (Gunawan and Anwar, 2005). According to the Asian Wetland Bureau the area of Indonesia's mangrove forest is only 2.5 million ha, and for restoration of the mangrove forest function is required rehabilitation or restoration.

The tendency of decreasing forest area and difficulty of rehabilitation indicate ecosystem damage and degradation of mangrove ecosystem. The damage is caused by forest conversion into ponds, forest exploitation and illegal logging. To preserve the function of mangrove ecosystem efforts to rehabilitate coastal areas with the planting of mangrove species has started since the 1970s, but the achievement is very low. From 1999 to 2003 a new rehabilitation realized covering 7890 ha or approximately 1,578 ha / year (depar friend of Forestry, 2004).

## CONCLUSION

Damage to mangrove ecosystems in the coastal area of Bedono Village caused by abrasion is high. The ecological benefits of mangrove forests in preventing the occurrence of abrasion, sediment deposition and as a place of spawning fish in the coastal area Bedono Village is high. Economic benefits of mangrove ecosystems are most felt by the people in the coastal area Bedono Village fishery facet.

Damage to mangroves in Indonesia is very alarming, especially in the north coast of Java island affected by abrasion is quite severe. Mangrove planted every year can not cope with the abrai. It is our responsibility as the youth of Indonesia to preserve our environment.

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# THE EXISTENCE OF *NGAROT* TRADITION IN MODERNIZATION ERA

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## ABSTRACT

Nowadays, society has been faced with the challenge of a paradigm shift on social and cultural values that cannot be avoided due to modernization. Modernization rapidly causes displacement of the existence of traditions in society. The challenge of the paradigm shift on social and cultural values as a result of modernization is also experienced by the people of Lelea village. In the modernization and rapidly-evolving global culture, the people of Lelea village still routinely perform *Ngarot* tradition that has been passed down from generation to generation. *Ngarot* tradition is a kind of traditions in Lelea village located in Indramayu, West Java that was initiated by an elder in the village named *Ki Buyut Kapol*. The participants of the tradition are required to be a virgin. The female participants should wear *kebaya* with some kinds of flowers as their headdress. The male participants should wear a black shirt called *komboran*, *Pangsit* pants, and a *sidamukti* headband. This research is aimed to reveal the existence of *Ngarot* tradition in the modernization era including its process and its realization, the inhibiting and supporting factors in preserving the tradition, and the efforts to preserve the tradition.

**Keywords** : existence, modernization, *Ngarot* tradition.

## INTRODUCTION

Indonesia is a multicultural country which has various cultures. According to Koentjaraningrat (2000: 180), culture is the whole system of ideas, actions and human works of social life which belongs to a society by learning those ideas, actions, and human work systems. Indonesia has various cultures, and one culture is different from another one. Each region has its own style and uniqueness which is a reflection of the local wisdom of the society of the region.

Culture is a way of life that belongs to a group since it contains all the whole system of values, norms, social structure, language and every aspect in the principles of community life. Therefore, culture is usually set as a community's benchmark in a community. Melville J. Herkovits states that culture is something that is super-organic as it is hereditary from generation to generation, although people in society always change due to death and birth (Soerjono Soekanto, 2010: 150).

According to Koentjaraningrat (2000: 187) the ideal form of culture, i.e. interrelated ideas and notions that live together in a society and become a system is called custom. Koentjaraningrat states that custom used to be used as the law in the past (Koentjaraningrat, 2003: 77). The reason is that it contains binding values and norms that govern the community life.

The values and norms embodied in culture and custom are implemented in a tradition. According to Peursen (1976: 11) tradition is the inheritance of norms, rules and habits. However, based on the dictionary of anthropology tradition is defined as a magical-religious custom of indigenous people's life including interrelated cultural values, norms, laws and rules which become a cultural system of a culture to govern people's actions or behaviors in social life (Ariyono and Aminudin, 1985: 4). Custom is often set as a benchmark of good and bad in social life. Therefore, it is still used as a guideline for some communities' life.

Recently, society has been faced with the challenge of a paradigm shift on social and cultural values that cannot be avoided due to modernization. Huntington (1997) argues that the term "modern" is often "opposed" to the term "traditional". Modernization can also mean a change from traditional society to modern one. Thus, modernization is a change process as people who are reforming themselves and attempting to achieve the characteristics of modern society (Martono, 2012: 80). The term modernization is often associated with the term industrialization and mechanization characterized by a technological development (Martono, 2012: 80). The rapid flow of modernization and globalization has resulted in the displacement of existing traditions within society.

In Indramayu district, precisely in Lelea village, there is a tradition inherited by the people of Lelea's ancestors called *Ngarot*. *Ngarot* is usually held when rainy season comes as a sign of the *padi* planting season. *Ngarot* done by the people of Lelea is closely related to their ancestor, namely *Ki Buyut Kapol* considered as a thinker and the one unifying youth and old generation. His concern for the youth in Lelea village is shown by providing rice fields for the youth to learn to grow *padi*, so that they will have skills that can make them appointed as a respected public figure (Dasuki, 1977: 323). The participants of *Ngarot* are required to be a *perawan*, a virgin girl, and a *perjaka*, a virgin boy. The

*perawan* wears a *kebaya*, scarves, gold jewelry and headdress dotted with flowers such as *kenanga*, jasmine, *cempaka* and paper-made flowers. In addition, the *perjaka* or *jejaka* wears a black *komboran* shirt, *pangsit* pants and a *sidamukti* headband. The process of *Ngarot* is accompanied with traditional performing arts such as mask dance (*tari topeng*), *runggeng ketuk*, *reog* and *sampyong* (Education and Cultural Office of Indramayu Regency, 2004: 7).

The challenge of paradigm shift on social and cultural values due to modernization is also felt by the people of Lelea village. In the midst of the modernization and rapidly growing global culture flows, the people of Lelea Village still routinely carry on *Ngarot* that has been passed down from generation to generation. Nowadays, there are many traditions threatened to be extinct. Therefore, in preserving those traditions, special efforts are needed in order for the local wisdom of the traditions to be internalized by the society even though the values and norms undergo a change from the past to the present.

Based on the above explanation, the researcher of the research is interested in conducting a research entitled *the Existence of Ngarit tradition in Modernization Era*. This research is aimed at revealing the process and implementation of *Ngarot* tradition, the factors that obstruct and support the preservation of the tradition, the efforts aimed at preserving the tradition, and the existence of the tradition in the modernization era.

## RESEARCH METHODS

This research used a descriptive qualitative method. The qualitative method is a research method used to examine the condition of natural objects. This research enables a researcher to present the results of the research descriptively and qualitatively. It means that the collected data are in the form of words, images, and not numeral. The data may be collected from interview scripts, field notes, photos, videos, personal documents, archives and other official documents (Moleong, 2007: 11).

This research took place in Lelea village, Lelea sub district, Indramayu district, West Java with observation, interviews, and documentation as the data collection techniques. This research used a purposive sampling as the sampling. Purposive sampling is a sampling used by a researcher if he or she has certain considerations in the sampling stage (Idrus, 2009: 96). Through this sampling technique, the researcher chooses an informant as a source of data extracting by considering how big the capacity of the problems that will be the focus of the research is.

This research used an interactive model as the data analysis technique proposed by Miles and Huberman (1992). This interactive model consists of three main stages, i.e. (1) data reduction, (2) data presentation, and (3) conclusion/verification.

## FINDINGS AND DISCUSSION

### The Process And Implementation Of *Ngarot* Tradition

The implementation time of *Ngarot* tradition from generation to generation is on Wednesday between October and November every year. However, in 2014 the tradition was held on November 19<sup>th</sup>. In its implementation, the tradition is attended by various stakeholders, i.e. youth, the village head along with his wife, representatives of each village institution, and artists and accompanied with traditional performing arts such as *tari topeng* (mask dance), *runggeng ketuk*, *tanjidor*, *reog*, and *sampyong*.

The requirement needed by the participants of *Ngarot* tradition is that they have to be still a virgin. The clothes worn during the ceremony of *Ngarot* are unique. The *bujang*, a virgin boy, wears a black *komboran* shirt, *pangsit* pants, and a *sidamukti* headband while the *cuwene*, a virgin girl, wears a *baju kurung* which is now replaced with a *kebaya*, a *juwana* scarf and gold jewelry. In terms of the headdress, various kinds of flowers such as *kenanga*, jasmine, *cempaka*, *karniyem pudak*, and paper-made flowers. *Ibu Kuwu*, the wife of village head, wears a *kebaya*, *trusmi* batik (a batik made in Indramayu), a scarf, a hat made in Majalaya, and gold jewelry during the ceremony. Besides, the village officials along wear *batik* and *kebayas*, and their wives wear *kebaya*, *batik fabric*, and a scarf. The people of Lelea village believe the myth saying that it is only the virgin who can participate in *Ngarot* ceremony. If there is a *cuwene* who is not virgin anymore, the flowers worn as her headdress will wither, and she will look bad in people's eyes when the ceremony has started.

### Preparation of the Implementation

Prior to the ceremony of *Ngarot*, there are many things to be prepared. One of them is to set the date of the ceremony. The village head/ *kuwu* of Lelea as the leader of the ceremony and the village holds at least two discussions. The discussions held by the *kuwu* in preparing *Ngarot* tradition are as follows.

1. The first discussion involves village officials, village institutions in Lelea such as LMD (Village Community Organizations), LKMD (Village Community Security Institutions), PPK and community

leaders and youth groups and discusses the time, day and date of Ngarot ceremony. After drawing a conclusion of the discussion, the *kuwu*/village head announces the schedule of the ceremony to the people of Lelea village at *sedekah bumi* ceremony.

2. The second discussion involves the youths participating in Ngarot ceremony to determine the color of the clothes to be worn during the ceremony. The determination of the color is devoted to the *cuwene* who is going to participate in the ceremony. The determination is for the color of *kebaya* dress and *juwana* scarf. In terms of *bujang*'s clothes, it is a black *komboran* shirt, *pangsit* pants, and a *sidamukti* headband.

### The Implementation of *Ngarot* Tradition

The ceremony of *Ngarot* tradition is hereditarily held on *wekasan* Wednesday, i.e. between October and November. Wednesday is an absolute day to perform a traditional ceremony because the people of Lelea village believe that if the ceremony is not held on Wednesday, there will be a disaster. On the day of the implementation of *Ngarot*, the *bujang* and *cuwene* prepares their clothes early in the morning, which is around 04.00-06.00 a.m. WIB. The early-in-the-morning preparation is usually done by the *cuwene* since they have to do the makeover first before the ceremony has started. Besides, they also have to dress their head with flowers usually done by people who have magical ability in putting the flowers on *cuwene*'s heads. In doing these make ups, they usually have to queue, so that they have to be standby early in the morning to rush to the makeover place. After they have done the makeover and the headdress, they decorate themselves with gold jewelry. The gold jewelry is aimed to show from which family the *cuwene* comes and to show the wealth of her parents or her family.

After the preparation of clothing and make up has been done, the *bujang* and *cuwene* from every block are escorted to *kuwu*'s house by each hamlet chief. After all the participants of *Ngarot* ceremony have gathered at *Kuwu*'s house at 09.00 a.m. WIB, they are invited to march in a parade through the village to the village border of Tamansari Village. During the parade, there is a rule of the parade participant structure that has been established by the *Ngarot* ceremony officials since the first time. The structure is that the front row is filled with a *kuwu* along with his wife, a *camat* (the subdistrict head), and village officials' wives followed by the *cuwene* in *kebaya* with flowers as their headdress and accompanied with *tanjidor* instrument. Behind the *tanjidor* instrument, there are the *bujang* in *komboran* shirt and *pangsit* pants with a fabric to as a headband followed with a convoy of village officials accompanied with *reog*. Behind the *reog*, there are representatives of institutions in Lelea village accompanied with *genjring* (tambourine). The back row is usually filled with the people of Lelea village or the family of the participants who want to participate in the parade.

During the parade, the people of Lelea village are steady ready along the street to watch the parade, so that the atmosphere of the parade is rousing and pleasing. The parade ends at the hall of Lelea village. When entering the hall, the *kuwu* along with his wife are welcomed with a rendition of *Jipang Keraton* by gamelan players as a form of homage to the King and Queen in the ceremony, Mr. and Mrs. *Kuwu*. The time the *kuwu* and his wife are walking into *paseban*, they are sprinkled with yellow colored rice as a form of homage.

After the parade around the village Lelea has been done, the main event of *Ngarot* ceremony is started. First, the ceremony officials condition the audience and participants of the ceremony. The *bujang* and *cuwene* sit face to face in order for them to see each other's face. After the conducive situation has been created, the main event of the ceremony begins. The order of the event is as follows. Opening by the committee

1. The reading of Lelea's *kekolot* advice as follows.
  - Mikiran budak kena kumaa*(thinking of children how they will be)
  - Kajen boga harta kudu tetep usaha*(though having wealth, still having to work)
  - Kur ngora ulah poya-poya*(do not spree in young age)
  - Kamberan kolot ulah sengsara*(for you not to be miserable in old age)
  - Jelma laki kerja ewena usaha*(men work women does efforts)
  - Neangan pekaya rukun runtut*(earning wealth together)
  - Aturan agama kudu diturut*(religious rules must be exercised)
  - Selamat dunia jung akheratna* (to save the hereafter)
2. A brief history reading of the *Ngarot* tradition
3. Speech by the *kuwu* of Lelea village

4. The process of handover of a set of agricultural tools symbolically by *kuwu* and village officials to the appointed *bujang* and *cuwene*.

The handover process is as follows.

- a. The handover of rice seeds by *Kuwu* (village head) to *bujang*. The purpose of the handover is that the *bujang* can plant the seeds in order to get abundant harvest.
- b. The handover of water jars by *Kuwu's* wife to the *cuwene*. The purpose of the handover is that the planted seeds will never be short of water and fertilize the soil which makes the planted seeds results in abundant harvest.
- c. The handover of agricultural equipment in the form of hoes and swords by Raksa Bumi (a village official of paddy field and village land) to the *bujang*. The purpose of hoisting and sword handling is to fertilize the rice crops.
- d. The handover of fertilizer by community leaders (elders) of Lelea village to the *bujang*. The purpose of the handover is that the fertilizer can be spread in the fields to fertilize the rice crops.
- e. The handover of yellow bamboo segment, *andong*, *kelaras* and *kluthuk wuluh* banana leaves by Lebe (a marriage board) to the *bujang*. The purpose of the handover is that the leaves can be plugged in the middle of rice fields so that rice plants are protected from pests and diseases.

After the symbolic handover ceremony as described above has been done, the next event is the inauguration of the *Ngarot* party event marked by the beating of the gong by the *kuwu* of Lelea as the *Ngarot* ceremony official. As the gong has been beaten, the party has officially begun which signals the start of the provided entertainment. The *cuwene* usually watch mask dance while the *bujang* enjoy *ronggeng ketuk* and *tanjidor*. The *bujang* are welcomed to perform *ronggeng* dance with the *ronggeng* dancers in turns with a note that they must bring some money to pay the *ronggeng* dancers. At 12.00 pm *Ngarot* ceremony is stopped and continued at night.

At 19.30 WIB, the participants of *Ngarot* tradition gather back at Mr. *Kuwu's* residence with the same formation led by the head of each hamlet block. After gathering all the participants, they hold a parade again but with a shorter route that is only from Mr. *Kuwu's* residence to the Village hall with the accompaniment of *tanjidor* instrument. When entering the village hall, they are greeted with *Jipang Keraton* by the *gamelan* players just like they have done in the morning. The entertainment that has been provided lasts all night as long as the *Ngarot* party is ongoing.

## **Inhibiting Factors And Supporting Factors For Preserving The *Ngarot* Tradition**

### **Inhibiting Factors: External Factors**

*Advanced Formal Education.* One of the external factors inhibiting the preservation of *Ngarot* tradition is an advanced formal education. A good agricultural education which is not implemented makes the agricultural sector increasingly abandoned by the community. It is even the young generation is reluctant to have a concern on this sector. Currently the national education system of Indonesia only focuses on educating the nation's children. They forget something important, i.e. to instill the love of learners of natural wealth provided in Indonesia. Therefore, when they graduate from school, they are reluctant to utilize the natural wealth that is already in their environment. It results in them not interested in working at the agricultural sector. As explained earlier that the *Ngarot* tradition is closely related to agriculture, since its main purpose is to teach how to farm properly. Therefore, the young generation's disinterest in the agricultural sector also affects the ones who are interested in joining the tradition. With the declining interest of the younger generation of the agricultural sector in Lelea village, it also can mean that the number of participants of the tradition is decreasing.

*Teenagers' Promiscuity.* Modernization in Indonesia leads to the development of science and technology (IPTEK). This development affects the development of information and communication and socio-cultural field. Getting information which becomes easier via internet is often misused by teenagers. The weaker the prestige of local traditions and wisdom that exist in the midst of society such as manners, self defense, and the freedom of information leads to increased juvenile delinquency, and the most fatal one is the rise of promiscuity / free sex. Adolescence is a period in which individuals are in a period of transition from childhood to adulthood and is characterized by rapid development of physical, psychological and social aspects.

*Ngarot* tradition in Lelea village is a sacred tradition that obliges female participants to be virgin / holy. If looking at the current conditions where the promiscuity is prevalent everywhere, it will be difficult to find female participants / a young *cuwene* to join the tradition because of the myths that

exist in the tradition saying that if a *cuwene* is not virgin, the flower she wears will wither. It surely becomes a frightening specter for the *cuwene* who will join the tradition. Teenagers' promiscuity in Lelea village greatly affects the preservation of the tradition. As more and more teenagers in Lelea do promiscuity, the *cuwene* who will join *Ngarot* tradition will also be decreasing. Thus, it can obstruct the preservation of *ngarot* tradition.

### **Internal Factor**

*Reduced Participant Number.* A young generation has a very important role in promoting and preserving the local culture in their surrounding environment. According to Hartono and Amicun (2008: 124) youth has a role as individuals who continue and support a tradition, so that it is their obligation to preserve national culture. In this case, if viewed from the context of cultural sustainability if the young generation is no longer concerned about the culture in their surrounding environment the culture will gradually become extinct. However, if they have a strong concern on maintaining and preserving the culture, the culture will also exist and be implemented from generation to generation.

Currently the number of *Ngarot* participants has suffered a significant decline both from the number of participants and from the age of participants. The decline is very influential on the preservation of the tradition. As explained before that if the next generation cares about the existing regional culture, its sustainability will certainly be preserved. However, if the next generation is not concerned with the culture, the culture will slowly be extinct.

### **Supporting Factors: Internal Factors**

*Preservation of Ngarot tradition.* Nowadays, modernization development has resulted in gradually faded cultural values and customs. This results in the motivation of the community to try to preserve their cultural potentials. Similarly, it also happens to the people of Lelea village in preserving the *Ngarot* tradition. Although there has been a decline both from participants and its sacredness, the people of Lelea village strives to be able to carry on the tradition every year. The tradition is one of the people of Lelea village's identity. Therefore, they keep preserving the tradition.

Based on the conducted research, the preservation of *Ngarot* tradition is due to the people of Lelea village's maximum participation in fortifying the values and norms contained in the tradition. Therefore, its sustainability can be maintained as the tradition will become extinct if the people of Lelea village do not give their maximum participation in fortifying cultural values and norms of the tradition.

*Preservation of local language.* *Ngarot* tradition is closely related to the language of Lelea Village, *Sunda Dermayon*, because in its implementation *Sunda Dermayon* is fully used. Therefore, it is not anticipated if the tradition is abandoned, the language will also be dead.

In the modernization era, the use of local languages seems to have decreased. The younger generation as the successor prefers the national language of Indonesia to local languages. Besides, the society recently appreciates more foreign languages such as English as the language of the world. The decline in the use of local languages that occur today threatens the values of local wisdom contained in the local languages that cannot be found in *Bahasa Indonesia*. The identity of a society slowly fades as its future generation does not use and understand their local language. Therefore, the people of Lelea village always attempts to maintain *Ngarot* tradition to be implemented with the aim to preserve the people of Lelea village's local language, *Sunda Dermayon*.

*Beliefs in Ancestors of Lelea Village.* *Ngarot* tradition is the people of Lelea village's local wisdom. According to Rahyono (2009: 7), local wisdom is human intelligence possessed by certain ethnic groups achieved through the society's experience. It means that the local wisdom is the result of society's experience only experienced by the society and may be not experienced by other communities. Local wisdom's values that exist in certain areas usually have been through a long journey and attached very strongly to the community of the areas as it is something inherited by their ancestors and used as a way of life for generation to generation.

The people of Lelea village deeply trust and respect the ancestors of the Lelea village, *Ki Buyut Kapol*, who gave essential influence in the formation of *Ngarot* tradition. What has been inherited by *Ki Buyut Kapol* is always upheld and used as a guide for life by the people of Lelea village. They maintain and preserve the tradition that is already 500 years old since it has been implemented in 1646.

Oleh karena itu selama warisan lahan pertanian yang diberikan *Ki Buyut Kapol* masih terjaga maka masyarakat Desa Lelea wajib untuk mengadakan tradisi *Ngarot* sehingga hal tersebut memberikan dampak positif yaitu akan tetap terselenggaranya tradisi *Ngarot* karena sawah tersebut masih dijaga baik-baik oleh pemangku adat setempat yaitu bapak kepala desa (*Kuwu*) Lelea.

Therefore, as long as the inheritance of agricultural land provided by *Ki Buyut* Kapol is still maintained, the people of Lelea Village must implement *Ngarot* tradition, so that this will have a positive impact on the tradition as the field is still well-maintained by the *Kuwu* of Lelea village.

*Social Sanctions.* Customs are the rules how to behave created by the ancestors of a society inherited hereditary through generation. Customs usually have been adopted and valid for a long time in a society, so that it can be said it has a very strong bound. Despite having a very strong binding force, customs do not have written sanctions or called customary law. Customs contain four elements: cultural values, norms system, legal system and special rules. As explained before, the rules are very binding, and it also has sanctions if the rules are not obeyed by the people. In the customs of *Ngarot*, the society has unwritten sanctions in the form of social sanctions for the *bujang*, *cuwene*, and for parents who do not let their children to follow *Ngarot* tradition. The sanctions given by the society when one does not participate in the tradition are not so assertive, but they are effective enough to intimidate the *bujang* and *cuwene* to participate in the tradition.

#### **External Factor.**

*Mass Media as a Means of Socialization of Ngarot tradition.* Hartomo and Amicum (2008: 133) state that some advances in technology, especially in the field of mass media, makes the big world small. In addition, the mass media have a very important role in the process of socialization because with the mass media a person can acquire knowledge and information.

Mass media also have a big role in the process of preservation of a tradition because the information in mass media such as TV and radio and printed media such as newspapers and magazines provides information on traditions throughout the world that can be accessed by the community, so that the tradition can exist in the society.

The role of the mass media in introducing *Ngarot* tradition to the outside world is very influential. Information about the *Ngarot* tradition published in the mass media is able to bring people from outside Lelea village to come directly to witness the tradition.

#### **Efforts To Preserve Ngarot Tradition**

*Participation of Various Components.* The preservation of a tradition requires the involvement and participation of various components such as local communities, non-governmental organizations, academics and cultural observers and local government officials. Participation means the participation of a person or group of people in the development process both in the form of statements and of activities by giving thoughts, energy, time, expertise, capital and or material, and it can also mean taking advantage and enjoying the results of the development (Sumaryadi, 2010: 46). Local community and government participation in preservation efforts is a priority because local community and local government are genuine inheritors of a tradition which is not shared by other regions. Therefore, the participation and cooperation of all components is essential in maintaining and sustaining the tradition. Likewise, in terms of efforts to preserve *Ngarot* tradition in Lelea village, it is necessary to have cooperation from various parties.

In preserving *Ngarot* tradition, the local government has worked with the local community to keep the tradition. Efforts to preserve *Ngarot* tradition are not solely the people of Lelea village's obligations. Therefore, the local government should also be working with the district and provincial governments. The participation and cooperation undertaken by society, government and other components give space to *Ngarot* tradition to continue to develop from generation to generation.

#### **Rewards for Ngarot Participants**

Modernization that occurs nowadays has a significant impact on the young generation. Modernization leads to not-to-be-restricted young generation's mindset. It is inevitable that today's global culture is more favored by teenagers than traditional culture. Therefore it is necessary to motivate teenagers to love their local culture. To that end, the local government of Lelea village has a special way to overcome the low interest of teenagers in participating in the local culture. The local government give rewards for the participants in the form of money, Rp 100,000.00, for those who participate in the *durugan* event and of the distribution of lottery coupons for the participants who participate in *Ngarot* tradition to the end of the ceremony. The reward system for *Ngarot* participants conducted by the Lelea Village government is as a means of motivating the young generation to participate in the tradition. Rewards for *Ngarot* participants are not only given by local government but also given by parents, neighbors and relatives of the participants.

Based on the above explanation, it can be concluded that the reward system is very helpful in efforts to preserve *Ngarot* tradition although the participants' orientation is more to get a lot of money,

but at least they are motivated to participate in the tradition. In the end, the existence of *Ngarot* tradition can be maintained.

### **Proclaiming a Traditional Village in Lelea**

The government of Lelea village has made many efforts in preserving *Ngarot* tradition in order to maintain its existence, one of which is by declaring a traditional/cultural village in Lelea village. The formation of the traditional village is aimed to attract the people of Lelea and the outside to find out how the process of *Ngarot* tradition in the days of *Ki Buyut* Kapol was.

The plan of the development of the traditional village in Lelea village has been submitted by the local government to the district and provincial governments. It is planned that the traditional village would be implemented in 2015, but there has not been certainty yet when it will be implemented actually. The establishment of the village is a form of efforts done by the local government in order to maintain the existence of *Ngarot* tradition. In addition, they do it to introduce the process of *Ngarot* tradition to the public because if the tradition has been known globally, the preservation of the tradition is done.

### **The Existence Of *Ngarot* Tradition In The Modernization Era**

The existence of tradition does not only mean the existence of the tradition, but it also means that the tradition is recognized carried out continuously. In the people of Lelea village, *Ngarot* tradition has existed since 500 years ago when *Ki Buyut* Kapol ruled as the village head (*Kuwu*) in Lelea Village. The existence of the tradition is inseparable from the enthusiasm of its people in welcoming and implementing the tradition. Therefore, the tradition has persisted and is recognized by the wider community. According to Mr. Sukardi, the people of Lelea village strongly support the tradition to be implemented continuously.

The people of Lelea village believe in the myth that if *Ngarot* tradition is not implemented, there will be riots in the village. Therefore, they always hold the tradition every year. They has never abandoned the tradition since 1646. The role of young men and women in Lelea village is also an important factor for the existence of the tradition. Although the tradition has existed since several centuries ago, but the young people of Lelea village never regard it as something ancient. They even feel proud of the tradition that is not owned by other villages. Although faced with social changes and the modernization, the sanctity in *Ngarot* tradition can still be felt primarily at the time of the determination of the date to implement it. In *Ngarot* tradition, there are three entertainments to accompany the continuity of *Ngarot* ceremony, i.e. mask dance, *runggeng ketuk* dance, and *tanjidor*. All three entertainments are still preserved in the implementation of the tradition.

Social and cultural changes in society are two processes that are interconnected with each other. There is not any society that does not have any culture, and vice versa. It is impossible to create a culture without any society. Seeing the community who is dynamic and can change any time, so does the culture in society. *Ngarot* tradition which is a traditional culture of Lelea Village, in its development, has slightly changed, especially on the condition of the participants. In addition to age differences, there is also an important component in the tradition that has undergone a change, the *durugan* activity. *Durugan* is an activity to cultivate the paddy field provided by *Ki Buyut* Kapol done by *kasinoman* or the participants of *Ngarot* tradition.

Although there are some differences and changes in the existence of the *Ngarot* tradition, sanctity that exists in the tradition is still preserved as the core event of the tradition is still being carried out to the present. Therefore, it can be said that *Ngarot* tradition remains well preserved.

### **CONCLUSIONS**

*Ngarot* tradition is a local tradition existing in Lelea village, Lelea, Indramayu, West Java. It is the cultural heritage of the ancestor of the village named *Ki Buyut* Kapol that has been implemented since 1646. The tradition is always held every year when the rainy season comes. It is usually held on Wednesday between December and November. Before carrying out the tradition, *Kuwu* the village head have a discussion with village officials and local institutions as well as the youth of Lelea village to determine the date and day of the tradition and the clothes worn during the tradition ceremony. The tradition is a socialization process for young men and women in Lelea village, such as work training, attitude training and behavioral training for their life. In the implementation of the tradition, there are five core events, i.e. opening by the committee, reading *kekolot* advice of Lelea Village, reading a brief history of *Ngarot* tradition, welcoming speech by the *Kuwu* of Lelea, the process of handover of a set of agricultural tools symbolically by *Kuwu* and village officials to the selected representatives of *bujang* and *cuwene*.

*Ngarot* tradition in its implementation encountered several inhibiting factors and internal and external supporting factors that affect its existence. External factors inhibit the existence of the tradition are the advanced formal education system in Lelea village and promiscuity performed by the youth of the village. In terms of the internal factor inhibiting the tradition, it is the decline in the number of *Ngarot* participants who are actually also influenced by external factors. The internal factors supporting the preservation of the tradition is the existence of motivation to preserve the local culture done by the people of Lelea village, to preserve the local languages, of the strong belief in the ancestors of the village, and of the social sanction done by the people of Lelea village for those who do not participate in the tradition. Besides, the external factor supporting the preservation of the tradition is mass media that become a means of socializing the tradition to the outside community.

In facing the shifts in *Ngarot* tradition due to modernization, Lelea village has done efforts to preserve the tradition. First, they hold a joint venture with the village government, the people of the village and the local institutions. Second they provide rewards to *Ngarot* participants to motivate them in participating in the tradition. Third, they plan to establish a traditional village in Lelea village. The traditional village is still in the process of licensing, but it is expected that it can portray *Ngarot* tradition in ancient times. However, despite the shift in the tradition that leads to differences and changes in the implementation of the tradition, the ceremony remains sacred and is maintained. However, *durugan* (jointly working on the rice field provided by *Ki Buyut* Kapol by *kasinoman*, the *bujang* and the *cuwene*) has been eroded and replaced by the parents.

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# CONSTRUCTING SOCIAL MOBILITY AND SOCIAL COHESION: A BUSINESS COMMUNITY CASE STUDY IN MALAYSIA

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## ABSTRACT

This paper discusses the social mobility and the level of social cohesion among Malaysian business community. The survey was conducted on 554 business community and hawkers from various ethnics in Malaysia. The first section will discuss on previous social mobility studies by local scholars. Social mobility can be related with social cohesion in some complex ways. This may involve social equality, as well as the measurement of economic or life opportunities and how the society changes the equal opportunity principle in their real lives. Study on social mobility and social cohesion is very significant because the social cohesion can only be succeed when individuals in the community believe that they are able to improve their quality of life and their children will enjoy the happiness through their own abilities, talents and efforts. Thus, when a society enjoyed a convenience life, not separated in any social economic matters, have the same rights to change their lives and acquire the equal rewards, then the society can be considered to be stated at the level of social cohesion.

**Keywords:** *social mobility, social cohesion, ethnicity at workplace, Malaysia*

## INTRODUCTION

Malaysia is one of the successful countries among developing countries that have demonstrated a great achievement in economic growth and distribution as well as political stability and harmonious ethnic relations. Since 60 years of independence, Malaysia has not only experienced the economic, political and social transformation in its structure, relationships and institutions, but the traditional and village society also has changed to a modern and urban society with more than two-thirds of the whole population living in urban areas. Today, Malaysia is known a country that composed of multi ethnic cultures, languages and religions which are living together and maintaining their own ethnic identity peacefully. In fact, as a multi ethnic country, Malaysia is able to establish and maintain a harmonious and strong ethnic relation between various ethnics and religions.

Development and modernization in Malaysia were gained through various processes like physical modernization which includes industrialization, townships and efforts to increase the economic wealth in the country since independence. The development must be based on the by implementing the principles of growth and distribution in order to acquire a harmonious and stable society philosophy about the importance of ethnic equality and national unity (Abdul Rahman 2003). The history of Malaysian's development and transformation described an important role played by the governments in planning and implementing various development projects and national policies such as the implementation of the New Economic Policy (NEP) in 1970 which then resulted in a rapid economic growth. Governments implemented NEP and the First Long Term Plan (1971-1990) to concerntrate on poverty issue in the regions especially after the May 13 1969 incident. Many continuous development programs and projects were implemented to eradicate poverly, reduce income gaps among ethnics as well as to achieve a national unity and integration among multi ethnics, cultures and religions in the country.

Explicitly, the national economic development since the implementation of NEP was to eradicate poverty and bridge the wealth gap between ethnic groups and rural-urban areas. Government has played a important role in country's development particularly in eradicating poverty and bridging the wealth gap through various efforts and implementations in national policies. Majority of the villagers who are the Bumiputerases would face difficulties to enjoy the facilities and benefits of economic growth without the continuous efforts from the government. A comprehensive effort in economic, political and social development through five years plan is very significant to attract all the ethnic communities to get involve in the national economy.

## METHODOLOGY

This study discusses the social mobility among Malaysian business community, particularly interms of the inter-generational social economic achievement, and its relationship with social cohesion. Survey

was conducted on 554 business community and hawkers of various ethnics in Malaysia by using a purposive sampling method. The discussion will start with the discourse of social mobility and social cohesion which then show the empirical studies of local scholars on social mobility in Malaysia.

### **SOCIAL MOBILITY AND SOCIAL COHESION**

Social mobility is the movement opportunity among different social groups. This will explain the advantages and disadvantages of social mobility in terms of income, job security, opportunity for progress and so forth. The same opportunity would become an aspiration for a society to change due to less social mobility that would imply an unequal opportunity as well. The economic efficiency depends on how the good skills and talents will be applied in the society. Hence, social mobility is important because social cohesion can only be achieved if a society believed that they can and have the equal opportunity to improve their quality of life and the skills, efforts and talents will be enjoyed by their children as well.

Shamsul (2014) indicated that social cohesion is a peaceful, stable and prosperous situation in a multi ethnic society due to a strong social bonding among various ethnic long time ago. The social cohesion emerged based on five prerequisites, namely, first is quality of materials such as possessing a medium quality of life to high quality of life index; second is access to the facilities that can guarantee and sustain the quality of life and social mobility; third is a stable, harmonious and safe social life; fourth is an active interaction with positive social network and exchanges; and fifth is a positive effort among all parties towards the involvement in the mainstream activities. Malaysia is a solid economical developmental state but continuously working hard for a nation building and successfully moved from backward economy to a developing country with high income (Shamsul (2012). The eradication of poverty, the construction of a good infrastructure as well as various social facility and safety had ensured the life of the Malaysian community. The strong economic system is the basis for the Malaysians' social well being today.

### **PREVIOUS STUDY ON SOCIAL MOBILITY IN MALAYSIA**

There are some empirical studies on social mobility in Malaysia since 1964 till today such as works by Syed Husin Ali (1964) on the community in Kampong Bagan, Batu Pahat; Wan Hashim Wan Teh (1980) on Malay fisherman di Pulau Pangkor; Noor Aini Idris (2004) on second generation community in Felda; Nor Hayati Sa'at (2011) on coastal fisherman community in Kuala Terengganu; Mansor Mohd Noor (2015) on Indian community in Malaysia; Novel Lyndon & Nurmahfuzah (2015) on Bidayuh small palm community in Sarawak; Wan Amir Zal (2016) on fisherman community in Kuala Terengganu; and the recent study by Siti Hadijah Che Mat (2016) on intergenerational of socio economy community in northern Malaysia; and Ong Puay Tee et. al (2017) on education and social mobility in Malaysia.

Recent study led by Ong Puay Tee (2017) on 331 students from 9 primary schools and 297 students from 8 secondary schools in Selangor, Kelantan, Sabah and Sarawak revealed that there was a significant difference between rural and urban schools in terms of educational role in increasing knowledge, expanding potential, job attainment and ambition achievement. Khazanah Research Institute (2016) studied a research to identify whether the children are better than their parents in terms of income, education and employment, and whether the socioeconomic status of the children was determined by the status of the parents. The findings showed that almost two-thirds of the population was highly educated children from various ethnics than their parents, 85% of children have higher or equal employment skills than their parents, and half of the total number of the children earns higher income than their parents. Research done by Nor Aini Haji Idris (2004) identified social mobility which occurred among 100 second generation of Felda community in Felda Jempol Negeri Sembilan. The research highlighted two educational issue related with its role from the perspective of human development and the effectiveness of Felda in improving the socioeconomic status of second generation of Felda community. The second generation of Felda community who are highly educated have the opportunity to experience social mobility vertically upwards as well as show the ability to attain a better life.

Nor Hayati Sa'at (2011) conducted a research on the social mobility among the coastal community in Kuala Terengganu. Her research focused on the changing pattern and social mobility among 300 fishermen in Kuala Terengganu. She found that a huge transformation has taken place among this coastal community based on the comparison of four generations of fishermen, namely, grandfather, father, respondent and the children. Then Wan Amir Zal (2016) studied on cultural capital and its impact on the fishermen's community dependency. This research which was conducted among 100 fishermen in Kuala Terengganu explained the influence and effects of cultural capital that embodied the elements of values, norms and behavior of others in fishermen's life. The element of

cultural capital demonstrated an important and influential role for the survival of the fishermen community.

A study on the mobility among Indian community in Malaysia was carried out by Mansor Mohd Noor, Nor Hayati Sa'at dan Kassim Thukiman (2015) to identify the patterns of ethnic diversity and socioeconomy, level of social mobility as well as to analyse the influence of dynamic social mobility among Indian community. The study provided initial recommendation to manage a social and low income imbalance among Indian community. The Indian community was found to move from the poverty line and living with the middle and upper class community due to the strong institutions and infrastructures in the country. The result indicated that social and human capital have a positive contribution towards the dynamic of social mobility among Indian community.

## FINDINGS AND DISCUSSION

### The Social Cohesion Of Business Community

Research on social cohesion at workplace was conducted on 554 respondents with 57% males and 43% females. There was 67% of the respondents were Malays, 11% were Chinese, 4% were Indians and 17% were Bumiputeras. 57% of the respondents were in the age group of 15 years to 35 years, 37% were from middle age of 36 years to 55 years, and 6% were from the age group over 56 years. The Malaysian population has reached 31.7 million (Department of Statistics, Malaysia 2016) with 46.6% was dominated by the young people aged 24 years and 41% were the population aged between 25 and 54 years old.

The findings show that the level of social cohesion among business community is good due to the positive and moderate responds towards 18 social cohesion indicators based on 6 dimensions of social cohesion, namely self belonging, recognition, inclusiveness, equality, participation and legitimacy. The respondents were found to be very positive in 12 statements with mean 3.70 to 4.23 (Table 1) and the other 6 statements showed a moderate level. The business community in Malaysia admitted and accepted that the nature of their daily life involve various ethnic groups including business competition. In fact, they also would tolerate and care on each other even though they are trying to gain profits in their own business field.

Table 1 Social Cohesion

Item		Percentage	Min	Intepretation
i	I'm proud that Malaysian is comprising of various religions, languages, cultures and ethnicities	87.7	4.23	
ii	I feel sympathy with his family if my business friends die.	92.7	4.22	
iii	I will help my business friends from other ethnics if they face difficulties	90.5	4.10	
iv	Business opportunities are open to various ethnic groups in this country.	32.7	4.08	
v	I admit there is different religious laws at state level in the country.	84.7	4.05	
vi	I feel free to vote for any leaders and political parties that I wish.	81.9	4.00	
vii	I can freely participate in any associations and charity activities in the business area.	83.8	4.00	Good
viii	I am very proud to be together in the other ethnic celebrations.	79.0	3.98	
ix	Education liberalization benefits every single ethnic in this country.	76.4	3.90	
x	SUHAKAM is free to criticize the Government if the people's rights are violated.	69.1	3.83	
xi	From business point of view, liberalization of the financial sector benefits every ethnic in the country.	71.0	3.78	
xii	I am free to talk about politics with my business partners.	68.8	3.70	

Sources: Survey 2015

## EDUCATION AND INCOME MOBILITY

Malaysian children enjoying social mobility seems higher than their parents due to the economic and social changes that have improved employment opportunity among professionals including business field. This study on business community showed that the intergenerational (father and children) education mobility is the upward mobility. Figure 2 show that 83% of the respondents' father is in the

low, medium and none at all at mobility level. 76% of the respondents are in the medium and high mobility level. More than 40% of the respondents' children are in medium mobility level and climbing up the mobility ladder as shown in Figure 2 (c).

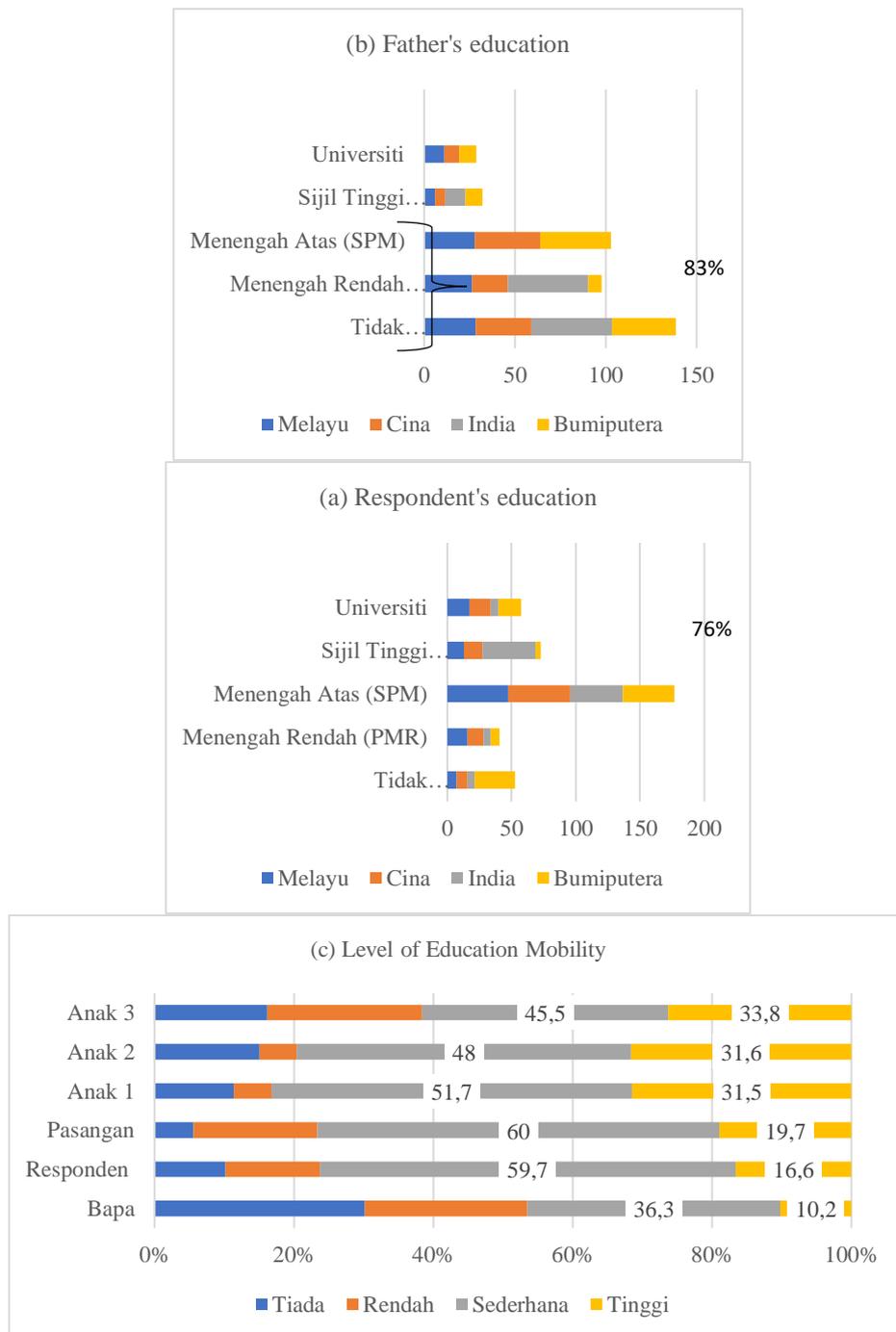


Figure 2 Father's and Respondent's level of education

The previous studies on the poor group in Malaysia showed the emergence of vertical mobility and social class in every community group. Intergenerational mobility and new middle class community also emerged in the society. However, there is still the community who is remain poor and will reproduce the poor class structure among the same ethnic groups (Shamsul AB & Athi Sivan 2015). The significant difference mobility was among the current generations of the implementation of NEP as proved by data statistics on household income in the country.

The education mobility can be seen in Figure 3 which displayed that 97% of the respondents earn the salary below than RM3000 for their first job. 22% of the respondents earn salary between RM3000 and RM7000 for 10 years back. Today, 97% of the respondents' salary is in the category of RM3000 and RM9000 per month. There are also some respondents who earn additional income from their part time job as shown in Figure 3d. This finding clearly indicates there is an increase in the amount of salary received by the respondents.

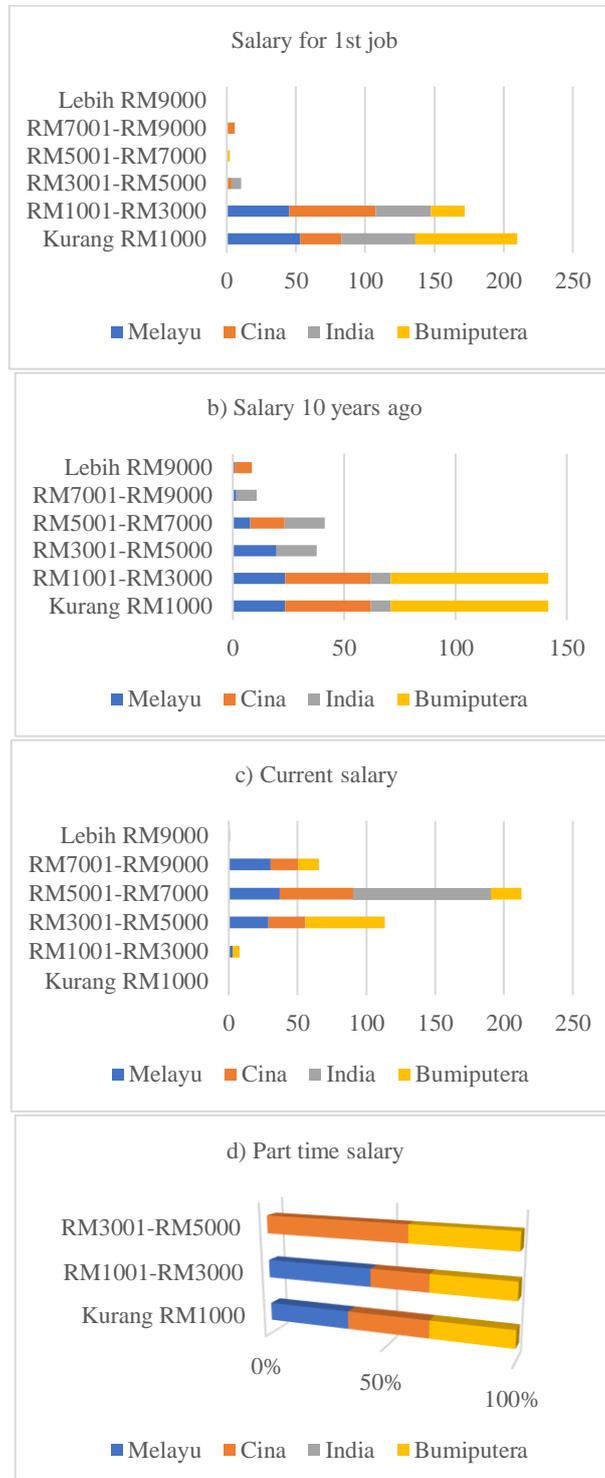


Figure 3 Income Mobility

As a whole, education is a key asset in helping the business community to improve and have a better standard of living. They can pursue and explore the information and knowledge related with business area by having education and information technology. Thus, the movement of education and income upward mobility is not only able to improve the standard of living, shelter basic needs, food and clothing, but also necessary to improve the quality of life of the individuals, families, communities and countries, and their business as well.

## CONCLUSION

The intergenerational socio economic status shows the level of existent equality in Malaysian society. A society is said to be living in a social cohesion when they enjoy a successful life in unseparated socio economic circumstance, have the same opportunity to transform their life and attain equal rewards. The low level of social mobility indicated that there is unequal opportunity and economic efficiency depends on the well usage of talents in the society. The policy makers are concerned on the environment which enable for social mobility is practiced among the members of the community by outlining various objectives including maintaining and promoting a harmonious society, fair and equal society through dimensions like equal opportunities that allow individuals to improve their capabilities and efforts with regards to status, gender and ethnic. Besides, social justice, social cohesion and inclusiveness provide a safety networking and prospect for those who are less fortunate so that may reduce the inequality of achievement and develop the community. Finally, the implication of social mobility to the policy makers is to promote the positive individual's autonomy in making their own decision.

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# INDIA'S RECENT POLITICAL RELATIONSHIP WITH SOUTH EAST ASIAN COUNTRIES WITH SPECIAL REFERENCE TO INDONESIA

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## ABSTRACT

The term south east Asia is of recent origin. It became popular during 2nd World War. South-East Asia is composed of a group of small Countries like Myanmar, Thailand, Malaysia, Singapore, Philippines, Vietnam, Cambodia, Laos, Brunei, Timor Leste and Indonesia. This region is a link between the Indian and pacific oceans. The geographical features of the region give it a unity. As no State at present can avoid its involvement in international relations, this involvement must be systematic and based on certain principles. Though while determining these principles, states are required to work within limits. India's foreign policy towards Indonesia has not been some sudden bright inspiration of an individual but a gradual growth evolving from even before independence. After independence the relationship between two countries were very cordial. A maritime boundary agreement between the two countries was issued in New Delhi on 14 January 1977. President of Indonesia Sukarno was the first chief guest at the annual Republic Day parade of India in 1950. In the year 2011, President Susilo Bambang Yudhoyono was the chief guest for the same event. Indian Prime Minister Dr. Manmohan Singh visited Indonesia on 10-12 October 2013. During these visits, some of the MOUs signed. Prime Minister of India Shri Narendra Modi invited Mr. Joko Widodo, President of Indonesia to India from 12-13 December, 2016. There are around 100,000 Indonesians of Indian origin in Indonesia. The Indian community is very well regarded in Indonesian society. There is a strong need of MOU's to be signed on educational level. In August 2012 the establishment of Indian Cultural Forum (ICF), which is organization of thirty-one Indian social organizations was remarkable achievement. Embassy also organizes Pravasi Bharatiya Divas.

## INTRODUCTION:

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**E**ast of India, the mighty Himalayas turn southward and descend in longer chains for 2000 miles of the sea. There they vanish, to reappear again in the form of a volcanic area of Iceland extending for 3,400 miles towards China. This whole vast area, consisting of the mainland peninsula and straits of more than 10,000 islands, is Asia's frontier is South East Asia. The term south east Asia is of recent origin. It became popular during 2<sup>nd</sup> World War.<sup>38</sup>

"The name South-east Asia did not exist until the Second World War when military strategists needed a new way to refer to the colonial lands that the Japanese were overrunning westerners used to call South-east Asia 'Further India' or 'Far East Tropics' thus they implied that it was a part of India or China, the giant countries on either side of it. It states were seen as confederations of people whose roots lay elsewhere. Their Language, Religion, Customs, Skin colors and Values seemed to spring from everywhere in the World."<sup>39</sup> Charles A. Fisher argues that from the geographical point of view Southeast Asia must be accounted a distinctive region and in spite of remarkable diversity of people and cultures and important differences of languages and religion, there is an underlying cultural unity of the region which is evident in such matters as folklore, traditional architectural styles and methods of civilizations. This similarity in culture is accompanied by a general similarity in physical and mental characteristics of the people.<sup>40</sup>

South-East Asia is composed of a group of small Countries like Myanmar, Thailand, Malaysia, Singapore, Philippines, Vietnam, Cambodia, Laos, Brunei, Timor Leste and Indonesia. South-East Asia which stretches from Burma's west frontiers to the most easterly island of Indonesia, consist of peninsula of the Asian continent together with the archipelago lying between Australia and the China coast. All these area are generally described as South-East Asia on the basis of their geographical position. South-east Asia has provided the stepping stones for the migration of people making their

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<sup>38</sup> Dr. SarDesai, South East Asia, past and present, new delhi, 1981, p-3

<sup>39</sup> S. warshaw, South East Asia Emerges, California, p-1

<sup>40</sup> Charles A Fisher, South East Asia: A Social, Economic and Political Geography, London, pp.5-7

way down from the mainland, while through the straits of Malacca the Gateway to the Pacific has lain the main trade route to the Far East.

Though South-east Asia consists of several countries there is an essential unity about the region. This region is a link between the Indian and Pacific oceans. The geographical features of the region give it a unity. For example it is a mountainous region consisting of the mountains like the Arakan and Pegu Yoma in western Burma, the mountains in the Malay Peninsula and the mountains running from Sumatra, through Java and the Moluccas to the Philippines. All the rivers in South-East Asian Countries run from the North to the South, like the Irawaddy and the Salween in Burma, the Menam in Thailand and the Mekong and the Red River in Indo-China.<sup>41</sup> South-east Asia is within the equatorial region and it receives heavy rains from the monsoon winds. There is therefore an essential unity about the climate and rainfall of this region. Oil, rice, spices, rubber, teak, tin, wolfram, sugar-cane and coconut palms are some of the important products of the various countries of the region.

It was on the account of rich resources of these regions that the Europeans came to this area in the 17<sup>th</sup> century and competed with one another in setting up trading settlements. All these countries passed under different western powers. Among them Siam remained an exception. Indonesia was ruled by the Dutch. The British extended their empire into Burma and reduced the Sultans of Malaya to the position of their vassals. Philippines was colonised by Spain and in 1906 it was taken over by America. The small countries constituting Indo-China were covered by the French protectorates. The inhabitants of these lands belonged to various cultural groups when they came into contact with the west. There were Buddhists, Confucians and Muslims. Towards the end of 19<sup>th</sup> century this heterogeneous population began to move towards the new world. In the political, social and scientific fields they began to change gradually by their contact with the west.

According to Charles Burton Marshall, "The Foreign Policy of a State Taken form in the Course of Action undertaken by authority of the state and intended to affect situations beyond the span of its jurisdiction". As no State at present can avoid its involvement in international relations, this involvement must be systematic and based on certain principles. Though while determining these principles, states are required to work within limits.

Every sovereign country has its foreign policy. And India too has one. According to India's first Prime Minister Pandit Jawaharlal Nehru:

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"Whatever policy we may lay down, the art of conducting foreign affairs of a country lies in finding out what is most advantageous to the country. We may talk about international goodwill and mean what we say. We may talk about peace and freedom and earnestly mean what we say. But in the ultimate analysis, Government functions for the good of a country it governs and no Government dare do anything which in the short or long run is manifestly to the disadvantage of the country."

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India's foreign policy towards Indonesia has not been some sudden bright inspiration of an individual but a gradual growth evolving from even before independence. The Indian-Indonesian relationship stretch back for almost two millennia. In 1950, the first [President of Indonesia-Sukarno](#) called upon the peoples of Indonesia and India to "intensify the cordial relations" that had existed between the two countries "for more than 1000 years" before they had been "disrupted" by [colonial powers](#). Indians had visited Indonesia since ancient times, and ancient Indonesian ([Austronesian people](#)) has embarked in maritime trade in Southeast Asian seas and Indian Ocean. The Ancient Indians spread [Hinduism](#) and many other aspects of Indian culture including the [Sanskrit](#) and [Brahmi Script](#). The trace of Indian influences is most evident in great numbers of Sanskrit [loanwords](#) in [Indonesian languages](#).

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During the struggles for independence, the national movement of India and Indonesia led by Jawaharlal Nehru and Mr. Sukarno collaborated closely in supporting the cause of independence of Asian and African countries. . At the same time, as the largest imperialist possession in Asia, which was waging a heroic struggle in a non-violent manner against the British imperialists, the Indian nationalist movement inspired the nationalists in other Asian countries. As Sukarno, the father of the Indonesian nation, put it:

"India and Gandhi have frequently inspired me and our struggle for freedom and in those lonely years when I had been exiled from my own people or confined to a death prison cell only because I sought freedom for my people, it was my strong belief in God and the inspiring spirit of India that raised my hopes and my own faith in our cause."

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<sup>41</sup>. N. Jaypalan, History of south-East Asia, new Delhi, 1999, p.1

After independence the relationship between two countries were very cordial. A maritime boundary agreement between the two countries was issued in New Delhi on 14 January 1977. President of Indonesia Sukarno was the first chief guest at the annual [Republic Day parade](#) of India in 1950. In the year 2011, President [Susilo Bambang Yudhoyono](#) was the chief guest for the same event.

#### **VISIT OF PRESIDENT YUDHOYONO IN JANUARY 2011 TO INDIA: .**

In January 2011, Indonesian President Yudhoyono visited India as a Chief Guest on the occasion of India's Republic Day. During that visit, India and Indonesia signed these Inter-Governmental Agreements which were:<sup>42</sup>

- (1) Extradition Treaty.
- (2) Mutual Legal Assistance Treaty.
- (3) An MoU on Establishing a Biennial Trade Ministers' Forum.
- (4) An MoU on Cooperation in Oil and Gas.
- (5) An MoU on Science and Technology Cooperation.
- (6) A Cultural Exchange Programme.

During the visit, it was agreed to set up a Group of Eminent Persons and to organize regular meetings of Defence, Oil and Gas, Coal, Power, Renewable Energy, Science and Technology, Tourism, Health and Education . Two countries agreed to launch negotiations for a Bilateral Comprehensive Economic Cooperation Agreement. The two sides also agreed to organize a Trade and Investment Forum, an Energy Forum and a CEO's Forum alternately in either country.

#### **VISIT OF PRIME MINISTER DR. MANMOHAN SINGH TO INDONESIA IN OCTOBER 2013:**

Indian Prime Minister Dr. Manmohan Singh visited Indonesia on 10-12 October 2013. During that visit, some of the MOUs signed were:<sup>43</sup>

- (1) Combating illicit trafficking in Narcotic drugs.
- (2) Cooperation between two Countries in disaster management.
- (3) Cooperation in combating corruption

Both leaders agreed to adopt a plan for strengthening the Strategic Partnership in the areas of Strategic Engagement, Defence and Security Cooperation, Comprehensive Economic Partnership, People-to-People Links and Cooperation in Responding to Common Challenges.

#### **INDIAN VICE PRESIDENT'S VISIT INDONESIA ON NOVEMBER 2015:**

From 1-4 November 2015 Shri Mr. Hamid Ansari, Vice President of India visited Indonesia. Vice President held talks with Indonesian President Mr. Joko Widodo,, Mr. Jusuf Kalla, Vice President of the Republic of Indonesia, Mr. Zulkifli Hasan, Chairman of MPR, Mr. Irman Gusman, Chairman of DPD, Mr. I Made Mangku Pastika, Governor of Bali, leaders of Nahdlatul Ulama (NU) and Mohamadiyah, prominent Muslim social organizations of Indonesia. Vice President unveiled a bust of Mahatma Gandhi in Udayana University, Bali.

Three MOUs were signed during the visit of Vice President these are:<sup>44</sup>

- (1) MOU on cooperation in the field of Culture.
- (2) MOU on cooperation in new and renewal energy.

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<sup>42</sup> Embassy of India, Jakarta website: <http://www.indianembassyjakarta.comp>

Embassy of India, Jakarta Facebook page <https://www.facebook.com/IndiainIndonesia> Embassy of India,

Jakarta Twitter account: <https://twitter.com/@IndianEmbJkt>

Embassy of India, Jakarta YouTube channel: <http://www.youtube.com/user/IndianEmbJkt>

<sup>43</sup> Embassy of India, Jakarta website: <http://www.indianembassyjakarta.comp>

Embassy of India, Jakarta Facebook page <https://www.facebook.com/IndiainIndonesia> Embassy of India,

Jakarta Twitter account: <https://twitter.com/@IndianEmbJkt>

Embassy of India, Jakarta YouTube channel: <http://www.youtube.com/user/IndianEmbJkt>

India Global- AIR FM Gold Program featuring India and Indonesia Relations: <http://www.youtube.com/watch?v=YM6DXyHlkM>

<sup>44</sup> Embassy of India, Jakarta website: <http://www.indianembassyjakarta.comp>

Embassy of India, Jakarta Facebook page <https://www.facebook.com/IndiainIndonesia> Embassy of India,

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Embassy of India, Jakarta YouTube channel: <http://www.youtube.com/user/IndianEmbJkt>

India Global- AIR FM Gold Program featuring India and Indonesia Relations: <http://www.youtube.com/watch?v=YM6DXyHlkM>

(3)MOU for establishment of an Ayurveda Chair in Faculty of Medicine at Sudirman Campus, Denpasar, Bali.

#### **PRESIDENT JOKO WIDODO VISIT TO INDIA IN 2016:**

Prime Minister of India Shri Narendra Modi invited Mr. Joko Widodo, President of Indonesia to India from 12-13 December, 2016.

“Both Leaders affirmed that India and Indonesia are Maritime Neighbours whose relations are rooted in Civilisational contacts developed through the seas and who share similar perceptions of the evolving maritime environment in the region and the World at large.”<sup>45</sup> This was the joint statement by two Leaders on Maritime cooperation. On 12<sup>th</sup> december 2016 two countries decided to set up their defence and anti terrorism ties. The Prime Minister of India said that, “As the World’s most populous muslim Nation, Indonesia stands for democracy, diversity, pluralism and social harmony. These are also our values”.<sup>46</sup>

In the discussion India and Indonesia boost anti terror efforts and they called upon all countries to work stopping cross-border terrorism. This was one of the key outcome of the meeting between two Leaders.

“The two Leaders condemned terrorism in all its forms and manifestations in the strongest terms, emphasising “zero tolerance” for acts of terror”<sup>47</sup>

During that meeting these MOU’s were signed.

- (1) MOU on Youth Affairs and Sports Cooperation.
- (2) MOU on Standardization Cooperation.
- (3) MOU on Joint Communiqué on Illegal Unregulated and Unreported (IUU), Fishing and To Promote Sustainable Fisheries Governance.

The two Leaders of two countries also issued a Joint Statement:

The First Meeting of the Bilateral CEO’s Forum comprising about 40 CEOs from top corporates from both sides met during the occasion and made their recommendations to the two Leaders. The Eminent Persons Group from India and Indonesia submitted their report to the Foreign Minister of Indonesia and the Minister of State for External Affairs on 12 December 2016<sup>48</sup>.

Another important part of discussion that India and Indonesia send a message to China regarding establishing international legal order of the seas and oceans announce that the issue will be solved through peaceful means. Two leaders issues joint statement that. “Regarding South China sea, The Two sides stressed the importance of resolving dispute by peaceful means, in accordance with universally recognised principles of international law, including UNCLOS.”<sup>49</sup>

Two Countries also decided that Garuda Indonesia launched its direct flight from Jakarta to Mumbai on 12 December 2016 to mark the occasion.<sup>50</sup>

#### **PARLIAMENTARY EXCHANGES:**

There are regular Parliamentary exchanges between two countries. Mr. Ravi Prakash Verma, Member of Parliament, visited Indonesia from 14-18 April 2016. A delegation from DPR Commission visited India from 6-12 December 2015 which was followed by the visit of delegation from DPD from 10-16 December 2015. A Great Indonesia Movement (Gerindra) party Parliamentary delegation led by Mr. Ahmad Muzani, Member of Parliament, visited New Delhi from 27 August to 2 September 2016 the aim of that visit to learn about Elections Mechanism in India.<sup>51</sup>

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<sup>45</sup> The Tribune, 13 December 2016, p.7

<sup>46</sup> Hindustan Times, 13 december ,2016, p.8

<sup>47</sup> The times of India, 13 December, 2016, p.8

<sup>48</sup> Embassy of India, Jakarta website: <http://www.indianembassyjakarta.comp>

Embassy of India, Jakarta Facebook page <https://www.facebook.com/IndiainIndonesia> Embassy of India, Jakarta Twitter account: <https://twitter.com/@IndianEmbJkt>

Embassy of India, Jakarta YouTube channel: <http://www.youtube.com/user/IndianEmbJkt>

India Global- AIR FM Gold Program featuring India and Indonesia Relations: <http://www.youtube.com/watch?v=YM6DXyyHlkM>

<sup>49</sup> The Times of India, 13 december, 2016, p.8

<sup>50</sup> The Tribune, 13 December, 2016, p.7

<sup>51</sup> Embassy of India, Jakarta website: <http://www.indianembassyjakarta.comp>

Embassy of India, Jakarta Facebook page <https://www.facebook.com/IndiainIndonesia> Embassy of India, Jakarta Twitter account: <https://twitter.com/@IndianEmbJkt>

Embassy of India, Jakarta YouTube channel: <http://www.youtube.com/user/IndianEmbJkt>

**CONCLUSION:**

There are around 100,000 Indonesians of Indian origin in Indonesia. India and Indonesia had very cordial relationships from ancient times. The Indian community is very well regarded in Indonesian society. After Independence many MOU's were signed between two countries, but there is a strong need of MOU's to be signed on educational level. In August 2012 the establishment of Indian Cultural Forum (ICF), which is organization of thirty-one Indian social organizations was remarkable achievement. Embassy also organizes Pravasi Bharatiya Divas.

# THE SOCIAL AND CULTURAL NARRATIVE OF JAVANESE FARMER BATIK

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## ABSTRACT

Broadly speaking, batik can be divided by 3, namely (1) batik kraton (palace batik), (2) batik petani (farmers batik), and (3) coastal batik (batik pesisir). The three types of batik are actually derived from one type of batik, namely palace batik. However, when grown in different environments, batik has developed appropriate values that exist in each environment. This paper presents the narrative specializes in farmers batik. The first is its historical origins. Farmer batik growing because farmers often get orders from the palace to work on batik. Therefore, environmental farmers can understand how making batik. Batik farmer is growing around the palace. Solo region known for their farmers batik are in Wonogiri, Klaten, and Kliwonan (Sragen). The farmer batik in Yogya is so-called *imogiren* style because it is located in Imogiri (Bantul) that originally worked on batik for the nobles of Yogyakarta. Because of the times the area became the center of batik. Furthermore, in the countryside are also emerging local designers who voiced their tastes and values that elevate narrative rural landscapes. The second is the development of techniques. Wonogiren Batik develops crumbled techniques (*teknik remukan*). This technique originally was due to "technical error". As a result of poor quality of the wax, then produce batik patterns striped cracked (remuk). This technique later became characteristic of batik Wonogiri called *remukan*. Simple rural tastes also reflected in imogiren batik. Narratives presented in farmer batiks are different from palace batik. Farmers batik serving peasant rural nature. There are the narrative of small birds, herons, sparrows, and short narratives like *naga wisikan* (the chatting snakes), *rimpang jaher* (ginger), buketan *merak* (peacock decoration), alas-alasan kupu (forest and butterflies), *alas-alasan sato wana* (forest and wild animals).

## INTRODUCTION

Batik is a remarkable masterpiece of the Javanese tribe. It is not clear when the actual batik technique emerged. What is clear from the time of Mataram Baru in the 17th century, batik art has become part of a Javanese culture. Batik has been present and legitimized as the official dress of the king and his family. Batik has been recognized as the legacy of world civilization. People look at batik from art aspect and production process.

Things that are not considered in the study of batik is a narrative that exists in batik. Narrative is a message delivered in a piece of batik cloth related to the environment. Batik motif typical Cirebon called mega cloudy motif associated with the history of the creation of the motif when the palace servants in Cirebon who assigned Sultan looking for batik motifs of the kingdom looked mega who was cloudy, then inspired to create a motif which was then called mega cloudy. Things like the above need to be revealed to increase understanding about batik cloth that can not be separated from the history of human civilization of the owner of the artwork. The representation of local and nonlocal narratives relates to the past experience of a society.

Batik is a kind of making a painting on a cloth. Batik tradition originally developed in the palace of Mataram around the 17th century. Batik time was used limited in the palace environment. In the 19th century batik out of the palace and spread in Indonesia and Malaysia. People who produce and wear batik have changed. Currently batik is known for many types such as batik kraton (Yogya, Solo, Cirebon) which inherited the tradition of classical batik, Chinese batik produced by Chinese people. This type of batik is found in Lasem. Lasem is known as "little Chinese" because of the strong Chinese cultural influence. In addition, there is also Indramayu batik called Dermayon and growing in the city of Indramayu. In Madura there is Madura batik centered on Tanjung Bumi. The city of batik on the Main Coast of Java is Pekalongan influenced by Chinese batik and Dutch Batik. In Indonesia also found other batik such as batik leak (Padang), Batik Bengkulu (Bengkulu), Batik Jambi (Jambi), Batik Papua (Papua). While in Malaysia also found batik Malaysia. Batik is now a contemporary batik scattered in big cities.

Research on batik in narrative relationship has been briefly pioneered by Djoemena (1990) in his book *Batik: Its Mystery and Meaning* in order to describe various types of batik in Indonesia. This study includes a brief description of the source of the inspection. This research will reveal narratives in batik more broadly in relation to cultural studies. Djoemena research shows, that behind a piece of batik cloth there is a motif that has to do with history. Batik Cirebon (old) many voiced the motive

about the development of Islam in West Java (Djoemena, 1990: 33). Motif chicken alas Mount jati is said to be closely related to the spread of Islam to West Java by Sunan Gunung Jati who came out of the forest like chicken base until finally settled in Gunung Jati Cirebon (Djomena, 1990: 41).

## **METHODS**

This research is descriptive qualitative research. The target of this research is to describe local and nonlocal narratives which are in Javanese batik motif and design. The study emphasizes the aspect of motive in relation to aspects of aspects of genetic structuralism or inspiration of the birth of batik motifs.

The sample in this study is tailored to the research objectives that will try to get the broadest picture. Therefore, the sampling technique used is purposive sampling or purposive sampling. Researchers will also use internal sampling, ie researchers determine the informants based on the needs of the inside.

To get the data, then the data source of this research are: (1) Informants consisted of painters, craftsmen, businessmen, users, and competent figures with Javanese batik; (2) Events and Behavior: Events or behaviors that become data sources are events or behaviors related to the creation, production, marketing and use of Javanese batik cloth; (3) Documents: This document is in the form of notes or publications on Javanese batik. Included in document data sources are reviews and writings in newspapers / magazines / and internet on Javanese batik and socio-cultural background of its creation; (4) Artifacts: Artifacts used in this research are Java batik cloth.

## **FARMER BATIK**

Farmer batik or batik petani is a type of batik development. The history of the emergence of farmer batik can not be separated from socio-cultural development. Batik Petani is a batik made as a distraction of housewife activities at home when not going to the fields or during leisure time. Usually batik is rough and clumsy and not smooth. Motifs hereditary according to their respective regions.

This batik is done on a sideline basis so it is not professional. Its coloring was only surrendered to merchants who sell dyes. This type of batik is one of the less creative batik making. This is because the makers are the majority of women farmers who do not have the special skills to make batik and batik not the livelihood of their lives. Batik farmer is growing around the palace. Solo region known for their farmers batik are in Wonogiri, Klaten, and Kliwonan (Sragen). The farmer batik in Yogya is so-called imogiren style because it is located in Imogiri (Bantul) that originally worked on batik for the nobles of Yogyakarta. Because of the times the area became the center of batik. Furthermore, in the countryside are also emerging local designers who voiced their tastes and values that elevate narrative rural landscapes. Location of batik farmers are in the following 3 areas. Wonogiri, Imogiri, dan Kliwonan.

## **BATIK WONOGIRI**

Batik Wonogiri is batik who received orders from the aristocracy Pura Mangkunegaran. Wonogiri is the territory of Mangkunegaran according to the agreement. Therefore, various Wonogiri resources are used by Mangkunegaran. Pura Mangkunegaran has people that can be used for various purposes. One of them is the power to make batik.

In 1755 batik developed rapidly in Yogyakarta and Surakarta. At that time each of the palace developed his style, so rich in motifs, hues and coloring. The role of motif in batik, especially classic batik will greatly determine the visualization of batik as a whole. Motifs on batik can show the cultural background and its development. Some batik areas in Indonesia have various types of batik with variations and patterns. Just like batik kawung which according to the classification includes geometric motifs that characteristic of the motive is easily arranged, divided into a unity of motif or pattern intact and complete.

Although still not have a predicate or designation as a cultural city, Wonogiri regency holds interesting cultural potential in the form of Wonogiren Batik based in Tirtomoyo Subdistrict. Batik Wonogiren standardized motifs in the form of four kinds, namely bledak style, the ground jene (yellow kecokelatan), sekaran (flower painting), and babaran (scratch) broke. Characteristic of batik Wonogiri is on the motive crunch. This motif is a picture that there are strains of color that do not close perfectly. This is due to a bad night. The night is not good because the origin of the maker is either using a leftover night or a cheap night. However, this is precisely what became the characteristic.

## **BATIK IMOGIRI**

The next one is Imogiri batik. Batik is growing in Imogiri, Banyu, Yogyakarta. At first serving the royal court of Yogyakarta. Giriloyo is a hamlet under the hills of Imogiri. A famous hill in the southern region of Yogyakarta because that is where the kings of the Islamic Mataram kingdom are buried. Batik Imogiri is often called Giriloyo batik because it is in Giriloyo village. Giriloyo area is actually not too far from the central government of Yogyakarta Special Region (the distance is only about 15 km / approximately 40 minutes). However, because this area is remote and located in the foothills. A quiet, quiet, yet rural atmosphere filled with togetherness and peace deeply colored the area. Giriloyo with its silence actually holds a remarkable cultural heritage, in addition to the famous traditional Gurah (traditional medicine with roots for various respiratory diseases), Giriloyo is also a center of batik craftsmen in Yogyakarta. In this village you can hunt batik, or maybe want to learn about the process of batik aseli directly from the craftsmen. There is no explicit record of when the handicraft of batik entered Giriloyo village, estimated around the 17th century. At the beginning where most of the residents became courtiers in the palace of Yogyakarta who served the tomb of the kings of Yogya-Solo built on the hills Imogiri. From there the interaction between the palace and the population, then some figures from kraton relatives provide work to the surrounding community, especially mothers as nyanthing workers batik.

Initially so until centuries old Giriloyo residents who pursue batik still remain a labor and sell semi-finished batik to batik-skipper batik in the city center around the Sultan's Palace until hereditary. After that batik artisans Giriloyo progress rapidly, making batik cloth to be and able to market the work of beautiful batik to various regions in Indonesia and even abroad.

## **KLIWONAN BATIK**

Unlike the Imogiri batik serving Yogyakarta nobility. Batik in Kliwonan Sragen was originally batik from batik business in Solo Usaha Batik Setro new service which was estimated to stand in 1880, indicated as a history of batik sragen foundation, while the founder of Batik Setro new business at that time was Bp. Setro who came from Hamlet Kuyang village Kliwonan. It is said that Kuyang dukuh used to be the center of Batik Setro Baru's business activities, where batik business is now used as the grave of Hamlet Kuyang Kliwonan Village. Village Kliwonan and Pilang Masaran district, in the time of Dutch colonialism, is the center of ancestral batik pride and sustainable still today. Mr. Suwarno 64 years old, said that big batik entrepreneurs in the village of Kliwonan and Pilang up to 8 descendants, namely Bp. Setro, Mr. Pawiro Sentono, Mr. Darso Suwito, Mr. Parjan (brotoseno), Mr. Eko Suprihono (brotoseno). (Source: Disperindagkop and SMEs of Sragen Regency).

Batik craft that grows in the area Tourism Batik Kliwonan this is the largest batik center outside the cluster of Surakarta and Jogjakarta. In terms of quantity of batik production, this area is ranked third in Central Java region, after Pekalongan and Surakarta. Tourism Village Batik Kliwonan (Batik Sragen) was inaugurated by the government of Sragen regency in 2004.

## **THE STORIES**

Batik Petani is a batik made as a distraction of housewife activities at home when not going to the fields or during leisure time. Batik Petani also called Rural Batik or batik of food is batik commonly used by the peasants where the patterns are still sourced from the palace which is then composed with ornaments derived from the natural surroundings, flora and fauna, a picture of everyday activities and farming. Since the 1980s, batik Desa began to wriggle. Batik is no longer a sideline, but a part of the community effort in the countryside. They are batik factory workers who are trying to find their own fortune.

Simple rural tastes also reflected in imogirien batik. Narratives presented in farmer batiks are different from palace batik. Farmers batik serving peasant rural nature. There are narratives of small birds, herons, sparrows, and short narratives like dragon snakes, rhizome jaher (ginger), peacock decoration, forest and butterflies, Sato wana (forest and wild animals). Actually without a perfect story. The presence of small birds is a picture of rural nature that still many birds with a melodious voice. Sparrows and storks are the presence index of rice fields that are characteristic of the countryside. "Dragon of whispers" is the story of two dragons chatting. This story is inspired by Anglingdarmo's story of a dragon kingdom or a serpent that can speak.

Motif about ginger is a picture of the village atmosphere that still uses traditional herbal ingredients with ginger. The benefits of ginger. Ginger or with Latin *Zingiber Officinale* is one of the popular rhizome plants to be used as spices and also as a medicinal ingredient. A bulging finger-shaped finger on the middle sections. The dominant spicy flavor of ginger is due to a ketone

compound called zingeron. Benefits of ginger can be used to serve as body warmers. This is commonly done in villages.

Meanwhile, the peacock motif is a picture of the beauty of nature. Red is a beautiful bird. Peacock inspires many of Javanese art because of its beauty so it appears dance like peacock ngigel or peacock dancing. The reasons for sato wana are the symbolic hints of the natural atmosphere.

The motifs of the palace are still known in the peasant's batik, but have experienced the development of meaning. Batik *sido mukti* in kraton interpreted as "to be noble" as a nobleman, then in the batik farmers this motive is defined to be noble in fostering households. Sometimes it is also interpreted as being a bride. The revelation motif that desert in the palace is associated with the king who got *wahtu*, then in the countryside this motif means that the "revelation" in the marriage is expected to be enjoyed with the son of *kuturunan*. While the *truntum* motif is defined to grow the flower of love that already exists, then in the countryside means "the bride is learning to love each other".

Village batik motif is also colored with bouquet motif. This motif of flowers or tendrils that form a bouquet or flower arrangement. *Buketan* is sometimes also in the form of rice or cotton. However, generally in the form of flower stalks. Leaves are generally wide leaves. *Buketan* also have a picture of a serpent or a dragon so that appears *buketan dragon whisikan* (bouquet of dragons who are chatting). Another animal that appears in this bouquet is generally a small burn. Often also appear in the form of stylir peacock image.

The farmer's batik expresses the hope of a glorious life. Therefore, although there is *sido mukti* batik, but *sidomulya* more popular in the countryside because of these expectations. This is because in marriage the hope is glory. Life *mukti* it for the king, the *mulya* was for ordinary people. The jungle atmosphere creates a motif of reason-the reason for the voices of the woody countryside. In this motif is depicted various animals *huta*, although today the image of such forest animals can not be found like elephants, tigers, and tigers.

Forests are a symbol of complete perfection of self-sufficient life. Forests are also symbols of a fertile and prosperous life that is the source of all life in the countryside to pick up wood and fruit.

Batik farmers raised by removing the *ban* pattern so that there is no collision with batik kraton. Batik farmers have a pattern of slopes, but the pattern of the slope is often destroyed so called *parang* damaged. The pattern of machete is also often not presented intact because it is considered a *ban* pattern. Batik farmers are batik rural people who want to live peacefully with nature and the environment. Inside were the typical village scenery such as rice, algae, rural plants, small birds, butterflies, and others.

Narrative contained in peasant batik is not a complete narrative. The message conveyed is a message of peace. A peaceful rural atmosphere is reflected in the emerging motives. This is in keeping with the cool rural conditions of peace and still many animals adorn life. However, no story is to be conveyed. The message is just a short theme like a noble, peaceful atmosphere, peaceful atmosphere, natural beauty, the state of the forest.

Usually batik is rough and not smooth. Motifs for Batik Farmers vary is a tradition that hereditary according to their respective regions. Usually simple because the maker is not specifically skilled or produces batik. This batik is done on a sideline basis so it is not professional. Its coloring was only surrendered to merchants who sell dyes. This type of batik is one of the less creative batik making. This is because the makers are the majority of women farmers who do not have the special skills to make batik and batik not the livelihood of their lives. Batik *Petani* is well known in Klaten, Bantul, Imogiri, Tuban, Tulungagung, as well as Indramayu. Batik farmers also grow in line with the times. Sourced from the patterns of batik palace, born new patterns in the *wandra* batik farmers with the stylation of decorative shapes of nature. For example are plants, fruits, insects, small birds and others, for example *Buketan* pattern. Almost in all areas of Java emerged farmers' batik production activities, which flourished in the coastal areas were the most heavily influenced by the outside world. The product then we know as batik style *pesisiran wastra*.

## CONCLUSIONS

Batik farmers do not have a clear story. The story is a rustic nature. Batik farmers are a symbol of the simplicity of the villagers. The main peasant batik is in Kliwonan Sragen, Tirtomoyo, Wonogiri, and Imogiri. Batik farmers develop as a result of the villagers who have the skills to make batik. At first they were court employees. Along with increasingly longgra palace batik, the farmers have the initiative to make batik for their purposes. Suana described is the village atmosphere of flora, fauna, spices, birds, butterflies, and snakes,

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# TRADERS, TRADING AND NETWORK ETHNOGRAPHY STUDY IN UJUNG BERUNG MARKETPLACE, BANDUNG

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## ABSTRACT

Local or traditional marketplace is widely known as a place for circulating goods outside the reciprocity and redistribution system found in many developing countries. Within the global market integration, small scale traders in marketplaces which often seen as stagnant place of exchange, can survive in their trading in the market to fulfill their daily live and livelihood of the buyers from all of income groups. As starting point, this study deals with the following question: how do small scale traders with very limited economic knowledge managed running their business in an open market era?. The study use an actor oriented approach which seen traders in marketplace and outside the market. The method of this study is ethnography approach to explore processes of the actors strategy of selling setting of Ujung Berung Marketplace Bandung.

**Keywords:** small scale trader, market place, local knowledge, network

## INTRODUCTION

Indonesia as in many developing countries with an economy have many marketplaces. Marketplace which also been name as traditional market are the central economic institution. A marketplace is still an important place within both rural and urban areas. It is a place which fulfils daily needs, especially food needs. Moreover, it is a place where many people can earn money. According to Nursyirwan Effendi (1990) traditional market is informal sector activity location mostly till with economic activity and born, grow and expanded from social and economic pattern of local society. Research on markets in Indonesia has focused on many places such as on central and eastern Java (Dewey, 1962; Geertz, 1963; Peluso, 1981; Chandler, 1980; Alexander, 1985, 1987) west Java (Anderson, 1980) and Sulawesi (Mai and Buchllot, 1987).

In her book "Peasant Marketing in Java", Dewey (1962) examined the Modjokuto market in East Java and Showed the functional interrelationship between patterns of peasant societies. As a pioneer of the study of markets in Indonesia, she also investigated the functioning of markets and the role played by the traders in the distribution process. For instance, she provides a lot of information on the marketing of agricultural products, describing the distribution channels behind such items as cane sugar, fruit and vegetables, coconut oil, meat and poultry (1962). She also confirms that women were very involved in the market, especially in ready cooked food. In her study, however, Dewey did not make an explicit statement about the condition of women in relation to men (1962: 163).

Geertz has also been interested in markets, as his book "Peddlers and Princes" testifies. As an anthropologist familiar with Java, he makes a clear comparison between marketplace and shop-type in Modjokuto-East Java and markets in Tabanan-Bali as a case of Social Development and Economic Change in Indonesia. Similarly to Dewey, he also gives detailed attention to the operation of the market and the role of traders. According to Geertz, Javanese trading is highly labour intensive (1963: 31). In my opinion, however he does not explain how far this labour intensity is organized and managed by traders, for instance by tracing the division labour between traders with their household members.

In contrast with Dewey's and Geertz's studies of markets in Java, Jennifer Alexander has also contributed to anthropological literature on market and women in Central Java. In her interesting book titled "Trade, Traders and Trading" (1987), she explains that trading undertaken by women was chosen fir her study due to important role of women in the marketplace. In addition, she describes and explains the case study of women traders in relationship with family members as partners in business in very comprehensive terms. Furthermore, she correlates Javanese social organization and market structures. She also provides some interesting ethnographic research, leading her to offer explanations which are not dissimilar to Dewey's.

In another case, Mai and Buchllo have conducted long-term research on marketplace in the village of Kakas in Minahasa, Sulawesi. Their book titled "Peasant Peddlers and Professional Traders" (1987), depicts the colourful market scene of the village pasar, the buying and selling strategies of traders and customers and the characteristics of supply and demand. They also explain the non-economic but invaluable for local communication in terms of identity and solidarity. They provide valuable information on how rural households combine petty trade with other income generating activities, such as cash cropping, subsistence production wage labour and working for the service.

With regard to the study of markets in Western Java, the geographer Grant Anderson (1978 and 1980) studies the marketing system in the Cimanuk River Basin Area. In order to understand the market, his research focuses on market linkages expressed through the flow of agricultural produce grown in the area, the marketing of the surplus by households, including the timing and method of sale. In addition to information on marketing agriculture produce, he gave information on market traders involved in the sale of vegetable, fruit, rice and other staples. Due, in my opinion, to a geographical research background, he neglects economic behavior in the market which is necessary for anthropological studies on the marketplace. With its thematic focus on marketing, this study falls into the category of economic anthropology. According to Cook and Diskin (1976:5) economic anthropology based on the works of Bronislaw Malinowski, Marcel Mauss and Richard Thurnwald, has dealt prominently with trade and exchange processes in preindustrial societies. As ethnographic records show, Malinowski was researching this topic in the Trobriand Island of Western Pacific and in Mesoamerica, especially, Oaxaca, Mexico. In understanding the economic condition of a community, economic anthropologists have had conflicting views relating to markets and marketing. In the early days when the role of sub-field was defined as the natural history of tribal and economic activities, markets were usually seen as irrelevant. The obvious local effect of market activities were easily dismissed as intrusive i.e. directly related to western/capitalist economic activities (at that time) and not relevant to the functioning of native economies (Plattner, 1989: vii).

Historically, Ujung Berung market place was a local market in sub district (kecamatan) within the district (kabupaten) of Bandung. However in 1989, this sub district was officially taken over by municipality of Bandung. However before 1989, land had gradually changed from rice farming to housing area, fabric textile and place for business. This was due to several factors such many investor built fabric and moved from Majalaya (Setia Resmi, 2005), Ujung Berung become a municipality. Since much new housing and construction has emerged in the area, the role of pasar Ujung Berung has become more important since it does not just supply the demand of local people, but that of many other retail sellers such as warung and hawkers (pedagang keliling). Such kind of marketplace according to Stuart Plattner (1989: 172-174) represent the traditional model of urban marketplace in developing countries. Historically, most swidden farming in West Java had been evolved into the traditional agroforestry types, such as mixed-garden (kebon tatangkalan) and homegarden (cf. Soemarwoto and Soemarwoto 1984; Iskandar and Iskandar 2011; Kosuke et al. 2013). The evolution of agriculture from the swidden farming system to the traditional agroforestry system because this has some benefits, such as to establish more permanent land right for village farmers with those rights can be transferred to future generation, and to create more sustainable production (cf. Rahman et al. 2016).

Although supermarket penetrated in many places, but marketplace still become a place which people's choose. Ujung Berung marketplace which located in the eastern part of Bandung city is a place trading, traders and trade. Just as many others marketplace in developing countries as well as developed countries, the local Ujung Berung marketplace is always full and hectic of people. The aim of visiting marketplace is various from each person as an individual such as transaction, exchange, bargaining. However all peoples activities has to do with their lives. The important of marketplace have been known since long time ago. Historical, markets have been around as long as history and have always been spaces of cultural growth and reinvention. So marketplace could be an economic institution and way of life of a community (Geertz, 1963). Market generally conjures up the image of a place where transaction takes place. On the basis of studies of market, marketplace is a place where people can earn money in order to supplement the living expenses of their household. So trading could be seen as a source of livelihood. By livelihood (Keith Barber, 2013) it means the process whereby people obtain the necessities of life which is very from society to society. Although livelihood can become a source of income, however according to Bebbington (2000, in Ketih Baber, 2013) livelihood not only involves making a living, it also making it meaningful. What he means it a moral or cultural dimension to livelihood as well as a material dimension: livelihood not only simply the satisfaction of material needs it needs it also involves the satisfaction of emotional, spiritual and intellectual needs (Barber, 2013).

A useful definition of livelihood is provided by Norman Long (Norman Long,2000:196): livelihood best express the idea of individual and group striving to make a living, to meet their various consumption and economic necessities, coping with uncertainties, responding the new opportunities, and choosing between different value positions. Emphasizing the fact that livelihood is more than just a matter of finding food, shelter and clothing, Sandra Wallman (cited by Long 2000 in Keith Barber 2013) writes that: livelihood is never just a matter of finding or making shelter, transacting money.

This paper is emphasized on trader's way of trading in an urban traditional market in Ujung Berung Bandung. The study use actor oriented approach which sees traders to fight for their livelihood in according to their live. The method of this study use ethnography approach to explore process and actors meanings. And why traders in Ujung Berung marketplace? The marketplace located in sub-district Ujung Berung Eastern part of Bandung town center which has been integrated within the Municipality of Bandung in order to expand the town due to density of population still become a place of people make their living. In addition local environment has also supported some traders to keep the market sustainable.

### LOCATION

Study sites The present study was undertaken in the urban Ujung Berung as well as village (desa) of Panjalu and Palintang, Sub-district (kecamatan) of Cilengkrang, district (kabupaten) of Bandung, Province (provinsi) of West Java, Indonesia. The Ujungberung area lies in the eastern part of Bandung City, West Java. This area consists of three sub districts (kecamatan) [the Ujungberung Sub district, the Arcamanik sub district, and the Cicadas Sub district] and sixteen administrative villages (kelurahan). And Panjalu and Palintang village located 3 km above Ujung Berung. Before 1989, Ujung Berung was a sub distric under Bandung district. The socioeconomic condition of the Ujungberung inhabitants before and after become municipality of Bandung. Socioeconomic condition of the residents In the 1950s, before factories were set up in Ujungberung, most of the land functioned as paddy fields and palawija (secondary crops such as corn, cassava, and soybean following rice paddy) fields that were mostly occupied by government officers and private landlords (Keppy 2001, vii). The majority of local inhabitants were landless. A few of these inhabitants, however, owned small pieces of land that they commonly used as vegetable gardens to meet daily food needs. Some of these vegetables were sold at local markets and the money earned was used to buy rice and other daily necessities.<sup>2</sup> During this period most Ujungberung inhabitants were buruh tani (farm hands or agricultural laborers) and petty traders. Many of the inhabitants, however, shifted to construction work in the late 1960s when factories were established and in the 1970s when housing projects in Antapani and Sukaasih area were built. The farm hands usually joined construction work during the non-harvesting and the no planting seasons (Setia Resmi, 2005).

### UJUNG BERUNG MAP



## RESEARCH METHOD

This paper is emphasized on trader's way of trading in an urban traditional market in Ujung Berung Bandung. The study use actor oriented approach which sees traders to fight for their livelihood in according to their live. The method of this study use ethnography approach to explore process and actors meanings. And why traders in Ujung Berung marketplace? The marketplace located in sub-district Ujung Berung Eastern part of Bandung town center which has been integrated within the Municipality of Bandung in order to expand the town due to density of population still become a place of people make their living. In addition local environment has also supported some traders to keep the market sustainable.

In this study I conducted field research using ethnographic analysis by direct observation of living people and the collection of data about their immediate history of living people and the collection of data about their immediate history. For this reason, several techniques were applied to collect data, i.e. semi-structure interview, observation, and participant observation. The semi-structure interview was undertaken by deep interview traders is selected by purposive considered as experts, including the head of the HPPBU, traders in the market, old farmers, informal leaders, village staffs, and village middlemen. The observation was mainly applied to observe general.

## RESULT AND DISCUSSION

### Marketplace

To describe the marketplace, Ujung Berung local market is referring to sub divisions of market formal and informal. The formal market is the main market operating from 06.00-17.00 and the informal market or early market (pasar subuh) operating from midnight up to 07.00. It's important to understand the market system in according to the Market Board (Dinas Pasar) treats these two markets. The formal market is official located centrally and the informal is the unofficial area which surrounds the main market where traders sell their wares on mats/ or tables.

As a place for exchange, the local marketplace provides local families with various commodities. The traders were also varied in term of originality and background. According to old trader oral report and based on the municipality report, the Ujung Berung market has apparently existed since 1927. In the past it was only marketplace in the area Ujung Berung. Located on local Government land, it was built with trader's money. By that time the market was on daily basis. The number of traders was limited only. Every traders know each other. The trading practice was aim for local people which operated very short from 05.00 up to 09.00 a clock. Beside local Ujung Berung inhabitant, there were also non-Ujung Berung traders originally who came from the surrounding area such as Garut, Leles, Tanjungsari, Sumedang. Although not big place of transaction, many people bought daily need in the market. The majority product which was selling in market was vegetable and rice. The main product was from agriculture such as rice, cabbage, tomato, long bean (kacang panjang). Accordingly, the majority of the local community's livelihood was farmer.

Since after 1950, there were new fabrics established in Ujung Berung. Gradually, the number of populations has become more increase, land has become commodity, houses started to become an assets. Many people started to come to Ujung Berung to find for a job in fabric or as house builder. Worker who comes from out Ujung Berung decided to rent a room from the local. Then land in Ujung Berung turned to a more expensive resource, and increased market economic penetration to rural areas. The emerged of new fabric followed by the livelihood dependent which are labor originally come from out Ujung Berung. For their consumption, almost new comers such labor buy it in Ujung Berung market. Because it was the only place for buying daily food. Beside the price in the market is cheap and can be negotiated by bargaining. Start from the year 1989, administratively Ujung Berung become part of municipality. Many policies changed followed by changes in any environment and physic building. And that is also valid for the market which formally in sub district but know it turn to become part of Bandung municipality. Then Ujung Berung market becomes the only place for shopping.

Then at the beginning of 1989, the market have grown bigger and more complexes. The traders started to build their own stall used bamboo woven (gedek). And there were many new traders from out Ujung Berung started their business by selling fabricant product. But then marketplace was caught by fire. In order to rebuild the marketplace, then the local Government asked investor to joint the rebuilds a proper market. Since then, local Government involved in managing the marketplace such as reorganizes the landscape and the structure of the stall. As a place for exchange, many small scale traders selling vegetable every day. Those product was supplied by wholesaler in the central market, Babatan in Pasar Baru; Pasar Ciroyom, Bandar from Garut, Tasik, Leles; and there are from farmers serounding area particularly Palintang village. Most of the supplier such from the farmers which some

of them are traders as well as Bandar visited the market every day. As suppliers they distributed their produce every day to vegetables traders. Beside they also supplied the wholesaler from the central market. Furthermore, since Ujung Berung become a municipality, some housing estate, small shops (warung), and vegetable sellers (tukang sayur keliling) have rapidly developed in this area. Goods are usually bought from Ujung Berung marketplace. According to many traders, since then Ujung Berung market become even more crowded than before.

Although Ujung Berung market become more convenient for the traders to make living as livelihood, but the traders do not realized that their position have been a commodity of the Government.

### Actor In Marketplace

In Ujung Berung marketplace, there are several actors plays role. Those actors are urban and village people, traders which consist of man and women, middleman, renters, Market Board, local transportation drivers, parkeerman, dustman, handyman (kuli), very tiny traders (pengasong). According to Market Board, there are 447 stall in the formal market which belongs to various kind of traders. However in practice it could be different. Because there isn't a proper data and the high mobilize of trader in and out the market without any notice (look at Effendy, 1999). In addition, there are plenty of traders who are not registered by the Market Board. So although there are a number of traders but in practice it can be more than it. Conversely at the informal market, the Market Board does not know precisely the amount of traders.

As the main aim of writing this paper, I want discusses practices of small traders i.e. vegetable and food traders in a traditional marketplace in Ujung Berung Bandung, West Java. Although Ujung Berung has been developed as an extension of the municipality of the Bandung town, it has still found in marketplace that traders who engaged in dual economy system. They are still engaged in agriculture system and sell surpluses at the local markets of Bandung town, such as Ujung Berung . On the daily basis, it can be divided as a. mixed vegetables traders who are originally Ujung Berung, b. there are vegetables trader who were also farmer as well as middleman, c. they are also vegetable traders who sell only vegetables from the farmer, d. there are also micro vegetable food seller (pengasong) who received vegetable from farmer. Before described those actors, I depicted the situation in upland land farming Panjalu and Palintang hamlet.

### The Upland Farming

#### a. Development of garden system of Palintang

On the basis of environmental story, hamlet of Palintang, village of Panjalu, sub district of Ujung Berung, Bandung, located in valley of West Manglayang mountain had developed from the forest area in parallel with establishment of *kopi*/coffee and *coklat/cacao* plantation of the Dutch's cultivation system (*cultuurstelsel*) programmed in 1830s. During the cultivation system, the forest of Manglayang forest was cultivated by coffee and cacao by using village local labors of Sumedang, Subang, Bandung, and Garut. At that time, in addition to works in the Dutch's plantation, they opened forests for planting annual crops mixed with forest trees (*tumpang sari*) and established temporary hamlet in the valley of West Manglayang. Moreover, the former coffee and cacao plantation was converted to plantations of *kaliki* (*Ricinus communis*) and *haramay* (*Boehmeria nivea*) in Japanese colonial period (1942-1945). After the Indonesian Independent, the former Japanese plantation was planted by *pinus*/pine trees (*Pinus mecusii*) as forest production, mixed (*tumpang sari*) with *tembakau*/tobacco (*Nicotiana tabacum*), coffee, and vegetable garden by communally involved of local famers with formally managed by *Dinas Kehutanan*. During 1972-1980 the *tumpang sari*, however, was stopped by the *Perhutani* (formerly *Dinas Kehutanan*) due to landslide disaster and erosion in the Manglayang mountain. After 1980s the forests of Manglayang were re-opened by planting vegetable crops, such as engkol/cabbage (*Brassica olerace* var *cavita*), *kentang*/potato (*Solanum tuberosum*) and *tomat*/tomato (*Solanum lycopersicum*) due to lot of people request. But the *tumpang sari* with tobacco was not allowed to pant because according to the Perhutani this crop disturbed soil fertility and confronted with the main forest tree production. In addition, the harvesting time of tobacco to make cash money is longer that of vegetable crops.

#### b. Farmer as trader.

Nowadays, the forests of Palintang have been pedominantly planted by local farmers of Palintang and surrounding areas. According to Pa Dudung (53 years), the forests have been planted by various vegetable crops, such as engkol/cabbage (*Brassica oleraceae* var *oleraceae*), sawi (*Brassica*

*juncea*), paksoy (*Brassica chinensis*), kacang merah/bean (*Phaseolus vulgaris*), tomat (*Lycopersicon esculentum*), and cabe rawit/hot chilee (*Capsicum frutescens*) by getting permission from the Perhutani that farmers must pay by share cropping with the Perhutani. These vegetables have been cultivated as monoculture and mixed-cropping. The pattern of mixed cropping has usually consisted of bawang daun (*Allium fistulosum*), singkong (*Manihot eculenta*), banana (pisang = *Musa paradisiaca*), cabbage (kol = *Brasica oleraceae*), and cengek (*Cafsicum frutscens*) In addition, the farmers obligation to plant coffee trees mixed with pine trees in the forest production. In addition, some farmers have commonly planted *rumpit gajah* as main food of cattle. The milk production is usually sold to cooperative that are daily collected by persons of the cooperative.

Another informant, Bu Oyoh who has moved her house from Cigending, Ujung Berung, her husband have obtained the cultivation land in the Palintang forest by land sharing with Perhutani via his younger in law who had continuously cultivated vegetables in the forests of Perhutani.

**Trader's strategies to maintain personalized as actors with many other actors such as upland farmers, wholesaler traders in relation to selling activities in supporting actor's livelihood.**

Traders networking with upland farmers

a. Farmer as trader

As a vegetable trader used to tell me that it is easy to set up a new business as a vegetable seller in the marketplace. What you must do at firsts learn to know and make friend with the vegetable seller. Once they know you then you can start run business as trader specialized on vegetable. That was an advice from professional vegetable trader in Ujung Berung market. It sound so simple and easy, but in the practice it could not that easy. Except for pak yy. He had been a trader for 50 years. His wife was also a senior and popular trader. He is quite popular in the market. Because he is one of the longest person who trade in the market, originally Ujung Berung, a son of and self a farmer. Actually he growth not from a trader family but growth and big in upland farmer family in Palintang Village, while was still administrated as Ujung Berung,. But due to his wife was abandon to become farmer or the wife of a farmer, then pak yy make trader as his major livelihood. But he said, " my relation as a farmer is so strong so I can just leave it. And luckily my land locations just at Palintang Village close to Ujung Berung". Also his brothers still lived in Palintang as a farmer. However busy as a trader, pak YY after trading always visited Palintang. Then he collected many cabagge, red peanut, potato from several small farmers. Then he will take it to the wholesaler market (pasar induk), to Ujung Berung market as well. But then after dropped of those cabbages in stalls, pak YY take several products from the wholesaler such as chilly, onion, jengkol. In another pak YY as vegetable seller who depend on farming system. By mixing it up those roles as wholesaler, middleman, vegetable seller, he can prove that he knows very well concerning his livelihood as something dynamic.

b. Trader as middleman product from farmer in Palintang hamlet.

Another experience is held by a small scale vegetable trader. At the beginning, Dede was an office boy. But he is not satisfied and confinement with his job. Until one day he made friend with a petrol seller, family of vegetable farmer from Palintang, Iwan. Then Iwan asked Dede whether want to become a trader to sell vegetable, the product was direct from the farmer. And as place of selling, he rent a stall from a retired vegetable seller. After two years be a trader, Dede can raise his economic condition. And he said, "If you are not used selling then you find hard become a trader. But once you know your environment then it will be a promising livelihood". Besides trading in the early market (pasar luar), Dede often joint another farmer to sell vegetable in Sunday early market (pasar tumpah). After selling in the market, Dede goes straight away to Palintang Village. Mostly he goes there with Iwan. Iwan's wife is originally Palintang. As soon as they arrived, they always chat with actors in upland farming area such as the brother of farmer. Then go to the forest to look for farmer s cabbage. They find a farmer who can be negotiated. Just like Dede said: "I prefer to buy straight away from the farmer. Because the price is cheaper and negotiable. And also I can buy from various farmers, not only depend on one farmer. Although every day I always buy one bag (karung) cabbage (kol), cabbage leaf (kecipir), broccoli, but it's still cheaper than if I buy from the wholesaler. Meanwhile the wholesaler also takes a bulking of cabbage from the Palintang farmer".

c. Trader who married the daughter of farmer in Panjalu hamlet.

In the case of Iwan, he also sells almost the same item as Dede. But Iwan is lucky because he can rent a space for selling in a space of pak YY. So he not only rent a space but also get the regular

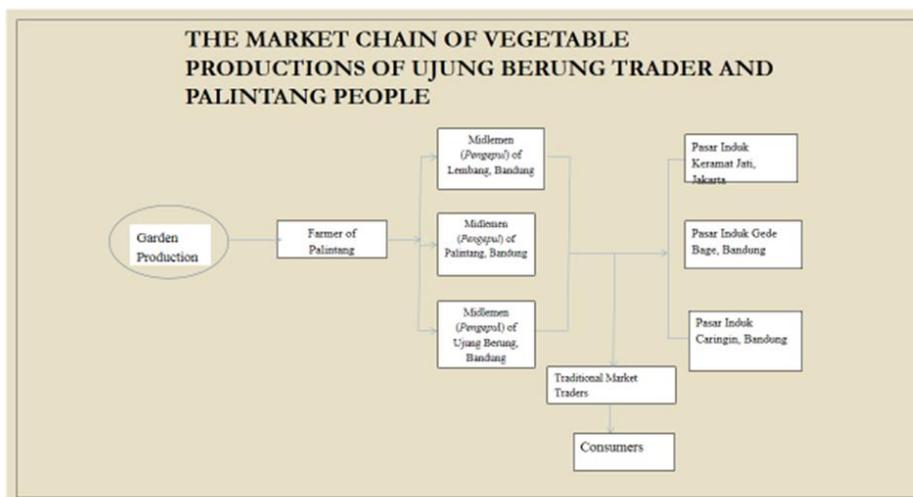
buyer of pak YY as well. And Iwan is also a friend of pak YY sons. Sometimes he also buys the product from pak YY farming. Beside Iwan's wife comes from farmer family. According to Iwan, "it's convenient for me to be a trader as my livelihood. The location is not that far from where I live. So I do not need to spend much time and money. And I almost know many farmers very well. Those make my live more easily.

- d. Micro trader (pengasong) product from Panjalu and Palintang farmer.  
 One of trader from this categorized was a lady which called bu Darsem the ready cook vegetable seller. In the market, she always walks around and carried the food (di ais: Sundanese). Sometimes she stopped and sits at the front of a stall. Then buyer can easily find her. However bu Darsem do not attend the market for selling every day. Because she can pick vegetable for free from the home garden which belong to a farmer. Those vegetable are papaya and singkong leaf. If there is not enough leafs than she can sell anything.

**The network of traders in trading in the marketplace**

Interaction between the traders in Ujung Berung Marketplace and farmers of Palintang people had occurred for a long time. Local people of Palintang have traditionally owned private land, such as home garden (*pekarangan*), perennial mixed garden (*kebun*) of bamboo and wood, and rice field (*sawah*). However, they have predominantly cultivated vegetables in the forest that is managed by Perhutani. In last decades, the planting vegetables in the forest had been prohibited by the Perhutani due to environmental destructions, such as erosion and land slide. Consequently, the supply of vegetable from Palintang has to Ujung Berung Market has decreased. Indeed, 'the forest farmers' had lost their income from the vegetable farming. Lately, due to many protests by local people, the forests have been re-opened by Perhutani that the forests are allowed to plant vegetables by them. But the people must plant vegetables mixed with coffee and banana trees. By practice of mixed-cropping of vegetable, and coffee and banana will get some benefits both environmental and socio-economic aspects. In terms of environmental aspects, the soil erosion can be reduced, while economic aspects, the people will get coffee and banana productions that are used for home consumption and trading to get cash income. In additions, some local people have also planted a kind of grass called rumput gajah in the forest, because the planting grasses has not disturbed the forests and local people got fodder of cattle. Moreover, by raising the castles raiders will get milk to sell to cooperative in Bandung to make money, while the dungs of cattle can be used for organic fertilizer in the vegetable gardens. It can reduce cost to buy an-organic fertilizers and to improve soil fertility in the forest.

In more recently, the interaction between the farmers of Palintang and Ujung Berung have increasingly developed due to the village road has been improved by asphalt. Since the transportation between Palintang and Ujung Berung has improved, the cultivation of village also developed. Various productions of vegetables have intensively carried from the vegetable gardens by rental motorbikes (*ojek*) to hamlet of Palintang. Moreover, vegetables have been sold to local middlemen or sold to urban middle men of markets of Ujung Berung and other markets. In addition, some middlemen from the urban market of Ujung Berung have bought vegetable from farmers by directly visit to hamlet of Palintang and these vegetables sold by themselves in the market of Ujung Berung and other weekly community markets in surrounding of Ujung Berung area.



On the basis of this study it can be inferred that the upland vegetable farming in the forests has been an important role to provide household income for local people of Palintang and also benefits of Ujung Berung traders, particularly vegetable traders. So in order to sustain the small traders to get some benefits of vegetable farming of the Palintang people, the forest ecosystems must also properly managed. For example, planting coffee trees and using organic fertilizers must be more promoted. Therefore the network which been built by the traders and the surrounding area will made benefits for many people as well as government especially in Ujung Berung

## CONCLUSION

On the basis of this study it can be inferred that the traders have important role to provide household income as well as to supply for local people.

The chain of trading is not as simple as people sought however marketplace got less attention from the government.

As a result, to get some benefits from traders and trading in the marketplace, there is need to understand properly the network of trading.

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# HISTORICAL LEARNING BASED MEDIA WAYANG SULUH

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## ABSTRACT

Education is essentially a cultural process where the result of that education is created a generation of society of cultured in accordance with the character and life skills required. But in reality the portion of culture is still small so need an alternative step for the purpose of education can be achieved. One alternative is the use of Wayang Suluh, especially in relation to the history learning. This is because Wayang Suluh tells the events in the struggle of the Indonesian nation to achieve independence. The discussion in this paper is taken from the results of research which is the result of research development where in the early stages has been done analysis of the needs of teachers to media Wayang Suluh that allow to be used as an alternative learning media in class. From the research results found that there is saturation of the media that is often used by teachers in teaching history. That saturation makes the learning of history only leads to rhetoric and interaction patterns that are too mechanical and rigid. It makes the learning of history less than meaningful and far from the process of culture. When offered the concept of Wayang Suluh in classroom learning, the teacher response is very positive but there are some things that become notes by the teacher, such as the shape and size of the Wayang, and the storyline that needs to be adapted to the learning materials.

**Keyword:** media, history learning, Wayang Suluh

## INTRODUCTION

Education is a process of human imaging through the inheritance of values that developed in previous generations to the next generation, as stock to face the present and the future. Education is a process of human imaging through the inheritance of values that developed in previous generations to the next generation, as stock to face the present and the future. In educational practices there is a process of transmitting socio-cultural values. Education not only makes people into a smart person, but through the process of transmitting the social-cultural values that have existed in previous generations will deliver students to recognize the environment and the importance of human civilization. Education is basically an effort to develop human power so that people can build themselves and together with their fellow civilize nature and build the community.

Education and history are two things that can not be separated. History is an event that has happened in the past and can be a lesson or education for us today to be wiser in acting or making decisions. In addition, education also has a role in channeling social values, including the values of history.

If national education is the way to realize national ideals, then history is the foundation that strengthens the way in realizing these national ideals. Given the importance of history lessons, an understanding of history should begin to be instilled early on. History is closely related to the purpose of education. The main function of history is to channel the experiences of the community in the past. Which at times can be a consideration for the community in solving the problems it faces. Through history the values of the past can be picked and used to deal with the present. That is why history is so important to be taught both in school and out of school. History education contains values of wisdom that can be used to train the intelligence, attitude formation, and personality of learners.

The importance and strategic of history lessons is not balanced by the public's assumption of the importance of the history lesson itself. Teaching history in schools has been done less than optimal. The lesson of history seems very easy and easy (Hariyono, 1995: 143). Some background factors include the problem of historical learning model, historical curriculum, material problem and textbook or textbook, professionalism of history teacher and so on. Hamid Hasan in Alfian (2007) argues that the present reality, the study of history is far from the hope of allowing children to see its relevance to present and future life. Historical learning tends to take advantage of historical facts as the primary material. It is not strange that historical education is dry, unattractive, and does not allow the students to learn to explore the meaning of a historical event.

The factual problems that often arise in the teaching of history in school are the chronological lack of a historical event. Most learners do not understand other events surrounding the events surrounding historical events. Learners also show less interest, so inactive and not focus in the process of learning history.

To be able to teach history well and interesting, educators have the freedom to process and organize the existing material. In teaching and learning activities of learning and media model is a very important factor to determine the success of learning achievement goals. Selection of appropriate learning models and appropriate media by teachers is needed to match the subject matter that will be taught to students. One of the alternatives is with the use of Wayang Suluh as model as well as learning media, especially in relation to the subjects of Indonesian history. This is because the shadow puppet story tells the events of history in the struggle of the Indonesian people to achieve independence. Wayang Suluh is the wayang that tells about Indonesian struggle against colonial in 19<sup>th</sup>-20<sup>th</sup> century (Murtiyoso, 2007: 106).

Wayang Suluh has a strategic role in learning history. Puppet that is packaged in interactive shows is very suitable as an alternative media in learning history. Interactive dialogue built by *dhalang* (teacher) with the audience (learners), will facilitate the receipt of the materials that will be played. Media puppetry as an alternative in learning history can solve problems in teaching and learning activities in school history. With the use of alternative media of Wayang Suluh in history learning, hope can maximize the achievement of the material by the learners, and the loss of stigma is not fun in learning history. If during this learning history is considered as learning that is not prioritized by learners, then with alternative media Wayang Suluh hope can change the assumption.

### **Wayang Suluh**

Wayang is one of the typical and original arts of Indonesia. Wayang has been able to survive for centuries. However it is not without change, but experienced such a development, so it is shaped like this (Haryanto, 1996: 1). Dr. G.A.J. Hazeu, as quoted by Sutarno (1995: 5-6) and also S. Haryanto (1996: 9), states that wayang art is indeed native to Indonesia (Nusantara) and is related to the beliefs of ancient spirit worship. This opinion is supported by Rassers and Kruyt. But other experts gave the opinion that wayang originated from outside the archipelago. These experts include Pischel, Goslings, Kwee Kek Beng, and others (Sutarno, 1995: 4-5). Regardless of differences of opinion about the origin of wayang, Clifford Geertz gave his opinion that wayang is the widespread art, the most rooted, the most elaborated philosophically and religiously (Geertz, 1960: 376).

Basically wayang is a shadow show. There is a doll used to bring the story, illuminated with light (Java: blencong) to produce shadow on the screen (Java: color). Wayang also combines rhythm as accompanist (Java: karawitan). In general, wayang is understood as a spectacle as well as guidance because it contains moral teachings that are sublime (Purwadi, 2007: 1). Thus, wayang can also be used as one of the media in learning, given the wayang convey the moral teachings of the noble. And more in line with cultural flavor and local wisdom in Indonesia.

Wayang is one form of expression of Indonesian art that is widely known. Sundanese for example, know Wayang Golek Purwa, Banjarmasin people know Wayang Banjar. Meanwhile the Balinese also know the Balinese wayang, Wayang Sasak in Lombok, and so on (Nurgiyantoro, 2011: 21). Dr. J.L. Brandes, as quoted by Sujamto (1992: 24) suggests that the puppet show is a culture of Indonesian society before knowing the writing. Wayang performances are performed with the aim of bringing the spirit of the ancestors (Haryanto, 1996: 3). Wayang is an original art expression from Indonesia.

Wayang has developed so rapidly in several forms. In the nineteenth and mid-twentieth centuries, arise kinds of wayang such as wayang golek, wayang dobel, wayang dupara, wayang kancil, wayang wahana, wayang wahyu, wayang sadat, wayang buddha, wayang wong, puppet pancasila, wayang suluh, and etc (Soetarno, 1995: 13).

Theoretically, this research is expected to be the scientific basis on the application of media of wayang tuluh in history learning. Through scientific studies, will be found the relevance, urgency, and effectiveness of the use of wayang tuluh in learning history. Practically, this research is expected to produce products in the form of media of wayang suluh learning that can be used directly by the teacher in history learning.

For the teachers, media Wayang Suluh is expected to help smooth the scientific approach in learning history. In addition, by utilizing the media wayang will make students more familiar with and love with the culture.

Wayang Suluh has an important strategic position in fostering nationalism character of learners / students. Because the Wayang Suluh tells the historical events of the 19<sup>th</sup>-20<sup>th</sup> centuries. Media wayang from the skin or paper, and the accompaniment of simple gending-gending. In the post-independence era of wayang was developed by the Ministry of Information Indonesia became a wayang revolution / struggle (Wayang, 2006).

Wayang torches have been instrumental in spreading the spirit of nationalism and the media struggle against the Dutch colonizers. Wayang suluh originated from R.M Sutarto Harjowahono from Surakarta in 1920, making wayang for ordinary stories that are realistic. The form of wayang like humans are drawn oblique and given the handle like a shadow puppet. Because the performances based on the stories today, the puppet can be said to be a kind of wayang plays, which then becomes a wayang struggle. The form of figures both in terms of pieces and clothing similar to people in everyday life (Budi, 2014).

From the beginning of its development, the plays of Wayang Suluh made from splinter revolution events. For example, the Proclamation of 17 August 1945, the Youth Pledge, the Renville Agreement, the Red and White Red and so on. Therefore, the figures in wayang suluh are Bung Tomo, Bung Karno, Bung Hatta, Sutan Syahrir, Dr. Mustopo, Ki Mangunsarkoro, Haji Agus Salim, Dr. Sam Ratulangi, Walter Munginsidi, Van Mook, Van der Plas, General Spoor and others. There are also those depicting Japanese figures, Gurka army, and Indonesian Student soldiers, all depicted exactly according to actual circumstances (Budi, 2014).

In puppet shows, there must be puppets, banana stems and musical accompaniment (Geertz, 1960: 377). By performing these shadow puppets in learning, learners will be brought to understand historical events in depth. The steps in preparing the media of Wayang Suluh is by making figures of this wayang figure. But before, must be prepared in advance of draft plays or stories to be delivered (Java: work on the plays). Then make the characters needed in the story. Next look for accompaniment And other tools that match the story to be sung.

### **Learning Media Historical Figures**

The word media comes from the Latin and is the plural of the word *medius* which literally means intermediary or introduction. *Medi* is the intermediary or messenger of the message from the sender to the message recipient (Sadiman, 2009: 6). In order to utilize the media as a tool of this (in learning) Edgar Dale held the classification of experience by level from the most concrete to the most abstract. The widely used Dale cone is used in determining which tool is most appropriate for a particular learning experience (Sadiman, 2009: 8).

Learning media in general is a tool in teaching and learning process. According to Arsyad (2014: 4) the media brings messages or information that aims instructional or contains the purposes of teaching then the media is called learning media. Learning media is needed by teachers to make learning work effectively and efficiently. In order to use a good learning media, it is necessary to consider also the functions and benefits of these media to achieve learning objectives.

Gagne and Briggs (in Arsyad, 2014: 4) say that the instructional media includes tools physically used to convey the content of teaching materials consisting of, among other things, books, tape recorders, tapes, video cameras, video recorders, films, slides (Frames), photos, pictures, graphics, television and computers. Miarso (2004: 456) suggests understanding of learning media is anything that is used to channel the message and can stimulate the mind, feeling, attention and willingness of the learners so as to encourage the deliberate, purposive and controlled learning process.

In the learning process, the media is often used in an integrated manner. The use of media in education because it is considered to clarify the presentation of the message so as not too verbalistic (Sadiman, 2009: 17). The connection with Wayang Suluh as a media of learning, can also overcome the limitations of space, time, and sense power. This is because events or events that occurred in the past can be displayed again through a show. On the other hand, the existence of media in a learning that is used variably can overcome the passive attitude of the students. In this case the educational media is useful to induce the excitement of learning, also allows more direct interaction between students with the environment and reality (Sadiman, 2009: 18).

In essence, instructional media is used to generate the same perception of the purpose of a learning being done. However, each media has various characteristics. Kemp argues as quoted by Sadiman (2009: 28), that the basic media selection in accordance with certain learning situations. Judging from its form, Wayang Suluh which will be developed in this research belong to graphic media. This is because the channel used involves the sense of sight. Messages to be delivered are poured into visual communication symbols (Sadiman, 2009: 28).

In relation to the Wayang Suluh media to be developed, this media will be at the level of Dale's cone approaching concretely. The students are invited to interact directly in the show to be made. Wayang Suluh which will be developed as a learning media based on historical figures will show historical figures to bring a certain story / play in the Wayang Suluh performance. This has an advantage because it will lead to historical fantasy in learners. Learners will be invited to dive deeper into a

historical event packaged in the puppet show. In addition, chronological sequences of historical events can be easily understood by learners and not overlap.

### **Historical Learning**

National education is organized in order to develop the overall personality. So not only develop knowledge and thinking ability, but also develop character (character), attitude and skill. Teaching history in schools as one component of education is expected to contribute in order to achieve the goal of national education. The existence of learning history is not just as a matter of dialogue, but more than that, that is, learners are able to understand and understand the present on the basis of the perspective of the past.

The students understanding about the present moment on the basis of historical perspective will give more value, because not only know the facts and figures of the year only, but also understand the causes and effects contained in it. This will encourage learners to learn history better which in turn will increase the motivation to understand the meaning of history for the necessities of life.

Basically learning history is a continuous dialogue between the present and the past (Carr, 1972). Through history man will find his identity. Knowing yourself means knowing what it can do. Hence the value of history lies in the fact that it teaches what man has done and thus what man really is (Collingwood, 1961). It is undeniable that history is fundamentally a social necessity (fundamental necessity), "the unconsciousness of historical significance does not mean the essence of history, instead it means a condition of falling into an unimaginable goal" (Fitzgerald 1977). This is also affirmed by Hill (1956), that well-taught history can help humans become critical and engrossed in faith.

Historical learning is a subject that instills knowledge, attitudes, and values about the process of change and development of Indonesian society and the world from the past to the present (Agung, 2013: 55). The teaching of history in schools aims to gain students historical thinking and historical understanding. Through the teaching of history, learners or students are able to develop the competence to think chronologically and have knowledge of the past that will be used to understand the future.

Historical learning has an important function in nurturing a national consensus. According to Permendiknas No. 22, 2006 that, "... history learning has a strategic artist in the formation of the character and civilization of a dignified nation and in the formation of Indonesian human beings who have a sense of nationality and love of the homeland ..." (Permendiknas No. 22 of 2006)

As stated in the regulation of the minister of national education above, that education especially in this case is learning history, has significance in the formation of national character. One of the things that will be established through historical education is the character of nationalism.

As stated in Permendiknas above, one of the objectives integrated in the learning activities of history is to nurture the learners' understanding of the process of Indonesia's establishment through a long history and still proceed to the present and future (Agung, 2013: 55). Alternative media that will be developed can be applied in learning history, for example the history of the national movement. That way, will arise awareness of nationalism among young/students.

The learning material of movement history in the Curriculum 2013, is available in KI-KD, that is: on KI 3: "Understand, apply, and explain factual, conceptual, procedural, and metacognitive knowledge in science, technology, art, culture, and humanities with The insights of humanity, nationality, state and civilization on the causes of phenomena and events, and applying procedural knowledge to specific areas of study according to their talents and interests to solve problems". Furthermore it is in KD 3.7: "Evaluating the events surrounding the Proclamation of August 17, 1945 and its meaning for the life of the nation and the state" (Ministry of Education and Culture, 2013: 138).

### **Historical Learning Based Wayang Suluh**

Research on wayang as one of the media in learning, is still very rare. There are several studies on wayang, but not educational research. Research on wayang or other aspects of puppet art more as research in the field of art.

Endra Rini's research paper (2010), entitled "The Influence of Wayang In Earth Alms Alert for the Life of Tegowanu Wetan Society 1998-2008" reveals more about wayang or puppets (purwa) as artistic performances. This study discusses the traditions of earth alms and its relation to wayang art in Tegowanu Wetan. Disclosed in the study, the norms and symbolic values are displayed in the ceremony performed by the support community. This research reveals the influence of wayang for culture, economy, politics, and religion of Tegowanu Wetan society.

Warto's research published in the Journal of Paramita belongs to the Department of History, Unnes, Vol. 22, No. 1, January 2012, entitled "Wayang Beber Pacitan, Function, Meaning, and

Revitalization Effort." This descriptive qualitative research reveals about Wayang Beber art business development that still developed in Pacitan, East Java. This research reveals the synergy between Wayang Beber bina business and the development of the leading tourism destinations in Pacitan. Researchers think, puppets can also be developed as a means of learning activities.

Undergraduate thesis research of Oktiani Wulan Hapsari (2012), entitled "Ketoprak Wahyu Manggolo in Pati in 1945-1965 (Arts History Study)." This research is a historical research, revealing the development of traditional ketoprak art in the midst of Pati community. It is the researcher's focus from this research is the analysis that causes ketoprak art still persist in Pati area. Can be analogous to wayang, especially the factors that influence the existence of wayang until today.

All the above research, none of which discuss the use of wayang as a media in learning, especially history learning. This paper will discuss the results of the author's initial research in developing puppets in this Wayang Suluh as an alternative media in learning history. Thus, this discussion will also complement some of the above studies, especially the educational domain.

The results of rese in learning history in teachers and high school students in Semarang regency in 2017, shows that is quite encouraging. This is because the respondents received the concept of wayang suluh as an alternative media that will bring the learning süssana changes. Therefore they are very enthusiastic and agree to support the development of Wayang Suluh as an alternative learning media. In more detail how the teacher and student responses are presented below.

From the data obtained is known that the use of instructional media is very helpful for students in understanding the material submitted by teachers, it is in accordance with respondents' answers reaching 87.5%. This means that media has become a very decisive factor in the learning process. Associated with the media used, 75% of respondents answered that during this time was dominated by the use of powerpoint interspersed with the playback of video/film. The powerpoint media used by teachers is mostly a template that is used repeatedly so that it starts to appear boredom by students. In addition, the ability of teachers in developing powerpoint media is also not low. Some students say that if they can make presentation slides better than those of their teachers, they often show when they are performing task presentations. Viewed and trends and tendencies if left unchecked will appear saturation in the use of classroom learning media.

With these conditions students and teachers hope there are other alternative media that can be used in learning history, even from the percentage data reached 100%. Some indicators needed by teachers and students in the development of the media is in the form of interactive images and writing, it is that so far not in the media powerpoint. Intermediate media that can be used is Wayang Suluh. Wayang Suluh can be used as a media interlude and alternative media learning history. According to the respondents, puppets made should be A4 size, because it is not too big and not too small too, with paper duplex material that is easy to get. The theme of the story developed may vary, but 50% of respondents choose the theme of Independence History.

When played or used as a media in class, puppeteers who play puppets are students. It aims to enhance the students' active roles during learning. Duration of puppet show that must be displayed by students up to 15 minutes. Then, when the show took place, respondents argued it was necessary to use the background in the form of powerpoint slides and supported with audio to increase the attractiveness of the puppet show. Overall 97% of respondents support for the development of Sayang Suluh as an alternative media of learning History in the classroom.

## CONCLUSION

From the research results obtained data that the interest of teachers and students about the use of wayang Suluh in learning history is relatively high. They are interested because so far the teacher uses more media powerpoint so it needs another alternative in learning history. From the analysis of the need for such an alternative media, the recommendation of the use of puppets is presented.

Wayang is a form of culture that has long and rooted in the community, especially in Java. The roles and functions of the wayang is different from time to time. This can happen because of the high flexibility of the wayang, both in terms of media used and the story. In terms of media, puppets can make from various materials, from animal skin, synthetic leather, to paper media. In terms of story, wayang more flexible again because almost all stories can be acted with media wayang. Starting from the story of Ramayana and Mahabaratha that developed in the Hindu-Buddha era, the story of Wayang Islam developed by Wali Songo, to Wayang Suluh that can be used to provide advice with various stories. Considering their own flexibility, wayang is very potential to serve as an alternative media in learning history. The type of wayang that can be used is the Wayang Suluh because the story of the wayang can be developed and collaborated with historical events related to historical learning.

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# GROWTH AND DIVERSITY INTER-REGIONAL ECONOMIC DEVELOPMENT IN D.I. YOGYAKARTA PROVINCE 2015

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## ABSTRACT

Economic growth of a region is one indicator of the determination of regional economic progress. The uneven impact of economic growth will have an impact on the lagging regions. The problem to be studied in this research is the determination of regional centers of economic growth in the Yogyakarta Province. The purpose of this research is to know and analyze growth centers and disparity of economic growth in Yogyakarta Province with between Regency. Methods of data collection using secondary data obtained from BPS of Yogyakarta Province. Data analysis using descriptive analysis percentage by using Quadrant System of Klassen Tipology Analysis and Williamson Index. The results of research in Yogyakarta, two of the districts in Yogyakarta Province are in the high growth and high income. With Williamson Index, the average inequality of each district in Yogyakarta is very high. The highest imbalance is in Yogyakarta city. From the classification result, will be use to suggestions for government to development the region that still left although region already good development.

**Keyword** : Disparity, Development, economic, D.I. Yogyakarta Province

## INTRODUCTION

The term development can be interpreted differently by each person, one area to another and one country with other countries. Development is a process of change that encompasses the entire social system, such as politics, economics, infrastructure, defense, education and technology, institutions and culture (Alexander 1994). Traditionally development has a meaning that is a continuous increase in Gross Domestic Product (GDP) or a country's Gross Domestic Product (GDP). For the regions, the traditional meaning of development is focused on PDRB of a province, district and city. H.F.Williamson defines economic development as a process whereby a country can use its production resources in such a way that it can enlarge the country's per capita product (Winardi 1983: 4). Economic development Region is a process whereby local governments and all components of the community manage existing resources and form a partnership pattern to create a new job field and stimulate the development of economic activity within the region (Lincoln Arsyad, 1999; Blakely E. J, 1989).

If we discuss economic development then it is interrelated with per capita income (income per capita), income per capita is the average income of a country's population (Untoro, 2010: 13). Income per capita can also be interpreted as the average income for each resident within a country for a certain period. The per capita income figure is one of the factors to determine the level of welfare of a country to which level. This is because per capita income has covered the population so that it can directly show the level of prosperity because it takes into account the population.

An economy is said to experience growing growth if the level of economic activity is higher than that achieved in the past. Economic growth is a process of increasing per capita output over the long term. Here, the process gets emphasis because it contains dynamic elements.

One of the problems faced by Indonesia each year is the economic inequality. Economic imbalances in every region of Indonesia even in each country also vary but until now the eradication of economic inequality in each region still has not found the most appropriate way to be applied.

The development budget allocation as an instrument to reduce economic inequality seems to be more important. The budget allocation strategy should encourage and accelerate the growth of the national economy as well as become a tool to reduce regional inequality (Majidi, 1997).

One of the triggers in the rate of regional economic growth is the process of accumulation and mobilization of sources in the form of capital accumulation, employment skill and natural resources owned by a region. The existence of differences and various characteristics from various regions cause the tendency of imbalance between regions and between economic sectors in each region.

From the above explanation, the gap and inequality between regions is the impact of development and is a stage of change from development itself. There are two impacts of development that is, if the development has different levels of economic progress among excessive areas will cause

a backwash effect, or development that dominates the effect of the spread (effect) on the growth of the region in this case resulting in the process of imbalance .

The modern development paradigm sees a pattern that is different from traditional development. Some modern economies are beginning to put forward the dethronement of GNP (the decline of the throne of economic growth), the alleviation of the poverty line, the diminishing distribution of income and the decline in unemployment. The screams of these economists led to a change in the development paradigm that began to highlight that development should be seen as a multidimensional process (Mudrajat Kuncoro, 2003).

Spatial development in the sphere of the country is not always equitable. The gap between regions is often a serious problem. Some areas can achieve significant growth, while some other areas are experiencing slow growth. Areas that are not progressing are due to a lack of resources; There is a tendency of capital owners (investors) to choose an urban area or area that has facilities such as transportation infrastructure, electricity network, telecommunications network, banking, insurance as well as skilled manpower. In addition, there is an imbalance of redistribution of revenue sharing from Central or Provincial Government to regions such as provinces or districts (Mudrajat Kuncoro, 2004)

Province of Special Region of Yogyakarta is one province or region which rich enough with good result of Processing Industry, Agriculture, Forestry, and Fishery. This study aims to determine the economic growth position of each region or district in the Province of Yogyakarta Special Region based on economic growth and GRDP (Gross Domestic Product) per capita and to know the economic gap between districts in Yogyakarta Special Province.

## RESEARCH METHODE

This research is located in the Special Province of Yogyakarta (D.I. Yogyakarta), which consists of 4 districts of Bantul Regency, Gunungkidul Regency, Kulon Progo Regency and Sleman Regency. And 1 city namely the city of Yogyakarta. Data used for the analysis of secondary data from data BPS D.I. Yogyakarta 2016. In addition secondary data is also obtained from previous research that has relevance to the study conducted. The data required are data of GRDP (Gross Regional Domestic Product), data in the form of social economic census of each Regency and Province D.I. Yogyakarta, as well as per capita income from each district and Province D.I. Yogyakarta. This research method used descriptive research method and secondary data analysis. Research method description is related to understand the relationship between problems in the discussion tried by using the relationship between research variables using quantitative approach. The method of data analysis used by researchers is as follows;

1. To know the per capita income and growth rate between districts and cities in Province D.I. Yogyakarta uses the following formula:

**Income per capita**

$$\text{Income per - capita} = \frac{PDRB}{\text{total population}}$$

**Growth rate**

$$G_t = \frac{(PDB_t - PDB_{t-1})}{PDB_{t-1}} \times 100\%$$

Where :

$G_t$  = Growth economic period t (quarter or year)

$PDB_t$  = Product domestic bruto period t ( according constant price)

$PDB_{t-1}$  = PDB 1 period before

2. The analysis used to know the description of the pattern and structure of economic growth of each region is Klassen / Regional Typology Analysis (H. Aswandi and Mudrajat Kuncoro, 2002). The criteria used consist of four;
  1. Quadrant I awareness of high income and high growth is an area with higher economic growth and per capita income compared to D.I. Yogyakarta.
  2. Quadrant II that is developed but depressed (high income but low growth) is an area with higher per capita income, but the growth rate is lower compared to D.I. Yogyakarta.
  3. Quadrant III that is fast growing area (high growth but low income) is an area having high growth rate, but income level of capita is lower compared to Province D.I. Yogyakarta.
  4. Quadrant IV is a relatively underdeveloped region (low growth and low income) is an area with economic growth rate and per capita income is lower than that in D.I. Yogyakarta.

3. Analysis of Economic Inequality between districts in D.I. Yogyakarta using an analysis of Inequality Index of Jeffery G. Williamson (Syafrizal, 1997) ie the analysis used as regional inequality index with the formulation as follows;

$$IW = \sqrt{\frac{\sum (Y_i - Y)^2 f_i / n}{Y}}$$

Information :

IW = Williamson Index

Y<sub>i</sub> = GRDP per capita in Regency i

Y = per capita GRDP per capita in Province D.I. Yogyakarta

F<sub>i</sub> = population in Regency i

n = population in Province D.I. Yogyakarta

With the indicator that if the index number of Williamson inequality is approaching zero then indicate the increasing inequality among the districts of D.I. Yogyakarta and if the index number shows the farther from zero or close to the number 1 then shows the widening inequality.

## Result And Discussion

### Economic Growth

During 2014 - 2015, the average per capita income of the Special Province of Yogyakarta is 22.275. The highest area above the provincial average is Yogyakarta City of 53.29. For Sleman Regency, Gunung Kidul, Bantul and Kulon Progo are 23,63, 17,59, 15,78 and 14,975 respectively. For its own economic growth, the special province of Yogyakarta in 2014 - 2015 is the region with the highest economic growth Namely sleman district but experienced a decline in economic growth of 0.10% with economic growth is from 5.41% - 5.31%. For the city of Yogyakarta decreased by 0.14% with economic growth is from 5.30% - 5.16%. Bantul Regency has decreased by 0.15% with economic growth is 5.15% - 5.00%. Gunung Kidul Regency experienced a significant growth of economic growth of 0.27% with economic growth of 4.54% - 4.81%. And the last is Kulonprogo Regency increased economic growth by 0.09% with economic growth is 4.55% - 4.64%. From the figures obtained, the impact on the poverty rate is decreasing even when compared with the national poverty rate of regions in this province is still high.

Per capita GDP per year which shows good growth, has not been matched by equal distribution of income of the population. This is reflected from the existing Ratio figures which are still in the range of 0.42 to 0.43 during the period. Thus the characteristics of DIY economic growth was able to play a role in reducing poverty and unemployment rates. Economic growth also has not played a significant role in encouraging job opportunities evenly in the economic sectors. With such conditions, the economic growth of DIY still needs to be improved its quality.

From the picture of Pattern and Structure of Economy of Riau Province 2014-2015, it can be seen that the fast growing and fast growing (high growth and high income) areas are two areas of Yogyakarta and Sleman districts. Areas or districts that categorized rapidly grow in the sense of growth (high growth but low income) only one area namely Bantul regency. For high income but low growth areas are in Kulon Progo and Gunung Kidul District, whereas the areas where development or economic growth are relatively left behind in the special province of Yogyakarta does not exist.

Table 1. Table of Growth Ekonomi 2015

No	District/City	PDRB <sub>2014</sub>	PDRB <sub>2015</sub>	Economic Growth
1	Kulonprogo	6.002.787	6.281.566	4,64%
2	Bantul	14.867.409	15.610.514	5,00%
3	Gunungkidul	10.639.466	11.151.688	4,81%
4	Sleman	26.740.537	28.159.674	5,31%
5	Yogyakarta	21.312.143,8	22.412.176	5,16%
<b>D.I. Yogyakarta</b>		<b>79.532.277</b>	<b>83.461.574</b>	<b>4,94%</b>

Table 2. Table of Growth Economic 2014

No	District/City	PDRB <sub>2013</sub>	PDRB <sub>2014</sub>	Economic Growth
1	Kulonprogo	5741660	6002787	4.55%
2	Bantul	14138719	14867409	5.15%
3	Gunungkidul	10177433	10639466	4.54%
4	Sleman	25367414	26740537	5.41%
5	Yogyakarta	20239557.7	21312143.8	5.30%
<b>D.I. Yogyakarta</b>		75627450	79532277	5.16%

Diagram 1. Tipology Klassen Quadrant of D.I. Yogyakarta Province 2015

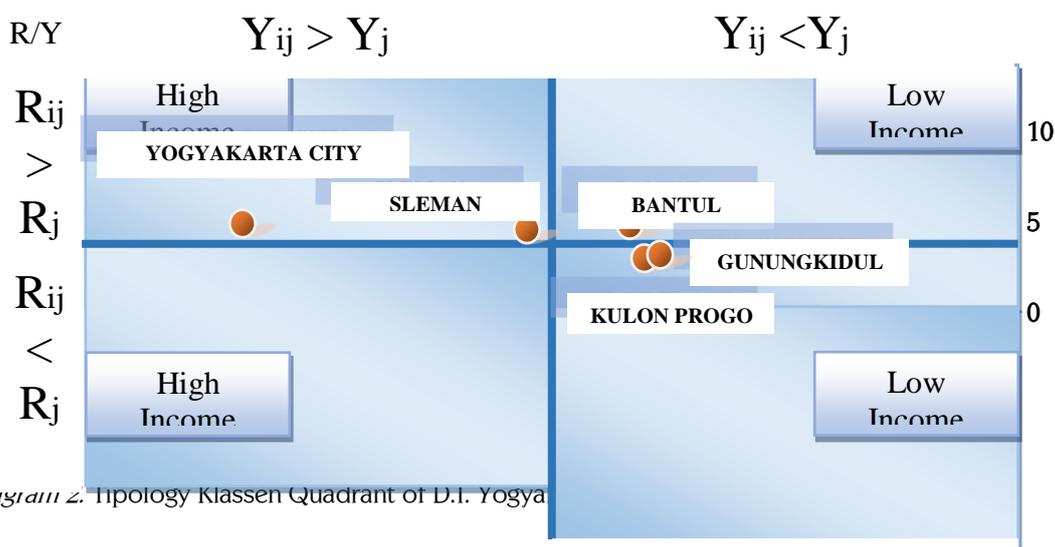
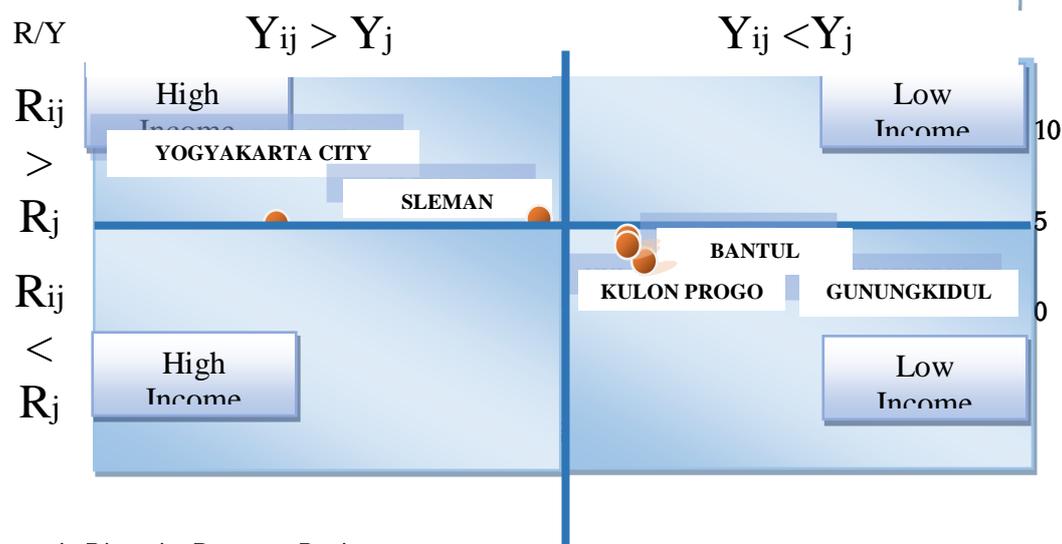


Diagram 2. Tipology Klassen Quadrant of D.I. Yogya



**Economic Disparity Between Regions**

The size of per capita GDP per capita between districts and cities can provide an overview of the conditions and development of development in D.I. Yogyakarta. To provide a better picture of the conditions and development of regional development in the province of D.I. Yogyakarta, will be discussed equal distribution of PDRB per capita between sub-districts analyzed by using Williamson inequality index. Williamson's inequality index number is smaller or near zero indicates a smaller inequality or in other words more evenly, and if further away from zero indicates widening inequality. Inequality of development is one of the important things that must be considered by the Government and the components of society. From the research results it is known that during the early stages of development, regional disparity becomes larger and development is concentrated in certain areas. At

a better stage, when viewed from the economic growth appears the balance between regions and disparities significantly reduced. In this case the Williamson Index can be seen in Table 3.

Tabel 3. Index Williamson in 2014-2015

No	District/City	Index Williamson 2014	Index Williamson 2015	Rata-Rata
1	Kulonprogo	0,64	0,66	0,65
2	Bantul	0,90	0,92	0,91
3	Gunungkidul	0,82	0,83	0,83
4	Sleman	0,11	0,11	0,11
5	Yogyakarta	1,92	1,96	1,94
	X	0,88	0,90	0,89

Diagram 3. Chart of Index Williamson Inter-region in D.I. Yogyakarta Province on 2014-2015

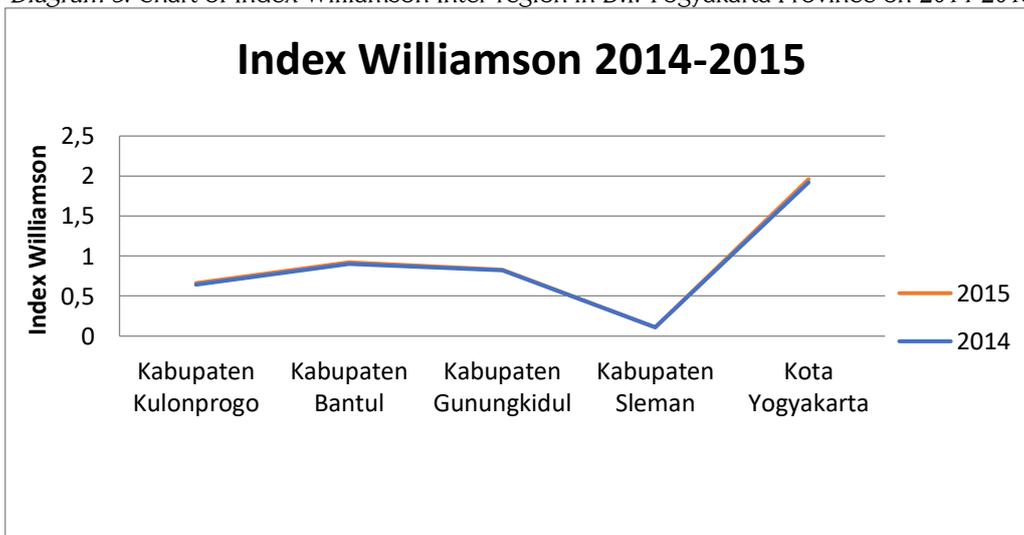
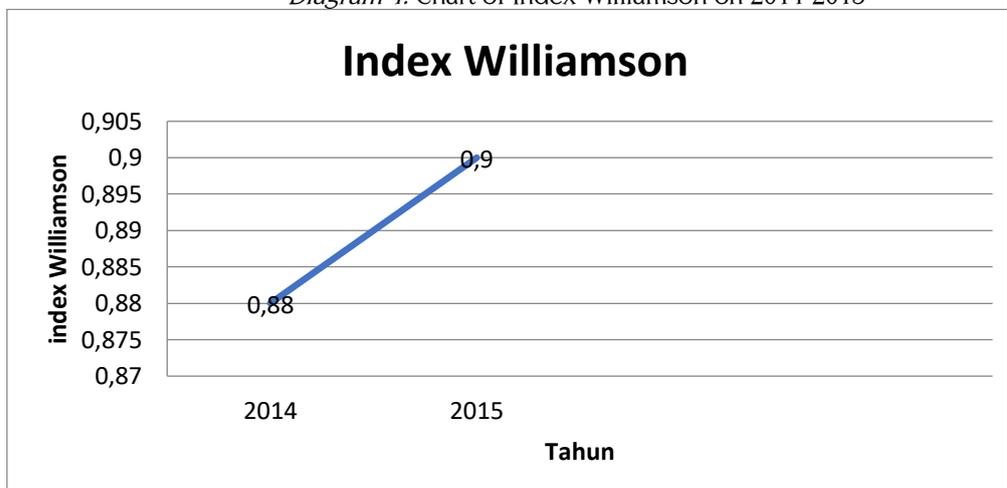


Diagram 4. Chart of Index Williamson on 2014-2015



Inequality of development between districts or cities in Province D.I. Yogyakarta during 2014-2015 was analyzed by using regional inequality index (commonly called by the name of Williamson Index (Sjafrizal, 1997), indicating that the index of per capita inequality of GDP per district in Province D.I. Yogyakarta during the period 2014-2015 an average of 0.89. This increase is not significant because the Williamson Index increase in those years is only 0.02. In 2014 the Williamson Index is 0.88 while in 2015 it rises to 0.9. Average number of Williamson Indexes between Districts and Cities in D.I. Yogyakarta in the year 2011-2015 which has Williamson Index is lower than the Provincial Index is Kulonprogo 0.65, Gunungkidul 0.83, and Sleman 0.11. While having Index of More than Index of Province there Bantul regency equal to 0,91 and Yogyakarta City which have highest Williamson Index compared to other districts that is 1,94.

The high value of the Williamson Index means that the average inequality of gross regional domestic product (PDRB) per capita across districts or cities in Province D.I. Yogyakarta compared with the existing districts shows that on average the per capita GDP per district in D.I. Yogyakarta is uneven. And it can be categorized that the province of D.I. Yogyakarta has a very high gap. On the Williamson Index of Williamson Indexes average in D.I. Yogyakarta is 0.89 and includes a high classification ( $> 0,5$ ). It can be proved by the existence of D.I. Yogyakarta, which ranks highest in the presentation of the poor and the labor force participation rate (TPAK) in Java, with a percentage of 14.91% and 68.38%. And the province has the highest gap in Indonesia after Papua and Gorontalo. One of the causes of the gap in D.I. Yogyakarta is the development of infrastructure in D.I. Yogyakarta progressed rapidly (with the sector of manufacturing and construction industry as the largest supplier of GRDP in DI Yogyakarta that is 10.6 Trillion and 7.8 Trillion in 2015 BPS DI Yogyakarta 2016), but not followed With the ability of economically weak groups to utilize it. Infrastructure Development is only absorb the upper middle class. The poor can not take advantage of the existing infrastructure because they lack skills.

For the district whose Williamson Index is below the average of the provincial index or lower among others Kulonprogo Regency, Gunungkidul Regency and Sleman Regency, means that on average the level of GRDP per capita between the existing districts is relatively more evenly compared to other regions in DI province Yogyakarta. The low value of the Williamson Index across regions or districts does not necessarily mean automatically that the level of community welfare in the district (Williamson Index is lower) is better when compared to other districts. (The Williamson Index is higher than the provincial average). The Williamson Index only explains the per capita GRDP distribution between districts in Province D.I. Yogyakarta without explaining how big GRDP per capita between districts in Province D.I. Yogyakarta which is distributed with average regional GRDP or other districts.

## CONCLUSION

1. In the economic growth of the province of Special Region of Yogyakarta, the areas that include areas experiencing high growth and high income only 1 (one) area of Yogyakarta and Sleman. The area categorized as high growth but low income is Bantul Regency. There is no high income but low growth area, whereas the areas categorized as low income and low growth are Gunung Kidul Regency and Kulon Progo Regency.
2. During the period of observation from 2014-2015, there was a significant inequality of development based on the Williamson Index.

## RECOMMENDATION

1. Provincial Government D.I. Yogyakarta is more concerned with issues related to the economy especially to region the development and PDRB per capita population in the existing districts and cities by way of effectiveness of empowerment of economic activities of society in utilizing existing infrastructure.
2. Consolidation between districts and cities with provincial governments D.I. Yogyakarta needs to be done so that the implementation of development can be accomplished with the achievement of equitable development so as to minimize economic inequality in Province D.I. Yogyakarta.

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# ASEAN: PROSPECTS AND CHALLENGES

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## ABSTRACT

Southeast Asia is a very dynamic region in the Asian continent, consists of diverse ethnic, racial, religious system that gathered in a nation-state. Most of this region is a nation state, which was born after the end of the Second World War. In 1967, six Southeast Asia's countries formed the Association of Southeast Asian Nations (ASEAN). Since the beginning of its birth ASEAN has a loose structure. It quite decentralized with functions and programs supported by the respective national governments. ASEAN was established early on to establish cooperation in the social, cultural, and economic among Southeast Asia countries. Early ASEAN members are Indonesia, Thailand, Malaysia, Singapore, and Philippine. Brunei Darussalam comes to join ASEAN after they escape from a British protectorate. This time also joined in ASEAN countries: Vietnam, Cambodia, Laos, and Myanmar. Until now there are ten countries join in ASEAN. An important development of ASEAN was the decision in 1992 to establish the ASEAN Free Trade Area (AFTA). This is in line with the global trend toward freer trade, is theoretically considered to allow but in practice may not be able to run smoothly. At the same time, the World Trade Organization was also formed in 1995 and the Asia-Pacific Economic Cooperation (APEC) in 1989 as an Asia-Pacific regional discussion forum for economic liberalization. Other parts of the world also stood the European Economic Community (EEC). Blocks of economic cooperation between the nations of the region become a global trend in the late 1980s and early 1990s. In the current development, ASEAN nations have launched the ASEAN Economic Community (AEC). MEA itself essentially as a concrete form of cooperation between member countries of ASEAN nations in efforts to accelerate economic liberalization, through various tariff exemption and liberation movement of goods and services among ASEAN countries. The question is, would culminate in the establishment of this MEA as well as the European Union is likely to resemble the practice of state confederation system is limited in the economic field, by imposing a single currency for the region. Or would remain as it is today, ASEAN is a bond of nations and countries in Southeast Asia with a loose nature, but give freedom to its members as a nation to work together through the movement of commodities, goods, and services freely and without hindrance tariff means. The diversity (social, cultural, ethnic, religious and belief) and the pace of economic growth in ASEAN countries seem to be a challenge and opportunity for the future of ASEAN. Historically, since the establishment of ASEAN in 1967, the cooperation between ASEAN-China, ASEAN-Japan, ASEAN-Republic or Korea, and ASEAN-India was perceived both as challenges and opportunities. That tendency is what seems to be formulated carefully in determining the future of ASEAN to the advancement of the Southeast Asia countries. Hopefully, that kind of cooperation would not counterproductive to the growth of Southeast Asian nations. The cooperation with Europe and Asia Pacific countries also should be maintained. Shared prosperity among the nations of ASEAN members should be the main focus as well. Only in this way, ASEAN will benefit Southeast Asia countries.

**Keywords:** ASEAN, prosperity, MEA, globalization

## INTRODUCTION

The Southeast Asia region is located in a strategic position both economically, politically, and ideologically - when it is viewed from the aspect of geopolitics and geostrategy. Consequently, this condition had cause Southeast Asian region become the scene of the struggle for advanced industrial countries to spread their influences. In the Post Second World War precisely during the Cold War, Southeast Asia was the arena of international political and military power competition between the West Block and the East Block. In Indonesia, the competition between the two blocs are very noticeably that influences the stability of the government, which the Eastern Bloc ideology penetrates through the communist wing political parties, while the West Block and their counterparts were attempting to colorized the military coup against Sukarno's leadership.

Although Indonesia at the beginning of the independence declared itself as a non-aligned block country, but the leadership of Sukarno stated explicitly that Indonesia is a country of anti-liberalism and capitalism, but established intens cooperation with the Eastern Bloc such as China. In the other part, great rivalry of power, ideology, and politics between the western and eastern bloc evidenced in the Vietnam War. The North Vietnamese backed by the communist and South Vietnamese who supported the US-led Western powers. The rivalry between the two blocks continues and dragging the others ASEAN countries entered into West Block and the East Block military power base. Eastern Bloc communist countries like the Soviet Union were put military bases in North Vietnam, while the West Block under the command of the United States had military bases in the Philippines. Those competitive situation had influenced the political ideology and military power among the Eastern Bloc

countries and the West, of course, it can directly drag the countries of Southeast Asia into an armed conflict due to the competition of economic resources, the struggle for influence and political forces that can harm and destroy Asia East itself. This condition is well recognized by the leaders of the countries in the region so that it appears the idea to form an organization of cooperation in the area as a peace-building and encourage the joint development efforts.

The initiatives of forming an organization and cooperation in Southeast Asia has been conducted with the establishment of Association of Southeast Asian Nations (ASA), Malay-Philippines-Indonesia (Maphilindo), Southeast Asia Treaty Organization (SEATO), and the Council of the Asia-Pacific (ASPAC). Unfortunately, all the cooperation initiatives and organizations in the area Asean failure. However, those organizations and cooperations should not be dissolved, but the leaders of ASEAN countries could further improve intensive discussions that ultimately agreed upon a draft joint declaration whose contents include, among others, awareness of the need to increase mutual understanding for coexistence and strengthening fruitful cooperation between countries based on the shared history and culture. Following up the declaration, the five Undersecretary of State/Government of the countries of Southeast Asia, namely Indonesia, Malaysia, Philippines, Singapore, and Thailand held a meeting and agreed to sign the Declaration of ASEAN or the Bangkok Declaration on 8 August 1967.

The cooperation among ASEAN countries encountered a rapid development. In 1971, the Organization of ASEAN made an agreement named the Declaration of Zone of Peace, Free, and Neutral (ZOPFAN), then in 1976, the five ASEAN member countries agreed to signed the Treaty of Amity and Cooperation (TAC). Those agreements formed the basis for the achievement ASEAN objectives to support each other and promote regional peace and stability, accelerate economic growth, and binding various forms of cooperation in various fields for the mutual benefit of five member states. In turn, it encourages other countries in Southeast Asia became a member of ASEAN. Until now, ASEAN comprises 10 countries, with the inclusion of Brunei Darussalam, Vietnam, Laos, Myanmar, and Cambodia. The presence of the ASEAN organization significantly serves the creation of a peaceful and conducive atmosphere for the development of political, economic, and social culture in Southeast Asia.

## DISCUSSION

ASEAN is a dynamic multilateral cooperation organization. There are many concepteions presented by its member to make themselves prepare in facing the regional and global development. Globalization is marked by the elimination of national borders in social interaction as well as the economy, the increasing interdependence among nations countries. So, it can be said there is no single country can survive alone facing global change if they do not cooperate with other countries. To face the challenges of a global political power of the region and, ASEAN countries should realize that ASEAN Community is expected to be the solution in addressing the various problems and challenges of regional political rivalry and global challenges.

The idea of realizing an ASEAN community outlined in the ASEAN Vision 2020 by the Heads of ASEAN member countries at the ASEAN Summit in Kuala Lumpur on December 15, 1997. Subsequently, on the 9th ASEAN Summit in 2003, the leaders of the ASEAN member endorsed the Bali Concord II in order to realize the vision of ASEAN countries through the establishment of an ASEAN Community. Cooperation through ASEAN Community built on three pillars, namely the Political-Security Community ASEAN (APSC), the ASEAN Economic Community (AEC), and the Socio-Cultural Community ASEAN (ASEANAS CC).

Furthermore, this paper is focused on the discussion of AEC, which in its blueprint there are four main characteristics, namely:

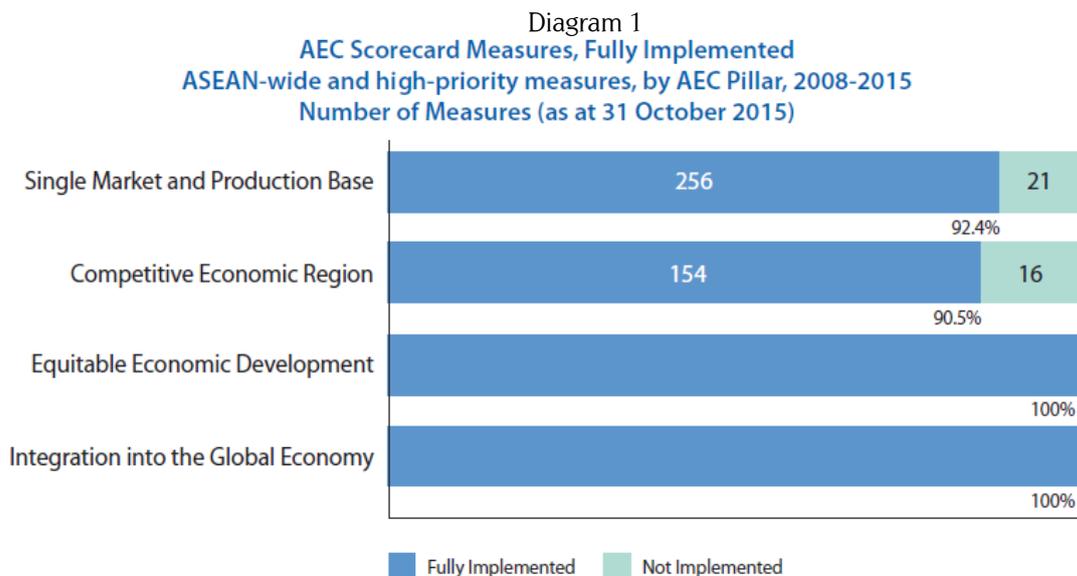
1. The single market and production base, with five main elements, namely: (i) the free flow of goods, (ii) the free flow of services, (iii) the free flow of investments, (iv) the free flow of skilled labor, and (iv ) the free flow of capital or investment. Moreover, in a single market and production base also includes two other essential components, namely the Priority Integration Sectors (PIS) and cooperation in the field of food, agriculture, and forestry.
2. Economic Region which is highly competitive, with six main elements, namely: (i) competition policy, (ii) consumer protection, (iii) intellectual property rights (IPR), (iv) infrastructure development, (v ) taxation, and (vi) e-commerce.
3. The region with similar economic development, with two main elements, namely: (i) the development of small and medium enterprises (SMEs), and (ii) ASEAN integration initiative (IAI).

4. The area is integrated into the global economy, with two (2) main elements, namely: (i) an integrated approach to the economy outside the region, and (ii) increased participation in the global supply chain.

The ASEAN Economic Community blueprint was then confirmed by the ASEAN charter signed by leaders of ASEAN countries at the 13th Summit in Singapore in 2007. With the agreement on the establishment of the AEC, the ASEAN countries must begin to transform itself to anticipate the changes that likely to occur after the signing of the ASEAN Charter in 2007. The ASEAN Charter is the basis of the law or the legal framework for ASEAN countries to conduct cooperation and mechanisms for the implementation of the AEC. The formation of the AEC in 2015 was intended so cooperation among ASEAN member countries would be more integrated and forward-looking.

To explore the readiness of the countries of ASEAN in realizing the ideals of the ASEAN economic community, ASEAN has developed a scorecard mechanism for measuring the level of implementation of ASEAN economic commitments. Measurement through this Scorecard as an instrument that gives a comprehensive overview of the progress of ASEAN in preparation relating to the implementation in accordance with the ASEAN Economic Community Blueprint. Assessment of readiness and commitment of ASEAN countries in the establishment of the ASEAN Economic Community is addressed to four aspects: the commitment of Heads of State or Government, Ministers, Senior Officials, and the readiness of the General Public. Based on the measurement of readiness and commitment through the AEC Scorecard for the period 2008-2009, Indonesia is the country that has the lowest achievement (80.38%) compared with the other ASEAN member countries. The order of performance AEC Scorecard 2008-2009 period were Singapore (93.52%), Vietnam (92.53%), Malaysia (90.66%), Thailand (89%), Brunei Darussalam (85.96%), Cambodia (84, 26%), Laos (83.49%), the Philippines (81.14%) and Indonesia (80.38%). The results should be recognized AEC scorecard showed levels of development and different capacities between the members. Ironically, Indonesia, which actually get the lowest performance in the AEC Scorecard 2008-2009, is the first country that formalized the AEC blueprint into the national law since the issuance of Presidential Instruction No. 5/2008.

Besides the achievements of each of the member countries, two of the four major characteristics based ASEAN Economic Community blueprint also not been implemented optimally. Overview of the achievements of the ASEAN Economic Community blueprint as shown in the diagram below.



*Sources: A Blueprint for Growth ASEAN Economic Community 2015: Progress and Key Achievements*

Based on AEC Scorecard achievements, although ASEAN has realized the formation of a region but not necessarily closed to the collaborative efforts with other countries. Some cooperations that

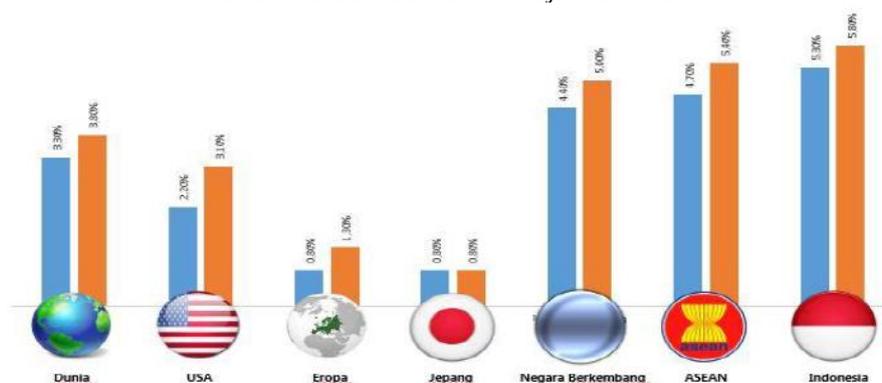
have been initiated should be continued throughout rated positive benefits for the progress of the ASEAN countries, such as the following:

- ASEAN cooperation with Japan through the establishment of the ASEAN-Japan Comprehensive Economic Partnership (AJCEP) signed in Phnom Penh in 2002, Japan - ASEAN Exchange Programme (JAEP) and Japan - ASEAN General Exchange Fund (JAGEF). Various collaboration is done to support the Initiative for ASEAN Integration (IAI), human resources, youth, and the development of the Mekong Basin. Under the program IAI, the Japanese help builds such subregion Greater Mekong, which Japan will increase ODA to the Mekong region until 2010, and also to the growth areas of Brunei Darussalam - Indonesia - Malaysia - Philippines - East ASEAN Growth Area (BIMP - EAGA) ,
- Development of road map ASEAN (ASEAN roadmap) to support the achievement of the Millennium Development Goals (MDGs) and the EFA goals by the member countries of ASEAN in 2015.
- Agreement on a work plan 5 years to guide education officials senior ASEAN (SOMED) to strengthen, deepen and expand educational cooperation intra-ASEAN and the countries of Plus Three, the countries of the East Asia Summit (EAS), and other ASEAN dialogue partners. In terms of strengthening regional educational cooperation, the meeting supported the decision to utilize SOMED cooperation among EAS countries such as Australia, China, India, Japan, Republic of Korea, and New Zealand in order to achieve competitiveness and development of regional communities.

In we look closer to the ASEAN Vision, "to form an integrated and dynamic community in the ASEAN region," the formation of the community should not an exclusive one but rather an opportunity to establish cooperation with countries in other regions. No doubt that many countries are willing to cooperate with the countries of ASEAN due to its safe and rapid of economic and political development. The current development we can see how China and USA seemed to compete to play a role in the ASEAN Region. China's economic growth through the domination of manufactured products began to secure hegemony and undermined the USA control in Southeast Asia. Southeast Asia is a potential market for that can support the country's economy China.

Besides, Southeast Asia countries known for its natural resources wealth, a wide range of industrial raw materials needed by China and USA such as mining, agriculture, fisheries, animal husbandry and forestry are very abundant in the region. Nevertheless, the Foreign Ministers of the Member States of ASEAN agreed that cooperative relationship has no meaning alignments on one area or group of powers but cooperation must continue to be nurtured and developed by many countries as a good partner of the EU, USA, Russia, Australia, New Zealand and other developed countries, including cooperation with the Gulf states (GCC), in order to support the realization of the ASEAN Economic Community. Cooperation with the countries in the world can do without having to make ASEAN become the object of hegemony from other countries, as seen from the position of ASEAN economic power fairly balanced with other countries in the world. Based on IMF data, in 2015, global economic growth projections grow steeply in the countries of Southeast Asia and other developing countries.

**Diagram 2**  
The National Global Economic Projection in 2015



Datasource : IMF (2014)

The formation of the AEC would formally strengthen the economic integration of the region. The ASEAN Economic Community is not the result of unity and cooperation but rather a dynamic process and a sustainable and dynamic, therefore the formation of the ASEAN Economic Community in 2015 is a key and fundamental framework that works effectively for the establishment of an economic community in the region. After 2015, the ASEAN Economic Community is expected to form a political integration, regional economic and social responsibility in the welfare of the ASEAN countries. In 2025, the ASEAN Community has to be planned to be really connected, therefore the software and hardware aspects must be completely constructed inside and outside the ASEAN community themselves.

In 2025, AEC must focus on improving sectoral cooperation, therefore we need each government's commitment to develop digital technologies. Towards 2025, ASEAN countries will undertake tariff reductions, so the direction of state policy should be focused on:

- Trade facilitation effectively
- Increase government commitment that no area in response to the increasing interest of companies to expand their regional investment strategies by adopting the ASEAN
- Establishment of institutions stronger economy
- Trade mechanism is operational, sustainable and in line with the global agenda to tackle non-tariff trade barriers, to protect and foster opportunities as possible for small and large businesses to be an effective and competitive participant in the ASEAN single market and the global market.
- Equip the workforce with certified expertise and skills high
- Fostering the potential of the services sector has played a significant role in regional growth and investment.
- Improving the financial markets stable, robust and effective.
- Enhance capacity building and technical assistance for local infrastructure deficits improve
- Increased involvement of the private sector and other stakeholders ASEAN.
- Achieve good governance, transparency, and responsive regulatory regime facing global dynamics and the ASEAN community

All of the above steps requires a more holistic approach. ASEAN countries should prepare the integration of services among themselves in dealing with liberalization. ASEAN Community should be able to play on the stage of the global political economy, increasing production more sustainable, improving and strengthening the manufacturing industry, creating high innovation in science and technology. ASEAN Community is a new collective identity as a region aimed at the world's top trade and investment. Therefore, the member countries of ASEAN should continue to improve the environment and infrastructure in the region, policies conducive to investment, the regulatory regime that is responsive, creating a competitive market, trade facilitation effective, and most important is the reform of government bureaucracy that is good, transparent and accountable so that it can make an important contribution to the efforts to realize this vision of AEC 2025.

In order to achieve the vision and objectives of the AEC in 2025, it should also be considered financial integration efforts. This can be done through increased dialogue among the member countries. The benefits of the establishment of the ASEAN Economic Community should be enjoyed broadly as well, not only by large companies but also by other economic actors, including micro, small and medium enterprises, start-up entrepreneurs, workers, employers and professional groups. AEC in 2025 has to be able to narrow the development gap, providing real benefits of job creation and stability, increased prosperity, better sustainability and development in the future. The regional market will not only serve as a 'springboard' to participate in the global market but also as a true source of comparative advantage to achieve global competitiveness. AEC commitment in 2025, will not run properly followed up by the implementation, and monitoring and evaluation are increasing. However, the dynamics and potential of ASEAN community can be a key driver in the growing involvement of the ASEAN economic power in international politics.

## **CONCLUSION**

The globalization makes countries in the world are dependent on one another, ensuring no single country is able to withstand the global changes alone. Therefore, the idea of establishing an ASEAN Community is expected to be part of the solution to address various issues and regional and global challenges.

ASEAN is part of a global neighborhood that is developing very dynamically. Therefore, ASEAN must be able to adapt in line with the rapid development of political, economic, security, social, cultural, science and technology. The formation of the AEC should be accompanied by the readiness and commitment of all members and also involving the entire community of ASEAN countries. ASEAN must be able to accommodate the aspirations of all stakeholders at large. Awareness of solidarity, cohesion, and effectiveness in cooperation may achieve the ideals of ASEAN. The ASEAN should be able to become a driving force in the process of globalization, and emphasizes the development of the AEC as part of the globalization process.

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# WOMEN AND FUELWOOD: A STUDY OF THE USE OF FUELWOOD AS HOUSEHOLD ENERGY IN CILELES VILLAGE, SUMEDANG, WEST JAVA

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## ABSTRACT

Fuelwood, in some villages in rural areas, is the main energy source for households. Studies on the use of fuelwood is important because of the excessive use of fuelwood can impact on the environment. Although, the relationship between the use of fuelwood with forest that caused deforestation, for example, is remain uncertain. The complex relationship between human, forest, agriculture, and the collection of fuel wood, lead to state accurately that the excessive use of fuel wood can increase the pressure on the forest and other land use, such as agroforestry. Along with many people in many places in West Java, people in Cileles, are use fuelwood as an alternative household energy. The study show that women plays dominant role in the household, especially in fulfilling food needs. Fuelwood is use to cook food for family member meal. In the first phase of this study, carried out a survey of 126 households in the village Cileles, District Jatinangor. The survey results indicate that the use of fuelwood is high. Both as the only energy in the household or mix with other energy sources, such as gas.

**Keywords:** *women, fuelwood, west java.*

## INTRODUCTION

Fuelwood, especially for poor families in rural areas, is a major source of energy for households. The study of the utilization of fuelwood is important because the excessive use of fuelwood can have impact on the environment. Even though, the relationship between the use of fuelwood with, for example, deforestation still cannot be precisely measure.

Relation among people, forest land, land use practices, and the collection of fuelwood is very complex. Therefore, it is difficult to state accurately that reducing the collection of fuelwood will necessarily reduce pressures on forests or other land uses such as agroforestry.

In various locations in West Java, as well as in Jatinangor, the use of fuelwood as a source of alternative energy in the household is very commonly found. With the dominant roles in household nourishment, Sundanese women in Jatinangor are also playing an important role in the use of fuelwood in the household. Related to it, the study of women and the use of fuelwood in the household, and its contribution to the maintenance of the ecological function is very important.

## Women and the use of natural resources

Natural resources are a source of life for human beings. Natural resources have always been an object to the competition for inter-human interests that often lead to injustice. These control and management of natural resources is also closely related to gender. The close relation is due to the power issue between men and women in utilizing and managing natural resources.

According Simatauw, et al. (2001), many factors affected gender in natural resource management and environment, among them:

- Control (power) and access (opportunities) differentiation to resources between men and women
- The distinction between the role and status of men and women in resource management
- The distinction between rights and obligations of men and women in resource management
- The question that often arises when we discuss about natural resource management, including the management of the agroforestry is, who is doing the management (?). Krosschel (1997) in Bathia (1998) suggested five myths about gender in natural resource management (watershed) in which the role of women is often invisible:
  - women just do the domestic sector
  - Each family member receives benefits equal
  - Technology will benefit both men and women.
  - Women's voices will be heard only when delivered through a man's voice
  - Women are not competent to perform certain activities.

In contrast to these myths there are facts that women have important roles in resource management (Bathia et al, 1993). Likewise with gender, in this case, the role of women in the management of agricultural land resources cannot be separated from the myths, while the burden that they endure are not less than men.

In the fields of agricultural management, the government policies have not considered the impact of women as beneficiaries. For example, peasant women workers who do not own any land and do not have other types of work outside of agriculture sector, will lose their livelihood when the policy of the green revolution reducing the amount of labor in the agricultural production. And in many cases, the role of women is often not only as a source of additional income, but as the main source of family income. So that government policies that do not consider women, may have broad impact on all family members. In agricultural fields, multiple studies (Boserup, 1984; Sayogyo, 1981; Husken, 1996; Stoler, 1982; and Collier, et.al, 1996) showed that because of the green revolution, women were became increasingly marginalized due to limited employment opportunities. Such limitations can be caused by the replacement of women by the use of new technologies and seeds.

One of the most important study about women's contribution to agricultural management is the study by Elsbeth L. Scholten on women labor in indigenous agriculture practice in Java (Scholten, 1987). According to Scholten, the division of labor in the fields is strongly influenced by local custom (the belief of *dewi sri*). The belief is a foundation for the important role of women labor. The men labors are considered 'not suitable' to manage rice crops. While on secondary crops beside crops and on garden agriculture, Scholten argues that the determine motive in the division of labor was not the custom/belief. The main factor was economic. Therefore, the division of labor in this pattern of agriculture is very fluid. There are no specific types of work which only done by men or women. The Scholten study verified the average contribution of time spent by men and women laborers according to the location and type of cultivated crops. The study indicates that the role of women was very significant in agriculture. The role is not only on the management of rice crops - which are affected by custom, but also on the management other crops.

The results of Dove's (1980) study in Holzner (1997) on the practice of shifting cultivation in West Kalimantan's Kantu community show that commoditization does not cause a decline in the position of women in shifting cultivation. This is due to the opportunity of women to earn cash from rubber tapping results. While in the period of the introduction of rubber commodities, only men earn cash from resin sales. In addition, the strengthening of women's position in Kantu community was also due to the uxorial system that gives women access to the inheritance rights of their parents.

A previous study but also important study on the division of labor (Achmad, et al., 1978) in the homegarden management showed that women spend more time to work in the management than men. This is indicated by the average work activity of women, which is 71.37 hours/season compared to the average work of men which only 27.65 hours/season. The average of work activity is mostly done by women workers with age 51 years and above. Work intake in the homegarden is also related to the needs of work in the fields. The increase in work activity in the homegarden is usually due to a decrease in work activity in the fields. Christanty (1989) also conducted a study that calculated the level of human labor energy used in agriculture. Her study in the *talun kebun* system based on weight, sex, and occupation. Calculations were made during the first two years of the *talun kebun* cycle. In her research, Christanty (1989) used the work category in the *talun kebun* system of Uhl (1980) and the category set by the National Health Center Malaysia. Uhl (1980, in Christanty 1989) categorizes the types of work into light, medium, less heavy, heavy, and very heavy. Meanwhile, according to the National Health Center Malaysia type of work is categorized into only mild, moderately heavy, and heavy. According to the first category, the results show that about 30% of men work in very heavy categories, 45-50% by heavy, and 25-25% less heavy. While women labor, 25-27% doing heavy work, 70-75% less heavy work, and the rest only do the light work. Based on the study with the Uhl category, there are no men laborers who do light work. Using the category of the National Health Center of Malaysia, Christanty's (1989) study showed that in the first year of the talun garden cycle, 85% of male labor performed heavy work and the rest did a rather heavy job. Women workforce, 25% of them do heavy work, 70% do a less heavy work and the rest only do light work.

Collecting fuelwood for household energy sources, based on local custom was actually a category of 'heavy' work that was more suitable for men. However, from various studies, including those conducted in Soreang and Cianjur, West Java, the division of labor in collecting fuelwood is a type of work that can be done both by men and women (Wiyanti, 2015). This study will more elaborated the shift of the division of labor based on gender in fuelwood utilization.

## METHOD

To be able to obtain more complete data, this research will be using qualitative and quantitative methods. Qualitative and quantitative methods can be used effectively in the same research project (Strauss, et.al., 1964 in Strauss and Corbin, 2003). For example, quantitative data on the various patterns of ownership / control of agricultural land is strengthened by qualitative data on how the decision-making in the family to determine the pattern of agriculture. Qualitative methods are also used in a variety of research problems that cannot or difficult to express in quantitative methods. It is difficult to analyse the role of women in this research if only using quantitative method alone. To obtain the data, the following data collection techniques were conducted:

1. Observation  
Conducted through direct observation in society. Data collected through observation includes data on the condition of agricultural land, agricultural patterns, the kinds of work in agroforestry systems, the types of works based on gender, and the time and effort spent doing the activity of women in agriculture.
2. Interview  
Collecting data through interviews conducted by using questionnaires and interview guidelines. Interviews with questionnaire conducted to respondents. Meanwhile, in-depth interviews with interview guides, addressed to key informants (*key informants*).

Key informants will consist of men and women. To obtain an overview of the agricultural systems management at the study site, the stages of work in any agricultural management pattern, and the changes that may occur in the management of agricultural systems, interviews with key informants in both gender will be conducted. While data concerning the role of women is obtained primarily through interviews with women.

## RESULT AND DISCUSSION

### Village Of Cileles

Cileles Village is one of the villages located in Jatinangor Sub-district Sumedang The Village consist of four *Dusun*, 37 *Rukun Tetangga* (RT), and 10 *Rukun Warga* (RW). The village is adjacent to:

North : Cilayung Village, Jatinangor District

South : Hegarmanah Village, Jatinangor District

East : Kutamandiri Village, Tanjungsari District

West : Cibeusi Village, Jatinangor District

The total area of Cileles Village is 320 Ha, the exact height of the ground from sea level is 200 - 700 meter above sea level and daily average temperature is 23°C -28°C per year. Ricefield and settlement occupied the land use in the study area (63,71 and 64,20 hectare). But there are also land for other utilization which include garden and forest (agroforestry) for 144,74 hectare.

Table 1. Landuse system in the Study Area

No	Type of Landuse	Area (hectare)
1	Ricefield	63.71
2	Garden	42.40
3	Settlement	64.20
4	Mosque	0.3
5	Sport center	0,35
6	School	2.5
7	Cemetery	1.5
8	Other	144.74

Source: Village Monography, 2016

### Economic Condition of the Study Area

Cileles Village is a part of Jatinangor sub-district, where Jatinangor. Jatinangor is a high education area where there are several major university located in this are, such as Universitas Padjadjaran, Institute Teknologi Bandung, and others. This area also known as industrial area, where people of Cileles are work as a factory employees. The economic conditions of people in Cileles Village are vary. Most of the population works in the agricultural sector. 36.51% are are also agricultural laborers.

Table 2. Type of Works in the Study Area (N=126)

No	Type of Work	Amount	%
1	Not working	2	1.59
2	Housewife	1	0.79
3	Retired	2	1.59
4	Civil servant	1	0.79
5	Trader	1	0.79
6	Peasant	20	15.87
7	Industrial worker	14	11.11
8	Worker	46	36.51
9	Agricultural worker	18	14.29
10	Entrepreneur	20	15.87
11	Not answer	1	0.79
	Total	126	100

Source: Survey, 2016

Meanwhile, the education level of most respondents is only at the elementary and middle school levels. Only 2.38% of respondents have studied in universities.

Table 3. Education Level in the Study Area (N=126)

No	Education Level	Amount	%
1	No education	1	0.79
2	Elementary School	50	39.68
3	Junior High School	49	38.89
4	Senior High School	23	18.25
5	Universities	3	2.38
	Total	126	100

Source: Survey, 2016

#### The Utilization of Fuelwood in the Study Area

In addition to fuelwood, people of Cileles also use a variety of other energy sources for household purposes. Especially for cooking, they use gas, and a combination of gas and fuelwood.

Table 4. Energy Source in the Household in the Study Area (N=126)

No	Type of Energy Source	Amount	%
1	Gas	54	42.86
2	Gas and fuelwood	72	57.14
	Total	126	100

Source: Survey, 2016

57.14% of respondents are use fuelwood as household energy along with LPG gas. The average use of fuelwood in households is less than 10 kilograms in one day.

Table 5. The fuelwood weight (N=73)

No	The weight of Fuelwood for one use (kilograms)	Amount	%
1	10	3	4.11
2	12	2	4.11
3	15	1	1.37
4	2	21	28.77
5	20	1	1.37
6	3	18	24.66
7	4	14	19.18
8	5	7	9.59
9	7	3	4.11
10	8	2	2.74
	Total	72	100

People of Cileles collecting fuelwood from several sources. The source of fuelwood collection in dry and rainy season are considerably varies. Although most respondents took fuelwood in their homegarden, gardens, and talun (agroforestry area), both in the dry and rainy season.

Table 6. Fuelwood Source (N=72)

No	Source of Fuelwood	Rainy Season		Dry Season	
		Frequency	%	Frequency	%
1	Homegardens in Majority	28	38.36	18	24.66
2	Homegardens in Minority	0	0.00	1	1.37
3	Garden in Majority	29	39.73	39	53.42
4	Garden in Minority	0	0	2	2.74
5	Bamboo Talun in Majority	9	12.33	12	16.44
6	Bamboo Talun in Minority	1	1.37	0	0.00
7	Building Materials Leftover in Majority	4	5.48	1	1.37
8	Building Materials Leftover in Minority	1	1.37	0	0.00
Total		72	100	72	100

Source: Survey, 2016

Meanwhile, the land where the people collecting fuelwood, mostly (65.75%) are not the people's property. Different types of trees can be used as fuelwood. Cileles people use *jeunjing* and mahogany as the most common type of wood for fuelwood. Other types of wood, among them are teak and jackfruit wood trees.

Table 7. Type of wood for fuelwood (N=72)

No	Type of wood	Frequency	%
1	Jeunjing	30	41.10
2	Mahogany	8	10.96
3	Bamboo	25	34.25
4	Teak	1	1.37
5	Jackfruit	8	10.96
Total		72	100

Source: Survey, 2016

#### Labor and Frequency of Fuelwood collection

The people of Cileles collect fuelwood one to seven times a week. The largest percentage of respondents collecting fuelwood is three times a week.

Table 8. The Frequency of Fuelwood Collection per Week (N=72)

No	The Frequency of Fuelwood Collection	Frequency	%
1	1 time	6	4.55
2	2 time	18	13.64
3	3 time	23	17.42
4	4 time	13	9.85
5	5 time	7	5.30
6	7 time	6	4.55
Total		72	100

Source: Survey, 2016

The labor who collects fuelwood are the father, mother, and children. According to table below, the large number of the labor is the father. But when we look at the cross tabulation, of the 44 men who collect the fuelwood, 15 are always assisted by Mother. While only one mother who need assistance from her children. This condition means that the assistance of Mother labor is needed along with the Father labor.

Table 9. The Fuelwood Collection Labor (N=72)

No	The Labor of Fuelwood Collection	Frequency	%
1	Father	44	60.27
2	Mother	24	32.88
3	Children	3	4.11
4	Othert	2	2.74
Total		72	100

Table 10. The Crosstabulation of The Fuelwood Collection Labor

Labor	Labor		Total
	Mother	Children	
Father	15		15
Mother		1	1
Total	15	1	16

Source: Survey, 2016

According to Christanty (1989), collecting fuelwood for household energy sources was originally a category of 'heavy' work that was more suitable for men. While Wiyanti (2015), states that the division of labor in collecting fuelwood is a type of work that can be done together by both men and women. The work of collecting fuelwood by people in Cileles was carried out by both men and women. The work that fall into the category of men's work according to Christanty (1989), shifted to men and women's work in this study.

## CONCLUSION

Based on the results of the study, fuelwood is use by people in Cileles. The role of women, in households is considerably important in collecting fuelwood. The role of women is increase in the utilization of fuelwood. One of the main factor is that fuelwood is very closely related to domestic sector of cooking and preparing food within the household. This domestic sector, until recently, is still the responsibility of women in this area.

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# MODEL OF MULTICULTURAL SOCIETY DEVELOPMENT BASED ON NATIONALITY CHARACTER IN MEDAN CITY

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## ABSTRACT

The purpose of this study is to obtain a factual overview in the perspective of academician scholars at several universities in Medan city related to the research focus: (1) the reconstruction of post-reformation multicultural society in Medan; (2) formulation of national character values. The research used is qualitative naturalistic approach with grounded theory method. The subject research is focused on experts of academics from several universities in Medan which relevant to the study of multiculturalism and characted education. Data are obtained through interviews, observation and documentation study. Data is analyzed using analytic comparison including its method of agreement and method of difference. The results show that the idea of expert academicians propose the development paradigm of multicultural society based on the diversity of society based on the appreciation of the differences. This paradigm requires the empowerment of citizens to participate actively through the ownership of national characteristic competence. The formulation of national character is built through the main values, namely: (1) recognition and difference; (2) dynamic identity; (3) productivity; (4) democratic; and (5) participating citizens.

**Keywords:** multicultural society; nationality character; characted education; democratic

## INTRODUCTION

Reform has provided much homework that must be completed jointly by all components of the nation in this republic, such as: the development of multicultural society and *nation and character building*. Post-reform 1998, the concept of multiculturalism seems need to be reconstructed to find the formulation by developing a model of polytechnic Indonesian case in the globalization stream that brings global universal values. Therefore, in the framework of the nation's survival, the rediscovery of intrinsic values (re-discovery of socio-cultural values characterized by the Indonesian nation) is still an urgent thing to do, especially in the face of change and the shift in the global era.

Globalization has created a struggle between local and global cultural values become intensified highly. The local cultural value system that has been used as a reference by the community is not uncommon changes due to the influence of global cultural values, especially with the advancement of information technology which accelerates the change process. Established values along this time have undergone changes that in turn cause psychological unrest and identity crises in many societies that create conflicts in every dimension, including inter-ethnic relationship conflict.

The description above illustrates that globalization on ideological, political, economic, and socio-cultural aspects, as external factors, has driven to ethnic conflicts in various groups of the world community (Ryan, 1990: xxv).

Meanwhile internally within a plural society itself contains the potential for conflict naturally (Geertz, 1963), either horizontally, vertically or even multiple (Pelly, 1992). The pluralism will lead to potential intensity of conflict if the horizontal plurality factor unites with vertical plurality factor. When it is placed in the ethnic relationships context, the different horizontal factors which are simultaneously faced by vertical factors differences, then the cultural differences between the two ethnic groups become very significant, and the potential for conflict will more easily lead to a open conflict.

For Indonesia, the plurality of society is a factor that is very considered at the beginning of the establishment of the country. This pluralism element relates to what Geertz (1963: 105) calls primordial attachment that is a cultural and behavioral trait in the tribe, region, religion, ethnic group, and the similar given groupings. This condition in many ways has become a strong basis of power and identity, because it has a certain and inherent nature. Even before Indonesia gained its independence, this nation was faced with primordial attachments. This primordial is the original binding of Indonesian society, and on the basis of this bond the grouping of Indonesian society grows and develops, either in government organizations, mass, or youth.

A nation society which is full of such primordial sentiments, according to Geertz, requires an integrative revolution that is an integration movement of community into broader cultural ties that

support the national government. Without this kind of integration movement, when there is a little disappointment related to tribe, religion, race and class, it will increase the potential for the explosion of political disintegration (Aifian 1990: 13).

*The integrative revolution is actually included in a process known as nation building, which is a planned and sustained effort to instill the awareness among the vast circle of society, that despite their diverse ethnic, religion or cultural backgrounds, they are a nation; they can build together a better future in a nation state (Bahar, 2000: 161).*

From this opinion, shows that the integration movement that flows in the early formation of nation-state in Indonesia departs from communitarian culture to political culture, which is based on *le desir de vivre ensemble* (Ernest Renan in Hartono, 1994: 54), nations that have long lived in the archipelago agreed to bind them into a great nation. Nations depict imagined communities (Anderson, 1983), where someone imagines his membership of the community of his nation.

Based on the above thinking, then the needed integration for Indonesian nation in building multicultural society is the integration that can accommodate coexistence (pluralism of culture) to encourage the conservation of ethnic and racial diversification and treat all categories of the population equally (Habib, 2006). Furthermore Marger (1985: 72), adds that integration is defined as a situation that provides the opportunity to participate freely in all forms of social interaction (both at the primary and secondary levels), without questioning one's ethnicity. In relation to plurality appreciation, integration within the Indonesian context should be placed within the integrated pluralism corridor (Besar, 1994). With this concept, integration does not always eliminate the differences because the most important thing is there should have maintained the awareness in maintaining the relationships balance. Thus the existence and identity of each integrated social group remains recognized (Sunyoto Usman in Amal and Armawi, 1995: 80).

Integration within multicultural community corridor means an integration that recognizes and respects each identity entity. According to Hogg and Abram (1988), each individual basically wants to have a positive social identity through recognition and social equality. This recognition and social equality is an integrative effort in supporting the process of nation identity formation. The recognition of difference) essentially leads to the recognition of human rights to have its own culture that needs to be acknowledged by the other community (the politics of recognition) (Tilaar, 2007: 170). This is a plural society reflection with democratic character values that provide a conducive effort to the development of a multicultural society.

In the context of the academic world, the theme of post-reform multiculturalism and the character of nationality still need to be done much in order to find the right ideas and models for the development of multicultural society. However, research on the development of multicultural societies relating specifically to the values of the national character, has not been widely practiced. After the reform, disintegrating phenomenon such as the sense of tribalism re-emerged in the constellation of politics in Indonesia. Even, the demonstrations as a venue for conveying aspirations are often colored by anarchist actions; ironically they are done by the elites, youth and students as the nation's intellectual political actors. The issues of SARA (Tribes, Religions, Races and Intergroup) are often promoted as peer labels in achieving their political goals. These ways are still often seen, even without doubt triggering a horizontal conflict which then extends into the vertical domain. This fact shows that it has not internalized the principles of multiculturalism in the multicultural society of Indonesia. Therefore, through the development of a multicultural society in the context of the development of national character values, it is hoped that Indonesian people can place their identities in harmony within the Indonesian space, which in turn can contribute to the development of a multicultural society.

This idea becomes the initial idea of the researcher to study the development of multicultural society, especially in Medan City in relation to the revitalization of Indonesian nation characters values. The theme was reviewed through dialogues with several academic experts in several universities as input in projecting the development of post-reform multicultural communities in Medan.

## **LITERATURE REVIEW**

### **Multicultural Society Development**

The term multicultural is rooted in the word 'culture'. In general, culture is defined only in the culture and the customs of a group of people in a particular area (Yaqin, 2005: 6). Etymologically, multiculturalism is formed from the word multi (many), culture, and isms (flow/understanding) (Tilaar, 2004). Multicultural is actually the basic word that gets the prefix. The basic word is 'culture' which means maintenance, while the prefix 'multi', which means a lot, variety, or variety. Thus multicultural means cultural diversity, or a lot of maintenance.

Multiculturalism as the politic of recognition is as an understanding emphasizes the gap and the equality of local cultures without neglecting the existing cultural rights and existence. In other words, the main emphasis of multiculturalism is on cultural equality (Abdullah in Kompas, 16 March 2003). Meanwhile multiculturalism in ethnic and cultural groups is actually a concept in which a community in a national context can recognize diversity, differences and cultural plurality, race, ethnicity, or religion. A concept that provides an understanding that a pluralistic nation is a nation filled with diverse cultures. A multicultural nation is a nation where ethnic and cultural groups exist that can coexist peacefully in the co existence principles characterized by a willingness to respect other cultures (Wahid in Kompas, 23 June 2004). Meanwhile multiculturalism in the dimensions of social characteristics, used in order to run the social interaction in the society. Social interaction is the key to all social life (Abidin, 2003: 108).

Based on the above explanation, the concept of multicultural society development referred to in this research is the development carried out on a plural society with the aim of achieving social change (Korten 1993: 51). Social change as a goal in the development is not only aimed at tackling poverty in general, but more broadly on the changing the dimension of society towards a more conducive way, such as the change of society toward the achievement of cultural equality, the change of society toward co-existence and the change of society toward the symbiosis-mutualism of social interaction.

### The Understanding of Multiculturalism for the Multicultural Society Development

The understanding of multiculturalism for the development of multicultural society generally can be divided into three categories. First is multiculturalism as politics of recognition. Multiculturalism in this understanding emphasizes the equality of local cultures without neglecting the existing rights and cultural existence. In other words, the main emphasis of multiculturalism is on the cultural equality. Multiculturalism is not just an introduction to the different kinds of cultures in the world, but it has also been the demands of the various communities who have these cultures (Tilaar, 2004: 73-74).

Naturally, in that word it contains the recognition of the human dignity who live in their communities with their unique culture. Recognition means appreciation of the difference that others have. To appreciate the difference means being ready to accept the presence of others in the middle of our lives collectively, learning to live together (Assegaf, 2004: 107). Thus, each individual feels being appreciated and responsible for living with his community. Ideally, the appreciation and recognition of each individual will awaken a harmonious community. Recognition and acceptance of the diversity is a politics of recognition that must be upheld. Politically, the recognition is quite strategic. Such a strategic value is found in the reciprocal recipient element. The ongoing reciprocity ensures the development of interculture. The denial of the development of a society's culture toward the needs for recognition is the root of inequities in many areas of life.

### Methodology

The method used in this research is a grounded theory method (Creswell, 1998: 56). Grounded research departs from inductive thinking, and then deductively. In this study data is considered as the inspiration theory, then move to form a theory that explains the data. For more details, it can be illustrated as shown below:

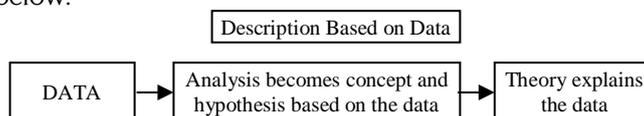


Chart 1. Flow in Grounded Research

Based on the flow in grounded research above, then for a while the researcher sticks to the design format as follows:

Stage I, Observation Introduction:

- a. Finding the main themes of research
- b. Finding Gatekeepers
- c. Finding an overview of the research flow

Stage II, Data Collection:

- a. Finding Informers
- b. Interviewing and observing and keeping a diary
- c. Finding a new informant

- d. Developing an interview and observation strategy
  - e. Using triangulation to find the truth of the data
  - f. Keeping a daily diary
- Stage III, Data Collection, Continued:
- a. Revising draft research report
  - b. Finding lack of data and information
  - c. Removing unnecessary information
  - d. Finding a new informant
  - e. Continuing the use of triangulation
  - f. Keeping a new diary constantly
  - g. Deciding to stop research
  - h. Developing a draft report into a final draft report
- (Source: Bungin, 2008: 73).

### **Data Collection Technique**

In accordance with the approaches and methods that have been determined, then this study used qualitative data collection technique, which include: documentation study, observation, and interview. The factual overview of one's understanding, habits, behavior or lifestyle in various dimensions. In addition, interviews are also conducted to reconstruct the past and future projection. Interviews are also used to develop the information already obtained, or for changes and verification.

### **Instrument and Researcher's Role**

In naturalistic research, the researcher plays a role as an instrument (human instrument) data collector. (Lincoln and Guba, 1985: 193-194) suggests a number of human reasons (researchers) as data gathering tools: (a) *responsiveness*, (b) *adaptability*, (c) *holistic emphasis*, (d) *knowledge base expansion*, (e) *processual immediacy*, (f) *opportunities for clarification and summarization*, dan (g) *opportunities to explore typical or idiosyncratic responses*.

The determination of the researcher who plays as the main instrument in this study is based on the assumption that: (1) the researcher will be able to interact with the research subject and the existing environment, and can have sensitivity to all stimuli related to the research focus, (2) the researcher will be able to adapt to all aspects of the situation so that he can understand the situation in all its forms, (3) through *verstehen* as interpretative understanding, the researcher can understand, the feel empathy (*Einfuehlung*), and appreciation (*Nacherleben*) simultaneously against all phenomena that appear contextually, so that he can analyze, interpret, and formulate conclusions while determining the analytical process and clarify the findings of the research, (4) the researcher will reveal further and deepen to all possible responses from the answers of research subjects. This diversity of responses will then be used to enhance the understanding and validity of the aspects studied, since only researchers can interpret the data contextually.

### **Determination of Research Subject**

In naturalistic research, the determination of research subjects is conducted purposively as implied by Lincoln and Guba (1985) and by Bogdan and Biklen (1992). The determination of purposive research subject is intended to be able to capture the data as much as possible with all its complexity. Furthermore, there are several criteria used in the determination of research subjects, i.e. setting, actors, events, and processes (Miles and Huberman 1984: 38).

Based on the above criteria and the focus of research that has been formulated in advance, the determination of purposive research subjects aimed at academic experts from several universities in Medan City which means: background criteria (setting) in this study is the situation of post-reform 1998 in Medan City as the place for the process of data collection. Documentation studies, observations, and interviews will often be done in the office environment, institutions/organizations, at home, or elsewhere, both formally and informally.

Meanwhile the criteria actors in this study are the experts of academics who have competence that relevant to the research focus. Based on careful observation, the researcher will then focus on the selection of research subjects at the continuous adjustment or focusing stage (Lincoln and Guba, 1985: 202) in some people who are considered competent, which is then defined as the subject of focused research. Then, about event as the third criterion is the thought perspective of focused research subjects on views and ideas related to the research focus. Meanwhile the process as the fourth criterion is the process of interviews between the researcher with research subjects focused both formally and informally with respect to the perspective of his thinking about the model of multicultural

community development based on post-reformed character in Medan.

Based on the criteria of selection and determination of the above research subjects, the research subjects were determined which focused on 5 experts of academics from several universities in Medan, namely:

1. State University of Medan
2. UIN of North Sumatra
3. STIE IBBI Medan
4. Darmawangsa University
5. University of North Sumatra

**Data Analysis**

Data analysis in this study uses an analytic comparison. According to Neuman (2004: 427), analytic comparison can be used in qualitative analysis. Analytic comparisons in its use include the method of agreement and difference. Through the method of agreement and difference, the researcher analyzes the same and the different statements from the informants. From the interviews conducted with the informants, the researcher sorted out the same and the different statements on each question, then compared between one informant and the other informants. After that researcher analyzed it by using existing theories. Based on the above description, the flow of research in this study can be described as follows:

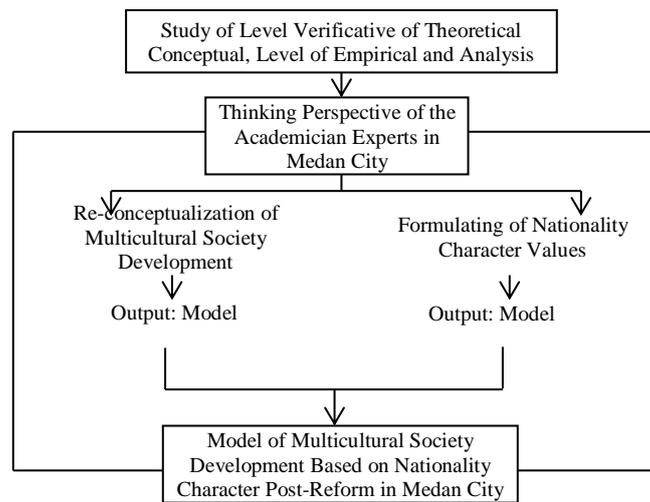


Chart 2. Flow of Research

**DISCUSSION**

**Reconstruction of Multicultural Society Development**

The academic experts who appear in this study have a different perspective with regard to the first theme of "multicultural community development reconstruction." Post-reform has reinvented the development discs with various and different versus. Development versus is not intended to be elected, but the most important is to review and conduct a proper construction for multicultural community development. There is a difference of ideas from academic experts in reconstructing multicultural society, but in general, the perspective of that thinking has in common that is placing the paradigm of framework development Unity Indonesia and Bhinneka Tunggal Ika.

The synergy of ideas proposed by the academic experts with regard to the development of a multicultural society has resulted in a more appropriate construction for post-reform Indonesia. The development construction of the multicultural community, proposed under the name "Multicultural Community Development Based on the Nationality Character". This development paradigm describes the development of a multicultural society that carries "a unified diversity based on respect for diversity". This development paradigm also requires the empowerment of multicultural citizens to participate actively in the development process through the ownership of a national characteristic competence.

Some ideas from academic experts in reconstructing the development of multicultural society, seem to be meaningful inputs for the city government in reformulating the existing policies. The ideas, demands and expectations proposed by the academicians are as follows:

First, the idea of "Multicultural Community Development Based on the Culture equality" seems that the academic experts need to be built by bringing the values of "united diversity on the basis of respect for diversity". Recognition and acceptance of the diversity is a politics of recognition that must be upheld. The recognition and the difference essentially lead to the recognition of all cultures equally, through an attitude of respect and respect for all cultures (politics of recognition). This is a reflection of a democratic pluralistic society that gives conducive effort to the development of a multicultural society.

Second is the idea of "Multicultural Societies Development Based on the Nationality Identity Character" which places the value of dynamic identity character (openness) as the main value. This character value requires the identity of the nationality should be a fluid identity, but still within the frame of national identity. In the context of modern political norms, this identity refers to the idea of political loyalty to the state. Sense of belonging and sense of solidarity are manifestations of loyalty to develop Indonesian nationalism. Identity model also needs to be supported by the adaptation strategy of each citizen. It means that every individual who is in the *communitarian Iture* can put his identity in harmony with political culture ilam a nation-state.

Third is the idea of "Multicultural Society Development Based on the Community Empowerment". In the era of globalization, which is full of competition; demand the whole citizens of the city have competitiveness with the liable ability and skill. For that reason, the value of productivity character for the citizens of the city serves as the main character. This development model places human as the subject, who emphasizes the importance of empowerment of the humanity, namely the human ability to actualize all his potential to do productivity.

Fourth is the idea of "Multicultural Society Development Based on the *Bhinneka Tunggal Ika*". This idea arises from the deepening the meaning of *Bhinneka Tunggal Ika* as the symbol of the state. *Bhinneka Tunggal Ika* holds the meaning of "the same consciousness of diversity and unity which is consciousness of diversity". This meaning clearly shows that in the history of life in *Jusan Tara* the concept of multiculturalism has actually been practiced through the harmony, tolerance and mutual respect for differences and the rights of each culture.

Fifth is the idea of "Multicultural Society Development Based on the 'Empowerment of Citizens'" which demands the people as citizens to sequentially actively participate in the development process. The active involvement of the citizens in the process of development should be used as a culture, so that the development itself contributes to the growth of democratic political culture.

### **Formulation of National Character Value**

The ideas of the academic experts regarding the second theme "the formulation of the national character value" also varies. But the difference lies only in the flow of thinking rather than on the principle thing, because each character remains at one estuary that is the values of Indonesian nation characters.

The synergy from the ideas put forward by academic experts in formulating the value of national character, resulted in a more appropriate formulation for post-reform Indonesia, especially for Medan City. The formulation is proposed under the name "The Nationality Character Based on Multicultural Citizenship", a formulation that describes the main values, from combinations of recognition and difference character values, dynamic character (openness) values, productivity character values, democratic coexistence, and character of competence of multicultural citizens. These five core values, each by academicians, are outlined as follows:

First, the value of recognition and difference characters, including: the love of unity, respect for differences in diversity, tolerance, harmonization, interpendecy, human rights, respect for diversity, work in sustainable development, and equity, developing a multicultural society with a model of equality. In practice some of these values need to be supported by a character: to respect and give all cultural identities, to respect and desire to understand and learn about ethnic and cultures other than their culture, and to judge and be happy with the differences in culture itself.

Second, the value of national identity characters, such as; openness (fluid), responsible freedom, inclusive nationalism, sense of belonging and sense of solidarity, respect for the law, respect for differences, discipline, critical thinking, and participant political culture, should be the character of multicultural citizens. In multicultural society, practically these values need to be supported by democratic culture as one of the elements that influence the growth of multicultural society. Within the democratic multicultural society includes the character values such as: the active participation of citizens; alignment relationships (*egaliter*), mutual trust, cooperative life tolerance, and a sense of solidarity. The value of democracy in the context of the national identity character can be used as a cultural agreement to build interethnic harmony in a fairly steady degree.

Third, the value of the productivity character that includes; possessing high work ethos, willing to work hard, tenacious, creativity, efficient and saving, effective and efficient, willingness to work, achievement oriented life skills, honest, trustworthy, have a fighting spirit and competitiveness, and love of domestic production. Possessing a number of these competencies as well as become the character of the citizens of the city that can contribute against the multicultural community development. The consequence of the possessing of this character value, demands an increase in the quality of human resources directed in order to increase production.

Fourth, the value of the character of a democratic common life, including: recognition of human dignity, respect for diversity in Indonesian society, and determined to build Indonesian unity within the Unitary State of the Republic of Indonesia. The possessing of these values demands the possessing of several competencies for urban citizens in a global era which is full of competition, namely: Indonesian people who are clever, energetic, and responsive to democratic society, usefulness, and noble character, manners, and have ability to work. Clever and smart Indonesians are portrayed as having analytical competence, being able to make choices, mastering science, and love learning; Energetic; creative Indonesians are characterized by creative, diligent and hard-working, and test-winning power; The Indonesians who are responsive to democratic are characterized by tolerance for diversity, pluralistic Indonesian unity, and inclusive; Indonesian human beings who have the power or skill are characterized by useful skills, and able to utilize Indonesia's natural resources; Indonesian human beings who are noble, moral and religious characterized by moral attitude, anticorruption, anti collusion, anti nepotism, and religion; and polite or civilized Indonesians are characterized as individuals who recognize local customs and are familiar with international interfaith arrangements; and have ability and willingness in work.

Fifth, the value of competence character of multicultural citizen which include: citizens' intelligence competence in politic life of multicultural society that can contribute to the growth of democracy culture, citizens' skills competence to participate actively in solving problems in multicultural society, and competence character as a good citizen in building democratic attitudes in multicultural society. It can be shown as in the table:

Table1. Multicultural Community Development Model Based on National Character

No	The Main Values of Nationality Character for Multicultural Society Development	Nationality Values
1.	The Politics of Recognition	<ul style="list-style-type: none"> <li>• Equalization</li> <li>• Justice</li> <li>• Love of Unity</li> <li>• Togetherness</li> <li>• Appreciate the Difference</li> <li>• Responsible freedom</li> </ul>
2.	Nationality Identity	<ul style="list-style-type: none"> <li>• Openness</li> <li>• Sense of belonging</li> <li>• Sense of solidarity</li> <li>• Egaliter</li> <li>• Trust</li> <li>• Tolerance</li> <li>• Cooperative</li> </ul>
3.	Productivity	<ul style="list-style-type: none"> <li>• Possessing of a high work ethic</li> <li>• Willingness to work hard</li> <li>• Etc</li> </ul>
4.	Democratic	<ul style="list-style-type: none"> <li>• Human dignity</li> <li>• etc</li> </ul>
5.	Competence of citizens	<ul style="list-style-type: none"> <li>• Competence of intelligence</li> <li>• etc</li> </ul>

## CONCLUSIONS AND SUGGESTIONS

### Conclusion

Based on the findings and discussion of the research results, two themes in this research, namely: reconstruction of multicultural community development and formulation of national character values, and as the focus of this study can be concluded:

The synergy of ideas proposed by the academic experts with regard to the development of a

multicultural society has produced in a more appropriate construction for post-reform Indonesia. The construction of the multicultural community, proposed under the name "Multicultural Society Development Based on Nationality Character". This development paradigm describes the development of a multicultural society that carries "a unified diversity based on the respect for diversity". This development paradigm also requires the empowerment of multicultural citizens to participate actively in the development process through the possessing of national characteristic competence.

The synergy of ideas put forward by academic experts in formulating the value of national character, produced in a more appropriate formulation for post-reform Indonesia, especially for Medan City. The formulation is proposed under the name "Nationality Character Based on Multicultural Citizenship", a formulation that describes the main values, from combinations of: recognition and difference character values, dynamic character (openness) values, productivity character values, democratic coexistence, character of competence of multicultural citizens.

The symbiosis of these two themes produces a model of "Multicultural Society Development Based on the Nationality Character". A development model viewed appropriate by post-reform academic experts, especially for the multicultural Medan City.

### Suggestion

The two conclusions above are used as the basis for giving suggestions especially to the city government and decision makers in formulating the development policies and programs. The city governments and the decision-makers should be able to formulate the policies and programs of the development based on national character. The ideas given from the academic experts regarding the "The Multicultural Society Development Based on Nationality Character" can be a valuable input for Medan city government in formulating its policies related to the multicultural society development program of Medan city.

As for the citizens of Medan City, the ideas of academic experts are also useful for the citizens of the city as learning in interaction between the dynamic culture on the basis of recognition and difference. In the era of globalization and democratization, the citizens of Medan City should be able to organize the establishment of multicultural society based on the national character values.

### ACKNOWLEDGEMENT

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# WATER THERAPY AS A TREATMENT CULTURE BY JAMAAH PESANTREN SURYALAYA – TASIKMALAYA INDONESIA.

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## ABSTRACT

This article discusses the activities of worshipers on Pesantren Suryalaya about actualization to use water as a medium for various physical and non-physical treatment which is become a tradition. Water is the main components are usually used as a medium that has been prayed by mursyid at Pesantren Suryalaya. The phenomenon of the use of water as a medium in treating diseases has been proven empirically by the people. Pesantren Suryalaya using *riyadlah* and psychotherapy methods which is a tarekat teachings development has been done by Abah Anom. This effort done to obtain healing, for those who have a mental illness and physical illness due to psychological disorders (psychosomatic). This research uses a qualitative method with ethnographical and interdisciplinary approach, between health and medical science, culture and worshipers, as well as other social sciences. This research proves that Jamaah at Pesantren Suryalaya actualize the water therapy through religious ritual activity in routinely conducted, by asking the water that has been prayed by the murshid as well as whole worshipers. The water that has been prayed not only used for healing in particular, but also used by worshipers for health and wellness in many other aspect of life.

**Keywords:** Water, Cultural Treatment, Pesantren Suryalaya

## INTRODUCTION

Water is the main constituent elements of life, especially humans in performing the activity. Human civilization has evolved generally located in a region that follows the water source, as well as the so-called early Mesopotamian civilizations is between the rivers Tigris and Euphrates. Ancient Egyptian civilization depended on the Nile. The centers of community life such as Rotterdam, London, Montreal, Paris, New York City, Shanghai, Tokyo, Chicago and Hong Kong gained glory in part due to the ease of access through the waters.

The utilization of water for human survival is not only to fulfill their daily needs in carrying out general activities, such as drinking, bathing, and more. Water turned out to have a very important role for the existing life and occurs in the human body. Water in the human body is more abundant when compared with other substances. In the baby's body, water can reach 75% - 80% which then along with body growth decreases to 60% - 65% for men, and 50% - 60% for women.

Human awareness of the importance of the role of water in life is increasing. It has been a lot of research done by experts with regard to water which produce different findings water for human use. One finding that has been growing and popular today is that water is one of the best medicine to cure various diseases. Water was able to provide therapeutic effects against various types of human disease. A person with kidney stone disease, for example, is advised by doctors to consume lots of water. Dengue fever, diarrhea, high blood pressure, and other diseases are also recommended for drinking lots of water.

Water as a medium for curing diseases has basically grown for a long time, and in different ways for each tribe, tradition, place, region or country, especially in the world of traditional medicine. This can be seen from the phenomenon of society in some areas that still use water that has been given prayers, mantras and the like, to ward off various physical and non physical diseases. The method has been passed down through generations and became a tradition, which is still used today.

The ability of water as a medium of disease treatment is further strengthened by the results of research from Dr. Masaru Emoto in his book *The Message from Water*, which states that water has a basic principle in medicine because it has waves and resonances that play a role in and outside the body (2000: 118). Emoto also states that if the body is sick, it's a sign of the wave is interrupted. The best way to cure it is to balance the waves with water that has been given the same frequency as the body. (2000: 135).

The results of the Emoto has become one evidence that water plays an important role in human survival. However, new research conducted several decades ago, whereas in Islam has written 14 centuries ago in the Qur'an as follows: "... and we made every living thing from water ..." (QS. Al-Anbiya [21]: 30). This verse confirms that the water is the major joints of life, and the only mediator that contains important substances such as minerals needed by living things, especially humans.

Use of water as a medium of healing done by the Muslim community has been longstanding. At the Masjidil Haram, every day hundreds to thousands of Muslims drink zamzam water. They believe that the water has medicinal properties, in addition to relieve thirst that befall after performing worship, thawaf, sai, prayer, and recitations of the Qur'an. In Indonesia, there are plenty of treatments that use water as a medium of medication, to drink, smeared or for soaking diseased organs.

In Tasikmalaya, precisely in the Village godebag Pagerageung subdistricts, each day hundreds of jamaah Tarekat Qadiriya wa Naqsyabandiyah (TQN) flocked to see the elders of Pesantren Suryalaya called Abah Anom, to stay in touch and pray with him asking for healing various diseases. Usually, they come with a special carrying bottled water brought from home, with the expectation that water be prayed together by Abah Anom and the jamaah. This water is believed to have the power that can cure various diseases owned by them and their families. (Purwanto, 2008: 390).

Water as a medium for treating the disease, even the Qur'an describes the privilege of water as a medicine or cure disease through the story of Prophet Ayyub AS, torn skin disease in Q.S. Shad [38]: 41-42: "And remember Our servant Ayyub when he calls his Lord: 'I am plagued with a devil with weariness and torment' (Allah says), 'Smite your feet; This is the cool water for bathing and for drinking. ", and immediately the illness that is in the body of the Prophet Ayyub AS healed by permission of Allah SWT. Rasulullah SAW also explained one of the secret water for the treatment in one of his hadith. From Nafi'i, from Abdullah ibn Umar, Prophet Muhammad SAW said: "Surely the heat of fever comes from the blast of Hell, so chill it with water. [This hadith was issued by Al-Bukhari, Muslim, An-Nasa'i, Ad-Daraquthni] (Salih, 2012: 586).

Utilization of water as a medium of treatment conducted by jamaah in Pesantren Suryalaya in ritual activity, became an interesting phenomenon to be studied. This shows that pesantren Suryalaya has a concept and a way of treating water as a medicine, through deeds and traditions from generation to generation based on the Qur'an and Sunnah.

## METHODS

This research uses qualitative and descriptive analytic methods. Qualitative methods are considered relevant in this study, because the empirical data used, as well as the resulting findings are not obtained through statistical procedures and other forms of calculation. The approach used was ethnography and interdisciplinary, between health sciences and alternative medicine, culture, in particular cultural production, as well as social sciences. Analysis of the data involves a variety of approaches are intended to reveal the truth of the phenomena that occur along with meanings. Data acquisition is done by the author of the participatory observation, interview and review of the literature relevant to the research. This research data is taken directly from the research location, namely Pesantren Suryalaya, Dusun Godebag Rt. 01 / Rw. 02, Desa Tanjungkerta, Kecamatan Pagerageung, Tasikmalaya - West Java.

## Discussion

### 1. Activities of Pesantren Suryalaya

Pesantren Suryalaya was founded by Sheikh Abdullah Mubarrak (popularly known as Abah Sepuh) in 1905. This pesantren is located in Godebag village, Pagerageung - Tasikmalaya, West Java. The pioneering time and growth during Abah Sepuh's leadership, this pesantren experienced many challenges, both from the colonial government, and the government and indigenous communities. After his death in 1956, Pesantren Suryalaya passed by his son, named Shaykh Ahmad Shohibul Wafa Tajul 'Arifin, later known as "Abah Anom".

This pesantren is popular because of its uniqueness which develops education system as well as religious development through tarekat. Since its founding in 1905 until now, Pesantren Suryalaya remained consistent as a teaching center Qadiriya wa Naqsyabandiyah (TQN) in Java and several regions in Indonesia. Its spread has expanded to foreign countries such as Malaysia, Brunei Darussalam and Syria.

The TQN teaching developed by Pesantren Suryalaya is a Sufi method that prioritizes the ritual and riyadah system in the practice of dhikr and wirid. Consisting of several activities of amaliah always performed by the jamaah regularly, including:

#### a. Zikir (zikrullah)

Zikr or Dhikr (Arabic: ذكْر, دِكْر) is a Muslim worship activity to remember God. Zikir is referred to in the teachings of TQN is a typical meaningful dhikr. Zikir in question is hudhur al-Qalbi ma'a Allah (the presence of our hearts with Allah). Zikir that has been developed is a merging of the teachings of Qadiriya, namely the repetition of the dhikr jahar (loud zikr) on kalimah *La Ilah ilia Allah*, and the teachings of Naqsyabandiyah is by repetition of dhikr khafi (zikr in the heart) for the

word Allah. Each practice of this dhikr has different but continuous functions. The repetition of the kalimah *La ilaha illa Allah* 165 times is expected to function as a way for the strengthening of aqidah (tawheed), so that someone who practices it can believe only Allah is the hope and purpose. The word Allah is always whispered in the heart of a person, is the influence or result of dhikr jahar, so that one will feel himself closer and everything is leaning only to Allah<sup>52</sup>.

**b. Talqin and Bai'at**

Talqin is the teacher's warning to the disciple, while bai'at is the ability and devotion of the disciple in the presence of his teacher to practice and do all the virtues commanded<sup>53</sup>. The practice of zikr and other TQN practices, usually begins with the talqin process. It is intended that in doing every tarekat practice, the jamaah can optimize the quality of worship and amaliah. Talqin process is done by a teacher (mursyid) that has been determined.

**c. Khataman**

Khataman derived from the word *khatama, yakhtumu, khatman*, which means it has completed all or finish. Khataman in TQN means completing the *aurad* reading (wirid), which is the teaching of TQN at a certain time. Wird, minimum read as a whole to be completed within one week. Khataman performed after the completion of fardhu prayer (shalat) and dhikr. The contents of the khataman consists of tawassul, recitation of certain verses from the Qur'an, salawat, and end with a prayer of khataman. It is intended that wirid can be done khusus and complete. Pesantren Suryalaya usually perform khataman every ba'da maghrib until the time of prayer isya, also held every ba'da ashar on monday and thursday<sup>54</sup>.

**d. Manaqib**

Manaqib is a solemn and scientific activity of jamaah TQN Pesantren Suryalaya. Manaqib comes from Arabic, from lafadz "*manqobah*" which means the story of the piety and virtue of one's science and charity. Manaqib is a practice and manifestation of TQN, whose implementation is done once a month in accordance with a predetermined schedule.

Manaqib has an arrangement of activities as follows:

1. Opening
2. The reading of the Holy Qur'an
3. Tanbih readings
4. Tawasul
5. The recitation of Manaqib Shaykh Abdul Qadir Al Jaelani
6. Da'wah / Tabliqul Islam by Mubaligh from Pesantren Suryalaya
7. Sholawat Bani Hasyim reading 3 (three) times.\

Overall this activity should be followed by jamaah at Manaqib activities. The core procession of manaqib begins when reading the verses of the Qur'an, followed by the recitation of the tanbih by the elders of the pesantren. Tanbih is a testament of the founder of Pesantren Suryalaya Syekh Abdullah Mubarak bin Mohammed Nur. Tanbih contains guidelines and guidance of the attitude of life that must be implemented by the whole family of Pesantren Suryalaya. Rahmat (2005: 5) explains that the tanbih is a description of an infinite value of high, expensive and important when compared with property. The next core activity was the tawasul and the recitation of the shaykh of Sheikh Abdul Qadir Al Jaelani. The reading of this manaqib contains the stories of various superiority and karomah of Shaykh Abdul Qadir Al Jaelani written in the form of prose and poetry. After the reading of manaqib, activity continued with da'wah / tabliqul Islam. This activity is a form of scientific solemn procession Manaqib, because it is the submission of the results of development and the advancement of science in the Islamic world. Manaqib activities closed with sholawat reading and prayer by the whole jamaah. Manaqib has become the culture of jamaah TQN in Pesantren Suryalaya. Manaqib able to create and realize the dynamic conditions of the order values of life for continuously developed by each generation.

**e. Riyadhah**

Riyadhoh, etymologically means practice, ie spiritual practice in a certain way commonly practiced in Sufism. For jamaah TQN, the ultimate riyadhah is zikrullah. When zikrullah has

<sup>52</sup> Tim penyusun, Satu Abad Pondok Pesantren Suryalaya: Perjalanan dan Pengabdian 1905-2005, (Tasikmalaya: Yayasan Serba Bakti Pondok Pesantren Suryalaya, 2005), hlm. 86

<sup>53</sup> Tim penyusun, Satu Abad Pondok Pesantren Suryalaya: Perjalanan dan Pengabdian 1905-2005, (Tasikmalaya: Yayasan Serba Bakti Pondok Pesantren Suryalaya, 2005), hlm. 96

<sup>54</sup> Tim penyusun, Satu Abad Pondok Pesantren Suryalaya: Perjalanan dan Pengabdian 1905-2005, (Tasikmalaya: Yayasan Serba Bakti Pondok Pesantren Suryalaya, 2005), hlm. 99-100.

become deeds performed after every fard prayer, a student may ask the teacher (murshid), additional practices that can strengthen faith, makes it easy to achieve the ideals of life, and overcome the difficulties encountered in life. Riyadhah usually given systematically, start and learn an evening shower, bath repentance, sunna fasting on certain days, *melek* (not slept for a certain time while reading a particular prayer), *saefi* (Hizbul Yemen), *niis* (do not eat rice, do not eat salt, do not eat meat, not lack of water in a given time) and others. Overall this practice carried out under the guidance and supervision.

**f. Ziarah (pilgrimage)**

Ziarah in Arabic comes from the root word *zaara*, *yazuuru*, *ziyaaratan* means a visit. According to the terms of Sufism, a *ziarah* is a visit to the pious people, the prophets, the guardians of the scholars, both living and deceased. In the early days of Islam, the *ziarah* was forbidden by the Prophet because he fears of idolatry, and the behavior of people who make pilgrimages are still close to the *jahiliyyah* lifestyle. However, when the Prophet saw that the behavior of friends would not deviate to polytheism, the Prophet advised the pilgrimage to his companions.

The teachings of TQN in Pesantren Suryalaya now show their existence in society. Starting from the teaching of tarekat traditionally for the general public in pesantren, then established formal educational institutions such as kindergartens to universities, as well as economic-cooperative movements.

After the death of Abah Anom who died on September 5, 2011, the maintenance and management of pesantren was handed over to three people who had been appointed by Abah Anom himself, namely KH. Noor Anom Mubarak, BA., K.H Zainal Abidin Anwar, and H. Dudun Noorsaiduddin. The guidance of the pesantren in maintaining the purity of TQN, is currently done by the 50 talqin representatives. Ulama and jamaah in pesantren Suryalaya still regard Abah Anom as his murshid, and until now there is still no substitute. However, pesantren activity is still going on as Abah Anom still leads as murshid.

**2. Actualization of Treatment Culture using Water by Pesantren Suryalaya.**

Actualization have the understanding that the implementation or behavioral manifestation, on the understanding that any person or community to a science, knowledge, structure and order of values in life. In a cultural context, actualization can mean the embodiment of cultural aspects and values that include mantifact, sociofact, and artifact.

The actualization of TQN's teachings at Pesantren Suryalaya, as explained earlier, has shown its existence in society. Pesantren also acts not only as a center of TQN development, but actualization is done in the realm of health and medicine. One of them through a special institution for the healing of various physical and non physical diseases (mental). The main component used as a treatment medium is water that has been prayed by the murshid in Pesantren Suryalaya.

Hundreds of TQN jamaah come to the elders of the pesantren Suryalaya to stay in touch and pray together, asking for healing of various illnesses for them and their families at home. They come from various regions throughout Indonesia with carrying bottled water brought from home. They hope that the water is prayed by Abah Anom and his jamaah. This water they believe have the power to cure their disease. (Purwanto, 2008: 390).

At this time, the people in attendance stay in touch not only from the tarekat community. Communities of various social levels are in touch, even asking for water that has been prayed by the representatives of talqin and jamaah. Water that has been prayed not only used to cure diseases in particular, but also used for health and wellness.

Utilization of water as a medium of treatment in Pesantren Suryalaya divided into two stages. First, the process performed by the elders or murshid, and the second is the stage of utilization by jamaah. In general, the stages of the process of water into a treatment medium can be seen in the following chart:

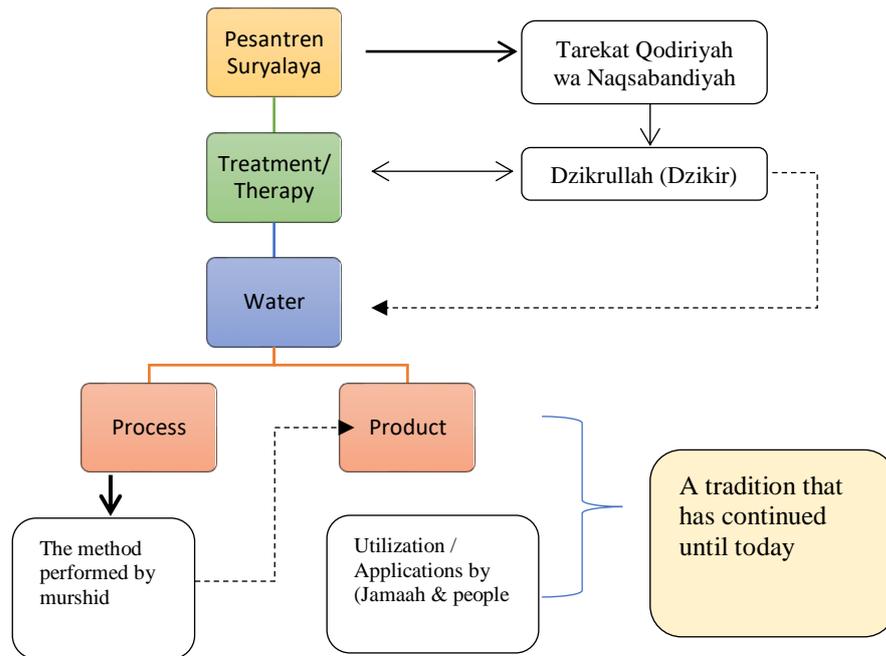


Chart 1. Stages of Water Utilization Process

**a. Water as a medium of treatment in Pesantren Suryalaya**

Water is a blessing and a gift bestowed for humans. Water is a material created by Allah as one element of human life and creation, as written in the Qur'an: "And We made from water every living thing" (Q.S. Al - Anbiya: 30). This verse explains that water is an essentials constituent of life in the universe, including humans. Without water, people can not live and carry out their activities.

Water plays an important role because it is considered as a major transformative media to balance the body. Water replaces body fluids that have been wasted and have a vital role in maintaining the human body temperature needed every day. Lack of water can harm the health of the body because it inhibits the process of cell regeneration, and the accumulation of toxins waste of metabolism is not wasted properly, so it can cause various complaints, pain and so forth.

Islam has written since 14 centuries ago about water as the greatest scientific miracle in the Qur'an. Allah SWT mentions that one of the functions of water is to sanctify:

*"When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby"* Q.S. Al Anfal: 11.

The verse mentions that water has a function to purify. This may imply that water has the ability to clean all the dirt and harmful substances in the human body, both physical and non-physical. The function of water in this case, reaffirmed in Sura Al-Ma'idah verse 6. In that verse, Allah SWT commands us to perform wudu before performing the prayers and other worship activities. The specialty of water as a medicine or a cure for illness through the story of prophet Ayyub that infected by skin diseases, written in Q.S. Shad [38] verses 41-42.

These verses prove that Islam has explained the use of water that is good for human health. Implementation of these verses is elaborated in detail through the sunnah by the Prophet Muhammad. This is the basic foundation of Pesantren Suryalaya using water as a medium of treatment for the jamaah, through the amaliah activities that have been taught in tarekat.

**b. Methods and Treatment Process uses Water as a Medium by Murshid**

The process performed by an elder or murshid in Pesantren Suryalaya, relates to methods and technical water treatment that can be utilized as a drug for jamaah. This depends on the capacity and capabilities of the murshid. Jamaah Pesantren Suryalaya have confidence in Abah Anom ability that has given strength (karomah) directly from Allah SWT. Gradually, Abah Anom

built a system in Pesantren Suryalaya in the form of TQN actualization, to develop various aspects of treatment. They are basically the impact of a series of amaliahs routinely performed by the jamaah.

The method of treatment used is riyadhah and alternative psychotherapy, which is the result of the development that Abah Anom has done. This as a way (effort) to get relief, for those who have a mental illness and physical illness due to psychological disorders (psychosomatic). Treatment with riyadhah and psychotherapy alternative methods are typically used for diseases that are individual cases, such as depression or drug abuse victims. The use of water in riyadhah method is done in the form of a shower of repentance.

In practice, repentance bath held at 02.00 in the morning before praying the night or tahajud. According to the beliefs of teachers and builders of pesantren, repentance bath is a therapy to eliminate toxins from the patient's body. Therefore, the cold water causes the nerves to stretch and smoother blood flow to the brain<sup>55</sup>. Treatment using water media performed well during Manaqib activity takes place. As previously explained, Manaqib a solemn amaliah and scientific activities of jamaah TQN Pesantren Suryalaya, consisting of a series of activities. Manaqib becomes a means for the jamaah to keep in touch and do dhikr together with the murshid. In this manaqib activity, many jamaah carry water that will be prayed for, in the hope of being able to be medicine and provide benefits.

Abah Anom as an elder and murshid in Pesantren Suryalaya, has succeeded in actualizing the teachings of TQN in a series of amaliah activities which indirectly become a means of treatment for jamaah. Although Abah Anom has died, amaliah activity and medication in Pesantren Suryalaya still continues until today, and has become a tradition that routinely performed by murshid and jamaah.

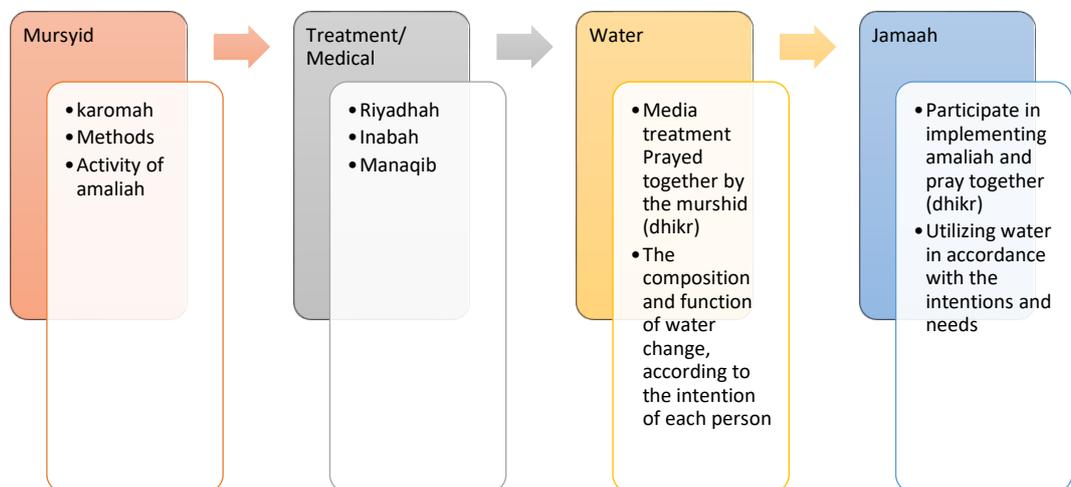


Chart 2. The series of water treatment processes as a medium of medication

### c. Utilization of Water as medicine by Jamaah Pesantren and Community

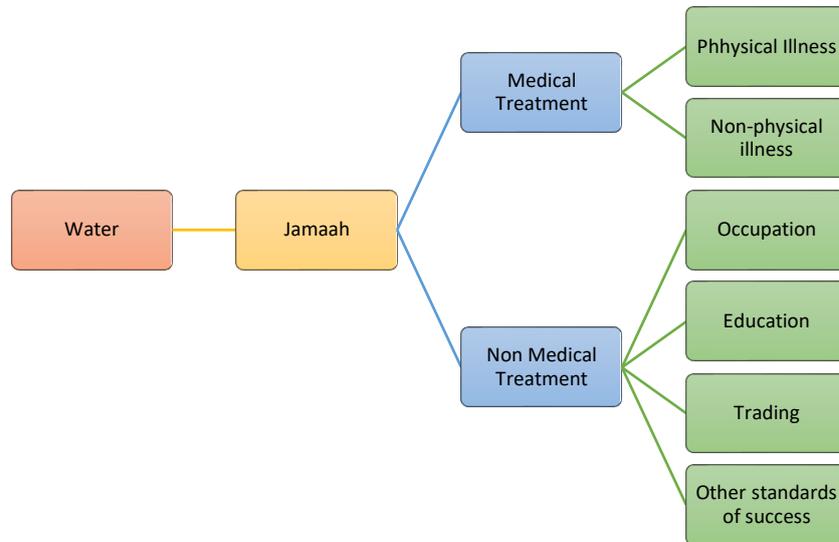
Pesantren Suryalaya as a center of study and development of TQN teachings, provide teaching and amaliah not only for TQN community, but opens opportunities for anyone who wants to follow the series of pesantren activities. Pesantren activity that became the main goal of hundreds and even thousands of jamaah is manaqib.

The TQN jamaah believes that the water that the mursyid has prayed can benefit their lives. Water is a role in medicine or media endeavor in the smooth move. This is in accordance with the facts in the research area that shows a lot of jamaah use the water to be a cure for the illness, such as heart disease, hypertension, stroke, and even mental retardation. In addition, many of the jamaah who utilize water as the supply of energy and motivation in looking for work, occupation, trade, and other form of success. Utilization of water that has been prayed is a form of endeavor that must remain based on the understanding, that only with the permission of Allah SWT healing

<sup>55</sup> Puji Lestari, SOCIA Vol. 10 No. 2, September 2013 : 100-107

and success can be realized. This is always expressed and reminded by the murshid in pesantren so that pilgrims do not become shirk or associate Allah SWT.

Chart 3. Water Utilization by Jamaah TQN



### CONCLUSION

Pesantren Suryalaya has implemented the teachings of TQN in the form of ritual activities of worship and amaliah as a method of treatment for the jamaah. Treatment is done using water as a medium. Jamaahs utilize the water that has been prayed for the purpose of health and goodness in life activities. The entire activity of treatment at Pesantren Suryalaya is a form of actualization of TQN teachings conducted by the jamaah, and has become a culture that forms the identity of Pesantren Suryalaya.

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# CORRUPTION IN RURAL JAVA DURING THE COLONIAL GOVERNMENT IN NETHERLANDS INDIA

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## Abstract

Theoretically, the colonial government adheres to the principle of indirect rule. In this principle, the colonial bureaucracy was only at the district level. The Regent was the supreme authority in the indigenous administration. In every district, colonial government placed a resident assistant as regent partner. As the supreme authority in the indigenous community, the regents had a structured apparatus underneath which includes the district (kawedanan) and under district (kecamatan). The village (desa) was an autonomous institution that did not have a hierarchy of the institutions on it (kecamatan). This article aims to identify the corrupt behaviour in rural java during the colonial period. Data were collected using the main source of history like archive and newspaper. The findings indicated that many colonial government interventions in the village administration. The village headman was chosen by the villagers. Elected village headman appointed by the resident, not by regents. The colonial government did many interventions in every village election, mainly in order to win the village headmans who were loyal to the government. Since the period of Rafles, the village headman had the task of collecting taxes. In return, the village headman got 8% of the number of successful tax levied. In addition, the village headmans also earned income from appanages. For existing urban village, the village headman did not get appanages, but its revenue came from the salaries paid by the government. From the search of a newspaper published in the colonial period, many reported abuses or irregularities in the management of tax money. Many of village headmans failed to report honestly about the results of the tax collected. Much tax money was corrupted by the village headmans. Consequently, many of the village headman went to prison as a result of corrupt behavior.

**Key words :** *corruption, rural java, colonial government, Netherlands India*

## INTRODUCTION

The village is a legal entity in which there is a ruling society holding its own government.<sup>56</sup> Maschap saw villagers from three aspects, namely sociological, economic, and political aspects. Sociologically village can be seen as a unity of people who know each other, who live and settle in an environment with a relatively homogeneous life style. From an economic point of view, the village can be seen as a community of people who meet the necessities of life from the surrounding nature. While from the political aspect, the village can be seen as a government organization that can politically administer its own government.<sup>57</sup>

From the political aspect, the village is the smallest administrative unit in Java. Each plot of land and water wherever it lies either a peak covered with wilderness with its crater and canyon, or forests and coastal swamps, belonging to the village. Village boundaries are carefully defined among the population and then established by government decree, and included in the government map. The village was not a mere administrative unit unilaterally formed by the colonial government or the old king's reign. The village emerges on its own because of the urgency of the ongoing conditions and developments, as an institution with its own government, its own wealth, its rights and obligations and a certain measure of autonomy.<sup>58</sup> Therefore Clive Day believes that village government in Java was the only institution that represents the people, and was the only institution that can fight for the rights and interests of the people. Thus, village governance was a true representative of the people.<sup>59</sup>

The village was headed by the village headman or Lurah. The village headman was elected by the people in his village based on the majority vote. This was actually a form of a true democratic system according to the Western perspective. However, in reality, the election of village headmans in Java during the colonial period was not done by democratic principles. The villagers did not choose qualified leaders, but sell their votes to the highest bidder. It was not uncommon for residents to choose their village headmans based on intimidation from prospective village headmans.

The ways in which such village headman elections led to the election of village headmans cost a fortune. The election of the village headman was always won by the candidate who has a large cost

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<sup>56</sup> Soetardjo Kartohadikoesoemo, *Desa (the Village)*. Jakarta: Balai Pustaka, 1984, hlm. 16

<sup>57</sup> Mashuri Maschab, *Politik Pemerintahan Desa di Indonesia (Political Village Government in Indonesia)*, Yogyakarta: Polgov, 2013, hlm. 1-2.

<sup>58</sup> Beschouwingen over he binnenlandsch bestuur op Java, in *TNI*, 1877 (2), page. 421

<sup>59</sup> Dessahoofd verkiezingen, in *Het Nieuws van den dag voor Nederlandsch-Indie*, October 4<sup>th</sup> 1905.

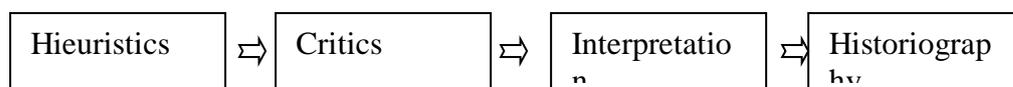
both from his own wealth and from the results of loan against others with quite high interest. The money was used to buy residents' votes or bribe top officials to smooth out their victories. It was not uncommon for elections to be won by civic thieves who have the power to intimidate voters. After being appointed as the leader of the village, in turn he raised money in corrupt ways to return the money that had been spent during the election process. If using Clive Day perspective, the village headman should protect his people. With his people, he has the obligation to build his village so that the people in his village will be prosperous. But why did they blackmail their people to gain personal benefits ? This article will highlight why many village headmans were corrupt and nepotism.

Alatas mentions three types of corruption phenomena: bribery, extortion, and nepotism. The phenomenon of bribery for example, when a civil servant or a State official received the gift (including a prize) from a private person with the intention to influence the civil servant in order to fulfill his request. Extortion shall be construed as a request for giving something, including a prize, made by a civil servant or a State official in exchange for a service which should have been his duty as a State official. Corruption in this type also includes State officials who use public funds for personal or group interests. The third form of corruption was the appointment of relatives, friends, or political associates to public offices regardless of competence, but solely for their own interests, or for their party.<sup>60</sup>

Corruption in Indonesia is not only new in the decade of Indonesian independence, but also has been a tradition since the colonial administration. Corruption also occurs not only at the central level of bureaucracy, but also at the regional level, even at the lower levels of the bureaucracy, i.e the village. This article describes how corruption occurred in rural Java during the Netherlands India colonial government.

## METHODS

This research is a historical research. Therefore, the method used in this study is the historical method which is based on four action steps, namely heuristics, criticism, interpretation, and historiography (Goschalk, Notosusanto, 1982; Abdurahman, 2007). Heuristics is an art, technique, strategy, and skill in discovering and collecting historical sources. Historical sources may include bibliographic works, documents, archives, government officials' reports, memoirs, diaries, news reports, and interviews. Criticism is a technique to verify the sources found so as to determine the validity and authenticity of a historical source. Each source is tested authenticity through internal and external criticism, so it can be known whether a source of original history and sahiih (credible). Interpretation of historical sources is often interpreted as a historical analysis. The main methods often used in interpretation are analysis and synthesis. The analysis of the historical source itself aims to synthesize a number of historical sources so that an authentic historical fact (Kuntowijoyo, 1995; Abdurahman, 2007) is prepared to be organized into historiography as the final stage.<sup>61</sup>



## Village in the Colonial Bureaucracy

Soetardjo disclosed that the village was the oldest autonomous region in Indonesia. He was born before the birth of the kingdom. Its power was not limited to government in a narrow sense (bestuur), but it contains a broader meaning (regeering). Villages have power over justice, legislation, policy, and even defense.<sup>62</sup> The village is the oldest form of decentralization model in Indonesia. From the place inhabited by some tax payers, the village grew into a legal entity with its own government and its own land which is allotted to the people who settled in it.<sup>63</sup> The highest ruler in the village is the village headman. Administratively and formally, the village headman is the ruler of the village in his village. They are mostly from landowners or rich farmers in their villages.<sup>64</sup> As the sole ruler, the village

<sup>60</sup> Syed Hussein Alatas, *Sosiologi Korupsi: sebuah penelajahan dengan data kontemporer*(The Sociology of corruption: the Nature, function, causes, and prevention of corruption), Jakarta: LP3ES, 1986, hlm. 11-12

<sup>61</sup> Effendi Wahyono, Yuda Tangkilisan, Djoko Marihandono, *Pelayaran Printis dalam integrasi nasional dan perkembangan daerah perbatasan, terpencil, dan tertinggal, 1974-2012* (laporan Penelitian Fundamental dan Hibah Dikti- research report directorat general of higher education), 2014.

<sup>62</sup> Kartohadikoesoemo, *Op. Cit.* page 182-183.

<sup>63</sup> B.P. Paulus, *Garis besar hukum tata Negara di Hindia Belanda* (Outline of Indonesian Constitutional Law), Bandung: Alumnii, 1979, hlm. 55

<sup>64</sup> Djoko Suryo, R.M. Soedarsono, dan Djoko Soekiman, *Gaya Hidup Masyarakat Jawa di Pedesaan: Pola Kehidupan Sosial-Ekonomi dan Budaya* (Lifestyle of Java Society in Rural Areas: Pattern of Socio-Economic and Cultural Life). Jakarta: Direktorat Jenderal Kebudayaan, Departemen Pendidikan dan Kebudayaan, page. 24

headman has the inherent right to his position to be fulfilled by his people. These rights include paying taxes, clearing roads, patrolling, drainage, and compulsory work on the land owned by the village headman without any compensation.

The traditional right of the village headman was maintained by the colonial authorities to exploit the Indonesian people. Compulsory labor, for example, was used by the Dutch colonial government to work on mandatory crops (sugar cultivation) for sugar cane in Java and coffee in Priangan.<sup>65</sup> In the system of forced cultivation, the colonial government required land and labor to grow export crops that sell well in European markets, especially sugar and coffee.<sup>66</sup> The rights originally possessed by the indigenous authorities (especially the village headman) were diverted to meet the labor force for sugar cane and coffee plantations. Villagers were required to give up 1/5 of their land or work for 66 days in a year on government plantations. Such provisions were often violated. In practice they work more time. In addition to working on plantations, the people also had to work on the land belonging to the local authorities (village apparatus) and other village obligations such as cleaning roads, water ways, and patrol.<sup>67</sup>

In the labor recruitment process, the colonial government handed it over to the village apparatus. The government then believed that the village was an autonomous institution that could take care of its own government. The power possessed by the village headman was used for various colonial government interests, especially to gain labor and estate lands.

On the basis of that logic, the Colonial Baud Minister on 7 March 1840 wrote to the Governor-General requesting that the governor-general order firmly to the resident not to interfere with all household affairs and unnecessary indigenous customs, including the village government institutions.<sup>68</sup>

Baud's decision was subsequently stipulated in the Regeering Reglement or the Act. In the Law of 1854 (State Gazette No. 2 of 1855) chapter 71 it was stated that the native ruler chose his own chiefs and officers. The Governor-General had an obligation to protect those rights against any offense. The government let the indigenous community took care of its own household interests.

With the preservation of the authenticity of rural institutions, the village was not in the colonial bureaucracy. Domestic affairs within the Dutch colonial government were under the Department van Binnenlandsch Bestuur. At the local level, binnenlandsch bestuur officials are grouped into two groups, namely the European employee (Europeche bestuur) and the employee clan (Inlaandsche bestuur). The European employee's corps included resident and assistant resident in which there were controllers and positions for other Europeans who occupied the offices of heads of departments. While the bureaucracy of the earth's son consists of regents, wedono, and assistant wedono (now called Camat). Distric was the lowest government institution in the Netherlands India government bureaucracy. The position of the regent was parallel to the assistant resident. Governmental affairs relating to the indigenous people were handed over from the Bupati and the staff to the lowest, namely the Camat.<sup>69</sup>

The village was an autonomous government agency located outside the colonial bureaucracy. Villagers were self-regulating communities. Nevertheless, villages were charged with obligations that should be the responsibility of the government. These obligations included security guarding, tax collection, irrigation and eradication of communicable diseases, population censuses, and many more that were not really village affairs but general government affairs. Each villager had an obligation covering both permanent and incidental liabilities. Fixed obligations were liabilities performed at a certain time and within a certain period of time. Included in the fixed obligations include tax payment,

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<sup>65</sup> Cultivation system has been discussed by Robert van Niel in his book, *Java under the cultivation system: collected writings*, was translated by Hardoyo under the title *Sistem tanam paksa di Jawa* published by EP3ES, 2003. For coffee culture see Jan Breman, *profijt van onvrije arbeid: het Preanger stelsel van gedwongen koffieteelt op Java, 1720-1870* and has been translated in Indonesia with title *Keuntungan kolonial dari kerja paksa: system Priangan dari tanam kompi di Jawa, 1720-1870* published by Obor tahun 2014. In 1975 Fasseur his dissertation by title *Kultuurstelsel en koloniale baten: de Nederlandse exploitatie van Java 1840-1860*.

<sup>66</sup> Wahyono, [Reflection on Values of National Movement History as a Basis for Character Education](#), *Tawarikh: International journal for historical studies*, 7 (2)

<sup>67</sup> Effendi Wahyono, *Pemberontakan di Tegal tahun 1864: sebuah studi pendahuluan tentang konflik antar priyayi dan kemiskinan petani (Rebellion in Tegal in 1864: a preliminary study of conflicts between priyayi and farmer poverty)*, Universitas Indonesia, 1984 (skripsi S1, unpublished).

<sup>68</sup> Dessa Verkiezingen, in *Het Nieuws van den dag voor Nederlandsch Indie*, April 10<sup>th</sup> 1902 page-2. See also *Het Zelsbestuur der dessa's in Java Boder*, Juli 30<sup>th</sup> 1890.

<sup>69</sup> Effendi Wahyono, *Desentralisasi dan otonomi daerah di Jawa pada masa pemerintahan Hindia Belanda: perubahan pemerintah daerah berdasarkan Bestuurshervormingswet 1922 (Decentralization and regional autonomy in Java during the reign of the Dutch East Indies: local government changes based on Bestuurshervormingswet 1922)*. Jakarta: Universitas Indonesia, 2009 (FIB UI Dissertation, unpublished).

night watch, and pancen. Pancen was the duty of the villagers to work in the home or paddy fields of village headmans without any compensation. This obligation was only given to the people who fall into the category of *gogol kenceng*. *Gogol kenceng* (elsewhere called *kuli kenceng*) was a villager with land and houses. Within one year, *gogol kenceng* was obliged to work without wage (panceng) for 66 days. The obligation of *gogol kenceng* to pancen can be replaced by paying 8 to 12 gulden (f) in one year to the village government. In Malang regency, in 1928 every village headman was entitled to pancen two or three people *gogol kenceng* every day. Incidental liability was an obligation that was executed only if necessary. These incidental obligations included the maintenance of roads, bridges, culverts, ducts, dams, and grave cleansing.

In addition to pancen rights, the village headman still earns income from office or estate, collectibles in the form of a presentation of tax collection, incidental levies, wages for credit institutions, and side income such as gifts from sugar mills. The income of the village headman in Malang district in 1928 ranged from f 600 to f 1200 in one year.<sup>70</sup>

Some people said enough for the amount of income but the other said not enough. The village chief's income issue had been the subject of talks since the mid-19th century in line with the poor work of the village headmans. The village headmans cheated and blackmailed the villagers because his salary was insufficient. If true income to the village was not sufficient to meet the needs of his life, why many people struggle and sacrifice a lot of money to become unpaid village headmans? Though not getting a salary how could a village chief have two or three horses, four to eight buffaloes, and 20-30 headbreaks or sheep, and had a nice, roofed house. Not infrequently the village headman lived luxuriously with two to four wives, golden kris, gamelan, and train with sandalwood. A clever village headman can pick up a lot of his people, including extortion.<sup>71</sup>

*He Nieuws van den dag* dated December 18, 1905 reported that the income to the village per month reached f 200. By quoting *De Locomotief, Algemeen Handelsblad newspaper*, dated April 6, 1906 contained the story of the income of a Kembangan village chief whose population was 567 inhabitants. The "unpaid" village headman, who received 8% of the wage rate from the taxes they have withdrawn and "occupation", also earned another income. The list of earnings included:

1. In the work of the land of office, the village headman may ask for help from the villagers. The people who own the water buffalo have to plow the land and dig it for two days and those who did not have water buffaloes had to hoe for two days.
2. If at home or in the yard of the head of village there was something to be done, he gathered the villagers. For the job, they did not receive wages but the lurah must provide food throughout the day.
3. If the lurah celebrated a party at home, the villagers had to contribute something to the party.
4. If a marriage was celebrated in the village, the village headman should be given a portion of the snack.
5. If at the occasion of a wedding party a buffalo was cut, the lurah received the head of the buffalo and besides a quarter of its meat.
6. When a person buys or sells buffalo, the lurah of the buyer or seller received a quarter of the price.
7. If there was a house or yard bought or sold, the lurah again receives a quarter.
8. If it was notified of a marriage or divorce case, the headman received a tribute fee for his or her approval.
9. If a man from another village will marry a woman from Kembangan, the groom has to submit two ducks or f 0.50. What if the man took his wife to another village, then the man had to hand over the money to the village headman.
10. If a woman from another village gives birth in the village of kembangan then the woman must pay f 0.50.
11. When a resident of Kembangan moves to another village, he/she must gave one ringgit to the village headman.<sup>72</sup>

Villages that did not own land, such as villages in the municipalities, they do not accept the land of office, but they received a salary from the State. Villages under Vorstenlanden (in Yogyakarta and Surakarta) senior officials (village headmans), village clerks and village headmans receive salary.

<sup>70</sup> Arsi Nasional, Laporan penelitian desa di kabupaten Malang tahun 1928, (Village research report in Malang district in 1928), (historical sources series Number 10), Indonesian National Archive, Jakarta: 1978

<sup>71</sup> Onbezoldigd desabestuur, in *de Locomotief*, Mart 14<sup>th</sup> 1870.

<sup>72</sup> De inkomsten van een Javaansch dorpsburgemeester in *Algemeen Handelsblad*, April 6<sup>th</sup> 1906.

The village headman receives a minimum wage of f 60 per month, while f 40 for a clerk and f 25 for the leader of the village. The salary is actually paid by the taxpayer. If a village has a population of 500 tax payers, and each tax payer paid an average of 30 cents per month, it will accumulate f 150.<sup>73</sup>

### Rural Cases of Corruption

Colonialism anywhere in the world was exploitative. Similarly in the Indies. They exploited the village and its inhabitants to get the most profit. Therefore they were very concerned about the income collected from the villagers, such as taxes. If tax revenues were reduced, they will conduct an investigation to find the cause of reduced village revenues. After doing research, it was known that the decrease of village income because some of tax result was not paid to the State treasury but goes to the village headman. The village headman who commits an act of corruption was reported to the police and subsequently proceeded in court. For the village headman or other village apparatus or even the institutions above him who were found guilty of corruption, they were dismissed from office and put in jail. Conversely, if the allegations of corruption by the court stated as not true, then his name rehabilitated and he returned to head of the village.

Cases of corruption in the countryside were rife with reports in various newspapers in the Indies. Newspaper *Bataviaasch Nieuwsblad* March 23, 1925 issue reported, for example, Marsono, the village headman of Pengampon village was sentenced to two years in prison by a district court for proving tax evasion until the number around f 1000. Brahim alias Singojoyo, village headman of Somalawang village was detained. He allegedly committed tax evasion as much as f 1,026.80. Kertasari alias Rawi, the village headman of Kapasan Kidul village was detained. He allegedly committed tax evasion of f 502.06. All of it concerned the villages in the city whose lurahs get paid from the state. With the incident, *Nieuw Soerabajasch Courant* criticized the government for not being careful enough in the village headman elections.

Similar news was delivered by *De Sumatra Post* on December 30, 1932. Quoting *Java Bode*, this newspaper delivered the news that four village chiefs were discharged from their positions and detained for committing acts that were detrimental to the state. They were the head of the village of Rahayu, Margahayu, Sunyaraja, and Leuwiliang. They were alleged to have embezzled their respective taxes worth f 2000, f 1400, f 1300 and f 400.

Another newspaper, *Het nieuws van den dag voor Nederlandsch Indie*, published May 5, 1932, reported that the head of Haur Kuning, Cimalaka District, Sumedang district, had found fraud of 226.50 done by his newly resigned predecessor, Lastani. After a new lurah discloses the case, several members of his family take revenge. At night after he revealed tax evasion by his predecessor, his horse and cow were poisoned. Lastani, as the suspect behind the poisoning escaped when he was about to be arrested. The Central Priangan Resident promised a reward for his arrest. Shortly afterwards Lastani surrendered to assistant wedana Situraja. Under the news entitled "Dessa gelden verduisterd door loerah", this newspaper conveyed chronologically the modus operandi of tax evasion. The embezzlement was done as if the taxpayer made a mistake in the form of tax arrears. For fear of being found guilty, he resigned in the hope that his son could be elected to succeed him so that his mistake could be covered. But unexpectedly, the chosen was his nephew, not his child. Vengeance against the new lurah was not only poisoning livestock, but also vilifying new lurah jobs and using public opinion against them. When this news was revealed, the investigation of this case was still ongoing. Lastani remained in custody, but he continued to deny involvement in the case even if all evidence had been directed against him.

On December 22, 1932, the same newspaper presented the news of four violation cases in Bandung Regency. The defendants were the village chief. Under the heading "Verduisterende dessa hoofden" this newspaper on May 5, 1934 also reported that in Malang, the village headmans of Pulung Dowo, Jeru, and Argosuko (Tumpang district) were arrested for embezzling f 2000 from the land tax collected. Despite repaying the fraudulent money of f 400, they are still being arrested and the investigation continues.

Citing, *Soerabajasch Handelsblad*, *Het nieuws van den dag voor Nederlandsch Indie*, published on May 7, 1934, conveyed the existence of 156 cases of abuse in Jombang and Mojokerto districts. Beyond that, there were still embezzlement by the village headmans in Malang and Pasuruan regencies that reach 100, 250 and 350 guilders.

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<sup>73</sup>Bezoldiging van dessahoofden, in *Het nieuws van den dag voor Nederlandsch Indie*, August 22th 1905

Soerabajasch Handelsblad on October 1, 1940 reported that the headman of Tambakmanukan village and Gedong Tambak sub-district of Krembangan were thrown into the cage because it was proven to have embezzled the tax funds. In a proven investigation the village headman of Tambakmanukan has committed the crime since 1936. While the villagers' evil acts of Gedong Tambak only took place in three months. This incident was revealed because the concerned in no time had pocketed no less f 400 within three months. As in many cases of embezzlement, here too the cause lies in the fact that the defendant lives above his status. Both cases were now handled by the district court.

Tax evasion was not just happening at the village level. De Sumatra Post issue November 21, 1932 reported on the detention of assistant wedono Ciputat. The case was revealed after his transfer, his successor found that the cash offices of the assistant wedono deficit. He was also found guilty of extortion against the village chiefs. Another letter of Het Nieuws van den dag issue of 7 August 1933 reported that Lumajang's assistant wedana was revealed to be a scribe after an investigation into a violation with a land tax fund. The assistant wedana Onderdistrik Rembang in Bangil was dismissed for extortion by forced loan borrowing from village headmans and other village officials.

The above case was only a small part of the cases of irregularities perpetrated by the bureaucratic apparatus in the colonial period. In the Memorie van Overgave of Central Java governor A. H. Neijs July 1930-November 1933, it was reported that almost all districts and municipalities during that period committed financial irregularities.<sup>74</sup> Meanwhile, in the Memory of the handover of Resident Kerawan, Polivier, stated that in 1928 there were 16 village headmans dismissed, six of them for fraud and extortion against the villagers.<sup>75</sup>

In addition to being a means of corruption, depositing tax money becomes a measure of the success of a village headman. Taxes were one means of the colonial government to increase the source of income. Therefore the colonial government pressured the village chiefs to collect the maximum taxes. Large tax returns will provide a great gift to the village officials. The village headman will get a share of 6% of the tax money collected. To be able to collect large taxes, not infrequently the village headmans do terror against its citizens. This was for example done by the head of Kanigaran village in afdeeling Probolinggo. If there were people who do not pay taxes may be because they are not able, he will come to the person and scolded him. If this does not work, the taxpayer will be physically disarmed. In bare condition, the person was expelled from his home and informed that he will get back his clothes what if he has paid taxes. This is also done against women. This was done to embarrass taxpayers who do not want to pay taxes. And the way it's done for years. Conversely for taxpayers treated like that was an insult. For the Javanese, rather than being humiliated in public, it was better to go to jail. Therefore, before being stripped naked, he first attacks the village headman with the kelewang until he was seriously injured. After that he surrendered himself to the police. This act was indeed violating the law, but it brings a positive impact because the bad tradition in tax collection can be terminated.<sup>76</sup>

### **Village headman election system**

Theoretically, the village headman election system has a democratic style of government. But in reality, what happened was the opposite. Village headman elections are often a source of corruption, bribery, intimidation, and inheritance. Pseudo-election results give rise to bad government. According to van der Putte, member of the Dutch Parliament, the Village Government System became the worst in colonial rule, an extension of the growing extortion with oppression and deception, exploitative and conquest of the villagers.<sup>77</sup>

In the May 24, 1905 edition, Het Nieuws van den dag made a report on the election of the village chief. Neyam, a village headman feels that he was a village headman enough to step down. He wanted to enjoy the results as the village headman. He already had three beautiful stone houses. It also had a casket of teak wood grown in the house with four sacks of ringgit that clatter. Beyond that, he also had 15 smells of paddy fields and 10 fields of moor, as well as a pair of famous cows in his village. With his vast rice fields, he thought he could still provide for his wives without being head of a village.

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<sup>74</sup> Effendi Wahyono, Desentralisasi dan otonomi daerah di Jawa pada masa pemerintahan Hindia Belanda: perubahan pemerintah daerah berdasarkan Bestuurs hervormingswet 1922 (Decentralization and regional autonomy in Java during the reign of the Dutch East Indies: local government changes based on Bestuurs hervormingswet 1922). Jakarta: Universitas Indonesia, 2009 (FIB UI Disertation, unpublsh).

<sup>75</sup> Arsip Nasional RI, Memori Serah Terima Jabatan (memory of transfer position) 1921-1930 (historical sources series number. 8, 1976).

<sup>76</sup> Dessa Terreur, in *Soerabajasch Handelsblad*, December 14<sup>th</sup> 1935.

<sup>77</sup> Dessa Verkiezingen, in *Het Nieuws van den dag voor Nederlandsch Indie*, April 10<sup>th</sup> 1902 page 2.

He wants to leave the village chief to his son-in-law, who was Soe. His wealth he got from the tax allowance paid by a village secretary named Simin. Any tax money paid by Simin partly to his own pocket was not deposited into the state coffers. He did not care how much Simin had taken to put in his pocket.

When one day a wedono comes to his house, he told his mexus to resign, but he wanted his son-in-law to follow the election of the village chief to replace him. When that wedono did not agree because wanting that will replace was Simin. Neyam was shocked to hear the statement of the wedono. He tried to calm down with a sip of coffee. Slowly the lurah talked about how much a wedono would spend and what a pleasure he would be able to help him on this occasion. He then issued 50 ringgit. Wedono laughed, understood and told him that he would support Soe's candidacy. For that he will gather the influential villagers to win Soe and ensure the appointment of Soe will happen. Nevertheless, the wedono revealed that he did not have time to arrange the winner because he was in trouble and needed the money of 500 guildens. Do not think long, Neyam understand wedono intent and promised to give money of 500 guildens. After quite satisfied, wedono went on horseback.

Not long after that, the assistant wedono appeared. Feeling it had received approval from the wedono, Neyam then told of his desire to raise his son-in-law to replace him. Apparently this assistant wedono disagree. According to the assistant wedono, the best fit to be the village headman was Simin. As the village secretary, he had more influence than Soe. Moreover, many villagers were indebted to Simin because they have ever owed him. Neyam urban village promised f 100 guilders so that this assistant wedana was willing to support her son-in-law's nomination to become the village headman to replace him. The assistant wedana agreed. The next day the Neyam urban village delivered the agreed money to the wedono and his assistant.

Finally, election day arrived. It turns out that the villagers chose Simin with an absolute victory. An angry Soe proponent Simin had deposited money to the wedono and his assistants each 1000 guilders. The disappointed Neyam and Soe can not do much. But after becoming a village chief for a year, Simin began to get sick and vomited blood.<sup>78</sup>

The newspaper *Het Nieuws van den dag* during this period highlights the depravity of the village headman electoral system in Java. In the May 25, 1905 edition, it was reported that many villagers chose villains as village chiefs for fear. By reviewing the writings of van den Broek, a controller published in *de Locomotive* on November 11, 1903, the editors pointed out that village headman elections cost a great deal to be paid by the village headman candidate. Based on his experience working in six residencies and eight afdeeling, van den Broek writes that a native who wants to become a village headman (to get votes) borrows f 300 to a Chinese who must make a debt of f450 guildens. If he was not elected, then He will be poor within a few months. In other newspapers it was reported that in order to win the election of the village headman, it would have to spend at least 2000. The money was intended for the winning agent, to buy the votes of the inhabitants, for the slametan, as well as to "open the table" for two months. At this open table the voters can eat, drink coffee, and enjoy the cake for days in two months.<sup>79</sup>

The village election system does not produce good governance because the people did not vote for leaders, but sell their votes to the highest bidder or to the person he fears. Bribery and fear were factors that dominate village headman elections. Not infrequently the elected village chief was from the elite thieves of animals.<sup>80</sup> The colonial experts as well as the *Binnenlandsch bestuur* officials in the area suggested that the existing electoral system be reviewed for having harmed the community, even damaging the morals of the villagers. C.E. Bodemeijer, a resident assistant wrote in *Tijdschrift voor Binnenlandsch Bestuur* about the proposed review of village headman elections. In his experience of being a controller in a number of places in Central Java, East Java, and West Java he witnessed that the village headman electoral system was highly damaging to the morale of most of the villagers. The promises made to deal with it, the sale of votes to various candidates, false complaints, lawsuits filed by lawyers after the completion of the election, and all bad things related to elections, such as gambling, prostitution, opium and so on were increasing rapidly in the village. It all led to the demoralization of the villagers. He therefore requested that the entire electoral system be terminated.<sup>81</sup> However, considering the possible risks, the colonial government felt it was safer to maintain the existing system.

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<sup>78</sup> Een verkiezing, in *Het Nieuws van den dag voor Nederlandsch Indie*, May 24<sup>th</sup> 1905

<sup>79</sup> Dessa verkiezingen, in *Algemeen Handelsblad*, October 2<sup>th</sup> 1906.

<sup>80</sup> Dessa Verkiezingen, in *Het Nieuws van den dag voor Nederlandsch Indie*, May 16<sup>th</sup> 1905.

<sup>81</sup> Dessa Verkiezingen, in *Het Nieuws van den dag voor Nederlandsch Indie*, November 11<sup>th</sup> 1902

Article 71 of Law 1854 stipulates that the village headman shall be elected by majority vote. But the law did not regulate who the electoral holder was so in the field, the election commission assigned to lead the election had difficulty in determining voter criteria.<sup>82</sup> In addition to producing a poor electoral system, Article 71 also can not produce qualified leaders. Therefore, various parties propose that the election of the village headman be immediately removed to end the oppression of the population. Instead, the village headman was appointed and paid by the government. With the appointment the government can determine the criteria of a village headman who was able to lead his village well. The problem was that in the whole of the Dutch East Indies there were 35 thousand villages. Thus it can be imagined how much the state budget should be provided by the state to pay the village headman.

The Council of the Dutch East Indies in 1876 wrote that with the salary of the village headman the budget required not thousands, but tens of millions of guilders. The village headman was a person who was assigned to pay attention to the public interest, not the government agency, but the exploiter of the population.

So from the state treasury, he was paid for the work he must show to the state, but his salary becomes the affairs of the community. So if he was paid by the state, then he was required to meet certain requirements.<sup>83</sup> With limited budgets, the government only paid the village chiefs in the middle towns, who had no land or crooked land.

The election and dismissal of the village headman was first stipulated in the Ordinance on the election and dismissal of indigenous community leaders in 1878 (Statute Book No. 47). It was stipulated that the village election was elected by the village community in the biggest vote, elected by a commission headed by A controller. The results of the election were reported to the head of the region (resident) to be determined. Here was still not explained who had the right to vote and be elected. Because there was a limit on how long people become head of the village, in this regulation was explained about the dismissal of the village headman, To resign or to be dismissed because of criminal matters such as corruption. The rule was later amended by the Ordinance of 28 September 1883 (state official Gazette/Lembaran Negara 229) and Ordinance 24 November 1893 (State official Gazette 272) and subsequently replaced by Ordinance dated 7 April 1907 on the election, punishment, and dismissal village headman of indigenous communities (State Official Gazette 212). In this Ordinance it was arranged who is eligible to be elected and elect the village headman, that was, the person who has obligatory obligatory work. The person who has obligatory employment obligations was the person who owns the land and the house, or in other words the person who had the obligation to pay taxes. The election was carried out by a commission that covers for the controller and the district chief (wedana). Election was valid if attended by 2/3 holders of suffrage. In Article 6 of the Ordinance it was stated that voting by majority vote, but at least 1/5 of the village right holders. The elected village headman was set by the resident. Resident may refuse to appoint an elected village headman if the resident knew that the elected village headman was involved in a criminal matter. In this ordinance it was also prescribed that the village headman may be temporarily dismissed in case of trial. If a court decision declared that he was innocent, then he may occupy the position of the village chief again. Conversely, if a court decision declared him guilty, then the resident can dismiss the village headman in disrespect.

## CONCLUSION

The village was an autonomous institution that can meet the needs of the people of their village. The Dutch colonial government's policy of exploiting natural resources in Java was done by letting the villagers live under their village headmans. The various obligations that villagers charged to their village headmans like compulsory labor were diverted for compulsory labor in colonial government plantations, such as sugar cane plantations and coffee growers. Thus, the village headman was exploited by the Dutch East Indies colonial government for the recruitment of labor, the provision of land, and the collection of taxes.

The government maintains village autonomy. But the village government as an autonomous institution always puts pressure from the colonial government to meet government targets. For that reason, the village headman as a sole ruler often impose pressure on the villagers to meet the targets set by the government above him. Not infrequently also the village headman to make allowance (distort) some of the taxes he picked up for his own benefit. If there was a shortage of tax deposits, the government will immediately investigate why tax payments were reduced. From there, then, there

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<sup>82</sup> Dessa verkiezingen, in *de Preanger Bode*, February 15<sup>th</sup> 1908

<sup>83</sup> Bezoldiging van dessoefden op Java en Madoera, in *Algemeen Handelsblad*, April 6<sup>th</sup> 1907.

was a lot of misappropriation by the village headman, as reported by various newspapers of the day. The incursions carried out by the village headmans were caused by several things:

1. The cost of nomination to become the village headman. The nomination of village headmans cost a lot, among others, to buy votes, and to bribe officials on top to smooth out his victory. Thus, not infrequently the kicking into the village headman was determined by the amount of capital owned, or the strength of the group to suppress / influence the villagers.
2. The lifestyle of the village headman. Many village headmans had an above-average lifestyle. The village headman generally had a lifestyle above the common people. It had a magnificent stone house with a large yard, had many cattle, had several horses with its chariots, even had more than one wife. The village headman's revenues were derived from crooked land and the percentage of the collected taxes is between 6-8%. Income was not sufficient to meet the needs of life so they need to get additional obtained from the various activities of the population such as levy of crops, marriage, births, displacement, and various other celebrations. Thus the villagers were not only a source of income for the colonial government, but also for the leadership. The village headman was elected by the villagers. The existing electoral system creates the possibility of the villagers instead of choosing a qualified leader, but selling his voice to the highest bidder. This means that villagers sell their voice to leaders who will become extortionists for their citizens.

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# ESTABLISHMENT OF JAVA ETHICAL VALUE AS A PRESERVATION OF INDONESIAN CULTURE

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## ABSTRACT

The Indonesian nation consists of various tribes and has a diverse culture both in form and origin. The cultural diversity of the various tribes is an invaluable treasure of the nation, one of which is the Javanese. The Javanese society has a high value culture, among them is stated in the life of the principle that the Javanese ethics is embodied in the attitude of harmony and respect (*rukun* and *hormat*). These values need to be implanted in the family, school and community environment, in order to realize the preservation of the nation's culture. By the current globalization and modernization.

**Keywords:** ethical values of Java, preservation, culture of the nation

## INTRODUCTION

The Javanese community has a high value culture and needs to be preserved and passed on to future generations. One of the cultural heritages that needs to be preserved in the life of Javanese society is the ethical values of Java. In the Javanese tradition, everyone feels obliged to create harmony and social harmony or when social harmony and harmony is in place, everyone is required to nurture it.

The value of Javanese ethics is very important in the Java community that will be useful to counteract the bad influence of modernization and globalization which increasingly erodes the cultural values of the nation.

The life of Javanese society will work well if the principles of Javanese ethics are well practiced in the life of the society, and to run it certainly needs to be habitually supported from various factors, especially through the socialization process of various institutions, such as family, school and community.

In order that Javanese culture is not extinct, it is necessary various ways to preserve it, one of them is by planting ethical value of Java in Java society. In this way it is expected that the preservation of Javanese culture as part of Indonesian culture can be realized.

## ETHICAL VALUE OF JAVA

In Javanese society there are two rules of the most. Determine the pattern of intercourse. The first rule is, that in every situation should behave in such a way as to avoid conflicts. The second rule demands that people in speech and self-talk always show respect for others, according to their degree and position. The first rule is called the principle of harmony, the second rule of the principle as a principle of respect (Geertz in Suseno, 2001: 38).

### The principle of harmony (*rukun*)

The principle of harmony aims to keep society in a harmonious state of "being in harmony", calm and serene, without contradiction and opposition, united in the purpose of helping each other.

Circumstances exist where all parties are in peace with each other, like to work together, accept each other in a calm and agree. Pillars are ideal conditions that are expected to be preserved in all social relationships, within families in the neighborhood, in the village in each grouping. The atmosphere of the whole society should breathe the spirit of harmony.

The word harmony (*rukun*) also refers to the way of acting. Applying harmonious means eliminating the signs of tension in society or between individuals so that social relations remain visible in harmony and well-being. "*Rukun*" contains a continuous effort by all individuals to be calm to each other and to get rid of the elements that might cause disputes and unrest. The demands of harmony are a thorough going community stewardship. Anything that can disturb the state of harmony in society must be prevented. "*Rukun*" means trying to avoid the outbreak of conflicts. Therefore the principle of harmony should not be called the principle of harmony but the principle of conflict prevention (Willner in Suseno, 2001: 40).

A conflict usually breaks out when conflicting interests collide. As a way of acting the clergy demands that individuals be willing to subordinate, even if it is necessary to give up personal interests for the sake of a deal.

A powerful tool for preventing the onset of conflict is Javanese manners governing all forms of direct interaction outside the immediate family environment and the environment of intimate friends. It involves bodybuilding, seating sequence, the content and form of a conversation. The Javanese language itself is perfect for that, a conversation among civilized people should be run in the form of polite language (*krama*), but *krama* does not provide the possibility for rude people, to cursing, to give orders directly or to express emotions.

Ability to apply thus obtained by the Javanese children through education in the family (Geertz in Suseno, 2001: 45). In the social order of Java children can be distinguished two stages. The first stage lasts more or less to five-year-olds and is characterized by a familiar union with the family, without any tensions. During that time the child continues to be the center of attention and affection in his environment, the Son is always in physical contact with his mother or with his father, his sister, his grandmother and so on. The frustrating experiences and surprises are prevented as much as possible and all the wishes of the child are always fulfilled. Never a child is left alone.

In this stage social ordering needs to be achieved in two ways. First the most important behaviors are trained in the child through continuous smooth replay. So for example so that children learn that receive and give something must with the right hand not with the left hand. The second characteristic of education in the Javanese family. Children are subject to obedience not through the threat of punishment or rebuke by the mother, but through the threat that a power outside the family, such as evil spirits, dogs, strangers, will threaten the child if not behave. Thus the child will experience his family as the source of the psychological and physical security counsel.

The second stage of social ordering of children starts after the child passes the age of five years. At that point father begins to change his role, from a close friend to being a distant and strange man whose mother is inserted into the dangerous environment of the outside world, his son must be fearful and show respect. Children are increasingly expected to bring themselves civilized. The child must learn all the elements of manners expected by the adult Javanese. The curbing of children now no longer comes directly through threats from external hazards, but through clues to other people's reactions. At this stage it is not his own unspoken madness, but what others will say about him. Children learn to feel ashamed of strangers, to fear the discomfort, shame and guilt that are increasingly associated with situations where feelings are revealed openly or other rules of etiquette are violated.

If the Javanese had grown up, it would have ensured that his welfare, even his existence, depended on his unity with his group. Against the will of others directly or show hostility is contrary to his feelings. Therefore, any behavior that deviates from the principle of harmony will be faced with strong psychic powers. Irregular, disorganized, violent quarrels, disturbances to calmness and social balance are hated. On the contrary, the state of social harmony is very satisfying for him: In this state of belonging the sense of security in the group, no need to take decisions alone, the responsibility is supported by all and therefore should not open alone to the foreign world, in all things can hold on to customs and manners harmony principle gets application in all fields.

In the Javanese family the father is portrayed as wise, beloved and respected family head, who is familiar with children and is approached in all difficulties. That is the normative picture of the pillars. But in reality the decisive influence in the family lies in the mother, the mother holds the cash, the sister of the mother's sister and not the father's family who can go outside the house, and it is usually the mother who wins if the decision is needed about education, marriage plans and so on, between father and son often there is a cool and formal atmosphere. (Suseno 2001: 49).

The core principle of harmony is the demand to prevent any behavior that can lead to open conflict. The goal of harmonious behavior is social harmony, a harmonious state. A state is called harmonious when all parties in the group make peace with each other. The motivation to act in harmony is dual: on the one hand the individual is under severe pressure from his environment expecting a harmonious attitude and sanctioning unlawful behavior. On the other hand the individual confirms the demands of harmony so as to feel guilty and embarrassed if his behavior disturbs harmony.

### **The principle of respect (*hormat*)**

The second rule plays a major role in regulating patterns. Interaction in Javanese society is a respect principle (*hormat*). This principle says that everyone in the way of speaking and carrying oneself must always show respect for others, according to their degree and position.

Fluency in using appropriate attitudes of respect developed in the Javanese from childhood through education in the family (Geertz in Suseno, 2001: 63). Education is achieved through three feelings Java learned by children in situations that demanded respect, namely *wedi*, *isin* and *sungkan*.

*Wedi* mean fear, both as a reaction against physical threats as well as a fear of the less palatable due to an action (Suseno, 2001: 63)

First of all children to learn learning to feel *wedi* against those who should be respected. Kids praised when being *wedi* against older people and to strangers. The first forms of polite and polite omniscience are educated in children by insinuating at all kinds of terrible dangers from foreign parties and forces outside the family that will threaten him.

Not much later start to shame education (*isin*), also in the sense of shyness, guilt and so forth. Learning to feel shame (*ngerti isin*) is the first step towards a mature personality Java. Conversely ratings feeling shame, shameless a very sharp criticism. Shame flavors developed in children by making embarrassed in front of the neighbors, guests and so on, when doing something worth reprimanded.

Shame (*isin*) and respect is a unity. Javanese people feel *ashamed* if it can not show proper deference to the people who deserve respect. Feelings of salt can appear in all social situations. The only exception is the immediate family circle, where there is an intimate setting and people do not feel shy with each other. The intimate atmosphere is the opposite of relationships in which people must show respect and by itself depressed by feeling ashamed. Instead all connection to the outside is always threatened by feeling ashamed. Against these feelings the individual seeks to equip himself in two ways. On the one hand, by extending a circle of intimacy, for example with a neighbor should not be embarrassed. But this effort is rare. On the other hand their manners strict modesty help achieve forms of association are more relaxed, because the rules ensure that the words and demeanor fit and therefore do not need to feel ashamed. Fear of taste shame is one of the strongest motivations for the Javanese to adjust his behavior to the norms of society.

If the child is less than five years old then it is to understand the contexts which should load feel *ashamed*. The more mature and more mastering the courtesy manners, the more recognized as a full member of Javanese society. For years people feel *embarrassed* to learn Java. *Hesitate* was a feeling close to a sense of *Isin*, but unlike the way a child feels shy to strangers. *Sungkan* is a shame in the positive sense. In contrast to the taste of *isin*, feeling uncomfortable is not a taste to be avoided as Geertz (in Suseno, 2001: 65) describes hesitantly as polite respect for an unknown boss or neighbor, as a subtle restraint against his own personality for the sake of respect personally. *Hesitate* (*sungkan*) is positively perceived shame in front of superiors.

Fear, shame and embarrassment (*wedi*, *isin* and *sungkan*) to be a continuity of feelings that have a social function to provide psychological support to the demands of respect taste. Thus the individual felt encouraged to always take a respectful attitude, while the behavior of less respect leads to discomfort. It is a sign of mature personality. Understand *isin*, *sungkan* and harmony and get along well and understand when and how you feel it. It means that the person has achieved the ideals more generally to be Javanese know how to carry yourself, healthy and mature, in short, become Javanese fully (Suseno, 2001: 65).

## CULTURAL PRESERVATION OF THE INDONESIAN NATION

In some concepts, among others put forward by C. Kluckhohn, that culture is a learning process and not something that is biologically inherited. Culture is therefore a pattern of behavior that is learned and delivered from generation to next generation (Poerwanto, 2005: 88).

One form of culture is the ideal form which is a form of culture as a complex of ideas, ideas, values, norms, rules and so forth. This being called ideal because of its abstract nature, can not be touched or photographed. It is in the minds of the citizens in which the culture lives. The ideal form of culture is also called custom-behavior. Called the behavior because of its function as a regulator, controller and giver of direction for the behavior and human actions in society (Maran, 2000: 48).

Indonesia is a country full of diversity. The most obvious diversity is culture. The national culture is a collection of various regional cultural values that reflect Indonesia as a whole. Culture scattered in every island in Indonesia. A culture that has a strong inherent characteristic. Cultures derived from different environments and norms. Cultures that form a deep-rooted customs that are not easily lost in the community.

Culture as a symbolic process is unique to every society, as it is heavily influenced by the past experience of society and the environment in which it lives. Culture is not possible to be sustainable if frozen in time and space. Cultural preservation may not be a preservation of cultural products within the museum to be seen by future generations, cultural preservation must be the preservation of the community's way of life, so that future generations can still live and live the values that exist within a culture (MirzaArdian August 7th 2011. [http // Spark of blogspot.com/2011/08](http://Sparkof.blogspot.com/2011/08)).

The effort of preserving Indonesian culture has been done by some people in various ways, one of them is Javanese culture which is preserved by Javanese society. In Javanese culture, balance, and

harmony, all must coexist with the aim of making a harmony. That is the philosophy of Javanese culture, all elements must support each other because they really need each other. Therefore Javanese culture has a very high value and needs to be preserved.

There are various efforts to preserve the culture that is the first to be able to help raise awareness about the importance of culture as a national identity, which both help preserve the culture by participating in its implementation, the third had to learn the culture itself, and the latter seeks to disseminate to others so others are interested to participate in maintaining and preserving it (Dimas, 2011. Analysis of efforts to escape the culture [http:// dimaspratama 11.wordpress.com / 2011/11/19](http://dimaspratama11.wordpress.com/2011/11/19)).

## **THE CULTIVATION OF JAVANESE ETHICS THROUGH SOCIALIZATION IN EDUCATIONAL INSTITUTIONS**

The cultivation of values in society takes place through educational processes that include family, school and community education. Everyone in society must undergo change and development according to the color and style of the institution. Based on the reality and the role of these three institutions, Ki Hajar Dewantara considers these three educational institutions as *Tri Pusat Pendidikan*, that is, three education centers that gradually and integrally bear an educational responsibility to the young generation. Similarly, the planting of Javanese ethics to the younger generation can be done through socialization in three education centers, namely family, school and community.

### **Education in the family**

The family environment is the first educational environment, because in this family the child first gets upbringing and guidance. It is also said to be the main environment, because most of the child's life is in the family, so the education most widely received by the child is in the family.

In the family is also the main place of establishment the basic values for children, which is usually reflected in the attitude and behavior of parents as examples that can be an example for their children. By example will give birth to a positive identification phenomenon, namely the self-identification with the person imitated, in this case very important in the form of personality. All the attached values of the child are derived from those whom he likes and admires, and by this is one of the processes the child takes in recognizing value. In this connection Ki Hajar Dewantara (in Hasbullah, 2001: 42) says that the sense of love, sense of unity and the values of feelings and states of the soul which are generally very useful for the course of education, especially the value of education, are in his strong and pure, so that other educational centers can not match it.

The family as the first and main educational institutions, play an important role in the process of internalization and transformation of cultural values into the child's personal including the ethical values of Java adopted by the Javanese society. Individual experience in a primary or family group can be fun and confident and create a sense of security for the individual. In this primary group also fostered a sense of loyalty to the group, learn to place themselves, learn to play a role, can respect each other and heed the responsibilities of each (Salam, 1997: 1150).

In childhood (ages 3 to 6 years) a child has a genuine and profound experience of values, and is easily rooted in him self and his personality. In this period the role of parents will be very important, through the hiring of parents to invite children to implement cultural values, as basic planting that will lead the child to the next action, and able to appreciate the presence of values in the form of experience and practice with Full of obedience.

In the family, parents are responsible for children, especially in the educational context. Awareness of responsibility to educate and nurture children continuously needs to be developed to parents, so as to educate children according to the times.

### **Education in school**

Basically education in school is a continuation of education in the family, in addition to life in school is a bridge for children connecting life in the family with life in society.

According to Law No. 2 of 1989 on National Education System, it is mentioned that the school education path is an education that is held in schools through teaching and learning activities in stages and continuous (article 10 paragraph 2).

The role of the school as an institution that helps the family environment, the school duty to educate and teach and improve and refine the behavior of students brought from the family.

One of the functions of the school is to preserve the cultural heritage (conservation) that lives in society by passing on the cultural heritage to the younger generation, in this case, of course, the students (Hasbullah, 2001: 51). School functions related to the conservation of the inheritance of

cultural values of the region at least there are two functions: (1) schools are used as one of the institutions of society to maintain the traditional values of a particular society. For example, schools in Central Java, used to maintain cultural values of Central Java: (2) schools have the duty to defend the nation's diverse cultural values in the national interest (Idi, 2013: 77).

Schools are assigned to convey culture to the next generation, because it's must always pay attention to society and general culture. In addition, a typical school task that educates children by delivering some knowledge, attitudes and skills in accordance with the curriculum with a particular method that applies in the same concerned.

### **Education in society**

In every society has a system of values each of which is different from each other. Within the value system, there are always national cultural values with unique local values.

Human development depends on its socialization, which is a continuous process that allows human beings to obtain identity and social skills. But to be human, people not only learn one way. The content of socialization varies from one society to another. Through human socialization acquire the culture of society where he was born and raised. In the cultural environment that is human society to learn about a typical design for living.

In every society has a social value that will be different from one another. These social values must be spelled out in the form of norms or rules of community life so easily understood and followed by all the society in everyday life.

In order that the values adopted by society are not destroyed, the society must inherit what it has to the next generation. The way to do this business is through education. With this education the community teach the concepts and attitudes in social life and teach how to behave in community life. That education is a product or a result of life and he grows in a society and is valued when useful for life. The sociocultural values of a spiritual or psychic nature include a sense of beauty, truth, ethics and religion (Salam, 1997: 122).

In fulfilling the needs of life, humans interact between individuals with their social environment (community). People's lives grow through a process of transmission that takes place through the means of communication in the habit of acting, thinking and feeling, from the elder to the younger. Without communication between the old and the young, culture is unlikely to continue.

In the beginning education is defined as the process of maturing the child (Lengeveld theory), then education can only be done by adults to the adult child. This concept has influenced many people, especially Javanese with the proverb "*ora ono kebo nyusu gudel*" or never existed in the rely buffalo calves. This means that parents are unlikely to be educated to the child, so that education can only be given by a more mature person to an immature child. Romo Drijarkoro said that "Education is the process of humanizing young people. The concept of humanizing human beings can be justified, because the human child must be humanizing in order to become human (unlike chicks, meaning that chicks will still be a chicken even if raised by ducks). But the human child will be the wolf of his behavior when raised by the wolf" (Nasution, 2009: 13).

### **CONCLUSION**

The Javanese society has a high value culture, among them is stated in the life principle of the society that is Javanese ethics embodied in the attitude of harmony and respect (*rukun* and *hormat*). These values need to be imparted to the Java community at an early age through the process of socialization in the family, school and community environments are useful to counteract the ill effects of modernization and globalization that are increasingly eroding the nation cultures value. In Javanese culture, balance, and harmony, they must co exist with the aim of making a harmony. That is the philosophy of Javanese culture, all elements must support each other because they really need each other. Therefore, Javanese culture as part of Indonesian culture that has a high value is very necessary to be preserved

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# UNITY IN DIVERSITY: PORTRAIT OF MULTICULTURAL INTERACTION SENIOR HIGH SCHOOL STUDENTS IN YOGYAKARTA

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## Abstrac

The purpose of this study is to analyze the multicultural interaction of students and students' understanding of the multicultural reality of the Indonesian nation at three high schools in Yogyakarta. The research was conducted using qualitative approach with field study method and descriptive research type. The main informants are the students from the three schools chosen purposively. The supporting informants are the teachers of Civics and Sociology subjects in three schools. The results showed that most informants have good will and ability in building multicultural interaction. A small number of informants pick their friends, because they have a less enjoyable experience in socializing. The willingness and ability of informants to build multicultural interaction is a result of multicultural learning implemented by teachers in explaining the multicultural reality of the Indonesian nation. The ability of informants to understand and understand multicultural reality cannot be divided into three major premises: to view multicultural reality as a gift of God, looking at multicultural reality as an obstacle in unifying Indonesian nation, View the multicultural reality as something that should be happening in the life of the nation and state.

**Keywords:** interaction, multicultural, student

## INTRODUCTION

Indonesia multicultural nation is an indisputable fact. Tribal, religious, racial and interreligious conflicts (SARA) became an integral part of Indonesian life in the course of its history to date in the era of globalization. Nugroho (2000: 145) declared SARA always used as a "scapegoat" as the cause of the emergence of social problems in the community.

Qodir (2009: 3-4) vetarizes that throughout 1945-1997, there were 358 cases of SARA conflict in Indonesia. Suryaman (2010: 114) mentions, from the year 1730s until the year 2000 there are 15 cases of riots with the death toll reach 15,648 people.

SARA is a very sensitive issue for the Indonesian nation, so it needs to be managed well and elegantly. Wasino (2011: 11) states that the concept of multiculturalism becomes an important issue to be disseminated in Indonesia as a form of revitalization of the ideas of the founders of the nation towards a unified Indonesian society without discriminating skin color, ethnicity, religion, and social level.

Implementation of multiculturalism is an important and urgent thing in the life of the Indonesian nation today. Yogyakarta is an Indonesian miniature that successfully manages the multicultural reality of the Indonesian nation. Students and students who come from various parts of the country to continue their education, making Yogyakarta very multicultural.

Yogyakarta is a safe, peaceful and peaceful city. Tribal, racial and cultural differences do not cause significant social turmoil. The key is teposeliro culture.

In the context of managing the multicultural society of Yogyakarta, its main strength is the ability of the Yogyakarta community to manage diversity and (potential) conflict. The pattern of interaction that was built between the people of Yogyakarta with the immigrants is by non-violence, with intellectual and civilized ways, intelligent based on soft culture formed by the climate of the city of education.

It is this city's educational factor that distinguishes Yogyakarta from other urban societies, which also has an equally strong Javanese cultural base, in terms of managing conflict due to diversity. The people of Yogyakarta really show the privilege in living together and uphold the tolerance between groups of people based on the insight of nationality, the insight of the archipelago, and the spirit of nationalism.

The multicultural phenomenon of Yogyakarta has been widely studied. Qodir (2009) stated that multicultural living experiences will greatly help them become tolerant and tolerant Indonesians (Yogya human beings) and appreciation for diversity.

Hanum and Sisca Rahmadonna (2009) found that the implementation of multicultural learning model in grade IV of elementary school was proven to improve the ability of teachers in multicultural learning and the need to implement multicultural culture in elementary school.

Thobroni and Burhan Nurgiyantoro (2010) indicate that the traditional story of Yogyakarta contains elements of multiculturalism. The diversity in traditional stories shows Yogyakarta's traditional story intensive in socio-cultural battles as well as recording and photographing socio-cultural realities.

Juningsih (2015: 4) mentions that interethnic social relations in Yogyakarta are established based on social status, skin color, and religion. Each ethnicity considers its culture the most superior of the most cultured and civilized, while other ethnicity is seen as uncultured and uncivilized.

Based on the background of the multicultural reality of the Indonesian nation and Yogyakarta as the portrait of Indonesian miniature that successfully manages the multicultural reality, this research is about to reveal the phenomenon of multicultural interaction of high school students in Yogyakarta. The research question is how is the multicultural interaction of students at three high schools in Yogyakarta and how students understand the multicultural reality of the Indonesian nation?

## RESEARCH METHODS

The research was conducted using qualitative approach with field study method and descriptive research type. This research focuses on: multicultural interaction conducted by students at three high schools in Yogyakarta and students' understanding of the multicultural reality of the Indonesian nation.

Data collection is done through in-depth interview, observation and focus group discussion. Field records and documentation are used as secondary data collection instruments. Data validity using source triangulation techniques. The main informants were the students from the three schools chosen purposively. The supporting informants are Civics and Sociology teachers in three schools.

The research location is SMA Negeri 3 Yogyakarta, SMA 1 Bopkri Yogyakarta, and SMA Muhammadiyah 2 Yogyakarta. The reasons for the selection of research sites because these schools are considered to represent and illustrate: 1) the diversity of educational portrait in Yogyakarta; 2) the multicultural reality of the education community in Yogyakarta; 3) the existence of social groups based on ethnic, racial and cultural religions in Yogyakarta.

## RESULTS AND DISCUSSION

In their daily life in the school environment, students hang out with friends of different ethnicities, religions and cultures. Intercultural interaction is a manifestation of multiculturalism practice.

The results of research on the willingness and ability of students to build a multicultural association shows that basically all students who become informants have the willingness and good ability to mix with friends of different tribes, religions and cultures. Although there is little note that there are some informants who are choosing friends in associating, this happens because students have less enjoyable experiences in mingling.

The role of parents in guiding their sons and daughters becomes one of the factors to the willingness and ability of students in building multicultural interaction. It was found that, there are parents who forbid their sons and daughters to associate with just anyone for various reasons and considerations.

The willingness and ability of students to build a multicultural association, seen from the student statement as follows

*Hey Friend, live is not just me and you but we are!* Hidup bukan aku dan kamu tapi Kita! Kita harus saling menghormati, menjaga perasaan satu sama lain, dan otomatis menghargai. Dengan itu semua saya yakin tali persaudaraan akan terus berjalan dengan baik (WAMP, Siswa Kelas XI IPS 1, SMA Muh 2 Yogyakarta)

Ya berteman aja, kalo bisa deket syukurlah. Tapi kadang-kadang ada orang yang beda agamanya dan minoritas cenderung gak mau bergaul, tapi aku sih biasa-biasa aja. Sebenarnya, itu tergantung orangnya masing-masing ah...tapi aku sih senang-senang aja punya temen non muslim kek, suku apa kek (NA, Siswa Kelas XI IPA 5 SMA Negeri 3 Yogyakarta)

Saya akan bergaul dengan siapa saja dan siap membantu dengan teman/siapapun orang itu (GAP.S, Siswa Kelas XI IPS 2 SMA Bopkri 1 Yogyakarta)

The willingness and ability of students to build a multicultural association is evidence that Yogyakarta is a city of tolerance. The spirit of tolerance has been firmly rooted in every individual of the people of Yogyakarta, including the younger generation.

The willingness and ability of informants to build intercultural association is the result of multicultural learning conducted by teachers in explaining the multicultural reality of the Indonesian

nation. In an effort to build an understanding of the multicultural reality of the Indonesian nation, the implementation of multicultural education becomes the best entrance for students.

Gorski and Bob Cover (2010) argue that multicultural education is an effort for transformation, a process in which all aspects of education are studied and self-reflected and self-criticized and rebuilt for equity and social justice. Meanwhile, Banks (1993: 3) defines multicultural education as education for people of color. That is, multicultural education wants to explore differences as a necessity (god's gift / sunatullah).

Rahmat (2008) mentions that the main purpose of multicultural education is to instill sympathy, respect, appreciation, and empathy towards the followers of different religions and cultures. Furthermore, different religions and cultures can learn to resist or at least disagree with introspection such as the inquisition, religious wars, discrimination, and cultural hegemony at Amidst monolithic culture and global uniformity.

Multicultural education as a new issue in the world of education in Indonesia, is seen as something that is still foreign to some actors in the world of education. Multicultural education has so far not been a policy specifically implemented by the government to address the multicultural reality of the Indonesian nation.

The results show that there is no multicultural education practice. Schools do not apply specific standards or curricula for the implementation of multicultural education. Nevertheless, what happens is the practice of multiculturalism that occurs naturally, because each side is aware of the existence of others with different ethnic, religious, racial and cultural backgrounds.

The ability of students to understand and understand multicultural reality cannot be subdivided into three major premises: to view multicultural realities as a gift of God, as the FAP

Menurut saya, perbedaan suku, agama, dan budaya dalam masyarakat itu lebih baik, karena kita bisa mengenal teman-teman kita satu sama lain. Yang penting tetap "Bhineka Tunggal Ika" (FAP, Siswa Kelas XI IPS 1 SMA Muh 2 Yogyakarta);

The second opinion, looking at the multicultural reality as an obstacle in unifying the nation of Indonesia as the MFS

Rakyat Indonesia terlalu egois dengan dirinya masing-masing dan rakyat juga pemalas. Jadi jika untuk membangun Indonesia keegoisan tersebut harus dimatikan dahulu, jika tidak tak akan pernah terwujud Indonesia yang damai, aman, dan tentram. Egoisnya rakyat tidak memberikan toleransi kepada sesama manusia. Contohnya: Tawuran suporter sepak bola dan pelajar, FPI/Ormas/FBR, dll. Semua itu contoh keegoisan yang mengerikan jika terus menerus dilakukan (MFS, Siswa Kelas XI Bahasa SMA Bopkri 1 Yogyakarta)

The third opinion, looking at multicultural reality as something that should happen in the life of nation and state, as submitted by RWDW

Menurut saya, perbedaan suku, agama, dan budaya itu sangatlah wajar, karena perlakuan diri dari setiap budaya yang diajarkan sangatlah berbeda. Dapat kita rasakan apabila kita mempunyai teman yang berbeda budaya atau agama seperti saya. Sifat dan tingkat kesantunan mereka sangatlah berbeda, tinggal kitanya, saya yang melakukan penyesuaian diri (RWDW, Siswa Kelas XI IPS 1 SMA Muh 2 Yogyakarta)

The results of research on the ability of students in understanding and understanding the multicultural reality of the Indonesian nation shows that basically students have a multicultural awareness. Student's multicultural awareness is a very valuable capital in the development of a multicultural personality.

Students' multicultural personality is another form of Javanese spirituality that strongly emphasizes togetherness and harmony, namely teposeliro culture. Teposeliro implies above all the interests of the individual there is still the interests of others and on top of that again there is still a common interest that must be respected.

The culture of teposeliro in the society of Yogyakarta City in its implementation transcends ethical issues in relations between two parties or with one's own group but includes our own interests in it together with other citizens. In modern languages, teposeliro contains a combined meaning between the demands for the fulfillment of basic human rights and basic human obligations.

Even today, the experience of everyday life in Yogyakarta is very much in contact with multiculturalism. For example it can be seen on the number plate of passing vehicles in Yogyakarta; Enter campuses and schools where students and students of different ethnicities, religions and

cultures will be found; The streets to Malioboro where will be found the visitors and traders are multiethnic and multicultural, so that the stronger aroma and feel of Yogyakarta as a multicultural city.

Such a true multicultural experience has provided a very strong ground for anyone to become a multiculturalist in the Yogyakarta community. However, lately there have been violent acts on the streets that are often called Yogyakarta society with the term "klitih" done by a small part of Yogyakarta students.

The phenomenon of "klitih" is certainly a speck of indigo that can damage the spirit of tolerance of Yogyakarta's multicultural society. Therefore, all interested parties should always keep an eye on and keep the spirit of tolerance of Yogyakarta community with always the seeds of multicultural personality in school system.

## CONCLUSION

The good will and ability of students in building multicultural interaction is the result of multicultural learning conducted by teachers in explaining the multicultural reality of the Indonesian nation, so that students have multicultural awareness.

Multicultural awareness is a very valuable capital in the development of multicultural personality of the students, so that the nation of Indonesia will always exist because it has a younger generation who care about the nation that Different But Still One Also.

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# RESISTANCE AND RESILIENCE: RESPONSE OF KAMPUNG NAGA RESIDENTS TO CULTURAL TOURISM

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## Abstract

There are several *kampung adat* (customary village) in the West Java Province. The province and regency tourism offices as well as tourism agencies promote some of them as the destination for cultural tourism. Kampung Naga is the most popular one. Scholarly studies on Kampung Naga in the context of cultural tourism are numerous yet very little have discussed about the response of the local residents. This ethnographic study applied participation observation and in-depth interview to examine the response of the Naga towards cultural tourism. This study reveals that the Naga give critical response towards cultural tourism. They view tourism as part of their everyday life and they value the sociocultural benefit they earn from the activity, rather than the economic benefit. However, they resist the term 'tourism' to describe visiting activities to their village and prefer the term 'visit' instead. They also actively participate in tourism activities such as in managing the visit and providing tour guide service for visitors in order to protect their village, custom, and tradition; and these shows their resilience towards cultural tourism.

**Keywords:** Response, Customary Village, Tourism, Culture

## INTRODUCTION

The World Tourism Organization defines cultural tourism as an activities conducted by individual or a group of people to visit a place in order to see and to enjoy cultural attractions as well as to study the culture of the places they visited (McKercher dan Cros 2002). Cultural attractions include 1) cultural heritage such as historical artifacts, buildings, material arts, or tools; and 2) living culture or continues tradition being preserves by the community such traditional way of life, art and culture festival, ceremonies, religious rituals, or art performances (Aubert dan Csapó 2002). The people or tourists who conduct cultural tourism differ in their characteristic from other type of tourists. They do not travel for solely a recreation but for the purpose of learning and experience various cultures by directly involving themselves in the daily life and activities of the community they visited. In terms of social class, this group of tourists are generally from upper middle class, have a plenty of leisure time as well financial support to fund their trip (Spillane 1994).

Cole and Li define customary village as a village whose local residents own specific or unique characteristics, such as 1) being a descendants of one ancestor and living at ancestor's land, and 2) preserving custom and tradition their inherit from their ancestor (Cole 2007; Li cited in Moore 2003). Kampung adat is the local term for customary village. Since the last decade, it has become an important part of the cultural tourism for its uniqueness in particular its cultural heritage and living culture. In the West Java Province, there are at least eight customary villages which remain exist and preserving the Sundanese custom and traditions. These villages located at different regencies and now become popular cultural tourism destinations in the province. Most of the villages are located in rural areas, and few of them are located in areas which now turn into periurban. Some villages which remains at the rural areas are Kampung Dukuh dan Kampung Pulo (both are located in Garut Regency), Kampung Cikondang and Kampung Mahmud at Bandung Regency, Kampung Naga at Tasikmalaya Regency, Kampung Kuta at Ciamis Regency, Kampung Gede Kasepuhan Ciptagelar at Sukabumi Regency, and Kampung Urug at Bogor Regency.

The costumary villages in West Java were set up by different *karuhun* (Sundanese term for ancestor) and its locations are spread over the provinces. However all of them have similar characteristics such as its strong efforts to preserve Sundanese custom and traditions. The popular characteristics of these villages are 1) their way of living; they limit and in some cases resist the utilization of modern technologies such as electricity and electronic appliances; and 2) their strong practice and attitude towards natural conservations. Villagers belief on the strong relationship between human and nature. They express the belief in folklores and oral traditions such as proverb which all illustrates their local wisdom towards nature, such as "hidup dengan alam bukan hidup di alam" (living with nature instead of living in the nature's world). This strong relationship shape the villagers mentality which manifested in their way of living; they attempt to adapt with the natural condition rather than change it and they tend to

avoid natural exploitation. Sundanese customary village preserving practice in harvesting the nature in a way they preserve it rather than destroy it. Their choice to limit utilization of electricity and electronic appliances are strongly related to their purpose to limit natural exploitation. According to village members, the more they use the modern appliances, the more the nature being exploited by human in order to produce electric sources and appliances. Nature for the Sundanese is not merely sources to fulfil their daily needs but an entity which has an ethical and esthetic meaning (Indrawardana 2012; Wessing cited in Scefold et al 2003), therefore they respect it.

Customary villages in West Java are basically an open community, despite their strong practice on preserving the Sundanese custom and tradition. Since years ago, many people from outside the village come to visit and the village residents do not have any objection about it. In the past, guests need to obtain permit from the village leader in order to visit. Most of the visitors of customary villages are reserachers, such as Anthropologists (who want to study the culture and the community) and architects (who want to study the architectural design of the houses in the village. Today, there is no special requirement for the guests to visit the village; they only need to obey all the village custom and rules during the visit.

The development of social media recently has a great influence to increase the number of people visiting the customary village in West Java. Many people published photographs while they visiting the village and involving in activities they consider 'unique and exotic' with village residents at instagram or facebook; and it has attracted many potential guests. Gradually, the customary village becomed more popular and gradually become one of the tourist destinations in West Java. The popularity of customary village also encourages the local government and tourism agent to promote customary village as tourism destination. This process has led to the construction of customary village as a show case of the Sundanese culture.

Kampung Naga is the most popular the customay villages in West Java. This village has developed into a cultural tourism destination'and has been visited by hundreds of domestic and foreign visitors on daily basis. The village residents respond to this situation in a very critical manner. There are two types of response by the village residents: resistance and resilience. This article will discuss about these responses in detail and attempt to investigate the reasoning behind this response.

## **METHOD**

This study applied qualittative method in particular ethnographic model. Ethnography is one of qualitative research methods which aim to provide a thick description of a cultural phenomenon from the perspective of the cultural actors (Spradley 2007; Reeves et al 2008; Narayan 2012; Peltó 2013). This study used in-depth interviews and participant observations as the data collection techniques. Informants for this study consisted of local residents, visitors, cultural guide, and the local leaders. They were selected purposively depends on the knowledge they have and the information needed by this study. Data were analysis according to ethnographic data analysis (Spradley, 2007).

## **RESULT**

### **Kampung Naga, the Profile**

The origin of Kampung Naga dated back before 17<sup>th</sup> century. The Naga residents believe that Eyang Singaparna is their *karuhun* (ancestor) who arrived in areas near Naga around 17<sup>th</sup> century to proselytize Islam to people there. The people there previously embraced Hinduism. The Naga believe that Eyang Singaparna is one of the disciples of Sunan Gunung Jati, one of the Wali Songo or the nine Islamic proselytizers in Java. He resided at the areas now known as Naga, located at the bottom of the valley, at the bank of Ciwulan river. The word 'Naga' comes from 'Nagawir' which means 'at the edge'. He then established a kampung which he named Kampung Naga. Eventhough he succeed in his mission to proselytize Islam, he did allow the people to preserve their Hinduism tradition and rituals. Therefore, the tradition of Kampung Naga at this moment is a blending of Islamic and Hinduism.

Kampung Naga is located very near to the main road which connects Garut and Tasikmalaya Regency. There is no traffic sign along the road to guide the visitors to this kampung. Visitors may see a small wooden gate at the left side of the road (from Garut) which direct them to a parking space. This parking space also functions as the entrance gate to the kampung. It is only when visitors arrived at the parking space that they could see the welcome monument. It stated 'selamat datang di Kampung Naga' (Welcome to kampung Naga). There are some souvenirs and grocery kiosks around the parking space.

The kampung is located at the base of the valley, about 500 hundred meters from the parking area. In order to reach it, visitors must climb down the valley through 360 steps. As the visitors climb down the staors, the will see a clusters of wooden and bamboo housed. The kampung is actually

located between two forests that are hutan larangan (forbidden forest) and hutan keramat (sacred forests). The forbidden forest functions as conservation of various herbs and medicinal plants. There are about 108 medicinal plants from 50 families in these forests (Nurmalasari et al, 2012). Meanwhile, the sacred forest is where the ancestors of the Naga were buried.

The cluster of the kampung is organized in a way it distinguishes the area into 'clean area' and a 'dirty area'. Clean area is where the houses of residents are located; while the dirty area are where the animal husbandry are located. In the dirty area, there are fish ponds, chicken cages, and sheeps. Next to this area there is saung lisung, a small bamboo hut built above the fish pond where women usually grind the rice with lisung (traditional rice grinder)

Kampung Naga is both administrative and cultural unit. Administratively, the kampung is one of Rukun Warga (RW) or a community groups in Neglasari Village; part of Salawu sub-district, Tasikmalaya regency. Culturally, this kampung is a customary village and a sociocultural unit led by Kuncen, the local leader. He is responsible for all sociocultural affairs of the kampung. Kuncen is assisted by Lebe, who is responsible for religious affairs, and Punduh, who is responsible for demographic and security affairs.

The population of this kampung is currently 400, divided into 108 households. There is a customary rule about the number of houses in this kampung due to space limitation. The Naga must not expand the number of houses beyond 108 in order to maintain the proportion between human and environmental space. Today, population of Naga grows and many people have to live outside this kampung area due to limitation of house. The local leader estimated the total number of Naga people is around 4000 (Muzakir 2012). They particularly live at the villages around the kampung as they do not migrate far away from their ancestral land even though there is no restriction for migration. Only few of Naga migrate to surrounding regencies and cities. They usually work in low skill labour as their education commonly low.

The educational background of the Naga is mostly junior high school. Even though there is no restriction to obtain education; the geographical constraints apparently limit the access of Naga to education. The nearest elementary school for example, located three kilometers from the kampung; and there is no public transportation to the school. Therefore, the Naga children have to travel on foot to school on daily basis. Only one or two Naga residents went to college. Besides geographical restriction, financial limitation becomes the barrier to access high education among the Naga.

The Naga is a subsistent community. They cultivate wet rice and raising animal husbandry (fish, chicken, ducks, and sheeps) mainly for daily consumption. Once a year, they hold a ceremony to crop the fish in all the ponds and consume it. They only trade very small amount of their extra crop (rice) for kerosene. The Naga use kerosene for light as they do not use electricity.

In the kampung, besides residential houses, there are houses that have specific function: Bumi Ageung, Bale Patemon, Mosque, and Leuit (rice storage). Bumi Ageung functions as weapon and sacred storage. This house is restricted for anyone except the local leaders. Bale patemon functions as public hall where the Naga hold a meeting or welcome guests. There is also mosque in the kampung. The Naga usually pray at the mosque only during evening, as they work at the rice field from morning to afternoon. Leuit (rice storage) functions as communal storage of the Naga. Once a year they hold a ceremony to celebrate rice harvest and to keep the crop into the storage.

### **The cultural attraction of Naga**

Cultural heritage and living cultures are the attraction of the Naga. The house architecture and the traditional way of living of the Naga are the main cultural attraction of this kampung. The Naga architecture has been popular among visitors especially architect because of its traditional yet sophisticated technology (Riany et al 2014; Sesotyningtyas 2015; Wibowo 2012; Wessing 2003). All the houses made of bamboo and wood and have similar design. The houses are not only built in similar design but also interior. Each house consists of two bedrooms and one kitchen. It is the way of the Naga to preserve equal social status among them.

Visitors come to Naga particularly to enjoy the uniqueness of the kampung plan. The kampung is organized in concentric pattern. The core of the plan is an open area which is located in front of the mosque. The Naga build the houses in rows, about 50 meters length and it accommodates ten houses. The rows following the land contour. Between each row, there is a 2-3 meters corridor which functions as an alley.

There is no private bathroom in the Naga house. They use the communal bathroom and washroom which are located at the end of each corridor. Unlike the houses which are made of wood and bamboo, the public bathroom made of concrete. It seems that the bathrooms are recently

renovated. The Naga use the water from the water spring. It is piped using the bamboo to the communal bathroom.

Besides the architecture, the traditional ceremony and the daily living have become the cultural attraction of the Naga. The ceremonies that are popular as cultural attraction are the Hajat Sasih, Panenan and Gusaran. Hajat sasih is a ceremony to commemorate the ancestor. The Naga conducted this ceremony six times a year, at particular months. It began with a visit to ancestor graveyard; praying for the ancestor, and clean up the graveyard areas. Only men involve in this ceremony. Gusaran is a circumcision ceremony for male children. It usually held during Rayagung and Zuldijzah months in Islamic calendar; and Panenan is a ceremony to celebrate harvest.

Traditional art performance is another cultural attraction of Naga. Terbang Gembrung is the most popular art performance of Naga. Adult male perform traditional percussion. While playing the percussion, they sing an Arabic poem containing worship to Allah and compliment to the prophet Mohammad. The performance usually held shalawatan (special ceremony to comemorste the prophet Mohammad) and the celebration of the national independence day. The performance usually begins after 7 pm until midnight.

### **The daily living of the Naga**

The Naga preserve their traditional way of living. They do not only avoid the utilization of electric appliances but also the way of living that is not in line with their values and tradition, such as trading for economic profit. The daily activities of the Naga started very early in the morning, immediately after the morning prayer, at 5 AM. Adult female usually begin the activities at the communal washroom and bathroom. They wash the dishes and clothes while having social conversation with neighbours. As the washing activities finish, they take a bath and then bath their children. They usually finish the early morning activities at the communal washroom 6 AM. They then continue it with other morning activities, such as preparing breakfast for the family. While the women start their activities very early in the morning, the men usually start their activities a bit later. Adult men usually start their activities around 6 AM. As they wake up, they spent half an hour in front of the fire to warm up their body; while the wife cooking for breakfast. The men usually leave the house at 7 to work at their rice field. At about 8.30 PM, the women will sit down in front of the veranda and wait for the petty traders who come to the village. The traders sell grocery stuff needed by the kampung residents. The women usually buy salted and dried fish and other stuff they do not grow.

Visitors usually come to the kampung at 8 AM. They walk around the kampung to observe the activities of the kampung residents. The Naga is a very friendly community. Instead of feeling disturbed by the visit, they show respect to the visitors and treat them as guest. They often invite the guest to drop by and enjoy a light breakfast while having conversation with them. According to Naga residents, local visitors usually interested to know about the history of Naga. Their conversation with the local visitors usually about that topic. Meanwhile, the foreign visitors usually interested in taking picture of the kampung and also the daily activities of the residents.

The number of guest usually reaches its peak during noon. In weekend, the number of visitors can reach hundreds in one day. The daily activities of Naga residents usually end at 5 PM. The visitors leave the village around the time and the kampung will return to its peaceful condition. The adult men congregate at the mosque at 6 for evening prayer. They usually stay at the mosque until 7 PM. They return to their home after finish the Isya prayer around 7.30 PM.

There was fire once in Kampung Naga. It came from the kerosene light that accidentally spilled up at one house and lit the fire to the houses located nearby. The incident then encouraged the local leader and the residents to organise a night watch activity. The night watch group hits the Kentongan (traditional alarm made of bamboo) to inform the residents about the situation in the kampung. The number of hit represents different situation at the kampung. The hit will be frequent and loud when there is emergency situation, such as fire.

### **Cultural tourism in Kampung Naga**

The visit to kampung Naga started in 1970s. Most of the early visitors are foreigners who were researcher and who were interested in studying the community. The local visitors started to come in 1980s. During the 80s, it was not easy to reach the kampung. The concrete stairs was not yet built. The only acces to the kampung from the main road was through the small pavement made by the residents. They made a stairs by hoeing the slope of the valley and put split rocks on it. The stairs become very slippery when rain. There were only few people interested to visit the kampung due to this difficult access.

In 1992, the local government of Tasikmalaya initiated the construction of parking area near the kampung. A few years later, the students from Bandung came to the kampung and built the stairs permanently. The permanent stairs and the parking area were the momentum to the visit to Naga. The visitor of this kampung increased and was not limited to researchers and students. Most of the visitors now are tourists. According to guest book record, there are about hundreds of visitor during weekend. During the holiday season, the total visitors to this kampung can reach five thousand in one month. The visitors are not limited to local tourists but also foreign tourists. Tourism feature news in television and some tourism blogs in the internet help to boost up the popularity of this kampung. Eventhough there are many other customary villages in West Java, Kampung Naga is the most popular one.

There are various reasons among visitors to visit the kampung. Mostly, they stated their intention to learn about Sundanese culture the reason for their visit. Many of them live in urban area and do not have sufficient information about the origin of Sundanese culture, and the origin of Sundanese village.

“Once, I saw a feature news about Kampung Naga on television. I think the kampung represent the original pattern of Sundanese kampung which is now has disappeared in urban area. When I saw the kampung, I immediately want to visit it. As a Sundanese, I am eager to know about the origin of my culture including the customary village in West Java. So when I have time to travel, this is the first place I visit. I want to experience this kampung from my first hand. And you know what, this is incredible. I bring my kids too so they can learn about their original culture. I told my kids they must have sufficient knowledge about our culture (Dewi, a visitor from Bandung City).

Kampung Naga has now become a show case of Sundanese customary village. Visitors stated they could learn many valuable aspect of Sundanese culture by visiting the village. They also admitted learning about the value of Sunda from their interaction with the local residents of customary village.

### **Resistance to cultural tourism**

The Naga were aware of the interest of the visitor to them and their kampung. They do not have any objection to the visit and willing to engage in interaction with visitors. However, they resist the term tourism to define the visit to their kampung. According to the Naga, tourism is not the appropriate term, but ‘kunjungan’ does. They understood tourism as an activity of groups of people to enjoy tourist attraction; while they resist becoming the tourist attraction. The local leader strongly stated this resistance:

“There is no tourism here. If there is, so what is the tourist attraction? We are not a tourist attraction at all. So people must not visit this kampung in order to see us. But of course they could visit this kampung, and we will treat them as our guest. As a good host, we respect our guests; as long as they also respect us (The Naga local leader).

The Naga do not merely express their resistance to the term tourism through statement but also action. The local leader gave an example of the action by the Naga to protest the local government initiative to promote cultural tourism of Naga. In the 70s, when visitors began to visit Naga, the local government of Tasikmalaya offered the Naga a collaboration to set up cultural tourism. The local government would start building homestays near the kampung to accommodate the visitors who want to visit the kampung. The Naga immediately responded the local government initiative with protest. They strongly informed the local government about their resistance to become a cultural tourism commodity. Since then, the relationship between the local government and the Naga was uneasy.

In 1992, an open conflict between the Naga and the local government sparked. The local government bought a 2500 meters square lot near the kampung and built it as car park for the visitors. The car park is located right on the entrance to the kampung. The local government also started to collect the parking fee from the visitors. Knowing the action by the local government, the Naga did not agree with the policy but they remain silent. It was only when the local government collected the fee to the relatives of the Naga who visited the kampung that they began to show their protest openly.

In 2002, the Naga again engaged in open protest to local government. They burned all the parking ticket and evicted the local government staff from the area. They also close the parking area from all visitors. Another incident occurred in 2009 when the Naga closed the access to the kampung for all visitors. The incident sparked after the Naga could not get the kerosene supply. They accused the local government have been exploited them; by promoting their kampung as cultural tourism without their knowing; while they do not have any intention to help the Naga to fight for the basic needs, which is the kerosene. They need the fuel to light up their kampung because they do not use any electrical equipment. The incident ended up when the local government finally agree to support the Naga by securing the supply and subsidize the kerosene to Naga. Beside the agreement on kerosene supply, the Naga also pushed the local overment to give them authority to manage the visit activity to their kampung. The local government agreed and since then left the management of the visit

to kampung to the Naga. The only collected fee from the visitor is the parking fee. There was no fee collected from the visitors anymore. The Naga believe that the absence of ticket fee will increase their dignity, as the one of them said:

"People tend to create their power and authority through money. When they pay the ticket to enter our kampung, they will understand it as payment for their freedom to enjoy the kampung, or to receive any services from us. It is not the case with us. We do not want people pay any fee so that the power and authority towards the kampung remain with us" (The Naga residents)

Beside the agreement on kerosen supply and abolishment of entrance fee, the Naga successfully negotiate the management of the visit to the kampung. The agreement was that the Naga should be given the power and authority to manage all activities related to the visit to their kampung. The only financial sources transfer to the local government was the parking fee.

Unlike in any other places where the local people begin to do performance for tourist instead for religious ceremony, the Naga insisted not to perform any ceremonies and art performance for the purpose of tourism. They require the visitor to come and observe the performance and ceremony according to the ceremony schedule.

"Art performance and ceremonies are part of our religious celebration. Thus we only hold it according to the schedule. We do not provide any special performance for tourist. As I mentioned earlier, there is no tourism in this kampung. So there is no commodity for tourist. If visitor want to see art performance or ceremonies, please come according to the schedule (The Naga leader).

The Naga do not interest in financial benefit they might get from performing the art and ceremonies. They prefer to treat the performance and ceremonies sacredly and therefore it is not for tourist.

### **Resilience to cultural tourism**

Up to present, the Naga do not initiate any effort to promote their kampung as tourist destination. Yet, the number of visitor to Naga is kept increasing. In order to respond the situation, the Naga set up the cultural guider to manage the visit. The cultural guider is the native of Naga and must have sufficient knowledge about the culture and values of Naga. The cultural guider group established since 1992. On daily basis, they perform their duty to escort the visitor to go around the kampung. They work in turns. One cultural guider usually works three times a week. During their day off, they work at their rice field.

Unlike the tour guide whose duty is to guide the visitor during the tour, the cultural guider responsible to protect their kampung values and culture. They must ensure that the visitor obey all the rules during the visit to the kampung and responsible for any violation by the visitors.

"It is not easy to become a cultural guide. We have big responsibility to protect our kampung. Our duty is not merely guide the visitor in a tour around the kampung, but also to make sure they obey all rules during the visit. There were incidents where the visitors attempt to break up the rules. They sneaked into the forbidden forests and sacred forest. Visitors are restricted to enter those forests. So we have to chase after them. We feel very guilty when it happened, because it means we fail to protect our kampung," (Cultural guider and the Naga resident).

Some residents of Naga voluntarily become the cultural guider. There is one resident of Naga who voluntary organise his neighbours who want to become cultural guider. He went to a tourism college once in Bandung and returned to Naga as he finished his study. With some other volunteers, he set up a small office near the entrance gate. Visitors are recommended to approach the cultural guider before they enter the village. There is no fixed price for the guide fee as the cultural guiders do not set their tariffs. The cultural guiders wear uniform; traditional shirt and headscarf. The cultural guider must have good physical condition because they have to climb the stairs up and down several times a day.

Cultural guider is a voluntary action. There is no fixed tariff for their service. Local visitors usually donate 25000-50000 rupiah while foreign visitors 100000 rupiahs for one tour service. The donation from the visitors, only 20% goes to cultural guider; and from the amount they divided evenly among them. Even the cultural guider who are not on duty at the day also receive their part. They kept the rest of the amount for group saving, to buy uniforms and to fund the group activities.

The opening of a small stall inside the kampung to sell snacks, food, and handcraft is another form of resilience of the Naga towards cultural tourism. Most of the handcraft are not made by the Naga but imported from Rajapolah, a district in Tasikmalaya Regency which is well known for its handcraft home industry. The Naga is subsistence community, they do not produce any handcraft for commercial purpose. They made the bamboo handcraft for their own use. The Naga kept the souvenir

and food stall business at small scale. There is only one souvenir stall and one snack stall inside the kampung because big scale trading is not the way of life of Naga.

The young generation of Naga also demonstrates some forms of resilience towards cultural tourism. On daily basis, children and young people interact with visitors, make friends and exchange knowledge. Even though some of the young Naga began to adopt the visitor's life style, such as dressing and speaking style and utilization of communication technology (cellphone), they maintain their identity as the Naga. They admitted they are not as strict as their parents, but they know the boundary clearly.

"We are the Naga but we do not wear traditional clothes everyday. When we go to school, we wear uniforms. We also speak Indonesian with visitors and also use cell phone. Our parents do not against our style but they always remind us about our identity as the Naga. But they will immediately tell us if we are beyond the boundary" (The young residents of Naga).

The Naga stated they understand the interaction between their children and visitors bring both positive and negative impact to the children. They do not against the interaction and the impact, but when the negative impact appears, they attempt to remind their children about the importance to maintain their culture and way of life. One of the negative impact mentioned by the parents were about the utilization of communication technology. They do not forbid children to use cell phone for communication, but it is difficult to ensure that children do not use it for searching information through internet. Sometime, the information that the children obtain from the internet are not in line with the Naga values and tradition. They worried children could not screen the information, and they would directly adopt the values.

"The time flies and everything has changed. Previously, we could secure our kampung from any influence from the outside. But the intensive visit of guests to our kampung, and children interaction with their friends at school made it almost impossible to do that. Honestly, we worried about our young generation; whether they will preserve our values and tradition. But we do our best to teach them and strongly nurtured them about values and tradition. We are a bit strict with that" (The Naga parent).

Despite the negative impact of the visit and intensive interaction between the Naga and the visitors, the Naga admitted the visit does bring some benefit to them. For example, they do not engaged in intensive migration outside the kampung but they could up date information about it through the visitors. In many cases, the interaction between visitors and the residents are very casual and close even though it occurred in a very short period. They could engage in an intensive information exchange about the most current situation inside and outside the kampung. Some cultural guider said they get the benefit from the exchange.

"I rarely go outside the kampung because I have to do this duty (cultural guider) on daily basis and also work at my rice field during day off. Sometime I want to know about the recent news from outside the kampung. Many of visitors become my friends and they happily share any recent news about the 'outside' worlds. This is so beneficial, because I do not have to leave the kampung, but I always updated" (the Naga resident and cultural guider).

Intensive interaction with visitors does change the life of the Naga. However, they responded the situation in suitable manner. They do know the best way to strictly protect their values and tradition while at the same time flexible with influence from the 'outside world'. The Naga love to establish network with visitors, particularly with well educated people. They stated that they want the well educated visitors could inspire the young generation of Naga to obtain high education. They consider education as very important aspect of their life. They belief education could help them achieve upright social mobility that will give them higher bargaining position in the social interaction with the outside world. The local leader said that they often feel inferior to fight for their right before the state law or to negotiate about the right of their kampung in some development program because of their lack of education. They do not know how to built argument with state apparatus. Such experiences encourage them to push their younger generation to pursue high education.

## CONCLUSION

This paper discusses the response of Kampung Naga residents to cultural tourism. There are two form of response: resistance and resilience. The Naga resist the concept of cultural tourism because they do not agree with the consequence of this concept. In cultural tourism, there is always be the 'comodity'. The Naga resist to be the commodity of cultural tourism because it create unequal position between the Naga and the visitors. In cultural tourism, the Naga view their position inferior to the

visitor, because they are the commodity. They prefer to use the concept 'visit' to replace tourism. In this new concept, the Naga locate their position as equal with the visitors. They consider the visitor as their guest, and they are the host. This equal position enables the Naga to take a full control over the visit and to protect their kampung values and tradition. They demand the visitor to respect and obey the rules or the kampung during their visit; and as the reward, they will respect the guest. Beside resist the concept of tourism, the Naga also resist to provide any commodity for merely the purpose of tourism. Instead, they require visitors to adjust with their ceremony or performance schedule in order to observe it.

A part of resistance, the Naga also demonstrate resilience as the form of their response to cultural tourism. They do not against the visit, but the attempt to manage it in a way their kampung values and tradition are respected by the visitors and preserved. The Naga establish the cultural guiders who have responsibility to manage the visit. The format of response by the Naga to cultural tourism shows their critical competency. Instead of being the object of the cultural tourism, they obtain to gain power and control over the tourism in their own kampung. This phenomenon is quite unique in the context of cultural tourism, because in many other places, the local residents tend to locate their position as tourism providers who serve the tourist. Commoditization and commercialization of culture then become the later issue of this type of tourism. In the Naga case, such phenomenon does not appear because the Naga strictly preserve their culture and do not treat it as commodity for tourist. To conclude, the response of Naga residents to cultural tourism takes the form of high resistance and resilience which shows the consistency of the customary village residents to guide and protect their village amid the popularity of cultural tourism.

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# ACCULTURATION OF HANSAMO KOREAN CULTURAL COMMUNITY IN BANDUNG

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## ABSTRACT

The culture of modern society is a process of exchange, loaning and interplay in complex history. One of the cultures that is influencing in various countries is the Korean pop culture or more popularly known as *K-Pop/Hallyu*, or *Korean Wave*. The flow of globalization leads to easier information to be obtained by individuals. There are two factors of attraction from Korean culture, that is internal and external factors. The internal factors are characterized by the members of community that deeply admiring Korean culture, while the external factors are from music, clothing, art, traditional and modern dance. The method that used in this research is descriptive method. In the paradigm emerged a new diffusion phenomenon called acculturation or culture contact. Hansamo community experiences a culture contact, it means that certain cultures are faced to the elements of a different foreign culture, so the foreign cultural element is gradually accepted and processed into their own culture.

## INTRODUCTION

The rapid development of the era demands the development of technology to be more growing in this era of globalization. The development of this technology is very influential in all fields, especially in the field of information and communication technology. The presence of this technology gives the effect to be more easy in getting all forms of information. Information among fellow human beings as if there is no limit in sharing information. This is what makes globalization of interaction among all citizens in the world become free and open as if there is no limit. The presence of technology, with the rapid growth in information and communication are not only a variety of information that can be disseminated quickly but the culture can be easily disseminated throughout the world, this is what is meant by cultural globalization. Cultural globalization can be regarded as a symptoms or a phenomenon that spread the values of a particular culture from a country to the whole world. This cultural globalization makes cross-cultural between countries become increasingly high by the presence of communication and information technology and also the role of mass media.

The culture of modern society is a process of exchange, loaning and interplay in complex history. The culture that many people love around the world is referred to as a popular culture. Popular culture covers the whole practice of community life such as cooking, fashion style, sports, entertainment, etc. One of the cultures that is influencing in various countries is the Korean pop culture or more popularly known as *K-Pop/Hallyu*, or *Korean Wave*. The phenomenon of Korean culture fever refers to the popularity of Korean culture abroad and offers the latest Korean entertainment that includes movies and dramas, pop music, animations, games and more. Indonesia is exposed to the spread of this fever which is very easily influenced by developed countries.

In the present day, Korean wave is much favored by the wider community. One of the ways to spreading of Korean fever is with the emergence of boyband and girlband. This group has beautiful faces, attractive looks, and a comfortable music in the people's ear that accompanied by the powerful dance that makes it more popular and favored by the wider community. The Korean fever is not only in music, but also in Korean dramas that did not escaped from the attention of the public. Korean drama with a romantic story that supported by good actors and actresses and with a non-boring storyline that can increase the appeals to the Korean drama itself. The actors and actresses from south korea who wear a trendy clothes with a good fashion style are being imitated by Indonesia people at this time. The clothes that has a simple and good style is the main attraction of the Korean fashion and clothing. Korean typical cuisine is also become a public attention, many Korean cuisine is spicy and rich in spices, this matches with the tongue of Indonesians, like kimchi, ramen noodles, bulgogi, rice cakes, fish balls, and also other south Korean snacks. Nowadays, it is not uncommon for us to find a restaurants that sell a typical Korean cuisine. Even now on Indonesian television also shows an advertisement of south Korean biscuit products with south Korean actors.

Korean fans in Indonesia are very increasing and mostly it is among teenagers. Korean fans are making many various communities in Indonesia, especially in Bandung. In Bandung, the Korean culture fans community were named Hansamo. Hansamo is a community of Korean and Sundanese culture lovers. Hansamo has a variety of activities including language classes, modern dance, traditional dance and group vocals. This community focuses on Korean art culture, but does not exclude Sundanese cultures, this community also learn about Sundanese culture, because the initial goal of the

establishment of Hansamo is as a tool to accommodate Korean cultures lovers, and to introduce Sundanese culture in Korea.

The development of Korean fever in Indonesia is a manifestation of globalization in the field of communication and culture. Recipients of Korean fever in Indonesia are dominated by teenagers. Teenagers as the next generation of the nation should be familiar with their own culture, because if adolescents do not know an familiar with their own culture then their national culture will experience extinction or there will be a shifting of cultural values that are not derived from their own culture. Therefore, the Indonesia people should be wary of the negative impact of Korean fever, so that the indigenus of Indonesian culture still has a high cultural values.

## **RESULTS AND DISCUSSIONS**

### **The process of the emergence of Korean culture in Hansamo Community**

The Hansamo community was originated established from an inter-individu meeting that are greatly admiring Korean culture. In 2006, the Hansamo community was formed as an accommodate Indonesians who loves Korean cultures to learn Korean culture. The hansamo community is formed due to the flow of globalization. The flow of globalization leads to easier information to be obtained by individuals. The Individuals are exchanging information with each other without any limitations between them. The spread of Korean culture that received by this community comes from the Korean fever that occurred in Indonesia.

### **The impact of Korean culture towards Hansamo Community**

Korean culture has an impact on Indonesian people, which makes the community of Korean cultural lovers. The Hansamo community was affected by the Korean culture that they learned. There are positive and negative impacts of the Korean culture that they learned. The positive impact of the inclusion of the Korean culture is the love from Indonesian people towards music is increasing. This statement is very clear that with the new music variations in Indonesia, it will add a lot of color to music or music genre in this country. Hansamo community also studied the music that comes from korea, as an evidence from this so they created a classes for group vocal. The vocal group that formed by Hansamo community enables their members to develop and express their creativity in modern music. The Hansamo community has been studying a traditional and modern dance from Korean culture and it has a positive impacts to their members. The activity of learning traditional and modern dance of Korea provides knowledge for their members. Other than that, the members of Hansamo community are becoming more interested in learning Korean language that makes their members gain knowledge of themselves. The positive impact of learning Korean language is makes their members become able to speak in foreign language especially Korean language.

Korean culture also has a negative impact because it can eliminates many indigenous cultures of Indonesian, teenagers in Indonesia prefer a music that comes from South Korea rather than listening to dangdut music which is basically an original song from Indonesia. Korean singers were also favored by Indonesian people so than the original Indonesian dangdut singers were even replaced. The art of film also become a negative impact when the films that comes from South Korea are more popular than the original film made in Indonesia. Though the support from the Indonesian people for the world of Indonesian film is very needed for the development of the world of film.

### **The influence of Korean culture on the Hansamo Community**

#### **Traditional Korean dress**

Hanbok (South Korea) or Chosŏn-ot (North Korea) is the traditional clothing of Korean people. "Han" is the term for Korean and "bok" means clothing. So, literally Korean people actually just call their clothes as "Korean outfits". Korean people are very proud to wear Hanbok, because Hanbok is the identity of their traditional dress. Hanbok in general has a bright color, with a simple line and does not have a pocket. Although it literally means "Korean clothing", today hanbok is refers to the "Joseon Dynasty style outfit" that commonly used formal or semi-formal in traditional festivals or other festivals, such as Chuseok or Seol-nal (Lunar day). Hansamo community is learning a traditional dance from Korean culture and it is not apart from the traditional clothes from South Korea. The members of Hansamo community are often use and study traditional dances with using Korean traditional clothing. The use of traditional clothing is used during traditional festivals or other festivals. This traditional clothes from South korea is quite convenient and simple to use.

### **Traditional Korean music**

The emergence of Korean music is marked by the presence of girlband and boyband. At this time, Korean music is very popular among the teenagers. This makes the Hansamo community create a class that called the group vocal. This group vocals are facilitate the buried talents of Hansamo community members and create creativity in the field of music. This music influences the mind-set of the Hansamo community members to continue to grow with modern music.

### **Korean language**

Korean language learning activities are held to train the Hansamo community members especially Korean lovers to understand Korean language. Learning the Korean language aims to provide knowledge to Hansamo community members to be more understanding about Korean culture. By understanding the Korean language, members of Hansamo community can easily learn the original Korean culture.

### **Traditional Korean dance**

Traditional Korean dance is a dance form that originating from Korean culture. Traditional Korean dance are divided into 2 categories, there are palace dance and folk dance. The historical text explain about the penchant of ancient Korean people dancing and singing for days and nights as a part of the ritual of worship to the gods. They also dance to express the soul (sin) and joy (heung). The members of Hansamo will learn about the traditional Korean cultural dances. The members have been good at performing this traditional Korean dance.

### **The interest factors of Hansamo community on Korean culture**

Korean culture has a tremendous appeal, that results in the the number of its lover and observers increases over time. People are interested in various sides including their culture. There are two factors of attraction from korean culture, that is internal and external factors. The internal factors are characterized by the members of community that deeply admiring Korean culture, while the external factors are from music, clothing, art, traditional and modern dance.

In this era of globalization, the progress in technology, information and communication is growing very rapidly. This advancement in technology, information and communication allows humans all over the world to interact and communicates with each other. The information between humans happens to be exchanged without any restriction in the world. This is what makes *Korean wave* or Korean fever spread in various countries including in Indonesia through the technology of communication. The cultural globalization is inseparable from the advancement of technology in exchanging information so because of that many cultures all around the world are favored by many people.

Life in this world cannot be separated from existence of symptom or phenomenon of quality of cultural elements in this world between one culture with other cultures. This culture is interpreted by the existence of a set of a symbols that attached to the human as a carrier of culture. People are migrate and move places so that the contact from foreign cultures cannot be avoided. According to Koentjaraningrat, 1959: ... diffusion is the process of dispersal of cultural elements from one individu to another, and from another to another. The process of diffusion is the process of disseminating the elements of culture to the world. The phenomenon that arises the occurrence of diffusion shows that the process of spreading the culture more complicated. The elements distribution of a culture no longer has to be accompanied by the movement of a particular human or group, but diffusion can occur without the necessity of the movement of a human or a group from one place to another place. Diffusion is no longer just the movement of cultural elements from one place to another, but diffusion is defined as the process that the elements of culture brought by the agent must be accepted by other cultural groups. In connection with Korean culture in the Hansamo community, the process of spreading Korean culture is emerged when the first initiator of the establishment of this community witnessed the Korean culture in cyberspace. The process of dissemination of Korean culture is through the delivery of information by mass media. The process of diffusion of the spread of Korean culture is the absence of the movement of a human or group from place to place, but the elements of Korean culture are still running. With this process of diffusion Korean culture towards the Hansamo community went without any obstacles so that the Hansamo community accepted as a new culture without putting aside its culture. Hansamo community has a culture of Korean culture that fused with Sundanese culture. This Korean culture is studied by the Hansamo community so that it becomes a human-owned culture from the results of learning process because of culture. According to

Koentjaraningrat (1986: 180) the whole system of ideas, actions, and the work of human beings in the framework of society life.

In the diffusion paradigm also emerged some new symptoms such as acculturation. Acculturation that is considered as *culture contact*. According to Koentjaraningrat (2010:151) culture contact occurs when a particular culture is exposed to elements of a different foreign culture, so that in the elements of foreign culture gradually accepted and processed into their own culture. Culture contract that occur in this Hansamo community are faced with Korean culture, this is what makes Korean culture elements will gradually be accepted and processed into culture in Indonesia without eliminating the culture itself. The cultural process of the acculturation in this community is an intensive interaction with other individuals who bring Korean culture into Indonesian culture without emerging new cultures. In accordance with the opinion of Suyono in Rumondor (1995: 208) acculturation is the taking or acceptance of one or several elements of culture that comes from meeting two or several elements of culture. The Hansamo community takes some cultural elements from Korean culture that derived from various information about Korean culture without any encounter with the cultural element, this is what cause effect from globalization. The Hansamo community is the cultural contact of the two different cultures and fused together. Cultural acculturation is the same thing as cultural contact. The result of the process of embodiment of cultural acculturation can be seen from language, religion, belief, social community, organization, knowledge system and artistry. The form of the embodiment of cultural acculturation is one of the results of human activity in the process of cultural fusion. The form of cultural embodiment in Hanamo community is a form of art. This can be seen from the Hansamo community activities such as a group vocal class, traditional and modern dance, and also learning Korean language.

## CONCLUSION

The presence of technology makes the information easily acquired by every individual. With the ease of accessing to all forms of information it makes easier to someone to exchange information with somebody else. This exchange of information has no limit. The presence of technology is not only facilitates the acquisition of information but the spread of culture can easily spread throughout the world. This phenomenon is also called globalization of culture. The cultures that can easily be spread throughout the world are the existence of Korean fever of Korean wave. This Korean fever causes Korean culture to be easily accepted by Indonesian people. Especially in Bandung, there are a community that formed because of the impact of this Korean culture lovers, it is called Hansamo. This community embraces Korean culture lovers to learn about the culture of the ginseng country. The culture was learned, this community also learning about an element of Korean culture. The community learns Korean language, traditional and modern dance, and Korean outfits. In the process of dissemination of Korean culture there is a process of diffusion, that is the process of disseminating information is not through the transfer of groups to a place, but the process of dissemination is still running. This Korean culture is the result of the learning process. In the paradigm emerged a new diffusion phenomenon called acculturation or culture contact. Hansamo community experiences culture contact, meaning that certain cultures are faced to the elements of a different foreign culture, so the foreign cultural element is gradually accepted and processed into their own culture.

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# TRADITIONAL MEDICINE AND MEDICAL PLURALISM IN EASTERN INDONESIA (A LITERATURE REVIEW)

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## Abstract

Medical pluralism is known as one of the principal studies in medical anthropology, which emphasizes an understanding of the medical systems available in society. These medical systems are in form of modern medical systems, alternative medicine, and traditional medicine. Almost all societies in the world have applied the medical systems. Many medical anthropological researchers have also studied these treatment systems, especially on traditional medicine. Since the beginning of the presence of medical anthropology, it was characterized by the number of studies and research of traditional medicine and started to become an important theme at that time. Particularly in Eastern Indonesia, there has been small number of research on local knowledge-based treatment systems. It is few articles on this theme are published and can be read in international journals. In this review provides some examples of research on medical pluralism, especially studies of traditional medicine in Indonesia, especially in West Nusa Tenggara.

**Keywords:** Traditional Medicine, Medical Pluralism, Indonesia, West Nusa Tenggara

## INTRODUCTION: MEDICAL PLURALISM IN INDONESIA

The phenomenon of pluralistic medicine is also present in Indonesia. This country has traditional medicine (TM) based on local culture, as well as complementary and alternative medicine (CAM). Furthermore, the modern tradition of medicine, which was introduced since the Dutch Colonial era (Boomgaard, 1993) has also been applied and plays an important role in health development. Biomedicine has been legitimized by the government and has become a dominant medical system.

In the past twenty years, medical anthropologists have shown an increased interest in research on medical pluralism in Indonesia, although the studies are few considering the potential of research which can be conducted in the country. In Java Island, (Ferzacca, 2001) carried out his work on the quality of medical pluralism in urban area. He analyzed how people in Java used drugs and modern medical practice, which he described as consuming modernity. Further, He examined the relationship between politics and cultural exchange organization. Medical pluralism, as Ferzacca described, is an important political aspect in the ideology and paradigm of development in the era of the New Order regime in Indonesia. Medical pluralism in Yogyakarta is related to modernity, the emergence of the field of public, social hierarchy and different access to health care, and commodification treatment in the context of capitalist consumption. This is a representation of the urban community medical practice, social practices that produce forms of hybrid treatment (Ferzacca, 2001).

Woods (2007) investigated medical pluralism in Java (Central Java, Yogyakarta and East Java) particularly with regard to different types of curers who deal with mental illness, the *dukun*, *kyai* and psychiatrist. Medical practice performed by *dukun* (Javanese traditional healers) is very informal with symbols filled with supernatural powers. By using Javanese language the *dukun* treat *kesurupan* (trance) and into the medium (spirit medium). The *dukun* examines his client by touching body or breath and giving drugs such as amulets, water with prayer and herbal medicine. Meanwhile, *Kyai* (Islamic religious leader) practices a more formal treatment by taking a special room in *pesantren* (Islamic boarding school). The interpretation of the illness centered on the patient's problem, whether the problem to human or against God. The treatment done by *Kyai* emphasizes that the healing of an illness is not coming from the *Kyai* but entirely from the power of God. In healing illness, *Kyai* usually provides amulets or prayer taken from the Quran. Treatment which is based on professional, academic clinical study is conducted by psychiatrists. They hold the practice of medicine in private clinics or services in government health services. Although the psychiatrists use Western methods of therapy, they do not question the effectiveness or efficacy of traditional medicine and religious healing. They assume that these therapies can also provide harmonization of patients. In fact, this leads to syncretism medical practice. In addition to the above three practitioners, Javanese people used to use other means for curing mental illness sufferers, such as the use of herbal medicine and chaining the sick in

a bamboo cage. In a more recent study conducted in Sunda region, West Java, Ambaretnani (2012) examined the cooperation between *paraji* (Sundanese traditional birth attendants) and *bidan* (official midwives) and their contribution to maternal and child health (MCH).

Indigenous and modern concepts are used for explaining the differences between medical pluralism on maternal and child health (MCH) in the community in West Java. In the community of West Java, there are three configurations in pluralistic medical practices, namely the traditional system, transitional system, and modern medical system. In the context of medical pluralism on MCH, traditional medicine is represented by *paraji*, while modern MCH is represented by midwives. *Paraji* provide health care during and after pregnancy and childbirth as well as holding a ritual or ceremony during pregnancy and postpartum. *Paraji's* role is as a mediator between people, the traditional belief system with modern MCH services. However, *Paraji* get fewer roles in the process of childbirth, because *Paraji* have no formal education and this is different from the midwives. *Paraji* only have roles during pregnancy, but not during the birth process. Nevertheless, pregnant women still come to *paraji* to get health care because of financial reasons, even when they know that midwives give better service and facilities. In the practice of *paraji*, pregnant women will be given ethnobotanical remedies, commonly called herbal medicine or *Jamu*. In addition to economic issues, several variables such as gender, age, social structure, and access can have an impact on the behavior of MCH service use.

### **Discussion: Medical Pluralism Research in West Nusa Tenggara**

While some research focuses on medical pluralism in Java, in West Nusa Tenggara medical anthropologists mainly focused on maternal and child health issue in the context of the pluralistic medical situation.

Hunter's ethnographic research (2000; 1996a; 1996b; 2002) examines power relations and distribution of people's knowledge during health quest within a pluralistic medical setting in traditional and modern health care systems. In her narrative case, Hunter also focuses on maternal and child health. According to Hunter (2002), medical pluralism refers to more than one set of medical practices operating at the same time. Medical pluralistic setting in Lombok is known to include indigenous medicine and modern medicine. The government runs biomedicine or modern medicine by adopting some international programs and policies on health and adapting into national health policies as a model primary health care (PHC), health centers, sub clinic and also *Posyandu* (Integrated care post) (Grace, 1996; Hunter, 1996a). Meanwhile, government health officials usually have formal education and training obtained from the medical field, such as nurses, midwives, nutritionists, etc. (Grace, 1998; Hunter, 1996a).

Moreover, in the village, traditional healers exist, providing traditional health services. In the community of Sasak in Lombok, traditional practitioners are known as *Belian*. *Belian* treat diseases due to evil spirits, sorcery, and ancestral neglect by using natural medicine, prayer and mantra. Additionally, *Belian* can also cure diseases by massage or assist labor (Hunter, 1996a).

Medical pluralism also refers to multiple strategies and resources villagers use when seeking cures at least in the village setting (Hunter, 2002). In her study of MCH in Lombok, Hunter found that women tend to try to get treatment using all the existing health care system; they even tried it several times. Seeking treatment is also influenced by social relationships between health care workers and villagers based on the value of transactional money or other social obligations. Meanwhile, experiments in search of effective traditional medicine is finished if it has found the cure or commonly referred to as '*cocok*' (fit) as a basis for returning at a later time.

At the same time, Grace (1996) also carried out qualitative and survey research on Sasak women's health in other villages in Lombok Island, especially with regard to the women's reasons for choosing traditional and modern services in maternal and child health and the process of confinement. *Belian*, injection doctor and nurse usually deliver treatment of diseases suffered by children (Grace, 1998). Treatments of fever, respiratory infection, and diarrhea will be provided by *Belian* if the children could not be cured by health workers in health centers or clinics. The *Belian* (especially male *Belian*) and also '*Belian nganak*' (traditional midwife) treat the disease in different ways, such as blown or spat while reciting a mantra; in addition, there is also a *Belian* that provides water with a spell, holding the child's head while reciting mantras, providing herbs for pain diarrhea, while *Belian* will give Sasak's medicine made from *sekur*, rice, turmeric and other materials that accompanied the mantra. The *Belian* will get a fee from the client although not quantified. Treatments are carried out in subclinics, treated by a doctor or nurse. Clients usually come to a subclinic to get the injection. Children with ARI and diarrhea will be given injections of antibiotics and vitamins; the vitamins can also be given in the form of oral medicine (Grace, 1998).

Service delivery in Lombok is also helped by *Belian* and midwives from antenatal care, childbirth, and postpartum. *Belian Nganak* usually is a woman who has no formal education with an average age of 50-70 years. The mothers choose *Belian* based on social proximity, staying close to home, or because of family relationships, usually have the same language and social status. For antenatal services, *Belian Nganak* has a role not only in the time of delivery but also in the preparation and the ritual in order to welcome the pregnancy and childbirth (Grace, 1996).

*Belian Nganak* commonly carries out the process of confinement in the parents' home or at the client's own home. *Belian Nganak* will give herbal remedies and spells to facilitate the birth process, accompany the woman during childbirth, and also clean the baby. For those *Belians* who do not have midwife kit (delivery equipment obtained after the training given by the government), they will use traditional methods, such as the use of bamboo to cut the cord and giving turmeric as an antiseptic (Grace, 1996). At the end of postpartum service, *Belian Nganak* will still do her job by taking care of the baby until the umbilical cord is recovered/healed. She will return again to give turmeric as prevention of infection. If labor and caring process is considered complete, it will end with a ritual that will be led by *Belian Nganak*. At that moment, she would receive a gift from the family of the client.

Unlike in the traditional antenatal health service, in modern antenatal health services, mothers will be examined and monitored by a midwife. The mothers are given TT injection, blood pressure measurement, and vitamin tablets. At the time of delivery, the women can choose where to give birth, whether in a clinic or at home. However, certainly the woman would pay much more for the cost of delivery to the midwife rather than *Belian* (Grace, 1996).

Besides that, Cameron Hay carried out another study dealing with the pluralistic medical setting in Lombok. She conducted ethnographic research focusing on ethnomedicine. According to Hay (2001), medical pluralism or pluralistic medical system refers to a diverse source of medical knowledge that is found in one area like Lombok, which recognizes biomedicine and ethnomedicine. This knowledge can be distributed to anyone with a variety of terms, such as traditional medicine which is distributed to those who have a social relationship of economic and non-formal. On the other hand, the science of biomedicine has been legitimized politically by governments and global biomedicine system; it is not confidential and distributed through the formal education. This is what Hay described as egalitarian distribution and hierarchical distribution. In her publication, Hay (2001; 2010) also described some cases concerning maternal and child health.

In the context of medical pluralism, there are three types of practitioners who provide maternal and child health services in this area, namely *Dukun* (*Belian* in Sasak term) or traditional healers who become media in communicating to spirits and ancestors; *Belian Nganak* or traditional midwife is a woman who gives herbal medicine, massage, similar to the official midwife (Hay, 2001).

In the setting of West Nusa Tenggara, besides some research on medical pluralism in Lombok, there is also a study in Sumbawa. There is only one ethnographic study concerning medical anthropology in Sumbawa (Hildebrand, 2009), investigating obstetrical practitioners, both biomedical midwife (*bidan*) and traditional midwife (*dukun bayi*) caring for women during pregnancy and childbirth in rural areas of this region. The practitioners are competing to get clients and justify their positions in the society as citizens, local residents and people who had no knowledge of obstetrics. Biomedicine and traditional midwives (including trained TBA) are competing in terms of obstetric knowledge, as well as cultural and social practices of treatment. Knowledge competition can be seen in the inclusion of biomedicine in the local system of obstetric practice that aims to reflect scientific methods in the local practice. It can also be seen in the system of knowledge that is being competed, namely the use of technological artifacts, water delivery, and umbilical cord scissors. In the study, Hildebrand also made two important points. First, biomedicine as global power is translated into the local culture that is already present in the community. The second is how people choose between the two systems and how they reconcile the systems with a system of knowledge that they possess. It also has implications for the question of who we are and who are included in our group (Hildebrand, 2009).

Most studies of medical pluralism in West Nusa Tenggara are directed to maternal or child health. This is because in the 1990s, maternal and child health care were regarded important in the Indonesian Government's program, particularly considering that maternal and infant mortality rates were very high. In the context of medical pluralistic setting, the center of their study is the midwife as the representation of biomedicine, and *Belian Nganak* as the representation of traditional medicine in Lombok. Besides that, the focus of research is also directed to understanding health-seeking behavior or patient/client oriented. This is in contrast to this study, which focuses more on the practitioners of both biomedicine and traditional, as well as alternative medicine therapists or commonly called CAM. This study is also practitioner-centered research. The study of contemporary medical pluralism is

complex because of the dynamic of new knowledge. Understanding these practitioners are considered important as an effort not only to understand the knowledge of treatment but also to examine cooperation, competition and conflict between opponents.

### **Traditional Health Care in Indonesia**

Traditional medicine in Indonesia becomes one of health efforts that could be sought by people, as written in both the old Law on Health no. 23, 1992 and the new Law no. 36, 2009. The health efforts are activities and/or series of activities which integral, integrated, and continuously implemented to maintain and increase people's health status in the forms of disease prevention, health improvement, disease treatment, health recovery (conducted) by government and/or society.

However, traditional medicine is defined differently in the two laws. The old law on health describes that health efforts are beyond medical science, which is treatment method and caring by way of medicine and that the provider refers to hereditary experience and skill which are applied according to the norms existing in the society. Meanwhile, the new law on health uses such term as traditional health care, which means that treatment, caring methods, and medicine refer to experience and skill empirically transmitted from generation to generation that could be applied according to the norms existing in the society.

Apparently, the difference is also written in the regulation of the Ministry of Health, deriving from the Law on Health regarding the detailed explanation of the management of traditional medicine. The regulation of the Ministry of Health 2003 explains about the classification of *Pengobat Tradisional (Batra - traditional healer)* and types as well as the obligation of traditional providers to make official registration in Regency Health office to obtain the letter of registered traditional healers. This obligation is applied to both local and foreign *Batra*. The classification of *Batra* and its types according to this regulation include:

- Traditional healers with skills, consisting of traditional masseurs, bonesetters, traditional midwives, traditional excisors, reflection therapists, acupressure therapists, acupuncturists, chiropractors, and other traditional healers who have similar methods;
- Traditional healers utilizing concoction, which consist of traditional healers using Indonesian concoction *Jamua* and *Gurah, Tabib, Shinshe*, homeopathy therapists, aroma therapists, and other traditional healers who have similar methods;
- Traditional healers with religious approaches, including traditional healers who use Islamic, Christian, Catholic, Hindu and Buddha approaches;
- Supranatural traditional healers, consisting of traditional healers who use inner energy power (*Prana*), paranormal, Reiki Master, Qigong, Supranatural healers and other traditional healers who have similar methods.

Meanwhile, the new regulation on traditional health care regulates in detail the implementation, especially the responsibility and authority of the government and local authorities, types of traditional health care, caring procedures, human resources, research and development, publication and advertisement, community empowerment, funding, supervision and administrative sanction. The aim is to provide legal certainty for users and providers.

In contrary to the old regulation, this regulation divides traditional health care into three types: empirical traditional health care, which applies traditional medicine, whose advantage and safety can be proved empirically; the second is complementary traditional health care, which constitutes the application of traditional medicine that utilizes biomedical and bio-cultural science whose advantage and safety can also be proved scientifically; the last is integrative traditional health care, which is a form of health care that combines conventional health and complementary traditional health care (utilized for) both as supplement or substitute.

Furthermore, method of caring in the two types of traditional health care, empirical and complementary are claimed to be carried out by using skills and concoctions. Methods of treatment and caring which use skills in complementary care are manual technique (curing technique based on manipulation and movement from one or some parts of body), energy therapy (curing technique by using energy field source from both outer and inner parts of the body), and mind therapy (curing technique which aims to utilize mind capacity to improve the function of the body). Conversely, in treatment using concoctions, such materials as plants, animals, mineral, and galenic or other Indonesian ingredient are used. Unfortunately, the new regulation on traditional healers does not mention in detail the skills and concoction applied in empirical traditional health care. The regulation also covers various providers who apply traditional health care and ways in obtaining the knowledge and skill of treatment. Providers of empirical traditional health care are called traditional healers whose knowledge and skills of treatment are received in heredity and by non-formal education. In

complementary health care, the practitioners are called health care personnels. Their knowledge and skill must be obtained through higher education in health by diploma qualification. Another distinction of the traditional health care is health efforts delivered to the client. Traditional healers are only allowed to serve clients by delivering promotive and preventive health efforts based on bio-cultural approach while complementary health providers get a wider role in serving clients in the forms of promotive, preventive, curative and rehabilitative health efforts.

There are some obligations which need to be noticed and fulfilled by the practitioners, which include periodically reports, giving medicine, and registration. The reports must be made and delivered to the Regency Health Office; the data provided in the reports should include gender, type of disease, as well as method of treatment. The providers could provide medicine to the clients by using traditional medicines that have been approved by the government. If the practitioners make the medicine by themselves, the medicine must meet the requirements stated by regulations. Moreover, the practitioners are obligated to make registration in the regency health office by fulfilling some requirements to obtain a permission letter as official practitioners for legality. The letter could be obtained at no cost and is issued by the local authority.

### Traditional Health Services in Puskesmas (District Health Center)

I consider the new regulation on traditional medicine as a legal basis for the government and the Ministry of Health to deliver services of traditional medicine in health care unit, such as Puskesmas. That is the reason why the third traditional health care is called integrative traditional health care. Although this health care has been carried out in some Puskesmas in some provinces, such as Banten, Yogyakarta and Kalimantan, some traditional medicine clinics in Puskesmas are still at the trial stage.

Integrative health care is conducted by the Ministry of Health at Puskesmas based on support from World Health Organization (WHO), particularly in integrating complementary medicines into the official health care system as applied in China and Swiss (WHO, 2013). Integrated into the official health care, traditional and complementary medicine should be proper, safe and beneficial to increase public health, as written in Beijing Declaration announced in China, 8 November 2008.

Furthermore, traditional medicine is considered as heritage, which has been applied for thousand years to overcome health problems. In addition, Indonesia owns plenty number of biodiversity, particularly medicinal plants. Indonesia has about 30,000 species of plants including 1,600 types of medical plants, which potentially become products of traditional health concoction, as written in the explanation of the new regulation on traditional health care.

The delivery of traditional health care in Puskesmas is also based on surveys on utilization of traditional medicine. Currently, the number of households in Indonesia using traditional health care in 2013 was 30.4 percent with four methods of treatment, that are concoctions (health care by using *Jamu*, aroma therapy, *gurah*, homeopathy, and spa), skills with tools (acupuncture, chiropractic, cupping, apitherapy, ceragem, and acupressure), skills without tools (massage, massage for baby, fracture treatment, and reflection), and skills using mind (hypnotherapy, meditation and inner energy power). Methods of treatment mostly used by people are skills without tool, which was 77.8 percent and concoction 49 percent (Kemenkes-RI, 2013).

Meanwhile, the proportion of households using traditional medicine in WNT Province in 2013 was 19.6 percent. The method mostly used is skills without tool, about 76.5 percent while concoction was 25.1 percent (Kemenkes-RI, 2013).

Besides that, the result of National Socio Economic Survey (Susenas) 2014 shows that 20.30 percent of people in WNT used traditional healers when suffering from illness (BPS-NTB, 2015). The number is significant to Primary Health Research (Rikesdas) conducted in 2013.

**Table 1.** Proportion of Households Using Traditional Health Care at One Last Year and the Types of Traditional Health Care Used in Provinces in Indonesia 2013

No	Provinces	Using Traditional Health Care (%)	Types of Traditional Health Care			
			Concoction (%)	Skills (%)		
				With Tools	Without Tools	Mind
1	Aceh	18.5	44.3	4.9	61.1	17.1
2	North Sumatera	26.3	38.8	6.0	79.5	2.0
3	West Sumatera	31.6	32.3	3.9	81.9	6.0
4	Riau	20.1	29.4	7.0	84.4	2.4
5	Jambi	29.4	42.6	2.5	84.2	2.8

6	South Sumatera	26.4	29.3	5.1	87.3	1.2
7	Bengkulu	22.9	23.5	4.7	86.3	1.7
8	Lampung	19.3	36.9	3.7	85.1	1.6
9	Bangka Belitung	29.1	32.7	6.0	79.6	4.7
10	Kepulauan Riau	23.2	25.8	11.1	73.4	6.1
11	Jakarta	31.0	44.7	20.7	62.3	2.1
12	West Java	23.7	48.0	13.1	68.1	2.2
13	Central Java	27.4	46.4	6.2	73.5	2.1
14	Yogyakarta	44.0	58.1	5.9	72.6	1.1
15	East Java	58.0	65.2	3.9	84.7	1.7
16	Banten	33.0	40.7	10.3	78.4	2.2
17	Bali	25.0	39.4	9.7	72.6	5.1
18	<b>West Nusa Tenggara</b>	<b>19.6</b>	<b>25.1</b>	<b>2.1</b>	<b>76.5</b>	<b>8.8</b>
19	East Nusa Tenggara	19.6	30.3	1.6	80.2	7.1
20	West Kalimantan	13.5	42.0	6.6	76.9	5.2
21	Central Kalimantan	30.0	36.4	4.7	89.0	0.7
22	South Kalimantan	61.3	43.3	3.5	90.8	1.3
23	East Kalimantan	29.0	40.1	8.5	81.7	0.6
24	North Sulawesi	13.4	28.4	8.2	77.1	1.8
25	Central Sulawesi	26.1	29.4	4.8	83.8	3.7
26	South Sulawesi	11.8	39.1	9.7	47.8	18.0
27	Southeast Sulawesi	15.0	32.8	3.2	72.5	5.1
28	Gorontalo	49.8	23.7	1.3	93.6	1.0
29	West Sulawesi	6.8	26.1	5.4	72.5	1.1
30	Maluku	18.0	44.3	3.0	73.8	3.9
31	North Maluku	9.4	41.7	1.9	65.7	11.1
32	West Papua	5.9	30.6	3.2	73.8	1.6
33	Papua	6.5	55.7	3.1	54.0	3.1
	<b>INDONESIA</b>	<b>30.4</b>	<b>49.0</b>	<b>7.1</b>	<b>77.8</b>	<b>2.6</b>

Cited from: Image 3.2.10, *Proportion of Households Using Traditional Health Care at One Last Year and the Types of Traditional Health Care Used in Provinces in Indonesia 2013, Riset Kesehatan Dasar (Riskesdas - Primary Health Research) 2013 (Bureau of Health Research and Development, The Ministry of Health, Republic of Indonesia) (Kemenkes-RI, 2013).*



**Figure 1.** Map of Proportion of Households Using Traditional Health Care by Province in Indonesia 2013.

**Table 2.** The Percentage of Population Using Traditional Medicine by Regency / City in West Nusa Tenggara Province 2014

No.	Regencies and Cities	Percentage (%)
1	West Lombok	12.15
2	Central Lombok	24.09
3	East Lombok	11.05
4	Sumbawa	22.02
5	Dompu	28.71
6	Bima	52.01
7	West Sumbawa	19.38
8	North Lombok	22.58
9	Mataram City	13.37
10	Bima City	18.09
	West Nusa Tenggara	20.30

Source: Table 18, the Percentage of Population Using Self-Treatment during the Reference Month by Place/Method of Treatment and by Regency / City in West Nusa Tenggara Province 2014, Survey Sosial Ekonomi Nasional Provinsi Nusa Tenggara Barat (SUSENAS NTB – National Social Economic Survey of West Nusa Tenggara Province) 2014, Badan Pusat Statistik (BPS - Central Bureau of Statistic) of West Nusa Tenggara Province, (BPS-NTB, 2015).

### CONCLUSION: THE IMPLEMENTATION

To simplify the implementation of the regulation on traditional and complementary health care, the government built a special institution to manage traditional health care that is the Directorate of Traditional, Alternative and Complementary Health Care (BINA YANKES TRADKOM). The institution is administered by the Indonesian Ministry of Health and the operation started on 3rd January 2011. For the development and monitoring on traditional health care, in 2013 the government also built Sentra Pengembangan dan Penerapan Pengobatan Tradisional (SP3T – The center for Development and Application of Traditional Medicine) in some provinces in Indonesia. The role of this institution is to ensure that the implementation of traditional health care is based on the government regulation. The role of regency/city health offices is important in the implementation of traditional health care. Their role is not only for recording the number of traditional healers in their working areas, but also providing supervision to the traditional healers, as well as training and monitoring activities of traditional medicine.

However, the implementation of traditional health care also faces some problems because the program is not part of priority programs in the implementation of health development. The barriers include the lack of regulation supports in the implementation of traditional health care, lack of supervision and monitoring activity, limitation of personnel competency in supervision, as well as the lack of budget available.

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# THE CONTESTATION OF RELIGION AND POLITICS IN SOCIAL MEDIA

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## Abstract

The collapse of New Order era accompanied by the presence of a new media such as internet give another vibes into Indonesian politics nowadays. Internet gives its user the same chance to express their political view as the power that could encouraging democratics to be better. Public participation in politic fields at this information technology era form a fragmentation into media such as internet. One of fragmentation that arise from political practice in Indonesia is Religion, where contestation of discourse between religion and politics is flaring up in social media recently. In the heat of DKI Jakarta Governor election between candidate from minorities and majorities religion, this study is trying to specifically reviewing the contestation of religion and politics in social media, especially Facebook. The analysis method that used in this study is discourse analysis towards Facebook's status related to religion and political issues into DKI Jakarta's governor election context, accompanied by deep interview with the Facebook's user who uploaded that status. On the other hand, there are some circle that contend Muslim as the major religion in Indonesia must be state political policy. Meanwhile, there are also some circle that considering Muslim as religion must be separated with political issue.

**Keyword:** Religion, Politic, Discourse Analysis, Media and Democracy

## INTRODUCTION

In this advancement of information and communication era, we find out and create the information. Several aspects in people's lives change and follow the development of information and communication technology, including in politic field. The public's participation in the politic has also changed since the technology of the internet came. Internet gives equal chance for all the user to express the political aspiration. The appearance of the internet, especially social media can be assumed as the new power that can support democracy in better way. According to Jan van Dijk (2006:104), there are three claims in explaining the relation between internet and digital democracy. First, Internet makes better condition of politic and provide the information about government. Second, Internet is likely providing public debate. The last, Internet is able to increase direct participation in decision making.

In second claim, the public debate in internet is condition that is often found in political context in Indonesia. The hectic of public debate in election in 2014 between presidential candidate presidential of Joko Widodo and Prabowo Subianto has been still kept in mind in many digital open discussion and social media in Indonesia. It shows that the internet as new media in political participation has advantages and deficiency. On one side, people who vote the same candidate could be put together because of the internet, even though they were from different socio-economic background. However, on other side, public participation in politics today, it can shape fragmentation on people. One of appear fragmentation in political practice in Indonesia is according to the religion.

Indonesia has five religions which are admitted by the country, but the majority of Indonesians are Muslims. As the majority religion, the development of Muslims in terms politic especially in reformation era can't be ignored. In regime of President Soekarno and President Soeharto, politic parties based on Islamic were considered as potential competitor which could the nationalist and the foundation of the country. Therefore, more than four decades, both regimes made serious effort to weaken and marginalize Islamic parties. After the new order had been fallen down, there was big euphoria from the people especially for Islamic Parties. Politic because public place which was owned by all people. The political parties aroused. There were 141 political parties. 42 of the parties were political parties based on Islamic law (Effendy, 2011). The phenomenon made the belief in people that Muslim as the majority in Indonesia could not been separated from politic. Islam became the main source on politic to make the movement political country.

The Muslim involvement in politic was more visible in the condition of local election in Jakarta 2017. The appearance of Basuki Tjahaja Purnama (Ahok) as candidate for governor who was not Muslim made the political condition in Indonesia became hectic. Moreover, Ahok was also the former governor of Jakarta, who replaced Joko Widodo who became the President of Indonesia. The critical atmosphere near governor election of Jakarta in 2017 could be seen in many medias, from the mass

media or social media. There were many news, opinions and *political jamming*<sup>84</sup> appeared in social media. One of the social media that became the object of this research was Facebook.

Facebook is one of the most popular social media in the world, including in Indonesia. Based on the results of the APJII (Asosiasi Penyelenggara Jasa Internet Indonesia) survey on the data of internet users' behavior in Indonesia of 2016, Facebook occupied the top position as the most accessed social media by the society (Isparmo, 2016). Through the status column, posts and opinions of the users can be published easily. In addition, other people who viewed the notes may share it through the share button. There were many features that are provided by social media of Facebook. It makes the information in this era can be shared faster. All conditions and situation in all around the world can be shared easily including the actions and reactions of governor election of Jakarta in 2017.

In the critical atmosphere of governor election in 2017, the fragmentation based on the majority religion in Politic of Indonesia was more visible through the Facebook status. In one side, there were people who considered that Islam as majority religion in Indonesia had to become the foundation of political in the country. On other side, there are people who considered that Islam as the religion had to be separated from politic. Therefore, this research aimed to observe how the relation contestation between religion and politics in context of local election in Jakarta 2017 was implemented in social media of Facebook.

## **THEORETICAL FRAMEWORK**

### **Discourse**

Discourse is one of important concept, especially in the thought of French Philosophers, Michel Foucault. In his book which was titled *The Archaeology of Knowledge* (1972), Foucault described the discourse as the meeting place of power and the knowledge. According to Foucault, discourse formed the rules and practice which resulted the meanings. The content of discourse were questions which can lead and dictate a person to think and act. The discourse was different with the language because discourse had temporality. Whereas the language played the role as mediator in discourse process.

Discourse is a power site. Discourse may influence and control one's thoughts and actions in order to achieve their goals (Foucault, 1978). In Foucault's opinion, power is not something possessed, but power is dispersed and each group own different kinds of power. Power is a process that is scattered in our daily environment. As a power site, discourse is a symbol to indicate one's position. This can be related to the symbolic interactionism theory.

### **Symbolic Interactionism Theory**

In the perspective of symbolic interactionism, individuals are motivated to act based on the meaning they had given to other person. This meaning is made in the language used by humans to communicate with each other. The initial framework of this theory derived from George Herbert Mead in his book: *Mind, Self, and Society*, but this was further developed by Herbert Blumer in 1969 (West & Turner, 2010). Based on the opinion of Mead and Blumer, LaRossa and Reitzes (1993) formulated three major themes in the symbolic interactionism theory, which are as follows:

1. The importance of meanings for human behavior  
Meaning is a crucial matter in the theory of symbolic interactionism. Individuals construct the meaning through the process of communication in their daily life. The formation of meaning itself needs a communication process with other person. This first theme is subdivided into three, according to the premise developed by Herbert Blumer (1969). The first premise, humans act towards others on the basis of the meanings those others have for them. Second, meaning is created in interaction between people. Third, meaning is modified through interpretive process.
2. The importance of self-concept  
The second theme of the symbolic interactionism theory focused on the development and the importance of self-concept. Self-concept is a collection of perceptions owned by the individuals about themselves. Individuals established the self-concept by interacting with others. This self-concept will then provide an important motive for their behavior (beliefs, values, feelings, and self-assessment)
3. The relationship between individual and society  
The last assumption is the relationship between individual and society. George Herbert Mead and Herbert Blumer (in LaRossa and Reitzes, 1993) divided this third assumption into two. First,

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<sup>84</sup> *Political jamming* is the term that is used to refer to the text or picture which is made to quip and parodied about politic

individuals and groups are influenced by social and cultural processes. Second, the social structure is generated through social interaction.

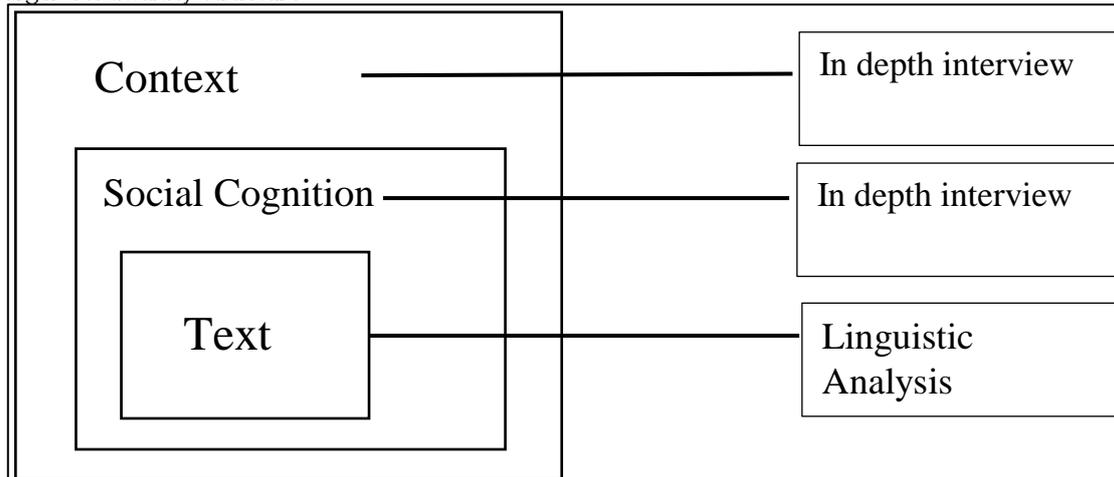
Symbolic interaction theory has a focus that human social interaction in their daily life is a symbolic interaction. Individuals interact with others by conveying symbols to give the meaning to the symbol. This symbol is discouraged by the Facebook status uploader to indicate one's position. According to what was proposed by Foucault (1978) that discourse is a power site which may affect one's thoughts and actions. In this case, the symbols displayed by individuals in their Facebook uploads about the 2017 Election of Jakarta is a matter that is discouraged to influence other people who read the uploaded Facebook status.

**METHODOLOGY**

A research needs the right methodology to get the valid data. As the research of social scientific field, this research based on interpretive paradigm. Interpretive paradigm looks social scientific as structure analysis about how the people describe the action in social world by doing the direct observation and in detail (Hidayat, 2003). According to the Patton (2002), interpretive paradigm researcher learns the constructed reality by individual and the implication toward their lives. So that, every individual in interpretive research consider that the chosen way of individual in seeing the world is a valid thing and it needs to respect about the viewpoint (Patton, 2002).

As the interpretive paradigm research, the approach which was used in this research was qualitative approach and discourse analysis of Teun Van Dijk. The type of qualitative approach was by observing social contraction toward the reality and cultural significance. Therefore, authenticity based on subject viewpoint of the research was an important thing in qualitative approach. The focus of this qualitative approach is to explain how the social symptom was formed and interpreted.

This research analyzed how the discourse contestation in social media of Facebook. Therefore, this research used discourse analysis of Teun Van Dijk. The discourse analysis model of Van Dijk elaborated discouse elements, which it didn't just analyze text, but also how the text was produced (Eriyanto, 2001). The text production process also involved thing taht Van Dijk usually called as social cognition, to explain the structure and the process of the text. The written text or uploaded text in social media had to be seen based on discourse practice. Therefore, text existed and represented a larger community structure.



Discourse Analysis Model of Van Dijk (Eriyanto, 2001)

The discourse analysis model of Van Dijk did not only analyze text, but also the community structure, domination and power groups which were in environmental. There were three discourse dimensions which were explained by Van Dijk (in Eriyanto, 2001) in the model, which were text, social cognition and context. In the text level, things that were observed were text structure to assert the discussed theme. In social cognition level, it would be explained about text production process which involved individual cognitive maps that produce the text. Finally in the context level, it would be examined the building of discourse that develops in society about the case.

Based on the time dimension, this research was cross-sectional research, which just observed in certain time, on January-May 2017, when governor election of Jakarta issue was still run on. The primary data in this research was text status in social media Facebook and deep interview with the

user that wrote the status about the religion and politics in governor election of Jakarta in 2017. There were two kind informants, first, a person who agreed Islam is majority religion and should be the political foundation and other informant who was from opposite side, that the religion had to be separated from politic.

## RESULT AND DISCUSSION

### Uploaded Status in Facebook

Both informants in this research were active people in Facebook, especially in uploading the status or just share other people's status related with governor election of Jakarta in 2017 issues. The first informant in this research had initial of DR and the second informant had the initial of AR. Both informants were the same bachelor from the same department and university. In uploading the status about governor election in Jakarta 2017, each informant has different certain pattern. DR tent to upload the status with the verses from Al-quran and Tafsir of Islam. Whereas, AR tent to upload the status with anecdote that attract and quip related to the issues of governor election of Jakarta in 2017 in his Facebook status. This research would explain each informant and the status which were showed in social media Facebook.

The first informant, DR was a bachelor of social science and worked at state-owned enterprises in Bandung. Since he was a child, DR was given religion value through the primary environment, which was his family. In the office, DR was in the environment which upheld Islamic values, so that his viewpoint of politic was related to the religion. Other than that, DR also often watched and follow Ustad Zakir Naik. DR usually watch the talk of Ustad Zakir Naik from YouTube. In uploading Facebook status about governor election Jakarta 2017, DR tent to prepare the reference of verses of Al-Quran. it was showed from DR's status in Facebook as followed:

**Table 1.** DR's Facebook Status

"In Al-Quran was explained clearly that muslims are forbidden to eat the food such as por, Al-An'am 119, 145 which do not need general person (a person who has the minimum knowledge of religion can interpret the text because there is the translation texts) and all muslim agrees about it.

Thus, when Al-Ma'idah 51 and other verses in Al-quran clearly translated that choose the leader and bestfriend was suggested muslims. Why should there are many people interpretate that? It is clear enough in Al-an'am that Al-Quran came from Allah that must be right and fair. (Al-An'am 115). What things you should hesitate about Al-Quran?

It is expaines in next verses, "and if you follow must people, they will misslead you far away from Allah (Al-An'am verse 116)"

(DR's Facebook status, 15 March 2017)

"Muslims are vilify, insult, drop one another because ask the justice to support a person who will never support us in hereafter.

Let us istiqfar, tahlil, takbir and tahmid. Remember that ere amuslims and we have brotherhood." (DR's Facebook status, 11 May 2017)

*Source: private documentation of DR's Facebook account*

Based on the status, here was the analysis structure of text of DR uploaded:

**Table 2.** DR's Text Structure Analysis

Element	Explanation
<b>Topic/Theme</b>	The contained theme in the DR uploaded status was that Muslim do not need to hesitate about the explanation in Al-Quran. So that as a Muslim, it was suggested to choose the Muslim leader as it was written in Al-Quran. There was no need the debate among Muslims about what it is written in Al-Quran about choosing the leader.
<b>Scheme</b>	Started by the example of ban eating the pork toward Muslim in Al-Quran is related with the suggestion to choose Muslim leader. From the view point, DR could show that choosing non-Muslim leader, it means the Muslim did not obey what is Writen in Al-Quran, like eating pork.
<b>Background</b>	Background appeared when the second status uploaded, which there was debate among Muslim about the tafsir of Al-Quran about suggestion to choose Muslim leader in context of governor election Jakarta 2017. Moreover, for the Muslim, they should not hesitate Al-Quran about the ban to choose non-Muslim religion.
<b>Detail</b>	The detail which want to explain through the Facebook status was showed in the first uploaded, there were many tafsir about Al-Quran Verses about choosing the Muslim leader. The explanation was used to support the question, if the Muslim still hesitates Al-Quran, they are lost from Allah.
<b>The purpose</b>	DR wanted to explain through the Facebook status that Muslims have to check the Al-Quran as the guideline including in choosing the leader. Therefore, the debated about the entrust of the verse in Al-Quran was not needed.

<b>Presupposition</b>	Presupposition which was showed in DR Facebook was if we chose non-Muslim leader, we would not support in life after. Non-muslim leader which we supported in governor election Jakarta 2017, he would not support us in life after.
<b>Coherence</b>	Coherence was affinity between the words in the text. Coherence was looked in second post, "Muslims are vilifying, insult, drop one another because ask the justice to support a person who will never support us in hereafter" From the sentence above, there was conjunction "only" to show that there were no benefits of Muslim insult one another to support non-muslim.
<b>Lexicon</b>	Lexicon is choosing the good diction. The word of minimum knowledge of the religion (first post) tent to explain that Muslims who had minimum knowledge also knew eating pork was ban in Islam and it was written in Al-Quran. so that Muslim also do not need to hesitate about the ban of choosing non-Muslim leader.
<b>Graphic</b>	None
<b>Metaphor</b>	None

Meanwhile, the second informant with initial AR was also a bachelor degree of social science who is currently not working. From childhood, AR embedded by Islamic values in his family. AR was educated in Madrasah for six years to study Quran recitation and follow the da'wah class. He himself admitted that he can smoothly recite and write Arabic letters. However, AR felt that he did not know the meaning of what he read and wrote. The peak of this restlessness is highly experienced by AR when he was sitting in undergraduate college. AR felt that he became more critical after college and his mind was more open. Everyday, AR does not choose friends in social intercourse. Religion was not something that AR saw when starting a relationship with someone. AR considered that religion was a private space that did not need to be discussed in the public space. In uploading status on Facebook about the context of elections of DKI 2017, AR tended to use sarcasm and insinuate by occasionally inserting humor in it. Here are AR uploads on his Facebook account:

**Table 3.** AR's Facebook Status

"In these socio-political conditions, defending irrational people by saying that "they are rational according to their own version" can harm the decision-making process and the formulation of public policy. Just imagine, is it because some people think Cinderella is real, then the government should capture all the mothers and half-brothers/sisters around Indonesia? Of course not. It is time for science to side with diversity and human rights. Stop take cover behind subjectivity, much less to defend those who reject subjectivity and different interpretations."

(AR's Facebook status, 17 February 2017)

"This one group is happy to impose their will. They wanted everyone to be like them. They imposed private values to be practiced in the public space with various terror and threats embellished in bedtime tales. Unfortunately, when authority began to act, they took cover behind the private and public dichotomy they rejected. They exclaimed that what they were doing was a form of adherence to these private values. If it was not hypocritical, what was the proper name for this group?"

(AR's Facebook status, 17 March 2017)

*Source: private documentation of AR's Facebook account*

Based on these two uploads, here the following structure analysis of AR's upload text:

**Table 4.** AR's Text Structure Analysis

Element	Explanation
<b>Topic/Theme</b>	The theme contained in AR's upload status is that religion is something private and does not need to be brought into the public space, especially to bring down other parties. Therefore, it is not necessary to impose these private values to be practiced in the public space, in this case the public space related to the context of the elections of DKI Jakarta 2017
<b>Scheme</b>	The scheme in both uploads are arranged in a way that begins with " <i>In this socio-political condition like this, defending irrational people by saying that 'they are rational according to their own version can harm the decision-making process and the formulation of public policy'</i> ". The statement is also supported by the assumption that religion is a fairy tale like Cinderella. Thus, AR invited readers of his Facebook's status not to be hypocritical and out of subjectivity in favor of diversity and human rights.
<b>Setting</b>	The setting that appeared visible in the opening words such as " <i>In this socio-political condition like this</i> " and " <i>this one group</i> " which indicated that there was problem in the current socio-political conditions and related to a particular group that impose private values into the public space.

<b>Details</b>	The details that DR would like to delivered via his Facebook status are seen in the phrase <i>"They impose private values to be practiced in the public space with various terror and threats embellished in bedtime tales."</i> The sentence explained that religion as a private space was used as a terror and threat to anyone who violates it. The words <i>"embellished in bedtime tales"</i> in this case refered to verses in the holy book of the Qur'an, which is likened to a fairy tale like Cinderella.
<b>Purpose</b>	The purpose to be conveyed by AR through Facebook uploads was that there was no need to bring private space into the public space, so as a human being must be able to think rationally and back in favour of the diversity and human rights.
<b>Pre-judgment</b>	The preconceptions raised in AR uploads were that if we imposed a private space to be taken into the public space, then we were considered to believe a fairy tale like Cinderella to be brought to the real world.
<b>Coherence</b>	Coherence was seen in the second post, <i>"They impose private values to be practiced in the public space with various terror and threats embellished in bedtime tales"</i> . The word <u>with</u> in the sentence above refered to the use of religion as a basis for terrorizing and threatening others not to separate religion as a private space and politic as a public space.
<b>Lexicon</b>	In AR uploads, there are several lexicons: - The word <i>injure</i> (first upload) refered to if people who were considered irrational were defended, it can disrupt public policy. - The word <i>embellished</i> (second upload) refered to the verses in the Qur'an used to terrorize and threaten society to mix religion as values into the public space. - The word <i>unfortunately</i> (second upload) refered to an irony that when authority began to act, the group that imposed private space into the public space used the reason that they did it as a form of religious obedience as a private value.
<b>Graphic</b>	None
<b>Metaphor</b>	None

### Social Cognition Analysis

In addition to analyzing the text, it is also necessary to observe the social cognition of how a text is produced. In Van Dijk's view, social cognition was linked to a process of text production, in this case was *Facebook* status upload.

Quoted from an in-depth interview with DR, DR himself stated that the status of *Facebook* that was uploaded was not in order to favor with the other candidates of governor, but to remind fellow Muslims who were still in doubt about the surahs (chapters) listed in the holy book of the Qur'an. *"The status I write does not favor other candidates, but to remind fellow Muslims who are still in doubt on al-Maidah 51. As a Moslem/Islam I have to talk. That's my reason"* (Interview with DR, June 7, 2017).

Status upload on *Facebook* social media was certainly cannot be separated from the DR's tendency toward a position. According to DR, as a Moslem, he must remind other Muslims to keep using the Holy Qur'an as the foundation of life. This has been implanted in DR life from childhood, such as attending Quran recitation, until now when DR is in the working environment. DR has worked for a year at Perhutani (State-owned Enterprises) In Bandung. In the working environment, DR followed the Hajrah Youth Study Group and began to understand Islam deeper. As revealed by DR:

*"Just a year in Perhutani, managing the social governance data, sometimes I go to the field as well. Alhamdulillah, it is suit to the same knowledge we learn. Here I am invited to participate in Hijrah Youth Study Group, from there I start trying to understand Islam again. When it comes to political views, in our office alhamdulillah we have the same vote, though only one person is vocal for sharing the thought"* (Interview with DR, June 7, 2017).

Facebook status uploads by DR the informant showed that politics in the context of DKI 2017 elections can not be separated from Islam as a major religion. The heat of the issue of elections of DKI 2017 by the candidate governor of non-Muslim religion made the birth of Facebook status uploads as uploaded by informant DR. DR himself said that:

*"Islam teaches all aspects of life in the world, if you say Islam must coincide in the political space I agree, but it is not necessarily being a guide for those who are not Islam. If Islam is separated from the political aspect I do not agree, why? Because all groups must have seen the religious element in their mechanism."* (Interview with DR, June 7, 2017).

DR statement above showed his view that Islam as the major religion in Indonesia can not be separated from the political aspect, because the elements of religion would always be inherent in human life. It is also applied in DR's daily life, for example in friendship. As revealed by DR, that:

*"I think it is hypocritical if someone says do not take the religion in all human interaction. You can try to go to the campus, when you have two friends who are equally rich in the same tribe"*

*and the difference is religion. One of your friend is the same religion as you and the other one is different religion with you. you will be more fit with which one? Obviously, the same religion, right. This is certainty, not a possibility. "(Interview with DR, June 7, 2017)*

The DR statement above showed the social cognition in the life of DR, ie in small matters such as forming a friendship, DR considered that he must be more suited to a friend who has same faith with him. Religion is fundamental to the life of DR. DR himself once had a friend who has different religion, but DR felt there was a difference between fellow Muslims and friends of different religions. Reflected from the following interview:

*"I have a friend who has different religion, but it is still different. I do not keep the distance, if there is a good from anyone, I can receive it well received. The difference is, I have a need for prayer, while he is not. The point even though the quality of my relationship with friends who are not Islam are really close, it is still different with the quality of same friends who are really close to me and have the same faith "(Interview with DR, June 7, 2017)*

The above interview showed that although DR has a very close relationship with a friend of different religion, the quality of friendship will remain different than that of the same faith.

In contrast to DR, AR considered that religion is a private space that did not need to be associated with public space such as politics. According to AR, religion is a fairy tale created by people. *"Religion is a fairy tale, made by people, like a bedtime stories. If someone made it somewhat with positive thinking, then it is made by a person who is concerned with social conditions of a society but he does not know what to say, so he said it is from God". (Interview with AR, June 9, 2017).*

AR's Upload on social media *Facebook* certainly reflected the position of AR in politics. In his uploads, it is mentioned that it is time for science to side with diversity and human rights. According to AR, the religion of today is a fairy tale published 1400 years ago, where its operational standards are certainly irrelevant to the present context of society. *" Yes, that's the function of fairy tale for moral values, teach to be better, yes I always positioned it anyway. Religion is fairy tale which operational standard was published 1400 years ago and it is definitely irrelevant now "(Interview with AR, June 9, 2017).*

AR acknowledged that the more thought he got while entering the undergraduate education. From childhood, AR parents enrolled AR into Madrasah school for six years to learn Qur'an recitation and da'wah. But while learning, AR did not understand what he wrote.

*"You don't know if my Arabic writing is beautiful, really beautiful, until it is praised by the teachers there. If it is about writing Arabic, I am the best there. But I do not understand what I wrote. Because what they taught me just like that. Okay that I am not too critical to give my opinion. And since senior high school I've started to think critically, I've started to study philosophy, chatting with people who are different in religions. But the peak is in college "(Interview with AR, June 9, 2017).*

Based on interviews with AR, he told that entering Madrasah school is the wish of his parents. *"They are trying to Islamize me, firstly, they enrolled me to the Quran recitation school. Secondly, they always remind me about school. They even threatened me. The third, if their threats did not succeed they used the affective way like, "Do you love your mother? Do you care about your father? 'That's the hard part"(Interview with AR, June 9, 2017). AR considered that his parents' efforts are due to their age which is not young anymore. "In addition, maybe because they are getting older. If they are getting old, subjectively I feel that they have need to get closer to God. Like me, if I die then I am gone. But they are different, they scared "(Interview with AR, June 9, 2017).*

For the matter of friendship, AR felt that he is used to make friends with people from different religions. AR has also worked for a year in the game developer company which most of the employees are Chinese ethnic people. The working environment of AR at that time also strongly upholds the differences.

*"I continue to work, so in the garena it is really melting pot, so the boss is a Chinese, but his subordinates are varied, there are people from Java, Manado, etc. So, yes, it is explained that it is an inclusive company, and they facilitate whatever your beliefs are your political views, we are here for work, have fun, do discussion, just build yourself. I'm so happy work there. So, we can really sit everyday talking about the issue of politics without any offense, there some people who are very Islamic, there some who are a bit tolerant and there also some who are radical but because it may be the same age and because maybe it's a work environment so we just having fun "(Interview with AR, June 9, 2017).*

The AR statement above showed that the environment in which he once worked was also full of differences in religion, race, opinion, and political views. The above statement showed social cognition in the life of AR, that he is ordinary and has no problem to live differently from others.

AR is very fond of discussion about the private space and public space, because according to him, both things are something that can not be mixed. *"Public space and private space are my favorite topic. Because according to me the root of all problems in Indonesia is the inability of some people and some groups to organize and distinguish which ones are private ones"* (Interview with AR, June 9, 2017).

The results of the above interviews showed that AR distinguished religion as a private space and politics as a public space. It is also applied by AR in everyday life, such as not picky in choosing friends, and discuss to improve when there are differences in opinion.

Based on the results of in-depth interviews with DR and AR, there were several schemes that describe the social cognition of DR as a status uploader in *Facebook* social media.

**Table 5.** Social Cognition Schemes of DR and AR

Scheme	DR	AR
Person Scheme	DR considered that his uploads in Facebook social media is an obligation as a Muslim to remind his friends who are still unsure of what is contained in the holy book of the Qur'an. Religion is the most fundamental thing in the life of DR, so according to him, politics is something that can not be separated from Islam as the major religion.	AR considered that his uploads in Facebook social media is a form of satire for those who unite the private space and public space in the context of elections in DKI Jakarta 2017. According to AR, religion and politics is something that must be separated.
Role Scheme	Given social media is a place to convey aspirations, DR utilizes social media functions like Facebook to spread his thoughts as a Muslim.	Social media is used by AR as a place to express opinions to his friends to accept differences and not mix religion as a private space and politics as a public space.
Event Scheme	In the context of the elections in DKI Jakarta 2017, there are differences in opinion between those who doubt the prohibition of choosing non-Muslim leaders and those who no longer need to doubt the prohibitions contained in the holy book of the Qur'an.	The parties that unite the private space and public space in the context of the elections in DKI Jakarta 2017 looks irrational because it rejects the subjectivity and differences of interpretation regarding the prohibition of choosing non-Muslim leaders.

### Social Context Analysis Uploaded by DR and AR on Facebook

The third dimension of discourse analysis by Van Dijk was social context. Discourse can organize and dictate person in thinking and acting. This is certainly not separated from the discourse that developed in the society itself, so to examine the upload text of Facebook of DR the informant, it was also need to do contextual analysis how islamic religion as a major religion and its relationship with politics was produced and internalized in society.

The involvement of Islam in the world of Indonesian politics can not be separated from the historical context, long before Indonesia became independent. In its development in Indonesia, Islam has become an integral part of the country's political history (Effendy, 2011). Preparation period of Indonesian independence was not separated from the involvement of elements of Islam in it. In the New Order during the presidency of President Soeharto, Islam as a major religion was pressed to avoid involvement in the political space. There was a political restructuring in which political parties using religious attributes were combined from 10 parties into three major parties and deprived their religious identity. It is not only the islamic parties, the same fate is also experienced by Christian political parties (Effendy, 2011). State policies in those days also attacked the religious beliefs of society, especially Islam as the majority religion in Indonesia.

The collapse of the New Order regime in 1998 left Indonesia facing a new chapter in politics that had never been lived before. Suharto's resignation from the presidency created various influences, one of which was political liberalization. Political parties sprang up in large numbers. Of the 141 registered parties, 42 of them are parties that use the attributes of Islam (Litbang Kompas 1999, in Effendy, 2011). This political liberalization ultimately gave rise to various perspectives on Islam as a religion of majority and politics. Not a few who consider that Islam is a tool that is used as a major political resource.

In the context of the elections in DKI Jakarta 2017, the presence of Basuki Tjahaja Purnama (Ahok) as a candidate for governor who comes from religious and ethnic minorities is something that had never happened in the history of elections in DKI Jakarta. Fragmentation in the society began to be seen in the context of elections in DKI Jakarta 2017, where there are parties that unite religion and politics, and parties that separate religion and politics as something different. This is particularly evident in the electability of both candidate pairs of governors in the elections of DKI Jakarta 2017, where the level of citizen satisfaction is inversely proportional to the electability of each candidate for governor. Ahok as a candidate governor is considered superior in terms of performance satisfaction, but in electability, Anies Baswedan as a competitor of Ahok is more superior (news.detik.com, 2017). This showed that there was religious involvement in politics in the context of DKI Jakarta 2017 elections.

Informant DR as one of the parties who can not separate religion and politics assumed that Islam as a majority must be the basis in every aspect of life, including politics. The result of DR's daily interaction in the family environment and working environment where he works now is what shapes the self-concept and meaning of DR as part of the Muslim community. Based on the theory of symbolic interactionism, the individual acts on the meaning he gives to others. The self-concept is formed from the interaction with others. In DR, the self-concept is formed through the family environment and his working environment. As an individual who does not separate between religion and politics DR discoursing it by passing it by share it on social media Facebook. Facebook social media is used as a forum to fight religious and political discourse in the context of elections in DKI Jakarta 2017.

In contrast to DR, the informants AR considered that religion and politics were something to be separated, because each of them was a private space and a public space. It is also influenced by the interaction of AR in the environment of friendship and work environment that is very accepting of differences. Therefore, AR discoursing the separation of private space and public space through social media Facebook with sarcasm style.

According to Foucault (1972), discourse is formed from rules and practices that produce meanings. These meanings are obtained by DR and AR through their interaction in the daily life environment. According to the symbolic interactionism theory proposed by Herbert Blumer (1969), that meaning arises when people exchange symbols while they are interacting. In the Facebook status uploaded by DR and AR, each has its own meanings in assigning the religion and politics. DR assigned religion and politics as an inseparable matter, which is the result of interaction in his family and office environment. While AR assigned religion as a private space and it must be separated from politics, which is the result of interaction in his campus and office environment where he had worked. In this case, the discourse as outlined in the social media of Facebook is a symbol for DR and AR to indicate their position and identity.

## CONCLUSION

This article aimed to observe the contestation on the relationship between religion and politics in Facebook social media, with the background context of 2017 election of Jakarta. The Facebook status uploaded by DR and AR (informants) is a means to fight the discourse. Discourse, in this case, is a symbol generated through the interaction of DR and AR in their daily environment. DR uploaded the status based on his consciousness as a part of the Muslims community, therefore he felt that he needs to remind his friends on Facebook not to hesitate the verses of the Qur'an. Meanwhile, AR uploaded the status to express diversity, that religion, especially Islam is a private space that should not be combined with politics. The entire status displayed by the two informants on Facebook in the context of 2017 elections of Jakarta, is a form to express which discourse is considered the most correct. In the end, the discourse that contends on the social media of Facebook in the context of 2017 elections of Jakarta, is religion as a private space and religion as a public space in the connection to politics. The existence of contestation on this discourse can not be separated from the influence of social environment on each of the informant and this can not also be separated from the development of political Islam in Indonesia since the era of independence.

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# LINE TODAY: AN ALTERNATIVE SOURCE OF INFORMATION FOR JOURNALISM STUDENTS AT THE FACULTY OF COMMUNICATION SCIENCES UNIVERSITAS PADJADJARAN

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## Abstract

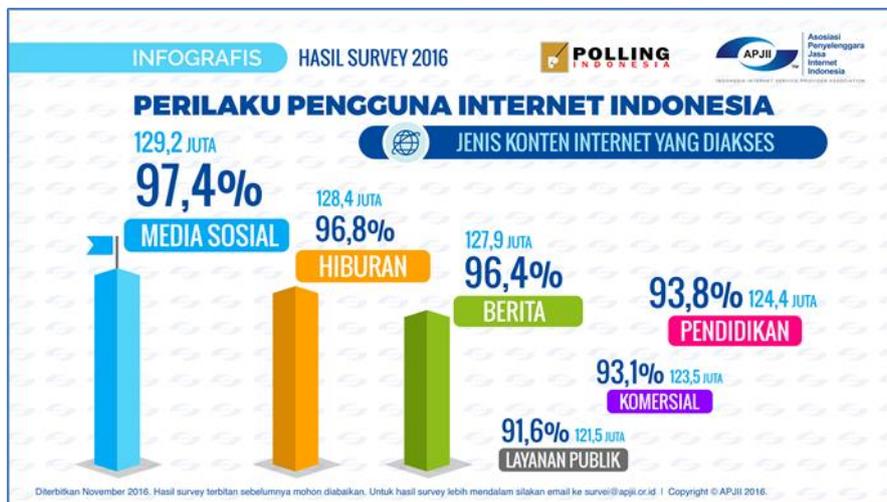
The learning process of journalism students at campus is accustomed to accessing mainstream media in the form of both print and electronic, as well as online as a source of information. In the development of online media, the source of information that can be accessed has increased in a considerable amount. One in particular is Line Today. The development of Line Today coincides with the fact that the use of Line as a social media among students has increased. This study aims to obtain quantitative data regarding the use of Line Today as a source of information among journalism students at The Faculty of Communication Sciences - Universitas Padjadjaran. The data collected relates to the access time of the features of Line Today, the most accessed information in terms of source, sections and news. The method used in this study is a descriptive survey with data collection techniques in the form of a questionnaire and Library Studies / Literature. The respondents of this research were Journalism Students at The Faculty of Communication Sciences - Universitas Padjadjaran, particularly from the class of 2013, 2014, 2015 and 2016, with a sample size of 117 students. The results of this study show that 24,8% of respondents gain access to Line Today on a daily basis. 95% of respondents use Line Today as an additional source of information. The news section with political news as the main interest of information is the most accessed with 35,3%. In addition to news, the entertainment section with movie and music as the main interest of information is the most accessed with 26,7%. Furthermore, the lifestyle section is accessed by 15,5% respondents and the sports section is accessed by 7,8%.

**Keywords:** *line today, information, students, journalism, media, technology*

## INTRODUCTION

The number of internet users in Indonesia has increased in recent years. According to a survey conducted in 2016 by the Indonesian Internet Service Provider Association (APJII) recorded about 132.7 million internet users in Indonesia has increased compared to 2014 which amounted to about 88 million Internet users. Based on that amount, the largest users are workers / entrepreneurs at around 82.2 million or 62%. Meanwhile, around 10.3 million or 7.8% of users are students. The largest penetration of internet users are students at around 89.7%. (APJII, 2016. p.6-8)

The survey by APJII also notes that the most accessed type of internet content is social media, as shown in the figure below.



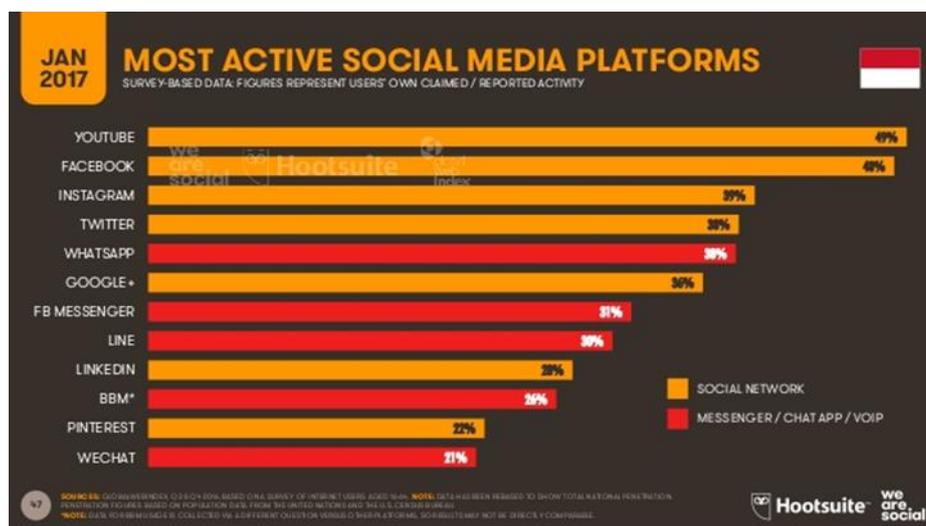
Picture 1. The behavior of internet users in Indonesia

(Source: APJII. 2017. Infografis Penetrasi & Perilaku Pengguna Internet Indonesia. Survey 2016)

According to Nasrullah (2015.p.11), social media is a medium within the internet which allows its users to represent themselves as well as to interact, cooperate, share, communicate with other users and to form a virtual social bond.

Based on those functions, social media allows us to exchange information with everyone who are fellow users of the media. However, in the development of social media, it is not only used for personal needs, social media has now expanded its usefulness to other aspects, one of which is to disseminate information.

We Are Social notes that the most widely used social media platform is youtube, while Line ranks number eight. As a chat application, Line ranks third among other applications regarding the most users in Indonesia after Whatsapp and FB Messenger.



Picture 2. The most active social media platform (Source: We Are Social, 2017)

Line is an application developed by Japanese company NHN Corporation and began its release in June 2011. Line became one of the popular applications in Indonesia.

Kompas.com in their coverage states that the users of Line in Indonesia has reached 90 million users, with 72 million of them are active users and dominated by the 'millenials' generation. As many as 41 percent of users are 18 to 22 years old, 21 percent are aged 23 to 32, 18 percent are under 17 years old, 8 percent are 33 to 43 years old, and only 3 percent are over 43 years old. (Kompas.com, September 3, 2016).

Line Today is a feature of Line application launched in February 2016. This feature displays news or information options that are trending on the internet. The news or information displayed is not produced by Line but from various news sites in Indonesia that are selected and collected on the feautres of Line Today.

Line today has become popular among students including Journalism students. The learning process of journalism students at campus is accustomed to accessing mainstream media in the form of both print and electronic, as well as online as a source of information. In the development of online media, the source of information that can be accessed has increased in a considerable amount, particularly on the use of Line Today. The development of Line Today can not be separated from the increasing use of Line Today among Students.

## METHODOLOGY

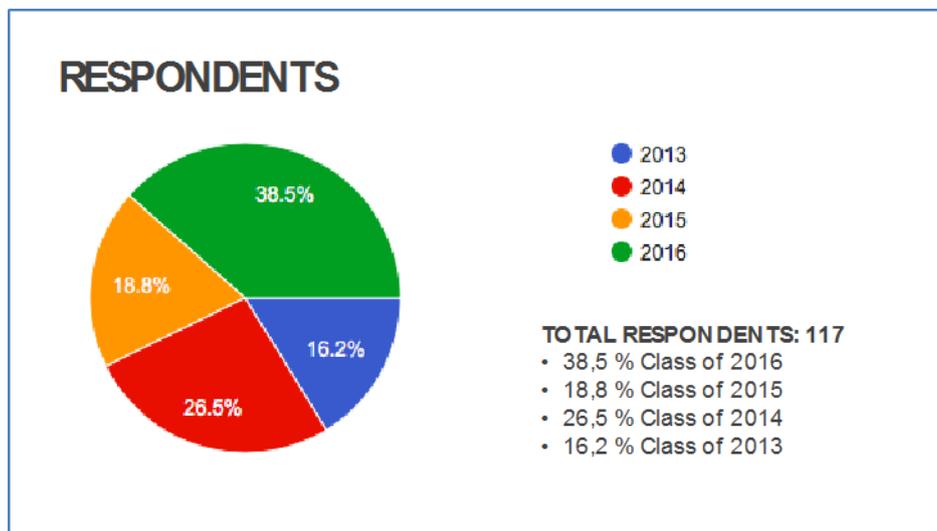
This research is a quantitative research that uses a survey method and descriptive data analysis technique. Survey method is a method of research that uses questionnaires as an instrument of data collection. The goal is to obtain information regarding the number of respondents who are considered to represent a particular population. In the survey, the process of collecting and analyzing social data is highly structured and detailed through the questionnaire as the main instrument to obtain information from a number of respondents who are assumed to represent a specific population

(Rachmat, 2009: 59). Descriptive data analysis techniques aims to find and describe the phenomenon that occurs within the society without searching for a correlation between one variable with a another. (Sugiyono, 2009: 35).

The data collection techniques that are used are in the form of a questionnaire and library studies / literature. Research respondents are journalism students at The Faculty of Communication Sciences - Universitas Padjadjaran, class of 2013-2016, with a sample size of 117 students.

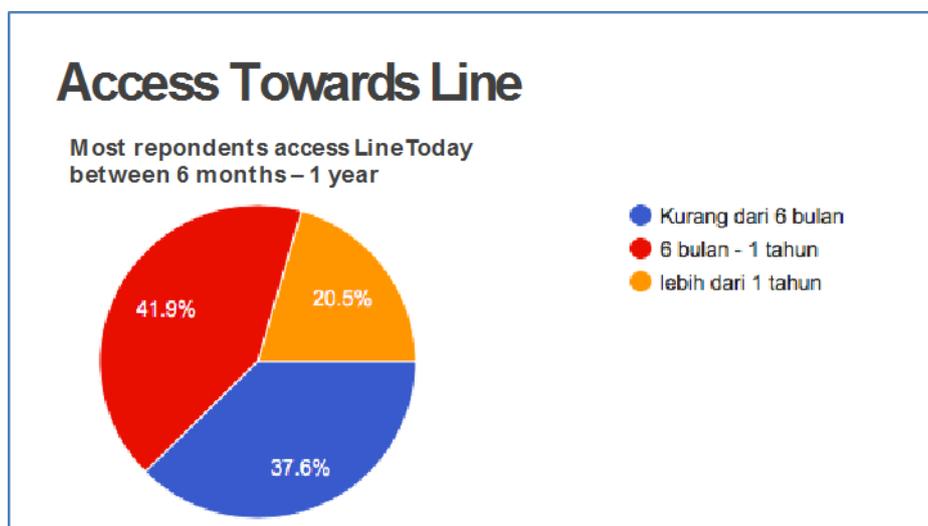
### RESEARCH FINDINGS

The respondents of this research are journalism students, class of 2013-2016. The survey was conducted through the spreading of an online questionnaire towards 177 randomly selected respondents.



**Picture 3.** Data of respondents  
(Source: Research Findings 2017)

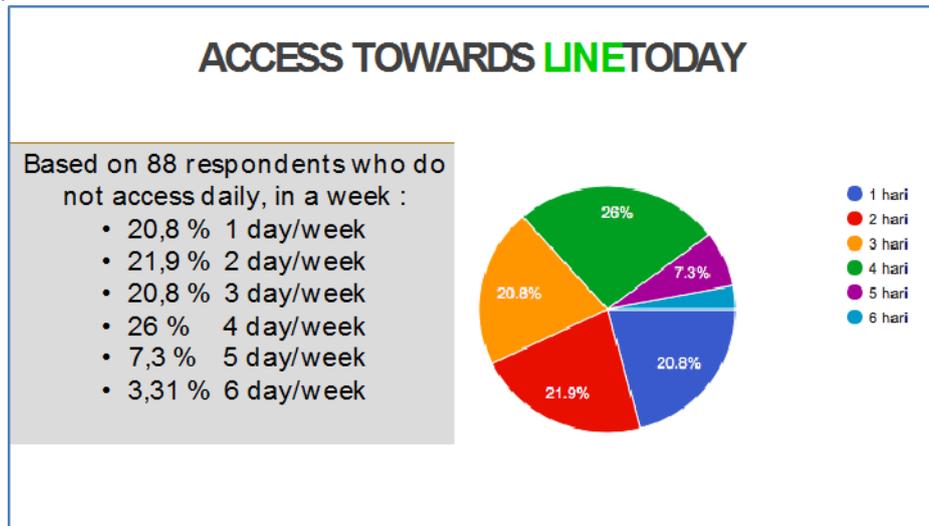
Survey results show that out of 117 respondents who filled the questionnaire, the most are from the class of 2016 as many as 45 respondents or about 38.5%, while the fewest who have filled are from the class of 2013, as many as 19 people or 16.2% of the total respondents.



**Picture 4.** Access towards Line  
(Source: Research Findings 2017)

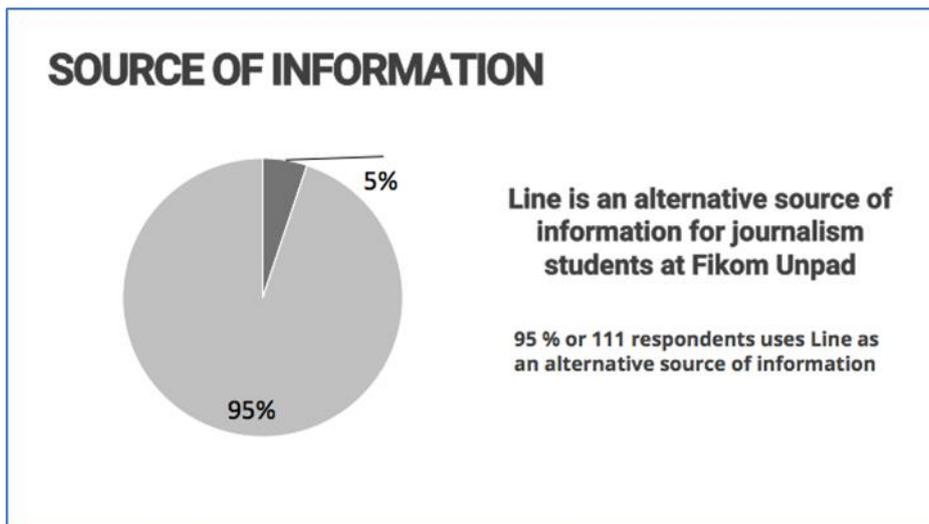
Line Today was launched as one of the flagship features of the Line application in February 2016. Based on the graph in picture 4, it can be seen that the most respondents (41.9%) that uses the

feature of Line Today are between 6 months to 1 year. The results above illustrates the development of the feautres of Line application such as Line Today generates a quick response from journalism students.



**Picture 5.** Weekly access towards Line Today  
(Source: Research Findings 2017)

The journalism students as users of Line Today access those features on a daily basis as much as 29 respondents or about 24,8%, while 88 respondents do not access it daily. Based on the number of respondents who do not access Line Today on a daily basis, it can be seen on picture 5, that the most number of respondents access Line Today 4 days a week and the fewest respondents access the least at 6 days a week.

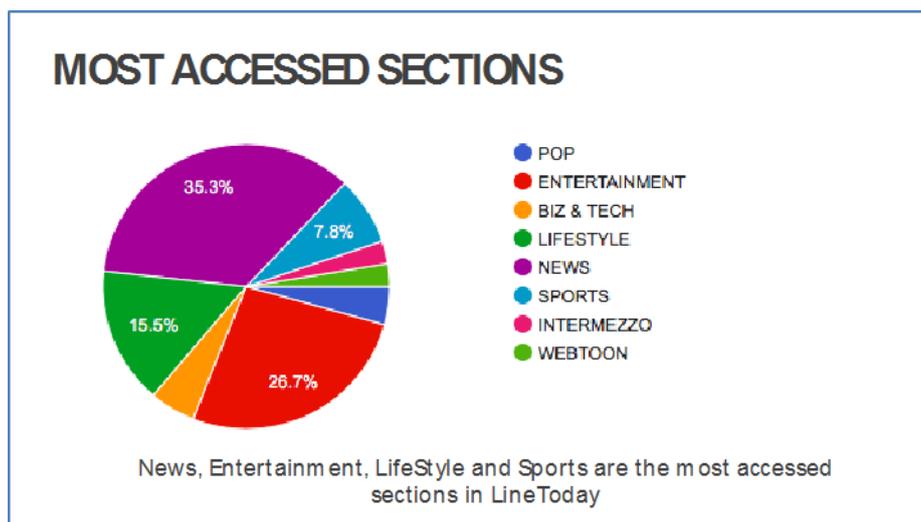


**Picture 6.** Source of information  
(Source: Research Findings 2017)

A total of 95% or 111 respondents determined Line Today as an alternative or additional source of information, rather than a primary source of information. Journalism students, in their campus activities, particularly learning activities is accustomed to seek information from the mainstream media. They are taught to produce news for print media, electronic, and mainstream online media. Therefore, social media is only used as an alternative information provider.

Information becomes an important entity of social media. Unlike other types of media on the internet, social media users create their identity representations, produce content, and engage in information-based interactions. Information becomes a commodity in the information society.

Information is produced, exchanged, and consumed which makes information a valuable commodity as a new form of capitalism. (Nasrullah, 2015.p. 15)



Picture 7. Most accessed sections  
(Source: Research Findings 2017)

Line Today provides information that covers various sections or themes. Based on the data seen on picture 7, there are 4 sections that are the most widely accessed by journalism students. The news section is the most accessed by 33,3% of all respondents, followed by the Entertainment section (26.7%), LifeStyle section (15.5%) and the Sports section (7.8%).

Social media in the last two decades has become a means of spreading important and influential news or information. This dynamic has shifted the power structure in which media organizations no longer monopolize journalistic practice and the face of media competition has changed because of it (Alejandro, 2010).

Tabel 1. Data of information access

News Section (n=106)		Entertainment Section (N=98)		Lifestyle Section (N=90)		Sports Section (N=74)	
Information	%	Information	%	Information	%	Information	%
Politics	37%	Movie & Music	43,1%	Food & Travel	53,5%	Football	77,3%
Social	19%	Celebs	31,4%	Fashion & Beauty	31,7%	MotoGP	20,5%
Criminal	15,7%	K-Pop & K-Drama	25,5%	Health & Relationship	14,9%	F1	2,2%
Sports	12%						
Culture	10.5%						
Economy	3%						
Others	1.8%						

Source : Research Findings 2017

Table 1 indicates that out of 117 journalism students, 106 students that access the news section with the most accessed information is politics as much as 37%, followed by social information (19%) and the criminal information (15,7%). The entertainment section accessed by 98 students with the most accessed information is movie & music (43,1%), followed by celebs (31,4%) and health & relationships (25,5%). The lifestyle section accessed by 90 students with the most accessed information is food & travel as much as 53.5%. The sports section accessed by 74 students with the most accessed information is football as much as 77.3%.

In addition to the four sections that are the most accessed by Line users above, there are several sections that are also accessed by journalism students, such as the Biz & Tech section, with the most accessed information is games & gadget. The Intermezzo section with the most accessed information is unique facts, the Webtoon section with the most accessed information is the newest episode of

Webtoon, and the TOP section that contains of selective news that are currently viral on online media / social media

The TOP section contains news selected by Line, but only about 17,4% or 19 respondents select this section as the main information that they access. This indicates that journalism students that access Line Today has predetermined the type of information they will access on the feature provided by Line.

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# ETHNIC CROSS RELATIONSHIPS STRENGTHEN THE SOCIAL COHESION IN MALAYSIA

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## Abstract

The 'outsiders' perceptions towards the political stability in Malaysia were seemingly negative. This is due to their 'talk conflicts' which is viral on social media as if Malaysia will be facing the second May 13, 1969 tragedy. Shamsul Amri Baharuddin (2012) described that Malaysia is currently in the era of Social Integrity. In this era, the behavior of Malaysians is ranked as 'everyday-defined' level where 'they talk conflict, they walk cohesion'. This is a healthy psychosocial activity. The situation is based on the practices of the ethnic cross relationships which is increasingly strengthening the social cohesion in Malaysia. The era of Social Integrity has portrayed a strong ethnic relations through interactions between communities, countries and markets. This article discusses an 'ethnic cross relationships' through the findings at personal, community and institutional levels.

**Keywords:** *ethnic cross relationships, strengthen, social cohesion*

## INTRODUCTION

The foundation of nation building in Malaysia is based on integration where each ethnic identity will be preserved. However, there are also certain constitutional rights as stated in the Federal Constitution as Mansor Mohd Noor et al (2006) noted that the life of multi-ethnic society may move towards a group of unity or continuously enlarge the differences which will affect the society as a whole.

Thus, in order to see whether the existence of the Malaysian communities are moving towards the 'ethnic group unity' or continuously 'enlarging ethnic differences', this study applied the 'box and boundary' concepts by looking at 'thickening or thinning' pattern of relationships among ethnic groups.

## ETHNIC CROSS RELATIONSHIPS

The endlessly conflicts and problems among different ethnics and religions have risen up concern amongst the international community. The world was facing a series of bloody events that occurred in most countries across the region. Malaysian's history revealed that there are only three significant conflicts which are associated with ethnics in the post-independence period from the year 1957 till 2016. The stated conflicts were the tragedy of May 13 1969, Kampung Rawa 1998 and Kampung Medan 2001.

The success of the Malaysian government in maintaining the peaceful state has been recognized by the world community. The successful formula in dealing with various challenges as well as managing ethnic diversity in the country is not derived or emerged naturally but as a result of ongoing consultation and negotiation process in dealing with the differences and similarities in every ethnic group (Shamsul Amri Baharuddin. 2011 & Pue Giok Hun. 2013). The process that fixes relations between ethnics in this country is the ethnic cross relationship which is rooted and widespread in Malaysia.

This process was explained by Eriksen (2002) that if cultural differences usually highlighted the disparity in social relations between members of different groups, then these kinds of social relationships will create patterns among ethnics. In other words, two individuals from different ethnic groups may face an ethnic relationship if their behavior is not motivated by racism. Hence this study is significant in discussing the inter-social relations among various ethnic groups in Malaysia.

## DISCUSSION

This study will discuss an ethnic cross relationship that bind the dynamic of ethnic relations in Malaysia. There are three levels of relationships, namely, personal level, community level and institutional level.

### 1. Personal Level

Overall, the findings of the study discovered that the ethnic cross relationship happened at personal level among Indian and Malay respondents than Chinese and Bumiputera respondents. Relatively, the highest ethnic cross relationship happened among India respondents at personal level compared to Bumiputera respondents in the lowest level.

The highest and positive answer was found in chatting activity among ethnics (90.6%). Both items for visiting business contacts caused of tragedy and eating out with business partners from other ethnics were 86% and 80.6%. The findings on the teamwork between employer and employee were 79.1% and inviting other ethnic sellers in social activities 77.7%. Hence, the ethnic cross relationship at personal level indicated that respondents from various ethnic businessmen have no difficulties in inviting other ethnic groups to participate in their ethnic activities. This study showed that there was a complete circumstance among Indians (95.5%), Malays (79.1%), Chinese (72.6%) and Bumiputeras (71.6%).

### 2. Community Level

The findings of the study found that ethnic cross relationships at the community level arisen among Indian and Malay respondents than Chinese and Bumiputera respondents. However, the difference percentage of Malay and Chinese respondents was relatively small. The Bumiputra respondents showed an increase in their social relations at community level rather than personal.

The festive events seemed to be the most enjoyed activity at community level (86.5%) which then followed by the religious practices (85.8%) and feeling of satisfaction with daily life of multi-ethnic community (83.6%). The good business activity and using of public facility together were found to have 82.5% and 82.3%. The findings also stated that respondents were satisfied in their daily lives with Indians (95.5%), Malays (84.1%), Chinese (82.3%) and Bumiputeras (79.8%). This diversity of ethnics is practiced in everyday life in Malaysia whether in official or non-official situation.

### 3. Institutional Level

#### a. Characteristics of multi-ethnic membership

The findings showed that the ethnic cross relationships at the institutional level revealed a majority of more than 80% for all the four ethnic groups. All those four ethnic groups have a high percentage of involvement in the Multi-Ethnic Membership Features. The highest percentage at the institutional level in the membership component can be seen in multi-ethnic membership of the Sports and Recreational Association (87.1%), Consumer Association (86.3%) and Environmental Association (85.2%). Rakan Cop composed of 84.6% and a total of 82.7% for state business community.

#### b. Characteristics of fellow ethnics

The ethnic cross relationships at the Institution level showed an unpredictable percentage based on the membership characteristics which involve ethnic-level membership. The difference characteristics between ethnic groups are large for the two associations (80.1% and 76.5%) compared to the other three associations (36.3%, 33.9% and 30.6%). The study found that the highest ethnicity membership (80.1%) was in the membership of the Death Charity Association and was followed by Religious Association (76.5%). A relatively balanced percentage of this membership was found in political parties (36.3%), Arts & Culture Association (33.9%) and Martial Arts Association (30.6%).

## CONCLUSION

The composition of multi ethnics, religions, cultures and languages is a enormous challenge for a country like Malaysia within 60 years of independence and currently moving forward to become a developed country in 2020. Malaysia was found to be successful country in maintaining a harmonious social life and national development. Findings on the ethnic cross relationships at the individual, community and institutional levels explained that overall ethnic cross relationships are significant in strengthening the social cohesion in Malaysia.

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# IMPROVING MORALITY AWARENESS BASED ON LOCAL CULTURE BARITAN IN LEARNING SOCIAL SCIENCES

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## ABSTRACT

Morality crisis is still being a serious case in this country. Any existing stories in printed or television media shows there is decreasing morality in children. It can be seen in the rise of a fight or a brawl between students, even a new case of the death of a student of STIP because of persecuted by his senior. The rise of this violence indicates that there is a wrong with our education. Besides, education is one of the efforts for the students to understand the reality of life in their surroundings either locally, nationally, or globally. One of the ways to repair the morality crisis is by Social sciences education. In this term, the students are expected to understand and to develop knowledge, value, attitude, and social skills also are able to reflect in the real life. This is done by involving local culture in learning Social Science, in this way, global changes which penetrate various sectors of student life will not forget the local value that have been living in a social environment in which students live. Local cultural values need to be developed and become a matter of learning in school is placed in the position aligned with the global values. Baritan is one of the local traditions of Pemalang society that contains many values of life and social, relevant values are taken and utilized in ips learning so that it can be used as a place to remind students moral awareness.

**Key Words:** morality awareness, local culture, Baritan, social sciences learning.

## INTRODUCTION

There is always a change for the people since they were born either physically or psychologically. Humans who live with reason have the potential to continue growing. A change happens constantly in humans. Nothing has changed, except the change itself. One of human development is through education (Triwiyanto, 2014: 1). Education becomes the main gateway for success. Simply education is defined as a human effort or a person to grow his personality in accordance with the values in society and culture (Hasbullah, 2005: 1).

The rapid changes experienced by the community along with the development of the era coupled with the increase of human knowledge and knowledge in the field of science and technology has brought many impacts on human life in general both in the positive and negative. To keep up with the rapid development up to now, we still rely on education to keep and keep the social life of the ever changing society.

In the field of Education, Social Sciences Education also can not be separated from a very difficult challenge in the form of demands for improving the quality of education and also educational personnel. Seeing the conditions faced and must pass then it is appropriate for Social Science Education to begin to improve themselves, both from the shift from the epistemological sequence to the development of innovation and also solutions for the development of IPS education in the future. IPS education will be considered important and useful when considering the world trend, the development of science and technology accompanied by confidence and piety by sticking to Pancasila and the 1945 Constitution.

IPS education materials need to include material from actual community life (contextual learning). Not only with regard to society but also regarding the impact of science and technology on the lives of local, national and international communities. IPS education is the simplification of social science discipline, state ideology presented scientifically and psychologically for the purpose of education in primary and secondary education level (Somantri, 2001: 74). This idea implies the meaning that the material or material developed in social studies is very broad, not only the social sciences alone but including the ideology of the state and other social problems that arise in the life of society, nation, and state. All materials are mixed in the learning process at an elementary and secondary level to achieve IPS educational goals.

Through learning, Social Science is expected to provide insight, moral, and religious characters are strong, strong, and strong. Thus the students are able to achieve the mastery of knowledge and skills that excel in the field of study or subjects that he learned, especially social science subjects (IPS). By learning Social Science students not only know or know what is an IPS lesson but also must

know and understand and can use and practice his knowledge for the good of himself, as well as society in general. With social studies, IPS can form an Indonesia that can balance the science (reasoning) with the character (conscience) so that birth smart and intelligent generation based on emotional religious. (Anshori, 2014: 5).

One form of efforts to realize the goals of IPS learning in this era of globalization is to incorporate local cultural values in IPS learning. As is known the values contained in the culture then good for life, but now with the rapid flow of modernization of cultural diversity of Indonesia began to extinct because the next generation tends to ignore the culture that is a national identity and tend to choose the western style. For current consideration, this has led to a waning diversity of the Indonesian nation, coupled with the rapid scientific and technological forces that force Indonesia to keep pace with the times that morale has declined by recent adolescents in schools, communities, and families. From the above background, therefore, the authors are interested in raising the theme of increasing local-based moral awareness in learning social science.

Pemalang Regency is an area located in Central Java between Tegal and Pekalongan. This Pemalang belongs to a socio-cultural area, where Pemalang inherits its ancestral culture in the form of customs and traditions that are still preserved to this day. Among them is the tradition of Baritan or if it is interpreted in general means sea alms. According to the journal Oki Setya Pamudi (2014), the function of Baritan tradition is as an expression of gratitude to God Almighty for the fortune, salvation has been given. In this Baritan procession there are some values that can be taken that are appropriate with character education, among which are 1) Religious, 2) hard work, 3) environmental care, and 4) social care. These relevant values are taken and utilized in IPS lessons so that they can be used as a platform to recall students' moral awareness to print future generations who value each other and live in peace with each other with the various differences that exist within a society. From the above background, therefore, the authors are interested in taking the theme of increasing local-based moral awareness in learning social studies.

### **INDONESIAN MORALITY**

The crisis of morality is still a serious problem for the Indonesian nation. Moral self-understanding is a product of culture and religion. Each culture has different moral standards according to the prevailing value system and has been established for a long time. Moral can also be interpreted as attitudes, behaviors, actions, behavior that someone does when trying to do something based on experience, interpretation, conscience, and counsel (QiQi, Y.Z & Rusdiana, 2014 : 132). Various news in print and electronic media show the decline of adolescent morality. This problem can be seen from the rise of fight or brawls among student even university students, as become a habit and common for teenagers. Besides fighting, free association trend with free sex has become commonplace. This trend is not without facts, as recently happened in Tangerang a group of students invoked brawl, luckily the brawl did not last long because separated by local resident and the police. There students were arrested by the police along with the evidence of the sharp weapons (Sindo News, 7/4/2017).

If we read data released by the Indonesian Children Protection Commission (KPAI, 2014) we will shock. This is because the cases of students violence from the age 9 – 20 years reported KPAI to the police, increased more than 20 percent, meanwhile KPAI survey conducted at the end of 2015 in 9 provinces : West Sumatera, Lampung, Jambi, Banten, Central Java, DIY, West Java, mention the high level of students violence. In some news, also mentions the existence of students that involved in robbery motorcycles. There are many brawl and violence facts that occur among teenagers. It shows there is something wrong in our education. To be successful based and educational goals activities should be able anticipate something that will be a challenge of life for students in the future. One of the future challenge related to social changing is the challenge of shifting values in society. The change of value system as the impact of other cultures whose different value system can lead a value crisis.

According to the National Education System Law no. 20 of 2003, national education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character and skills needed him, society, nation and country. Thus, moral education is a planned effort to change attitudes, behaviors, actions, behaviors undertaken by learners to be able to interact with the community environment in accordance with the moral and cultural values of local communities.

### **INCREASING MORAL AWARENESS BASED ON LOCAL CULTURE IN IPS LEARNING**

Indonesia is known as a pluralistic or heterogeneous nation that has a diverse ethnic, cultural, religious, and customary traditions that are reflected in the daily life of Indonesian people, such as in traditional

ceremonies, traditional houses, traditional clothes, chants and dances , Musical instruments, and typical food. It is from this diversity that leaves a recording of life, which in turn becomes the cultural heritage that now stands before us. This cultural heritage is the physicality of different traditions and spiritual achievements in the form of values from the past which are the main elements in the particular group's identity

However, if it is seen closely, there are so many cultural and social values exist in a certain culture which meanings are good for life. As it has been elaborated previously, the globalization era, actually comes together with the global culture, hedonists and capitalists eventually replace the original culture. Young generations who have not understand their own culture, are worsened due to the global culture that is easily to be followed. This weakens the cultural diversity that Indonesian has, in addition to the advanced development of science and technology forces Indonesian to keep up to date with the modernization so that it causes the moral degradation among the teenagers these days whether it happens in the school, society, or even family.

This matter cannot be blamed on anyone, the most important thing now is how to prevent that matter to be happening again and restore the teenagers' morality by giving the understanding that what they have done is wrong. Because the nature of teenagers is that they need guidance in finding their own identity, while keeping in mind that in their age it is easy for them to be influenced by others and to be doing wrong deeds so that they need a media to bring back their senses and to give a capital for the teenagers these days. If they are not treated well and prevented, there will be many upcoming gang fights, because teenagers feel they are the most righteous and do not care about their surrounding so that they will not think about the effects of what they have done.

One of the media to introduce the importance of culture for the teenagers is education. Education is an enculturation, useful in passing on the values and achievement from the past to the upcoming generation. Those values and achievements are the pride of the nation and also what make the nations is known by the other nations. Besides, education is also useful in developing the cultural values and achievements of the past into the nation's cultural values which are suitable with the current era and the upcoming era and also developing new achievements that will be the nation's new character. Therefore, the culture and nation's character education are the core of education process.

Education system plays an important role in this case, where the teenagers will be given knowledge in schools so that they will recognize and acquire interest in their own cultures especially their local cultures. One of the local basic functions of that thing is to improve the students' social behaviour. In this way, global changes that has gone into many life sectors will not make the students forget about the local values that have long existed in their social environment where the students' live. The meaning of local is not to be followed up by conservation, but more to the development. The local cultural values need to be developed and set as the teaching materials in schools which is regarded in the same level as the global values. As the current generation it is better for us to love and conserve the cultures that have been inherited since a long time ago, so that the cultural values that have existed can be inherited to our upcoming generation.

According to the "Permendikbud" 81A in 2013, it is stated that the learning activity according to the education process that gives the chance to the students, to develop their potential into ability which as the time goes by will improve in terms of behaviour, knowledge, and skill which are needed by them to live and socialize, mingle, and also contribute in humanity's welfare. Therefore, the learning activities are aimed to utilize all the students' potentials into the expected competencies.

Curriculum 2013 is the new curriculum that emphasizes more in the achievement of behavior, knowledge, and skill competencies which are summarized in the hardskill and softskill competencies. Referring to those three components, in the implementation of learning process it has to be set in a certain way so that what has become the main goal of the learning process can be achieved. In accordance to this case, there are some principles that have to be noticed by the teachers in implementing the learning process, they are: (1) students' centered basis, (2) the development of students' creativity, (3) the fun and challenging conditioning, (4) containing values, aesthetics, ethics, and kinesthetics, (5) providing the various learning experience through the implementation of several teaching methods and strategies which are fun, contextual, effective, efficient, and meaningful.

It is time for the cultural strategies that have become the basis of the education curriculum arrangement to be dug from the nation's cultures especially the local wisdom in each ethnics. This will make the students feel not excluded, and also realize their own self and nation potentials (Latid, Y in Agus W. & Gunawan 2015: 15). They will feel having more friends from different cultural background, ethnics, cultures, and even religions. They will sense those diversities as a great wealth, which should be conserved and regretted its absence. In the end, the students will feel proud as Indonesian who is rich of cultural, customs, ethnics, nationalities, and even religion diversities.

Social science education in the globalization era is very important. The social science study is the development of self identity potential as the social creature which has to possess thinking, academics, and social proficiency. Globalization in respect of a new awareness about the world as one whole interaction and interdependency which is getting greater in the new era that needs to be responded correctly. While the Indonesian people's competitiveness in facing the globalization era is still very low compared to the other countries. This is caused by the low quality of the human resources.

From all the statements above, it is shown that social science education is an important thing to understand the past or even the present as the basis in channeling and developing the education which emphasizes in the values especially local cultural values. Social science education which is based on local cultures that comes from the local potentials in each areas. Therefore, this local-based learning can be integrated in the social science subject which is presented by the learning model suitable with the students' personality and character.

Social science education and the local cultures are related to each other so that they may not be separated, because the nature of social science education is integrating the local wisdom values. In this global modernized era, local cultures are eventually becoming inferior due to the rapid stream that are not acquainted with space and time, considering about that case, social science education has the duty of balancing this modernization stream, so that the education of history is demanded to deliver the local cultures to the students so that the local identity of an area can be known and loved by the nation's upcoming generation.

Every region must have its own traditions or cultures and have values which are contained in it, just as the Baritan tradition in Pematang contains various values of character education, for example the togetherness value, share work, environmental awareness and there are still many other life values. From those values which are automatically relevant with the curriculum 2013, in the globalization era which is growing so rapidly, the students are taught to be able to comprehend and understand the meaning of life so that they can reduce the quarrel or violence and of course they can implement those values in their daily life. Therefore, it is expected that those values can improve the teenagers' morality because they take the life values contained in a certain the Baritan tradition. If it is related to IPS education, it can be included in the VII class material on the social and cultural diversity of Indonesia. From there students will be interested and understand the culture of the archipelago is certainly rich in values - values of life that can teach the policy to students..

This is of course supported with a learning method which demands the students to be more active in the learning activities, because the most important aspect for history teachers in facing the changes in various fields which are rapid enough by changing the history education pattern that is able to adapt with the new situation and support the humanly education. It means that the teachers need to develop the model, media, strategy, and material usage so that the learning goal that is expected can be achieved.

## **CONCLUSION**

Social science education in this globalization era is not only demanded to be able to give knowledge to the students whether it is theoretically or practically, but also to pay attention in the thinking aspect and also the development of the students' logical reasoning pattern. With the development of this logical reasoning and thinking, automatically we will be able to develop the reflective thinking. The world around us is changing rapidly. The students who will be the future citizen, live and learn in the middle of the depth of advanced science and technology exploitation which are not comparable in the past history of mankind. They cannot learn all of the materials that they will need in the future, except the ability, skill, and behavior guidance that are needed to face that era. The effective utilization of the standardized quality curriculum, must be followed up with the ability and skill of the teachers in selecting the materials, conditioning the qualified learning atmosphere, noticing and keeping up to date to the ultimate development of science and also showing attention and affection towards the students' development in building the other knowledges and sciences.

The moral crisis happening in Indonesia is still related to the coercion of the local cultures that have been the inheritance from the ancestors due to the rapid stream of globalization. So many fight cases among the students are the proof of the moral degradation of the teenagers. This is the duty of all of us whether from the schools, families, or the society. One of the efforts to restore the teenagers' morality is done through the education in the schools, especially in the social science education. By integrating local cultures in the social science education, indirectly the students are taught about the values which meanings are good for their life so that they can comprehend and practice it in the daily life. It is expected that it will develop the students' Pancasila morality since the nature of Indonesia is appreciating the various diversity existed so that we can live at ease and in peace because we realize that even though we are different but actually we are one, that is Indonesia. So the possibility to quarrel each other will be lowered because in the education field supports the values in the students which is packaged in social science education. Besides that, not only from the school but the supports are also needed from the other parties to create Indonesians who have good morality and tolerant in every differences that are exist.

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# GLOBALIZATION AND SOCIO- CULTURAL CHANGES IN RURAL SOCIETY OF SOUTH COAST JAVA

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## ABSTRACT

Globalization and social changes are two big issues faced by people in this century. It is not only on the level of modern and sophisticated society, but also touching till rural communities, even on the village that is far from reach and having unique characteristics such as Kampung Laut area, Cilacap. The aims of this research are to determine about : 1) the social characteristics of Kampung Laut Area; and 2) social and cultural change in Kampung Laut society as the impacts of globalization. Research method is based on qualitative approach, with interview, observation, and documentation used as data collections techniques. Data triangulation is used as data validity, and data analysis is based on interactive model. The result of this research shows that Kampung Laut in the Java's south coast is surrounded by waters and mangrove. The distance and the range of location that far enough from Cilacap town bring in some challenges to enter this village. This is augmented by limited access options, that are just using boats or landline for farther destination. Globalization aspects that entered in Kampung Laut, especially in Kampung Gagak village are on the technological, economic, social and cultural fields. Social changes as an impacts of globalization are felt so significant, they are, plurality and its challenges, social bonds of its society, and social cultural behaviour in many aspects that surround it.

**Keywords :** globalization, socio-cultural changes, rural communities, coast area

## INTRODUCTION

The current dynamics of society is part of the globalization rate of the world that is characterized by the various phenomena and contemporary social problems that follow. Sklair (in Scott, 2013: 118) states that contemporary problems today are part of a worldwide (transnational) process that transcends the nation-state level. What happens to a particular hemisphere, will be perceived either directly or indirectly on the other hemisphere. Thus, the phenomenon of globalization and social change is not only able to touch advanced society that is all-modern and sophisticated but also to the rural communities that have characteristics that are far different from the first type of society. The setting of the Ujung Gagak village community on the southern coast of Java Island that has geographical, economic, social and cultural challenges is at the same time an attractive setting that presents the social reality of the transitional society that lies between traditional and modern. With these arguments, the purpose of this study is to know about: 1) the characteristics of coastal communities in the area of Kampung Laut Cilacap; And 2) socio-cultural change in Kampung Laut society as a result of globalization.

## RESEARCH METHOD

This research uses qualitative method, especially case study approach. Data collection done by observation, documentation and interview. The informants involved in this study were 9 people, there are : Rumadi (62 years old) a fisherman, Mr. Jumadi (55 years old) a fisherman, Mr. Suprpto is the Village Head, Sukarti (39) housewife, Misem (44th) housewife, Warginah (45) housewife, Bayem (56) housewife, Yani (housewife), and Joko (a junior high school teacher). Validity of data in this study using data triangulation techniques involving data, sources and methods. Interactive model used as the tools of qualitative data analysis in this research.

## DISCUSSION

### The Characteristics of Coastal Villagers

Kampung Laut district is at the cape of Cilacap Regency which is directly adjacent to Indian Ocean. Located in a very unique area, because this district has unusual geographical characteristics of its territory is dominated by marine waters and even some areas separated by the sea that divides the region. The waters are like a river that divides the district is called Segara Anakan. Nusa Kambangan Island is also entering this region and visitors pass through it when entering this district. Kampung Laut consists of 4 villages: Ujung Alang Village, Panikel Village, Klaces Village, and Ujung Gagak Village. This district was established in 2002. Education facilities for different levels of education are also available in the region, there are elementary, junior and senior high schools. With the natural challenges faced by the community, then people use a special motor boat to transport the students in junior and senior

high school because the location of the school is quite far from the settlement and reside in the village Klaces. As for other levels of education, the elementary school is still relatively easy to reach by the community with various modes of transportation, such as on foot, motor and motor boats. And usually for children who get elementary education (elementary and junior high) there is still escorted parents to the school because the distance is not too far and can be reached with a variety of ways and various transportation tools.

The village that became the object of this research in Kampung Laut area is Ujung Gagak village. This village is the village that is located at the end of the district, which is bordered with Pangandaran beach in West Java. To reach the Ujung Gagak village, need about 2.5 hours from the last port (Sleko harbor) using motor boat transportation mode. This village has a population of 4,849 inhabitants, with 1997 head of families. The number of hamlets is 6, with 13 RW and 40 RT. People's livelihoods are dominated by employment as fishermen as much as 65%, farmers 30%, and other work 5%. The roads within the village of Ujung Gagak are accessible to the public by motorcycle. Actually, from this village to Cilacap city can be accessed by land route, but can only be used in dry season only. If the rainy season then the road becomes muddy and difficult to pass even with a motorcycle though. But if the dry season the road becomes dry even not only motorcycles that can cross, but also cars and trucks to deliver various needs of society such as materials for buildings. In addition to physical access, the village has also been equipped with access to communications technology. Mobile network operators have entered the village, although not all networks of these telecommunication providers are well accessible, only 1 national provider has strong access here ie Telkomsel. Other networks are rather difficult to accept in this village. However, in this village there is also an internet cafe business run by one of the members of the community. Thus, the public can still connect with the global world both in private and the availability of public facilities.

With such geographical conditions, people in Ujung Gagak village have different way of life, so that it has unique characteristics. Some of the visible characteristics of the community in this village are related to the characteristics of fishermen and holding local values. Satria (2015: 7) explains that fishing communities have distinctive features not found in the characteristics of other societies, which are associated with hard, decisive, and open characters. This is closely related to the resources faced by fishermen are open (open acces), so the fishermen have to move to follow the situation to get maximum results. The risks posed by the situation are so great that the fisherman has to rely on his and his group's ability to conquer the situation. Hard and firm stance can be seen in the experience of going to sea to those who have to deal with unpredictable weather and natural situations. The long time to go to sea and make decisions for all the situations they faced, is part of the life experience to be subdued. When they goes to sea, they must arrive at the point where there are fish and other marine products that are expected to match the cost of the sea trip they spend. In this case, weather and time also determine when they get seafood that has high economic value. Meanwhile, the open character is also found in the daily life of the village of Ujung Gagak. Openness to all information, especially related to the technology they use to sea is very helpful in the process of getting optimal seafood. On the other hand, Satria (2015: 8) also states that the work as a fisherman can also be caught with other work that is as a farmer. This is most likely if the natural conditions in the community provide suitable land, patterns and agricultural products. This is also found in the Ujung Gagak village. According to the data obtained, the majority of the population who work as fishermen half of them can still do the work in the field of agriculture, although only as a side job.

Other interesting research findings related to the characteristics of the village community are still upholding the principles of mutual cooperation that called gotong royong. This can be seen in the routines that appear each month on a particular week to organize a community service and clean up the environment. The principle of life is also visible in the preparation of village clean ceremony marked by wahed away sesaji to the open sea. Men, young, old, young, children and adults alike enliven and welcome this village clean ceremony with joy. Apparently the men prepare all the equipment, while the women prepare sesaji, and food. The children also seemed cheerfully greeted this ceremony. It is as Koentjaraningrat (2000) says that gotong royong is defined as unpaid human exertion for a project or work that is useful to the public or useful for development.

On the other hand, the characteristics of people living in the village of Ujung Gagak also seem to be not uncomfortable about meeting new people, and appearing among them also look friendly. This happens because they have met several groups of tourists come to this area in previous time. Some foreigner tourists also had time to visit this area. In fact, the research groups were also told to have been in the midst of them to do research work, such as from UGM and IPB. Therefore, people are accustomed to new people and always have an open body gesture. Even children begin to follow this research group and not take to long get involved conversations with the group of researchers.

What they ask the researchers is where we came from, our purposes, and questioning any tools we bring.

### **The Entry of Globalization in Coastal Rural Communities**

Some aspects of globalization that enter the Kampung Laut area, especially Ujung Gagak village is in the field of technology, economic, and socio-cultural. The indicator of globalization that goes to Ujung Gagak village in terms of technology is the influx of motor boat utilization in fishing and transportation facilities. This is important because this change occurs because of the influence of social changes that emerge in the field of technology that also penetrated to rural communities like in this Ujung Gagak village. Currently, fishing boats use motor boats so that their wider range and capability are also more optimal. In the past, fishermen searched for fish using wooden boats and run by rowing. The result, they have difficulty when faced with high waves and unpredictable weather. The wide range of the sea is also very limited, unable to reach the free ocean (Segara Bebas). In terms of number of catches is also felt very limited. At the time of fish harvest season, fish can be transported in small quantities and limited to the size of the boat owned. So the results are also very little. Now, fishermen are able to wade through the wider ocean and catch fish in relatively more quantities. This is also a tendency found in the Bajo tribe community (Hamzah et al, 2008: 191) where the modernization of the fishery sector makes changes in work patterns with a further cruising range, thus increasing community census, which impacts on the fulfillment of family needs and increased awareness education for family members.

Globalization in technological aspects is also characterized by the inclusion of electricity to the village. This also supports the process of entry of globalization in rural communities. With this power grid, then the village community began to know television, mobile phones, and the internet.

Economic globalization appears in the findings, where the Ujung Gagak village community is not only oriented as a local fisherman whose territory is limited to searching for seafood around the area of residence. In the fishing community of this village, the activities of the sea with the traditional system for a long time, can be weeks and even months is called Miyang. In its development, this miyang activity is not only limited to the territorial waters around the residence, but now the sea activities are also carried out to penetrate the state border. That is, do not use traditional tools to go abroad but become a modern ship crew on overseas fishing. Many of the villagers in this village are doing this to Taiwan.

Aspects of globalization in the social and cultural fields seen in the attitude of the public who is open in accepting the changes, both regarding the social interaction of daily life and those associated with innovation in the emerging technologies in society. Physically, people are beginning to do the job mobility out of the region with jobs that are not only related to fishermen, but also related to industry and urban culture.

### **Social Change Due To Globalization**

The social changes occurring as a result of globalization are felt to be significant, on matters of plurality and challenges, economics, socio-cultural ties in society, and socio-cultural behavior concerning the various aspects of globalization that surround it. Plurality has become an important finding in this study. This is interesting because at the end of the region is very difficult to reach, it turns out there is an interesting phenomenon where there is a diversity of community groups are quite varied. Several categories of plurality of people in the village of Ujung Gagak are related to ethnicity and religion.

From the aspect of ethnicity, the diversity of society can be seen from the existence of Javanese and Sundanese tribes in the village. Tribal identity is attached to the language skills that they use everyday, namely Java language and Sundanese language. Local people call the community of Java tribe who speak Java as a native or local, while the tribe of Sunda and Sundanese are considered as not local person. These two languages are used in everyday life, even in buying and selling transactions. If both parties do not understand each other, they will use the Indonesian language. However, the challenge encountered in this case is for citizens of society that have aged at 60 years and over, the ability to speak Indonesian is also very limited even there are people who can not speak Indonesian at all.

In the aspect of religion, plurality is also found in this Ujung Gagak village community. The majority are Muslim, and a small number of Christians and Catholics. In the Moslem community, there are have some variants religious flow that following special mass organization. Most of the residents are following NU (Nahdhatul Ulama), some also become Muhammadiyah, and LDII organization. In the other hand,, there are two groups with different Islamic understanding, there are moslem

community that accommodates cultural rituals, and the other is moslem that do not accept the cultural ritual and identifying themselves as Salafi community. The prominent Salafi in this village is characterized by the avoidance of bid'ah (things that the Prophet did not do). They use unique costume that different with local villagers. The appearance of men are with robes, koko shirt, skullcap, and wear pants above their ankle. Villagers call them with the community of kathok congklang. For women, the chosen appearance is shirt and veiled. The challenges that must be faced in interaction between the villagers and them are: to behave in a closed manner, not to greet each other, not to be friendly, and not to join in activities that involve cultural traditions or even to dues. In the aspect of child's education, this group does not send their children to school in public schools that are available in the village or in Kampung Laut district. They send their children to schools that have the same beliefs and same doctrins as they understand. Initially this group was formed by those who once came abroad like Egypt, Arab and brought this understanding by marrying the local people of the village.

The conflicts that arise are revolving around inner and gossip, not until physical conflict. This also happens because of communication between members of society, and always bridged with the attitude of traditional chairman and village head who always preach to all members of the community about various activities in the village. Various methods of communication and active attitudes of traditional leaders and community leaders to be a medium that is done to dampen the conflict is not open. This is as stated in the results of the Ilyas (2014: 1224) study, that the involvement of customary institutions as representatives of local wisdom and social capital of the people involved in the conflict is very important. This is because the customary institutions in the village have social authority that can become a glue for the social system in the village, especially in making the policy in the village.

That if, there are some activities for the common good, all citizens are notified and invited to participate. This community participation can joining the form of paying dues as part of the cost of the activity, and the physical involvement of joining together to prepare the ceremony. But regarding the decision to engage, and join the dues or not, it will be returned back to the people. The important thing is, that the majority still considering them as the part of the community and family members. This means that: stay sociable, high tolerance, and still consider all members of the community is family. Although the reality that felt by most members of the community is that minority (Salafi community) they still feel right, and still do not want to participate in community activities, especially involving cultural rituals.

The second aspect related to social change is in the social aspects of society. There is a difference between the past and present situation that the community is sufficiently experiencing, that is, the social ties are now not as strong as the former social ties. This happens for several reasons, including in the economic factors where the people are now working in the variuos field or in other words began to vary the kind of work occupied by the community. Once, when the homogeneity of work was still perceived by society, the social ties that existed were more easily preserved. Now when people have been preoccupied with their respective activities and are heterogeneous, the society feels the social tensions that begin to loosen are not as strong as they used to be.

This is coupled with the social situation resulting from the existence of different religious beliefs and streams in society. According to community leaders, the inclusion of different religious ideologies marked with katok cungklang and veils that could make people are in a very uncomfortable situation. In fact, there was a high tension situation in several families. Some families assert that there has been a break in social ties within families when one member of the family is affected and belongs to that minority group. Yet this can gradually be restored by society with a defeatist attitude and allowing the plurality to flourish in rural communities to avoid open conflict that will harm the community itself.

On the other hand, there are socio-cultural behaviors that arise from various aspects of globalization that surround it. From the children to adults, both men and women start busy with the internet. Among children, there is a social change that can be seen is a pattern of play where children are no longer seen playing by relying on physical interaction. Children today are preoccupied with playing games available on their mobile phones. Even if they gather together, but seen some of them still carry the phone and play with the mobile phone all the time with his friends. There does not appear to be any social control from adults in view of the phenomenon. Even for some parents, can buy a phone for aanknya is a pride of its own. In other age groups and sex, for example, mothers do. Especially among young mothers who are seen gathering at some point. While chatting, occasionally it appears they keep checking the mobile phone it carries. Even some of them claim to have a facebook social media account.

In another aspect, there was a change in the level of education sufficiently felt by the people in this Ujung Gagak village. Parents begin to orientate to send their children to high school level, especially in vocational education. The aims is make their children get a better job and better income.

The parents wish that the children not being a fisherman in the future. Parents hope that with higher schools, children will enter the workforce that is considered to have a better income that is miyang abroad or become factory workers. This is based on what they see as the experience of daily life, in which people who going abroad, they have a better standard of life. The have a permanent walled house and owning a number of private vehicles, such as motorcycle and car. This is also the case with the Bajo tribe community (Suryanegara, 2015: 77) that with social change there is a reorientation of life view through the education channel, where the parents of Bajo tribe hope that the work that their children will be able to improve their quality of life, and No longer relying on the future with profession as a fisherman.

## CONCLUSION

From the results of this study, the interesting conclusion that can be conveyed is that in the context of societies that have the complexity of challenges both geographically, economically and socially as in Ujung Gagak village, society is not free from the influence of globalization and social change. Even through it, the basic characteristics of rural community also began to shift. Society becomes relatively open in accepting changes in all aspects of life, although on the other hand still strives to hold the principles of life associated with harmony and attitude of living together. The basic character of the village community that avoids open conflict is maintained with the family values.

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# THE CHILDREN PROTECTION IN THE POLICY OF NARCOTICS LAW

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## ABSTRACT

The abuse of drug conducted by children should be an issue with an urgency to be resolved both exclusively and seriously because of its threat for the future generation. Drug use by children covers adult narcotic network, as the result the children involved can be categorized as victims of exploitation. However, The Law No. 35 of 2009 about Narcotics reveals no differences in ages of drug abusers. In particular, the punishment is supposed to be conducted as a means of rehabilitation, not as a retaliation for an unlawful act any longer. Therefore, the obligation to protect children from drug abuse not only is a responsibility governments, but also all parties.

**Key words:** Children Protection, Law Policy, Narcotics.

## INTRODUCTION

Children are the next generation of the nation that must be coached and well educated in order to continue the development of the nation in their grown-up periods. Despite their development in various life sectors, a number of children in Indonesia are involved in criminal cases, one of which is a narcotics abuse. In today's life, the use of narcotics among teenagers and children is unavoidable while increasing in the number of users. A lot of drug cases eventually drag children to be trapped into the use of drugs.

Data of the Indonesian Child Protection Commission (KPAI) in 2011 to 2014 show that the trend of drug abuse in minors has increased about 400 percent. In addition, on April 5<sup>th</sup> 2015, the total number of 184 child prisoners is stationed in Tangerang's prisons, 84 of whom are arrested for narcotics cases involvement.<sup>85</sup>

Various factors affect children addressing the use of narcotics, such as family education system, social interaction system, and child psychology development. If added by wrong learning process, children can always perform or practice deviant behavior in public life. Towards this issue, all elements of society must be cooperating to assist the process of protection as well as coaching and learning.

This paper will present a discussion of factors of children involved in narcotics abuse and punishment of children for narcotics abuse followed by efforts towards children protection.

## Research Methods

Research is a scientific activity to analyze and to construct. It is conducted methodically, meaning that it has a systematic and consistent pattern. On the other hand, legal research is a scientific activity based on method, systematics, and certain thoughts with the aim to study one or some specific legal symptoms by the way to analyze it.<sup>86</sup>

### 1. Research Specification

This reaserch applies a descriptive analytical method. It is a study with the aim to describe the condition or symptoms of the research object without the intention to take conclusions accepted generally. A descriptive research is intended to describe as much data as possible about humans, circumstances or other symptoms by limiting the problem so capable to clarify the applicable legislation and to describe the facts in order to obtain an illustration, which is elaborated in this paper about The Children Protection in The Policy of Narcotics Law.

### 2. Approach Method

The approach method used is the method of normative juridical approach or legal research literature or doctrinal legal research. It is an approach or legal research using library materials or secondary data obtained through literature study.

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<sup>85</sup> Miris, Angka Anak Korban Narkoba Naik 400 Persen, <http://nasional.harianterbit.com/nasional/2015/04/28/26655/25/25/Miris-Angka-Anak-Korban-Narkoba-Naik-400-Persen>, downloaded 10/12/2016

<sup>86</sup> Soerjono Soekanto, *Pengantar Penelitian Hukum*, (Jakarta: UI Press, 1984), page 41-42

Normative juridical research is a legal research that places law as the building of what is called the norm system.<sup>87</sup> This research is conducted to generate argumentation, theory or new concept as prescriptions in over coming the problems researched.

### 3. Data Analysis

The analysis can be formulated as a systematic and consistent decomposition process against certain symptoms.<sup>88</sup> The method of analysis in this research is qualitative juridical, in which the data obtained is arranged systematically, then is analyzed qualitatively by way of interpretation, legal interpretation and legal construction.

As for this research, data analysis is conducted by juridical-qualitative. According to Ronny Hanitijo Soemitro data analysis is juridical-qualitative, is a way of research that produces descriptive-analytical data, which is expressed by respondents in writing or oral and real behavior, researched and studied as something intact, without using mathematical formulas .

All data obtained will be in the analysis by qualitative juridical way, as follows:

- a. One legislation should not conflict with other legislation.
- b. Using or referring to the legislative hierarchy is a new legislation that overrules the old legislation.
- c. Contains legal certainty which means that the rules can apply in the community.

## DISCUSSION

### 1. Narcotics Development and its Arrangement

Initially, the existing narcotic substances have a purpose for the benefits of mankind, particularly in medicine and as a means of religious rituals as well. The first type of narcotics initially used is opium or commonly referred to “ madat” . In the development of science and technology, especially the development of drug technology, the types of narcotics can be processed as well as their category extension enclosed in the attachment of Law No. 35 of 2009 on Narcotics.

Narcotics are restricted for their availability in medication and health service. If applied appropriately from the dosage and its standard of use for medication and scientific research, they can contribute for mankind's interests. On the contrary, narcotics may encourage some health disorders for their users due to their overdose or large amount, moreover, fatality may incur while causing unstable social life order in society in other side.<sup>89</sup>

The issue of narcotics abuse not only needs a serious attention of the Indonesian state, but also for the international world. Entering the 21<sup>st</sup> century, the international attention to the narcotics issue is increasing, one of which can be viewed through the Single Convention on Narcotic Drugs in 1961. This Convention is basically intended to:

- a. Create an international convention acceptable to the countries of the world and may change the rules of international supervision of narcotics misconduct in eight international treaty forms.
- b. Accomplish the methods of supervising the distribution of narcotics and restricting their use specifically to the interests of medicine and scientific development; and
- c. Ensure the existence of international cooperation in the supervision of narcotics circulation to achieve the above objectives

Indonesia is one of the countries that signed the convention, following the ratification through The Law No. 8 of 1976 on the Ratification of the Single Convention of Narcotics 1961 and the Protocols That Changed it. The legal instrument that the government drafted to tackle domestic narcotics crime is The Law no. 9 of 1976 on Narcotics. It became a substitution for the legacy of the Dutch colonial government's inheritance law, Verdoovende Middelen Ordonantie 1927 (Stbl. 1927 No. 278 yo No. 536) governing the circulation, trafficking and drug use.

At the 17<sup>th</sup> special session of February 1990 the United Nations (UN) proclaimed 1991-2000 as The United Nations Decade Against Drug Abuse by establishing The United Nations Drug Control Program (UNDCP). This body is specifically in charge for coordinating all international activities in the field of circulation supervisory of narcotics in member countries of the United Nations. In the context of countering transnational narcotics crimes, the United Nations organized the VIII Congress on Prevention of Crime and the Treatment of Offenders on 27 August-7 September 1990

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<sup>87</sup> Fajar M dan Achmad Y, *Dualisme Metode Penelitian Hukum Normatif dan Empiris*, (Yogyakarta: Pustaka Pelajar, 2010), page 34.

<sup>88</sup> Soerjono Soekanto, *Kesadaran Hukum dan Kepatuhan Hukum. I*, (Jakarta : CV. Rajawali, 1982), page 37.

<sup>89</sup> Suhasril, *Tindak Pidana Narkotika*, (Bogor: Ghalia Indonesia, 2005), page 89.

in Hawana, Cuba. The thirteenth resolution of the congress stated that to overcome narcotics crime requires some steps as follows :

- a. raising awareness of families and communities against the dangers of narcotics through counseling by involving schools and educational institutions in the prevention of narcotic dangers;
- b. coaching program of narcotics perpetrators by sorting between drug users and drug-dealers through medical, psychological, psychiatric, and legal approaches in prevention.

In Indonesia, as well as in other countries, drug and crime organizations, both local and foreign, continue to increase their illegal activities, as the benefits of these illegal activities are enormous, however the issue affects almost all levels of society. The government continues to improve their efforts in order to combat illegal trafficking and drug abuse consistently. Various efforts have been made from the prevention, law enforcement and therapy and rehabilitation of the victims as well as other efforts, such as training for law enforcement.<sup>90</sup>

The criminal act of narcotics abuse in Law No. 35 Year 2009 on Narcotics is divided into two kinds of actions for others and for yourself.

#### Article 127

The meaning of self-abuse has been determined by Article 1 number 15, that is, persons who use narcotics without right or against the law. The abuser here begins with the word "every", then everyone without exception as a narcotics user including narcotic addicts and drug abusers victims. Terms of use for yourself here are 1) Any Misuse For: a. Narcotics Group I for myself shall be punished with imprisonment for a maximum of 4 (four) years; B. Narcotics Group II for themselves shall be punished with imprisonment for a maximum of 2 (two) years; And c. Narcotics Group III for yourself shall be punished with imprisonment for a maximum of 1 (one) year. 2) In deciding cases as referred to in paragraph (1), the judge shall observe the provisions referred to in Article 54, Article 55 and Article 103. 3) In the case of Abuse as referred to in paragraph (1) can be proven or proven as a victim of abuse Narcotics, such Abuse is obliged to undergo medical rehabilitation and social rehabilitation.

#### Article 116

Regulating about Anyone who is without right or against the law in using Group I Narcotics to another person or providing Narcotics Group I for use by another person, meanwhile, Article 121 is addressing Group II and Article 126 regulates Group III.

The use of narcotics for another person here may result in the direct use of narcotics to others, such as injecting narcotics, or by deliberately mixing the dough and then serving it to the other person using it. It can be said to use Narcotics Group I, II, and III to others is a direct action doing to the intended person. Giving Drug narcotics for others means the use of indirect narcotics to others, there are third parties that become intermediate, so that others use it, However, the person who becomes the destination is given a clear narcotics, if the intended person wants the use of him, then he can be caught by chapter 127. Meanwhile, if the use on himself is not desirable then it must be classified as a victim of narcotics abuse.

## 2. Overview of Criminal Law Policy

Criminal remedies or commonly known as "Criminal Policies" can cover a wide range of criminal law, criminal prevention and influence the public's view of prosperity and crime through mass media. In such cases, it can be understood that efforts to achieve welfare through mitigation aspects can be subdivided into 2 (two) paths: through "penal" (criminal law) and through "non penal" (not / outside of criminal law). Crime prevention efforts through the "penal" path more emphasis on the nature of "repressive" (oppression / eradication / crushing) after the crime occurred. While the path "non penal" gives more emphasis on the nature of "preventive" (prevention / control) before the crime occurred. It is said to be roughly different, since repressive action can in fact be seen as a preventive measure in the wide meaning.<sup>91</sup>

In the context of penal means, problems of criminal law are known in the meaning of *ius constitutum* and *ius constituendum*. Both are interrelated and supportive in discussions about the use of penal facilities in crime prevention policies in general and the latter, it seems that understanding of the two issues becomes increasingly significant since the issue of criminal justice and juvenile justice remains a serious issue.

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<sup>90</sup> M. Amir P. Ali dan Imran Duse, *Narkoba Ancam Generasi Muda*, (Samarinda: Puspitasari, 2007), page 10.

<sup>91</sup> Sudarto, *Kapita Selekta Hukum Pidana*, (Bandung: Alumni, 1981), hlm. 118

Two central issues in criminal policy by using penal means (criminal law) are follows:

- a. What actions should be criminalized, and
- b. What sanctions should be used or imposed on the offender.

To overcome the problem of criminal narcotics, criminal law policy is required (penal policy). However, the criminal law policy should be concentrated on:

- a. Addressing the applicative policy of a policy on how to apply current criminal law legislation in order to deal with narcotics and drugs problems;
- b. Directing to the renewal of the penal law (reform law) which is the policy of how to formulate the legislation law relating also with the new Criminal Code concept, especially in order to overcome the crime of narcotics in the future.

When examined, there are several articles in Law Number 35 Year 2009 which relate to children either as perpetrators or considered as victims. These articles, examined more comprehensively through the perspective of criminal politics, contain efforts to overcome crime both penal and non penal.

### 3. The Causes of Children Using Narcotics

A lot of factors can cause children to start misusing narcotics which eventually performs a dependency. These factors are as follows:<sup>92</sup>

#### a. Personality Factor

Some of the things included in the personal factors are genetic, biological, mental health and lifestyle with an influence in determining a teenager falling into drug abuse as well as in behavioral problems, such as lack of self-control, individual or emotional conflict that is still unstable and accustomed to be happy life or Luxury.

#### b. Family Factor

Lack of parental control is a significant cause, such as the ignorance of parents to control the family members due to being very busy. Children with lackness of their parents' attention tend to seek attention externally, usually by getting engaged with his friends. Not all abuses of narcotics are conducted by teenagers of broken home family. All children have the same potential to engage in narcotics abuse. Implementation of discipline and responsibility to children will reduce the risk of children trapped into narcotics abuse

#### c. Drug Factor

The number of teenagers falling into drug abuse as results from the ease of getting drugs in life at affordable prices, so teenagers are easy to get and tend to want to try.

#### d. Environmental factor

- e. Not only do teenagers live within the school family environment, but also in wider community. Therefore, conditions in society affect teenagers behavior as well, including behavior related to narcotics abuse.

In addition, Graham Blaine is quoted by Hari Sasangka by adding that children narcotic abuse is influenced by things, as follows:<sup>93</sup>

- a. To acquire recognition that the child has the courage to do something dangerous;
- b. To challenge the rules because they feel confined by the rules of parents, schools, teachers, law, or government;
- c. To carry out the desire and desire for sexual acts;
- d. To avoid feeling lonely by trying new experiences;
- e. To understand a meaning of life;
- f. To get out of boredom for lack of activity;
- g. To get out of the frustration of life's problems;
- h. To acquire recognition from ka-wan and a sense of solidarity;
- i. Due to the urge of strong curiosity or just a fad.

From of the nine points above, the most powerful factor of abuse of narcotics is the environment in where they live. Especially, the environment closest to the children's life is the family environment. Therefore, children who are in a depression and under-educated family environment has a strong potential for drug abuse. Following is the neighborhood where children

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<sup>92</sup> Badan Narkotika Nasional Provinsi Lampung, *Pencegahan Penyalahgunaan Narkotika*, (Lampung: BNN, 2014)

<sup>93</sup> Hari Sasangka, *Narkotika dan Psikitropika dalam Hukum Pidana*, (Bandung: Mandar Maju, 2003), page 2.

can hang out and play with their friends. If the playing environment has a good influence, the possibility of children to be dragged into abuse of narcotic use is minimal.

#### **4. Punishment For Narcotics Abuse By Children**

Children are a part of the young generation as one of the human resources with the potential and successor of the ideals of the nation's struggle with strategic role and special characters. They need coaching and protection in order to guarantee the growth and development of their physical, mental and social completely, harmonious and balanced. As the next generation of the nation, in reality at this time more numbers of children are dragged to things which discourage them to develop as quality children due to abuse of drugs as obstacles for their development. The existence of children needs serious attention in their development periods towards adulthood. When they are sometimes uncontrollable, they do the action against the law. Consequently, it can harm others or themselves.

Such a behavior is caused in the period of growth and mental attitude of unstable children, and can not be separated from their social environment as well. Children delinquency is caused by uncontrollable situations, which eventually promote children to do a crime.

Associated with the elements of the maker as one element that children can be considered a part of criminals, the following is the definition of child. Many definitions describe about children, each of which gives almost the same limit, however it is adapted to their respective point of view. Article 1 of the Convention on the Rights of the Child that Indonesia ratified in 1990 defines that, "a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier".

In the Convention, 4 (four) basic principles are formulated in Article 2 of Law Number 23 Year 2002. The general principles of the Convention are absorbed as The basic principles of Law Number 23 Year 2002 that are: a. Non-discrimination; B. The best interests for children; C. Right to life, survival and development; D. Appreciation of children's opinions.

The purpose of children protection is to ensure the fulfillment of children's rights in order to live, to grow, to develop, and to participate optimally in accordance with the dignity and human dignity, and to get protection from violence and discrimination for the realization of quality of Indonesian children, morality, and prosperity.

Children and delinquency can not be separated because they misbehaviour as a part of their nature associated with the process of their development and the process of imitating, and curiosity. In contrast, delinquency must be cautioned because the logic of children's thought has not been formed properly. Various factors enable children to imitate and to do dangerous delinquency.

With regard to the issue of narcotics abuse, conducting the punishment for children is considered unwise. However, there are some thoughts that it is still important, as a consequence, children's negative attitude does not continue to be permanent until their grows up. Bagir Manan believes that children in the field of criminal law are treated as "small adults", as the result, the whole process except in the Penitentiary is the same as the case of adults. Different treatment is only at the time of court hearing, the trial for a children case is conducted in private (Article 153 paragraph (3) of the Criminal Procedure Code (KUHAP) and its officers (judges and prosecutors) do not wear a toga. All of them are related to the physical, mental and social interests of the children.

Implementation of rehabilitation is the realization of a rule, therefore it is very important because it can be known whether a rule is already implemented or not. Law no. 35 of 2009 on narcotics has given different treatment to the perpetrators of narcotics abusers. Before this law applies, no different treatments are subject to be charged among users, dealers, and narcotics producers. Users or narcotics addicts on the one hand are perpetrators of criminal acts, but on the other hand are victims.

The fact shows that the judge's verdict in the narcotics case is ineffective yet. Most narcotics addicts are not subject to rehabilitation verdicts under the narcotic laws, yet they are sentenced to prison despite the provisions of the Act ensuring the regulation of rehabilitation efforts, either medical rehabilitation or social rehabilitation for drug abusers and addicts. In the Narcotics Act, the legal provisions governing the rehabilitation of narcotic addicts are set forth in Article 54, article 56, Article 103, and are attributed to Article 127 of the Narcotics Act. An interesting point in the Narcotics Act is listed in Article 103 whereby the judge's authority to impose a sentence / penalty for a person proven to be a narcotic addict to undergo rehabilitation exists.

Every narcotics abuser is regulated in section 127 of Law no. 35 Year 2009 on Narcotics. In Article 127, it is regulated that for every narcotics abuser is subject to be charged with

imprisonment whereas for narcotics addicts and narcotics abusers are placed in medical rehabilitation and social rehabilitation institutions.

The right efforts of crime prevention should not only focus on the various matters related to the cause of the crime, but also what methods are effectively used in crime prevention.<sup>94</sup> The provision of rehabilitation of narcotics abusers is considered necessary to suppress the use of narcotics and illegal drugs.

Children who perform a criminal act in the applicable criminal law in Indonesia shall be held liable for his actions. Children perpetrators are still under age, for this reason law enforcement and punishment process applied to the children is implemented in particular, considering their age into the category of underage.<sup>95</sup>

According to Article 1 paragraph (7) of Law Number 11 Year 2012 on the Criminal Justice System of Children stated that the diversion is the transfer of cases settlement of children from the criminal justice process to proceedings outside the criminal justice. The definition of Restorative is listed in Article 1 paragraph (6) of the law which underlines restorative justice as the settlement of criminal cases involving perpetrators, victims, families of perpetrators / victims and other parties concerned to jointly seek a fair settlement by emphasizing restoration back to its original state, rather than retaliation.

Article 6 of Law Number 11 Year 2012 on the Criminal Justice System of Children states that the diversion is aimed at:

- a. Achieve peace between victim and children
- b. Finishing a children cases outside the judicial process
- c. Avoid children from deprivation of liberty
- d. Encourage people to participate
- e. Infuse a sense of responsibility to the children

Criminal law reformation is viewed from the policy approach as a part of social policy, which underlies part of the effort to overcome social problems (including humanitarian problems) in order to achieve / support the national goal of community welfare, as well as part of the criminal policy. It means as a part of the public safeguards (especially crime prevention), especially crimes or crimes committed by minors.

In Indonesia's positive law, the right of rehabilitation is reserved for users who have been addicted to drugs, meaning that it is only for addicts who are supposed to be under the law for the right to rehabilitation. However, paying attention to what desired by the general public is (through NGOs) and the Narcotics Board themselves expect that beginners should get the same.

The efforts of the National Narcotics Agency and Non-Governmental Organization (NGO) who aspire to the users of drug abusers to obtain the right to rehabilitation, are later found to have support from the Supreme Court through Circular Letter no. 7 of 2009 which states that deciding the verdict in the form of rehabilitation for users of drug abusers.

In the Circular Letter, the Chief Justice of the Supreme Court stated that most of the prisoners and detainees of drug cases are among the users or even victims. If viewed from the aspect of health, they are actually the ones who suffer from illness. Therefore, imprisoning them is an inappropriate step because it ignores the interests of care and treatment. After considering the current condition of the penitentiary, it is not supportive and the negative impact of compliance by other criminal behavior may further exacerbate the psychiatric and health condition experienced by psychotropic inmates And narcotics.

There are several groundbreaking thoughts behind a drug user getting the right to rehabilitation, namely:

- a. That every victims is entitled to his / her rights as a victim
- b. Whereas the right to restore one of the victims is the right of rehabilitation
- c. That the term of rehabilitation is commonly used when it comes to the recovery / reparation of victims, whether by national law or by international law.
- d. Whereas the term of rehabilitation which is used as one of the reparation rights of victims both in national law and in international law, from the definition, there is no indication of the weakening of the rights of the victim and / or the degree of victim as human being, on the contrary the sense of rehabilitation in substantial is in the effort to uphold the dignity of the

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<sup>94</sup> Sujono AR dan Daniel Bony, *Komentar dan Pembahasan Undang-Undang Nomor 35 Tahun 2009 tentang Narkoba*, (Jakarta: Sinar Grafika, 2011), page 33.

<sup>95</sup> Arif Gosita, *Masalah Perlindungan Anak*, (Bandung: Mandar Maju, 2009), page. 43.

victims as human beings. Through this rehabilitation, children can return to the life of a normal society and not to end their future potential.

## CONCLUSION

In fact, children who commit drug abuse should be positioned as a victim, not an actor with the consideration that the state, government and society are obliged to provide protection for children in the process of growth. Narcotics abuse by children basically emerges due to internal factors originating from children's internal and external factors coming from their closest environment in which they live. Those two factors can not be separated from the negligence of parents, family, community and government in fostering and educating children.

Punishment of children who commit narcotics abuse is deemed inapplicable because the children are positioned as a victim, not as a criminal offender, so that they can be put forward for rehabilitation, covering physical, health, psychological, and social. Therefore, the context of applying criminal law in this case is only corrective and repressive.

Countermeasures of narcotics abuse by children should start from the immediate environment and be assisted by the government. By taking preventive actions of parents, teachers, people in the neighborhood where children live have the right to supervise the association, providing moral, religious, and formal education to children so that children are not wrong in the association. While the countermeasures if children have already conducted abuse of narcotics, they should be provided rehabilitation in order to make them aware of their mistakes, regret their actions, and can return in the community well.

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# SARUNG BATIK AS DIVERSITY IDENTITY OF INDONESIA

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## ABSTRACT

Indonesia has a motto “Bhinneka Tunggal Ika” (unity in diversity), where Indonesia is a country with different cultures, customs, languages, ethnicity, and religions. Sometime, that diversity causes Indonesia can't be separated from racial conflicts. In the past of two years from 2016 until 2017, a massive demo led by Muslim clerics and followed by thousands of santri was happened for 3 times. They demanded justice for Islam blasphemy case on scripture insult the Holy Book of Al Quran. This incident raises a variety of attention and assessment, one appears which the view of Indonesian Muslim like “Kearab-araban” who seemed Indonesian Muslim not love the country and intolerant to diversity in Indonesia. Conflicts between religious and diversity in Indonesia contradict with Sarung, that use batik as the feature. Sarung identical with “kaum bersarung” who called for Islamic students (Santri) of pondok pesantren, but batik refers as national identity. Therefore, the theory used in this research is Identity Theory to reveal how Sarung Batik as the identity of diversity in Indonesia. The research method used by qualitative descriptive approachment in interpretive paradigm with phenomenology research design. The results showed that sarung batik as a 'fashion is communication' which is a message that sarung is the identity of Indonesia which are displayed by the users. Which users character can describe through politeness in dressing. Currently, sarung batik is not only used for worship, but also has become a way of life through fashionable fashion. The appearance of sarung style begin from the awareness of Indonesian society about the originality of Indonesian culture. The campaign of “Sarung is My New Denim” contributed on popularizing the diversity of Indonesia through fashion as a national cultural trend.

**Keywords:** *sarung batik, diversity, identity theory, and culture*

## INTRODUCTION

Indonesia is a country with plurality and cultural diversity tradition, language, ethnic and religion. Referring to Penetapan Presiden No.1 in 1965, that explained religions legalized in Indonesian nation are six, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. Although religion is not used as the basic of the state, religion has a significant position in the life of society. Based on Pasal 29 UUD 1945 of Freedom of Religion, the state recognizes the existence of religion and protects the freedom of society to implement that religious doctrine. But since in the middle of 2016, Indonesia has been disturbed with SARA problem (Tribe, Tradition, Race and Religion). Muslims Islam Ulama lead thousands of muslims to demonstrate ask for justice because of the religion blasphemy (insult to the Holy Book Quran).

A massive demonstration called the Gerakan Aksi Damai was happened for 3 times. The first, the Gerakan Aksi Damai 411 was held November 4, 2016 by thousands of masses who filled all the streets in the area of the National Monument to the State Palace, Jakarta (Amelia, 2016). The second, Gerakan Aksi Damai 212 was held 2 December 2016 by thousands of masses who filled all the streets from the National Monument to the HI Roundabout, Jakarta, which was closed by Friday prayers had been by the President of Indonesia Joko Widodo (BBC.com, 2016). The third, Gerakan Aksi Damai 112 which was held on 11 February 2017 by thousands of masses with the agenda of tahajud prayer, dzikir and tauziah (Rizqi, 2017). Gerakan Aksi Damai become a concern not only as national news but also of international concern.

Attention to Gerakan Aksi Damai gains a different perspective of society. There are various society perspective to Muslims in Indonesia, which one is the perspective to Muslim-Indonesian like “Kearab-araban” (Alia, 2017 and Waskita & Simanjuntak, 2017), so the assessment appears, if Indonesian Muslims do not love Indonesia and intolerant to the diversity Indonesia. Current trends, many Indonesian Muslims follow the arab culture by wearing robes such as arabic outfits. In fact, Chief of Indonesia National Police (Kapolri), Tito Karnavian believes that Indonesia has experienced a crisis of diversity (Rmol, 2017). Because until now, differences opinion about religious versus diversity issues are still debated mainly by netizens in social media.

The clash of perspective towards Indonesian Muslims who are Kearab-araban adds a long list of SARA issues in Indonesia and make religious and diversity issues more complicated. According to Koentjaraningrat, religion is all religious system that is officially recognized by the state, while belief is part of society. In Indonesia, there are differences between religion and belief because many beliefs are the result of ethnic groups in Indonesia although the state guarantees the freedom to implement their religion and belief (Sutardi, 2007: 27). From this, it can be seen that the Indonesian people try to adopt the Arabic culture. This point of view is included in the way of dressing. Arabians culture

exercise to wear cloak for prayer. While Indonesia has a sarung as a prayer attribute for men. This dressing concept represents the uniqueness of Indonesia, in which Indonesian traditional clothing is fabric (sarung).

Various dressing style refers to the principle of diversity, which *Bhinneka Tunggal Ika* is the motto of the state and also as well as the national identity of Indonesia in the life of society, nation and state. *Bhinneka Tunggal Ika* means different but still one. This shows the heterogeneity / plurality of the Indonesian nation, but united into one nation (Monteiro, 2015: 29). Slogan written by Mpu Tantular is expected to create a unity of the archipelago and the integrity of Indonesian nation, not split by any power at all (Monteiro, 2015: 148,157).

### **RESEARCH PROBLEM**

The existence of religious and diversity conflict become a contradiction in the product of Sarung which introduce batik motif as one of their product motif. Why likes that? Because, batik motif sarung try to bring a mix of religious and diversity. Sarung is a religious symbol used by Muslims to prayer, and batik motif is a symbol from a region and a form of diversity. Sarung is identically with "kaum bersarung", who are pondok pesantren santri. While batik as a national identity. The collaboration between sarung and batik becomes a shift in the identity of the sarung itself.

### **OBJECTIVE OF THE STUDY**

Refer to the background explanation and research of problem above, the objective of this research is How Sarung Batik became the diversity identity of Indonesia?

### **THEORETICAL FRAMEWORK**

#### **Sarung Batik as Fashion is Communication**

In the 14th century, Arab and Gujarati merchants brought sarung to Indonesia which later developed more identical with Islamic culture (Gajahduduk.com, 2017). Since sarungs is an important part of Muslims where sarung is usually used by men as a cover for the lower body when praying (Badri, et al., 2011: 31). Sarung experience the development of motif which originally plaid motif then has been innovated with batik and tenun motif.

Batik and tenun is the result of a high cultural ancestor in the textile sector (Abdullah, et al, 1987). Batik and tenun is a very high national cultural heritage and also reflected a national culture (Dani, 2010: 2). The rich cultural treasures of the Indonesian nation have encouraged the appearance various styles and types of traditional batik with special characteristics (Hidayat, Widjanarko, 2008). So that batik motifs every region in Indonesia has a different style and type. For example, Cirebon has a batik motif called Mega Mendung which is like clouds cloudy, different with West Nusa Tenggara. While, *tenun* is one of Indonesian traditional cloth art which is produced in various regions the archipelago such as Sumatera, Kalimantan, Bali, Sulawesi, Lombok, and Sumbawa. Tenun has meaning, history, and high technique it same in terms of the color the motif, and the type of material and yard usage (Dani, 2010: 12). So, Indonesia has diversity motifs of batik and tenun. If batik is painted with canting (but now it comes with a stamp and printing) and tenun is painted with a loom which then gives rise to its own motif.

The richness of special Indonesian motifs in batik and tenun on sarung give beauty and value to users. The beauty and value of a sarung has a communication function (Ibrahim in Barnard, 2011: vi). Sarung as one piece of clothing conveys nonverbal messages so that includes nonverbal communication (Ibrahim in Barnard, 2011: vii). Nonverbal communication is a message delivered to others without words, but movement, facial expression, body language and performance ways. Even the way a person's performance is an early initial judgment by the other person before someone says something (Sutedja, 2006: 38). Preliminary assessment by the other person is evidence that, the function of clothing not only helps the user to hide certain parts. Nordholt (1997) argues that clothing can be metaphorically as "our social and cultural skin" (Ibrahim in Barnard, 2011: ix). In other words, sarung batik can display the role as a cultural display because it communicates the user cultural affiliation. Thus, sarung batik also shows the national and cultural identity of the user (Ibrahim in Barnard, 2011: viii).

In its communications, sarung batik has touched the user cultural affiliation. Culture is derived from the Latin word *colere* that meaning inhabit, manage, protect and respect the devotee (Barnard, 2011: 47). Culture is the intellectual framework and imaginative work where human experience is stored (Barnard, 2011: 49). Williams and Herder argue a culture plurally is a specific and various cultures by different nations and periods, in addition to the specific and diverse cultures from economic and social groups within a nation (Barnard, 2011: 51). So, culture is a certain way of life,

which expresses certain meanings and values. Fashion (sarung batik) is not only just to express a message but also the basis of social relations, so culture and cultural practices do not merely express social order, but the main element in the formation and reflects a position. William (1981) revealed that the culture is the marking system which through a system social order which is communicated, reproduced, experienced and explored. Thus, the fashion in the same way that happened, explored, communicated and reproduced the social order (Barnard, 2011: 53).

Humans communicate fashion to a meaning not only feelings and moods but also to the values, expectations, beliefs of social groups that was followed by their members (Barnard, 2011: 54). Social groups communicate a sense of their identity as a social group to another social group (Barnard, 2011: 104). There are two kinds of meaning in fashion that is external and internal meaning. The external meaning is meaning outside the garment or clothing suit that is the external authority such as the designer and the user. While the internal meaning is meaning in the garment or clothing suit such as texture, color and shape (Barnard, 2011: 105).

### **Identity Theory**

Identity is defined as the cultural, societal, relational, and individual image of self-conception, and this composite identity has the group membership, interpersonal, and individual self-reflective implications (Littlejohn, 2009: 492). What a person represents becomes an identity and a differentiator with others. Identity has a mutable element and also has a constant element (Baldwin, 2004: 163). Identity is the essence of symbols, rules and meanings. Symbol associated with meaning based on history and culture. It means, the meaning of the symbol depends on the individual growing in a particular culture or subculture so that in interpreting the symbol depends on historical events and other events in that culture. Symbols help in understanding something and play an important role in shaping behavior in many sector (Geertz in Berger, 2010: 15).

How to dress affirms the symbol of personal identity and also as social identity, which by looking at how a person wear cloth shows the role and social status. Marx (1954) in Barnard (1996) called it a "social hieroglyph", which conceals or even communicates the social position of the user. Batik has been believed by the Indonesian nation as the cultural heritage of the ancestors. This is also reinforced by official acceptance and recognition in the eyes of the world. Through UNESCO institute, batik is put into List of Representative as Culture of Non-Inherited Human Material (Surya, 2009).

The use of batik motif as a motif in clothing Indonesian people which is one sarung. Sarung is also an Indonesian culture that is used since the Arab merchants introduced it that is generally plaid-patterned. However, previously a fabric has been used as a cover of the lower body area by the Indonesian nation. They have distinctive fabrics of their respective regions such as Java has jarik, Sumatra has *tapis* and *ulos* also Nusa Tenggara has woven fabrics with distinctive motifs as well.

Indonesia's extraordinary wealth of fabrics with different motifs from each region has been poured widely on the sarong. This makes Indonesia has its own identity as "style sarong users". Identity is an awareness of personal unity and continuity, to a faith that basically remains together for the entire course of life's development in spite of all kinds of changes (Erikson in Cremers 1989: 182). Erikson reveals that every human being seeks to justify their affirmation of "I am a person or become a person" (Erikson in Cremers, 1989: 182). "Being a person" has a meaning when others and society recognize a person as "a person" in which they have a clear and meaningful role and is recognized and respected by others and society (Erikson in Cremers 1989: 182). Erikson reveals The Concept of Identity from several aspects, namely (Erikson in Cremers, 1989: 183-184):

1. Identity as the essence of the whole personality that remains the same although it changed when it gets old and in the world around
2. Identity as a harmony of social roles that in principle has changed and always changing
3. Identity as "my own lifestyle" it was developed in earlier stages and determine the ways in how this social role should be realized
4. Identity as a special gain in the adolescent stage (transition / maturation) and as something that changes and is renewed in the post-adolescent stage.
5. Identity as a subjective experience of the similarity and inner continuity in space and time
6. Identity as a continuity with own in association with others.

A person determines identity if consciously identifies it personal characteristics as likes and dislikes, aspirations, anticipated future goals and the sense that he can govern the orientation of life (Erikson in Cremers 1989: 182). There are four aspects of personality were contained in identity, namely (Erikson in Cremers, 1989: 184):

1. An awareness of personal identity

2. An unconscious effort to achieve a continuity of personal character
3. The hidden actions of the synthetic ego
4. An inner solidarity with the ideals and identity of the group.

Brown (2000) argued when a person who is in a group situation will require self-image that matches with that group's identity. Social identity theory was assumed that individuals joined to a group always need a positive self-image, even more when they are dealing with individuals from other groups (Afif, 2015: 17).

### **Diversity Identity of Indonesia**

The awareness possessed by society is an awareness of being a "national society". Titaley explained that a citizen, in this case Indonesia, is bound by two identities within, namely National Identity (Indonesian nation) and Ethnic Identity such as: Aceh, Kalimantan, Batak (Pieter & Titaley, 2014: 56-57). Thus, aware as a national society is the awareness as citizens to live with national orders that indirectly become agents to appreciate the diversity of Indonesia itself regardless of religion, race, or ethnicity. It is this awareness that lives in society, in other words, people's awareness is the realization that they are "Pancasila society" (Pieter & Titaley, 2014: 57).

As the basic ideology for the state of Indonesia, the implementation of diversity is in accordance with the motto "Bhinneka Tunggal Ika". Bhinneka means diversity that is the difference of culture, customs, religion, tribe, and race owned by Indonesian people. This diversity is the basis of unity, not unity to preserve diversity. The principle of diversity is affirmed in daily life by respecting, acknowledging, and developing that belongs to the Indonesian nation. So belong that the form of "building" of the Indonesian nation is the diversity in unity and unit from difference, not diversity for unity and unit of difference (Nurcholis, 2005: 118).

### **RESEARCH METHOD**

The research is descriptive using qualitative approach in interpretive paradigm with phenomenology research design. Research subjects include Fashion Designer, Sarong Community, and Religious Figure. Data analysis was performed with structural analysis and textural analysis. This tradition holds that humans are interpreting their experiences actively so that they understand their environment through the personal experience seen. Phenomenology comes from the word "phenomenon" which means the appearance of an object, occurrence or condition in the perception of an individual.

### **DISCUSSION**

#### **Religiosity and Value of Diversity in Indonesia**

The religiosity of a person can be seen from the way of dressing, emotions of religion until the behavior that it displays. Historically Indonesia has closeness with Arabs. Therefore, the way of dressing Indonesian people, especially Muslims, is influenced by Arab culture. Although in the end, the way of dressing between Muslims in Indonesia is differentiated from one another. This is shown by some Muslims who apply the dress to the Arabian intact, some others remain dressed typical of Indonesia. The essence of *i'tiba* Rosul's concept of how to dress or hijab is to cover aurat. The concept of covering the nakedness of a male is a part of the body from the navel to the knee, while the woman is the whole body except the face and the palm of the hand. For Muslims who are strong in understanding dogma, it will follow the Prophet including the way of dressing. This is the habit of how a person dressed, especially in worship. Obligation to close aurat is an essential rule especially in pesantren environment. This obligation is a representation the religiosity of a person in wearing daily clothing.

There are two kinds of pesantren: *pesantren salafiah* and *pesantren modern*. It is often said that *pesantren salafiah* is identically with cigarettes and sarongs. *Pesantren salafiah* is identically with sarong means that in the pesantren it is more clothed to the underlings using sarong cloth rather than using pants. 90% of the activities of the santri wear sarongs in the boarding then they simply wear underwear and outside wear sarong. For example, Gontor and Assalam pesantrens do not include *pesantren salaf* but also there are wear sarung even though not many. In fact, for a Kyai choose a sarung should have a better quality than pants. Although *pesantren modern* such as Gontor and As Salam Pesantren still allow the students to wear pants, but sarung also sarung still can be separate still not separated from the life of the santri in *pesantren modern*.

Salaf means ancient, where in *pesantren salafiah* only learn special religious knowledge, while *pesantren modern* learn the science of religion and formal education provided by pesantren. Salaf pesantren always use sarong every day, either during lectures or other activities. Among them are Kyai Haji Dim Rois, Gus Dur, Kyai Haji Maimun Zubair, Gus Mus, and Kyai Haji Qoyub. The kyai become

role models of the santries, including in terms of dressing. For the santri and graduate students usually do not hesitate and still feel comfort wearing a sarung outside the arena of pesantren even they wear a sarong to go to the shopping center or attend a wedding. Because, the sarong is felt as a comfortable cover of *aurat* until finally the students are often called “kaum bersarung”. Because for them, sarong identically is used to cover aurat during worship even though it is not mandatory to wear a sarong. Other areas such as in the Madura villages where some of the population are educated in the Pondok Pesantren lodge make them never separated socially from 'sarungan' traditions, and are therefore often known as kaum sarungan (Dzulkarnain, 2015).



**Picture 1:** “Kaum Sarungan” at wedding event  
Source: Badarudin’s document

Because most of the santri activities using sarongs both inside and outside the pesantren environment especially for *pesantren salaf* such as pesantren Tegalrejo Magelang, Pesantren in Mranggen and Sarang. When looking at the history of Indonesian Independence, *kaum bersarung* (the santri) are believed to join the war to defend the homeland. Like Bung Tomo’s war in Surabaya, previously preceded by the revolution of Ki Hasyim Ashari’s jihad so that the students participate in the Independence of the Indonesian Nation. Another example of Pangeran Diponegoro, he is a santri named Abdul Khamid. Imam Bonjol is a santri who fought for independence from Sumatra. The struggle of the santri in the independence era is different from the spirit of youth today. In the current situation, diversity is somewhat disturbed, because the different interests that can’t be accommodated.

In its development, sarong is not only used by *kaum bersarung*, but the Indonesian society as a whole is different religion, race and tribe. *Bhinneka Tunggal Ika Tan Hana Dharma Mangrwa*, different in one, is the umbrella concept for Indonesia to unify the various religious values, beliefs and faith. Diversity means the diversity of people’s way of looking at differences in society. The red thread is a sense of mutual reinforcement between one another so that in the concept of Pancasila with one of the symbols of the third principle is a chain that means unity of Indonesia. When looking at differences such as Muslims in Indonesia are diverse because it has a variety of mahzab but in one single rule of Indonesia and consider it as part of the wealth of Indonesia. KH Hasyim Muzadi said that the diversity crisis happened because of three basic things, namely hypocrisy, poverty and corruption. If the Indonesian leader is corrupt then it will never work succesfull and domination and tyranny will happen. There is a strong group to enter the government while the non-strong will be eliminated. When talking about a leader is not separated with political efforts. Though political problems can’t be attributed to a sudden with diversity suddenly. Politic is necessary an evil, politics is able to relate to all concepts. Indonesia is the most sensitive when it comes to religious issues and diversity. In the end when a certain ethnic or a certain person who tries to occupy a power, then it was criticized and struggling through acclamation. When a person can dominate its power is considered as a tyranny. Problems of poverty and corruption are two things that encourage people to take advantage of the rights that they can and certainly damage a system. So, the crisis of diversity is not a matter of adherents of a particular religion. Like Islam originating from Mecca of Medina, Saudi Arabia, Muslim followers can transfer the science of worship, and transfer knowledge. With regard to clothing, Muslims are not obligeted to transfer Arab culture. Therefore, sarong can be used as a form of understanding to knit diversity.

Sarong became one of the clothes to worship in Indonesia. With the "kaum bersarung" shows sarongs identically with religious behavior. However, in its development appeared sarong style, where the usage of sarong was created freely by users in a way by wrapped, pants, formed etc. Sarong style is not like a worship sarong that has grip in the way of its usage. This is supported by the accessibility of technology, especially information. Sarong enthusiasts can looking for sarongs that are uniqueness and then can be adapted to the characteristics of a particular area not only from Pekalongan or Surakarta, but other areas such as Kalimantan, Lampung and West Sumatra.



Picture 2: Style Sarong

Source: Deden Siswanto's Document

As someone who popularized the usage of sarongs in Indonesia, resource persons who work as designers committed to using sarongs in various occasions, although also using pants as a variation of fashion. When their using a sarong style, surrounding people around him were interested and inspired to follow the style of dress. This becomes a special pride when others follow what they have shown. Consistency attitude by this designer then developed become "sarong is my new denim" as new trend dressing in Indonesia. Here, Indonesian designers convince the wide community to use sarong on various occasions. Sarongs can be Indonesian identity in dressing. Because the early idea of this concept is that if everyone has jeans pants, then a sarong can be a compulsory dress that is owned by the community.

Sarong as one of the cultural heritages that need to be maintained. Enthusiasm as a manifestation of the interest to keep the culture more encouraged. Therefore, designers in every fashion agenda such as Indonesia Fashion Week require the designers incorporated to use sarong as the equivalent of their dress. Sarong can be the country's identity through the clothes which is worn. This is based on the assumption that exist in the theory of identity is an effective communication is when sees someone has the same identity frame (ascribed identity) in certain situations (avowed identity) (Baldwin, 2004: 163). Just like the Japanese people with their kimono, the people of Scotland with kilt, and Indonesia with the sarong. Sarong itself there are many motifs and not only owned by Indonesia, such as sarong Myanmar and sarong Thailand. Therefore, the distinctive identity of Indonesia needs to be raised to be better known, at least by mixing sarongs with Indonesian batik motifs. Sarong worn at anytime, anywhere, and anywhere. When the creation of sarong style has become part of the clothing of Indonesian society, then in the end not just and not just a muslim symbol.

Looking at the previous explanation, finally appear categorization of cultural diversity owned by Indonesia. The first, *kaum bersarung* is Indonesian people who use sarong as cover of aurat (according to syariat of Islam) for worship and daily life. The second, the cloaked people who are the Indonesian people that adopt the Arab culture completely for the way they dressing so they do not

use a sarong for the cover of aurat. The third, the sarong style is Indonesian society who use sarong in daily life not only for worship but also as a lifestyle by showing creativity in its usage.

### **Identity of Batik Sarong**

Previous research about traditional and contemporary batik representation when it to be used becomes a person's dress where clothing becomes a language and also as a symbol of nationalism and religion (Darmaputri, 2015: 45-47). Traditional batik raises an identity that is not arbitrary from the user because it has a certain pattern or provision related to time, place and ownership status. While contemporary batik can bring a double meaning that are expressing a particular culture and communicating modern motives that aren't of outdated, so that the free for interpreted his identity (Darmaputri, 2015: 55). Historically, Indonesian people dressing with sarongs in daily life then came the Western Culture that introduced the jeans pants. Because it is considered practical, jeans pants are quickly popular and only the rest of kaum santri who it is wearing sarongs for worship. Recently usage the use of sarong has been now shifted back, from what was originally used only for worship, now it can be used in daily fashion. Sarong has a definition as a cylindrical fabric, which is sewn in the shape of a hole above and below and then will be wrapped. Finally, this definition was developed and more fashionable, called the sarong style. Sarong style is more free to use, it can be split, wrapped with a length of sarong customized that can be users. Basically the use of sarong style emphasizes comfortable feeling by easy to move, and fashionable. With a sarong that is used in such a way of course attitude in dressing will follow like how the way to sit and how to move.

Designers feel the Indonesian people still can't accept sarong as the dressing identity. This is because of the loving awareness of Indonesian special clothing is still low. For example, when there is a mandatory rule of wearing a sarong on Friday for civil servants. Not all civil servants accept it voluntarily. Some assume that wearing sarongs in daily life is uncomfortable, limiting motion, sultry, and it look like becoming more "feminine".

Sarongs in Indonesia has a wide range, sarong motifs indicate the character of each region. For example, songket sarongs in the region of Sumatra, plaid sarong of Balinese typical. In addition, there is also a batik sarong Rembang which is influenced Chinese culture, which is characterized by golden yellow or golden red yellow. The variety of sarong is also based on the material, there are cotton, silk, and weaving. In addition, when its seen from the motive, there are plain, plaid, vertical lines, striated, or pictorial.

Sarung batik with typical Indonesian motifs has a role of individual identity role and social identity for the user. There are four aspects in the personality seen from the identity of the batik sarong. The first, Indonesian sarung batik users are aware that batik sarong is a typical Indonesian culture. The second, wearing batik sarong makes the unconscious to behave in Eastern Indonesia (way of walking, way of sitting). The third, by wearing sarung batik the wearer contribute in popularizing diversity of Indonesia through fashion. The fourth, sarung batik users has an emotional attachment to make sarung batik as a new trend of Indonesian fashion.

Sarong is not only interpreted as a worship dressing but as an effort to appreciate the culture of Indonesia. It is described in a sarong outfit in Indonesian national customs clothing of Indonesia. The usage of traditional clothing mix and match with sarongs that can characterize the typical culture of Indonesia, when people look at kaum bersarung it will immediately know that the person is from Indonesia. Its function is as social formation, legitimization of status and authority (Moersid, 2013: 121-122). Sarong is regarded as Indonesia's distinctive tradition mainly from acculturation. In the past Indonesian people tend to use *jarik* or fabric that is not connected with the motive of each region so that it has differentiation but there is connectivity. For example, sarongs identical with Muslims but sarong also used for certain ceremonies and certain religions. In addition to being a symbol of diversity, the spirit that want to be raised by wearing a sarong is as a fashionable thing that can be used in various occasions, not just siskamling, pray, or used by man at home, but also can be used by mothers and even can be used by teenagers, parents and all ages. If the wealth of all regions can be explored to the maximum then it will be added value for diversity. Thus, diversity can be seen from the craft of Indonesian culture.

### **CONCLUSION**

Looking from the development of sarong, the cultural pluralism of Indonesia born of three groups, kaum bersarung, kaum berjubah and the sarong style. Sarung batik as 'fashion is communication' is a message that sarong is the identity of Indonesia displayed by the user. Which is user character users can describe through politeness in dressing. Sarung batik symbolize the identity of Indonesia through the motives, colors, shapes and styles of dressing. Currently, sarung batik is not only used for worship,

but it has become a way of life through fashionable fashion. The appearance of sarong style begins from the awareness of Indonesian society about the originality of Indonesian culture. Sarong is my new denim campaign contributes to the popularization of Indonesian diversity through fashion as a national cultural trend. The pride of wearing sarong batik in daily life is a love form of the homeland.

## SUGGESTION

Batik sarongs represent the diversity of Indonesia into a national treasure. Therefore, it is necessary promotion activities "sarong is my new denim" which is more integrated with fashion activities in Indonesia. The study of Batik Sarong as the Identity of Indonesian Diversity only sees from the point of view of the external meaning only, that is from the fashion wearer side. While from the internal meaning or from the manufacturer of Sarong Batik still not been discussed.

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# LANDSLIDE HAZARD AND LANDSLIDE RISK AT GUNUNGPATI DISTRICT SEMARANG CITY

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## ABSTRACT

The study was done at Gunung Pati Subdistrict, Semarang, Central Java. The aims of the study are: (a) to observe the rate of landslide hazard in the research area, (b) to observe the rate of landslide risk and spatial distribution in the research area, (c) to observe the effort that must be done to decrease landslide risk. The survey methods applied in this research is area sampling technique. Mapping units used in this research is terrain units. There are 50 terrain units used as analysis units. The parameter of physical terrain characteristics are up to 18 variables. To find out the landslide hazard rate, the research applies rating technique on every variable in every terrain units. The rate of landslide hazard map is made based on the result of rating using ArcGIS program. The rate of landslide risk map is made based on the total risk value. The result of the research shows that: (a) there are 3 classes of landslide hazard in the research area, they are: low landslide hazard level, medium landslide hazard level and high landslide hazard level. (b) There are 3 classes of landslide risk in the research area, they are: low risk level, medium risk level and high risk level, (c) The effort to decrease landslide risk in the research area can be done by managing land use and avoid the high landslide hazard area for settlement.

**Key words:** landslide hazard, Risk, at Gunungpati

## INTRODUCTION

Indonesia is located at the friction point of three tectonic continent plates (Australian plate, Eurasian plate and pacific plate). It is also located in tropical area with high level of rainfall and various physical conditions. With its position, based on its geology, geomorphology and climatology, Indonesia will always face many kinds of natural disasters such as earthquake, volcano eruption, landslide, flood, tsunami, etc. One of the most frequent disasters happen in Indonesia is landslide (Sutikno, 1994). Indonesia has a high frequency of landslide occurrences with low prevention and handling (Sulastoro, 1994).

During 1990- 2001 in Central Java, around 230 landslides are noted with their loss such as 207 casualties, 92 people are injured, 558 houses and 304.63 hectare of farming field destroyed, and other 153 buildings are damaged (Anonym, 2002). This data show that the frequency of damage caused by landslide is quite high. The higher the frequency of landslide occurrences, the higher the casualties resulted from it, whether it is human's lives or possessions. Over the anxiety of increasing numbers of casualties and loss as a result of landslide, the writer thinks that an effort is needed to reduce and prevent, or at least identify the potential area for landslide to minimize or prevent the same things to happen.

### Statement of the problem

According to data collected by Directorate of Geology and Disaster, Director General of Geology and Mineral Resources shows that the frequency of damage caused by landslide is quite high. The higher frequency of landslide occurrences, the higher the casualties resulted from it, whether it is human's lives or possessions.

Landslide can cause big loss, whether it is material loss, buildings, roads, and even lives. Just like what happened in Sukorejo hillside area of Gunung Pati Subdistrict, landslide damaged some road 6 meter wide-street partly collapsed and left only 3 meters wide, as a result traffic jam occurs often. In Pongangan Village, Gunung Pati Subdistrict, landslide has caused house base and walls cracked and eventually collapse because its base slides down.

Gunung Pati Subdistrict has a high rainfall level. According to data collected by Semarang Agriculture Office, Gunung pati has average rainfall of 2,500 mm/year (Badan Pusat Statistik, 2000). High intensity of rainfall can cause soil saturation. Raindrops that hit the soil will turn into overland flow. Some will evaporate, and some other will infiltrate the soil. The existence of water as a result of rain will influence the ground water level in the soil and change soil geotechnical character (increasing soil pore pressure, increasing ground water surface, decreasing soil cohesion, and increasing soil mass) which eventually will decrease slope stability.

Gunung Pati Subdistrict is a Semarang hinterland which is located in the slope of Ungaran Mount. The topography of this area varies from rolling, hilly and mountainous. Geologically, Gunung Pati Subdistrict area contains several formations, such as Damar Formation, Marine Formation/Kalibiuk, Kaligetas/Notopuro Formation, Central Ungaran Formation, Jongkong Formation and Aluvium Formation. Every formation consists of different types of soil and rock (Thanden, et.al, 1996). With different topography, slope steepness, rock type and soil type, it enables the possibility of different slide.

The morphology of coastal area of downtown Semarang which often flooded has encouraged the citizen to find a free flood area in uptown Semarang. Gunung Pati Subdistrict is one of the areas which are targeted by people from downtown Semarang. Many estate developers also turn Gunung Pati area into settlement.

Based on the explanation above, it is concluded that the points of the research are as follow: (1) how is the rate of landslide risk danger and its spatial distribution in Gunung Pati Subdistrict area based on area parameter? (2) how is the rate of landslide risk and its spatial distribution in Gunung Pati Subdistrict area based on terrain parameter? (3) What needs to be done to minimize the landslide risk in the research area? Whereas, the objectives of this research is to (1) find out the rate of landslide risk danger and its spatial distribution in the research area (2) find out the rate of landslide risk and its spatial distribution in the research area, and (3) find out ways need to be done to minimize the landslide risk in the research area.

Carrara et al (1992) explained about the estimation of landslide risk. After determining the landslide danger, the next step is to determine the risk which carries impact on physical facility and lives. This step is conceptually and operationally difficult to be carried on, even though the risk related to rock mass movement has been tested numerous times, but it is rarely evaluated. Whereas, the estimation of landslide risk danger needs complete information which considers the following points: (1) it is important to know the potential magnitude of landslide. Landslide magnitude is shown by the intensity of the mechanisms that trigger landslide like earthquake or rainfall. Those occurrences cannot be forecasted accurately. Generally, landslide magnitude leaves uncertain information that has to be easily concluded; (2) time dimension of landslide should be known. Unlike earthquake or volcanic occurrences, record on landslide is seldom provided. In other word, the non existence of landslide record is yet another issue: (3) the definition of vulnerability degree of physical facility or human lives which is related to landslide occurrences become additional factor of the uncertainty.

The rate of landslide risk in terrain units can be seen from its total risk value. Total landslide risk is a value which depicts the level of total risk and the number of casualty and material loss caused by landslide in one terrain unit. Total risk is a combination of specific risk and risky terrain element. Specific risk is a value showing the degree of casualty and material loss in relation to landslide. Specific risk is arranged from a combination of the aspect of landslide danger with magnitude. Meanwhile, risky terrain element is information about public facility and economic activities aspect in terrain units (Mardiatno, Jati: 2001)

### **Terrain Units**

According to Van Zuidam and Zuidam Cancelado (1979), terrain analysis includes identifying all sorts of terrain physical elements based on the detection of land form which is highly connected with climate, relief, geomorphology process, geology, soil hydrology condition and vegetation or land use.

Terrain unit is terrain class which shows a form of land or groups of similar landform in relation with terrain characteristics and the main components of terrain. Terrain unit can also be perceived as ecology unit such as landform, process, rocks, soil, water and vegetation which affects one another to form nature balance (Van Zuidam, 1979).

### **Landslide**

Ministry of Public Works (1987) defines landslide as a process of soil and rock mass movement, with its steepness from the previous spot (until it is separated from the concrete mass) because of gravitation, with rotation and transition types of movement.

Based on several definition of landslide, then in this research, landslide is defined as type of mass movement which slides or spins, and the moving materials can be material reorganization, soil and rock which is caused by gravitation and it is also different in terms of its movements and less water content.

Zaruba and Mencl (1982) mention that factors causing landslide are as follows: (1) a change in slope gradient and height naturally (vertical erosion) or artificially (slope digging); (2) material overweight, whether it is rock, soil or other material; (3) the existence of vibration and shocks by

earthquake; (4) raindrops and ground water content, the increasing of rock weathering which decrease cohesion; (5) the effect of vegetation, which is in form of absorption of water level in soil.

Sutikno (1997) stated the geomorphology parameters and environment aspect which is related with landslide such as: (1) slope steepness or topography/relief; (2) material or litology; (3) Stratigraphy; (4) geology structure, (5) climate, rainfall; (6) earthquake; (7) land use and (8) human activities.

With its natural condition, soil or rocks is generally in balance with movement from the inside (Notosiswoyo et al, 1984). Landslide begins with a change of slope balance so that movements which affect soil and rocks are no longer in balance. Morisawa (1983) explains that landslide occurs when there is pressure on materials on a slope which is beyond the material ability to sustain the movement.

Slope stability is known by calculating the value of safety factor (Fs). It can be calculated using a form explained by Nash (1987), Eschel (1955), and Cooke and Doornkamp (1971) and have been used by Miftahul Huda (1998) as follow:

$$F_s = \frac{\text{Sliding resistance}}{\text{Sliding pressure}}$$

Then, Fs value is classified into 3:

Fs > 1 stable slope

Fs < 1 unstable slope

Fs=1 critical slope = less stable

## RESEARCH METHODOLOGY

This research is conducted in Gunung Pati Subdictrict, the city of Semarang. The research object is natural phenomenon (physical condition) and social economy condition. Physical condition which becomes the terrain parameter consists of 18 variables, such as: slope steepness, slope length, slope shape, soil permeability, texture, plasticity index, rock layer structure, tight density, rock weathering level, rock weathering depth, previous landslide, ground water depth, spring, land use, vegetation density, steep wall, cliff excavation, rainfall and social economy condition.

Research sample is taken by using area sampling technique. Areas with similar or almost similar landform genesis, rock type and slope steepness is represented by one sample. Areas in this research is in the form of terrain unit which is taken from overlaying landform map, geology map, slope steepness map and soil map which consist of 50 terrain units. After an observation, out of those 50 terrain units, there are some with similar or almost similar unit components, so the area is being generalized into 33 terrain units. Out of those 33 terrain units, some consists of only one terrain unit, and some others consist of more than one terrain unit. For area which consists of only one terrain unit, the sample is directly chosen, whereas for those with more than one terrain unit, the sample is taken randomly.

Data analysis is done through (1) qualitative description analysis to describe the research area, (2) table analysis with rating, which is done to add the rate of each parameter terrain variables to determine the level of landslide danger. Beside, table analysis is used to determine landslide risk based on its danger level value, magnitude and specific risk, (3) slope stability analysis with Bishop and Janbu methods which is used to get safety factor value or Fs as material to determine landslide risk.

Specific risk is a combination of hazard factors with magnitude factor. Hazard factor shows vulnerability aspect which is made up from slope safety factor with terrain unit characteristics. Magnitude factor shows the possibility of casualty or material loss. This specific risk is more on the area physical condition aspect.

Determining the total risk is done with the formula explained by Carrara (1984, in Cooke and Doornkamp, 1994) with modification as follow:

$$R_t = E \times R_s = E \times H \times V$$

Note:

Rt : total risk

E : risky element

Rs : specific risk

H : hazard

V : vulnerability = degree of loss or magnitude

## RESULT AND DISCUSSION

Gunung Pati Subdistrict is located between 7° 1' 6" South Latitude (SL) to 7° 6' 50" South Latitude and 110° 24' 12" East Longitude. Gunung Pati subdistricts is under the administration of the city of Semarang. Based on geology map of Semarang-Magelang, scale 1:100,000 in 1996, research area consists of several types of rocks, they are: (1) limestone clay from kalibiuk or marine formation, (2) tuff sand from dammar formation, (3) volcanic breccias from kaligetas or notopuro formation, (4) andesite breccia from Jongkong formation, (5) basalt olivine augite from central Ungaran mountain formation, (6) sandy clay from alluvium formation.

Geomorphology condition of the research area is complicated. The topography of the research area varies from flat, rolling until hilly or from the slope steepness level I (<3%), II (8%-15%), III (15%->8%), IV (40%->15%) and V (>40%). Geomorphology process in the research area is effective such as weathering process, erosion, soil/rock movement, sedimentation and cliff cutting by human. The existing erosions in research area are splash erosion, sheet erosion, rill erosion and gully erosion. Sheet erosion can be found in denudational hill slope with its characteristics of losing material in the surface. Rill erosion can be seen on steep topography until those of extreme steepness. Rain fills those rills with water and turns into gully erosion. Gully erosion in the research area mostly happens in level III of slope steepness (8%-15%) and level IV (40%->15%) with high intensity level. In some joint of gully erosions, landslide occurs, and landslide is often associated with the existence of gully erosion (Suratman Worosuprojo, 2002).

The landform genesis which is found in research area are (1) volcanic form which consists of landform unit Kaki Volkan Ungaran (V1) and volcanic slope ground (V2), (2) structural origin formation which consists of strong detritus structural hills (S1) and fault scarp (S2), (3) denudational origin formation which consists of strong detritus denudational hillside (D), (4) fluvial origin formation which consists of alluvial plain landform unit (F1) and content valley channel (F2).

Based Semidetil soil map scale 1: 50,000, soil in the research area is divided into 6 families, they are: aeris, tropoqupts, andic dystropepts, typic dystropepts, typic hapluderts, aquic hapludalfs, typic hapludult. Land use in is divided into 5 types of use. They are: (1) forest, (2) mix garden, (3) rice field, (4) regency and other buildings, (5) dry field, including abandoned field.

### Terrain Units in Research area

Terrain unit is the smallest mapping unit which is limited based on the homogeneity of its structural variables' characters. Terrain unit in this research is arranged based on landform genesis, types of rocks, slope steepness and soil family. Terrain analysis is done based on terrain unit map which overlays landform genesis map, soil map, slope map and rocks map. The result of terrain analysis with generalization (eliminate and dissolve) shows that there are 50 terrain units in the research area as presented in the following Table 1, and Figure 1.

Table 1. Vast and Terrain Unit dispersion in the research area

No.	Terrain Unit	Vast (km <sup>2</sup> )	No.	Terrain Unit	Vast (km <sup>2</sup> )
1.	V1_Ba_III_2	0,799	26	S1_Bv_III_6	1,063
2.	V1_Boa_III_6	1,138	27	S1_Pt_I_6	1,344
3.	V1_Boa_II_6	3,415	28	S1_Lk_III_6	0,719
4.	V1_Boa_II_2	1,675	29	S1_Pt_III_4	1,049
5.	V1_Boa_III_2	0,017	30	S1_Bv_III_2	0,673
6.	V1_Bv_II_6	0,877	31	S1_Lk_III_2	0,442
7.	V1_Boa_III_5	1,522	32	S1_Lk_II_1	0,653
8.	V1_Ba_III_6	0,612	33	S2_Bv_IV_6	1,624
9.	V1_Boa_II_5	2,106	34	S2_Bv_III_6	0,411
10.	V1_Bv_II_5	0,466	35	S2_Bv_I_6	0,769
11.	V1_Boa_III_3	0,681	36.	S2_Lk_III_4	0,534
12.	V1_Boa_II_3	1,003	37	D_Pt_IV_4	0,325
13.	V1_Boa_I_3	0,545	38	D_Lk_III_6	0,870
14.	V1_Boa_II_1	0,429	39	D_Lk_III_4	0,625
15.	V1_Boa_I_6	0,879	40	D_Pt_IV_2	0,498
16.	V2_Bv_I_6	11,717	41	D_Pt_III_6	0,295
17.	V2_Bv_II_6	8,414	42	D_Pt_III_4	1,064
18.	V2_Bv_I_1	1,074	43	D_Lp_II_3	0,599
19.	V2_Bv_II_1	0,372	44	D_Pt_IV_6	0,288
20.	V2_Bv_II_5	0,290	45	D_Lk_II_4	1,920
21.	S1_Lk_IV_6	0,410	46	D_Lp_II_4	0,262

22.	S1_Lk_IV_4	0,552	47	D_Lk_II_3	0,529
23.	S1_Lk_III_4	4,697	48	F1_Lk_I_4	0,379
24.	S1_Bv_IV_6	0,484	49	F1-Lp_L_4	0,731
25.	S1_Bv_V_6	0,911	50	F2_Bv_II_6	0,706

(Source: Tjahjono, 2015)

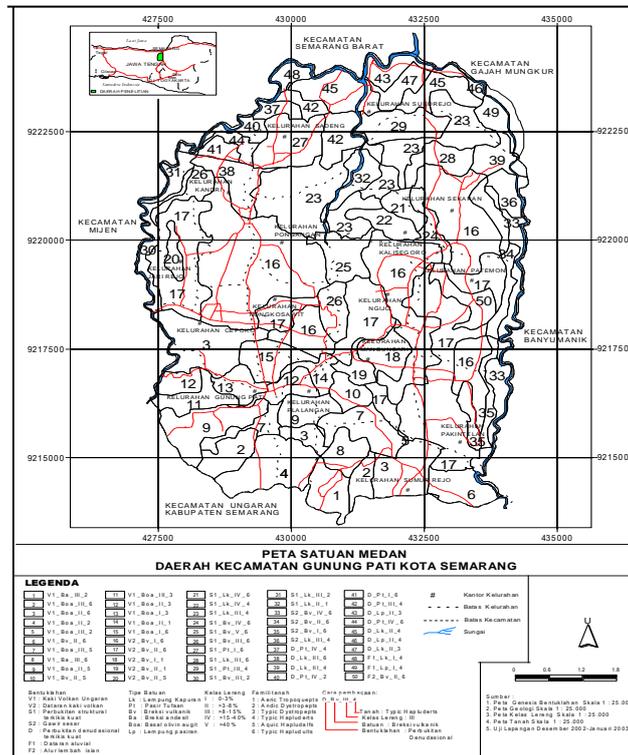


Fig 1. Terrain units in the research area

### Landslide hazard level

According to Carrara (1992), landslide hazard is showing the possibility of landslide occurrences in certain area with potential landslide. Landslide hazard level is in correlation with the area physical condition. The higher the level of landslide hazard, the higher the landslide potentially happens.

Based on Table 2., it shows that in the research area, there are 3 classes of landslide hazard level, they are: low hazard level, medium hazard level, and high hazard level. Research shows that there are 17 terrain units which are included in the criteria of low landslide hazard level which is 32.302 km<sup>2</sup> or 50.906% of research area width. Terrain unit which is in the medium landslide hazard level consists of 18 terrain units with 16.929 km<sup>2</sup> or 26.679% of research area width. Whereas, terrain unit in the high landslide hazard level consists of 14 terrain units with 14.223 km<sup>2</sup> or 2.414% of research area. In short, landslide hazard level is presented in Table 2.

Based on the research result, there are still more than 50% areas with low level of landslide hazard. It is the vastest area. In areas with low level of landslide hazard, low intensity of landslide which didn't cause big loss ever happened. The vastest terrain unit with medium level of landslide hazard is in terrain unit D Lk II 4 (strong detritus denudational hills with limestone clay rocks, steep topography and typic hapluderts soil). In relation with land use arrangement, those terrain units can be used for many interests, however it deals with even the smallest scale of landslide boundary factor.

Areas with high level of landslide hazard are areas where landslides often happen. The land use will be limited by the boundary factor in the form of landslide, so that these areas cannot be used for many purposes or can be used for limited purpose only. Terrain with high hazard level is dominated by structure origin formation such as strong detritus structural hills and fault scarp, and denudational origin formation such as strong detritus denudational hills with slope steepness level III (kemiringan lereng 15%<25%), level IV (kemiringan lereng 25%<40%) and level V (kemiringan lereng >40%). Landslide on the high hazard level usually happens during rainy season. Landslide often happens on

slopes with various forms (convex concave or concave convex variations), especially in typic hapludults soil or typic hapluderts soil with slope steepness level III, IV and V. It happens because in complicated slope, a big amount of raindrops infiltrate the soil so that the soil is saturated. When fragile soil which is saturating meets with solid soil, it will create sliding points. If those kinds of soils are located in steep slope or rocky slope, then it enables landslide to happen. Areas with high hazard level can be found in areas which are used as dry field or slope which its leg cut.

Table 2. Landslide hazard level in Gunung Pati Subdistrict

No	Hazard level of Landslide	Terrain Unit Symbol	Vast (km <sup>2</sup> )	Vast (%)
1.	Low (L)	V1 Boa, V1 Boa II 2, V1 BV II 6, V1 BV II 5, V1 Boa II 1, V1 Boa I 6, V1 Boa I 3, V2 Bv I 6, V2 Bv II 6, V2 Bv II 1, V2 Bv I 1, V2 Bv II 5, S1 Pt I 6, S2 Bv I 6, F1 Lk I 4, F1 Lp I 4, F2 Bv II 6.	32.302	50,906
2.	Medium (M)	V1 Ba III 2, V1 Boa III 6, V1 Boa III 5, Vi Ba III 6, V1 Boa II 3, V1 Boa II 5, V1 Boa III 2, V1 Boa III 3, S1 Bv III 6, S1 Bv III 2, S1 Lk II 1, S1 LK II 4, S1 Lk III 6, S1 Lk III 2, S2 Bv II 6, D Lp II 3, D Lk II 3, D Lk II 4, D lp II 4	16.929	26.679
3.	High (H)	S1 Lk IV 6, S1 Lk IV 4, S1 Bv IV 6, S1 Bv V 6, S1 LK III 4, S1 Pt III 4, S2 Bv IV 6, S2 Lk III 4, D Pt III 6, D Pt III 4, D Pt IV 4, D Lk III 4, D Lk III 6, D Pt IV 2, D Pt IV 6.	14.223	22.414
Total			63.454	100

(Source: Tjahjono, 2015)

### Landslide risk

To find out the total risk, we must know the specific risk which is the combination of landslide hazard level with magnitude factor. Hazard factor shows the hazard level aspects which consist of hazard level or rating result of area's physical characteristic with slope safety factor (Fk). Meanwhile magnitude factor shows the possible casualty or material loss. Landslide risk level in every terrain unit in Gunung Pati subdistrict is presented in Table 3.

Table 3. shows that there are 3 classes of landslide risk level of in the research, they are: low risk level, medium risk level, and high risk level. Research on chosen samples shows that there are 44 terrain units which are included in low landslide risk level criteria with 56.962 km<sup>2</sup> or 89.76% of research area. Low landslide level happens because: (1) terrain unit has low landslide hazard level, or river, we need to prevent river abrasion which can disturb slope stability, (2) controlling water in the surface by making good sanitation so that erosion is minimized, and (3) good management of land use. (4) Action to avoid high landslide risk by the arrangement of land use which is based on soil conservation, for example by not developing housing areas in places with high landslide hazard level.

Table 3. Landslide risk level in Gunung Pati Subdistrict

No	Landslide risk level	Terrain Unit symbol	Vast (km <sup>2</sup> )	Vast (%)	
1.	Low (L)	S1 Boa II 6, V1 Boa II 2, V1 Bv II 6, V1 Bv II 5, V1 Boa II 1, V1 Boa I 6, V1 Boa I 3, V1 Ba III 2, V1 Boa III 5, V1 Ba III 6, V1 Boa II 3, V1 Boa II 5, V1 Boa III 2, V1 Boa III 3, V2 Bv I 6, V2 Bv II 6, V2 Bv II 1, V2 Bv I 1, V2 Bv II 5, S1 Pt I 6, S1 Bv III 6, S1 Bv III 2, S1 Lk II 1, S1 Lk II 4, S1 Lk III 6, S1 Lk III 2, S1 Lk IV 6, S1 Bv IV 6, S1 Bv V 6, S1 Lk III 4, S1 Bv I 6, S2 Bv II 6, S2 Bv IV 6, S2 Lk III 4, D Pt III 6, D Lp II 3, D Lk II 3, D Lk II 4, D Lp II 4, D Pt IV 4, D Lk III 4, D Pt IV 2, F1 Lk I 4, F1 Lp I 4, F2, Bv II 6	56.962	89,76	
2.	Medium (M)	V1 Boa III 6, D Lk III 6, D Pt IV 6	2.296	3.62	
3.	High (H)	S1 Lk IV 4, S1 Pt III 4, D Pt III 4	4.196	6.61	
Total			63.454	100	

(Source: Tjahjono, 2015)

## CONCLUSIONS

Based on the result of this research, it can be concluded that: (1) there are 3 classes of landslide hazard in the research area, they are: low landslide hazard level which is 32.302 km<sup>2</sup> or 50.906% of research area width, medium landslide hazard level with 16.929 km<sup>2</sup> or 26.679% of research area width and high landslide hazard level with 14.223 km<sup>2</sup> or 2.414% of research area width. (2) There are 3 classes of landslide risk in the research area, they are: low risk level with area of 56.962 km<sup>2</sup>, medium risk level with 2.296 km<sup>2</sup> and high risk level with 4.196 km<sup>2</sup>. The effort to minimize landslide risk in research area (1) decrease the landslide hazard, (2) avoid high landslide risk by mapping the land use in accordance with soil conservation, by not developing settlement in areas with high landslide hazard level.

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# THE PROSPECT AND THE FUTURE OF YOUNG ADULT KRONCONG GROUP AT INDONESIA UNIVERSITY OF EDUCATION IN BANDUNG

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## ABSTRACT

This article discusses the prospect and the future of young adult Kroncong group at Indonesia University of Education in Bandung. With a focus on one particular Kroncong group: Orkes Kroncong De Oemar Bakrie. By examining people's appreciation towards the group performances, and with triangulation techniques; it will be demonstrated that the group can be seen as a representative of young adult kroncong group in Bandung. Based on research from 2000 until 2017, it can be concluded that University based Kroncong group is more excelled not only in the music industry, but also in the music development and the music organization. The group is considered as a role model; setting up parameters for other young adult Kroncong group in Bandung.

**Keywords:** young adult in Bandung, kroncong, prospect, future

## INTRODUCTION

The development of Kroncong as the nation's cultural product cannot be separated from the interference of the youth (B.J, 1979), its relationship with the concept of repertoire was influenced both by local music culture and western music culture. Within Kroncong, it can be found different kind of genres; each with its own set of rules or what local people called as *pakem*. For other kind of music that is played as Kroncong, it has its own term: "converted into Kroncong" or what local called: *diKroncongkan*. In 1923, at the era of *Lief Java* (B.J, 1979), the term of "converted into Kroncong" or *diKroncongkan* has started to emerge. At the time, it was a pride for young Kroncong musician to be able to convert western songs into Kroncong (Widjajadi, 2007).

Just like its existence in other urban areas in Indonesia, Kroncong in Bandung is inclined to be considered as folk music. Therefore, it is not as popular as other musical genres, (Widjajadi, 2007). This situation encourage young adult in Bandung, especially at Indonesia University of Education (UPI) to create a space for Kroncong through regular exercise activities and organization. These activities are acknowledged as prospects for young adult at UPI Bandung to create a future for Kroncong so that it can have an opportunity to grow in today's music industry. In (Paul R. Krugman, 2003, p. 121), it is defined that the word prospect is an opportunity that occur as a consequence of one's effort in order to fill his or her needs and to get profit or advantage.

Starting in the early 2000s, some efforts to revive Kroncong at UPI, especially in the department of Music Education FPSD UPI Bandung, were done by organizing and opening up exposure of Kroncong to mass media like radio, television, newspaper and online social media. Revitalization is a process, method, and action to revive and restore traditional arts activities, held in the framework or the old culture, (Bahasa, 2001, p. 954).

From the initial studies that have been done through interviews to young adult at UPI Bandung, it was concluded that in the decade of 2000s, the development of science and technology had opened up young adult's horizon about the outside world. This also affects Kroncong development. Since then, it has become an entertainment art by other rhythms. Adorno in (Budiarto, 2001, p. 53), in the time of modernity, several of arts has appeared which are: the art of entertainment, the art that would speak directly without the mediation of reality and the art that reveals critical ideological veil while still maintaining its theory.

Creativity in developing Kroncong music is affected by various foreign music references and the personal styles, which is vary depending on the influence of local music. This condition does not mean it expedite the process, instead it create some debate about the pros and cons of it. Researchers who have done research about Kroncong are Manusama (1919), Jaap Kuns (1949), Ernst Heins (1975), Yampolsky (2010), Victor Ganap (2000), Budiman BJ (1979), Margaret W. Kartomi (1978), Kusbini

(1970, 1972, 1976), harmunah (1994). All of them made research on the history and technic of Kroncong but none of their studies has specifically examined the young adult search of identity in Kroncong. The search of identity through Kroncong by youth in the campus, where modernism has fallen into the realm of the aesthetic and commercialization as well as contextual, will be an interesting and important object of study. The purpose is to increase the repertoire of music kroncong we can compare the future and prospects of youth in the orchestra kroncong campus of UPI Bandung.

## STUDY

The object of these studies are youth. The terms of youth is in accordance with the historical context related to the struggle of youth for Indonesian independence in the 40s. At that time Sukarno associated youth as a revolutionary fighter and political activator, the terms youth is upheaval and resistance. Later in the Soeharto era, youth became closely associated with development. After the New Order era (Order Baru) when the youth movement imposed an end to Suharto regime in 1998, youth has become unpopular. After the fall of the New Order era, come the reform era. During that era as the manifestation of openness, many new organizations emerged, coordinated by the youth. In addition, during this time, the term of youth is deemed no longer suitable to the conditions of the era; therefore, it changed to young adult (kaum muda). The terms young adult is felt more neutral and free of political interests. (Farid, 2011, p. 73) like young adult (anak muda) make it sounds like an agency compared with the terms of youth which is attached to other parties outside of them. The term "young adult (anak muda)" who has an active symbol, represents the purpose of this policy review, which is to enable the role of young adult as equal partners in policymaking and decisionmaking in our country. This study uses the term young adult refers to legislation Constitution No. 40 Year 2009 about those who is considered to be youth are 16-30 years age old. So that it can be consistent, this research study using an age limit, same like the one set by the government. The purpose is to to make data collection and synchronize with Indonesian context.

## MUSIC KRONCONG

The creation of this type of music cannot be separated from the existence of the West (Portuguese and Dutch) in Indonesia. It was written (Ganap, 2006) that kroncong is originated from Portuguese music of the 16th century called *fado*, derived from latin term, meaning fate. In its development, the Dutch have a very important role in the existence of Kroncong and its development in regards of cross-cultural music. Although its roots is not of the Netherlands nor Indonesia, on Indonesian soil, under the rule of the Dutch, Kroncong compromise the influence between Europe and Asia aesthetic and social practices, Mutsaer in (Bogaerts, 2014, p. 293).

Of the various phenomena that appear, naming the artwork is not the only meaning of the Kroncong music. It can be more meaningful which is as an identity in the development of Kroncong music. It has its own aesthetic paradigm. Paradigm itself by Kuhn in (Burhan, 2010, p. 1) is a process of forming concepts, models, or shared views of a fact. When referring to the definition, the aesthetic paradigm in question in this research is a concept or aesthetic models being adopted jointly by the young Kroncong artists in UPI Bandung.

Based on the various concepts of Kroncong, which developed so fast, it can be found different playing styles according to the pluralism in Kroncong music repertoire. There are several opinions about this Kroncong music repertoire. (Kartomi, Goldsworthy, Falk, & Kornhauser, 1978), divides it into four, namely: (1) the original Kroncong, (2) Stambul, (3) Kroncong Langgam (Langgam Kroncong), (4) Java Langgam (Langgam Jawa), and beat Kroncong (Kroncong Beat). While (Yampolsky, 2010, p. 12), divides it into (1) the original Kroncong, (2) Stambul, (3) Langgam and (4) Java Langgam (Langgam Jawa) (Ganap, 2000, p. 4). (Harmunah, 1987, p. 14), divides it into four major group, which are: (1) The original Kroncong, (2) Stambul, (3) Langgam, and (4) Kroncong Extras. As about periode of Kroncong, (Lisbijanto, 2013, p. 15), divides it into (1) Old days Kroncong (Kroncong tempo doeloe) (1880-1920), (2) Eternal Kroncong era (1920-1959), (3) Modern Kroncong period (1959-2000) , (4) Millennium Kroncong (2000-present). This repertoire has became a standard for Kroncong music artists that include their playing style. It has become a mandatory for every Kroncong group to understand the Pakem of those Kroncongs. This unwritten policy has to be followed by every group, including the young adult Kroncong group in UPI Bandung. In fact, every Kroncong player in UPI Bandung understand all of those pakem. It has become a habit when the initial formation of an orchestra kroncong always begins with practicing a repertoire of one genre that became standard. Usually they start with Langgam Kroncong style, this mainly because many titles in this style are popular among young adult.

Based on the results of interviews to 10 young adult Kroncong group in the city, researchers found that 90 percent of them begin their learning process of Kroncong through Bengawan Solo song style by Gesang. This song is a legend and has been associated with term Kroncong by public. This song tells us about Bengawan Solo river, which at that time has a clear water and is beautiful. (Lisbijanto, 2013, p. 24), Gesang has a lot of fans, even in Japan they have an association of Kroncong music lover, most of them love the Bengawan Solo song. Interview with *rauters* 22.05.2010 in (Alfian, 2013, p. 177), *the song, then, has translated into numerous languages and the japanese society loved this song very much. "Through the Bengawan Solo song, the Japanese feel close to Indonesia. The Japanese society is highly respects and loves Gesang", said Kojiro Shiojiri, Japan's Ambassador to Indonesia.* The quote above is a proof that this song by Gesang is known very well by the Kroncong community in Japan. It even become a song, which has historical value and friendship between Indonesia and Japan.

### YOUTH KRONCONG GROUP IN BANDUNG

Since the 2000 period, Kroncong has become one of musical choice for young adult in Bandung. They use it as a medium of expression, innovation and as a means of self-actualization. They also simultaneously reconstruct Kroncong with a sense of contemporary to become modern. The aim is so that other young adult have the understanding and trust that Kroncong has a promising future and prospects and is certainly an important nation's wealth to be developed and conserved. Art, which include music, had always been a very important part for young adult in Bandung, a city known for its beautiful nature. Bandung was once even called Paris Van Java. It was once a glamor city like city of Paris in France. The glamor can also be seen on the musical activities of young adult in the city from time to time. In the context of popular music and its relationship with Kroncong, we should take a note at Belloni, the group who always perform the musical style of theatrical music in Broadway. They always perform with an orchestra called *Concordia Respavae Crescunt* at the dance hall *Societeit Harmonie* in Bandung, (N.P, 2012, p. 27). Music as part of the nation's cultural products is one of the element that nurture human's feeling and emotion (Nyia Abdullah, Abu Bakar, & Mohd Annuar, 2013). Kroncong is a cultural product of the Indonesian and is a reflection of the taste and situation of the people.

The activities of young adult Kroncong group in Bandung besides on Campus is also off-campus. For on-campus, Kroncong music is growing inside a unit of student activity. While off-campus, for the public, Kroncong is still dominated by the elderly. Young adult remain dominate the campus alumnus. Those are young adult who get knowledge about Kroncong from campus origin. Indeed, there are young adult who do not come from the campus; they play kroncong because of their parents or the environment that they grew in. They are only a small number. Until now, musical activities in the campus for Kroncong continue to grow. Although their movement is like a militant, we can find some groups that is recorded by researchers from the 90s until today. They are:

No	Name	Campus	Year formed
1.	O.K.. Rindu Order	UNPAD	1994-1999
2.	O.K.. Isola	UPI	1998-2002
3.	O.K.. De Oemar Bakrie	UPI	2012- present
4.	O.K.. Tujuh Putri	UPI	2013-present
5.	O.K.. Emosi Jiwa	UPI	2014-present
6.	O.K.. Kabita	UPI	2015-present
7.	O.K.. Badami	UPI	2015
8.	O.K.. Triloka	UNPAR	-
9	O.K.. Bahana Remaja	SMP st. Angela	-
10	O.K.. Progresio	ITB	-
11	O.K.. Gerenyem Nilem	ISBI	-
12	O.K.. Teh Manis	UPI	2014-present

The table above illustrates that the young adult Kroncong group, which are from UPI campus, are dominating. Most of the other campuses are only have one Kroncong group. Based on researcher's observation Kroncong in UPI is growing fast because they have a special organization that accommodates Kroncong group's activity. In addition, UPI campus is famous for its music major. The organization is called "lapis legit". A student activity unit under HIMA Department of music and art education. The regeneration of group's member is also working well. It happened not only because of

a good student organization governance, but also because students learn about it in their course of study. Every week precisely on Thursday afternoon "lapis legit" held a regular exercise. The member consist of alumnus, senior and junior students. During their exercise, they not only play Kroncong but they also stage a discussions event. Discussing about various Kroncong, new songs, new arrangements, history and their future performance schedule. Every year there are three special performances Kroncong music performed by "lapis legit", they are called: *long life kroncong*, *kroncong night* and exam in nations music history subject. The exam topic for every year is different.

*"Long life Krontjong"* is an event that focuses to give tribute to the past Kroncong group orchestra who is considered a major influence in Krocong, sociologically for their audience. Each past group is honored with a solo concert, eachtime involve famous figures that match the character of the Kroncong group. As for *'Krontjong night'*, it is a show, which shows parade of new and amateur Kroncong group.

The exam is a compulsory subject in one of the study course. Participants were given the task to play two songs, one song in the style of Kroncong Asli, Langgam or Stambul (they have to choose among these styles). The other song is a free song, outside Krongong. They do have to arrange it themselves. When composing, Kroncong Asli has a standard set of rule, (Harmunah, 1987, p. 17). The number of the music bars has to be 28 and without the intro and coda. Sentences rhyme has to be A-B-C, sung twice, with intro and coda. The intro is the improvisation of chords progression: I and V and ended with I. "overgang" is a cross chords progression of I-IV-V-I. In the middle of the song, there is interlude, which is "middle spell", or "senggahan" in ninth and tenth bars. In the original pattern Kroncong song is divided into three parts: 1) Angkatan, (beginning), 2) Ole-ole / chorus (middle), 3) Senggahan (late / final), (B.J, 1979, p. 31). From this experience, the young adult can feel empirically how it felt to play Kroncong. At average, most people will find difficulties in terms of tempo since in Kroncong the tempo feeling is different from the kind of music that they play in a band. In the band, the role of drum and bass gives a very firm sense of beats on every composition of the song. In Kroncong the feeling of beats played by the bass is less assertive because of the disturbance by the kendangan celo and carukan cuk and cak. In addition, players who used to play melodic instruments like flute and violin also experience subsequent difficulties. For both instruments, the player is required to be good in music improvisation.

The future and the prospects of young adult in Kroncong group at UPI Bandung is driven by small and solid organization. Their activity are like militants. As young adult, they create a space for discussion and practice on a regular basis. They practice the technical parts, especially for the main instruments like Cuk, Cak, Cello, Bass, Guitar, Violin and traditional Flute. There are other important things that they do, in addition to practicing the techniques; they discussed their plans for performances and academic activities, which still associated with Kroncong. They are formulated the best strategy to develop Kroncong using their own method. They are competing to pour their creativity through new ideas in every regular meeting. Sometimes it resulted in innovations that become the prospect and future of the Kroncong group in Bandung. Through the style of their performances and musical forms they are become known and appreciated by the the local community.

From year to year, the development of Kroncong group of young adult in Bandung continue to expand. It is not like the development of other popular music, such as Techno music, Rock, Ska, Jazz, Rhythm & Blues and Funk. Since the 60s, music industry has been managed very well by many recording studio. In addition, they are also supported by advance technology, large fund and global marketing strategy. It is a strategic and important business (Wall, 2003, pp. 86-96). Bandung young adult Kroncong group grew slowly, tucked among the hustle and bustle of the music industry. Slowly but sure it grew to become a surprising figure. This strategy is known as a militant strategy. This is the new kind of strategy that give new prespective to Indonesian music industry.

The prospects and future of young adult Kroncong group in UPI Bandung is represented by O.K. De Oemar Bakrie. This statement is based on the existence, commitment, solidity, and their acceptance by the music industry through the world of recording, television and print media (newspapers, Magazines), as well as their popularity and appreciation by Kroncong community. As a kind of popular music, the group can target public taste by utilizing the mass *media*, *"as we have seen on the popular music cultures, operate across different media and draw on a range of channels of communication which include musical sounds, lyrics, performance styles, and media images and related transformation"*. (Wall, 2003, p. 192). In this case, Kroncong music does need to get a special study. Especially when we talks about the notion of popular western music, Kroncong has a different cultural situation, especially in relation to its social context. Therefore, it requires another approach. While the notion of popular music in the West is the music that grows in line with the role of audio-

visual media since about the early 20s in America, (Mack, 1995, pp. 2-3). O.K. De Oemar Bakrie in that festival can present an interesting and surprising spectacle; therefore, they are given a new term of style by Kroncong community in Solo: Kroncong Bandung style. The term Kroncong Bandung, or the Kroncong style of Bandung was given to the group firstly is because their form of music and secondly because their style in the stage. O.K. De Oemar Bakrie offers a tempo style with a taste of the present. They use a wind instrument like jazz music (bigband) in America. The force carried by this group is a reflection of young adult in the city today, in the era of modern technology. As said (Widjajadi, 2007) the developments in musicology has rolled and follows the journey, from year to year, in accordance to the development of science, the advancement of technology, political, economic, social and cultural.

#### **ORKES KRONCONG De OEMAR BAKRIE**

Young adult Kroncong group called De Oemar Bakrie was formed on April 27 2012; the orchestra is composed of alumnus of Kroncong Music program from UPI. The declaration of the formation of group occurred in one radio station in the city of Bandung called radio Lita FM. This radio has a special event titled "kharisma keroncong" which is broadcasted every Friday night. It can be said that Lita FM radio station is very consistent with their effort to develop Kroncong. Fronted by an announcer named Parto or called mas Parto who is not only a broadcaster but can be called a fighter of the development and existence of Kroncong music in the city of Bandung. Through this radio, the musical activity of Kroncong in Bandung are embodied to date. This radio station through Parto, also find a set of activities of young adult Kroncong activist. It was found in the organization named Lapis Legit in the department of music education UPI Bandung, one of them is O.K. De Oemar Bakrie.

During the interview, in regards of how they formed, Galih Sutresna said that at first they just want to rebuild a Kroncong atmosphere at UPI just like in the old time during their study there. Every Tuesday afternoon they gather together with other active students. As an alumnus, they have little authority in gathering students to discuss Kroncong music with a warm and cheerful atmosphere. However, the main goal of these alumni is to rebuild the long-lost Kroncong feel in the campus. Gradually these activities grow and resulted in the greater interest of students. They see that new member keep coming at each meeting. This is where the beginning of comeback of young adult Kroncong group in the academic environment of UPI. In order to organize the group better, they also created a talent management organization called Lapis Legit student club under department of music. So far, the campus role and environment has been very supportive. This can be seen on new equipment purchase, giving permissions and practice place.

In addition, several personnel of De Oemar Bakrie group are often get together with other Kroncong group in various regions. It bring a good impact for Kroncong community including young adult Kroncong community in UPI. Those interactions made young adult Kroncong community in UPI to receive social support in non-formal, Rook & Dooley (1985). According to Galina Sutresna, where communication between communities that once had dropped, because of these interactions has been tied back together. As a result, Lapis Legit organization can run its program smoothly.

Initially De Oemar Bakrie is merely imitating the famous Kroncong works, such as the Igm. Bengawan Solo by Gesang and Igm di bawah sinar bulan purnama by R. Maladi. This was done as a stage to step in music techniques of conventional Kroncong, but in the process there are some songs that is rearranged, like a Mojang Priangan by Iyar Wiarsih, in this song they started to add outside instruments outside Kroncong's instrument. They are kecap, sunda flute, trombone, saxophone, trumpet and clarinet. This were done because some events in TVRI TV station need Priangan's repertoire. As a result, Mojang Priangan song was chosen. This song is also deemed more suitable to the characteristics of the singer and kompositoris in accordance with their musical characteristics at the time. Mojang Priangan song is then is also performed at Solo Kroncong Festival. It result in a variety of audience appreciation. The appreciation became gossip of pro and contra. The gossip was emerged from Wartono the chairperson of HAMKRI Solo. He made some comment about the group choice of instruments. According to him, the macina voice and prounga (Tugu musical instrument) are not common in traditional Kroncong.

De Oemar Bakrie Kroncong group stumble upon Kroncong Toegoe style when the group was used as a research object by one of its member. He is trying to finish his thesis in Music Program, Department of Music Education FPSD UPI. Kroncong Toegoe style was born at Toegoe village in 1661. At the time, they created some instruments for their musical style called Five String Kroncong instrument. It was made in three sizes, called Jitera for the large size, Prounga for the medium size and Macina for the small size, (Ganap, 2011, p. 103).

Kroncong Toegoe style is different from other region's Kroncong music style. For example in regard of tempo, Kroncong Toegoe has faster tempo and sounds playful while Kroncong as we know in general is slow and seductive, especially Kroncong in Solo and Jogja style. At the time Toegoe village is a community of Portuguese descent. It is located in the northern coast and is the oldest area in Jakarta. An archeologic monument from the 5<sup>th</sup> century can be found in that area (Ganap, 2011, p. 23). The Kroncong group experimented with this style and succeeded. They have become the representative of Kroncong Toegoe style outside of the village. However, over time, De Oemar Bakrie found their own style. It gave rise to a new discourse between Kroncong community in Bandung, especially among the elderly (Kroncong players or lovers who is aged 40 or more). The elderly holds the grip (rules) about Kroncong in their community. In their opinion, it is a taboo if Kroncong is played out of the old rules. However, even among them, not all agree with it. As a result they are divided, some are disturbed by the innovations made by Omar Bakrie, some are happy with the touch of Kroncong style of De Oemar Bakrie

Later, De Oemar Bakrie throughout their journey is always trying to include other instruments in addition to the Kroncong's instrument. They are modern wind instruments like trombone, pianika (accordion), saxophone, clarinet and trumpet. In addition, they added traditional instruments of Sundanese like Kecapi, Sundanese Flute and jimbe. They make their display look like swing big band.

Their nature as academics who are always curious about Kroncong had lead them to collect all kind of scientific references about Kroncong on both the technique and the philosophy. They have studied kroncong musical journey from the very beginning. Started from the sociology and culture so that they have more in-depth knowledge of the past. It make De Oemar Bakrie Kroncong group to have a strong academic understanding of Kroncong. This is what become the basis of their musical journey to date. Their prospects and their future as young adult who dare to restore the past glory of Kroncong amid the nation's culture of the more popular western music. Great organization and idealism lead them to be accepted by the audience. They have never lay down to the music industry or use social media in a bombastic way to introduce themselves. They simply introduce themselves through their work, solidity and good organization. Inevitably, the music industry take a glance on them.

## CONCLUSION

In the middle of new and popular songs in the music industry that dominates the mass media, there still can be found young adult who are able to maintain and develop Kroncong as the nation's cultural products. The development of Kroncong and its organization has been done well by the young adult in UPI Bandung. Kroncong group De Oemar Bakrie as representation of Kroncong music development at UPI Bandung has proven that Kroncong music can be a lake in barren land of the nation music. Kroncong existence in the hands of young adult can become an important discourse on the development of Kroncong especially in the city and generally in Indonesia. In addition, this young adult group has given a promising prospect in the future. They also have become a role model for traditional and folklore art movements among other young adult in Indonesia.

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# THE ICT AND CULTURAL CONSERVATION FOR HERITAGE IN SEMARANG

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## ABSTRACT

Semarang has various historical relics and cultural heritages stretching from the Hindu-Buddhist period to contemporary times. The cultural heritage has a strategic meaning in shaping the identity of the city and community in Semarang. With the existence of cultural heritage, society is expected to be able to absorb the values and meanings implied in it. The value is the value of care for the environment and the culture around it. However, community knowledge about the cultural heritages in Semarang City is constrained when information about historical relics is not presented systematically, comprehensively, and easily accessible. Therefore, through this research we aim to: (1) analyze the needs of the community related to cultural heritage information in Semarang City; (2) identify and inventory the existing cultural heritage in Semarang City; (3) developing a model of cultural heritage information system in Semarang City; (4) to analyze the effectiveness of cultural heritage information system model in Semarang City.

Keywords: cultural heritage, conservation, semarang

## INTRODUCTION

Objects of cultural heritage are the cultural treasures of the nation that are important for the understanding and development of the history of science and culture, so it needs to be protected and preserved for the cultivation of awareness of national identity and national interests (Tjandrasmita, 2010). In more detail, Tanudirjo (2003) describes that there are several dimensions in seeing the importance of cultural heritage, namely the dimensions of knowledge, ethics, esthetics, and the public. In the dimension of knowledge, cultural reserves serve as media pengajian and academic testing. In the ethnic dimension, cultural heritage plays as part of the national identity and background of a nation. In terms of aesthetics, cultural preservation is a testament to the results of art that is noble. Then in terms of public, cultural reserves have the value of education for the community, as a tourist attraction, as well as warana to gain economic benefits.

One city that has a variety of cultural heritage is the city of Semarang. Semarang City has several strategic areas to be a conservation area. Old Town, Chinatown, Johar Market, and Kampung Sekayu are historical areas to be conserved (Hendro, 2015). In fact, based on Local Regulation of City of Semarang Number 14 Year 2011 about Spatial Plan of Semarang City Year 2011-2031, Semarang City has 14 cultural heritage area. The fourteen regions include, (1) the Old Town Region; (2) Petudungan area; (3) Kampong Kulitan area; (4) Kampung Batik area; (5) Chinatown Area; (6) Johar Area; (7) Kampung Melayu Area; (8) Kampong Kauman area; (9) Tugu Muda area; (10) Kampong Area Senjoyo; (11) Sam Po Kong Area, (12) PJKA Housing Area in Kedungjati; (13) Sunan Terboyo Cemetery Area; And (14) Kampung Sekayu.

However, based on research from Widiastuti (2014) there was a problem in the handling of cultural heritage in Semarang. In the old city, for example, the condition is now very poor, unkempt, and even seemingly slum, in the old city holds enormous potential both as tourism, learning resources and the development of science and culture. Based on the Bapeda study over the past ten years, 18 cultural heritage buildings have been lost

This problem becomes an important strengthening of conservation of cultural heritage in Semarang City. According to Law No. 11 of 2010, conservation is a dynamic effort to maintain the existence of the Heritage and its value by protecting, developing and utilizing it. Hendro (2015) stated that the conservation of the area is needed to provide protection of these areas from the incessant development of the city, including controlling the development of the area so as not to lose its cultural and historical identity.

In general, cultural preservation can be categorized into two groups. First, culture experience is cultural preservation by plunging directly at the scene. Second, culture knowledge is the preservation of culture by creating an information center on culture that can be functionalized in various forms. From both forms of preservation, cultural preservation in the form of culture knowledge is a more effective form of cultural preservation to be done. It is stated so because the scope of

conservation is not focused on a single cultural preservation, and covers most of the cultures that must be preserved (Hastuti & Hidayat, 2014).

One widely accessible documentation and publication strategy is the information system. Through the information system, various data about cultural heritage will be raised, so that people have sufficient knowledge of cultural heritage in Semarang City. Thus, the development of this information system is expected to give understanding to the community to participate in preserving the cultural heritage in the city of Semarang.

## **LITERATURE REVIEW**

There are two major studies of previous studies as the state of the arts in this review. First, the study of the Heritage in Semarang City. Second, the study of information system development. These previous studies were used as a foundation for developing a conservation-based cultural conservation model.

The study of cultural heritage in Semarang City has been done by Tobing Warella & Purnaweni (2008). This study entitled Study of Policy Implementation Semarang City Government In Efforts To Preserve Heritage Buildings In Semarang City. The results showed that the implementation of Semarang City government policy in an effort to preserve the building of cultural heritage Semarang ran well. Therefore, it is necessary to have appropriate strategies for conservation in various dimensions, including through the provision of information and awareness of the community.

The second study on cultural heritage in Semarang City was conducted by Widiastuti (2014). In a research entitled Cultural Heritage Revitalization In Semarang City, it is described that Semarang is one of the city that has a cultural heritage area that quite a lot, so that Semarang city including one of the heritage city. However, today the old city area is very poor, unkempt, and even seemingly slums, in the old city it holds enormous potential both as a tourist, learning resource and the development of science and culture. By looking at the problem then the main problem in this research is about revitalization of cultural heritage objects in Semarang city especially old town area. The results of research that can be 70% of buildings in the Old Town area is not well maintained, because the existing buildings 75% owned by individuals. Therefore, it is necessary to endeavor to preserve various cultural heritage in Semarang City.

The third study was conducted by Hendro (2015) entitled Conservation Area Conservation in Semarang City. In his study, described that the City of Semarang has several strategic areas to be a conservation area. Kota Lama, Chinatown, Johar Market, and Kampung Sekayu are historical areas that must be conserved. This research uses observation method and conservation model development. The conservation of the area is necessary to provide protection of these areas from the incessant development of the city, including controlling the development of the area so as not to lose its cultural and historical identity. This conservation area is also a potential that can be developed into tourist destinations and attractions.

The three studies on cultural heritage in Semarang City reinforce the assumption that immediate conservation efforts should be made to the relics. One of the recommended things is the development of conservation models that involve the community. The main step that needs to be done is to develop an information system that aims to build public awareness of the importance of conservation of cultural heritage.

The second study theme in this research is the development of information systems for cultural preservation. Several previous studies were conducted by Amin, et al (2011) under the title Repository Model for Intangible Heritage "The Malay Scenario". This study reveals that the preservation of cultural heritage-based information systems is very important to do. It is intended that the identity of the nation that is reflected in the cultural heritage is not extinct in time. This is in line with the study conducted by Hastuti & Hidayat (2014) in the study titled Purpupa Tangible Cultural Heritage Categories of Culture of Immortal Based Multimedia Databases. This study emphasizes Multimedia database information system that is devoted to the recording of cultural heritage data category tangible cultural heritage can be one of media solutions for cultural preservation.

In addition, the development of information systems need to be developed with the approach of geographic information system (GIS). This is similar to the research conducted by Meyer et al. (2007) entitled A web information system for the management and the dissemination of Cultural Heritage data. This study describes that GIS is an integral part of developing information systems.

## **IDENTIFICATION OF CULTURAL ZONE**

Semarang is the capital city of Central Java province and currently serves as a center for command, industry, trade, education, and tourism. Geographically, Semarang is located on the north coast of

Java Island and is located on the line of 6.30`-7.10` south latitude and 109.50`-110.35` east longitude and with an area of 373.73 km<sup>2</sup>. The average air temperature is between 24-32°C, with rainfall per year is about 2000 mm and moisture of 77%. The height of the land from the sea surface is about 0.75 m-350 m and is divided into two parts, namely Semarang Temple is located in the southern city of Semarang which is currently developing as a residence and Semarang downtown used as a trading area.

Based on its history, the city of Semarang has an area that existed in about the 18th century into a trading center. The area is now called the Old Town Region. At that time, to secure the people and their territory, the area was built fortress, which was named fort Vijhoek. To accelerate the connection between the three gates of the fortified then made the roads of transportation, with the main street named Heeren Straat. Currently named Jl. Let Jen Soeprapto. One of the location of the existing fortress to date is the Berok Bridge, called De Zuider Por.

The Old Town of Semarang is also called outstadt. The area is about 31 hectares. Seen from geographical conditions, it appears that this area is separated from the surrounding area, making it look like a city of its own, thus earning the nickname "Little Netherland".

The Old Town area of Semarang is a silent witness of Indonesian history of the Dutch colonial period over 2 centuries, and its location adjacent to the economic area. In this place there are about 50 ancient buildings that still stand firmly and have a history of Colonialism in Semarang. The Old Town of Semarang is a historic area with many ancient buildings that are considered very potential to be developed in the field of economic culture and conservation areas.

Based on the Decree of Mayor NO. 646/50/1992 or Perda No.640 Year 2003 on RTBL of Semarang City, the heritage objects in Semarang city are 328 units covering social cultural buildings such as schools, health / hospital buildings, post office and service office, multipurpose building, Station, museum, others. In addition there are also religious buildings, such as mosques / mosques, churches, and pagoda. There are also buildings that are included in business buildings such as offices, factories and warehouses, hotels / inns, conference buildings, restaurants, and markets. However, many cultural heritage buildings are included in residential buildings as well as special buildings, such as reservoirs, gates, electrical substations, parks and so on. The buildings that are protected as cultural heritage objects and protected by the law are spread in several areas in Semarang City, such as the old city, Chinatown, Jalan Petudungan, Kampung Kulitan, Tugu Muda area, Diponegoro Park, PJKA Housing (Gergadji Wooning Park) , Kampung Melayu, Kampung Kauman, Kampung Mlaten, Sompok Housing, Kampung Karangdara, Temple area, and so on.

Currently, the city of Semarang has 14 cultural heritage areas. The fourteen regions include, (1) the Old Town Region; (2) Petudungan area; (3) Kampong Kulitan area; (4) Kampung Batik area; (5) Chinatown Area; (6) Johar Area; (7) Kampung Melayu Area; (8) Kampong Kauman area; (9) Tugu Muda area; (10) Kampong Area Senjoyo; (11) Sam Po Kong Area, (12) PJKA Housing Area in Kedungjati; (13) Sunan Terboyo Cemetery Area; And (14) Kampung Sekayu.

### **Old Town area**

The Old Town area of Semarang is an area that has special characteristics and its shape resembles a city of its own. The boundary area of the Old City is Semarang in the west, Jl. Tawang Station to the north, Jl. Ronggowarsito on the east, and Jl. Agus Salim in the south. Before 1824 the Old City was surrounded by a rectangular fort. The Old Town area includes a high density area. Figures on the ground floor are 60-85%, while the floor area is 1.00 to 3.00. In this area there is Immanuel Church (Blenduk) and park. The larger open space is located in front of Tawang Railway Station.

Due to its development since 1705, the architecture of the old city has diverse features, from the colonials of the 18th and 19th centuries, the early Indische of the nineteenth century to the turn of the century, until the late Indische tropical architecture of Thomas Karsten. This area has a fairly complete public service facilities formerly, from hospitals, religious facilities, government, culture, entertainment, and shopping and office recreation. The scars can still be seen because some are still operating as usual.

### **Petudungan area**

Area Jl. Petudungan stretches from east to west, from MT Haryono road to Pekojan in the south of this area directly adjacent to Kali Semarang. In the west is formed a delta due to normalization of Kali Semarang, which if fixed will actually be the attraction of the region. The houses on Jl. Petudungan in the form of a continuous ruko series. The shop is two-story, downstairs is now used for business while the upper floors for residence. The saddle-shaped roof is all covered in tile, while the porch has a roof of a sump supported by a large wooden console.

### **Kampung Kulitan Area**

Kampung kulitan is one of the kampung located in the corridor of Jalan Mataram (now Jalan MT Haryono, in the Dutch era called Groote Weg Semarang naar Mataram). The mouth of the leather village alley is located on the west side of this road, stretching east-west to the flow of Kali Semarang behind the village. Kampung kulitan can not be separated with other villages that are built parallel on the same road, such as the village of Gandekan and Pusporagan village which became a kind of side fence for this Kulitan village. So in ancient times referred to as the village of Gandekpuspo.

### **Kampung Batik area**

Location Kampung Batik Semarang located in the Village Rejamulya, East Semarang precisely near the roundabout Bubakan. If it is from the Old Town Blenduk Church, it must rotate right up to the roundabout of the Mix. The entrance gang is next to the Horison hotel.

### **Chinatown Area**

Chinatown is a district unit (not administrative) that has special characteristics different from others. The boundary of Chinatown is mainly Kali Semarang which encircles the north, east and south sides. In addition to Jl. Fortress to the west. Chinatown is formed by long blocks dominantly stretching from south to north. As a result, created the alleys of the street with rows of store houses on his and his left. Most of the passage ends at Pagoda, because it is believed that the skewered footprints are influenced by evil spirits and other forces that are not wanted by humans. Then there is the Tangkee Shrine at the turning of the side alley, the Liong Hok Bio King Temple at the end of Gang Besen, Kwee Lak Wa Temple at the end of the Gambiran Gang, Tjap Kauw King Temple (Siu Hok Bio) at the end of the New Gang, and Ho Hok Bio Temple at the end of the alley Little.

### **Johar area**

The history of Pasar Johar Semarang began more than a century ago. In 1860 there is a market that occupies the eastern part of the square is lined by rows of johar trees on the roadside. This is where the name of Pasar johar was born. The location of this market is west of the Semarang market called Pedagaiaran Market, and adjacent to the prison so it is a place to wait for people who visit relatives and acquaintances who are imprisoned. Johar Market is becoming increasingly crowded and requires expansion of space. After going through the review process, Johar Market finally expanded by cutting down the johar tree and building new losses. Up to the moment this market is still owned by the private (private). In 1931 the old prison building located near the johar market was dismantled in connection with the municipal plans to establish a modern Central Market. Central Market was then established with the aim of unifying the function of five existing markets, namely johar market, pedaharan market, beteng market, jordan market and pekojan market. The market treads will be planned to see the pedamaran market footprint, the johar market, plus the prison house footprint, some shops, some Kanjengan yard and some of the square.

### **Kampung Melayu area**

Layur Corridor (Jalan Layur) is the entrance or gate to Kampung Melayu area. On this road found physical artifacts in the form of buildings such as the Menara Mosque, Chinatown settlements, the house of Arab merchants and Pagoda. The orientation of the buildings follow the path of Kali Semarang can be seen from the buildings lined tightly on the edge of the times. According to the history of Mangkang Port was moved to Kali Semarang in 1743 AD by the Dutch into the Port of Semarang City called Boom Lama (old port). There formed a new settlement called Dusun Darat.

### **Kampung Kauman area**

Kauman is a village that always exist in cities in J a m as well as in big cities in Indonesia, whose history is formed relating to the history of the city. The village of Kauman Semarang, located in the center of the city (close to Alunalun and Mesjid Besar), is the hometown of the Indonesian cultural nation in the past (pa & the Dutch era), has houses with architectural forms of 'klaras'. Although the houses are already tens of years or even nearly 100 years old, they are still able to survive in their original form and are still inhabited by local residents. Old / original houses with symmetry facades with three front pacia doors are still common, so the house needs to be studied. The objective of this research is to get a picture of the architectural quality of the Kauman kampong residence in terms of the usability of the function, kekuatnd structure and beauty based on Vitruvius, Smithies, Mangunwijaya and Conway, with case study on 5 houses. Analytical verification methods are used for discussion based on

references / theories related to each of the findings in the field (empiris). Hail research can show the picture of architectural quality of Kauman village residence, in terms of kegunaan aspects of building function & pat expose the existence of lighting alatni large enough and evenly; The natural air of continuous airflow into the building; Noise reduction from inside or outside the building; Temperature and humidity of the building can be maintained; The ease of human movement and the safety of the residents from fire and crime is quite good. Strength and resilience of structural building construction is determined by good quality timber, frame construction system on small building spans, and stability due to its symmetry. The beauty of the building is formed by a symmetrical front facade with three doors that can create balans, harmonious, vitality and dominance.

### **Tugu Muda area**

Tugu Muda Semarang is located at the crossroads of Jalan Pandanaran, Jalan Mgr Sugiopranoto, Jalan Imam Bonjol, Jalan Pemuda and Jalan Dr. Sutomo. Northside Tugu Muda is located Pandanaran Building in the east there Lawang Sewu, on the south side opposite Mandala Bhakti Museum, and to the west of Tugu Muda there is Wisma Perdamaian. Tugu Muda is a historic monument of the city of Semarang built to commemorate the Five-Day Battle in Semarang against the Japanese invaders. This young monument illustrates the spirit of fighting and patriotism of Semarang citizens, especially the persistent teenagers, willing to sacrifice with a high spirit to defend Indonesia's Independence Generally and defend the city of Semarang in particular. Tugu Muda was established on the initiative of Youth Coordination Indonesia. However, because of an obstacle in funding, ultimately this plan fails. In 1951 formed the Young Tugu Committee headed by Subeno Sosro Wardoyo (Mayor of Semarang at that time). Tugu Muda design itself is designed by Salim, while on the relief done by an artist named Hondro.

Now Tugu Muda is used as a gathering place by young people of Semarang to gather, joke, photos at night, especially Saturday night in Tugu Muda Semarang area is very crowded.

### **Kampung Senjoyo area**

The area between Jalan Citarum, Dr Cipto, Bugangan, and Kalibanger is now entered Bugangan Urban Village, East Semarang. Housing design of the architect Thomas Karsten was once inhabited by ethnic Europeans, Foreign Orientals, and natives. Karsten also built housing in Kampung Progo and Mlatiharjo. The area of the former swamp was transformed into a healthy settlement equipped with a garden and complete drainage. Seen at a glance, Senjoyo is like other villages around Jalan Dr Cipto and Mataram. The houses in it are relatively small and crowded. However, if we more closely observe, there is uniqueness in it. In neighborhood RT 5 RW 6, for example, still looks small houses with the same shape and size. No longer in groups, but scattered in several places. The houses are remnants of the settlement of the design of Thomas Karsten built in the Dutch East Indies. The settlement was built as an effort to avoid the plague and malaria plague that many of the citizens of the city.

### **Sam Po Kong area**

Sam Po Kong Temple is the former landmark and first landing of a Chinese Admiral named Zheng He / Cheng Ho. This place is commonly called the Stone Building, because its shape is a large Stone Cave located on a rock hill. Located in Simongan area, southwest of Semarang City.

Almost in the overall building red shades typical of Chinese buildings. Now the place is used as a memorial and a place of worship or worship and a place for pilgrimage. For this purpose, inside the stone cave was placed an altar, as well as statues of Sam Po Tay Djien. Whereas admiral Cheng Ho is a Muslim, but by them deemed a god. This is understandable considering that Confucianism or Tau deem people who have died can provide help to them.

Like most buildings temple, Sam Poo Kong Temple located in Simongan, Semarang, is also dominated by red. A number of red lanterns not only adorn the temple, but also the tree to the entrance.

The core building of the temple is a Batu Cave which is believed to be the starting place of landing and the headquarters of Admiral Cheng Ho along with his subordinates when visiting Java Island in the 1400s. Goa Originally covered in landslides in the 1700s, then rebuilt by local residents as a tribute to Cheng Ho.

### **PJKA Housing Area in Kedungjati**

The location is surrounded by Jl. Veteran, Jl. Kyai Saleh and Jl. Dr. Karyadi. Built in 1920-1930. Formerly used as a settlement and now still the same used as residential, office and others. More than 60 homes built here show the same (typically) floor plan and extent of the building, but stand on a plot of land

between 450-750 m2 with wide neighborhood paths and shade trees. Shape and facade single home and couple homes sekias almost the same but if observed there are variations on the shape of the roof. The collateral of these houses to date is still largely intact as the original. Similarly, decades old mahogany trees that still grow along the road environment.

**Sunan Terboyo Tombs Area**

This area is located at Jalan Yos Sudarso No. 1 Kelurahan Terboyo Kulon, District Genuk. Here there is a tomb of Islamic disseminator named Syeh Jumadil Kubro who lived in about the XII century AD.

**Kampung Sekayu area.**

Owning the ancient mosque At Taqwa, Sekayu is a historic village in Semarang City, Central Java. This mosque architecture has a single saka (pole) buffer roof overlapping model. It is said that this mosque was built Kiai Kamal around the year 1413. The original form of the mosque is maintained, especially the interior architecture, when renovated in 2006.

**MODEL PRESERVATION OF HERITAGE OF SEMARANG CITY**

**Google Maps-based app**

Cultural preservation preservation model is done by integrating between text and application. In this case the Google Maps app is used. Google Maps is a web mapping service developed by Google. This service provides satellite imagery, road maps, 360 ° panoramas, traffic conditions, and route planning for traveling by foot, car, bicycle (beta), or public transport.

Google Maps started as a C ++ desktop program, designed by Lars and Jens Eilstrup Rasmussen at Where 2 Technologies. In October 2004, the company was acquired by Google, which was converted into a web app. After additional acquisitions from the company's visualization of geospatial data and traffic analysis, Google Maps launched in February 2005. The service uses Javascript, XML, and AJAX. Google Maps offers an API that allows maps to be included on third-party websites, and offers location bookmarks for urban businesses and other organizations in different countries around the world. Google Map Maker allows users to jointly develop and update service mappings around the world (Wikipedia, 2016).

Google Maps satellite view is "top-down". Most high-resolution images of the city are aerial photographs taken from aircraft at an altitude of 800 to 1,500 feet (240-460 meters), while most of the other imagery is from satellites. Most of the available satellite imagery is no more than three years old and updated regularly. [4] Google Maps uses close variants of the Mercator projection, and therefore Google Maps can not accurately pinpoint areas around the poles.

Google Maps for mobile was released in September 2008. As of August 2013, Google Maps is determined to be the world's most popular app for smartphones, with more than 54% of smartphone owners worldwide using it at least once. The preservation model intended in this study is an attempt to provide knowledge primarily about the existence of historical heritage and cultural heritage in Semarang City.

Inside Google maps, researchers provide information related to the marked heritage or cultural heritage. Here is an example of the depiction at the point of the sewage. Through the utilization of google maps expected the community more familiar and easy in accessing information related to historical heritage in the city of Semarang.

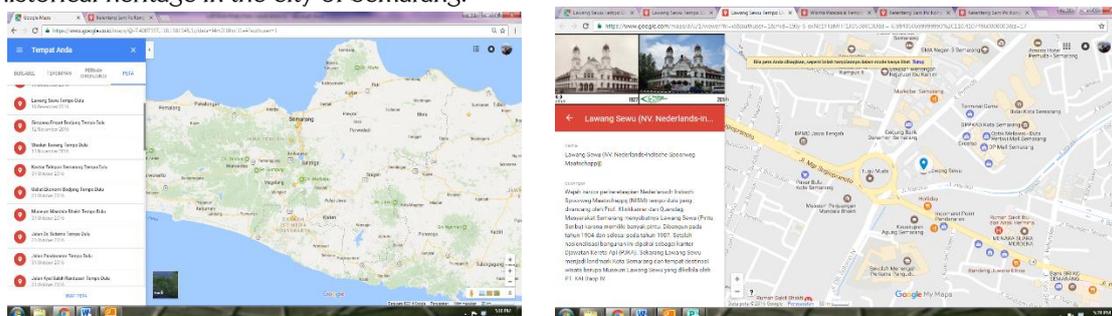


Figure 1. Google Maps for cultural heritage conservation

**Android based app**

The smartphone app is called " Sejarah di Dekatku (History Near Me)". This is an application that contains information on cultural heritage and cultural heritage collection spread in the area of Semarang City. This cultural heritage information contains the distribution of buildings and areas

grouped by several categories, namely; Ownership, Periodization and Nursery Levels of the Reserve, each category is subdivided into sub categories. Namely in the category of ownership there are sub categories owned by the government, private property, private property. In the category of periodization there are sub categories of colonial period, the period of movement, the post-independence period. While in the category of nursing level there are sub categories that contain the order of nursing level composed of the most maintained to untreated (symbolized by the star icon). The information displayed in each of the cultural heritage is the main photo of the building / area, the address of the cultural heritage site, the periodization, the ownership, the level of care, the building function of the past and present, the comparison photos of the present and the present, the historical description.

In the "Sejarah di Dekatku" application there are two systems that developed the first web server as a database for entering cultural heritage data. The second is the android-based application system. The development of both systems is intended to update the interest if there is a new cultural heritage that you want to enter into aplikasi. In addition, the use of these 2 systems allows users to access applications both online and offline because the data other than stored on the web server is also stored in the phone memory.

In the "Sejarah di Dekatku" app is made for smartphones with minimal Android operating system ICS version (4.0.1) to Nougat version (7.1.2). Making this app using Android Studio version 2.2. By utilizing various source code google among them Google Maps Fire which allows displaying maps along with location information that has been customized. The Google Maps Android API supports an unlimited number of users. In addition to using Google Maps Fire, in this application there is also an integrated notification feature, if there is an update of a new cultural heritage or new information related to cultural preservation automatically all smart telephone installing this application will get the notification.

In this application feature users can also find out which buildings are closest to the location. So users can know the direction of the location of the cultural preserve by utilizing Google Maps application that has been integrated with the application "Sejarah di Dekatku".

## CONCLUSION

Semarang city as many as 328 pieces include social-cultural buildings such as schools, health / hospital buildings, post office and service offices, multipurpose buildings, stations, museums, others. In addition there are also religious buildings, such as mosques / mosques, churches, and pagoda. There are also buildings that are included in business buildings such as offices, factories and warehouses, hotels / inns, conference buildings, restaurants, and markets. However, many cultural heritage buildings are included in residential buildings as well as special buildings, such as reservoirs, gates, electrical substations, parks and so on. Currently, the city of Semarang has 14 cultural heritage areas. The fourteen regions include, (1) the Old Town Region; (2) Petudungan area; (3) Kampong Kulitan area; (4) Kampung Batik area; (5) Chinatown Area; (6) Johar Area; (7) Kampung Melayu Area; (8) Kampong Kauman area; (9) Tugu Muda area; (10) Kampong Area Senjoyo; (11) Sam Po Kong Area, (12) PJKA Housing Area in Kedungjati; (13) Sunan Terboyo Cemetery Area; And (14) Kampong Sekayu.

The effort to develop conservation of cultural heritage model is done by strengthening the knowledge aspect of the community. Thus, conservation strengthening is applied with information-based literacy. This reinforcement is done by integrating historical information in the Google Maps app. The use of Google Maps is done so that people can easily access historical information and the importance of cultural heritage in Semarang City.

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# FEMALE JOURNALIST IN RADIO BROADCASTING INDUSTRY IN BANDUNG

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## ABSTRACT

Gender equality in mass media still remains an interesting issue to be researched, especially in radio broadcasting industry in Bandung City. Bandung is the densest population of radio broadcast in Indonesia also as the patron of radio stations in the country. There has tendencies that radio broadcast managers prioritize more male journalist for tasks field instead of female journalist and it added more values to male journalist. Differences in broadcast times and obtained facilities could be rates as an alignments or might it says as a weaken to the female journalist position in this industry. This study aims to find out the knowledge of media managers on gender issues and to seek the motivation of media managers regard to these issues. This study is used qualitative method with case study approach. Depth interviews, observation, and literature study are used to collect the data. The informant of this study are the Program Directors, of Ardan Radio Bandung, News Director of Lita FM and Editor in Chief of PRFM. The three radios mentioned are represent of radio for teenager, radio for an adult and ethnic music, also news radio in Bandung. This study has find that gender issues have not become well understood by the managers of radio broadcast in Bandung. It is said that for the security reasons, the managers tend to hire or prioritize male journalist to do field report as well as broadcasting on the evening time. Even though it means they are not giving equal opportunities to female journalists, in fact it tends to underestimate, according to them this inequality is a way to respect and tribute for female journalists.

**Keywords :** female journalist, radio broadcast, gender issues, gender equality, reporter

## INTRODUCTION

In what's known men and women have some key physical differences and we agreed. However, talking about gender is something different. Gender does not contradict the sex of men and women as God's creation. Gender emphasizes that the roles and functions are differentiated by society for various reasons and considerations. For that reason, understanding of gender should be conveyed in order to decreasing the 'special' treatment that tend to discrimination. This understanding aims to diminish discrimination that can lead to brings harm and lowers the position of women in society.

There has legal basis that have guarantees the rights, whether its for men or for women. It is can be seen in the Declaration on the Elimination of Violence Against Women by the United Nations in 1993. However, this declaration has not well known to the public in Indonesia, so it is rarely made as a reference in gender-based problem-solving activities (Zalbawi, 2004).

While in the political world, we have an Article 65 on Paragraph (1) of Law Number 12 Year 2003 on General Election of Indonesian Legislative, it is stated: "Any Political Parties has rights to nominate candidates for Indonesian Legislative for Every Region with a women's alienation of at least 30% ". This quota consists of 30% for women in parliament is considered as a form of partiality for women in the name of gender democracy. In contrary there are some parties who assumed that a 'special' quota for women, is a form of under estimate to women.

The practice of journalism is divined as the whole process that occurs in the media industry, started from meetings to determine the theme of information up to publishing in order to be watched by a wide audience (Hartono, 2012: 3). It means, the entire process that occurs in the media industry is done by looking at all the problems from the point of view that does not distinguish between men and women, as well as identify a problem to a certain gender.

In mass media, according to The Alliance of Independent Journalist (AJI) (2012) the number of female journalist in Indonesia in quantity is increasing, however the number is far behind male journalist, which is around 1:3 or 1:4. The research that has been conducted by The AJI also showed that most of female journalist work at print media followed by television, radio and the least is at online media. Approximately of 56,5% of the journalist are permanent employees whereas others are stated as contract employees or freelancer. They also found that only 6% of female journalist occupy positions as editors or decision makers in the media.

Bandung as the densest population of radio broadcast in Indonesia, it has about 60 radio broadcasts, in total. It is taken place in Bandung Raya, Bandung City, Bandung Region, Cimahi City, West Bandung Region, and also Sumedang. It means, radio industry in Bandung required a significant of large amount of Human Resources (HR) in order to keep the radio broadcasting industry running. Therefore, to fulfill all of the needs for radio industry, male or female journalist can not be

distinguished. The equality of recruitment should be comprehended despite of their gender. In addition, there are various type of work on the radio, such as radio announcers, radio producers, reporters, scriptwriters, production editors, marketers, traffic, etc.

Based on the various types of work that have mentioned, radio broadcasting industry in Indonesia is really needed a significant amount of radio journalist. Therefore, this study aims to find out how the management policy of radio broadcasting industry in Bandung in hiring their journalist as their employees and has gender issues apply in term of recruitment.

## **METHODS**

This study is used qualitative method with case study approach. The case study itself is a research method that uses a variety of data sources that can be used to research, describe and explain comprehensively various of aspects which are the aspect of individuals, groups, programs, organizations or events systematically. The reviewers of these data sources require a variety of data collection instruments. This study method is applied in-depth interview, participant observation, documentation, questionnaire, physical evidence, and others (Kriyantono, 2006).

Prof. Deddy Mulyana in his book *Qualitative Research Methodology* (2001), incorporating all naturalistic research into the interpretive paradigm, its variants include theories and procedures known as ethnography, phenomenology, ethnomethodology, symbolic interactionism, environmental psychology, semiotic analysis, and case studies. Case study is an exploration of a limited system or a case in detail, in-depth data collection of information (Creswell, 2007: 61).

As a qualitative method, case studies have several advantages. Lincoln and Guba (Mulyana, 2001: 201) suggests that the features of case studies include the following:

1. Case study is a major tool for emic research, which is presenting the view of the subject under study.
2. The case study presents a thorough description similar to that experienced by the reader in everyday life.
3. Case study is an effective medium to show the relationship between the researcher and the respondent.
4. Case studies allow readers to find internal consistency that is not only a consistency of style and factual consistency but also of thrust worthiness.
5. Case studies provide the "boldness" required for an assessment of transferability.
6. Case studies are open to assessment of contexts that contribute to the meaning of phenomena in that context.

This study conducted in:

1. Studio Radio PRFM, at Jalan Braga 5 Bandung
2. Secretariat of PRSSNI West Java, Jalan Sukamaju no 37 Bandung
3. Studio Ardan FM, Jalan Cipaganti no 159 Bandung

## **Data collection technique**

The techniques that is used in this study to collects data were in-depth interview as a main technique, as a support technique this study is used observation and also document analysis. To gain a deep understanding and meaning of gender issues on female journalists in the radio broadcasting industry in Bandung, researchers need primary data and secondary data.

The main data sources in qualitative research are words, and actions and an additional data such as documents and others. In this section the data types are divided into words and actions, written data sources, photographs, and statistical images (Lofland in Moleong, 2005: 157).

In this study, primary data sources used interviews with Muhammad Fauzi (Chief Editor of PRFM), Ganang Partho (Program Manager of Lita FM), and Riza Sholihin (Director of Ardan FM). Secondary data is obtained from reports, internet, newspapers, documents, journals, and books related to this study.

## **FINDINGS**

### **Radio PRFM 107.5 Bandung**

The study is conducted in three radio stations in Bandung. The first radio is called the PRFM radio and it categorized as a news radio whereas its segmentation is adult listeners in Bandung. According to Fauzi as a Chief Editor of PRFM, there is no specific policy that regulates and discriminates female and male working in PRFM. In the recruitment of employees, the job vacancy for both male and female has been widely open and there has been no discriminated for prospective employees whether its male or female, the have same rights and opportunities.

However, Fauzi has other considerations in terms of recruiting female employees that he thinks it as a form of appreciation to women. For example, if she is an announcer, then they have to broadcast in the daytime schedule. This consideration, that to not providing night time broadcast schedules for female employees is because of security reasons. In addition, he added when female employees are given night time broadcast schedule it would be risky and most of the time it has induced criminal behavior despite they were accompanied by their relatives or even a husband.

In terms of broadcast programs, PRFM has program slots that is divided every 4 hours. Morning program airs from 5 am to 10 am while the evening program airs from 9 pm to 1 am of Western Indonesian Time (WIB). For those both morning and evening program time are prioritized be broadcast by male announcer, unless there has a female announcer that volunteer to broadcast on that program time with all the consequences.

Fauzi admitted that female in generally has an advantages in terms of accurateness, elaborateness, as well as thoroughness, therefore for things that requires these three things, female journalist or announcers are more reliable than male journalist. Moreover, female journalists also have neatness in the working are, for example their table work are much more tidy compare to male journalist. It impacts to the work atmosphere especially in writing a news script program and the format of broadcast time.

In the other hand, based on Fauzi observations in PRFM, disadvantages of female journalists are often absorbed in some problems that is faced by listeners. For example, when they heard a story that was really sad they will take in it very seriously but sometimes too much, so it leads to a news bias. At some point it is a good thing but the other side it will make persistence as a journalist doubtful.

Fauzi portrayed that this was happened one time when one of the female journalist received a report of the death of an informant whose quite familiar with the journalist and she immediately shed tears and with no doubt broadcast the information. What a surprise it turned up after being confirmed directly by checking to the funeral home, and the location of criminal acts that befell the source, the incident has never happened. This is an important note for PRFM to prevent this thing happen again.

Currently in terms of numbers, there are 4 women and 10 men who became broadcasters. That means the composition of female broadcasters reaches 28% of the total announcers in PRFM. As for reporters, all men, and for producers there are only 2 women out of a total of 10 producers. So if averaged only 27% Women Journalists in PRFM.

According to Fauzi it was never intentional. In the admissions process PRFM employees open equal opportunities for both female and male journalists, as well as for broadcaster since PRFM has few female broadcaster, so female was a prioritize at that time. However, when the test result came up, more male candidates have passed than female. In addition, for several occasion when there was a female candidate who passed the test, at some cases she is backed off when she was given night shift broadcast schedules. This, however only happen to the broadcaster, and it often be rescheduled to adjust everyone with special consideration for female broadcaster.

As for reporters in the field, Fauzi claimed that he prioritizes male journalist. It is not intended to look down on women, but indeed the fieldwork is sometimes quite heavier. For example, they have to work late, traveling far alone, to investigative work at risk for the salvation of the soul. However, there are no different facilities for women and male journalists. As if female broadcasters get broadcast hours during the night, we facilitate car to drive them home as for security concern. While for the maternity leave, it applies the same as in almost all companies which is three months length.

Gender equality for journalist has become one of the other things that Fauzi noticed in determining the policy in PRFM. He said, gender equality is not interpreted by treating the same between women and men, because the nature of God is different. It is more appropriate if gender equality is seen as a form of treatment for women and men according to their ability. A form of partiality to the gender issue is to pay particular attention to the time of work and the choice of job description, having offered the same options as its male counterpart. According to Fauzi giving the exact same treatment between men and women, even considered as a form of injustice to gender. But giving equal opportunity to male and female journalists is a must.

### **Radio Ardan 105.9 FM Bandung**

Radio Ardan is a young radio station in Bandung that is focused on providing information for youth people in middle and high school age (12-18) years. And currently, Ardan leads as the No. 1 youth radio station in Bandung based on a Nielsen Media Research survey. Interview with Radio Ardan Director Riza Sholihin reveals several matters relating to HR management and the program on the radio.

As a youth segmented radio, according to Riza, they required all of crew at Ardan FM is to be youthful, to understand exactly what is needed for their listeners. Therefore, in the recruitment policy Ardan also has limited of age, whereas the crew who has reached adult age usually will be transfer to Radio B which is still part of Ardan Group but the segmentation of the radio is most Adults, if they still want to be the part of Ardan Group Crew. Therefore, it is really important for the broadcaster to be 'intimate' with the listeners or in Ardan they call them as *Insan Muda*, means young generation.

For the recruitment policy of the crew at Ardan, Riza uttered that the most important thing for broadcaster are the skill of broadcast, then education background, followed by social interaction and lastly appearance. Social interaction becomes important, because it determines how the broadcaster can match up what their listeners usually do. For example, if he used to watch movies on the weekend, it will determine he can tell about the latest movies, and describe the atmosphere in the cinema whether many people are queuing to watch the movie or not, and so on.

However, appearance is also become a consideration, the reason of this that Ardan's crew has to be 'seeable'. It means it does not have to be physically looking good, but it is more fashionable or at least looks neat up to date with the latest fashion. In addition, the way they use social media also an important thing that will be a consideration. It is because Ardan needs a crew who also can communicates well in social media as well as the number of followers will be highly consideration, where it is also a reflection of the personal of Ardan's crew. Therefore, a candidate who has social media but did not use it wisely probably will not be hire, since it is feared will affect the daily life of work.

In terms of recruiting, Ardan has no distinction between male or female crew. If there is a recruitment that specializes in the male or female, it happens because of the needs of the program. According to Riza, a program broadcasting in Ardan, certainly made based on certain goals and targets, therefore, the broadcaster that is placed in the program weather is male or female is adjusted based on certain considerations.

Riza pointed out, in one of the Ardan's favorite programs called *Ardan Nembak*. It is a special program for *Insan Muda* who wishes to express love to their loved ones. It broadcasts every Saturday at 10 pm to 12am West Indonesian Time. Since the program broadcasts at night and demanded a gracious broadcaster to lifted up atmosphere, male broadcaster named Dimasta was chosen. in other day, on Friday, night program same time with *Ardan Nembak*, there is program called *KONCI* that is broadcasted by female broadcaster named Indie. This indicates that the placement of male or female broadcasters are not due to different treatment, but rather due to consideration of suitability and program strategy.

Program *KONCI* contains about romance dramas which also listened to listener's stories about their love story or problems. Female broadcaster was chosen because according to Riza, women listeners often have most the stories to tell compare to male listeners, therefore putting female broadcaster on this program is considered appropriate especially with more female listeners on that program that will be more comfortable if they can talk with the other female.

According to Riza, male broadcasters in Ardan have more active fans instead of female broadcasters. It is because female listeners are more expressive and active, which is good for the Radio. It also helps for the promotion of the Radio. Riza added, female listeners do not hesitate to mention her favorite male broadcasters in social media. It is positive for the development of Ardan radio's brand. In contrary, male listeners tend to be passive, although they also listen to the radio's program but they do not have courage to express his admiration most of male listeners are secret fans.

The number of male and female crew on Ardan's radio is considered to be almost balanced., although it is still more dominant by male. The percentage is 40% female and 60% male, Riza's hope that the number will remain or even closer to 50-50% because according to Riza, male and female crew have the strength of each mutually reinforcing. For Ardan Radio, the issue of gender equality is something that they will always be contemplation. Riza's uttered that in Ardan Radio the recruitment policy or any policy is never discriminated, every employee must be disciplined, work based on standard operating procedure and target whether is male or female.

### **Lita 90.9 FM Bandung**

Radio Lita FM is a family radio in Bandung. It means that it provides all of age segments, and all economic strata. Lita FM plays Dangdut songs, but also plays popular songs. There are programs for children, and also programs that target to old age. All segments try to be synergize into an exciting broadcast program.

According to Ganang Partho, Program Manager of Lita FM, the choice of this format is presented to provide the needs of the all listeners. Added him, Bandung has many radios that provide for young

people, also there is a radio broadcast for children, however there are no radio that providing for three age segments, namely young people, children, as well as adult listeners. Therefore, Lita FM chose the target segment from all circles, described as a family, like Father, Mother, and also children.

As a family radio, Lita FM tries to make the number of broadcasters equally both male and female. But, for the other crew that is not broadcaster or the crew that is outside the studio and administration office, female employees have more number than male employees. It was not intentional, Ganang added, because the recruitment for any position was recruit based on their competence regardless of their sex.

As a radio that also carries the concept of spiritual, Ganang admitted that Lita FM gives special treatment for female employees. For example, when there is an event, female usually is given with a lighter task in terms of physical, such as responsible in financial, guest star, to responsible with the crew's meals. It is not a form of demeaning the position of women, but it is the way we respect the women in order to not too instead paying homage. In order for women not too force with heavy work.

In Lita FM strategic positions can also be held by women, even in Lita FM, the Director is a Women, her name is Rinna Mayasari. All the employees called her Ummi. Ummi's figure is firm but also soft and humble. According to Ganang, Rinna is represent Lita FM in whole package which are religious, firm, yet gentle.

In dividing all of the tasks, most of female broadcasters are placed on daytime schedules. If they have to broadcast at night, maximum broadcast time until 9 pm. All broadcast schedules at night from 9 pm to 5 am is filled by male broadcaster. Moreover, the facilities that are provided mostly the same. The main differences that is felt by the employees, only broadcasting time, other than that everything is not so different. While for the salaries, medical benefits, job allowances all apply the same. Privileges such as maternity leave/birth also apply the same as in other companies, because it is regulated in labor law.

Looking at gender issues, Ganang said that the equality is a matter of equal opportunity. But if in practice, some take advantages of that opportunity or not, it depends on their individual, not because of their gender. Ganang convey, that in Lita FM actually male or female broadcasters have the same opportunities in terms time schedule or broadcasting, both get the same chance to broadcast on certain time schedules. It is only the consideration of the concerned for female broadcaster, which ultimately also considered by management.

## **ANALYSIS**

The issue of gender equality in the radio industry in Bandung became an interesting thing to be studied. From the results above, it is known that most broadcast radio managers in Bandung have not seen one eye the role of a woman in the radio industry. Women, especially in the radio industry in Bandung can have a career and have the same opportunities as men.

It applies in PRFM, Ardan, and Lita FM have a perspective that women can have the same career potential as men. They also provide equal opportunities for women to join their company. It is evident from no differentiated when making new recruits.

Based on Fauzi's statement, it is shown that PRFM has had a comprehended of gender roles, at least in terms of work, that can be swap with others. This statement is concord with definition of gender where their roles is appointed by culture therefore male and female roles can be swap, and it is also different with sex of male and female with its function that sure can not be swap since its all natural (Susanti in Putraningsih ,2006).

In terms of facilities are also relatively the same. However, there are some treatments that are considered more special for women in PRFM and Lita FM. In PRFM for female broadcasters if they have an evening broadcast time, an operational car or the managers will drive them home consider of the security. While in Lita FM female broadcasters are not given broadcast schedules at night after 9 pm. According to the managers, this is a form not to underestimate women's ability, but instead an attempt to respect women by giving consideration to the policies they agreed.

Gender equality is not a question of sex-based issues. Gender emphasizes equality of opportunity, rights, and responsibilities between men and women. In Lita FM, even the main Director is a woman. It proves that men and women are given equal opportunity to compete to reach the highest position. However, placement of women in certain task areas, such as those occurring in Lita FM during an event, implies that there is still an incomplete understanding of gender equality. Moore and Sinclair (1995) define two kinds of segregation or separation of sex in the labor force that is vertical segregation and horizontal segregation. Vertical segregation refers to the concentration of women's work at low levels in the organization, such as salesmanship, sales promotion girl, waitress, stewardess, nanny, secretary, cashier, and so on. While horizontal segregation refers to the fact that

women's work is often concentrated on different types of work with the type of men's work, giving the impression as if certain types of work are relatively closed to women such as in the field of natural science and technology.

Female leaders in the Radio Industries Bandung also exist in several other radios. Like Raka FM, K-Lite, Dating, Dhaya Sound, Pearls, Jusyan, Garuda, etc. Women are not only given the same opportunity, but are able to compete and prove their superiority in the radio industry in Bandung.

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# DEVELOPING VIRTUAL LEARNING ENVIRONMENTS IN ELEMENTARY SCHOOL

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## Abstract

Mobile learning projects since blooming in Indonesia. They range from the use of Personal Digital Assistants (PDAs) and tablet computers in classrooms, through mobile phones to support learning between schools and environments. Virtual learning at the college indicated develop alternative learning in classroom. The smartphone technology capable to supporting outonomous learning and become creative students. Then, virtual learning develop at secondary school using PC and smartphone. And the other hand, the elementary school students need experience to discover and found basic knowledge. So, virtual learning give any resources to explore basic knowledge that they want. Virtual learning data that have been developed include virtual laboratory, virtual simulations, and games. Mobile learning is not something that people do, but learning is what people do. Children want to learn, but what they want is the choice to learn their environment. This study develops video modeling applications that fit on Edmodo. Implications of research on society is opening up the thought of the wealth of learning resources in elementary school, the achievement of global educational demands, access and innovation-based renewable and environmental technologies in the field of education.

**Keywords:** Mobile Learning, Sosial Studies, Elementary School

## INTRODUCTION

Teaching materials in the learning process has a function as a direction in the delivery of materials. A set of materials arranged systematically, so can be create a conducive learning atmosphere by students. Teaching materials are also interpreted as information, tools and text that teachers needed in planning and reviewing the implementation of learning. In the other words, the systematic subject matter that used by teachers and students in the learning process (Panen, 2001). The example of teaching materials, such as: textbooks, modul, handouts, audiovisual materials, interactive materials. Teaching materials can enrich students knowledge and they enable information anytime, anywhere, by anyone.

However, the conditions that occur in the understanding of teaching materials for teachers is still widely found and still circulating the use of teaching materials that just used, using commercial book, instant book, and without the effort to plan, prepare and even prepare their own teaching materials that will be used to teach by teachers. The classical reasons and the lack of openness of teachers to the needs of students leads to learning process that is not contextual, unattractive, out of date and does not answer students learning needs.

The teacher's awareness of how easy and useful to develop teaching materials should be combined with a sense of taste to realize written works that can be enjoyed by the next generation by writing the teaching experience into a teaching material that can continue to be updated being a teacher. Preparation of teaching materials can also be followed by the design of active learning media that takes into the characteristics and needs of student learning.

Edgar Dale's learning media (Sanjaya, 2008) shows a visual and audiovisual percentage of only 10% -20%. Conditions in some elementary schools in the village are still many children who are interested in visual and audiovisual. Children still look smiling and enjoy the treats of knowledge packed in the form of motion pictures, cartoons, videos, movies. The child's interest in visual and audiovisual media can be supported through technology. Especially application-based technologies.

Application of technology that is still very interested children is a games that are still less valuable knowledge of children. Modification of educational games inspire the development of educational media for children. Learning media is developed by constructing the social environment as an effort to develop social character in children.

The social environment that is meant is the local cultural values that they often encounter to be preserved in the child's daily life. The local culture raised may include: places, figures, events, traditions, natural environment, and architecture. This social environment approach is packed using

character models. The character model plays its role so that it appears various characters that create opposition. In accordance with the objectives of learning Social Studies for Elementary School.

Design of teaching materials and media in virtual learning to build this social construction which later developed into virtual learning should be accessible anytime and anywhere. Users (children) can interactively communicate with the creator (teacher). Supporting facilities that can be used include: PC, laptop, tablet, smartphone, android. The selection of portable support facilities can facilitate two-way communication of mutual supervision.

Gadget (android) one that can easily access the app. Some applications that can be used are moodle, facebook, edmodo. Edmodo was chosen because it has a feature that provides education for controlled child ethics. The use of gadgets has advantages and disadvantages. Weakness of the use of gadgets where users need a support device used to access teaching materials and learning media. Excess use of gadgets that are taken into consideration that the user can optimally as a means of active communication among its users. Active communication among its users will provide learning about the etiquette of give some comment, ethics of downloading and utilizing data, accountable arguments, and positive social skills.

The implications for the generation base of technology being smart people base technology, taking into account social sensitivity and forming individuals who are able to utilize and cultivate technology.

### **RESEARCH METHODE**

This study explores the data through surveys and observations to diagnose and prove public assumption that the Social Studies for Elementary School learning process is taught with solid material, rote method, many task, and a low-level assessment of social conceptual understanding. Interview conducted to know perception and implementation of Social Studies for Elementary School learning. Questionnaires were given for the Social Studies for Elementary School lesson improvement plan.

Conceptual study, conducted to formulate and determine learning improvement solutions. Then compiled the design as well as storyboard teaching materials and learning media that suits the needs of users. The drafts that have been compiled are synchronized with virtual learning to be completed in the edmodo feature. Edmodo application is tested to users (students, teachers, and parents) to know the level of weakness of teaching materials, media and edmodo applications. Improvement efforts against weaknesses are done with until the product ready to use by the users (Borg and Gall, 1983: 772).

### **RESULT**

This research was conducted by direct exploration in some elementary schools. Activities are conducted with surveys, observations, interviews and questionnaires. This explorative study was conducted to trace to various data sources, with planned steps to obtain complete data about Social Studies for Elementary School learning before further development. To collect the data, one of them is: (1) source of informant in the form of education expert and educational developer of elementary school level, (2) source of Social Studies for Elementary School learning place and event that has used integrative thematic learning, and (3) documentation/archive source of understanding of students for social studies learning in elementary school.

Surveys and observations are conducted to diagnose and prove public assumption that the teaching process of Social Studies for Elementary School is taught to contain solid material, require memorizing method, put forward the question, test and worksheet only, and have a low rating system for conceptual understanding of social construct. The findings of the Social Studies for Elementary School study indicate that there are still many teaching materials that have not been compiled by teachers in accordance with the needs of elementary students' learning as evidenced by the use of government books, student workbooks, and commercial books that we find in some elementary schools.

The other data, used interviews were conducted aimed at teachers and students to find out the perception and implementation of Social Studies for Elementary School. In teachers found the level of understanding of the preparation of teaching materials limited to the preparation of learning resources during the learning process. While the development of media still use the ownership of school infrastructure and student skills in the form of school work that is used as a source and learning media.

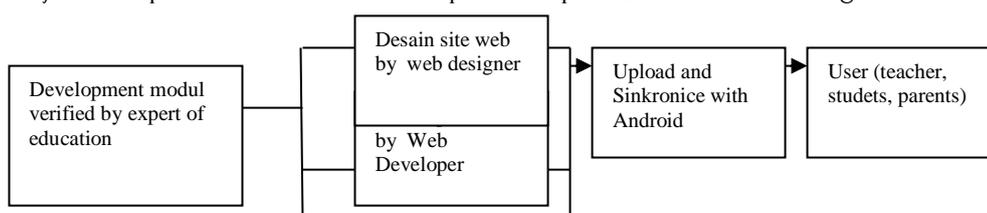
Questionnaires were given to teachers and students for the Social Studies for Elementary School lesson improvement plan. Questionnaires are used to collect data on the constraints faced by teachers in contextual learning in the social environment in social studies subjects. Questionnaires

were also used to collect data on teachers and students perceptions of the learning strategies developed by virtual learning.

The development of virtual learning is offered to explore the solid social studies materials, construct students thinking on social dynamics associated with social studies materials, contextualize learning materials through visual media, audiovisual and modeling, establish social communication skills of elementary students in technology-based social media.

The design of the development of an virtual learning draft to improve understanding of the social concepts of elementary school students, has been done by involving several educational experts, and learning developers. The analysis of exploratory learning needs of Social Studies for Elementary School virtual based environment is done continuously from the beginning of data collection until verification process.

The analysis data will then be planning for the draft of teaching materials that focuses on 3rd, 4th, 5th and 6th grade level with the consideration that the students are able to operate the gadget application. The needs and specifications of digital teaching materials are prepared to balance some aspects of local wisdom as a substitute material which is then manifested in the context of the example of community life in a particular area. The development steps shown in the following table:



**Picture 1.** Procedure of Design Product (Kamaga, 2001)

Content learning materials are prepared by looking at the applicable curriculum, the material adjustment intended for virtual learning can be used applicatively through mobile users. The materials compiled include learning coverage, contextual examples, general explanations, and assignments. The material is designed in the form of a light storyboard, interesting and easy to understand students, and has a size upload application that is not too large.

The material has been arranged equipped with learning media in the form of animated video, picture story, posters, and learning comics. Concepts or storyboard media in the form of short content material, images, video, and characterizations are structured to produce learning media that characterize certain local communities. Characterization is intended to bring a positive environment that is owned by the local community and is presented in the form of character animation. The characterizations are the modeling of students to construct or direct the positive character of social life. Teaching materials and learning media that have been arranged in synchronization with Edmodo so that it can be utilized by the user. Some Edmodo features that can be used include: polling, gradebook, quiz, file & links, library, assignment, award badge, parent code.

Virtual learning is one of the efforts to enrich student learning materials with modern methods, helping teachers in developing teaching creativity using technology, making it easier for parents to access and help children to direct learning.

## CONCLUSION

Social Studies based virtual learning products that can be utilized by elementary school students is an extension of the use of learning technology at the level of college and high school. The workings of social studies-based virtualized learning media products are tailored to the needs of elementary school students. Further development will be the driving force for the formation of other innovative learning media, resulting in tutorials or textbooks on basic technology-based learning media.

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# SOCIAL MEDIA AND FAKE NEWS IN 2017 JAKARTA GOVERNOR ELECTION

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## ABSTRACT

Nowadays social media has become a large part of our lives. In addition to communicate and self expression, social media can help someone to find information that suitable for their needs. And the use of social media to seek information increased during the election especially during the elections of the Jakarta Governor Election a few months ago. Jakarta's netizen try to find as many informations as possible about their future leaders even some of them get the fake news or called as hoaxes. Fake news or hoaxes spread very quickly in social media during the elections. Some people who were working for the candidates known as team success often use social media as black campaign by spreading the fake news or hoaxes. Some of netizen believed the informations and the rest of them were trying to figure out the truth. Based on the problems, this research aims to see the phenomenon of hoaxes in social media during the 2017 Jakarta Governor Election and furthermore this research wants to know the pattern of hoaxes consumption in social media. This research uses survey as its method and using the information process as its theory.

**Keywords:** fake news, social media, Jakarta governor election, information process

## INTRODUCTION

The development of communication technology is undeniable which enables to bring extensive influence for human life, facilitate people in fulfilling the basic needs to socialize without any limitation of distance and time, and search for information helping to decide decision and change behavior. Obviously, one of the products from the growth of communication technology that advances every year is social media. The social media such as Instagram, Facebook, and Twitter are the most popular used especially by the groups of productive age people.

Based on the CNN Indonesia website, a survey conducted by the Association of Indonesia Internet Service Provider (APJII) revealed that more than half of Indonesia's population has been connected to the internet. Young generations in the age 20 - 24 years and 25 - 29 years have the penetration rate up to more than 80 percent of internet users in Indonesia. In particular, the findings also said that social media is in the first position of the internet content that most frequently accessed by the internet users. This was also recorded that 94.7 percent of Indonesians access their social media while surfing through the internet.

In developing countries, like Indonesia, the growth of social media has improved rapidly over the last five years. If saw spurt in the period of 1995 to 1999, social media networking site was first introduced to the virtual users by the launching of GeoCities site, then in 1995 other sites were also launched, the classmates.com and sixdegree.com, until in 2002, Friendster even became a very phenomenal social media. Increasingly, after that, in 2003 until now there are various social media popping up, for instance LinkedIn, MySpace, Facebook, Twitter, Google+, Instagram, Snapchat, Line, WhatsApp, and so forth (Wahyu, 2013).

In addition to using social media platforms to communicate with friends, family, and relatives, they are also used to update information. Some conducted research with the issue of the teenagers' motives through the use of Facebook networking site said that the needs to get connected to information become one of the fundamental reasons for social media users like Facebook. The speed of accessing to information is rapidly fast so that the internet users are more likely competing each other to get the latest updates news and information.

With various needs of information that the users want to receive, in fact there is still a gap for unscrupulous people to spread a number of fake news or known as hoaxes. Reporting from the website theindonesianinstitutet.com showed that hoax refers to false information. According to the Cambridge Dictionary, the word "hoax" has a deceptive meaning, a trick of deception, and a fraud plan. Furthermore, regarding with much circulation hoaxes issues on social media, there are a number of ways to identify them. First, hoax information usually has the characteristics of a chain message by a sentence like, "Spread this message to everyone you know, otherwise something unpleasant will

happen." Second, hoax information usually does not include an event date or does not have a valid date which can be verified by reputable organizations. And third, hoax information usually has an expiration date.

The Minister of Communications and Informatics technology, Rudiantara said that hoax news was produced and disseminated in social media rather than in mainstream media. This is because the mainstream media are bound by the journalistic code of ethics performing the balance power, while the social media does not require of it. This is because the mainstream media has a cover both side which is different from social media that people are known to throw the issues (Iskandar, 2017)

A survey conducted by Communication Studies program of Pertamina University concerning on hoax awareness in students of Pertamina University found that only 42 percent of students can directly recognize the hoax news and the rest of another respondent expressed doubts in knowing whether the information is hoax or not (35%). The reasons are suspected because the information provided is ambiguous. The respondents could not guess whether the information is valid or not, has limited knowledge of the information, low motivation in finding the comparison information, and massive of information in circulation exposure sites. Spreading of information deliberately conducted by hoax actors is in fact often received by students through social media. The social media that place the largest percentage in spreading of hoax news are Path (26%), Instagram (26%), and Facebook (24%). Surprisingly, most of the respondents (55%) said that they believed in information spread through social media.

The use of social media for searching information has increased during the election of regional head (Pilkada) especially in Jakarta gubernatorial election (pilgub) in a few months ago. In order to win the carried chosen candidates from the pair of Agus and Slyvi, Anies and Sandiaga, and Ahok and Djarot, the successful teams perform various ways by maximizing the potential of various media including social media. Social media is perceived to attract the voters' attentions especially the young voters who dominate the elections. Through the information spread by the successful teams in social media, the voters have various information to be consumed about their future prospective leaders hoping that they can recognizably know the candidates and wisely choose getting their leaders.

The chairman of Anti-hoax Journalist Network, Agus Sudiby, (reporting in news.okezone.com) stated that the phenomenon of fake news has existed since the 2014 Presidential Election. One of the media who likes to spread fake news is the People's Torch newspaper. The honorary board of secretary of the Journalists' Association of Indonesia (PWI), Wina, added that the political issue triggered the third largest hoax news circulation in Indonesia just up the rank in the aftermath of the DKI Jakarta governor election. Before the election of DKI Jakarta, Wina found that the largest hoax news placed by the entertainment news. However, during the election took place, the political hoax news upped in the second rank by 22%, while the entertainment news dropped to the third rank by 15%.

There were at least 1,900 hoax issues emerging ahead of voting in DKI Jakarta election and 1,000 reports have been confirmed as fake news. Most of them which were concerned about the election of DKI Jakarta and religious issues play an important role. According to Press Council data, in Indonesia there are found about 2,000 online media, but only about 211 media have the appropriateness and meet the rules of journalism. There was one hoax news example shared towards DKI Jakarta election which there would be a Muslim Revolution if Anis lost the election by showing a provocative picture of people wearing white cloth holding a sword (Ilham, 2017).

Besides, there was also found a false picture of salindia (slideshow), which is referred to as the presentation of the Indonesian National Police (The Chief of National Police) entitled "The direction of the Chief of National Police," regarding with Tito's allegiance to Ahok in DKI Jakarta Regional Head Election as dull not to be a big flush. The pro-Ahok figures should share their talks, the High Priest of Istiqlal Mosque needs to be empowered, and a number of other messages containing provocative movements should be reported. In fact, an article in Beritatagar.id wrote that the salindia was fake news spread by pseudonym accounts (Fikrie, 2016).

A research by Hunt dan Matthew on Social media and fake news in the 2016 election (2017), there were some reasons why social media is considered as the right tool in spreading the hoax news. On social media, the fixed costs of entering the market and producing a content are vanishingly small. The format of social media—thin slices of information viewed on phones or news feed windows—can make it difficult to judge an article's veracity. Bakshy, Messing and Adamic (2015) show that Facebook friend networks are ideologically segregated—among friendships between people who report ideological affiliations in their profiles, the median share of friends with the opposite ideology is only 20 percent for liberals and 18 percent for conservatives—and people are considerably more likely to read and share news articles that are aligned with their ideological positions.

Spreading hoax news prior to the election of DKI Jakarta's governor that massively discussed in social media makes the internet users may inevitably consume the information. They are likely to read, share, or even encounter that news by searching for other relevant comparative information and holding the dissemination of true information. Various things that will be performed by the Internet users are very dependent of how they process information. The author has a suspicion, if the internet users have a high curiosity and try to get to know the hoax information well, then they will analyze the news obtained by searching on the internet whether the news is true or not. On contrary, if the internet users have low motivation and curiosity, they are likely to swallow information gleaned and possibly spread the hoaxes to their inner circle.

As referring to the above problems, this study would like to see to some extent how far the internet users are aware of recognizing the hoax news and how is the internet users' motivation based on their consumption of the hoax news. Besides, this study also aims to see whether the hoax news would probably affect the preferences of the election candidates and how the successful team plans their strategies in preventing the hoax news.

## **RESEARCH METHOD**

The method that used in this study used a quantitative research approach, namely a survey research. A survey research is conducted without making changes (no special treatment) to the variables. It is specifically chosen due to taking a generalization from a quick observation (Siregar, 2013). A survey research takes samples from one population and uses a questionnaire as a primary tool in data collection (Singarimbun, 2006).

The method of data collection used questionnaires that distributed to respondents as the research samples. The questionnaires then were distributed using a survey link from Google that is Google forms. The posed questions have two types; closed questions and open questions. Open questions are used to collect perceptions to the respondents' opinions regarding with hoaxes during the election period. The questions contain the respondents' identity, the respondents' knowledge about the hoax issue during the last election, the respondents' way of dealing with the hoax news that they received, until the respondent's strategy in facing the hoax news.

This study used the nominal scale data that is the scale given on an object or category that does not describe the position of the object or category to other objects or categories, but just a label or code only (Siregar, 2013). The characteristics of the sample used in this study are adolescents in productive ages and active social media users who often follow the news on the latest issues that happened in the capital city. Furthermore, the samples are from the net residents who are living in Jakarta, Bogor, Depok, Tangerang, and Bekasi by the total number of samples obtained 117 people. According to Roscoe, the size of the sample is worth in research as much as 30 to 500 (Sugiyono, 2008: 129). With that understanding, the writer assumes that the samples have been well-accepted.

To analyze the obtained data used a descriptive analysis of research data to test generalization of research findings based on one sample conducted by testing the descriptive hypothesis (Siregar, 2013).

## **RESEARCH FINDINGS**

Based on surveys link online getting answers from 117 respondents, they have found that there were 84 who have ID card Jakarta and 33 others are residents who live in Jakarta (do not have ID card Jakarta), Tangerang, Bekasi, Depok, and Bogor. In addition to viewing the respondents' residence, the writer tried to classify the data based on the criteria that have already been prepared, that is the respondents' profile, the level of knowledge, attitude, and their behavior related to the hoax issues during the election period. These criteria will be presented through tables or diagrams.

When considering on the criteria of the respondents' profiles, this research classifies the respondents into a number of groups, namely gender, age, profession, and educational strata. From 117 respondents, at least men dominate the results of the study (59%) than women (41%). The results also revealed that the majority of respondents aged 16 to 20 years with a percentage of 70.9%, then followed by the age group with a range of 26 to 30 years with a percentage of 17.1%. Considering with the majority of the age group, the respondents' profession mostly dominated by students (73.5%), followed by professionals or employees (18.8%), and self-employed (3.4%). Other findings also revealed that most of the respondents had recent high schools education (73.5%) and bachelor degree (14.5%).

The results also have findings that the majority of respondents have already known about the hoax and its definition. This proved by the level of their common knowledge, especially the productive age groups including the active social media users who have already had a very good knowledge

about hoax. Knowing the answers organized by the writer, the respondents explained that the hoax is fake news, false news, and deliberate misinformation which twists the facts used for personal gain. They believe that the information is a hoax because in general, the hoax can be identified with information that uses hyperbolic language and aims to persuade the readers. Other respondents also said that information is believed to be a hoax due to a correction or clarification in the mass media and social media until they have trusted friends or source and believe that the information tends to be hoax news.

Referring to the main problem in this research that is the circulation of hoax news during a period of gubernatorial election of Jakarta as the Capital City of Indonesia, most respondents (88.9%) ever received a fake news during the 2017 Jakarta election period lasted several months ago. Acknowledged by respondents that they often received hoax news (47%) during the election period, at least within each day they got one fake news talking about the gubernatorial election. Respondents also found that the fake news most often circulated during the second round (59%) rather than the first one (41%). If they were examined further, the news about the hoax spread during the election of DKI Jakarta were typically more concerned about religion than another topic.

Furthermore, from the three couples who competed in the gubernatorial of Jakarta election, respondents often received a fake news about a pair of Ahok-Djarot (76.1%), a fake news they received was news or information about the case of religious defamation. 411 would be like the 1998 reform that cornered Ahok, WhatsApp chat groups contain the Ahok volunteers, WhatsApp Chat groups pro-Ahok and Megawati, fake ID cards to win Ahok, Ahok was declared never worked for Jakarta and gain bribes from investors, Ahok is a communist, Djarot is a Jew, Ahok does not accept the defeat and officially examine the election result to Jakarta Constitutional Court. The respondents even replied that the fake news was explored to damage Ahok continuing the election. At last, the election was finished as Ahok got exposed the issue that he is a brain person behind the delivery of bouquets of flowers in the courtyard of Jakarta Governor's office.

A pair of Anis-Sandiaga (20.5%) is the second place for growing phenomenon of fake news. As for the example of the fake news found by the respondents about this couple that both Anis and Sandiaga are Shia, Anis is a supporter of Indonesian Communist party, Sandiaga is involved in corruption case, food distribution held by a pair of Anis-Sandi, and change Jakarta as a city with sharia law, until about liquor and alexis that will be bought or made into shares by a business group owned by Sandiaga. While a pair of Agus-Silvi (3.4%) was a couple that rarely exposed by the hoax issues.

Respondents stated that the received fake news were often published in the form of written text (69.2%) rather than images (26.5%) or videos (4.3%). Recognized by the majority of respondents that they often read the false information about the election through Instagram (43.6%), Facebook (22.2%), WhatsApp (15.4%), Line (7.7%), and the rest from various other social media such as Twitter or Path. Respondents even (67.5%) stated that they had known or read posts from the officials, selebtwit, or religious leaders who have information nuanced hoax.

Although the respondents have a fairly high level of knowledge about the hoaxes circulated during the election and able to explain for each pair, in fact, a number of respondents have different levels of ability in recognizing false news in the beginning they received the fake news. Some respondents can easily recognize hoax information (40.2%), other respondents are doubt to recognize (32.5%), and some cannot directly recognize hoax information (27.4%). This is influenced by various things both from personal and external factors. Although there are respondents who do not fully recognize the hoax when they first get the information, they (96.6%) do not directly believe the news obtained let alone forward the hoax news. Most respondents tended to check firsthand the truth (76.9%) and other respondents (23.1%) tended to be silent and remove the hoax news received.

The respondents' attitude stated that they will check in advance from information that they received backdropped due to various reasons. Like one answer from a respondent who stated that in this era of disruption, everyone can make information and disseminate information. With its ease offered torn to make the information obtained, the readers must firstly check the truth, especially news that tends to drop a certain pair. Other respondents also revealed that it is a must to check the news received. They analogize that someone who spread the news without checking the truth just the same as the spreader hoax. Besides, the respondents say that according to their belief, it is considered belonging to a sin.

Furthermore, the respondents who have the above attitude tend to clarify the news to those who spread it by saying that the news is not true. This is evidenced from the high percentage obtained from the research result of 51.1%. One of the respondents said that the news about Anies is a Shia has been believed to be a fake news. Information obtained from chain messages is instantly recognizable as hoaxes because the language tends to be provocative and if examined further using

logic, respondents acknowledge that the news does not match the daily life of the couple. In the end, respondents are trying to find comparative information by searching the search engines to ensure that the news is indeed a hoax. On a reputable media site that is considered to have a Journalistic writing principle, found the news is a hoax. In the article, Anies said that since following the election of DKI 2017, many slanders hit him considered as a Shiah. Furthermore, Anies said that he is an Islam expert sunna waliamaah. When knowing the news is a hoax, the respondents explain to the source that the message is a hoax.

Various hoaxes that often arise during the election of gubernatorial 2017 of Jakarta in fact, do not provide a significant influence for the respondents to like or choose a partner there. The results revealed a number of respondents (64.4%) were not affected by the various hoaxes that existed during the election and attacked certain couples. However, a number of other respondents (35.6%) acknowledged that hoaxes were able to influence their choice or preferences of the couples to be chosen.

In addition to seeing the attitude of respondents who firstly check the truth will the information received, this study also found that the results of answers on respondents who have a tendency to be silent or delete news hoax received. This situation is motivated by various things where the main cause (85.2%) is the respondents do not feel the information / news received is not important to read or forwarded because it contains hoax elements. Such apathy also has an influence on respondents to clarify the people who spread the hoax. Most respondents tend to let (70.4%) and the rest (29.6%) will clarify. Despite apathy to clarify hoaxes to disseminating sources, in fact, most respondents (88.9%) agree that the information received must be checked first. One of the respondents revealed that this was done so that he was not affected by the spread of misinformation. By ensuring and seeking more valid comparative information, it is expected to keep the information reliable. The final result is certainly predictable that most respondents (77.8%) who have apathy do not affect their choice or preferences of a particular couple.

At the end of the online survey, respondents were asked some questions about the impact of hoax that occurred during the 2017 gubernatorial last election and strategies in managing the hoax news. The finding of the research found that most of respondents (91,2%) revealed that the hoak news that existed during the election period really disturbed the harmony of society. Respondents often encounter feuds with the nearest person during the election period of DKI. It is admitted by respondents that the hoax that often strikes a pair of Ahok-Djarot about the alignment with foreign investors and is considered unconcerned with Muslims made respondents often quarreling with one of their family members. He must repeatedly explain to his family members that the information he read is likely to be a hoax.

Therefore, when the respondents were asked their opinions on the way that was deemed effective to respond to the hoax received, the respondents revealed that each respondent should have a critical mind and increase the literacy of information by making reading as a culture. Using logic to separate news and opinions and always check news sources; whether the source of the news is quite reliable or accountable. In addition, respondents also appealed as a wise person in using social media because social media can be very useful in the hands of people who really use it well.

## **DISCUSSION**

Hoax is derived from the word "Hocus" which means deceptive acts or lies deliberately encountered in the era of deception. Everyone who has their own device connected to the internet can easily create and disseminate information. Everyone is massively becoming accidental reporters and news makers without having a qualified knowledge and understanding about journalism or rules in making news. If the information given in accordance with the facts, delivered clearly, and written with good and correct grammatical structure, consequently, the information provided can be a source of knowledge for those who read it. Conversely, if written information considers being biased, using hyperbolic language, and attempting to drop another candidate, party, or certain groups then it could lead the source of problem to the readers. More importantly, it can be more affected for those who do not want to find additional sources as a comparison or only directly believe the received news.

Although hoaxes often potentially report provocative information, in fact, the contained message is persuasive which aims to persuade and invite the readers to believe the content for the benefit of a particular party with various motives or purposes. In one article written by Paul Mujiran in Investor Daily Indonesia said that the dissemination of hoax news is based on the realization of valued political and economic objectives, or combination between them. When taking consideration from a political objective, a hoax is probably used to endanger the opponent and or raise the image of another candidate. But from the economic objective, hoaxes are disseminated to earn money. And finally,

there is reason to believe that both objectives – Economics and Politics have devoted to such matters as producing ideas based on the needs of particular parties.

Hoax which is often circulated during the second round of the election of DKI Jakarta 2017 with religion as the main issue showed that it has become a realistic part of the most Indonesian people especially for netizens. From the 117 respondents surveyed, 88.9% stated that during the elections, they got hoax news which is adequately frequent intensity in social media such as Instagram, Facebook, Twitter, and Line. Some of them also got the news from chatting platform like WhatsApp or Line. Furthermore, most respondents acknowledge that they regularly re-check the accuracy of the information received instead of being agents of silence, or just forwarding directly to their closest people. It cannot be denied that hoax news is regarded as a stimulus that can help respondents to determine their attitude and behavior.

Certainly, the process of information processing is a series of mental processes attempting a number of stages. In information processing theory it is found that people pay attention to the environment or events, encode information to be learned then relate it prior to existing knowledge in memory, store and maintain the new insight into memory and restore it when needed. Principally, the principles of this theory are human being is the information processor. (Schunk, 2012: 228). Processing of information seems similar processing with computer. There is human system which receives information, stores it in memory, and then retrieves it as needed.

In view of all the foregoing, processing of information occurs when a stimulus input (e.g. visual, auditory) concerns one or more sensory parts (e.g. hearing, sight, touch). Appropriate sensory registers receive input and store for a moment in the form of sensory recording. This is where perception (pattern recognition) occurs; namely the process of giving meaning toward a stimulus input. This process usually does not include naming because naming takes more time and information to stay in the sensory register for a few seconds. In perception, there is an input matched with known information (Schunk, 2012: 231).

In this research, processing of information gets started when the respondents received input which contains information obtained from a number of sources, such as written texts, images, and videos through the senses of sight (related to written texts and pictures), as well as sight and hearing (related to video). Sensory registers store in the brain and then the brain begins to control in giving perceptions to that information. It is also important to note that in perception, there is an input matching with the information that already had before (Schunk, 2012: 231). If the respondents had previous experiences with dissemination of hoax news, then the brain could easily recognize that misleading information as a reading main source which categorized into hoax. But if the respondents has not had experiences with dissemination of hoax news, consequently, the brain can only recognize the stimulus as just information.

In this research, most respondents can directly recognize hoax information (40.2%) because they already have knowledge and experiences about understanding hoax news from the text pattern which is almost the same. Respondents are doubt to recognize (32.5%) in categorizing biased information, whether the content is hoax or not. While for respondents who cannot immediately recognize the hoax news (27.4%) when they first received the news are caused because their brain takes more time to give the naming of received information. In fact, in the sensory register process, the information only stays for a few seconds.

At the next stage in the process of information processing, the sensory register transfers information to short-term memory or known as working memory. STM is defined as a working memory (WM/working memory) and is related to consciousness, or something that is caught by the conscious mind at any given moment. WM capacity holds only a certain amount of information. In addition, Miller once (1965, in Schunk, 2012: 231) suggested that WM stores seven plus or minus two units of information. A unit is also referred to as a meaningful item: a letter, a word, a number, or general utterance. There is limit to the amount of duration in WM so, in order to maintain information, the unit must be repeated. It is important to know that without any repetition, the information will disappear after a few seconds.

Although there were some respondents who had not completely recognized the hoax news when they first received information, but luckily they (96.6%) did not just believe in that news or quickly forwarded to others. As it stands, respondents who are skeptical from the posting article, have the ability to determine whether the article is trustworthy or not, and even have not been able to spot information as hoaxes tend to check in advance the received information (76.9%). Another common respondent in fake news is being silence and ignorance or quickly delete the news hoax received. This happens because at this stage, the brain begins to evaluate the received information. If the brain examines in performing received information stories then the process will become more complex and

then lending them into the process of information processing in long-term memory. In other cases, if the respondents tend to delete or prevent the article posts that do not contain factual news or look suspicious, then the information processing will stop at this time because there is no repetition of actions performed by the respondents. So, sooner or later, the received information will be just forgotten.

Richard Petty and John Cacioppo explained in theory the Elaboration Likelihood Model and tried to predict when and how individuals will and will not be seduced by messages. Particularly, received messages will be evaluated using either of two routes: the central route or peripheral route (Littlejohn, 2009). There is no exception that the evaluation of messages made with one of these routes will lead to changes in attitudes of individuals who have been engaged with messages.

Griffin (2012) found that the use of central route occurs when individuals think critically and thoughtfully towards processing messages. Potential messages also affect the use of this route where the recipient captures or realizes that the message is significant to human life or personal needs. This theory also explains in one's critical thinking process to the message, influenced by motivation and self-ability (Littlejohn, 2009).

For respondents who certainly first check the received information, their brain has started to activate the central route and the knowledge associated with processing in long-term memory (LTM / long term memory) or permanent memory, enabled and placed in WM to be combined with new information (Schunk, 2012: 232). Respondents will look for various sources and information that reinforce their knowledge and beliefs.

Respondents that used the central route can be found in research findings described earlier, how the development of communication technology in this digital age enable people to easily create and disseminate information. But, unfortunately, the posting article contains fake news information which designed to deceive another candidate throughout the election of DKI Jakarta. As a result, critical thinking becomes a powerful weapon to manage received inaccurate articles. So that respondents believe, by carefully seeking out comparable information in credible sources can prevent themselves from the influence of numerous hoaxes. In another case, still using the same route, one respondent revealed that he ever read an article posted by someone in Instagram which said that Ahok built a mosque in the form of salip. In fact, he did not really get surprised reading the article because he consciously spotted the information which is very likely fake. However, because he wanted to reinforce that certain issue in article considered as hoax, it is important for him to check that news to compare based in fact from credible media. After that, from reading reliable sources, it was mentioned that the crossed-in door of the Grand Mosque of Jakarta was fake.

Nevertheless, from the finding of this research found that there were some respondents (23.1%) who tend to delete or prevent the hoax articles. In this process, respondents use peripheral route. On the peripheral route, Griffin (2012) explained that the decisions taken by individuals are not based on the message. Peripheral signals include a particular principle that guides receiver reading or getting message intercepted, the credibility of the message source, style, format, and the receiver's mood. Instead of considering the power of argument in its message, the individual will rely on heuristics that is when using simple decision rules. Obviously, there are three main heuristic namely; credibility heuristic that is the tendency of individuals to trust credible source; whereas, likeableness heuristic is the tendency of individuals to agree with other individuals they like. When the source credibility is high, messages can be trusted regardless of the argument presented; In addition, consensus heuristic is when the reader is get affected or persuaded just because others do the same thing.

For individuals who may have no motivation or would deny reviewing the received message, in fact, they will choose peripheral route which tend to delete or prevent the incoming information. Information processing process stops at short term memory because respondents won't able to seek new knowledge to strengthen the incoming information.

## **CONCLUSIONS AND SUGGESTIONS**

This research involving some productive age groups and active social media users draws the conclusion that HOAX became a trend during election period especially when Jakarta gubernatorial election held in few months ago. HOAX has been considered to damage the harmony of society and could disrupt social stability, in fact, it is often disseminated through social media such as Instagram and media chat platform like WhatsApp.

The majority of respondents often received HOAX news primarily regarding the Ahok and Djarot pair. Religious and racial issues often appear in HOAX circulation. However, based on the results of existing research, respondents do not directly trust the information they receive. Some are

directly remove or silence the news, there are also trying to find sources or information benchmarks to ensure information received by respondents.

Furthermore, through the theory of information processing and elaboration likelihood model, this research seeks to explain the process of the human brain works to evaluate the received messages. In the theory of information processing, there are certainly four main components in order to make information memorable and retrievable if needed: Stimulus, perception, short-term memory, and long-term memory. Incoming misinformation in hoax by respondents is a stimulus that can form a new pattern or can strengthen the old patterns that have been previously received. This irrelevant issue will later be transferred to short-term memory that can easily be lost if there is no individual strengthening effort provided. For those who get distracted or decide to disagree with the message in hoax news are groups who engage with peripheral or peripheral lines. This route occurs when information is considered when the ideas are a little bit not important, and the message might be forgotten in minutes or even seconds. On the other hand, for those who care about to trace the truth of received information is a group that considers the central path. In this process, the received information from other sources will provide new knowledge that will be internalized in long-term memory and even affect their preferences.

Researchers hope that this research can be an additional reference for researchers who have focused studies on social media or human behavior. Nevertheless, researchers hope that further research can use other quantitative methods such as relationships, influences, or even using experimental methods. In addition, the researchers also hope that further research can use samples with a large enough amount.

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# ASIAN NETWORKING CONNECTING REGIONAL VALUES: MENTAWAIAN AND DAYAK CHANGES

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## ABSTRACT

In an expansion of economies and social diversity the ASEAN Economic Community (AEC) and its cultural and economic links with the Pacific, another step is taken to expose humanity to a plurality beyond the community diversity of the single nation. The AEC, of which Indonesia is the largest member, and Australia in the Pacific have been incorporated to an Asian-Pacific networking reality in an expanding social norm setting and resources management. Those dynamics are shaping human and resource utility in an Asia Pacific cultural interaction. The youth of those nations will be considering to take the contemporary regional values into the future of the Asia Pacific region. In an Indonesian experience from fieldwork with the Dayak communities in Kalimantan and Mentawaians in West Sumatera it is proposed that some disjunction is noted. The relationship of the government institutions and the broader expectations of society is suggested to be in need for reevaluation with contemporary community values. The Asia-Pacific network with the inclusion of the youth could provide local communities an important role to guard their social and natural resources to remain viable and vibrant. Critical elements of resource management architecture and social external linking have their origins in the deep historical development of those communities. The sustainment of regional variations and cultural, ethnic diversity ought to be a promising base to be treasured and continued beyond today.

**Key Words:** Pacific, Indonesia, Dayak, Mentawai, Network, Contemporary Tradition

## INTRODUCTION

This paper aims to analyse human and natural resources management network in a sample of rural Dayak and Mentawai observations a combination of governance competence and social issue predisposed to local youth inclusion and community worldviews. During the pre-regional autonomy period of Sukarno and Suharto, the political central government climate made it tough for Dayak and Mentawai minority communities to exercise control of their resources, while limited means were available to communicate their communities' perceptions.<sup>96</sup> The barriers imposed by privileged ethnic and social groups in the centralised state created economic political and administrative disparities for minority and indigenous groups in Indonesia.<sup>97</sup> The national narrative on exploitation caused indigenous environmental exploitation or economic and social advancement difficult to realise. It ruptured the socio and economic state of Dayak and Mentawai communities, as researched by Dove (1985) Syarif Ibrahim Alqadrie (1990), Persoon (1994) and Weintré (2014)

The introduction of regional autonomy on the 1<sup>st</sup> of January 2001 initially resulted in increased levels of resource exploration in the area as a result of a low level of legislation compliance and the lack of awareness in local communities of their newly created legal avenues of dissent. There is evidence that unsustainable resources exploitation is diminishing, as a result of increased local awareness of and their power of vocal input, especially by a youthful generation of academic and politically inclined locals. Their increased knowledge has expanded awareness in the community of legislated indigenous rights in the regional autonomy era combined with greater political influence that can be exercised in the post Suharto era.

In this paper, it is argued that local natural resource management and local community are important elements in providing natural resource sustainability, increased community welfare and

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<sup>96</sup> Local capability in resource management and governance was largely overlooked during the years of centralised control by the unitary Indonesian state. Since the introduction of regional autonomy, some of indigenous local resource awareness has been acknowledged. In this change, shifting cultivation has been reconsidered, resulting in greater consideration for indigenous farming techniques. This paper is largely based on a doctoral dissertation submitted by the author to Flinders University in 2015 and ICOC conference at Flinders 2017.

<sup>97</sup> Facilities important in human development (health, infrastructure and education) were historically concentrated in the pre-independence era on the main island. This uneven pattern of development continued in post-colonial times, signalling a "severe disparity of between Java and other areas", according to a Japanese government publication ([www.mlit.go.jp/kokudokeikaku/international/spw/general/indonesia/index\\_e.html](http://www.mlit.go.jp/kokudokeikaku/international/spw/general/indonesia/index_e.html), accessed 10 November 2013). Conditions of uneven development can also be detected in the Human Development Index (HDI). Many of the outer islands regions of Indonesia, including West Kalimantan, have been shown to remain at the bottom of the human development range. (HDI index, [www.bps.go.id/tabsub/view.php?kat=1&tabel=1&daftar=1&id\\_subyek=26&notab=2](http://www.bps.go.id/tabsub/view.php?kat=1&tabel=1&daftar=1&id_subyek=26&notab=2), accessed 10 November 2013).

opportunity which are important for local sustainability in an AEC and Pacific linked era. Negotiations between human and natural resource use are determined by shared core values, which are viewed from a dynamic tenure perspective (Appell, 1997). In this case study of relatively homogenous Dayak and Mentawai communities, an assessment is made of the capacity of local natural resource use in the context of community local politics and the influence of state, society and community including their youth.<sup>98</sup>

With the introduction of regional autonomy 17 years ago, a model of democratisation has been added to local government. Assisted by legislation and reinterpretation of history from a youth local indigenous narrative, local and indigenous models of governance can enhance management of local resources even though a cultural shift is not easy. Current struggles over natural resources are not only characterised by ownership conflicts but also by the significance of those resources that are contested (Thompson, 1971). Not only have deeper community commitments and obligations been added to local and regional governance, but also a higher level of ethical behaviour is expected of their politicians, in a system of greater transparency as part of a democratisation process. According to legislation, community members that include a youth voice have been given a larger role in governance of their domain, parallel to local customs that organically developed.

Dayak and Mentawai governance and land use in terms of local resource cosmology is often misunderstood by third parties according to Dove (2011) and Persoon (1994). A local fit of resource use inclusive of long term cultural and landscape capacity, limits the scope of expectations through the lenses of a single vision of extraction-focused outsiders. This reveals the challenges in resource usage from a cross-cultural management perspective and current young generation. It is the aim in this paper to provide a better account of community capacity as it is viewed by local actors themselves through an emic approach.<sup>99</sup>

The paper begins with a short general introduction to its main themes, namely youth connecting regional values and the linking with Australia that are strongly influenced by local youth worldviews. This is followed by an outline of the objectives of the inquiry and the context in an Asia-Pacific perspective. The paper wraps up with a discussion and a conclusion.

## METHOD

In this paper two communities, including their youth population, were selected to provide suggestions of how and by whom local human and physical resource management and governance are exercised, as well as how social relations may be viewed through different local cultural lenses in a rural part of the district of Kapuas Hulu in the province of West Kalimantan and the district of Mentawai in the province of West Sumatra. The object of this research is to determine local sensitivities in relation to resource use and to analyse the circumstances surrounding social capital and governance from an emic or locally manifested perspective.

The paper encourages a regional indigenous perspective to become a platform for discussion of indigenous social, natural resources and governance management as well as perspective generated by external parties to the locations including the Australian (Harris, 1976). Instead of merely adding the values of perception that originate from a pre-defined external concept of how communities conceive and set goals, an indigenous concept of reality and tolerant relationship can be advanced in relation to the elements of resource management in a local framework. A second step taken in this paper is an attempt to bridge those diverse values and ideas, including the youth ideas, of a parallel cultural convention (Benedict, 1934; Hofstede and McCrae, 2004). Making clear comparisons remains a daunting task as the Dayak and Mentawaians look through different cultural lenses on what is meant by social resources and government. Dove (2011) has made us realise that the national depreciated values of indigenous minority groups in Indonesia combined with a Javanese narrative under Suharto and Suharto mentioned by C Warren, has suggested to create a "beleaguered" group of citizens in

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<sup>98</sup> Dayak and Mentawai communities have developed an indigenous system of land management over many centuries; which contrast with governance systems that have been developed at state level with minimal consideration of the existing local conditions and customs. Regulation of customary tenure and land use touch on a social consciousness in which land has economic, social and religious significance. See Cook (2006).

<sup>99</sup> In 1954 the linguistic anthropologist Kenneth Pike coined the terms emic and etic, derived from phonemic and phonetic terms used in linguistics. An emic approach focuses on cultural distinctions that are meaningful to the members of a given society, such as the distinction between natural and supernatural phenomena that are accounted for in different ways by the society's (indigenous) members. An etic view, as proposed by Pike, is an extrinsic approach. Examples include concepts meaningful to scientific observers and include data such as per capita expenditure, development models that show community use of electricity, mobile phones, consumption of food per head of population and similar data.

many margins of the nation. In regional autonomy this has been partially alleviated while the reality of AEC and increased Asia-Pacific ties appears to enhance local capacity.

In this paper the application of socio-economic theory will be explored further. As the borders of social systems have expanded beyond the Indonesian state's unitary approach<sup>100</sup> with the creation of the AEC and its bridging agreements with Australia. It is a recognition that communities have diverse value concepts and mutual beneficial economic interests. The recent introduction of regional autonomy by the government is evidence of a nationally recognised plurality of values which has been extended by the larger Asia-Pacific footprint and greater plurality of communities. The previous governmental arrangements that were confined to the national level have since 2001 been partially delegated to the province, district level and in some cases, the village level. Nevertheless, in a central government strong hand position local land control has increased in legislation. This paper will use empirical evidence to trace some sequences in the Dayak and Mentawai community youth life. It will show their commitments to tradition, but also their willingness of new inputs that will shape the future prospects of their communities and foreign countries. In the data survey various indicators provide a suggestion of their consciousness on environmental and human social bonding. Those have to be read in combination with their cultural emotions, historical settlement in the upper Kapuas Hulu region as well as the varied opportunity scope offered by their community environment in an Asia Pacific setting.

Sciences that focus on sustainability, as compared to classical disciplinary science, bring severe challenges. Sustainable assessments of particular social-economic systems within a country or region can be problematic, as it is evident that communities hold different belief and value systems. Experience and knowledge is built up gradually during a lifetime, which is passed on and creates the dynamics of successful controlled action. It embodies complex social perspectives and holds an implied dimension, as it is inherited from ancestors as well as embedded in language (Polanyi, 1962). It is constituted in this paper by the community members' long human experience in the forested areas of the upper part of the Kapuas Hulu watershed that has created niche knowledge of life sustaining skills in their environment. Those conditions remain uniquely known to only long-time residents who have been initiated to these particulars. In this paper the resulting worldviews have been edited in model-based narratives of the community and in a context for an Asia-Pacific discussion. In the following we will discuss some examples of how youth in Kantu' and Taman Dayak communities as well as Mentawains view their future.

## **DAYAK COMMUNITIES**

The Dayak culture of the Taman and Kantu' has for many generations incorporated a circular migration which encouraged youngsters and the young at heart to move or roam widely to other countries across the Indonesian border and experience life from different cultural angles and communities. It gives the impression that the journeys of the young males and females, although some married individuals were also part of this, were almost like a part of their initiation becoming social experienced mature adults. In conversations with numerous Dayak youth and elder in Kapuas Hulu district, which borders Sarawak, it was indicated that perhaps around 75 percent of the inhabitants of the Dayak longhouses or modernised houses had been at least once to Sarawak, Malaysia. Some of those travelled even as far as Brunei while they were young at heart. Several Dayak Taman males and females who were on circular migration had taken their sweetheart from Sarawak on their return to the longhouse Kapuas Hulu and settled. Unknowingly, their youth regional values had incorporated a larger multi-national character with brushes of foreign experience and these days Internet exposure, resulting in a contemporised-tradition spiked with various new inputs. National institutions of governance, lack to be equipped with the capacity to absorb those contemporary paradigms quickly.

An example of this was encountered in a traditional Kantu' Dayak planting where the invited youth came equipped with mobile phones to assist in the community planting. Modern Indian film music was beaming over the fields, while tales of life's enrichments were spread. On the inquiry if they as the current youngsters would continue with traditional rice planting in the future no-one would provide a suggestion. The stricter traditional burning embargoes imposed in 2016, have made it more difficult to follow their farming tradition. Equipment that is brought back on their return journey from Malaysia would make farming easier. It is leading to an altered approach to farming and Dayak life in the future.

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<sup>100</sup> The Indonesian Republic was originally framed in a federation system, similar to the Malaysian state system. In 1950 under pressure of the political élite it imposed a unitary system in which West Kalimantan was debased.

## MENTAWAI COMMUNITY

The Mentawai culture has due to people's relative abundance of traditional staple foods, a different perspective on sustainability compared with traditional rice planting cultures that require high labour resource allocation on farming. A sago palm once harvested often with the cooperation of a few members from two to three families can sustain their combined family primary food needs for up to three months. The sago palm doesn't require to be deliberately planted in Mentawai, contrary to other Mentawai staple foods like taro and bananas which require purpose planting and other maintenance care. This time saving has allowed sufficient allocation of time resources to the surrounding ocean by the coastal populations of the islands. The resourcefulness of the community has been very beneficial in the exploration of the waters to provide not only sustenance in fish catches, but also being familiar with the rhythm of the waves and seasons. This has permitted them, among other things, to introduce the power of the waves to visitors, who are familiar with riding the waves. The combination of youth exploration of the new under the watch full eyes of the elders has set a new course of several communities in Mentawai.

In the last few decades the greater connectivity of the community with large parts of Asia, the Pacific, and the rest of the world, with Internet communication has increased the pace of change. It has opened up new directions for tourism and Mentawai life as it has been opened new interest with the outside world. The resources of the ocean on its doorstep has not only provided fish protein for the communities, but highly valuable sea waves and tropical scenery for visitors who exchange their currency for their stay in Mentawai. The only problem which has been signalled is that the capital return which outsiders obtain is not perceived by all in balance with the reward the Mentawaiians receive for their share in their labour supplied. The share on return of capital and labour has been signalled by modern economists as a worldwide problem.

On the Indian Ocean side of the Mentawai islands are one of the most predictable ocean waves, which are perfect for surfing. It is only perhaps through the initial New Zealand and Australian young and older surfers who visited the islands, around the early 1980s, that a surfing tradition has taken off on the islands. Currently, many global surfers come to Mentawai in an attempt the surf one of the most interesting surf places. Similar to the Dayak circular migration, many Mentawai youth has interacted with the tourists from Australian and New Zealanders, from the Pacific and have linked their ideas to commence commercial tourism in this particular field. The outsiders have interlinked to local Mentawaiians and shared ideas, which local law makers didnt anticipate to be in need for legislation.

## CONCLUSION

Reality is merely a people's creation in their worldly setting. In other words, people are social beings coupled to spatial settings that in turn are part of a larger landscape which is even greater extended in an Asia-Pacific setting. In local observations among the indigenous Dayak and Mentawai ggroups, it was noted that the behaviour cannot always be explained economically or politically. The utilitarian theory in standard economics of what one gets<sup>101</sup> has no clear theoretical means of valuing or measuring in the researched landscape.

In the paper at least three elements can be clearly extended in the utility and price or effort extension by the individual. Firstly, in human contact, and possible in the extension of consumption, an intangible effect of respect can be distinguished. Secondly, a sense of duty might be inclined. Lastly, there is a matter of responsibility or honour. These are part of human interaction and important in the transfer of human and natural resources which are relative in an Asia Pacific connected community.

It is suggested that in the above cultural measurements a gap can be detected between the public image portrayed and what can be explained from private behaviour from an etic perspective. The unsegmented view of the combined aspects of local governance, youth social interaction and natural resource usage in a market and moral economy division provides an unlikely representation of the reality. To some extent this notion is forwarded in this paper in that some aspects of contemporary traditional customary life could serve as an example for sustaining a natural environment due to the emphasis on cyclic and sustainable contemporary management practices. These entail the shifting techniques in commerce in a natural landscape. This personal viewpoint in the paper has no connection with a glorification of the traditional aspect as some have observed in relation to the Dayak

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<sup>101</sup> Material direct use value or benefit without consideration of indirect value, in exchange for scarce economic resources (human effort or natural resources). Putnam does not give a precise definition of trust, but according to him the effect of voluntary association is almost entirely predicated on trust, while Bourdieu warns against using a universalised concept of trust, see Axtman (2003) and Groeneveld (2011).

Mentawai youth. Rather, it is an admiration of the institutional design they employ to manage complex human and ecosystems of natural resources that does not dissect the elements of natural resources, social interaction and governance into clear cut components thereby threatening the loss of the value of their combined use.

It can be deduced that by keeping social and ecological resources and the Dayak or Mentawai institutional design within contemporary traditional value systems linked, they can hold up rather well. These linkages are the bonds that hold social and natural resources in close consideration and under appropriate institutions and form a guarantee for sustainability at least at subdistrict level. As part of this institutional construction of emic values essential to the Dayak-Mentawai-Foreign worldview is the relationship between social systems, inclusive of elements of social interaction and governance, and ecosystems that contain the natural resources in their particular landscape.

The researcher has indicated that both communities have a perhas a similar economic as well as a parallel cosmological relationship with their resources on their domains. With only broad traditional skills of natural resource exploration.

A philosophical cross cultural challenge for academics remains in the commodification of environmental assets that continues unabated in modern societies but which has not occurred to the same degree in the contemporary traditional societies.

Further comparative research is recommended to explore how communities which have developed their own bundle of governance with the influence of external human assistance and and social economic system versus communities that have absorbed merely state standard governance systems to provide a management of their human and natural resources and application in an Asia–Pacific setting.

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# THE PROTOTYPE OF “*SISIRBUMI*” (EARTHQUAKE SIRINE SIMULATION) MEDIA FOR EARTHQUAKE PREPAREDNESS EDUCATION FOR STUDENTS WITH VISUAL IMPAIRMENT

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## Abstract

This study aims to (1) design the prototype of *Sisirbumi* education media (earthquake sirine simulation); (2) build the product of *Sisirbumi* education media (3) test the feasibility level of *Sisirbumi* media for earthquake disaster preparedness education for students with special needs, that is blind. This is an experimental research. The subject of this research is education media development. The research was carried out in January-July 2016 in the disabled schools (*SLB*) in Semarang city. Data and information are analyzed descriptively quantitatively. Feasibility test was conducted with education media experts (academics), practitioners / teachers, and students with visual impairment. The results showed that *Sisirbumi* education media is declared eligible as the media in earthquake disaster preparedness education for students with visual impairment.

**Keywords:** earthquake preparedness, *sisirbumi* media, students with visual impairment

## INTRODUCTION

Indonesia is the world's fifth ranked nation in the number of deaths caused by natural disasters (UN Mortality Index, 2009). During the period of 5 years between 2010-2014 the number of disasters in Indonesia reached 1,907 catastrophic event, consisting of 1,124 natural disasters, 626 non-natural disaster and 157 social disaster. The disasters raise the number of casualties as much as 1,699,247 people, consisting of 957 lives, 1,932 seriously injured / hospitalized, 694 305 slightly injured / outpatient, 391 missing and 1,001. 662 refugees (Health Ministry Crisis Center, 2015). This is a warning for our society friendly with the disaster began to behave in the disaster response.

Occurrence of disasters generally comes suddenly and, it can happen to anyone. However, there are various groups who are more vulnerable in the event of a disaster, such as the elderly, pregnant women, children, and / or groups of disabled persons. Group with disabilities is a group of people with special needs, which are often overlooked at the time of disaster. Groups of persons with disabilities are those who have difficulty in moving, listening, seeing, communicating, and or learning. Community groups, including children with special needs must be given special treatment or special instructions (early warning system) to be able to help themselves when experiencing disaster.

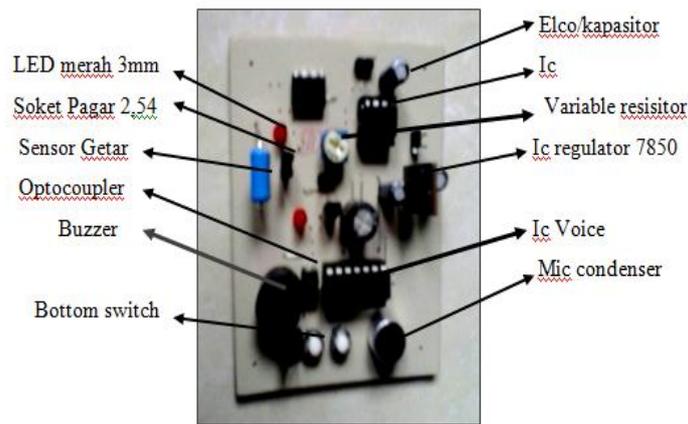
One of the special needs children who require independency-development education program or "self-help education" (*PMDS*) is the blind child. Blind child experiencing loss of vision so as to give effect to the response to the environment, either directly or indirectly. Unlike other normal children, children of the blind, to mitigate in the classroom when there is an earthquake is not an easy thing to do because of the limitedness of their sense of sight.

The purpose of this study is (1) making a prototype design of *Sisirbumi* media (earthquake sirine simulation); (2) building *Sisirbumi* media products, and (3) testing the feasibility level of *Sisirbumi* media for blind students' learning. The benefits of this research are expected to contribute to the development of world science related to disaster mitigation. In addition, *Sisirbumi* media can be used in disaster mitigation activities, because it can be applied in all environments virtually prone to earthquakes, easy and inexpensive in the production (appropriate media).

## RESEARCH METHOD

This study is an experimental research. Research subject is an education media of disaster mitigation, named *Sisirbumi* education media (earthquake sirine simulation). The study was conducted on students of the blind school (*SLB*) in Semarang. The research variables include: (1) prototype design of *Sisirbumi* media, (2) prototyp roduct of *Sisirbumi* media, (3) the feasibility level of *Sisirbumi* media. Data collection technique used observation, questionnaires, tests, and documentation. A descriptive quantitative data analysis is used for analyzing the feasibility of *Sisirbumi* media in the simulation of earthquake disaster preparedness. In addition, it is also used to analyze whether there is an increase in earthquake disaster mitigation knowledge for students with special needs.





**Picture 02.** Electronics Component Circuit (Source: Arin's Picture, 2016)

Beside the components mentioned before, there is also supporting tools such as in the following picture:



(03) Speaker Box; (04) Aluminium Box; (05) Electricity Adaptor (Source: Arin'sPicture, 2016)

### Working System of *Sisirbumi* Media

The working system or the the way to turn the media on is as follow:

- 1) Plug the power adapter to the *Sisirbumi* media then plug into an electric socket
- 2) Press the black and red button in ON mode

In the event of an earthquake vibrations, metal pendant hanging will be in contact with a copper ring that is underneath and make the alarm sound.

Working Principle of the media is on the movement of the metal pendant having vibration concept. The movement of electric current pendant make the sirine sound because the copper ring and metal pendant are made of conducting material that can conduct electric current so that the final result of *Sisirbumi* media such as in Picture o5 can be obtained.



### Feasibility Test of *Sisirbumi* Media

The feasibility test of *Sisirbumi* media (earthquake sirine simulation) was carried out by four teachers in SLB Negeri Semarang and four students with visual impairment in May 2016. The parameters used to test the feasibility include (1) operational ease, (2) safety for users, (3) appropriate functional purpose, (4) tools display, (5) simulation media quality, (6) contribution for disaster preparedness simulation, (7) improving disaster mitigation, and (8) clarity of the instructions for using the media.

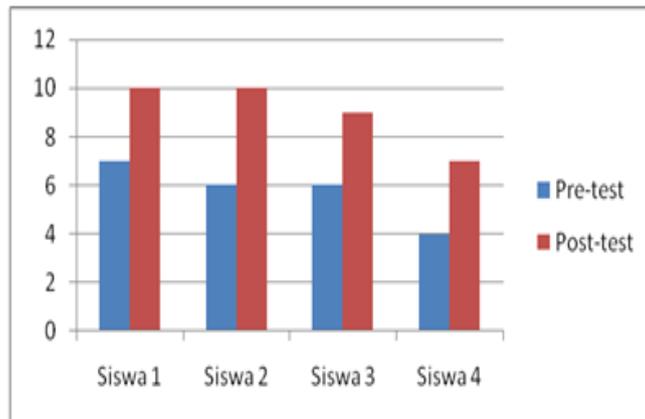
The result of *Sisirbumi* media feasibility by teachers can be seen from Table 1. Based on the table, it can be known that the assessment from the four validator teachers shows a significant result. The feasibility rate of *Sisirbumi* media is 27,75 (86,72%) on average. This rate is in the category of very feasible to be used as media for simulation of earthquake preparedness for students with visual impairment.

**Table 1.** Result of Feasibility Rate of *Sisirbumi* Media by Teachers

Teacher Practitiones	Score	Criteria
Teacher 1	30	Very Feasible
Teacher 2	24	Feasible
Teacher 3	28	Very Feasible
Teacher 4	29	Very Feasible

Source: Research Data, 2016

Feasibility test conducted on blind students also showed good results. Feasibility test carried out in two stages, where in the first stage, students are taught earthquake preparedness simulation without media, only used oral explanation. After a couple of minutes, the test was done with the results of 5.75 on average. On the second test, the students are taught earthquake preparedness simulation using *Sisirbumi* media. Then in the same way as the first test, the second test was done with the results of 7.75 on average. The details can be seen in Picture 06.



**Picture 06.** Chart of The Results of *Sisirbumi* Media Feasibility on Students with Visual Impairment (Source: Research Data, 2016)

The results of feasibility test show a good result, there is significant difference between using media and without media.

Nevertheless *Sisirbumi* media still has some shortcomings that are the volume is less loud, and it is not yet known the size of the quake which can be addressed by the means. While the strength of *Sisirbumi* media is it can work automatically once an earthquake happens, the sirine sounds. Another strength is that it does not cost much in the manufacturing process. One unit of *Sisirbumi* tool costs about 1 million rupiahs. Tools components are readily available in stores of electronic equipment scattered in retail markets. Electronic technology used is very simple and can be done by someone who has the education level of secondary school (SMK / SMA).

Basically, *Sisirbumi* media can be developed for "early warning system" media in other types of disaster, such as landslides, floods, tornados, volcanic eruption. It just requires certain modifications in accordance with the character of the disaster which will be designed.

## CONCLUSION

Based on the results of research in the development of instructional media for students with special needs (blind), it can be concluded that *Sisirbumi* media is very feasible to use to support the learning process of disaster mitigation for the special needs students, especially students with visual impairment. It can be an alternative in finding solutions to the problems of the quality of teaching in schools, which is still a big problem in the world of education in Indonesia

*Sisirbumi* media design is very simple and can be made and used easily (user friendly) by teachers at SLB (Schools for the disabled). Costs required to make *Sisirbumi* media is relatively inexpensive. Similarly, electronic technology which is the basis of the media is simple, and the electronic components can easily be obtained in stores or retailers in the market.

*Sisirbumi* media can be used not only for earthquake disaster mitigation learning at *SLB*, but can also be developed for disaster mitigation on other types of disaster. With certain adjustments in the design, *Sisirbumi* media can be used and developed to mitigate landslides, floods, cyclones, volcanic eruptions and the like. It can be used mainly as an early warning media at the disaster-prone areas. This is possible because some of the advantages of Media *Sisirbumi* are relatively cheap, easy to make, easy to use (user friendly) and can be mass produced.

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# THE RITUAL OF *SEDEKAH GUNUNG*: THE COMMODIFICATION OF HARMONIZATION SYMBOL OF JAVANESE SOCIETY

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## ABSTRACT

Cultural tourism has an attraction because it has the uniqueness as tangible or intangible. The cultural site that has changed into tourism site is the ritual of *Sedekah Gunung* (Mountain Charity) in Selo, Boyolali. Formerly, the ritual of *Sedekah Gunung* becomes one of harmonization symbol of people in Merapi mountain slope. Therefore, the objective of this paper is to describe what is the meaning of the ritual of *Sedekah Gunung* in Selo, Boyolali? Then, it analyzes how the development of the tourism in producing the commodification the ritual becomes culture site? The last, it tries to find out how does the implication in the commodification of the ritual of *Sedekah Gunung* to the social life of people in Selo, Boyolali? The research method is analysis qualitative data. It uses literature study and purposive sampling in collecting the data. Commodification theory is used as a first theory for analyzing the tourism phenomenon in Selo, Boyolali. The result of it shows that the ritual of *Sedekah Gunung* is a sacred ceremony that is done by Selo's society to keep the harmony of nature and society. The government capitalizes this culture potency as a cultural attraction. Selo's society is involved in social change because the tourism which is built by the government. Some the origin people get the financial benefit by offering the facilities and services. Even though, not all of them feel this benefit. Consequently, the development needs to be done to build a network of cultural tourism objects both in Indonesia and Asia to attract many tourists. Even though, the negative effect of this development decreases the spiritual values of the ritual because it is being an attraction.

**Keywords:** *Sedekah Gunung*, commodification, Javanese society, Selo.

## INTRODUCTION

Tourism is a trip that is carried out repeatedly or a traveling from one place to another (Yoeti, 1996: p.112). According to the *Undang-undang Nomor 10 tahun 2009 tentang Kepariwisataaan*, tourism is various tourist activities that are supported by various facilities and services provided by the community, businessmen, government and local government. There are various types of tourism. One of them is cultural tourism. This type of tourism offers culture, tradition, and custom as a tourism commodity. The definition of cultural tourism is, according to *Kamus Besar Bahasa Indonesia*, traveling together with the aim of recognizing the products of local culture. Damardjati (1989: p. 19) argued that cultural tourism is a tourism activity which is stimulated by the existence of tourist objects tangible results of local cultural arts such as customs, religious ceremonies, community lifestyles, historical relics, art products, and people's crafts.

Cultural attractions offer both dream and pleasure for tourists both experience and uniqueness because of its intangible and diverse nature. Various changes are sought in the business of cultural tourism to make an adjustment or engineer the resources (attractions) in order to meet the expectations of tourists. The development of this innovation contributes positively to infrastructure development, accommodation, service, transportation, and accessibility to the natural environment and the social and cultural environment of human beings (Nurdiansah, 2014).

Based on the above understanding, cultural tourism tends to accommodate a cultural site. It is because commodification makes the whole of life as a commodity for sale. Commodities originally confined to labor, land, and money, then spread to everything such as body organs, security, happiness, and religious symbols (Mulyanto, 2012: p. 25 in [www.pps.unud.ac.id](http://www.pps.unud.ac.id)). Piliang (2005: p. 191) said that commodification extends to the fields of education, culture, passion, religion, body, death, even politics. Commodification is a form of business that is not the same as producing and selling. Business is a systematic and profit-oriented activity and stakeholder satisfaction. Business is a work that can be replicated, developed, delegated, and sold to others so the business can run without the owner (Moelyono, 2010: p. 64, in [www.pps.unud.ac.id](http://www.pps.unud.ac.id)). Therefore, the sphere of culture, tradition, and custom become the target of capital owners.

One of the cultural objects that become commodities is the ritual of *Sedekah Gunung* in Selo, Boyolali. In the past, the ritual of *Sedekah Gunung* became one of the symbols of the harmonization of the people of the slopes of Mount Merapi. This ritual connects the microcosm world with the macrocosm. It is a form of diplomacy between the real world and the metaphysic world. This kind of ritual is always has a relationship to the belief system of a society.

Koentjaraningrat in the book of *Kebudayaan Jawa* (1994) stated that the Javanese people believe in God, His prophets, sacred Islamic figures, the cosmogonic concepts of the creation of nature, eschatology, certain gods who dominate parts of the universe, and life after death. They also believe in spirit, guardian spirit, demon, ghost, giant, and supernatural force in the universe. Hence, the ritual of *Sedekah Gunung* is a part of the sacred Javanese belief system. This ritual attracts many people to come. People who do not know about one form of Javanese belief system come because they are curious.

As the proverb “*ada gula, ada semut* (there is sugar, there are ants)”, then the crowd invites the street vendor to hold stalls. This potential is ogled by the investors, one of them is the governments of Boyolali regency. The government uses the ritual as a tourist attraction. It is because the ritual of *Sedekah Gunung* has a value of tourist attraction. Tourism attraction is something that has uniqueness, beauty, and value in the form of diversity of natural wealth, culture, and man-made products that become the target or the purpose of the tourist visitation (*Undang-undang Nomor 10 Tahun 2009 tentang Kepariwisataaan*). The attraction is able to attract the tourist visitation to an object. It is also able to move the economic activity thus people around the object can obtain welfare. Hence, research based on the commodification of the ritual of *Sedekah Gunung* as a way of developing cultural tourism in Selo, Boyolali, needs to be done.

Some of the issues will be discussed in this paper. What is cultural tourism of the ritual of *Sedekah Gunung* in Selo Boyolali? Then, how does the development of tourism produces ritual commodification as cultural tourism? The ritual that became the symbol of harmonization undergoes a friction in function from ritual to the spectacle. The last, how does the implication in the commodification of the ritual of *Sedekah Gunung* to the social life of people in Selo, Boyolali? This study aim is to mapping the tourism potential of Selo region as a means of improving the welfare of the society.

## METHOD

This paper uses qualitative data analysis method. This paper also uses observation method. Purposive interview technique is used to discover the dynamics of tourism development in Selo, Boyolali. The main theory which is used is commodification and structuration. Ibrahim & Akhmad in *Komunikasi & Komodifikasi: Mengkaji Media dan Budaya dalam Dinamika Globalisasi* (2014) stated that commodification is the starting point to theorize political economy of communication. Mosco (in Ibrahim & Akhmad, 2014) stated that “*commodification is defined as the process of transforming goods and services, including communication, which is valued for their use, into commodities which are valued for what they will bring in the marketplace.*” This theory is used to explain the commodification of the ritual of *Sedekah Gunung*.

Lubis (2014: p. 144) stated that “*Giddens’s theory of structuration has a goal to overcome the duality of agent-structure by stating that there is a dialectical relationship between agents and structures.*” According to Giddens (2010), the structure is “*the intersection of presence and absence; codes of principal must be obtained from outside appearances.*” Giddens also understand the structure that refers to the rules. He stated that “*regulations and resources that are repeatedly involved in the reproduction of social systems. The structure is only present as a trace of memory, the organic basis of human knowledge, and that manifests itself in action.*” In the social analysis, structure refers to completeness that allows the bonding between space-time in social systems. He said that the rules cannot be abstracted separately from the resources, which refer to the ways of transformative relationships involved in the process of production and reproduction of social practices so that the structural attributes display the forms of domination and power. Hence, structuration is “*the formation of social relations across space and time, from the point of the duality of structure.*” The theory of structuration is used to explain the relationship between agent and structure which creates commodification of the ritual of *Sedekah Gunung* into tourist attraction.

## THE RITUAL OF SEDEKAH GUNUNG

Java has a tropical climate and has a geographical condition consisted of lowland and highlands. Javanese culture is very influenced by the climate and the geographical condition. The geographical condition makes the society consisted of an agrarian society, coastal society, and urban society. Agrarian society can be found in the hinterland, especially areas which have a fertile land. River and land are the main basis of rural society. That is why all the remains of human civilization are always found on the riverbank. The harmonization between water and soil sources creates the fertility which becomes the source of life of agrarian society in Java. The most fertile region is usually found on the slopes of the volcano (Koentjaraningrat, 1994: pp. 3-4). One of them is the slopes of Mount Merapi.

Mount Merapi is the most active volcanoes in Java. This mountain always erupts every year. The lava that has been released has damaged power. However, cold lava stores a variety of materials that trigger soil fertility. The area around Mount Merapi becomes a fertile land. Therefore, many people use the fertile land for agricultural. The settlement was built near the farmland. They continue to have offspring. Each land is inherited from one generation to the next so that the settlement gets crowded.

Eruption makes restless people who live around Mount Merapi. Disasters that occur cannot be predicted and regulated by humans. Therefore, the surrounding community made various efforts to make peace with nature. Ritual of Alms Mountain became one way to make peace with Mount Merapi. According to *Kamus Besar Bahasa Indonesia* ritual related to rites or ordinances in religious ceremonies. Sidik Purnama Negara in *Gunung Srandil dan Selok: Tempat Olah dan Laku Spiritual Kejawan Para Pemimpin Indonesia* (2010) defined ritual as the appreciation of life and livelihood of life by glorifying God.

Rites or rituals relate to the Javanese belief system. The Java community has a so-called belief system *Kejawen* or *Agami Jawi*. In English, this belief called as Javaneseeness or Javanism (Mulder, 1996: p. 16). According to Koentjaraningrat (1994), *Kejawen* is a syncretistic belief system between the Hindu-Buddhist mystical concept that is claimed to be an Islamic religion. Therefore, the ritual of *Sedekah Gunung* is interpreted as a series of actions in the religious system that is arranged by custom to obtain safety in their place of life, which is Mount Merapi. This ritual is part of the rite of *selamatan* or *wilujengan* in Javanese belief system. *Selamatan* is the core ceremony in all rites of the religious system of Javanese society in general and adherents of *Agami Jawi* in particular. Based on its nature, the *Ritual of Sedekah Gunung* is *selamatan* which is sacred. It is because everyone involved, feels the vibrations of the sacred emotion from the moment of deciding the ceremony until the ceremony is underway (Koentjaraningrat, 1994: pp. 344-347).

This ritual has been done by the people of Selo, Boyolali since the time of Paku Buwana VI. The ceremony is led by a traditional leader. Customary figures are believed to have spiritual power so that the ceremony can run smoothly. The myth says that this ceremony comes from the story of opening the land by Mbah Petruk. By the time Mbah Petruk opened the land, there were only Buffalo animals. Therefore, a buffalo is sacrificed by slaughter. Buffalo head then cut then wrapped with mori cloth. The head of the Buffalo is accompanied by various offerings such as rice tumpeng (shaped mountain), palawija, klobot cigarettes, jadah bakar, butha, brubus leaf seasoning, gomok, acung-acung, bothok sempuro, banana, kanthil, turmeric, egg, Hundred rupiah (Gumilang, 2014; Solopos.com, October 13, 2015).

The essence of this ritual is the ceremony "*pendhem endhas kebo*" (free translation is burying buffalo head) on the slopes of Mount Merapi. The purpose of this ritual is to invoke the safety and protection of all pestilence and disasters to God Almighty. This ritual is always held every night 1 Sura (Javanese calendar) or on the 1st of Muharram (Islamic calendar). People believe that this ritual can keep them away from disaster (Paiman, 2017, Interview on April 12).

The trust gained on their knowledge constructs this ritual as a symbol of community harmonization with nature. This reality parallels the opinion of Danesi in *Pesan, Tanda, dan Makna: Buku Teks dasar Mengenai Semiotika dan Teori Komunikasi* (2010) stated that the symbol represents its reference source in a conventional way. Symbols are always given meaning through consensus or historical tradition. Fashri (2014) says that symbols have the power to shape, preserve, and change reality. The power of symbols contains magical energy that can make people believe, acknowledge, and submit to the truths created by the symbols.

Based on these opinions, the ritual of Mount Sedekah is a symbol that the people of Selo, Boyolali have constructed in response to the frequent disasters. Disasters that occur are always interpreted as a punishment for human behavior that forgets nature as God's creation. This symbol affects people to always maintain the balance of nature. This reality affects the mentality of the Selo community. Therefore, the ritual is always held. If the ritual is not held, they believe that the disaster can take many lives.

### **The Government's Strategy to "Sell" the Tradition**

Mosco as cited by Ibrahim and Akhmad in *Komunikasi dan Komodifikasi: Mengkaji Media dan Budaya dalam Dinamika Globalisasi* (2009) said that commodification is the process of transforming goods and services, including communications into commodities. Commodities are valued based on what they will give in the market. Ibrahim and Akhmad conclude that commodification is a process of transforming goods and services that originally had value for use but converted into commodities because they provide financial benefits (p. 17). Commodities are a particular form of the product undergoing the exchange process so that the product has a sale value.

Based on that opinion, the commodification of the Ritual of *Sedekah Gunung* is interpreted as a process of transforming traditional values into a commodity. By type, the commodification of *Sedekah Gunung* ritual includes the commodification of values. The commodification of values is a commodification in the world of education and religion (Ibrahim & Akhmad, 2014: p.22). That is sacred values turn into profane. Ritual is not only interpreted as a sacred ceremony, but also a part of a show. In the past, the ritual was only attended by local societies and traditional leaders. After the ritual becomes a tourist attraction, foreign and domestic tourists want to witness the ceremonial procession. This transformation is caused by Boyolali District Government's involvement in packing the ritual into a tourist attraction. As Ruzic & Demonja (2015) said, “*tourism is the driver of the economic development of the region, but at the same time makes a lot of pressure on natural resources and the environment.*”

The government began to package this ritual as a tourist attraction since the 2000s. The government combines nature tourism and cultural tourism to attract tourists. By *Dinas Kebudayaan dan Pariwisata Kabupaten Boyolali/ Disbudpar* (Department of Culture and Tourism of Boyolali), ritual becomes a media campaign for the development of other tourist attractions, namely the tourist slopes of Merapi (Solopos, October 13, 2015). This is because the people of Selo, especially Lencoh Village (*Desa Lencoh*) have cultural and natural assets. New Selo tour or *Oemah Bamboo Merapi* is one of the natural attractions in Lencoh Village.

Located at the foot of Mount Merapi, this tourist attraction has towers made of bamboo. The towers are quite high. Every visitor can enjoy the beauty of the natural scenery of Mount Merapi in the south and Mount Merbabu in the north. Visitors can take pictures and “selfie” or “wefie” or “groupie”. Most visitors are teenagers either group or with a partner. Every visitors should pay Rp10,000 for admission. This attraction proof that culture, nature, and adventure tours are a favorite tourism in the contemporary era. Ruzic and Demonja (2015) stated that “*adventure spirit is more evident in modern tourists as well as greater demand for holidays that are full of outdoor activities, cultural and recreational contents. It was noted that most of the tourists avoiding destinations with the impaired environment.*”



**Figure 1.** Tourism Object of New Selo, Boyolali  
Pictures were taken by Adi P.S Wardhana on February 6, 2017



**Figure 2.** The view from the towers in New Selo

Picture was taken by @uchupdhu / Instagram.com/

<https://asedino.wordpress.com/2016/07/21/oemah-bamboo-merapi-wisata-baru-di-new-selo/>

The cultural capital according to Bourdieu quoted by Fashri (2014: p 109), is the overall intellectual qualification that can be produced through formal education as well as family inheritance. The government utilizes the cultural capital owned by the community as a tourism commodity. There are several strategies that the government does to package a ritual into an attraction. *Disbudpar* of Regency of Boyolali facilitates the implementation of the ritual. The government also provides a fund to support the ritual. They make tourism promotion to present the cultural richness possessed by the Selo society and natural richness in Selo, Boyolali. They make event calendar, pamphlet, and advertisement promoting the Ritual of *Sedekah Gunung* as a cultural richness in Selo, Boyolali.

They make the ritual as a part of several attractions in Merapi slopes. In other words, the traditional event becomes an effort to promote tourism on the slopes of Merapi. *Disbudpar* also founds the Selo society to develop the tourism (Irawati 2017, Interview on April 12). Therefore, the Selo society can create many facilities that can support the tourism in that area. Accomplishing the Ritual of *Sedekah Gunung* need many funds. Besides gotten from *Disbudpar*, the fund is gotten from donation (Sumardi, 2017, Interview on April 12).

*Disbudpar* also founds the Selo society to develop the economy of society. Some members of Selo society open home stay to accommodate the needs of tourists. Some are an open restaurant, café, and food stall. If the ritual is held, many street vendors sell a variety of merchandise. Some forms of merchandise such as snacks, beverages, handicrafts, souvenirs, books, jewelry, and etc. Impromptu stalls become a source of additional income for the society. It means that a magical cultural event has economic value for some people.

Supporting the tourism in Selo, the government built a concrete road facility to support tourism in Selo. Accessing Selo becomes easier with good roads than before. The government also built some facilities to increase tourist traffic. *Joglo Mandala Wisata* or *Joglo Merapi I*, a natural tourism facility in Selo was built at in 2002. This object was built to support the main attraction in Selo area. The total area is about 1 hectare. The facilities consist of open theater, closed theater, playground, and *pendhupal joglo* (traditional building of Javanese). This area becomes the center of arts and cultural activities. There is a Merapi's Volcano Theater in this area. This building is used to watching movies. They usually display a documentary film about life around Merapi. The theater has a sitting capacity of 32 seats. The price of the ticket is about Rp2,500 (Desa-Lencoh, April 24, 2015).

The development of the Ritual of *Sedekah Gunung* as a tourism attraction is a program built by *Disbudpar* of Boyolali which is a strategy to encourage the society to support the government policy making the Ritual as a tourism commodity. Government through *Disbudpar* of Boyolali has a motif to

get some profits filling the coffers of regional cash. As Giddens (2010: p. 9) said, motivation refers to the potential of action and motives provide an overall plan or program, projects that underlie behavior.

According to Giddens (2010: p. 12), acts have unintended consequences from the determination of structures that impact on human action to elaborate on the reasons for each goal. *Disbudpar's* action approaching and collaborating public figures of Selo has a goal to make the ritual into a commodity. Motivation possessed by *Disbudpar* is a deliberate act. But, programs built by *Disbudpar* have an unintentional effect. The emergence of street vendors in every ritual is one example. This reality makes the ritual which is sacred to become profane.

Motivation is always owned by the agent. The agent is an actor which has relation to structure (rules and resources involved continuously in social reproduction). Based on that opinion, an agent, in this case, is various groups that have an interest in the structure. In other words, the relation between agent and structure in this case that is the policy of government through *Disbudpar* of Boyolali to develop the Ritual of *Sedekah Gunung* as a tourism attraction. *Disbudpar* as an agent uses policy and strategy to get power and dominate the society leaders and society on the commodification of the ritual. The Society also needs the government to preserve the tradition and improve their economic conditions. The relationship between government and Selo society is a dialectical relation. Parallel on Giddens's (2010: p. 25) opinion, power has continuity in space and time which presupposes the independence routinization relationships and dependencies among the actors. He called it as a dialectic of control in the social system. But, the negative effect is decreasing the spiritual values in the ritual because it is being a display.

## CONCLUSION

The ritual of *Sedekah Gunung* is a tradition owned by Selo society, especially Lencoh Village Society. This ritual is a result of agrarian culture. It has to mean as a harmonization symbol of nature and society. The ritual has the purpose of asking for salvation and gratitude for God-given blessings. Selo society believes that this ritual can keep them from disaster. This ritual can be a reminder to always preserve nature. This ritual is a cultural richness so its potential can be packed as a tourist attraction. The government through *Dinas Kebudayaan dan Pariwisata Kabupaten Boyolali/ Disbudpar* (Department of Culture and Tourism of Boyolali) negotiate with the society leaders so that this ritual can be a tourist attraction. Then, *Disbudpar* promotes the ritual.

This ritual is also used to support the existing tourist attraction in Selo, Boyolali. The sacred ritual turned into profane. In other words, the ritual experienced commodification. Many members of society provide tourism commodities and services. The government needs income through tourism and the society needs to improve the economy. Therefore, the relationship between the government and the society is dialectical. Despite, not all of them get this benefit. Consequently, building cooperation between a cultural site in Indonesia and Asia should be done to attract the tourists and equalize the local economy of the object. Even though, this development has an effect, namely a decrease in the sacred value of a cultural site.

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# GENDER AND DEMOCRACY: WOMEN AND POLITICS IN MALAYSIA

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## Abstract

Philosophically, democracy is synonym to the rights to life, liberty and property with a limited government intervention. However, the gender aspects always need government's intervention in order to put value to women's rights to equality and equity in the form of rule and regulation as a way to empower and to mainstreaming gender sensitivity. The long history of suffrages in Western countries depict the struggles that women faced in order to be accepted equally in the public realm. Democracy has experienced the evolution due to indigenization process, therefore the discourse of gender within democracy context is varied. Nevertheless, the element of rights to life and liberty in democracy is assumed to provide spaces for feminism to mobilize gender issues. For the case study, assessing gender participation in Malaysia is vital to put the case into context and perspective. Factors such as patriarchal society, hierarchy and power vertical, women preferences, visibility are delineated and the findings exhibit that some of these factors are debatable to be adopted as reasons for women's lethargic level of participation in politics particularly in Malaysia.

## INTRODUCTION

The presumption that democracy allows gender participation to grow and to expand without 'sweat and tears' may be a bit over rated. Throughout different history and context of democracy, gender issues have blooming in many directions and various stories. Regardless of the basic principle of democracy in the name of rights and liberty, gender and democracy have come together in the form of nemesis and struggles as well as truce and accord. This presentation means to discuss both the struggle and truce, hence gender and democracy can live together as a loving couple that is able to give and take while accepting the strength and weakness reciprocally.

## THE MEANING OF DEMOCRACY

The Greek words *demos* and *cratos* or *kratia* refer to the people and the personification of strength and power. The debates between Plato (The Republic) and Aristotle (The politics) was based on three basic options for the form of government – first, a government ruled by one man (monarchy vs. tyranny) if mismanaged, the monarch can turn into an iron claw and the system turns into tyranny; second, a government ruled by the few and if mismanaged the system will turn into oligarchy a fight between aristocrats over the states for status quo (aristocrats vs. oligarchy); and finally a government ruled by many and if mismanaged the people will turn against the people (democracy vs. mobocracy). These were the Athenian form of democracy where the people was the stronghold to any of the system mutually reinforced by both sides.

Later, the foundation of democracy was cultivated in the principle of to life, liberty and property introduced by John Locke (the father of Liberalism, 1632-1704) in Two Treatises of Government. He was an English philosopher who considered to be one of the first philosophers of the Enlightenment and the father of classical liberalism. In his major work, *Two Treatises of Government*, Locke rejected the idea of the divine right of kings, but supported the idea of natural rights (especially of property), and argued for a limited constitutional government as a way to protect individuals' rights as well as avoiding power abused.

Interestingly, the word 'democracy' experienced the evolution and the meaning of the word became enriched with repetitious word of 'people' to emphasize the people's participation like the famous quote by Abraham Lincoln (the 16<sup>th</sup> US President) that defined democracy as government ruled by the people, of the people and for the people. The repetitious word of people to democracy was to remind the leader or the ruler that the highest bidder is still the voters. A leader is subject to rule of laws and public scrutiny. Additionally, the evolution of democracy further spreads into a different context and dimension. Democracy took into different forms and the list includes majoritarian democracy, Tocquevillian democracy, Madisonian democracy, elitist democracy, and consociational democracy.

First, the Majoritarian democracy refers to a system that adopts a simple majority as the rule to decide a main decision. It favors a decision rule of 51% versus 49% to be accepted as a winner that prevails. Second, the Tocquevillian democracy emphasizes three sources of democracy in assessing the United States form of democracy that are geographical environment, civil society and political institution. Democracy is assumed to perpetuate if civil society and power decentralization due to wide geographical environment coexist in harmony (Kramnick, 2003).

Third, the Madisonian democracy was based on James Madison's view of Publius that viewed democracy must be married to constitutionalism and the veto power was necessary on a basis that such power will prevent the majority from suppressing the minority or another minority suppressing other minorities. The principle of check and balance is vital in this Madisonian democracy. Fourth, the elitist democracy was derived from Schumpeter's idea that focused on political parties and elites where democracy was in the hand of a few people elected by the people. Thus, concentration of power dwells in the hand of a few that may not demolish democracy, because competitions among elites through political parties would allow democracy to prevail (Sniderman et al. 2009).

Finally the consociational democracy is challenging the afore mentioned forms of democracy on a basis that a majoritarian cannot handle a decision making based on a simple majority in a multiethnic society especially a multiethnic society with a strong ethnic identity, religious cleavages, and variety of civil society interest and competition. Other remarks that can be contested include the wide geographical environment where a small state like Singapore is still practicing democracy, the minority issues that could be small in number but this minority is a dominant community which control the majority through economic power, property ownership and financial capacity (Amy Chua, 2004). Moreover, the elitist democracy is challenged due to the fact that democracy composes of heterogeneous group of community with diverse power and interest that could work in harmony through bargaining, negotiation and mediation without having power concentration in the hand of a few (Shamsul 2011, Kartini 2014).

However, the criticism that came later in the peak of recognizing democracy as the best option, democracy has been criticized as a system that is constructively designed to protect the elitist (political or military), construed heavily with local contexts that diverge the ideal philosophical value of democracy into its indigenized form (Keane, 2011). Thus, Malaysia ends up having a few name callings such as repressive and syncretic, semi-democracy, and quasi democracy. (Jesudason 1996; Case 1993; Zakaria 1989). Now, democracy sounds so similar to drugs, the name changes from drugs of pain relief to pleasure drugs, methamphetamine, syabu, flakka – similar to drugs, we are addicted to democracy compared to socialism or communism.

The indigenization of democracy is what most part of the world is experienced. The local contexts and feature simply mold democracy in its unique form. The Asian 'drum' including value, norm, culture, and belief has designed democracy in a way that certain essences of feudalism, authoritarian, and a vast array of government intervention are inevitable. For instance, Malaysia is practicing democracy with a few basic elements such as organizing election every five years, electing people representatives, establishing a Federal constitution as the supreme law of the land, but issues such as freedom of speech, money politics, corruptions, and a single party alliance have been dominating the political landscape for more than fifty years after Independence (Kartini (b) 2014).

Nevertheless, Malaysia has enjoyed its form of democracy at peace with trivial volatile political disagreement for a long time after the race riot of May 1969 compared to Sri Lanka (Sirimal 2008). Hence, the Global Peace Index 2015 ranked Malaysia at 28 behind Singapore. The social cohesion amongst multiethnic society in Malaysia is managed using the formula of bargaining, negotiation and mediation (BNM) since the establishment of Community Liaison Committee way back in 1949 as the basis for such approach in authority and every day defined activities (Fernando, 2012; Shamsul 2015). In fact, other factors such as social mobility, low poverty level, consistent economic growth, equal education access and facilities, systematic infrastructure are germane that hold the multiethnic society in Malaysian to live cohesively (Nidzam & Kartini, 2016). Although disagreements among multiethnic society appears occasionally, these hiccups in the political life line are ripples that can be resolved once the issues have been ironed out using the BNM formula.

## **THE MEANING OF GENDER**

Based on UNESCO (2003) baseline definition, gender refers to the roles and responsibilities of men and women that are created in our families, societies, and cultures. While gender identity is self-identified, as a result of a combination of inherent and extrinsic or environmental factors. Thus, gender role is often an outward expression of gender identity. But to some people, gender identity

and gender role are congruous, therefore the socialization process including cultures abound in the expression one's gender role. In gender studies, I can't help noticing the phase and emphasize with regard to gender. My early encounter about gender studies was way back in 1996 during my Bachelor degree program. Gender was pretty much related to women and the emphasized was about women's equal rights and participations in all aspects of politics, economy and social. But as time passed, gender becomes all about men and women equal rights and condition to realize their full potential for contributions to the society and nation. Well, men have enjoyed their supremacy rightfully without doubt, while women suffrage was the proof of such struggles for equality in the US.

Let me explain the history of women movement before I put an attempt to see how democracy and gender works together. Even, the right for election was given a priority to the black man instead of white women back in 18<sup>th</sup> century. The first black man to be allowed to vote in the US history was Thomas Mundy Peterson, in 1870. While the women in the US waited for fifty (50) years before they were allowed to vote in Augusts, 1920.

The feminist movement began way back in 19<sup>th</sup> century. The fight for women suffrage in the US was a social movement emphasizing a broad spectrum of goals on securing the franchise for women including addressing the social and institutional barriers that limited women's rights such as family responsibilities, lack of educational and economic opportunities and absence of voice in political debates. Elizabeth Cady Stanton, Susan B. Anthony created the National Woman Suffrage Association (NWSA) which directed the efforts towards changing the federal law and opposed the 15th amendment. Later there was a saga to NWSA when Lucy Stone (an antislavery advocate of MA) opposed and rejected NWSA as being racially divisive. Lucy Stone formed the American Woman Suffrage Association (AWSA). During the 1880s the women rights movements struggled to maintain momentum. Neither group attracted broad support from women, or persuaded male politicians or voters to adopt their cause. – this inaction condition explained by Ida H Harperas “in the indifference, the inertia, the apathy of women, lies the greatest obstacle to their enfranchisement.”<sup>i</sup>

The women movement in the USA achieved a lot more success including 1. The establishment of Equal Employment Opportunity Commission (1965), women gained access to jobs in every corner of the US economy, increasing number of women in workforces, employers were barred from firing pregnant women 2. Divorce laws were liberalized 3. Programs were created in colleges and universities for women studies, 4. Women were allowed to run for political office 5. In 1972, the US Congress passed the law Title IX of the Higher Education Act, which prohibited discrimination on the basis of sex in any educational program, receiving federal fund and forced all male schools to open their doors to women 6. Athletic programs was allowed to finance and sponsor female sports teams 7. 1973, the controversial ruling on Roe vs. Wade, the US Supreme Court legalized abortion [the divide over abortion continued to alienate many women, feminist movement became fragmented, etc.)<sup>ii</sup>

There were also backlash that cast doubt over the equal rights for women in social and economic achievement (starting to wonder whether feminist movement really served women's best interest such as 1. The increasing number of single mothers and older divorced women living in poverty 2. A growing number of young children spending their early years in institutional day care – the debates was whether women were abdicating their maternal responsibilities and the federal policy that gave tax breaks to working mothers were encouraging a further deterioration of the family unit; 3. Feminists were targeted as the primary culprits behind the many by-products of sexual revolution from the increased rate of teen pregnancy to the spread of AIDS.

## **DEMOCRACY AND GENDER**

We now know that for state, democracy in its nature by John Locke was about having the basic rights, a recognition of protecting the property other than life and liberty, plus a limited government intervention. Later, democracy evolves and constructively designed to protect the elites, and status quo. But the indigenization submerge into the application of democracy. For the market, the idea of democracy was lassie-faire - a free market competition based on Adam Smith's term of the invisible hands to determine the price as a result of supply and demand.

Consequently, outcome such as price, profit, or market efficiency do not recognize gender as pivotal to profit making. The vision to pursue justice in gender relations particularly in economic development seems to challenge the neo-liberal perspective. The neo-liberal perspective is concerned with improving market efficiency through limited government interventions, trade liberalization and unregulated competition. On the contrary, the feminist perspective is concerned

with social justice, issue of right and wrong, equality in employment, wages, etc. These approaches rely on state intervention to assign value to women's work. Therefore intervention in a free market economy is a distortion of the market (O'Brien et al, 2000), or in other words, a distortion to democracy of *lassie faire* economy.

Meanwhile, society within gender perspective is structured by patriarchal system, hierarchy of order, vertical power distribution, religious value and cultural rigidity that limit women to move forward. Everywhere women go, there is a glass ceiling needs to be broken, to be challenged – women have to go against the odd. But do women really needs to bring all the masculine tools (the axe, the jackhammer, the drill, the hydraulic digger, etc.) to break the glass ceiling? Thus, it is fair to accept that the indigenization of democracy is also applied in assessing gender issues in Malaysia, because gender has been heavy laden on the western concept and perspective to begin with. The indigenization of democracy could redirect the discourse on gender or perhaps gender issue may not be an issue after all due to local contexts that value and recognize gender's role and function differently.

Another definition of democracy with regard to citizen participation can be retrieved from the Universal Declaration on Democracy stipulated in the Principles of Democracy that recognizes the achievement of democracy is based on the genuine partnership between men and women in the state and society affairs in which mutual complimentary and level of equality are enrichment from their differences (IPU, 2016). Women's participation is an important element to democracy other than election, middle class, education, and political literacy (Paxton, 2008). Furthermore, Dahlerup (2006) posits that women's participation in politics marks that democracy is existed. Democracy has to be inclusive and the division of power must include women in the democratization process because disregarding women will degrade the meaning of democracy that values citizens' participation (Waylen, 2003).

## **GENDER IN MALAYSIA**

In Malaysia, women were a lot more celebrated. There was no suffrages movement in Malaysia, Our first General Election in 1955 before independence was open to both genders to cast their votes. Not just to gender but also to all ethnics groups as the effort to convince the British that Malaya was ready for independence; Malaya was ready to rule its state without nation yet. Thus, the strategy was approved and Malaya declared independence on August 31<sup>st</sup>1957.

Even in education, the traditionalist method allows both gender to learn Al-Quran, perhaps for girls the classes were reserved just for the same sex only. At present, in modern education, both genders are treated equally. Furthermore, female students at higher learning institutions are 60% more than male students. Imagine the future of governance in Malaysia – don't be scared, the building block of organizations will be women.

The evolution and trends in Malaysia pertaining to gender is pretty much in tandem with the International Women Convention dated back in 1975, The Mexico Declaration on Equality of Women, the Nairobi Convention on 1985, The Commonwealth Plan of Action in Vancouver, The conference on Women's Affairs in Harare, Zimbabwe in 1987, and the Beijing Platform of Action of 1995 – Thus, the Ministry was so moving with series of international convention to boost women's role and function, HAWA (Jabatan Hal Ehwal Wanita or Center for Women– changed to Jabatan Pembangunan Wanita or Department of Women Development in 2001) now is KPWM (Ministry of Women and Community Development) had established National Policy for Women in 1985, right after the Nairobi Convention in 1985 to integrate international resolution with local agenda. It is a policy modified and redefined to fit in the Malaysian national development. The two main objectives of this policy are:

1. To ensure equitable sharing in the acquisition of resources and information as well as access to opportunities and benefits of development, for both men and women
2. To integrate women in all sectors of national development in line with their abilities and needs in order to improve the quality of life, eradicate poverty, abolish ignorance and illiteracy, and ensure a peaceful and prosperous nation

The Beijing Platform of Action 1995 was a reference to be added in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). CEDAW's objective and commitment are to eliminate any forms of discrimination against women. Additionally, CEDAW's agendas are adopted in the Millennium Development Goal (MDG) and recognized by an international organization such as International Institute for Democracy and Electoral Assistance (IDEA) in their

quest of promoting democracy and the vitality of women's representatives in politics. Women in public realm especially political participation is an indicator that democratization process is progressive.

Malaysia is committed to both CEDAW and the National Policy for Women. In fact, the latter legitimizes the efforts to identify problems illustrating women's participation at various sectors and levels including employment, sales, services, clerical, managerial, administrative, education, health, politics, security, agriculture and production. However, the policy is still unable to boost women's participation in politics.

## **GENDER AND POLITICS IN MALAYSIA**

Despite more than 50% members of political parties and 52% voters are women, female representatives in parliament are outnumbered by their male counterpart. Malaysia targeted that female representative should reach at least 30% at the parliamentary level. Malaysia only had 10.4% female representative in both GE 2008 and 2013. But the current numbers of women representatives in 2016 had increased to 10.8% due to by-election. Numbers of independent candidates among women also increased from zero in GE2008 to 12 female candidates in GE2013. Tables 1, 2 and 3 (appendices) display the number of female representatives at the Parliament, State Legislative Assembly, and Political Parties. Overall, women participation in politics are still low and insignificant numerically to men.

Although women's participation in politics are low and still miles away to reach 30% participation at the parliamentary levels, female participation in politics have been beyond the structurally formal political party or parliamentary boundary. Women's role and function in the society are well noticed and outstandingly addressed in the Malay literatures such as *Hikayat Faridah Hanum*, *Tun Fatimah*, *Awang Sulong Merah Muda*, etc.

In the wake of Malayan Union in 1946, women were demonstrating with men on the street, and they walked for more than 10 miles showing their physical and emotional resistance against the British and Malayan Union. Hirschman (2016) outlines that the Malay women nationalists during the late 1940s was the most remarkable feature of post-World War II Malayan politics. Women have been visible as party members doing all the hard work for party survival such as campaign activities including promoting candidates from door to door, street flash mob, donation, preparing food or refreshment for meetings, admin and clerical jobs for the party, etc.

Now, is there really a gender issue in Malaysia? If yes, what exactly are the issues? I outline a few factors that can be considered as issues to understand gender participation and politics in Malaysia. Although some of these issues can be contested and debatable.

### **1. Patriarchal society**

Most gender scholars share the impression that Malay women are bonded with traditional cultural values that are patriarchal (Jamilah, 1992; Ng and Chee, 1999) and most women are caught in dilemma between the modern challenges of life and traditions (Kalthum et al. 2008). Moreover, the patriarchy system was blamed to be the deterrence cause for women to move forward. Burns (2007), Harrison & Munn (2007) and Lovenduski (2015) argue that the socialization process, current employment, and marital status are factors that create the gender gap in political participation. Women are assumed to have lesser information on politics compared to men due to their socialization process that have been identified to their traditional realm and task. Furthermore, the marital status also discouraged women to be alert and aware of issues pertaining to state and politics because their close encounter is now revolving on family matters.

However, Hirsch (2016,35) opined that European observers such as Raffles (1965) and Reid (1988) wrote books and chronicles back in the sixteenth and seventeenth centuries that described women visibility roles in public life especially in commerce as one of the feature of South east Asia. Another example of women's value was the custom of bride-wealth, where the grooms' family has to pass the gold, property or gifts to the bride as dowry. Women were also identified as healers that conduct spiritual matters and spirit mediums. Moreover, the Malay women are also able to keep their father's name even when they are married. Men retained their authority in statecraft activities involving metal, hunting, house building, ploughing fields, etc. Nevertheless, women sphere was extended to broad range of activities such as planting, harvesting, weaving, pottery, and marketing (Hirsch, 2016). Although men and women are not considered equal in all respects, both activities and roles are defined within their gender's capacity and capability. Thus,

the patriarchy system can be debatable as a cause for such lethargic participation of women in politics.

## **2. Power vertical and hierarchical order**

Most political parties have the vertical power and hierarchical order that flow from top to bottom. A party leader holds a supreme power over his followers. In election, the central committee members, who are most likely to be males, will determine the winnable candidates for both parliament and state seats. Here, the rational of winning and securing victory is integral to party survival, thus choosing the right candidates and placing them at the right constituency are vital. With male candidates dominating both parliamentary and state levels due to central committee vertical power and hierarchical order, the chances to add women candidates are difficult unless the female candidates have an excellent track record that no male candidate can beat them. However, providing a temporary quota system could help increase women candidates in the election (Dahlerup, 2006).

In GE2013, the numbers of women decided to be an independent candidates made a new history of election. Both BN and Pakatan exhibited a total of 61 candidates male and female that expressed their boldness to compete as independent candidates due to disagreement with their central political party's decision (Kartini, 2014). Although such repercussions of action landed them to be expelled from the party, but for the female candidates, such action was never appeared in their traditionalist dictionary of action before. It marks a new variation of behavior among women that challenge the power vertical and hierarchical order.

In fact, central committee members must aware that voters' literacy are viewing gender as insignificant. They rationally vote for a candidate based on a few essential factors including political party, good track record of service, public relations and engagement, absence of scandal, etc. For instance, Nurrul Izzah at Lembah Pantai, Halimah Saddique, Azlina Othman etc. had proved that being a woman was not an obstacle for them to win the election despite their fought was against the male candidates.

## **3. Women preferences**

Women self-preference could also contribute to questioning the poor women's participation in politics. Women political party members are likely to vote for male over female candidates (Azizan, 2015). According to Kalthum et al (2008) women's orientation are still towards their reproductive role and family matters than their selves- fulfillment. If they are facing a dilemma between career and family, family is always given the priority. I guess women's state of mind are obviously correct and rational. However, such rationality is leading most female members of political parties share the tendency of giving the overloaded responsibility of managing a country and people to their counterpart.

That could be another reason to explain low participation among women in politics or becoming the representatives at the parliamentary levels. However, the gender structured system in party and government deferred women from participating fully in politics especially when the post at both levels (federal and state) including appointment, tasks, administration, work hour, and etc. are insensitive to women's need. Thus, it is unfair to lamenting such discouraging participation from women due to their selves-preference that dislike politics because of their traditionalist orientation (Kartini,2014). Osawa (2015) argues that conservative women in Japan are aware of politics and enjoy great access to political participation. But they remain docile and put more efforts of nurturing leaders of the society through their feminine and traditional tasks as mothers and wives. They are creating space for political participation while carrying their traditional tasks for instance 1) changing the expectation as they may not be able to adhere to their traditional tasks hundred percent; 2) choosing the activities that do not contradict their responsibility; 3) maintaining their roles as a mother and wife to benefit the entire society and nation for a long term. In accordance with Osawa's assessment on conservative women in Japan, Malaysian women may share the same feminine and traditional tasks and are likely to put family first over their political enthusiasm but such decision must not be viewed as restricting women's rights to political

mobility. We have to also acknowledge that a decision not to be active in politics is also a democratic practice. The action or inaction is a woman's rights to liberty. If that is the case, women are enjoying their liberty to decide what is best for them.

#### 4. Women visibility

Perhaps, another factor to assess women's low participation in politics is to move beyond the democratic formal political sphere and context. Cornwall and Goetz (2008) argue that women have been the central players as political and social actors in paving their ways into the political realm. Previous scholars have put a lot of blame on the patriarchy, hierarchy, culture, values and belief as the factors that create a vicious cycle for women to be dormant in politics (Jamilah 1992: 3; Ng and Chee 1999:176). However, women had been visible and able to master the politics in their everyday define activities as party members, activists of community based organizations, public advocates, etc. Women have been there in the public realm as entrepreneur especially in Kota Baharu Kelantan, where *Pasar Khadijah* is full of women as entrepreneurs that sell agrarian products, merchandise, textiles, etc.

Other protruding factors that are away from the common issues of patriarchy and hierarchy are the limited funds or financial constraint that limit women to further their political participation and agenda. Election in democracy has invented money politics to be part of the polity as long as the action is declared (Schaffer,2008). Thus, as men have conquered the political realm long before women, such constraint is managed. Second, lack of support from family and friends also contributes to reduce women's preference in politics. Such support system is necessary to female politicians in order to balance the workloads. If the support system from family and friends are absent, women would have to weigh the dilemma and they are likely to choose family over career. Fourth, the party's goal and intention would minimize women's capacity to be the candidates of election knowing that the rational goal of any political party is to win the election. Thus, the common goal and interest would unify both genders to rally the campaign to what is best for the party. Obviously what is best for the party is determined by the leader that will choose who, why, what, when and how to ensure party's victory will continue to benefit the party and the people. Within this competition, although more than 50% members of political party and voters are female, the central committee members of any political parties in Malaysia are divided when it comes to select the winnable candidate – yet the favor goes to male candidates. Women remain visible in their political participation in a public realm that hold strong the party back bones.

#### CONCLUSION

Gender studies face challenges embedded within democracy itself due to the people that populate the state embroils with different colonial history, culture, belief, norms, and values. Such local wisdom and context leads to variations in the form and application of democracy that later affect gender participation in overall aspects. In certain society and belief, gender equality may not applicable realistically because a man can never be a woman that bore the children in order to be equal. Although, women's participations in politics especially at the parliamentary level are still under-represented, women are looking beyond number to leave an impact and increasing their chances to help other while paving the way for new generation of women to be an integral part in the legislative processes.

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# COMMUNITY EMPOWERMENT THROUGH ROLE MODEL ON VASECTOMY IN JETIS SUB DISTRICT, MOJOKERTO REGENCY, EAST JAVA, INDONESIA

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## ABSTRACT

A successful Family Planning program is not only the women's responsibility, but also the men should have substantial contribution to this program, so that the men, as the role model, should be active acceptor of Family Planning, and one effective way of which is vasectomy. This research aimed to explore community empowerment through role model in vasectomy in Jetis Sub District, Mojokerto Regency, East Java. This research employed a descriptive qualitative method. The result of research showed that male acceptor of Family Planning with vasectomy did not experience physical change such as reduced potency, erection dysfunction, but the change they experienced included more harmonious relationship. Thus, the number of male Family Planning acceptor with vasectomy increased because individuals obtained information from the male Family Planning acceptors themselves as role model. In the presence of community empowerment through role model in vasectomy, the number of male participants in Family Planning with vasectomy was expected to increase.

**Keywords:** Community Empowerment, Role Model, Vasectomy

## INTRODUCTION

Family Planning (FP) policy aims to control the population growth through the attempt decreasing birth rate. This FP policy along with other development attempt then will improve family wellbeing (Kemenkes RI, 2015). Indonesia is the fourth densest state, with population growth rate of 1.49 percent per year. The significant population increase in Indonesia has more implication to long development. Many populations have low-quality skill, constituting the important burden to the state development. Indonesia deals with the following problems: high growth level, high birth rate, inadequate knowledge, and low consciousness of productive age, low consciousness of reproduction right, first young marriage age, men's low participation in family planning, less maximum access to and low quality of family planning program service, and low participation of local institution in the implementation of family planning program (BKKBN, 2015).

International Conference on Population and Development (ICPD) in Cairo in 1994 has approved that Family Planning program changes from population and fertility decrease approach into reproductive health approach by considering reproductive rights and gender equality. It is in line with new paradigm of Family Planning (FP) program, ranging from the fertility control program to the health reproduction approach focusing more on reproduction right, women empowerment, and gender equality. It means that in implementing family planning program and health reproduction, many attempts have been done by government to consider women's and men's right equally. The government has not achieved yet the objective wanted in line with fertility problem. Indonesian Health Profile of 2015 reported that the highest number of new FP acceptors consists of female FP acceptor (94.37%) during 2012-2015. Meanwhile, the male acceptors is only 5.63% including MOP 0.16% and condom 5.47%, while the highest active FP acceptor is female one (94.37%). Meanwhile the active male FP acceptor is only 3.81% including MOP 0.65% and condom 3.16% (BKKBN, 2016). Considering Health Profile of East Java province in 2014, male FP acceptor is 2.343% and the male one is 20.21% (BKKBN Jawa Timur, 2015).

The successful FP program is not merely the women's responsibility, but also the men contribute considerably to this program, so that the men should be able to be a role model as FM acceptor, and one effective way of which is vasectomy. Vasectomy is a clinical procedure to stop the men's capacity by means of clamping vas deferens so that the flow of sperm transportation is inhibited and fertilization process does not occur (Manuaba, 2010). Many factors affect an individual's sexual life after vasectomy, including the side effect related to masculinity, the psychology of men and women after undertaking vasectomy, the sexual intercourse frequency, the semen released during

ejaculation, the fear and anxiety after vasectomy, the physical change after vasectomy, and the vasectomy failure worryingly resulting in pregnancy.

In this case, there should be a community empowerment from vasectomy acceptor role model so that the men can participate in family planning program. Community empowerment is a concept of development summarizing multi-aspects. This concept represents post-developmentalism paradigm that is people centered, participatory, empowering, and sustainable". Community empowerment development is broader than merely fulfilling the basic needs or providing the mechanism to prevent further destitution process (safety net), the idea of which is recently developed widely as the attempt of looking for alternative to the concepts of growth in the past (Firmansyah, 2013).

Empowerment can start with encouraging the people to play more active part in their work and involving them in decision making or responsibility to complete the work. The objective to be achieved in community empowerment is to create an independent individual and society. Such the independency includes the independency in thinking, acting, and controlling what they do.

Men participation in family planning program becomes important in FP and reproduction health because: firstly, men are partner in reproduction and sexual intercourse, so that is very reasonable that men and women share responsibility and role equally to achieve sexual life satisfaction and share burden to prevent disease and FP complication and reproduction health.

Based on the result of survey in Mojokerto Regency, it can be found that the people have not accept the concept of family planning program well because of inadequate evidence that family planning family affect the men's health and vitality. It is confirmed with the common belief that family planning initiative is a misleading conception. In addition, the men are also affected by fear and anxiety with the side effect of vasectomy surgery method. Thus, they undertake vasectomy hesitantly. It is perhaps because they have inadequate data or information about the effect of vasectomy on their physical, psychological, and social life. Inadequate information on the effect of vasectomy is also due to the inadequate research conducted to identify the effect of vasectomy particularly on physical, psychological and social conditions of men. From this phenomenon, this qualitative research aimed to explore community empowerment through role model in vasectomy in Jetis Sub District of Mojokerto Regency, East Java.

This research employed a phenomenological approach, because it is appropriate to explore an individual's experience as the role model of vasectomy acceptor with various perceptions on vasectomy. Phenomenology contributes to deepening the understanding on the effect of various behaviors, actions, and ideas of each individual on the phenomena occurring in the vasectomy acceptor's daily life.

## **OBJECTIVE**

The objective of research is to explore community empowerment through role model in vasectomy in Jetis Sub District of Mojokerto Regency of East Java.

## **METHOD**

This study was a descriptive qualitative research using purposive sampling technique with phenomenology approach. Data source of research derived from words and action of the research subject consisting of the informant related directly to the research problem. To obtain more accurate data and information, in-depth interview, observation and documentation methods were used; documentation was obtained from informants existing in Mojokerto Regency. The informants of research were productive age couples. The research was conducted from April to September 2016. The author analyzed specific statements and categorized clusters that will create a theme from describing an individual's experience with the phenomenon studied, making significant checklist and analyzing data manually, to encoding and ordering the themes using thematic Colaizzi method version 0.9.

## **RESULT**

There are seven informants in this research. The four of them have Senior High School and the other three have College educations. Two informants come from upper, two from middle, and three from low social-economic classes. Two informants undertake vasectomy for less than a year, one for two years and four for more than five years. Four informants are village apparatus, one coordinator of family planning field officer and two ordinary people. Five acceptors live in rural areas and two in suburban areas.

There are three reasons why the acceptors undertake vasectomy: their social responsibility, piety to their wife, and attention to their children wellbeing in the future. Firstly, it means that

participation in vasectomy is motivated by their social role within society in which, as the society leader, they are obliged to be the role model, peer group supporting the job of offering information, and social security and inclusion. Secondly, there is a piety to wife's condition because the wife feels uncomfortably with using a variety of contraceptive method and fails in contraceptive program. Fifty percents of vasectomy clients state that they are dissatisfied with previous birth controlling method, particularly because of the side effect the wife encounters. Thirdly, their anxiety with their children wellbeing in the future becomes the reason of undertaking vasectomy because they have no sufficient income to fulfill their education need in which tuition is getting more expensive over times. Therefore, vasectomy becomes an appropriate, efficient and effective choice to have no more children. The productive age couples using vasectomy contraceptive state that their sexual life does not change, and even they become fresher and fitter despite the fear of erection dysfunction, reduced ejaculation, and less semen released during ejaculation previously. However, their assumption changes having obtained information from the role model of FP acceptor.

### **Physical Change**

The men undertaking vasectomy usually encounters two types of physical change. The physical change after vasectomy generally includes: improved body stamina, better health, and better endurance. Testis still produces testosterone so that masculinity is not reduced. In addition, vasectomy is unrelated to impotency. The men's body produces testosterone hormone as much as he does before. Therefore, there will be no change in the men's voice or characteristics.

Meanwhile, generally, there is no external change in reproductive organ characteristics post-operation. This result does not support post-operation vasectomy pathophysiology. After vasectomy, the change occurs in all genital channel areas proximal to vasectomy site. All respondents of research say that they do not pay special attention to physical change in their reproductive organ.

One acceptor complains back pain, stomachache, fatigue, body and reproductive organ discomfort up to three months post-operation. One common problem occurring after vasectomy is chronic testis pain, defined as intermittent or constant, unilateral or bilateral testis pain for  $\geq 3$  months. Chronic pain in scrotum is recognized as vasectomy complication with unknown cause. Pain or discomfort is sufficiently problematic and leads the patient to look for further medication, to search for information for obtaining previous vasectomy acceptor as the role model. This finding has important implication that all patients should know this complication from the previous vasectomy acceptor as the form of vasectomy experience from role model.

Many patients feel better sexual ability. They can have longer and more frequent sexual intercourse than before vasectomy. The improvement of sexual ability is affected by good general health. Many other patients feel that their sexual ability is unchanged up to three months after vasectomy. The acceptors prefer undertaking vasectomy because they feel piety to their wife who have used contraceptives for many years and should change the method every five year. They worry their wife condition that should change contraceptive method frequently from injection, IUD, to pill. Therefore, they use vasectomy because their wife feels discomfort with contraceptives used so far.

### **Men's Sexual Satisfaction**

Men's sexual satisfaction after vasectomy also varies. Some of them feel very satisfied, some others feel satisfied, and some others feel as usual. The participants feeling as usual consider sexual intercourse between husband and wife as the compensation for their obligation. They do not pay attention to their sexual change because they considered that they have been old. The acceptors feeling very satisfied and satisfied become more intimate, passionate, and closer to each other and more harmonious.

### **Men's Psychological Change after Vasectomy**

All participants feel more comfortable in having sexual intercourse after vasectomy. They feel relaxed, secure, comfortable, freer and more composed. They feel free and secure when there is no pregnancy risk. It gives them comfort to enjoy sexual intercourse more without any risk. What all acceptors know is that after vasectomy there is no pregnancy. Eternat De Knijff non-motile sperm is found in 33% of patients after vasectomy, with the mean period of 6.36 months for azoospermia. Azoospermia is needed for sterility. The men with small number of non motile sperm ( $<1 \times 10^6$ ) after vasectomy has very low risk of causing pregnancy. Jamiesson et.al recommend the avoidance of sexual intercourse up to 3 months after vasectomy or 20 ejaculation or the use of temporary contraceptives until azoospermia is stated as free. Counseling should be given to productive age couples to educate them

that post-vasectomy they are recommended to use temporary contraceptives until the sperm examination is conducted and they are stated as sperm-free.

### **Is Vasectomy the Right Decision?**

Most acceptors claim that vasectomy is the appropriate decision for them because the encounter no big problem post-vasectomy. Men tend to prefer vasectomy as a permanent family planning method when they decide to have no more children. They know that vasectomy is a simpler procedure than women sterilization or tubectomy. The acceptors explain that their understanding on tubectomy or women sterilization is more complicated and takes more time than vasectomy. Generally, men believe vasectomy as the expression of their love to their wife and family. Most researches related to vasectomy decision for psychosocial wellbeing found that the satisfaction level of vasectomy acceptors is very high for vasectomy men and their partner (e.g. ranging between 90% and 100%). They are happy with their decision of choosing vasectomy.

### **Feeling to Wife**

There are two types of feeling the acceptors express to their wife. Some acceptors feel more passionate with their wife. Some others feel confused with their feelings. However, most of them feel love more, more intimate, more harmonious, and improved quality of their relation.

### **Example of Vasectomy Acceptor's Experience**

The experience of acceptor role model who has undertaken vasectomy earlier is a very appropriate information source because an individual who have undertaken vasectomy first can tell his experience about vasectomy, from his post-surgery feeling, post-vasectomy physical change, vasectomy effect, to post-vasectomy sexual intercourse. So, the vasectomy acceptor's experience gives a representation to the productive age couples in deciding on undertaking vasectomy.

### **CONCLUSION**

Post-vasectomy, the vasectomy acceptors do not feel physical change harming their health, as aforementioned. Most acceptors say that through vasectomy they can show off their love to their wife. Some others say that the decision is made on the behalf of their children family wellbeing in the future. They also believe that generally, vasectomy helps improve the quality of their marriage relation. The community's response to vasectomy varies, generally. The members of community consider that having child is important, but family wellbeing is also very important.

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# INFORMATION SUBMISSION ON THE PACKAGING BY DISTRIBUTOR TO IMPROVING THE KNOWLEDGE OF THE SELLER ABOUT JAMU (THE INDONESIAN TRADITIONAL HERBAL MEDICINE) AS HEALTH PRODUCTS

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## Abstract

Jamu has been known by the people of Indonesia as one of the herbal remedies for health. However, the tendency is the lack of knowledge of the seller or distributor about the products they sell. This is due to the defeat of the orientation of the distributor or seller in improving their orientation compared to the knowledge to improve their sales and profits. Therefore, this paper seeks to expose the results of research that aims to find out about the submission of information on packaging by distributors in increasing the knowledge of the seller regarding jamu as a health product. The method used is descriptive quantitative and qualitative data, which is collected through questionnaire and interview techniques. As for the results showed that among the 14 items of essential information on herbal packaging, only information about the expiration date was the one who drew the attention of the seller to ask the distributors, because it related to the orientation of the economy owned by the two sides. In addition, it is noted that the pattern of business communication in relationships of distributors and sellers indicates that the distributor will explain more information on packaging only when the seller asked. This certainly gives an overview about the necessity to increased efforts of the distributors or the sellers to participate in the dissemination of health information to the community in accordance with their functions.

**Keywords:** Business Communication, Distributor, Seller, Packaging, Jamu

## INTRODUCTION

Health is getting more and more expensive each day, this makes the middle-low economic community becoming restless and increasingly difficult for medical treatment to the doctor or to the hospital. Alternatively, the community will choose herbs medicine or jamu which became a cheaper alternative treatment compared to the hospital or doctor. It is constrained because of the costly issue. The cost to be spent is not balanced with the income received by the community.

One of the reasons why many people now consume traditional herbal medicine to keep the body's health is not willing to take the risk of getting the side effects of modern medicine. In addition, it must be recognized that the correctional knowledge of the efficacy of various types of plants that can cure various diseases.

Jamu is the terms for traditional medicine in Indonesia. In big cities, there are professions who go around carrying medicinal herbs sold on the street by hawkers (penjual jamu gendong<sup>102</sup>) carry a healthy and refreshing drink. The type and number of herbal carrying sold vary greatly for each seller. It depends on the habits they learn from the experience of what herbs are in demand as well as customer requested orders. Every day the number and type of herbs sold are not always the same, depending on the habits and needs of consumers. After the data collection obtained information that there are eight types of herbs are sold, namely beras kencur, cabe puyang, kudu laos, kunci suruh, uyup-uyup/gepyokan, kunir asam, pahitan, and sinom. Jamu is drunk by brewing it with hot water, sometimes mixed with lemon, honey, egg yolks, and then drinking sinom jamu or turmeric acid as a flavor refresher.

But in fact, the knowledge about jamu are rarely possessed by the community due to the lack of information obtained. The community more memorized the jamu trade names and efficacy of the jamu rather than it's content itself, this is due to the custom of the community who rarely read the information in the packaging of Jamu. In addition the habits of society who prefer to be informed than finding out about benefits or the procedures of Jamu usage. (Komala, Hafiar, Subekti &, 2015).

The main source of information about the info and indication of the efficacy of jamu medicine in general only info contained in jamu packaging. Unfortunately, some jamu packaging does not

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<sup>102</sup> Jamu Gendong is the traditional method on carrying the jamu in basket, literally means carried jamu.

provide complete information. The phenomenon that occurs many people uses several kinds of jamu medicine in one drink with the hope that the effects will be stronger and healthier.

The behavior of information seeking by herbalist buyers rely more on information received from the seller rather than reading the info on the packaging by the buyers themselves, as well as the herbalist sellers, they tend to sell herbs with economic motives alone, have no awareness as an information agent about the herbs they sell. (Komala, Hafiar, & Subekti, 2015).

In line with the research conducted by Dini and Lestari which suggests that people only seek treatment in accordance with the economic level that exists in each individual. Most of the people do not read or understand the advice of these drugs. While the seller just wants to dredge the profits as big as possible without providing information that must be delivered. So that people understand the efficacy or side-effects caused by the drug after consumed. (Dini & Lestari, 2015).

Information concept have many aspect, features, and benefit which can be very different from one and another. The definition between one and another sometimes can have different meaning because they have different emphasize and version. Information can be only an impression of someone mind, or maybe only in the form of data that tidy organize and processed. Base on the source, information is a record of viewed phenomena and also can be decisions that make as estrabook (in Yusup and Subekti, 2010). Those infromations can be ambigiou: can be a lied or can be an actual condition.

Distributors or canvassers are the same, they only have passion for supplying goods to the Jamu shop, but only have minimal desire to explain the info about herbal medicine to the seller, the reason because the field officers are also not understood, the seller did not ask means considered to know, the task is just to increases sales to pursue the target only. From the dozen description found on the packaging of herbal medicine that is understood by only a handful of distributors, sellers, and buyers. So based on the phenomena then the researchers feel interested to research concerning the submission of information on packaging by distributors in increasing the knowledge of the seller regarding herbal medicine as a health product.

## **LITERATURE REVIEW**

It is not easy to define the concept of information as this one has various aspects, characteristics, and the benefits with each other sometimes very different. The definition of that one with another definition sometimes different meaning because it has the emphasis and different versions. Information could be made with the impression of one's mind, or may also be arranged neatly and data that have been processed. Judging from the origin appearance, information is a recording of the observed phenomena, or it may also be decisions made by Estabrook (in Yusup & Subekti, 2010).

The information core is the recording of events. The incident is an event that occurs at some point somewhere, to be more precisely is the meeting between space and time. Science and technology (science and technology) requires information, but also simultaneously produces information. As a consequence of developments in the field of science and technology that very quickly, then the information becomes growing very fast anyway so people often say the existence of the explosion of knowledge poses an explosion of information. (Yusup & Subekti, 2010).

It is likened that information is the content while the source of information is the contents of the container, and the center of the information source is the place is managed and inhibit the information sources or the containers. If the content of a book is the information, then known as the source of information is the book itself which served as the keeper or the holding of information, while the information source can be meaningfully inhibited place books or other sources of information. In this book does indeed function to accommodate a certain amount of information. Similarly, this kind of thing applies to all types of reading materials or of other information sources, which today is already very diverse, both in the form of printed materials and electronic recordings.

## **METHOD**

The type of this research is descriptive research with quantitative and qualitative data is done with the purpose of depicting or describing objects and phenomena related to the usefulness of information on the penetration of medicinal plants about community communication networks users of herbal-based medicines in West Java.

The methods used in this research is descriptive methods with qualitative data, that is, research that exposes a situation or event or observational research such as that presented by Wood (1997, in Rahmat, 2004:25). Furthermore Rahmat suggests that descriptive research is intended to: (1) collect information describing in detail the actual symptoms, identify problems or check the condition and prevailing practices, (3) make a comparison or evaluation, (4) determine what others have done in

dealing with the same issues and learn from their experiences to establish a plan and the decision at the time to come (Rahmat, 2004:25).

According to Lexy A. Moleong in his book *The Qualitative Research Methods* (2004:6), defining the qualitative research as research that intends to understand the phenomenon of what is experienced by the subject for example behaviors, perceptions, motivations, actions, etc., holistically, and by means of the description in the form of words and language, in a special natural context and by utilizing a variety of natural methods.

Secondary data analysis as the data potential villages and Riskesdas is done with a spatial approach. Qualitative data collection is done by observation and in-depth interviews. The criteria of informant include the sellers of medicinal herb stalls in West Java.

Instruments used for qualitative research is in the form of a questionnaire with open questions and observation guides. Observation guide includes a setting that is within the scope of the home and the environment. Participant, namely the consumers of Jamu in Jamu stalls. Activities and interactions include daily activity and frequency/duration i.e. a pattern of activity (how many times and how long observation done). The variables examined, namely Community characteristics such as age, education, socioeconomic status and last. In addition, interviews were conducted in the health service to find out the utilization of herbal plant in West Java.

This study used a qualitative approach. The purpose of this research is to understand what's hidden behind the phenomenon that sometimes is hard to known or understood. In addition to understanding the phenomena that are difficult to understand, the researchers want to dig an individual experience in defining a problem and people who became informants can freely express the definition.

Qualitative research is able to depict events or social reality from the point of view of the subject rather than from the viewpoint of the researcher as an observer. Things that are examined include understanding, feelings, and emotions of the subject of the research. To generate an understanding of authentic, observation and in-depth interviews are considered in accordance with the research objectives. (Mulyana, 2001; 156).

The technique of selecting informants is done purposively by choosing informants intentionally and not randomly. The selected informants are those who are assumed to be able to provide information in relation to this research. Basically, the number of informants in qualitative research depends on the required data needs.

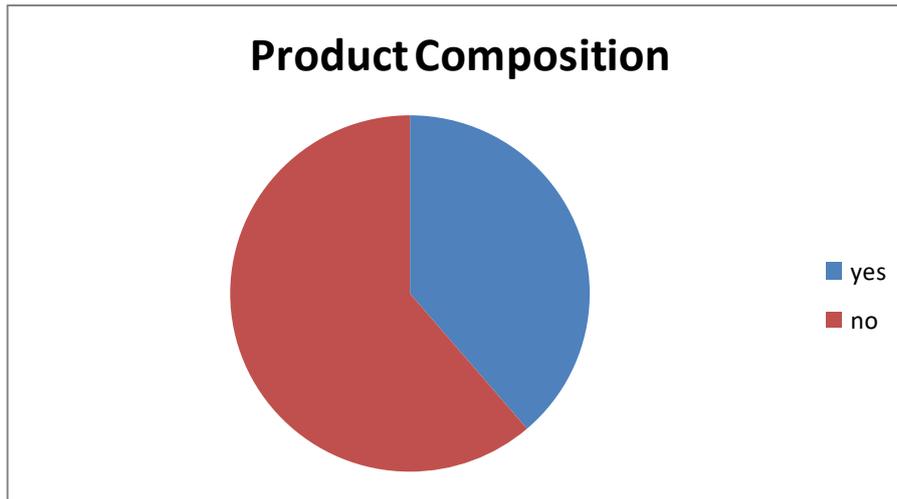
The areas that are used as sample informants are Ciamis, Purwakarta and Garut areas. Data collection techniques in qualitative research are to make observations, in-depth interviews, and documentation studies.

Observation; The observations made in this research is to do observations. In-depth interviews (Depth interview) author in research intended to find out the views, events, activities, opinions, feelings of the speaker (subject matter expert). Interview conducted i.e. to find out about the imaging strategy development is done. The use of this technique according to Creswell (1998:120) is very important for qualitative research, especially for complete data and obtain data accurate and appropriate data sources. The Documentation Study; According to Burhan Bungin (2007:121) documentary method is a method used to search for historical data. The documentation in this research is needed mainly to enrich the foundations of theoretical and sharpen analysis research related to the study of the strategy of communications development. Document in question can be either internal activity news.

## **RESULTS AND DISCUSSION**

Based on the results of data collection in the field, known to some information that shows the seller feedback regarding the presence or absence of distributor/canvasser effort in informing the information of jamu products which they distribute to the seller. The seller feedback can be seen from the following tables:

**Diagram 1.** Distributor/canvaser informs the composition of the product to the seller

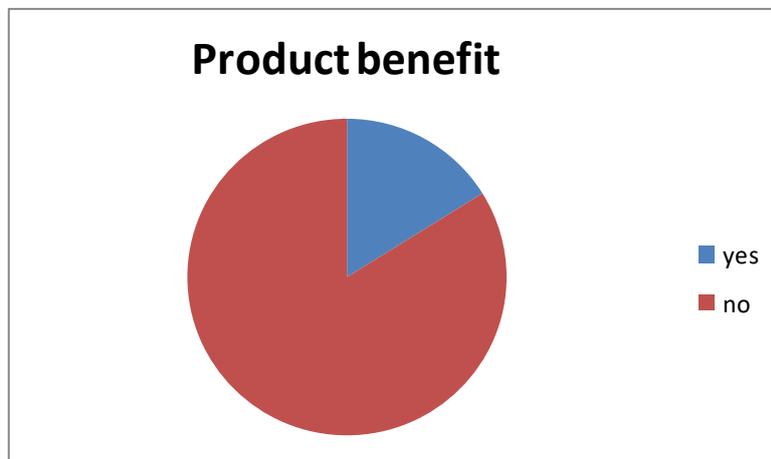


Based on the table, it appears that more distributors who did not inform the composition of jamu to the seller with the reasons expressed by interviewees as the following: *"It is never explained, nor do I ever asked, and though described I will not understand, because there are too many foreign language to me, the terms used are foreign (latin-red)"*<sup>103</sup>. As for the other reasons stated is:

*"Yes ma'am, sometimes indeed explained, sometimes not explained, but on second thought I think it is indeed necessary to explain, especially to inform the buyers who does not know the relationship of composition and efficacy of herbal medicine, for example ginger for cold, or ginseng for stamina herbs"*<sup>104</sup>

While the reasons were given by the seller who tends to recognize the importance of information on the composition and asked for an explanation to the distributors are: *"yes, it is often described, so helpful for me because I came to know the Latin names of medicinal plants, so that knowledge can be used to convince the buyer ... hehehe"*<sup>105</sup>. Though distributor has an important role in the marketing chain, as expressed by Kotler (1997: 8) Marketing is a social and managerial process by which individuals and groups obtain what they need and want by creating, offering, and exchanging products of value with the others. (Reza, 2016).

**Diagram 2.** Distributor/canvaser informs the product benefits to the seller



Referring to the table can be said that the information about the efficacy of the product is not necessarily explained orally because it is already provided in the packaging as stated below: *"never,*

<sup>103</sup> Suparman, Jamu seller in Garut area

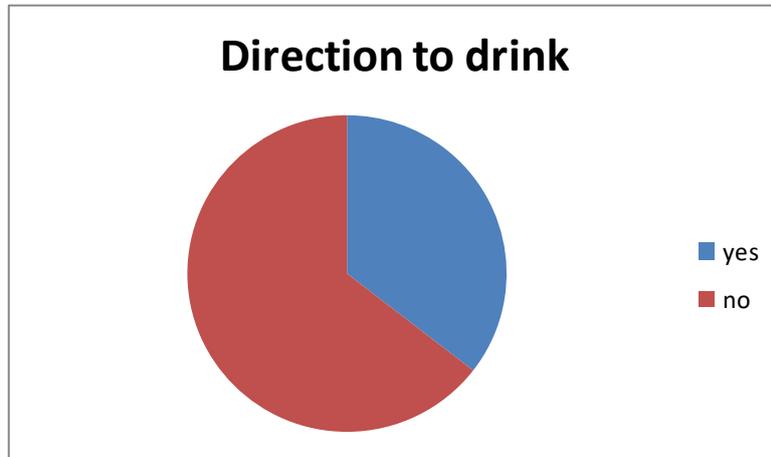
<sup>104</sup> Doni, Pemilik Kios jamu di daerah Ciamis

<sup>105</sup> Jono, pemilik Kios jamu di daerah Purwakarta

perhaps because all the information about the efficacy of the jamu would have been present on the packaging<sup>106</sup>

However, there is also a small part sellers who ask as it was delivered to the source: “yes, sometimes they explained it when I asked, which indeed I often question so that the customers trust with jamu that I sell and want to buy jamu here”<sup>107</sup>. Among the sellers were passive in seeking information, there is a small percentage of sellers who took the initiative to read and ask questions about the efficacy reasons as put forward: “yes, sometimes described, but I also read on my own to see its usefulness, the efficacy so that I am not wrong when I explain it to the buyer.”<sup>108</sup>

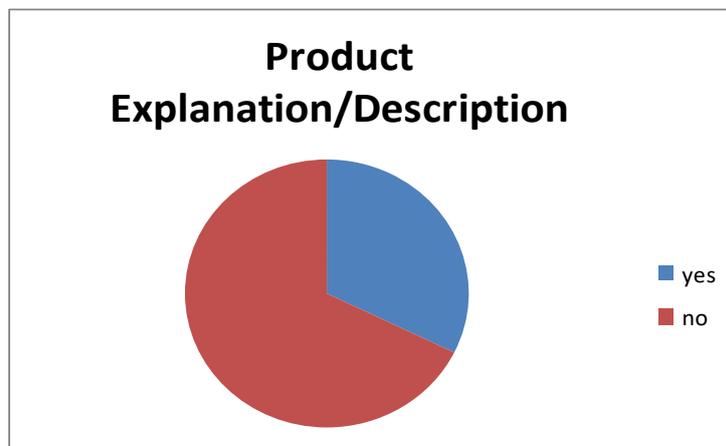
**Diagram 3.** Distributor/canvaser informs the dosage to the seller



The table above shows the lack of efforts made by the distributor to explain the rules of taking any jamu product which they supply, such as the seller of the following narrative: “No, the distributors who come here never told about any information, very rarely, the distributor of jamu just ask which jamu is already sold out and which one I want to buy and stock.”<sup>109</sup>. However, there are also distributors who still carry out his duties as an agent of health information, such as spoken here:

“yes, although it's been advertised on TV, but sometimes the distributor gave an explanation of jamu that they send, maybe the distributor wanted buyers become clear and confident that the products they buy can heal the pain, because consumers also got suggestions with explanations from the seller.”<sup>110</sup>

**Diagram 4.** Distributor/canvaser inform the product explanation/description to the seller



<sup>106</sup> Yono, penjual jamu di daerah Purwakarta

<sup>107</sup> Farhan, pemilik kios di daerah Ciamis

<sup>108</sup> Neni, pemilik kios jamu di daerah Garut

<sup>109</sup> Ita, pelayan kios jamu di daerah Ciamis

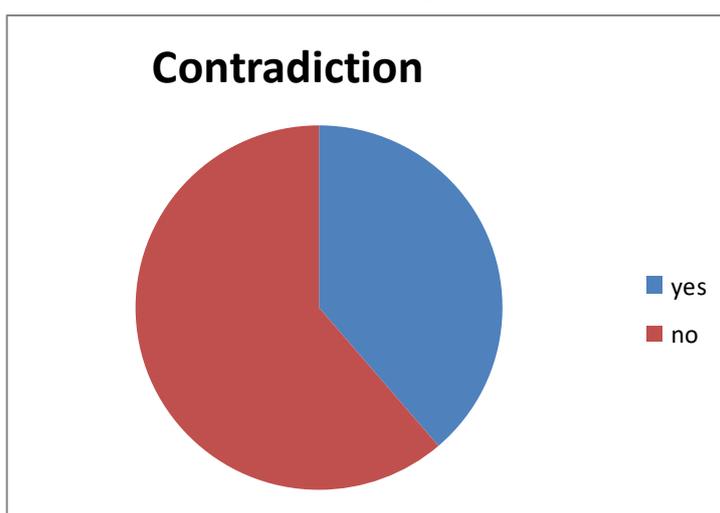
<sup>110</sup> Pardi, pemilik kios jamu di Purwakarta

One of the rare information delivered by a distributor to the seller of herbal medicine is an explanation/description of products, but still, there are distributors that are rated by the seller they convey information that is considered new and important to be known by the seller, such as the narrative of the following sources:

*“Yes, promote the latest products/drugs from drug manufacturers, for example, Sidomuncul has the latest herbal medicine for muscle/joint pain, or Jamu Air Mancur for lowering high blood pressure, although this herb has been long circulated, now the package is updated so become more interesting.”<sup>111</sup>*

Based on this statement, it is known that the majority of Indonesian people consider herbal medicine, as a herbal medicinal products which are plant based, have efficacy for various diseases, and even herbs can be the first choice when experiencing symptoms of certain diseases before they see a doctor or other medical personnel, this is in line with the results of research that says that: medicinal plant is a plant that can be used for first aid (Bakti et al., 2015).

**Diagram 5.** Distributor/canvasser informs contradiction to the seller



Referring to the results in the table above can be obtained a description that, the benefits of information regarding the contradiction is not how well understood by the seller, due to the belief that herbal medicine made from natural ingredients so as not to have contradictions such as the statement of one of the interviewees are: *“No, probably because jamu has no restrictions.”<sup>112</sup>*. The same thing was stated by the next interviewees: *“no explanation is given at all, but jamu are free and safe to drink anytime, so I did not ask about it.”<sup>113</sup>*

This is consistent with the following statement: After reading the recommended use of drugs communities are not aware of information that has been read, the community did not ask family members or neighbors left and right, who have a better understanding. The community thinks doesn't matter because the public has always been memorizing the information in understanding the drug. The intent of memorizing is when taking the drug, the public has never suffered a fatal thing and always have a good effect. It makes people lazy to read and make it a habit. (Purnama & Lestari, 2015).

However, there are also sellers who quite understood the usefulness of information about the contradictions that are reflected in the results of the interview follows:

*“Yes, though certain information concerning the efficacy of herbal medicine already exists in the package, but as a seller, I have always questioned the back to distributors who in practice delivered by their sales. Sales sometimes give an explanation but sometimes tell the seller to*

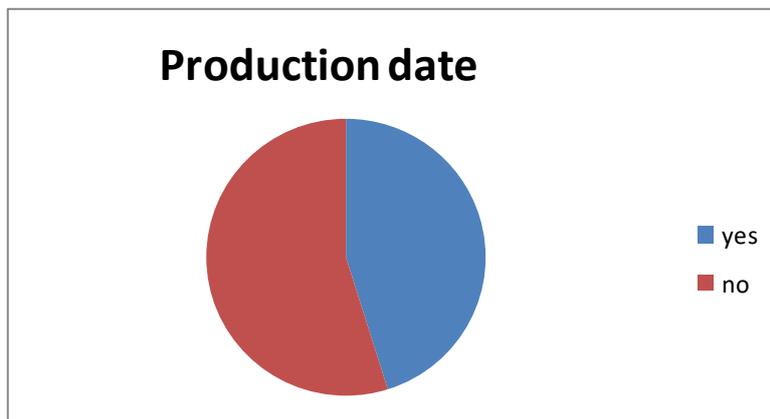
<sup>111</sup> Adit, pemilik kios di daerah Garut

<sup>112</sup> Iskan, penjual jamu di Pasar Rebo Purwakarta

<sup>113</sup> Ardison, pelayan di kios jamu di daerah Ciamis

read its own restrictions in the box with the herbal medicine, for example should not be taken by pregnant and lactating women, or not allowed for children under 12 years.<sup>114</sup>

**Diagram 6.** Distributor/canvaser informs the production date to the seller



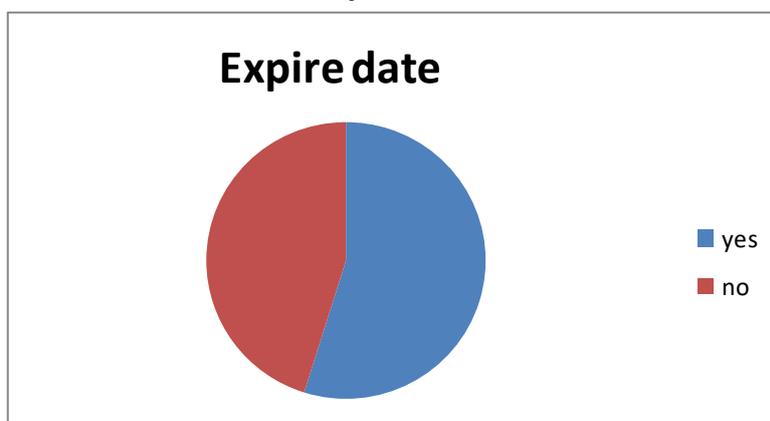
The seller understanding regarding the date of production, there are still confused with the expiration date, but at least this understanding makes sellers more interested to find out information about the date of production, such as the following explanation: *“yes, so that the product is not returned to the seller, because if jamu have been long enough then we also do not want to sell, we also do not want to sell these jamu because they are often already hardened, hardened means that herbal medicine had been long enough.”*<sup>115</sup>.

The lack of understanding about the date of production and the drug expiry date, triggered by the limitations herbalist who becomes informants in this study to obtain information, because they are selling locations tend to be in rural areas. This is consistent with a statement saying: urban and rural communities still exist differences in grabbing the opportunities of information. (Puspitasari, Hafiar, and Anwar, 2014).

In addition, it is known that the interest of the seller to check the information on the date of production with regard to the anticipation of economic risks that can inflict if not scrupulously to information date of production, as for reasons one of the sellers to check such information are:

*“Yes, I'd rather see it directly because I instantly bought at wholesale because my turnover is small and the customers just in the surrounding Kecamatan Kadungora and Leles. If waiting for shipment from the distributor is uncertain, so when the product is up, no shipping. If directly to the wholesale in Garut, I can buy jamu according to my needs and can simply return the product if it is not good and had been long enough.”*<sup>116</sup>

**Diagram 7.** Distributor/canvaser informs the expire date to the seller



<sup>114</sup> Zaelani, pemilik kios jamu di daerah Garut

<sup>115</sup> Sutiayah, pedagang jamu di daerah Purwakarta

<sup>116</sup> Rodiah, pemilik kios jamu di daerah Garut

Information on the expiration date, the information is relatively widely read by the seller. This information is also a lot of information on the packaging which is shown by the distributor to the seller as well as information that a lot of attention by the seller. The motive behind still are economic, such as the following statement:

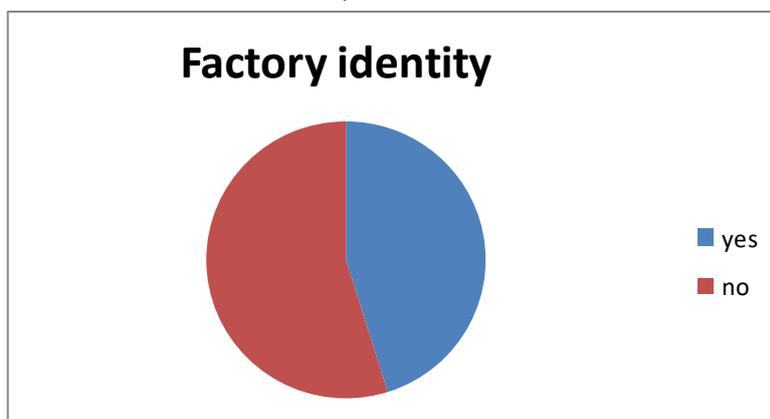
*"Yes it is often explained to indicate that the expiration date is still long, because if it expires soon, I often do not want to buy it, because I'm afraid the product has not sold out yet the expiration date is up, because here people who buy herbs every day are not too much, unlike in the city."*<sup>117</sup>.

In addition to the economic orientation, attention to the expiration date also includes the desire to provide a quality product to the buyer, following his statement: *"Yes ... if about the expiration date sometimes I ask, so as not to get the old stuff, and that buyers here can also drink herbal medicine that is still in good condition"*<sup>118</sup>.

In principle, although different, there are similarities obligations between the jamu seller with a pharmacist in a pharmacy. The seller's awareness to provide information about health products that it sells, in fact, aligned with the recommendations launched by the government to the pharmacist, as quoted below:

In addition to serving customers face to face at the pharmacy, pharmacists can serve long-distance customers who want to get information or consult about their own treatment. One of the most practical ways and follow the progress of the times is to open a drug information service via the Internet or by telephone. The slogan "Know Your Medicine". "Ask the Pharmacist" is now increasingly popular in the community. The pharmacists are supposed to give a good response and satisfying by providing professional pharmacy services and quality. (Muchid, 2007).

**Diagram 8.** Distributor/canvaser inform identity to the seller



The above table shows that there are some sellers who understand the importance of the identity of the manufacturer. This relates to the existence of a presumption that a big name factory can be guaranteed and appeal to buyers. The assumption is based on the following statement:

*"Yes usually sales like to tell if there is an offer of a new product, for example from sido muncul, or nyonya meneer, if brands that are well known we did not hesitate to sell because buyers also like to ask what is the brand first, then tinyuh it (pour with water)."*<sup>119</sup>

In the context of business, consumer recognition of the brand name or the company has an important role in the formation of reputation which can increase profits. As stated in the following statement:

The more variety of choice on offer from many companies have formed a society increasingly critical condition in choosing which products are the most rewarding for the community. In determining the desired product, consumers will pay attention to the top quality services

<sup>117</sup> Kasno, penjual jamu di daerah Purwakarta

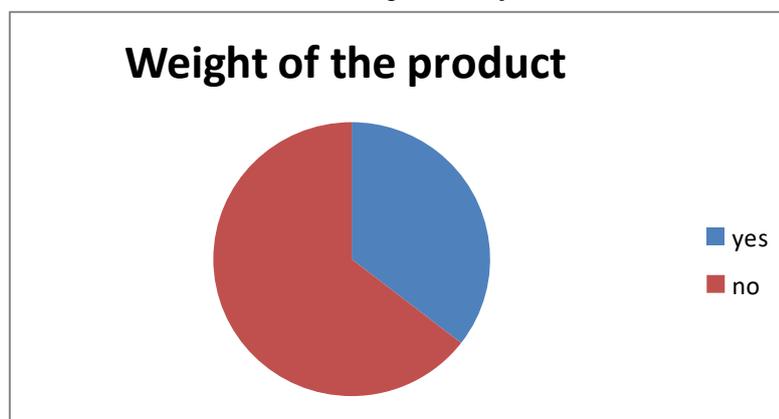
<sup>118</sup> Ati, pemilik kios jamu di daerah Ciamis

<sup>119</sup> Ridwan, penjual jamu di daerah veteran Purwakarta

offered. Consumers will be making purchasing decisions if the services offered meet their expectations. This means that customers will decide to buy or buy again if the services are provided in accordance with customer expectations. (Anisa, 2016)

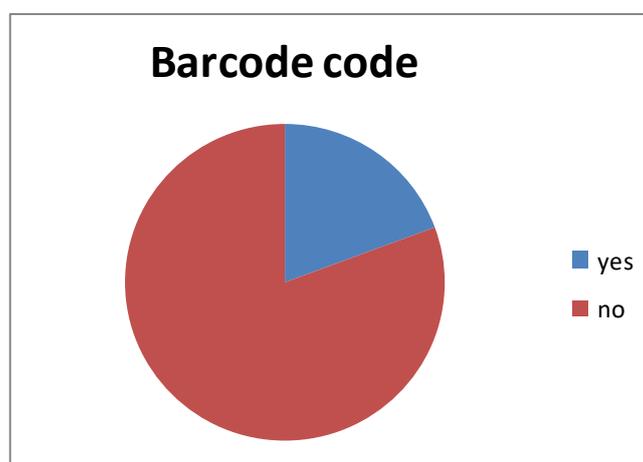
Therefore, the distributor as an arm of the company, it is necessary to introduce the company's name and brand that it sells for the public, especially retailers capable of hitting and have high confidence in the products sold by the company.

**Diagram 9.** Distributor/canvaser inform the weight of the product to the seller



Information on the weight of the products by the majority of sellers is not considered an important thing to note. This is due to the idea that weight has been measured accurately by the factory and if there is any difference in the weight of the contents, then the seller does not have adequate tools to check. The statement was made following sources: *"no, I have never asked a question of the weight of its contents, jamu that sell here mostly comes from the factory, so it is definitely weighed correctly, using machines and computers"*<sup>120</sup>. The same opinion was also expressed by the interviewees as follows: *"no, the weight of the contents is never explained, anyway if it is more or less I could not checked it out, there may have to be weighed one by one, so I just trust what mention in the package."*<sup>121</sup>

**Diagram 10.** Distributor/Canvaser inform barcode code to the seller



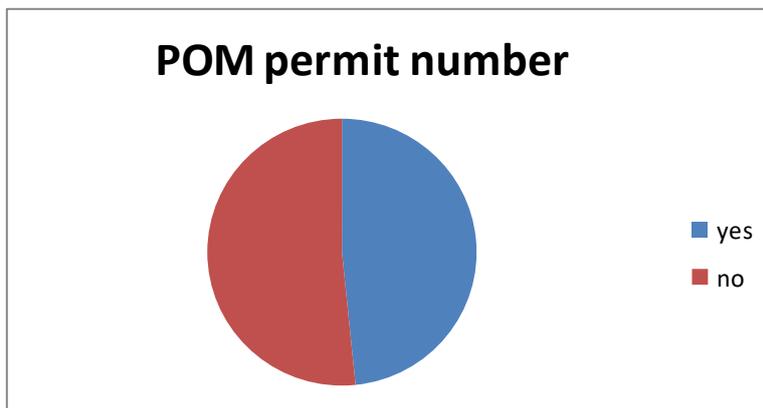
The inclusion of the barcode is considered by the seller as information that is less understood, in principle, there is a presumption if there is a barcode on the packaging, it means the product is the manufacturer not the product of home industries, such as information from interviews with the

<sup>120</sup> Eko, penjual jamu di daerah Ciamis

<sup>121</sup> Leo, pemilik kios jamu di daerah Ciamis

interviewees namely: *“no, because I do not understand the usefulness of the barcode, sales also seem to not understand, so useless”*<sup>122</sup>

**Diagram 11.** Distributor/canvaser inform the POM permit number to the seller

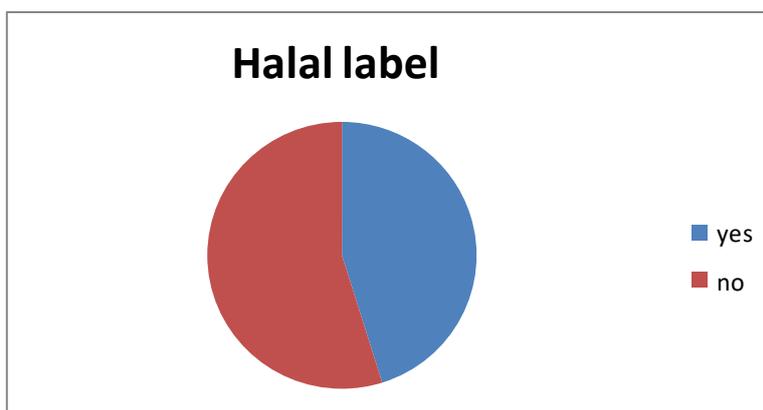


Some sellers are quite concerned with the POM's license number on the assumption that the products included POM means that the product is safe for consumption and legally not a product of random, as presented below: *“Yes, because there are few buyers who fret questioned whether jamu being sold have a permit or not, so if on the jamu packaging the permission is not visible then I often ask”*<sup>123</sup>

But there are also complaints from sellers towards the business communication behavior of the distributors which tend not intend to convey the importance of information on the packaging, it is expressed as follows:

*“Yes, I always read the jamu packaging that I sell so I feel no need to ask a distributor or sales that sent the goods, other than because they only came intermittently, sometimes the sales also do not know in detail about the product that they delivered. So as the vendors, we should read the packaging itself when we have spare time, because there is always the costumer who questioned, for example, the question of consent, because now many jamu is fake or illegal, so it is kind of danger as well.”*<sup>124</sup>

**Diagram 12.** Distributor/canvaser inform the halal label to the seller



The halal label is considered an important enough information for the seller to be considered, although there is a presumption that the herbal medicine made from herbs that tend away from illicit (haram) material, but they still have a curiosity about halal products based on MUI halal stamp, with intent: *“Yes, because there are some buyers who like to question the composition or ingredients is halal or not, because the herb contained in Chinese letters hehe”*<sup>125</sup>.

<sup>122</sup> Lesmana, penjual jamu di daerah Leles Garut

<sup>123</sup> Sulaeman, penjual jamu di daerah Sadang Purwakarta

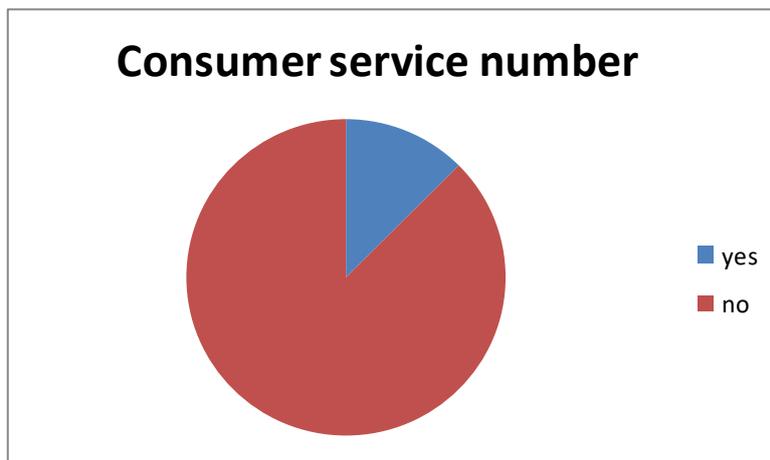
<sup>124</sup> Zelmadi, pemilik kios jamu di daerah Ciamis

<sup>125</sup> Samsudin, penjual jamu di daerah Garut

The halal stamp is considered as a guarantee that the product is free from alcohol which is considered making a product be unlawful (haram), as stated below:

*“Yes, because there are some buyers who often question whether jamu contain alcohol or not, like brand intisari or anggur cap orang tua”<sup>126</sup>*

**Diagram 13.** Distributor/canvaser inform consumer service number to the seller



Information on services for consumers who wish to obtain information is information that is often indicated by the distributor to the seller when the seller asks a lot, however, sellers tend to ignore such information based on the experience of those who have ever tried to contact but did not get a satisfactory response *“Yes, I like to ask when there are new products to be more clear, but sometimes the distributor / sales can not explain then I was told to call the number on the packaging, but hard to contact the phone number”<sup>127</sup>.*

There is a different impression from other sources regarding the use of this customer service number, at least the inclusion of a number of consumer services considered easing if there is anything to be conveyed by the consumer to the producer of jamu, as expressed as follows: *“Never explained, but I know if I want to protest about the contents of the goods, such as herbal medicine like there is something else inside, which should not be in the jamu pack, I know where I have to call because if I complain to the distributor or sales is useless”<sup>128</sup>*

## CONCLUSIONS

Based on the exposure in the results and discussion, it is known that most sellers do not make the information in the pack as the information which must be read and understood. Most of them assume that such information is information that is less important, or information that is read when needed, or information that contain standardized information and repetition, so most sellers have a feeling is enough to know the purpose of the inclusion of information on the packaging, although, in reality, the value of the principle of inclusion of the information on the packaging has not been understood comprehensively by the seller. This could be due to the assumption, if distributors do not give additional explanation or emphasis on certain information, then the information on the packaging is considered that information tends to normal and only a formal requirement.

Therefore, it is worthwhile herbal medicine manufacturers distributors and sellers increase understanding about the function and content of the information on the packaging of herbs that the community can be preserved as a consumer rights information and health rights and avoid the wrong use of the product.

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<sup>126</sup> Nurhadi, pemilik kios jamu di daerah Garut

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# THE EFFECT OF CAPABILITY DEPRIVATION ON THE BREEDERS' FUNCTIONING IN COW MILK TRADING NETWORK IN GETASAN SUB DISTRICT, SEMARANG REGENCY

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## ABSTRACT

Cow milk trading network is inseparable from INPRES No.4/1998 favorable to Dairying industry (MPI) but unfavorable to the cattle breeders. The removal of absorption evidence ratio facilitates IPS to import powder milk that is cheaper than the domestic fresh milk, thereby impacting on the decreased purchasing price of MPI. However, the weak bargaining position requires them to follow the existing domestic fresh milk commerce. The objective of research was to explain the functioning of breeders in cow milk trading network. This research employed Path Analysis to find out the effect of capability deprivation and capability of functioning. The data was obtained from 375 respondents in 3 villages in Getasan Sub District, using SEM (Structural Equation Model) ordinary least square method. The result of research showed that trading network started from the breeders to delivery persons (*loper*), cooperatives, and ended in MPI. The breeders could not develop other network, meaning that they encountered capability deprivation. Most of them employed *loper* as intermediary, because they could not sell directly to the collector cooperatives, moreover to MPI. Breeders did not have capability. They had a weak functioning condition.

**Keywords:** capability deprivation, capability, functioning, breeders

## INTRODUCTION

Cow milk trading network is viewed not only from cow milk marketing but also from cow breeding business (Setyani, C& Teguh P, 2008). Before the release of Presidential Instruction no. 4 of 1998, domestic fresh milk commerce restricted cow import through absorption evidence that can protect cattle breeders from competition with imported milk. After the release of regulation, absorption evidence should be removed, imported milk becomes exempted commodity and Dairying industry has two options: buying local cow milk or importing milk. The fluctuating price of local milk is dependent on milk importing tariff. The price of local milk is determined by Dairying industry; therefore if Dairying industry's purchasing price decreases, the cattle breeders would suffer from loss (Pradana, 2010). Domestic milk commerce is favorable to Dairying industry. Cattle breeders cannot determine their own milk price, but should follow the price specified by Dairying industry. The policy impartial to cattle breeders impacts on the milk cow breeding business. According to Sen (1999), cow breeders encounter *Capability Deprivation*.

In addition to incapable of determining their own price, the breeders have not been able to determine their milk sale network themselves. The milk is largely not sold directly to Cooperatives or Dairying industry but it is sold through "delivery man". Actually the cow breeders can utilize a more profitable milk sale network constituting the opportunity of obtaining profit. It can be said that the breeders have not been able to use the existing change. In Sen's (1999) term, the breeders' capability has not been maximal yet.

The bargaining position of breeders is weak. (low). The breeders have no choice other than following the domestic fresh milk commerce, including the disadvantageous milk sale network. The breeders are in limited condition of business opportunity. It indicates that the achievement of breeders' functioning is not maximal. Therefore, the breeders' functioning is questionable.

The theory used was Sen's theory (1984, 1985, 1992), if an individual does not have capability, he/she would achieve the functioning at minimum level. It is due to the presence of deprivation aspect. Deprivation results in a reasonable minimum ability, thereby called deprivation capability (Sen 1992, 1999).

Functioning is related to an individual's life condition constituting the achievement gained in valuable life (Sen, 1995). The capability is an individual's real opportunity in his/her life (Sen, 1993). Capability deprivation is the constraints leading the ability owned to be used not smoothly (Sen, 1993).

## PROBLEM STATEMENT

How is the functioning of milk cow breeders in cow milk trading network in Getasan Sub District, Semarang Regency, Central Java, Indonesia?

## THE OBJECTIVE OF RESEARCH:

To explain the functioning of cow breeders in cow milk trading network in Getasan Sub District, Semarang Regency, Central Java, Indonesia.

## METHOD

The type of research employed in this research was explanatory one. This research was taken place in Getasan Sub District, Semarang Regency, Central Java, Indonesia. The population of research was all dairy cow breeders in Getasan. The sample consisted of 375 respondents (breeders) in 3 out of 13 villages. The sampling technique used was random sampling one. Technique of collecting data used was questionnaire. Technique of analyzing data used was Path Analysis using SEM (Structural Equation Model) with ordinary least square. The research variables used were breeders' Capability Deprivation, Capability and Functioning. The hypotheses of research were as follows:

1. There are direct and indirect effects of capability deprivation on the breeders' functioning.
2. There are direct and indirect effects of capability on the breeders' functioning.

## RESULT & DISCUSSION

### Profile of Respondents

Most respondents are farmers and cattle breeders all at once. Most of them have been cattle breeders for 15-27 year, but many others have been for 2-14 years. Most of respondents have 1-3 cows, not fulfilling the standard feasibility of business scale. They have 250-3,399m<sup>2</sup>-wide land. In the term of product (milk) selling, most breeders follow the following patterns: Breeders – delivery man (*loper*) – milk cooperatives – dairying industry. This pattern makes the breeders encountering capability deprivation. The breeders' capability deprivation condition belongs to high, their capability to low, and their functioning to low categories. In detail, the data is presented in the table below.

Table of Distribution of Respondent Profile and Research Variable (n = 375)

Aspects	Category	Total	Percentage
<b>Main occupation</b>	Cattle Breeding	119	32
	Farming	132	35
	Others	124	33
<b>Side job</b>	Cattle Breeding	256	68
	Farming	89	24
	Others	30	8
<b>Length of Breeding Time</b>	2 - 14 years	127	34
	15 - 27 years	185	49
	28 – 40 years	63	17
<b>Cattle ownership/ cattle breeders</b>	1 – 3 cows	194	52
	4 – 5 cows	131	35
	6 – 8 cows	39	10
	>9 cows	11	3
<b>Green land width (m<sup>2</sup>)</b>	250 – 3,499	264	70
	3,500 – 6,749	93	25
	6,750 – 10,000	18	5
<b>Milk Selling Pattern</b>	Breeders – <i>loper</i> – milk cooperatives – dairying industry	293	78.1
	Breeders –milk cooperatives – dairying industry	47	12.5
	Breeders –milk selling officer– dairying industry	22	5.9
	Breeders –milk cooperatives	13	3.5
<b>Breeders' Capability Deprivation</b>	High	246	65.6
	Moderate	98	26.1
	Low	13	8.3
<b>Breeders' Capability</b>	High	57	15.2
	Moderate	134	35.7
	Low	184	49.1
<b>Breeders' Functioning</b>	High	17	4.5
	Moderate	63	16.8
	Low	295	78.7

Source: Primary Data Analysis, 2017.

#### The Relationship between variable:

The result of calculation using SPSS program help found:

1. The result of correlation test on the relationship between breeders' Capability Deprivation and breeders' capability = -0.613 (the higher the capability deprivation, the lower is the breeders' capability, and vice versa).
2. Regression model is feasible and can be used to predict the Breeders' functioning (F statistic = 187.873, p statistic = 0.000 < 0.05)
3. Regression model is feasible and can be called as a good model, because the result of classic regression test shows: 1) multicollinearity-free, 2) no heteroscedasticity occurring, 3) autocorrelation-free, and 4) having close-to normal distribution.
4. There is a direct effect of breeders' capability deprivation on the breeders' functioning (t statistic = -11.138, p statistic = 0.000 < 0.05). There was a direct effect of breeders' capability on the breeders' functioning (t statistic = -5.709, p statistic = 0.000 < 0.05).
5. The estimation of path analysis between breeder's capability deprivation and functioning = -0.515. The estimation of path analysis between breeder's capability and functioning = -0.264.
6. The simultaneous effect of breeders' capability deprivation and functioning = 50.3%. It means that there is another variable explaining the breeders' functioning and not explained in causal structure of 49.7%.
7. The path coefficient of breeders' capability deprivation and functioning due to direct effect and correlated effect = 0.677. The effect belongs to strong category. So, there is no direct effect. The path coefficient of breeders' capability and functioning due to direct effect and correlated effect = 0.58. The effect belongs to moderate category. So, there is no direct effect.

#### DISCUSSION

Capability deprivation belongs to high category (65.6%). There are so many constraints the breeders encounter in establishing milk trading network, because the breeders find constraints in making decision in their business (structural deprivation), obtaining information, knowledge, and social deprivation (social deprivation), cooperating (political deprivation), technology deprivation. As suggested by Sen's theory, there is an effect of capability deprivation on capability. This research finds that the breeders' capability is low (49/1%). To act/to have opportunity in milk trading network, the breeders have inadequate capability, shown by the low access to physical capital (particularly communication infrastructures), human capital (particularly education), social capital (particularly in community activity), cultural capital (particularly the ability of taking initiative and taking risk bravely, psychological capital (the openness to experience). Robeyns (2005) stated that capability is the real opportunity to achieve functioning. The finding of research shows that the breeders' capability is low (78.7%). The low functioning is shown by the low masteries of resource (capital including green land) and of ability as personal characteristics (particularly new technology and production method).

Because the breeders' capability deprivation is high and their capability is inadequate, the functioning is low. It was consistent with Sen's theory, if an individual has no capability, he/she would achieve the functioning at minimal level. It is because of deprivation aspect. This research's finding shows that there is a simultaneous effect of breeders' capability deprivation and capability on their functioning (50.3%). There is an indirect effect of capability deprivation on functioning (P = -0.677) higher than the direct one (estimated path coefficient = -0.515). The indirect effect of capability on functioning (p = 0.58) is higher than the direct one (estimated path coefficient = 0.264). The improvement of effect indicates that there is an increase in predicted value of functioning in every value increase of both breeders' capability deprivation and capability. This finding answers hypotheses I and II.

Regarding the milk trading network in Getasan Sub District, it could be found that the breeders' low functioning including resource and ability masteries is affected by capability deprivation and breeders' inadequate capability (t-test and direct and indirect path coefficients). The capability deprivation is due to the breeders' incapability of establishing the favorable milk marketing network from the existing one. It means that the breeders have no ability of making decision in their business or encounter structural deprivation. Most of them employ *loper* (delivery man) as intermediary, because they cannot sell directly to the milk collector cooperatives. The breeders have not been able to achieve the opportunities in profitable milk marketing or it can be said that the breeders have no capability. This finding answers the problem statement proposed.

## CONCLUDING REMARK

In milk trading network in Getasan Sub District, it can be found that the breeders' low function, including the masteries of resource and ability as personal characteristics, is affected by the high capability deprivation and inadequate capability of breeders.

## RECOMMENDATION

The facilitation should be provided to the breeders in order to be able to make decision in their business, to obtain information, knowledge and skill, to cooperate and to access technology.

The facilitation of breeders should be conducted to establish a favorable milk trading network so that the breeders can have larger opportunity of marketing their product.

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# BORDER TOURISM MODEL THROUGH THE DEVELOPMENT OF CENTER OF ECONOMIC ACTIVITY AND BUFFER AREA IN MERAUKE

Machya Astuti Dewi, Meilan Sugiarto, Iva Rachmawati

## Abstract

Border tourism model is one of alternative ways for strengthening the development and increasing the welfare of border community. The border tourism can be initiated by deliberating the existing potency and activity in border area. By using the model of growth that put the economic activity as a central point for developing a border area, accordingly border tourism in Merauke could endorse Sota as a center of economic activity in border community. Meanwhile, the surrounding area could be functioned as a buffer area by its contribution in fulfilling the demanding goods and services in that central point area. And also by functioning traditional market as a place for attracting visitors, ecotourism could be functioned as a part of the development of border tourism. This article will highlight the importance of community economic activity for developing an area, especially border area. Started from this matter, the border tourism will be developed together with the development of buffer area for supporting the central economic activity.

**Keywords:** Border Tourism, border crosser traditional market, buffer area.

## INTRODUCTION

Border tourism has not been well developed in Indonesia. The distance between one place and another and the minimum facilities provided in this area become the obstacle of attracting the travelers to visit the border areas. Meanwhile, in the other hand, tourism is one of the important things that can lead the community to a better welfare. Sota in Merauke as one of the border areas in Indonesia has a chance to become a border tourism destination. Besides being situated in the traffick route of crossborder to go in and out Papua New Guinea, Sota also has attractive natural resources due to its location inside the Wasur National Park.

In November-December 2016, the Ministry of Tourism held a cross border festival in Papua. This festival is a 3 border festival, where the 2 border festival was held in Skouw Jayapura and 1 was in Sota, Merauke. The program performed a number of dances and music. Besides inviting a local group who performed traditional dance and music, some singers and bands from Jakarta also participated to make it more festive. In Skouw, a band from Vanimo also joined and performed in the crossborder festival. Meanwhile the crossborder festival in Sota, Merauke, was the first festival and it was a success being held on December 3<sup>rd</sup>, 2016. The event was visited by hundreds of Papua New Guinea's citizens. The festival was also welcome by the local citizens of Sota. It took place in Sota square, Merauke, and various shows and games were performed. Abraham Lebalauw, the general consul of Republic of Indonesia for Papua New Guinea hoped that this activity could become an annual agenda in the border of Papua-Papua New Guinea (Consulate of the Republic of Indonesia in Vanimo, 2016).

In fact, such activity has been held by Sota District in commemorating August 17<sup>th</sup>. In collaboration with the military personnels who guard the border area, the celebration of August 17<sup>th</sup> was held by inviting Wereaber and Weam villagers, the closest village of Papua New Guinea border. Every year, there is not less than 500 citizens of PNG came and spent some days in Sota. They use some public facility like school building. They come, both male and female, youngster or the elderly and also children. During their stay in Sota, the head of the district provide food and drink from the donation of some institutions and local people. Of some government's institution and local people. In the other hand, Sota citizens came to Wereaber and Weam on the invitation to attend the same celebration (interview, August 17<sup>th</sup> 2014).

The attention toward border areas in Indonesia began to increase in the recent years when the welfare approach started to replace security approach in managing the border areas. It is assumed that a good welfare can be the good border defense as well. Therefore, border areas are not viewed as a cast port that protect everything inside and cut any access and facility any longer. Border area is in turn viewed as the front verandah of a country which is managed in cooperation with the neighbor country to result in good mutual relationship.

A research by Fauzan et al. about the development of Sota region as a border tourist resort shows that it is important for Sota to start to develop a border tourism through two main pillars, namely, eco tourism and culture tourism. This idea is constructed by taking local natural resource and

culture around the border area that can attract the travelers' interest to see the uniqueness of the nature and culture of the area into account. These two main pillars are supported by four additional pillars, namely, people empowerment, integrated promotion, the development of facilities, and the local government's policy that supports the development of tourism. This research also shows that there are many things that have to be prepared in order to support the development of the tourism in border area of Sota to become a border tourist resort such as physical facilities and integrated policy. Considering the minimum amount of the eco and culture tourism in the area, this article is highlighting the importance of Merauke to develop Sota as a cluster of economic activity as the attraction of border tourism which is supported by the development of the buffer areas in the surrounding districts. The sustaining areas are those that can contribute to the economic activity of the border area. For that reason, the border tourism can be addressed to the domestic tourist and tourist from Papua New Guinea or other countries (Fauzan, 2014: 125-248).

### **THE SIGNIFICANCE OF DEVELOPING THE BORDER MARKET AND THE BUFFER AREA**

The border area of a country, according to Tarigan, can grow and develop through economic activities that have to be able to survive by paying attention to the aspect of attainability and threshold (Tarigan, 2005: 85-87). The notion of attainability aspect is related to the vastness of an area, and its impact to the geographical service. The notion of threshold is more related to the minimum number of population in order that a product or service center can survive because of the existence of the consumers who get the service/product. Referring to the two things, besides the existence of sufficient public facility to support the community's economic activities, a border area also need an amount of economic actors that is sufficient for making a market alive (there are demands and offers).

It is agreed by Husnadi that a border area is possible to be an economic cluster if there are intensive movements of people and goods. An important note added by Husnadi is that the situation can give profit to the border area, however, it also can be the vice versa: it will edge the local community when they have low competition powers, have no bargaining object, have weak natural resources management, and lack infrastructure facility. In that reason, in order to make a border area have a better welfare level, it must be developed into a center of community economic activities (Husnadi, 2006).

Both Tarigan and Husnadi perceive that the community's economic activities in the form of a market can be an impeller of the development of a border area. Also Bangun's thesis conclude that trade is a cluster of the development of the border area of China-Vietnam can be adopted in developing the border area of West Borneo-Serawak. In China-Vietnam, the two countries do a collaboration to give facility and rule that support the trade among local community. Meanwhile in the border of Kalimantan-Serawak, Bangun gives a note that the big difference in economic levels demands a model of area development in border area. If it is based on the trade between China-Vietnam, it must be followed by a strategy of altering the development of infrastructures, strengthening the condition of social and economy of the people in border area, human resources development, and strengthening the good institutional aspects. This means, in accordance with Tarigan although there are a number of individuals who are evitable for economic activities, it has to be followed by the service of public facility (Bangun 2014).

Not only public facility, traditional trades exist around the borders of Myanmar, China, Thailand, and Laos developed well in the supports of a special regulation that support border activities through CBTA or the Cross Border Transport Agreement. The development of trade area done by the government is among others the Mohan Border Trade Zone and Biten Border Trade Zone in the borders of China and Laos in Yunnan Province. Meanwhile, China invests in Laos such as in the province of Namtha and Bokeo, Laos. The borders of the four countries are getting more advanced by the opening of free trade between Thailand and Yunnan province in 2003. Of course foreign investments and also the opening of free trade was well appreciated by Laos and Myanmar that economically need more support to administer public facility and improve their economic activities. Although the four countries have different views in the Corridor of North South Economy, in the implementation of border management they are able to keep mutual relationship for the sake of economy development (Tsuneishi, 2009).

However, a border area might be not a potency demands and offer by seeing some obstacles such as tariffs and different policies between the two border areas that cause the economic potencies in the area do not grow in their best way due to the lack of market attainability (Niebuhr dan Stiller, 2001). This matter can be a consideration in developing the border area by paying attention to the connectivity aspect of the cluster and buffer area, transportation, accommodation and communication are the requirements in developing border area. The study from Bappenas in 2003 stated that the

development in border areas can be done with growing model where the aspect of service facilities in border areas must be fulfilled, for example, the border posts, industrial area, bonded areas, and citizen's dwelling (Koespramoedyo, 2003: 30-34).

Some traditional trades in border areas show positive trend with the increment of the trade involvement among the community of two countries. A case of traditional trade in Silawan village, district Belu, Nusa Tenggara Timur that border with Timor Leste was highly appreciated by the citizens of the two countries. Although the market is not done daily, the traders' enthusiasm from both countries is great. The buyers are mostly coming from Timor Leste while the sellers are mostly Indonesians. Using dollar as the means of trading, Silawan market become the cluster of economic activities of the community in border area (Rachmawati and Fauzan, 2013). It also happens in Vietnam and Laos, traditional trade (informal trade) of vegetables and fruits, clothing and plastic goods become a trade line that is more capable of giving a better chance to the traders because of the more competitive prices than what formal traders give. The support of transportation facility and the easiness of the regulation can propel the increment of the trade volume every year (Myers and Whartoned, 2005).

The trades that occur in border areas become an important thing that can boost the development of the border area and can give a better living for the local community. A research by Awang (2013) about Serikin Market in the border of Malaysia and Indonesia shows positive things for the new economy and the community's welfare. The traditional market was developed not only as an economic activity that can fulfill the daily needs and enhancing the people's welfare, but also developed as other economic activity, that is, tourism (Blatter, 2000). Serikin Market is capable to serve as a new shopping tourism in Serawak, Malaysia. Many citizens of Malaysia come to the market on weekend to buy certain goods such as mukenah, Dayak handicraft, rattan handicraft, or simply having a culinary tour (Gadingga, 2016).

The trading activities in border area also become one part of cross border activities in Padang Besar, a border of Malaysia-Thailand. Since 1950s, this area has become the border trade center that attracts more and more visitors. The tourists who come to Padang Besar are mostly come from Malaysia either for shopping, because the low price offered, or simply spend their weekend in the border area of Thailand. Because, besides offering shopping tourism, Padang Besar also has historical tourism such as Malay kingdom Pattani and Tarutuo islands. The existence of this border market gives support to a better living in the surrounding villages like Wang Kelian and Kaki Bukit (Azmi, 2015).

Referring to border trade activity that can be one of the tourism product is surely widening the chance for the local border community to increase their welfare. People come not only to meet their economic needs but also to enjoy the trade itself. They have fun in shopping. For Miller, a trade is a part of tourism product that can be sold to meet the need of shopping tourism for a particular group of people. Miller includes 'shopping' as a part of motivation for a number of visitors and hence made the term shopping tourism. Shopping tourism in border area offers a chance for the border area to be a center of economic activity where there is economic activity namely offers and demands on both goods and service. It also can be an economic activity cluster of the community which will promote the existence of economic activities in the area and its surrounding. The extension happened because the center of economic activities needs other area that can accomplish the demands in the economic activity cluster. The buffer area of the economic activity is needed to supply goods and service needed by the economic activity cluster area. Blair (1995) calls this as economy agglomeration, that is, when an economic saving occur due to the economic activity happen in the same location and give a big contribution toward the development of an area or city. However, economic agglomeration is only supported by the interrelationship between economic activities in a geographic area that is relatively limited where the form of the relations includes the relation on production, service and market (offer and demand).

A center of economic activity with economic agglomeration in a border area finally can reach multiplier effect where the prosperity will widen to the surrounding area. This is not impossible because border area between countries is a strategic area because it can be the starting point of the growth of regional or national economy. Through this region, trade activities between countries can be done easily, quickly, and in low cost, which in turn will promote the increase on the community production activity, the community's income and finally the community's welfare (Husnadi, 2006).

#### **THE BORDER MARKET IN SOTA MERAUKE AS AN ECONOMIC ACTIVITY CLUSTER**

Nowadays Sota is a border area between Indonesia-Papua New Guinea that become the shopping destination of Papua New Guinea citizen especially from Weam and Wereaber. Every month on average there are 200 people from PNG come to Sota, whereas on average 100 Indonesians come to PNG (Immigration Post of Sota, 2013). PNG citizen who come to Sota usually buy their daily needs

such as noodle, sugar, coffee, rice, clothing, and many more. In the period of 6 months (January – June) the purchase omset of PNG citizen reach Rp. 250.000.000 (Office of Cooperation of Sota, 2012). They come to Sota with some goods such as mutton, cassoary and some simple farming tools. In recent years, the border crossers from PNG start to sell some lances, bags, or other handicrafts as souvenirs and this is managed by a local citizen. Using cross border pass, they get a special treatment to be able to cross the border between Indonesia-PNG only in certain areas. They often only bring a letter from their village chief but they are still permitted to get in with the reason of humanity.

In order to reach Sota, PNG crossborderers have to walk in an uneasy journey. Besides the road conditions which are not supportive because the conditions are still wild and they often become swamps if there is unstoppable rain in the area, and the means of transportation is very limited to bike. If the rain hours and the water raised, they cannot use bicycle. The fact that there is no road built from Wereaber and Weam to Sota make it is very difficult for crossborderers from PNG because Sota is the only town close to them that they can accomplish their daily needs. The advantage of the high exchange rate (1 Kina= Rp 4000,00) is very helpful for PNG citizen in fulfilling their needs.

The development model of the growth of an area that paces the citizen's economic activity as the main cluster could be done by enhancing the economic activities among the people in the community. Traditional trade that occurs between the local citizens and PNG citizens is an embryo of a bigger economic activity. This can be carried out by promoting the growth of the volume and kinds of the trade. The community involvement in trade can be a part of other survival effort according to Tarigan, next to the development of public facility (Tarigan, 2015).

The involvement of economic practitioner is more aimed to activate the offer and demand, in the effort of developing the border area. This is held by attracting them into the industry of market based border tourism introducing them to the production and distribution activities and also financial advantages can become the way to encourage more individuals to get involved. The efforts that can be done are persuading them to involve in a competitive production or distribution of goods and services activity. By looking at the existing pontency, that is the productions of cajuput oil, vanilla extract, vegetables and fruits, forest honey, and various handicraft made from cassoary feather will be a unique attraction to be developed as border tourism in Sota.

The case of border market in Serikin Malaysia, border market in Padang Besar Thailand, the trade in the border of China and Vietnam and border market in Silawan Belu show that traditional or non formal trade could become swarming traditional markets. They are not only visited by traders, but tourists who also want to see the trade activities contribute to make the trade activities more packed. If there are more people involved in the activities of selling and buying, this will be a multiplier effect for the area around the economic activity cluster. The surrounding area could serve as buffer areas by providing merchandises that are suitable with the market needs. What are produced by the community around the market could also support the activity such as cajuput oil, handicrafts, snack, and many others.

Besides accomplishing the demands of PNG citizens on their daily needs, the traditional market can also become the tourism destination. For local tourist this place could become an education tourism in border area about the social relations of international trade. Besides, Sota also provides ecotourism object with its scarce Musamus. A local citizen has initiated a small park in the border area. On weekends, this park is packed with visitors who travel and spend their time socializing in the park. Some times ago that park was abandoned because of the different vision and mission between some bureaus about border area. This insident made Pak Ma'ruf, the keeper of the park intitiated to run a small souvenir shop in his private house, a small food tavern and two cages of cassoary and kangaroo he kept as one part that started to be rarely visited by the visitors in the border area.

The issue of the management of the park in border area indicates that there is a problem in the policy making of border area. It needs to be handled soon because the overlap between regulations and interests will become an obstacle for the development of the border area. The area was under the control of Ministry of Forestry and at the same time under the supervision of The Body of Border Area Administration (Badan Pengelolaan Perbatasan Daerah). This situation makes this area full of the interests of each bureau.

## **CONCLUSION**

The case of border management in Sota implies that the approach of border management that based on the focus on military security should be altered into border management on the basis of economic potency development. This idea needs support from all stakeholders, namely Badan Pengelola Perbatasan Daerah (The Body of Border Area Administration), the Body of Local Development Planning, Bureau of Agriculture, Bureau of Industry, Bureau of Tourism and Bureau of Culture. The

synergy from those stakeholders is very crucial to construct an integrated and continual masterplan so that the management of border area will not stop solely at the plan but also on how each party can keep the endurance of the program to reach success.

The labor to manage Sota a tourism object and economy cluster also need some support and contribution from the community. The effort to make the community aware of the need to develop the local potency should be carried out continually, considering that the activities of developing economic potency are still relies on certain people (community top figures). The development of economic potency is for sure impossible if done only by 1 or 2 persons, but it needs the involvement to the whole community. For that reason, the community should be continually persuaded to involve themselves in the movement of developing economic potency and border tourism potency.

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# POLITICAL DYNASTY IN THE INDONESIA REGIONAL HEAD ELECTION

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## Abstract

The presence of political dynasties that surrounds power struggling at regional to national level can not be separated from the role of political party and the regulation of oligarchic elections in the political parties can be seen from the candidates nomination tendency upon political rules based on the party elites tendency, without following democratic mechanism that considered on the ability and integrity of the candidate. Simultaneously, the political dynasty continued to strongly build its network to be able to control and kill democracy within political parties. In the context of society there is also an effort to maintain the status quo in the region by encouraging the family or people near the head of the region by replacing the incumbent. Weak regulation to cut off the political dynasties contributes to widespread political dynasty in the elections. Political dynasty practices are also suspected to weaken the functions of checks and balances that impact on corruption committed by the head of the region and its relatives. 2017 is the second half of the new round of regional head elections, after the first half at 2015. The Regional Head Election system is new, but old faces are contributing the sustainability of the political dynasty on this election event which is feared could threaten the democratic transition phase to consolidation democracy.

**Keywords:** Political Dynasty, Democracy, Pilkada

## INTRODUCTION

Political dynasties have long been present in democratic countries and raise concerns of the inequalities of the distribution of political power that may reflect imperfections in democratic representation in politics that called power-giving power. It remind us of Mosca's concerns that every class represents a tendency to be hereditary, even when political positions are open to all, the position of the family with political power will always have various advantages (Synder, et al, 2009: 115).

In an ideal democracy, people should have the same opportunities of getting involved in the political process. It means each participation of all people have very open space to contribute in political contest positions ranging from regional to national level in line with the laws. In fact, people are still hindered by social status or their social rights as a result of the political dynasty phenomenon. If democracy means political power or government that is run from the people, by the people and for the people, then this political dynasty has created political pragmatism by encouraging the official governments relatives become the next official who govern.

The presence of political dynasties surrounding power struggles at regional to national levels makes the democracy substance unable to achieve. The growth of political dynasties, especially in regional level, is inseparable from the role of political parties and the regulation on elections. The oligarchy in a party causes the candidate and candidacy mechanisms not work properly. There has been a tendency to nominate candidates based on its political parties, without following the democratic mechanisms by considering the candidate's ability and integrity. The political dynasty continued to build its network of power simultaneously, in order to maintain the power within the party both in the regional and central levels. Surely the political dynasty will be able to control and weaken the democracy on political party. On the community level, there are the signal to maintain *the status quo* on the region by encouraging the family or someone close to replace the incumbent regional head.

Weak regulation as a shortcut political dynasty contributed to the expansion of political dynasties on the general elections. Law Number 1 Year 2015 about Regional General Election (later we use Pilkada) bring new hope to restrict political dynasties using a conflict of interest restriction approach. Article 7 points q *"Indonesian citizens who can be a candidate for governor and vice governor Candidate, Candidate Regent and Deputy Regent Candidate and Potential Candidate Mayor and Deputy Mayor shall meet the following requirements (q) has no conflict of interest with the incumbent"*. The explanation of this Act described in detail about parties that are considered to have a conflict of interest with the incumbent, no conflicts of interest with the incumbent means: *have no family relationship, marriages and or lineage 1 (one) level straight up, to Down, sideways with the incumbent, unless it has passed 1 (one) time period*.

The provision was revoked through Decision of the Constitutional Court Number 34 / PUU-XIII / 2015, the reason is "conflicts of interest with incumbent", using only political and asumptive

considerations, as if every candidate which have family relation or marriage relationship with the incumbent will build a political dynasty that will undermine the national stabilization, without reconsidering the aspects of competence, integrity, and capability, and fulfill the element of acceptance of the candidate objectively. The family relationship is an essential and basic rights, which, according to any religion, is universally recognized as a sacred relation and is not as a relationship that prevents someone to take part in government, as does marital relationships. The Constitutional Court's decision has opened the way for political groups to contribute to the elections without having to wait for the next 5 (five) years.

Apart from the decision of the Court above, study must be conduct to investigate the omission of political dynasties that is not a violate the human rights in political rights because they are not having enough power source that has been co-opted and dominated by the incumbent. This condition can be seen from the triumph of political dynasties in various Indonesian elections event that is not free by the financial strength that is owned. Pragmatism people are actually utilized by political dynasty through the politics of money (*money politics*). Here are the views Choi on the phenomenon of *money politics* in the elections in Indonesia, that "*More specially, both within and outside the shell of formally democratic political instutions, we have observed the emergence of decentralized money politics. Money politics has emerged as a key issue in local politics in post-soeharto*". Eventhough Choi just commented local political affairs, but most of the money is a tendency to see politics happening at the national level. Money politics is one of the effects of the existence of existing political elites because they have more economic resources. Thus a political dynasty would reinforce its role with its economic resources in order to the family interests that has already owned do not turn to others (Choi, 2007: 320)

## POLITICAL DYNASTY

The politics and political dynasties are two different things. The political dynasty is a primitive reproduction system of power because it relies on the family relation and descendants of only a few people. Dynastic politics is the process of directing the regeneration of powers of certain groups (eg, elite families) aimed at gaining or maintaining power. The political dynasty is an enemy of democracy because in a democracy, the people choose their own leader through general election.

Marcus Mietzner (2009) in a paper entitled *Indonesia's 2009 Elections: Populism, Dynasties and the Consolidation of the Party System*, judging that there are trends in gaining political dynasty in Indonesian politics nowadays. The practice of dynastic politics is unhealthy for democracy, in some ways because the necessary control of the government in a democracy, such as *checks and balances*, became weaker. Political dynasty in the world of modern politics is known as a political elite based on family relation or marital relationships so that some political observers call it a political oligarchy. In the Indonesian context, the elite are groups that have the ability to influence the political decision-making process. Making them relatively easy to reach power or fighting for power (Mietzner, 2009: 20). The strengthening of the political network that was built by a political dynasty based on the proximity of family politics led to the closing of political recruitment for people outside of the dynasty. This is as explained by Turner (in Bathoro, 2011: 118), that a network has an important influence on the dynamics of the transition of political power that could have an impact on the closed political recruitment. Robert A Dahl (1982: 10-11) in his book entitled "*The Dilemma of pluralist Democracy: Autonomy vs Control*" suggests some criteria for the realization of a consolidated democratic system, namely: 1) *control over government decisions about policy is constitutionally vested in elected official*, 2) *elections in which coercion is comparatively uncommon*, 3) *practically all adults have the right to vote in the election of office*, 4) *practically all adults have the right to run for elective offices in the Government, even the age limitation may be higher for holding office than for the suffrage*, 5) *citizens have a right to express themselves without the danger of severe punishment on political matters defined, including criticism of officials, the government, the regime, the socioeconomic order, And the prevailing ideology*, 6) *citizens have a right to seek out alternative sources of information. Moreover, alternative sources of information exist and are protected by law*, and 7) *to Achieve Reviews their various rights, Including Reviews those listed above, citizens have a right to form Also Relatively independent associations or organisasi, Including independent political parties and interest groups*. Criteria of *democratic political order* proposed by Robert A Dahl can be used as a frame of reference in realizing democracy in a democratic government.

Negative sentiment over the political dynasty is inseparable from the various corruption cases involving regional heads and political dynasties. The last case in late 2016, for example, occurred in the district of Klaten. This case is quite unique, because it involves two families of husband and wife who took turns leading Klaten regency for 20 years. Chronologically can be explained, that in 2000 to

2005 Klaten district led by H. Haryanto Wibowo paired with Vishnu Hardono who carried from the PDIP party. At the year 2005 to 2015 H. Sunarna, SE., M. Hum, is adjacent to Samiadji, SE., MM which is brought by Golkar Party. This victory is surprising because Klaten is known as the base of PDIP. The second period, Sunarna side by side with Hj. Sri Hartini, SE, who is the wife of former Regent H. Haryanto won in the election event which carried from three parties namely PDIP, Democrats and PKS. In order to fill the vacuum ahead of elections emerged Plt namely Drs. Jaka Sawaldi, MM who led Klaten between December 22, 2015 until February 17, 2016. In the 2016 elections, Hj. Sri Hartini, SE was elected district head of Klaten accompanied by Hj. Sri Mulyani who was the wife of the previous regent, Sunarna. This time the party is PDIP and National Democratic party (Nasdem). But they are not long, because Sri Hartini arrested by KPK in an operation at the end of December 2016 they caught in the middle. Sri Mulyani replaced by Hartini automatically (2016-2021).

To explain the case above, it seems that the connection can be obtained by associating it based on the analysis of Ikrar Nusa Bakti written in *Seputar Indonesia* newspaper on June 1, 2010 entitled "Polemik Istri Perwakilan Maju Pilkada". In his writings Ikrar Nusa Bakti put forward his analysis of the factors causing the emergence of the phenomenon of the wives of regents who advanced to compete for public office in the region. *First*, the incumbent regent supposed to be successful by the local community, as in the case in Bantul or in Kediri, but both the regent can not participate in the election because they have ever been elected in the other region twice. Therefore, the public wants the regent's wife to join in the elections assuming that if the ex-regent's wife wins, it means the former regional head will be behind his wife as "the guide". If his wife's five-year term is over, the former regional head will come forward again because it is not prohibited by law. *Second*, the formation of a new political dynasty in the area. In the early stages of the advanced husband, the second stage of his wife, and the third stage is one of the children of the couple. The political dynasty will be strong if the local people honestly assess that the family is a wealthy and educated family who wants to build the region. The issue would arise if it turns out building a political dynasty was so compulsory because the regional head is usually also the local leaders of political parties that have strong back up in the area (<https://ikramusabhakti.wordpress.com/2010/06/01/polemik-istri-pejabat-maju-pilkada/>, retrieved March 30, 2017).

#### **CONSOLIDATION OF DEMOCRACY AND REGIONAL HEAD ELECTION (PILKADA)**

In academic studies, democracy according to Schumpeter (in Huntington 1991: 5) is a method that has an institutional procedure for achieving political decisions in which individuals gain power to make political decisions through competition to seize popular votes in elections. The journey of Indonesian democracy in 2017 is the second half of a new round of regional head elections, namely the simultaneous regional head elections that have been held in 2015. The 2017 regional elections are held in 7 provinces and 94 districts. The electoral system is new, but the old faces that participate in the elections simultaneously show that there is nothing new from the mechanism of elections at the same time. There are still political dynasties that are exist in simultaneous election, suddenly provide valuable lessons for the sustainability of democracy in Indonesia. According to Karyudi Sutajah Putra (*Suara Merdeka*, October 18, 2013), entitled "Political Competition of the Dynasty", political dynasties arose due to three factors, there are the strength of financial capital, network strength, and position in the party. So far there has been no restriction about the development of political dynasties in one region or in political parties, so the development of political dynasty is hard to blame.

At the local level, democracy is sometimes only focused on government institutions. Ted Robert Gurr (1996: 5) for example greatly emphasizes the existence of executive institutions. According to Gurr, democracy contains four elements: 1) competition for political participation, 2) competition for political recruitment, 3) openness of executive recruitment, and 4) challenges facing executives. This opinion should also include another dimension, because the executive presence in the region can not be separated from the process and the results of the election involving a number of political actors.

Those paradigm remains as the way of thinking of local political elites who only focus on executive positions. So that the battle in regional head election becomes a very important competition to be contested, even a gamble for the political dynasty to continue to maintain the power that has been achieved. No doubt, on February 15, 2017, at least 12 candidates known to have come from a political dynasty that built up in their respective areas. *First*, Andika Hazrumy advanced to become a vice governor of Banten. Andika is the son of the former Governor, Ratu Atut Chosiyah, who are now imprisoned by KPK. Andika was previously a member of the House of Representatives 2014-2019 period nominated by the DPP Golkar led by Ratu Tatu Chasanah, the younger brother Atut. *Second*, the sister of former Vice Regent Mesuji Ismail Ishak, Adam Ishak. He will be a candidate for Vice Regent Mesuji. *Third*, Barito Kuala, a regent and vice regent candidates are relatives Hasanuddin Murad,

Regent Barito Kuala, who currently serves. Fourth, Noormiliyani who runs for bupati is the wife of Hasanuddin. Meanwhile, Rahmadian Noor, who is the candidate for vice regent, is Hasanuddin's nephew. *Fifth*, the candidate for governor of Gorontalo, Fadel Hana Hasanah, who is the wife of former Governor of Gorontalo, Fadel Muhammad. *Sixth*, candidates Banyuasin, Dodi Reza Alex Noerdin, who is the son of the former regent of Muba who now serves as the governor of South Sumatra, Alex Noerdin. *Seventh*, West Lampung district candidate, Parosil Mabsus, who was the sister of the Regent of West Lampung today. *Eight*, Mukhlis Basri; Pringsewu regent candidate, Siti Rahma, who is the son of Lampung Vice Governor Bachtiar Basri. *Nine*, the future mayor of Batu, Dewanti Rumpoko, who is the wife of the Mayor of Batu Eddy Rumpoko. *Ten*, candidates of Landak, Karolin Margret Natasa, who is the son of the governor of West Kalimantan Kornelis. *Eleven*, as well as candidates in Central Maluku, Tuasikal Abua, who is the younger brother of former Central Maluku district chief, Abdullah Tuasikal. *Twelve* Mayor Atty Cimahi suharti still listed as an incumbent. In fact, his status in prison is a suspect along with her husband, Muhammad Itoc Tochija. Itoc also once sat in the seat of head of the region of Cimahi for the period 2002-2007.

The fact above is interesting to study. It may be that some people think it is natural, but some consider it distortion or democracy pressure. Democracy basically demands consolidation of democracy requires a supportive democratic environment. The emergence of the phenomenon of political dynasties will threaten the phase of democratic transition towards consolidation of democracy. Consolidation of democracy can be interpreted as the (process) of merging several elements of democracy to jointly facilitate political democratization. The elements involved in consolidating democracy are political institutions or institutions, both political parties, elites, interest groups and political society (O'Donnell and Schmitter 1993: 24-6). Another important element in the consolidation of democracy is the mutual agreement on "political values" that can approach and reconcile the various political elements above become a relatively coherent force during the transition to democracy.

## CONCLUSION

Political dynasty was formed because of the network of power that spread and has been stand for long time in an area. When the network currently supports the ruling political dynasty, will allow the birth of absolute power. If power is absolute, logically the possibility of abuse of power increases. The strengthening of the political network that was built by a political dynasty based on the proximity of family politics led to the closing of political recruitment for people outside of the dynasty. The phenomenon above, may some people consider reasonable, but some others consider it distortion or pressure on democracy. Democracy basically demands consolidation of democracy requires a supportive democratic environment. The emergence of the phenomenon of political dynasties will threaten the phase of democratic transition towards consolidation of democracy. Consolidation of democracy can be interpreted as the (process) of merging several elements of democracy to jointly facilitate political democratization. The elements involved in consolidating democracy are political institutions or institutions, both political parties, elites, interest groups and political communities. Another important element in the consolidation of democracy is the concurrence of a collective agreement on "political values" that can approach and bring together the various political elements above into a relatively cohesive force during the transition to democracy.

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# SOCIETAL PERCEPTION ON THE ROLE OF GOVERNMENT IN DEVELOPMENT GOVERNANCE AND ETHNIC RELATIONS IN MALAYSIA

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## ABSTRACT

This paper discusses the perception of the society on the role played by the government in implementing the governance responsibilities of the country's development particularly in the context of managing and organizing social differences in the Malaysian society. Malaysia is a multiethnic society comprising of more than 40 ethnic groups and 216 tribes. The diversity in Malaysia is not only generates a dynamic social composition but has brought significant challenges to the government in managing the country's governance more effectively. In addition, the civic consciousness among the current Malaysian society has claimed various demands such as for a fair, transparent and equitable government, society's interests, as well as generating good economic development and sustaining social well-being in society. In this regard, a study has been carried out in relation to the role of the government in managing ethnic relations in the workplace. This study explores the perceptions of the community towards the role of the government in the context of economic governance, holistic development, community management, establishment of government services, program implementation, political, media and criminal governance as well as social problems. This study shows each ethnic group presented different feedbacks in every aspects. However there is no negative dimension that shows the failure of the government in implementing a good governance but still need some improvement based on the perception of the respondents. Implementation of development governance is important in the context of promoting good ethnic relations between the diversity of societies in Malaysia. Thus, good ethnic relations is the substance for the formation of social cohesion and the continued assurance of national stability in Malaysia.

**Keywords:** *Role of government, Governance, Development, Ethnic relations*

## INTRODUCTION

The societal relationship with the government is important to ensure a social cohesion in a society. This relationship happens in various aspects either through politic, economic or socio-cultural, including administrative affairs. The main roles and responsibilities of the government are to carry out the government in a fair and equitable manner, enacting the policies of the nation to achieve goals, providing the people's needs and protect the welfare of the society as a whole. In upholding these responsibilities, the governance element is the key that determine the effectiveness of every actions played by the government. In this regard, this study aims to assess the societal perception on the role of the government in implementing the governance responsibilities of the country's development specifically in the context of managing and organizing social differences in the Malaysian multiethnic society.

A multi-ethnic society, it is an enormous challenge for Malaysian government to govern the country effectively due to the emergence of conflicts across ethnics, competition in various dimensions of life and risen of sensitive issues. Moreover, the civic consciousness among the current Malaysian society has claimed various demands such as for a fair, transparent and equitable government, society's interests, as well as generating good economic development and sustaining social well-being in society. Such development is in line with the modernization and globalization that has not only affected the world today but has had a remarkable impact on the Malaysian government.

The modernization has conveyed a great transformation shift to Malaysian society. For instance, the backward society has become an advanced society, the traditional society becomes a modern society, and from a simple society to a complex society. This modernization becomes a process that brings a change in the society to enjoy a more perfect life. From this fact, the theory of modernization from the Chicago School of America can be used as a foundation for Malaysian planning and development. Modernization projects in Malaysia have developed individuals in the aspect of education, health, quality of life, security, human resources and so forth. So far, the government has successfully accomplished the basic human needs through public infrastructure and facilities such as roads and highways, public transportations and telecommunications. Furthermore, modernization

projects have constructed essential institutions such as legislative, judicial, education, religious and so forth. The fundamental element of modernization is 'governance', an approach reinforced by British culture in focusing on the country's administration and development. The three main features of modernization include rational, legal and institution.

Modernization projects in Malaysia were initiated with the implementation of the New Economic Policy (NEP) which has the two-pronged goals, namely, to eradicate poverty regardless of ethnics and restructure the society in order to form a good integration and ethnic relationship. As the results of modernization projects, this study was considered specifically to identify the perceptions of various ethnic groups in Malaysia on the role of governance, particularly in the context of realization of never ending modernization projects. Due to many constraints, this study only emphasizes on the four major and dominant ethnic groups in Malaysia, namely Malays, Chinese, Indian and Bumiputeras.. The four ethnic groups are the dominant ethnic groups in the country.l

### **Previous study on the governance concept**

The development and harmonious of a country depend on the various dimensions that meet the social spectrum of the societal life. One of the dimensions that is often considered as the social core of community life is the management and public administration affairs which involve the aspects of government governance. Government governance is an important mechanism for the realization of modernization projects, particularly in the context of economic, socio-cultural, political, legal, and multi-dimensional development, including the governance of a society itself.

Basically, the term governance includes a broad aspect that involves nation and societal affairs, in particular the context of public management and development, economic growth as well as policy formation and implementation (Heywood, 2007). The concept of governance indicates a way or technique in which governments use their authority in managing the social and economic resources in the country (Johnson, 1997). More specifically, the concept of governance focuses on 'governmental capacity' (Johnson, 1997) to carry out governmental responsibilities in a country. This was also emphasized by Kjar (2004) that governance is the government's ability to create and implement policies and lead the society. Based on the stated definition, governance is a concept that applies on the role of the government to uphold its responsibilities in the affairs of government and societal management that involves the use of certain powers in accordance with recognised procedures and rules.

Initially, the concept of governance emphasized on the importance of laws as a foundation in implementing development. However, this concept was then established into a public administration of re-creation approach (Johnson, 1997). In other words, the concept of governance has been used as an approach in implementing development through a more effective and efficient public administration mechanisms particularly in addressing the new forms of contemporary challenges in this era of globalization. Hence, Johnson (1997) explains that the most current important aspect of governance is the mechanisms which needed to discuss and resolve various interests in the society.

Heywood (2007) underlines three basic roles of governance that involve market affairs, hierarchy and networks and are closely related to one another. Pierre and Peters (2000) stressed that the role of government in governance is diverse and uneven depending on the level and pattern of a government whether it is a centralized country, state or societal system. The most important is how the various levels of the government in a country carry out the role of governance effectively, honestly, fairly, transparently and responsibly. This is due to the impact that governance brings to the societal development and well-being, especially in managing and bringing together social differences.

### **Research Findings and Analysis**

Overall, the findings indicates that respondents' perceptions on the governance in ensuring social cohesion among multinethnic societies in Malaysia is at moderate level. The proof can be seen through the eight measured dimensions including perceptions on economic, development, community, government service, program, politic, media as well as criminal and social problems governance.

Table 1: Perception on Economic Governance

Item	Ethnic			
	Malay	Chinese	Indian	Bumiputera
Economic problems have been improved	56.3%	46.8%	45.5%	48.4%
State prosperity is distributed fairly and equally	55.0%	43.5%	45.5%	46.8%
The government controls the price of groceries	58.5%	40.3%	50.0%	54.3%

Based on Table 1, the results show that 56.3% of the Malay respondents viewed that government managed to restore the economic problems in the country and 54.5% of the Indian respondents disagreed with that statement. Meanwhile, 55% of Malay respondents think that the nation's wealth has been fairly and equally distributed through national development policy while 56.5% of Chinese respondents disagreed. The results also show that 58.5% of the Malay respondents think that the government has managed to control the price of groceries in the market but 59.7% of the Chinese ethnic group respondents disagreed. This indicates that Malay ethnic groups have a better perceptions on the governance of the national economy compared with the other ethnic groups.

Table 2: Perception on Development Governance

Item	Ethnic			
	Malay	Chinese	Indian	Bumiputera
The government improved the quality of education in the society	67.8%	66.1%	50.0%	64.2%
The government provides various public services	58.4%	37.1%	31.8%	44.7%
The public transport system is very good	53.8%	44.3%	31.8%	53.2%

Referring to Table 2, the results show that 67.8% of the Malay respondents believed that the quality of education of the all population has been improved by the government but 50% of Indian respondents disagreed with that view, and the other 50% of Indian respondents agreed. In addition, 58.4% of Malay respondents views that the government has provided a better public services but 68.2% of Indian respondents disagreed. It was found that 53.8% of the Malay respondents viewed that the government has provided good transportation system but instead 68.2% of the Indian respondents disagreed. In the context of development governance, the perception of the Malays on development governance is positive as opposed to the perceptions of Indians which are less positive.

Table 3: Perception on Community Governance

Item	Ethnic			
	Malay	Chinese	Indian	Bumiputera
People with variety of religions, cultures, languages and ethnicities was managed successfully	69.8%	69.4%	59.1%	65.3%
All Malaysians are given equal rights and conducts	64.4%	37.1%	36.4%	58.1%
The government employees are balanced in their ethnic groups	73.2%	75.8%	77.3%	68.4%

Table 3 shows that 69.8% of the Malay respondents agreed that the people of various religions, cultures, languages and ethnicities had been successfully managed by the government while 40.9% of Indian respondents disagreed. In addition, there are 64.4% of the Malay respondents believed that all Malaysians were given equal rights and conducts by the government but 63.6% of the Indian respondents disagreed. In the meantime, 77.3% of Indian respondents agreed that the government employees must be balanced with various ethnics while 31.6% of Bumiputera ethnic respondents disagreed. The findings indicates that Malays and Chinese perceived that the government has been successfully performed in a good governance of multi-ethnic society in Malaysia but only did not provide equal services to all ethnic groups especially Chinese and Indians.

Table 4: Perception on Government Service Governance

Item	Ethnic			
	Malay	Chinese	Indian	Bumiputera
People receive good service from government offices	66.6%	59.7%	40.9%	58.9%
A variety of loan services is available to young entrepreneurs	76.8%	80.6%	40.9%	63.8%
The problem in my area was successfully and immediately resolved by the government	46.3%	35.5%	27.3%	38.9%
The welfare of the low income group is sustained by the government	51.5%	40.3%	31.8%	51.6%

The findings in Table 4 show that 66.6% of the Malay respondents view that the society enjoyed good services from the government offices but 59.1% of Indian respondents disagreed. In addition, 80.6% of Chinese respondents agreed that various loan services for young entrepreneurs have been implemented by the government and 59.1% of Indian respondents disagreed. The findings also show that 46.3% of the Malay respondents think that the problems in their residential area have been successfully fixed by the government but 72.7% of the Indian respondents disagreed. 51.6% of Bumiputera respondents and 51.5% of Malay respondents view that the welfare low of the low income groups is improved by the government while 68.2% of Indian respondents disagreed. Hence, in the context of government service governance, the perception of the Malays is averagely better than the perception of other ethnic groups, especially Indians. The Chinese have a very positive perception in the matter of their economic interests.

Table 5: Perception on Program Governance

Item	Ethnic			
	Malay	Chinese	Indian	Bumiputera
The government organizes various programs	63.4%	74.2%	68.2%	56.8%
Many young entrepreneurs are trained through state entrepreneurial programs	78.2%	72.6%	36.4%	65.3%

Table 5 shows that 74.2% of Chinese respondents agreed that various programs which were organized by the government have been conducted in their area while 43.2% of Bumiputera respondents disagreed. On the other hand, 78.2% of the Malay respondents viewed that many young entrepreneurs have been trained through the national entrepreneurship program while 63.6% of Indian respondents disagreed. This conclude that Chinese and Malay ethnic groups have a positive perception on the governance programs organised by the government compared to other Indian and Bumiputera ethnic groups who assumed that government programs are still less implemented in their area.

Table 6: Perception on Politic Governance

Item	Ethnic			
	Malay	Chinese	Indian	Bumiputera
Democracy in Malaysia works well	62.9%	59.0%	36.4%	55.8%
The people's representatives are put much effort to serve the people	51.4%	38.7%	36.4%	44.2%
State leaders drastically react on the extremists of the racial politic	53.8%	45.2%	18.2%	53.7%

Table 6 shows that 62.9% of the Malay respondents views that the practice of democracy in Malaysia is very good but 63.6% of Indian respondents disagreed. Meanwhile, 51.4% of Malay respondents agreed that the politician representatives are persistent to serve the people while 63.6% of Indian respondents disagreed. The findings also show that 53.8% of the Malay respondents and 53.7% of Bumiputera respondents see that the national leaders are drastically take action on political

extremists but 81.8% of Indian respondents disagreed. Therefore, Malay ethnic groups have a positive perception on the political governance undertaken by the government compared to the negative perceptions among the Indians.

Table 7: Perception on Media Governance

Item	Ethnic			
	Malay	Chinese	Indias	Bumiputera
Mass media in various languages is growing rapidly	76.7%	59.0%	45.5%	66.3%
Social media is free to report on the issue of government governance	58.1%	40.3%	45.5%	54.7%

Based on Table 7, the results show that 76.7% of Malay respondents believe that the mass media in various languages are growing rapidly in this country while 54.5% of Indian respondents disagreed. Meanwhile, 58.1% of Malay respondents and 54.7% of Bumiputera respondents agreed that the social media is free to report on government governance problems in the country but 59.7% of Chinese respondents disagreed. This findings suggest that the other Malays and Bumiputerans have a good perception on media governance compared to the Chinese and Indians that are less favorable to this issue.

Table 8: Perception on Criminal and Social Problems Governance

Item	Ethnic			
	Malay	Chinese	Indian	Bumiputera
The number of crimes has decreased	51.9%	48.4%	40.9%	51.6%
Social problems are decreasing	51.4%	45.0%	38.1%	47.9%
Corruptions are being eradicated	57.4%	34.4%	18.2%	48.4%

Table 8 shows that 51.9% of the Malay respondents and 51.6% of Bumiputera respondents agreed that the number of crimes had been decreased substantially in their area but 59.1% of the Indian respondents disagreed. In addition, 51.4% of the Malay respondents viewed that social problems are also decreasing in their area but 61.9% of Indian respondents disagreed. 57.4 per cent of Malay respondents think that corruption is being eradicated by the government but 81.8% of Indian respondents disagreed. Thus, the perception of the Malays on the criminal and social problems governance played by the government is much better than the Indians.

## DISCUSSION

In summary, the findings of this study showed the perception of multi-ethnic society in Malaysia on the governance of development played by the government was entirely 'moderate'. This means there is still more aspects to be improved by the government in strengthening their governance. Although the role of governance is depending on the level and structure of government which are applied to a country (Pierre & Peters, 2000), each levels of the government has specialized jurisdiction as set forth in the national legislation. Failure in implementing effective governance will undoubtedly raise different perceptions and become a factor for less promising perceptions. If the government's governance is effective and efficient in safeguarding the interests of the people, then it will certainly bring a better perception of the government.

As for the perception of ethnic groups, the Malay community has the significant perceptions on government governance in most dimensions as measured than other ethnic groups. There are various significant factors that can be attributed to the developments, namely, the political background and state governments held by the Malays. Thus, the governance approach taken by the government may be more coherent and fulfilled the interests of the Malays (Mohd Mahadee, 2015) even at moderate levels only. The other relevant factors are that most civil servants who responsible for implementing this governance aspect at the grassroots level are the Malays. On top of that, the Malay ethnic group is said to enjoy certain advantage and privilege of implementing the government's governance.

The Indian community is seen as the lowest perceptions on government governance due to its group which is quite left behind from the current development in the country. They feel discriminated of the country's development and possess unequal rights of the government's governance. Statistics in 2014 proved that 0.6% of Indians are at a hard poverty level compared to the Chinese with only 0.1%. The hard poverty among Malays is about 0.8%. The current poor Indians are more than Malays based on the ratio of the population. Many of those who are feel discriminated with modernization are those who previously stayed in the estate and the poor group between generations of migrants to the city (Mansor, 2012). The group is said to inherit the poverty of the their previous generations and failed to change thir lives. This condition also lead to the establishment of a group named Hindraf who are trying to fight and defend the fate of such marginalized groups.

The perception of Chinese ethnic groups on government governance is good in the inclusive matters that involve their economic importance and medium to low aspects. This can be clearly seen in matters such as entrepreneur loaning and economic empowerment programs. These elements are seen to bring profits to their economies, and therefore they have a good perception. Due to their commercial beliefs (Mohd Mahadee, 2015). In the meantime, the Chinese community still feels the implementation of government governance does not give equal rights to the diversity of ethnic groups in Malaysia. They think that the Malays and Bumiputeras have more privileges from the government than any other ethnic groups. The Bumiputera group have the average and moderate perception, not too good nor too low. What is most noticeable is that government governance is seen as less effective in solving the problems that exist in their area because Sabah and Sarawak are slightly neglected in the modernization of the country.

Therefore, the study found that the perceptions towards government governance on development carried out by the government had a clear association with different ethnic groups. This is an evident where different ethnic groups see government governance from different perspectives, eventhough the role of governance played by the government is the same. Some ethnic groups believed that only certain ethnic groups enjoyed the advantages and disadvantages of today's government's governance. Other ethnic groups are claimed to be marginalized and continue to be discriminated. This 'negative' perceptions should be properly administered by governments to avoid any ethnic conflicts, and establishing good ethnic relations as well as strengthening the social cohesion that existed in Malaysia since years back. As quoted by Shamsul Amri (2012) that social cohesion in Malaysia is not born naturally, but it is the result of the efforts of all ethnics in maintaining the harmony inherent in Malaysia over the years.

This study also revealed the impact of development on the formation of the perception among Malaysian multiethnic society. This is because the society sees the government's delivery system to be the determinant factor for the successful development. A development project can succeed if there is no corruption, abuse of power, or excessive bureaucracy. Thus, majority of the ethnic groups in Malaysia wish to see the enhancement of government governance, avoid corruption, transparency, equality and continue to defend the interests of the people. If these elements were taken seriously by the government, it would certainly encourage for a better societal perceptions.

## CONCLUSION

The multiethnics in Malaysia have different perceptions on the role of governance played by the government. There is a perception that sees government governance played well, while others see many other weaknesses in the governance aspect of government. This is an evident that the Malay ethnic group has a fair and positive perception towards the role of government governance in all dimensions measured, while Chinese ethnic groups have a good perception in matters involving their economic interests. Perceptions of Indian ethnic groups are considered low on the governments in most dimensions measured. Based on this results, this study found that there was still a lot of governance aspects need to be improved by the government to maintain the stability of the country, especially in establishing good ethnic relations. This is because the perceptions on governance have a very significant relationship with ethnic group differences in Malaysia. Good ethnic relations can ensure a harmonious social cohesion. Hence, social cohesion can not be harmonized if the government fails to properly govern all the social dimensions in Malaysian multinethnic society.

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# ZOO THERAPY IN JAVANESE TRADITION

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## ABSTRACT

Every nation has a different treatment tradition. The tradition depends on the ingredients of medicine around them. Traditional medicine is known to have two large classes, namely drugs with plant material known as herbal therapy and drugs from animals known as Zoo Therapy or animal therapy. This study examines the Zoo Therapy or animal-based changes from the Javanese tradition. This research is descriptive explorative research. Researchers tried to describe the forms of Zoo Therapy with material from animals that exist in Javanese society. The forms studied include (1) ingredients, (2) ways, (3) usefulness, (5) their perceptions. Treatment with animals has long been used by the people of Java. The usual tradition is the use of chicken eggs are believed to increase stamina. How to use is usually swallowed raw when the egg has just come out of the chicken. The eggs are selected from the first egg-laying eggs that are often called "eggs of tembean". Based on the study of the manuscript, there are some animals used for treatment mixed with mystical traditions. Some of the animals are not familiar known to the Java community because it is almost extinct. For example, animals named face (a type of monkey) is believed to have efficacy for the treatment taken from various types of body parts such as blood, skin, bones, fur, and so forth. This tradition is related to the Ramayana story about the monkey / monkey is magic. Another ingredient is the mouse or the mouse deer. The conclusion obtained that treatment with animals needs to be studied as part of the Nusantara culture. Some may still be relevant and continuing and some may have been abandoned.

**Keywords:** zoo therapy, animals, ingredients of treatment

## INTRODUCTION

Any community, ethnic, or tribal group must possess cultural richness in the form of a treatment tradition. In the scientific world, the tradition is called ethno medicine. In terms of therapy, ethno medicine is divided into two, namely herbal therapy and zoo therapy. Herbal therapy is the treatment of an ethnic business using plant materials while zoo therapy is a traditional treatment using animal ingredients. Ethno medicine is a source of modern medicine. Therefore information on the use of medicinal plants by local communities or indigenous tribes is essential for drug development because many plant extracts for modern medicine are found through this approach (Plotkin, 1988; Cox, 1994).

In connection with this, this research tries to reveal things about the system and practice of zoo therapy of Java community in Surakarta and its surroundings. This research is done because the practice of zoo therapy is already widely done in the community, but the study of it is still very little.

Documentation as an academic effort is an important step in the assessment effort and provides a rational basis for the effort to determine the policy on these total assets. It should be recognized that these local wealth if not reviewed, will disappear or there will be attempts by other communities to claim to be part of their traditional wealth. Not long ago Malaysia claimed herbs as part of their culture, while in Malay tradition (Malaysia); they only know the herb kampong. The term herbal medicine they take from the wealth of Javanese tradition with the many immigrants from Java to Malaysia. Related to the problem, this research is an effort to assert about the existence of ethno medicine practice, especially zoo therapy as part of cultural wealth of Indonesia.

## METHOD

This research uses descriptive approach by describing the existing zoo therapy models in Javanese society, especially area called SOLO RAYA (Subakartawonosraten: Surakarta, Boyolali, Karanganyar, Wonogiri, Sragen, and Klaten). In particular, this approach classifies the description stages in 4 sections, namely:

- (1) Attempts to document the zoo therapy system in Javanese society,
- (2) The attempt to validate several types of zoo therapy in order to see the feasibility in the use of zoo therapy today,
- (3) Policy study on the utilization of zoo therapy of Java community for various interests (therapy, tourism, attractions, alternative joy).
- (4) The development of ethno medicine is also a wealth of Indonesian nation that can be developed for various purposes such as the excavation of local wisdom in health, tourism attractiveness materials, culinary development materials, and knowledge of traditional medicine that can be developed in modern medicine as an alternative.

## DISCUSSION

Discussion of medication in the community tradition is included in the study of folklore. In particular, this study may be included in ethno medicine. Ethno medicine is a type of medical knowledge of various ethnic groups in the world. In addition to it, in the ethno medicine is known two large groups, namely plant-based known as herbal or therapy herbal treatment and treatment with animals or called zoo therapy. Between the two kinds, there must always be mixing between them.

## ETNO MEDICINE

The term ethno medicine derives from two words ethno + medicine which means as ethnic medicine (community group). In accordance with etymology, ethno medicine can be interpreted as a study of health and health care in traditional societies concerning tradition and also the beliefs embraced by an ethnic. Traditional treatment practices are still practiced by using medicinal plants, prayers, mantras, dances or ceremonies as well as other practices that tend to still be performed on traditional societies. Ahimsa et al (2005: 13) states that ethno medicine is the things that are related to health and health care. Topics can deal with the types of illness and disease and handling traditionally by using medicinal plants, with prayers, mantras, dances and ceremonies, or with other traditional practices ". Ethno medicine is a traditional medical practice that does not come from modern medicine. Ethno medicine grows and develops from the knowledge of each tribe in understanding the disease and the meaning of health. Understanding the disease or theories about the disease certainly different in each tribe. This is because the cultural background of experience and knowledge of each tribe is different in understanding the disease, especially in treating the disease (Wicaksono, 2011: 13). Ethno medicine is a branch of anthropological studies that examines health-related behavior called Medical Anthropology.

## EARLIER RESEARCH

In Indonesia, ethno medicine has been the concern of some researchers. Rosita SMD, Oti Rostiana, E. R. Individual and Hernani (2007) from the Medicinal and Aromatic Crops Research Institute have researched ethno medicine in Gunung Gede Pangrango. This study came to the conclusion that the utilization of medicinal plants in the treasury of ethno medicine science and technology by the Sundanese *tatar* community in the area of Mount Gede Pangrango has been eroded or faded. The types of diseases treated with medicinal plants by the community of Mount Gede Pangrango is a mild disease that often infected in the region. In the area of Mount Gede Pangrango, has collected 23 types of diseases with 72 prescriptions medicinal herbs, using 80 types of medicinal plants. The use of medicinal plants in the area of Mount Gede Pangrango is only an alternative, so the depreciation of the type and number of medicinal plants in this region is relatively low.

The Virapongse (2006) study in the Kui tribe, Northern Thailand produced an ethno medicine study of traditional treatment practices (Kui healer) involving 388 practitioners. The results of the study showed a remarkable result because in the Kui tribe found 100 healthy conditions, 9 types of treatment methods, 347 types of medicinal materials, and 14 social factors demography practical ethno medicine Kui tribe. The study showed that treatment with animals was not used in the Kui Tribe. Local resources for treatment also affect the way they use medicinal materials. In addition, the influence of their Buddhist religion prohibits killing animals.

Julis and Muswita (2013) have reviewed the practice of ethno medicine among the Batin Tribe, Jambi. This study aims to inventory the use of medicinal plants based on symptoms of disease / disease in the Batin Tribe in District Tabir Merangin District Jambi Province. The research was conducted by survey method, by interviewing 5 *Battra* (dukun/ balian) in the sub-district. The results of the study found 86 types of medicinal plants used by the Batin people. Medicinal plants are obtained from yard, fields, riverside and forest. Part of the plant used includes leaves, stems, roots, fruit, flowers, bark. Dosage herbs wear simple sizes like a handful, strands, a piece, and finger size. In general the people of Batin use herbs for various treatments. The ability to use this herb is obtained over a period of generations. In general, medicinal plants are still obtained in the wild as on the banks of rivers and forests, some medicinal plants have begun to be cultivated in home gardening. Apparently among the Inner Tribe, Jambi tradition uses animals as a medicine.

A study of ethno medicine treatment has been done by Sajem and Gosai (2006) on Traditional Medicine at Cachar Hills, Assam, India. Sajem and Gosai's paper is not about the treatment of zoo therapy, but the herbal therapy. However, this paper is great because it has succeeded in documenting the traditional knowledge of medicinal plants that are being used by indigenous Jaintia tribes that reside in some isolated bags of northeastern India. This study was conducted through a structured

questionnaire in consultation with tribal practitioners and has documentation of 39 species of medicinal plants belonging to 27 families and 35 generations.

To cure various forms of disease, the use of higher ground plant parts (76.59%) of underground plant parts (23.41%). From the plant part of the soil, the leaves are used in the majority of cases (23 species), followed by fruit (4). Different underground plant forms such as roots, tubers, rhizomes, tubers and pseudo-spheres were also found to be used by the Jaintia tribe as a medicine. In all, 30 types of diseases have been reported to be cured using the 39 medicinal plants of this type. The most important of these types of medicine research is to underscore the potential of ethno botany research and the need for documentation of traditional ecological knowledge related to utilization. Medicinal plants for the benefit of the larger of humans. This is what inspired researchers to document the animal medicine nationally and internationally is still scarce.

Apparently, ethno medicine is indeed a medicinal treatment with herbs. Research Puspitawati, Sulian Ekomila, and Noviy Hasanah (2013) about ethno medicine in Bagan Village, Deli Serdang show that their ethno medicine is dominated by the use of herbs. This is actually quite intriguing because this treatment is done by fishing communities close to the animals (fish), but they do not know zoo therapy. In fact, some societies use lan's wealth as drugs such as whale oil, shark fins, dugong fish oil, and so on.

Ethno medicine can be a solution for economic and public health problems because by using materials that are grown / produced by it has reduced the funds that should be required for treatment. But the problem is not because it can not be done; only the community seems reluctant to do the planting materials ingredients. So although this can actually be an alternative solution to economic and health problems, but only a few people are willing to do it. Similarly, if they are reluctant to plant the plant, but there are other ways to get it, that is by buying the market, but this seems to be reluctant to do them (Sulian Ekomila, and Noviy Hasanah, 2013: 126). The study of ethno medicals was done by Sharma (2002) in an article entitled "Ethno medical Studies on Fern and Fern Allies of Hadoti Plateau, Southeastern Rajasthan". This study is interesting because it focuses on the use of nail trees for treatment in Rajasthan, India. The area is geographically located from 75015 'to 77020' south latitude and 23047 'to 25055' North Latitude. It is traversed by the range of Mukundara Hill, a branch of the Vindhyan variety and fed by the Chambal River and its tidal rivers like Parban, Parvati and Kali Sindh. Apart from the hills and mountains, this part of southeastern Rajasthan is covered with dense forests, vast agricultural fields and open grasslands. The tribes that reside in this area include Sahariya, Bhil, Kanjar, Sansis, Gadia Lohar, Mogya etc. and they often utilize wild plants including ferns and fern allies for the treatment of various diseases. These data provide materials for safe, cheap and effective remedies for some of the diseases found in humans.

### **URGENCY OF ZOO THERAPY**

Ethno medicine is part of anthropological studies and also concerns about folklore. This research on medicine can support health development considering that most of the findings of modern medicine are also derived from ethno medicine traditions developed and clarified with modern science. Ethno medicine is also a wealth of Indonesian nation that can be developed for various purposes such as the introduction of local wisdom in the field of health, tourism attractiveness materials, culinary development materials, and knowledge of traditional medicine that can be developed in modern medicine as an alternative that is now developed by China extensively and intensively.

Several countries such as India, Thailand and China sought to elevate traditional medicinal systems, into one of the treatment alternatives and part of the tourist attraction. The Chinese zoo therapy system is now part of an exciting tourist attraction, especially in Hong Kong. Indonesia has not paid enough attention to this zoo therapy, while some of the zoo therapy still exist in the countryside as part of a natural treatment system and in some cases alternative medicine.

Documentation as an academic effort is an important step in the assessment effort and provides a rational basis for the effort to determine the policy on these total assets. It should be recognized that these local wealth if not reviewed, will disappear or there will be attempts by other communities to claim to be part of their traditional wealth. Not long ago Malaysia claimed herbs as part of their culture, while in Malay tradition (Malaysia); they only know the herb kampong. The term herbal medicine they take from the wealth of Javanese tradition with the many immigrants from Java to Malaysia.

Related to the problem, this research is an effort to assert about the existence of medicine practice, especially zoo therapy as part of cultural wealth of Indonesia.

In particular the purpose of this study is divided into 3 stages, namely

1. Attempt to document the system of zoo therapy in Javanese society

2. Efforts to validate several types of zoo therapy to see the feasibility in the use of zoo therapy today.
3. Policy review on the utilization of zoo therapy of Java community for various interests (therapy, tourism, attractions, alternative joy).

### JAVANESE THERAPY ZOO

The Javanese have a tradition of treatment with animals since hundreds of years ago. The tradition of treatment is usually mixed with trust or ritual. In Primrose Betal Jemur Adamakna found treatment and mystical ritual with the face (kind of) apes are now no longer known and bulus (tortoise). This property has something to do with the Ramayana story in which there is a story about the troop of monkeys. In Serat Centhini found the efficacy of woodpeckers, which among them also for treatment. On the other side there is also the efficacy of the mouse or the mouse deer, which in addition the mystical needs can also be used for medicinal purposes.

The animal that is widely used for traditional medicine today is chicken. What is often used is chicken eggs. In Javanese culture, chicken eggs used as medicine are chicken eggs that came out first from chickens that had not previously laid eggs. This egg is called a leaf egg. From the word tembe which means new laying. The poultry group is believed to be a medicine. Disease that is cured with chicken eggs is to increase stamina. Chicken eggs are also believed to nourish the body, good for all ages. How to consume chicken eggs there are 3 types:

1. Eaten raw. In the Javanese tradition, chicken chicken costing eaten raw. To eat this egg white is usually discarded first because according to Javanese belief egg white can cause eye pain (trakum). This is in contrast to today's prevalent view that egg yolks are not well eaten because they contain lots of cholesterol.
2. Mixed with herbs. Chicken eggs are usually used in addition to herbs. Nowadays also developing chicken eggs mixed with milk, honey and ginger so it becomes a health drink STMJ (egg milk honey ginger).
3. Eaten as a side dish either fried or boiled that is believed good for the health of children and adults. In general, Java meat consumption is low; more protein is obtained from eggs.

Chickens also have other benefits for treatment. Brain and chicken cocks can be used to absorb snake venom by sticking it when it is fresh. Water wash chicken meat to bathe the person exposed to chickenpox / cangkrang so quickly get out and get well soon. Chicken cemani when applied to be believed to strengthen the penis. Meanwhile, another type of poultry, the crow can be used to cure asthma by the way the crow's meat is burnt to charred then drunk like a coffee. Liver crow is also efficacious to increase sex drive by burnt until charred ago made like coffee. The crow bile is useful for removing wedge by draw on the outside of the eye. When applied to the outside of the penis, it is efficacious to increase penis tension.

Types of animals that are familiar with humans are goats. Some parts of the goats that are believed to cure diseases are kikil (flesh of the leg). Kikil is believed to increase leg strength, especially for parents who feel weak. Kikil is also believed to increase sexual strength and strengthen the feet. Goat meat is believed to increase sexual arousal. Part of the meat that is believed to be the most potent for that purpose is the lodok (spinal cord) that is eaten raw.

To maintain health, goat bile is also often used as a treatment material by eating raw and taken in a state intact (gallbladder does not break). By drinking goat bile is believed to improve health and not bitten by mosquitoes. Goat dung is also believed to reduce high heat in children's diseases. The way of treatment is to take three goat droppings (inthal / srinthal) and then given hot water and placed on the forehead of a child suffering from heat pain.

Part of the body of the elephant that is often used as a means of health care is ivory. Elephant ivory is often used as a pipe for smoking. Smoking with elephant ivory pipe is believed to strengthen teeth. The reason for this idea is to take the strength of the teeth from the elephant, which is the ivory part of the tooth (tusks).

Pigs are animals that are not consumed by Javanese society. Pigs are considered able to expel jinnie (spirits), and then the Javanese are there who use pork oil for treatment. According to the belief, when there are children who are convulsive, delirious, or high heat, it is a sign that the child is seized with spirits. To keep the spirits from coming, the pork oil is used to coat the joints in a circle. This method is believed to prevent disturbance of spirits.

Camels are not animals that habitat on the island of Java. However, among the Javanese community many also believe that the camel's heart can be used to cure asthma. The trick is to dry the liver of the camel, after dry and then dipped in hot water and water in drinking. Another way is to

make the liver into charcoal like coffee, then drunk like coffee time. The other way is to make the heart become charcoal like coffee, then drink like coffee time.

Javanese people do not commonly eat dog meat, even considered taboo. But if for medicated, dog meat can be used so often called jamu (medicine). Some diseases that are believed to be cured by eating dog meat are lethargic, lackluster, and skin diseases. Dog meat is believed to generate work morale, courage, and increased sexual endurance. According to informants, children gangsters before the activity is often preceded by eating dog meat and liquor. To take advantage of dogs, dogs usually do not need to be slaughtered. Some ways are done to kill this animal before the meat is taken. The first is by snaring his neck to death and then beaten his body to make the meat soft. Another way to put a dog's head in a watery bucket is to kill it in the third way by being given potas (poison) so that the animal instantly dies.

In Surakarta researchers found no treatment tradition using horse meat. This tradition is found in Yogyakarta, especially in Kotagedhe region. Horse meat is believed to increase stamina body. Part of a horse that is usually used for treatment is the horse penis.

Gendhu squirrels or squirrels are rodents that live in trees. This animal is believed to cure diabetes (kecing manis) by eating meat. According to Javanese beliefs, for men who are sterile and have not obtained offspring, then it can be treated by swallowing a squirrel pistol.

## CONCLUSION

Javanese tradition has a rich tradition of treatment with animals. Animals used in general are animals that exist around the Javanese. However, due to outside influences, some medications are used from outside animals such as camels. Javanese medicine tradition uses the concept of sympathetic magi, which is transferring the power of animals to humans. For example, the power of goats, chickens, elephants to humans. The types of animals that are familiar with humans are chickens and goats. Chicken especially used is eggs. Some parts of the goats that are believed to cure diseases are kikil (flesh of the leg). Kikil is believed to increase leg strength, especially for parents who feel weak. Kikil is also believed to increase sexual strength and strengthen the feet. Goat meat is believed to increase sexual arousal. Part of the meat that is believed to be the most potent for that purpose is the **lodok** (spinal cord) that is eaten raw.

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# THE MEANING OF PUPPETEER AND COMMUNICATION EXPERIENCE PUPPET GOLEK MASTER THROUGH THE POLITICAL CAMPAIGN

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## ABSTRACT

The objective of this research is to know the meaning of being a puppeteer for the puppeteer itself, to understand the communication patterns built by puppet master with stakeholders, and communication experience puppeteer from the beginning of his career to be able to become a popular puppet master who is trusted to help political campaigns using puppet golek show. The research used qualitative approach by constructivism paradigm and phenomenology approach. The subject were puppet golek masters that has been trusted by the political actors, political parties or government agencies to help deliver a political message through a puppet show. The data were collected through in by depth interview, passive participant observation. The result of the research revealed the meaning of puppet golek masters had a diversity of meanings for each puppet master, puppet master is multitalented people, livelihood to support his family, hobbies, continue the trail family. Communication patterns built puppet golek masters with stakeholders by holding the technical meeting with stakeholders. Puppeteer will deliver the political message with humor and involve community interaction. Communication experience puppeteer from the beginning of his career to be able to become a puppet master were varied, from underestimated by their own families, deceived by event organizers, refused to learn and they must accepted show order for small fee for becoming a famous puppet master, and finally got an offer from the television for a big show.

**Keywords:** meaning, puppeteer, communication experience, political, campaign

## INTRODUCTION

The word of Puppeteer comes from an acronym *Ngudhal Piwulang*. The word of *Ngudhal* means dismantling or disseminating and *Piwulang* means teach, education, science, information. Thus, the Puppeteer's function in wayang performances is not only in terms of performances or entertainment, but also gives guidance for life. The Puppeteer must have to be master in the puppetry technique as an entertainment aspect, also knowledgeable and able to give influence. (Lisbijanto, 2013: 21).

But there is another opinion says that the word of puppeteer comes from the word *weda* and *wulang* or *mulang*. *Weda* is a holy book of Hinduism that contains the rules of life and human life in a crowded society, in the association of fellow human beings, especially towards perfection in the afterlife. *Wulang* means teachings or advices, while *mulang* means lesson Thus, called a puppeteer is someone who has a vocation and consider himself has a sacred duty to provide lessons, wisdom, description, or interpretation of the contents of the holy book to the public (Seno Sastroamidjojo dalam Walujo, 2013: 36-37).

The puppeteer are not considered merely to provide entertainment but also to provide education to the community. As Rassers (1959) says, puppeteers are teachers who play a role in educating young people. Until nowadays the role of the puppeteer as a community teacher and educator still felt. The role of the puppeteer in the ruwatan ceremony in West Java and Central Java, as discussed by Pleyete (1911), shows that the puppeteer also became a central figure in the ritual ceremony tradition. (Seno Sastroamidjojo dalam Walujo, 2013: 38).

Judging from the meaning of the puppeteer to make public wisdom or education, it is not surprising that puppet shows are often used as a medium in the delivery of political campaigns of various kinds such as political campaigns to win public support for candidates of political actors or political parties or to introduce new policies issued by the government.

Through communication experiences built by the puppeteers with various stakeholders involved: political parties, political actors or government agencies, performance crew and audience Thus forming the knowledge or meaning of the puppeteer for the puppeteer itself, therefore the research is suitable to be peeled using the theory of phenomenology by Alfred Schutz, The research seeks to the meaning of inter subjectivity regarding the puppeteer derived from the social action or interaction oriented to the behavior of other people or persons in the past, present and future. The Puppeteer has an inter subjectivity view of the meaning of puppeteer is not derived from the meaning of the private, personal or individual world, but is formed in the social world of the actors involved in

puppeteer and the surrounding environment in the form of "common" and "shared" among the parties involved.

Based on the above explanation, the authors conclude the objective of this research is to know the meaning of puppeteer for the puppeteer itself, to understand the communication patterns built by puppet golek master with stakeholders, and communication experience puppeteer from the beginning of his career to be able to become a popular puppet master who is trusted to help political campaigns using puppet golek show.

## **METHODOLOGY**

The research uses qualitative research which means research using researcher as its research instrument. The research sample is not as a research object but as a research subject and has equality with the researcher. Therefore researchers in qualitative research has to involve the natural setting of research and join with the subject of research. Qualitative research prioritizes the emic perspective, is to prioritize the views of research subjects, although there is a researcher's view, which is called an ethical perspective, but researchers do not emphasize that view. In this study using qualitative research methods to observe the communication experience of puppeteers who had been involved to help political campaigns.

This research observe social actions between puppeteers and stakeholders (political parties, political actors, government agencies and puppet teams and puppet show viewers). The result of this social action, puppeteers try to construct the meaning of inter subjectivity of puppeteer which has similarity and togetherness of meaning.

This study produces descriptive data in the form of written or oral words of the words of the puppeteer or verbs of these puppeteers and their observed behavior, which means the data is based on the research subject's point of view (emic) plus the analysis Based on the researchers (etic).

The paradigm used in this research is constructivist paradigm because in this research try to construct knowledge of puppeteer about the meaning of puppeteer, it is similar with constructivist thinking itself refers to constructivism, which believes that human knowledge is the result of construction of man himself (von Glasersfeld in Bettencourt, 1989 and Matthews, 1994, as quoted by Suparno, 1997: 18).

In addition, this study also refers to the approach of phenomenology because this research tries to describe the phenomenon of puppeteer using puppet in political campaign in their own view, this is in line with the phenomenological sense according to Creswell : whereas a biography reports the life of a single individual, a phenomenological study describe the meaning of the lived experiences for the several individuals about a concept or the phenomenon" (Creswell, 1998: 51)

This research uses the phenomenology theory of Alfred Schutz who assumes reconstructing the real world of human life in their own form. The reality of the world is inter-subjective in nature meaning that community members share a basic perception of a world they are socializing through socialization and enabling them to interact or communicate. (Kuswarno, 2009: 110).

Phenomenology by Alfred Schutz underscores some concepts of "social" science defined as the relationship between two or more persons and the concept of "action" is defined as the behavior that forms subjective meanings. However, according to Schutz, the subjective meaning is not in the private world, personal or individual. Subjective meanings formed in the social world by the actor in the form of a "common and shared" between actors. Hence a subjective meaning is seen as "inter-subjective" (Kuswarno, 2009: 110).

Therefore Schutz concluded that social action is an action oriented to the behavior of other people or persons in the past, present and future. Schutz gives the name of an in-order-to-motive (Um-zu-motiv) action that refers to the future; And because-motive action (well-motiv) that refers to the past. The first motive ("motive-for") will be a statement, while the second motive ("motive-cause") by looking at previous experiences and knowledge about how the consequences are. "(Kuswarno, 2009: 110-111).

In this research, the researcher applies phenomenology theory by exploring how puppeteer doing social action together with stakeholders that is puppet show crew, political actor, political party, government, society become audience so that have similarity and togetherness in inter-subjectivity meaning bond. Following Schutz's thought of a puppeteer as a cast may have one of two motives, a future-oriented motif and a motive oriented to the past. These motifs will determine puppeteers in shaping inter-subjectivity meaning of puppeteer against their "future and hopes" or the "past" reason that they become puppeteers. Motives that are formed based on the experience of communication gained puppeteer during the career.

## RESULT AND DISCUSSION

The results of the research conducted are

1. Understanding of the meaning of puppeteer for the puppeteer is: (1) puppeteer is a multitalented figure, versatile and - master a lot of knowledge (2) puppeteer is as educator, entertainer, light for the community (3) puppeteer is the main profession of an artist, not as a sideline job (4) puppeteer is a quest for existence and popularity and must be persistent in pioneering careers (5) puppeteer as elders, shamans, stage teachers, and propaganda
2. The motives underlying these puppeteers to become puppeteers are: (1) Starting from a hobby that became a goals (2) to preserve the art of Indonesian culture, especially Sundanese culture (3) Words of pearls of literature that exist in the art of the puppet very good to be a life guide (4) Want the puppets can be a blessing for his inner and outer world and beneficial to society (5) As a work that can provide for the family
3. The career path of puppeteer is start from : (1) Learn by looking for puppeteers/puppet master who want to teach because not from the descendants of puppeteers (2) Learning from the family because it is born from the puppeteer's offspring (3) Learn by watching puppet shows and reading books.
4. How puppeteers can be recognized and trusted to help political campaigns: (1) many fills the show on television (2) word of mouth (3) make a proposal for an offer and present the proposal to political parties and government agencies (4) media coverage (5) many people watch the puppet show (6) recommendations of puppetry associations (7) Dad's relationship and because of the famous Giri Harja branding, it can easily get clients to get a chance to help political campaigns.

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# DETERMINING OF INEQUALITY AND WELFARE LEVEL AMONG DISTRICTS IN NORTH MALUKU USING WILLIAMSON INDEX AND KLASSEN METHOD

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## ABSTRACT

This research is to describe the level of inequality among districts in North Maluku as a solution to the problem of unevenness of welfare level among districts in North Maluku. Inequality between districts in North Maluku is visible. Factors inequality of development and lack of management and development of areas outside the city area became the main problem of inequality. The method used to determine the level of inequality and gap in the district in Maluku is to use the calculation of Williamson Index and Klassen Method. With the method of dividing each class will be easier in determining an area whether it has a high gap or low. Based on the calculation using both methods it can be seen that the average district / city in North Maluku region is in quadrant I and III, which has a gap and economic imbalance. Local governments should improve their welfare by using programs and maximising local wealth in reducing the level of inequality and disparities between regions in North Maluku province.

**Key words:** Maluku, inequality, welfare, Williamson, Klassen.

## INTRODUCTION

### Profile of North Maluku

North Maluku Province is the result of the expansion of Maluku Province based on Law no. 46 in 1999 dated October 4, 1999 and was inaugurated on 12 October 1999 by placing the provisional capital in Ternate City, and the definitive capital of Sofifi Kota Tidore Kepulauan.

Geographically, North Maluku Province lies between 3 ° North Latitude to 3 ° South Latitude and 124 ° - 129 ° East Longitude and extends from the north of 770 km longness and from the east west along 660 Km. The area of North Maluku province as a whole amounted to 145,801.1 km<sup>2</sup> covering a land area of 45069.66 km<sup>2</sup> (23.72 percent) and the territorial waters of an area of 100,731.44 km<sup>2</sup> (76.28 percent) with a long coastline of 3,104 Km .

North Maluku Province, which mostly consists of sea, has 395 islands consisting of 64 uninhabited and 331 uninhabited. The larger islands such other Halmahera Island (18,000 km<sup>2</sup>) and islands size is relatively moderate, namely Obi Island (3,900 km<sup>2</sup>) and the island Taliabu (3,195 km<sup>2</sup>). Bacan Island (2,878 km<sup>2</sup>) and the island of Morotai (2,325 Km<sup>2</sup>). The relatively small islands include Ternate Island, Tidore, Makian, Kayoa, Gebe and so on. Administratively, North Maluku Province is currently divided into 8 districts (Halmahera Barat Regency, East Halmahera Regency, Halmahera Tengah Regency, Halmahera Utara Regency, Halmahera Utara Regency, South Halmahera Regency, Sula Regency and Taliabu Regency) and 2 Cities ( City of Ternate and Town of Tidore Islands). In 2008 Morotai Island, which was originally part of North Halmahera Regency, Pisah became its own regency of Morotai Island. The districts consist of 112 sub-districts and 1,062 villages and in 2013, Taliabu Island is all part of the Sula Islands District, split into its own district of Taliabu Island and signed by the Minister of Domestic Affairs dated April 22, 2013.

The topography of the North Maluku region is mostly mountainous and hilly and belongs to the volcanic island and coral islands. The topography of each region is a ridge that docks to the coast and in the area around Buli Bay (Halmahera Timor) to Kao Bay (North Halmahera area), West coast from Jailolo Bay to North and Weda Bay to South and North encountered plains broad. On the other side there is a row of mountains that sloped rapidly toward the coast.

The topography of Halmahera Island is mostly dense mountains from Kao Bay, Buli Bay, Weda Bay, Payahe Bay, and Dodinga. With such characteristics of land and water areas, it has the potential of developing promising natural resources, such as fisheries, mining, plantations and tourism as well as other potentials with appropriate policy direction and development strategies for the welfare of the people of North Maluku.

As an archipelagic province, the sub-sector of marine transportation is the primary choice in transportation activities, as a cheap, easy transport and can transport goods and people in large numbers. The Land transportation system is also very important, especially as supporters of cities and regions of the relatively large area such as Halmahera Island, while the air transportation subsystem, although still limited to support the movement between cities in the region of North Maluku Province

that has been an available port. To support regional development and activities, all modes (intermoda) transport must be optimised and activated following island cluster systems.

North Maluku Province has a tremendous natural wealth in the form of forest (total area of forest in North Maluku Province, both protected and cultivated, amounting to 2,810,715 ha spread in all regencies / municipalities) The area with the largest forest area is Kabupaten South Halmahera covering 747,874.01 Ha and the smallest is Ternate City of 14,886 Ha) and Mining (in North Maluku Province Mining in 2008 covering gold and silver. In 2008, there was gold production as much as 5,012,000 gram while silver production reached 5,200,000 grams, and for low grade nickel of 3,109,975 and high grade of 36,104 per year 2006).

In the field of Agriculture (Economic structure of North Maluku Province is dominated by agricultural activities Until 2008, the added value generated by the agriculture sector contributed 35.88% In addition to agriculture sector, trade, hotel and restaurant sector and manufacturing industry sector contributed significantly To the regional economy of 25.22% and 12.80%, other sectors of the economy contributing less than 10%).

In the field of animal husbandry (large livestock in North Maluku Province includes beef cattle, goats, and pigs. The types of goats predominate livestock population in North Maluku Province. In 2008 there were 183,389 goats, while there were 59,630 pigs and 49,828 beef cattle tail, Tidore Kepulauan Regency is a regency in North Maluku province with the largest husbandary population. While the East Halmahera in North Maluku district with a population of smallest livestock), Fisheries (Region North Maluku waters approximately 100,731.44 km<sup>2</sup>. or about 77 percent Of the total area of North Maluku Province).

In the Tourism Sector (In general, nature tourism includes forest tours, climbing tours, marine tourism (coastal tourism and marine tourism), agriculture tours, nature reserves, etc. These tours can be both mass tourism and ecotourism. North Maluku is very much, there are at least 62 tourist objects spread in 8 (eight) second level regions (districts / cities) .The conditions of natural attractions are very diverse ranging from unspoiled conditions to damaged conditions. Other assets in the form of objects Cultures such as Portuguese fortresses, keratin sultanate buildings, and various local dances are still standing firmly in some districts and cities, all of which are still not managed optimally for the welfare of the people of North Maluku.

### **Definition of Social Inequality and Economic Inequality**

Social gap is something that becomes a nightmare or a big task for the government to be resolved. Where the social gap is a difficult problem to solve because it deals with the aspects that must be known in depth and deeper approach and the existence of interrelationships in various aspects.

Economic gap is the inequality in income distribution between high-income groups and low-income communities.

### **Factors of Social and Economic Gap**

#### **1. Differences in Natural Resources**

Natural resources are closely related to the economic level of a region. If it can utilize natural resources well, the economic pace of a region will increase and, on the other hand, the economic level of an area is low if the community can not utilize the natural resources maximally.

#### **2. Government policy**

Government policy can cause an social gap. Examples are policies on transmigration programs. As immigrant residents move ahead faster than indigenous peoples, overseas inequality can occur. Such inequality occurs because there is an inequality between two groups that should be able to grow together.

#### **3. The Influence of Globalization**

People who can address globalization properly will be able to take advantage of globalization to achieve progress. Meanwhile, people who can not take advantage of globalization appropriately will not be able to take the opportunities offered by globalization and even lag.

#### **4. Demographic Factors**

Demographic conditions show growth rates and population structure, education level, health level, differences in labor conditions, and all matters relating to the population. Differences in the demographic condition of a region can cause social inequality due to differences in the productivity of the community work of each region.

## RESEARCH METHODS

### Types and Data Sources

This study uses secondary data derived from the Central Agency Statistics (BPS) of North Maluku Province, and other related sources. The data used are:

1. GDP data of North Maluku Province according to field of business year 2013 and 2014, Either at current or at 2000 constant prices.
2. District / Municipality PDRB data in North Maluku Province 2013 and 2014 on the basis Current price and constant price.
3. Data of population of North Maluku Province specified according to District / city in 2000-2008.
4. GDP data per capita of North Maluku Province specified according to District / city
5. Export data of North Maluku Province in 2005-2008.
6. Data of North Maluku Province Human Development Index 2004-2008.

### Data analysis method

To analyze the economic growth of North Maluku in terms of quantity And quality used descriptive analysis method, Williamson Index, Analysis Klassen Typology, and Rank Spearman.

### Descriptive Analysis

Descriptive analysis is used to explain the development of GDP, as well as GDP per capita North Maluku from year to year. The data used to see this level of economic growth is GDP data at constant 2000 prices. This real GDP is used because of this data Already does not contain any price change factor. So the measurement Real economic growth from year to year is more appropriate to use GDP at constant prices because it reflects more changes in production.

This indicator is needed to assess the performance of development that has been Implemented, and useful for determining the direction of development in that time will come. While the economic structure of North Maluku Province can be seen from Sectoral contributions. The data used in this structural analysis is GRDP At current prices, as it demonstrates the ability of economic resources Produced by a region. The rate of economic growth in percentage is calculated by Use the following formula:

#### a. Klassen method of calculation

*Typology Klassen* do penggolompokan areas based on two characteristics of the region, namely GDP per capita and economic growth. Sjafrizal (1997: 27-38) explains that by using this analytical tool can be obtained four growth classification of each region that is:

1. Quadrant I is the area fast forward and fast growth (*high growth and high income*) or also known as advanced and fast-growing areas (*rapid growth region*), an area that has economic growth rate and per capita income is higher than the mean Average.
2. Quadrant II is a fast-growing area (*high growth but low income*) or also referred to as a forward but depressed area (*retarded region*), the region with higher economic growth but lower per capita income than the average.
3. Quadrant III is advanced but depressed areas (*low growth but high income*) or also referred to as a fast developing area (*growing region*), an area that has a lower economic growth but a higher per capita income than the average.
4. Quadrant IV is relatively lagging area (*low growth and low income*) or also referred to as a relatively remote area (*Relatively backward region*), is an area of economic growth and per capita income is lower than the average.

Klassen typology with sectoral approach (which can be expanded not only at sector level but also sub-sector, business or commodity) produces four sector classifications with different characteristics as follows.

1. Sectors that go forward and grow rapidly (Quadrant I). This quadrant is a sector quadrant with a growth rate of GRDP ( $g_i$ ) greater than the growth of the reference area or nationally ( $g$ ) and has a contribution to GRDP ( $s_i$ ) greater than the sector's contribution to the regional GDP which is the reference or National ( $s$ ). This classification is usually denoted by  $g_i$  greater than  $g$  and  $s_i$  is greater than  $s$ . The sectors in quadrant I can also be interpreted as potential sectors because they have performance of economic growth rate and share greater than the reference area or nationally.
2. Sector advanced but depressed (Quadrant II). Sectors that are in this quadrant have a value of GDP growth ( $g_i$ ) lower than GDP growth in the region is the reference or nationally ( $g$ ), but it has contributed to the GDP area ( $s_i$ ) is greater than the contribution value of the sector to GDP

- area Which is the reference or nationally (s). This classification is usually denoted by gi smaller than g and si is greater than s. Sectors in this category can also be said to be saturated sectors.
- Potential sector or still can grow rapidly (Quadrant III). This quadrant is the quadrant for a sector that has a value of GDP growth (gi) is higher than GDP growth in the region is the reference or nationally (g), but the contribution of the sector to GDP (si) is smaller than the value of the contribution of the sector to GDP area Which is the reference or nationally (s). This classification is usually denoted by gi greater than g and si smaller than s. Sectors in Quadrant III can be interpreted as a booming sector. Although the regional market share is relatively smaller than the national average.
  - Relatively lagging sectors (Quadrant IV). This quadrant is occupied by a sector that has a value of GDP growth (gi) lower than GDP growth in the region is the reference or nationally (g) and also has the contribution to the GDP (si) is smaller than the value of the contribution of the sector to GDP area Which is the reference or nationally (s).

#### b. Williamson's Method

In order to give a better picture of the development of each region in terms of equitable development, it can be observed using the index of regional developmental inequality that was originally used by Jeffrey G. Williamson. Calculation of Williamson index is based on PDRB data of each region used the following formula:

$$A = \frac{\sqrt{\sum(Y_i - Y)^2 F_i/n}}{Y}$$

Information :

A = Williamson Index.

Fi = Number of residents of each Regency / City in the Province

N = Population in Province

Yi = Revenue per capita of each Regency / City

Y = Average per capita income in Province

The measurement results of Williamson index value indicated by the number 0 to number 1 or  $0 < A < 1$ . If the index Williamson getting closer to the number 0, the smaller the development gaps and if the index Williamson ekomoni getting close to 1 then widening inequality of economic development.

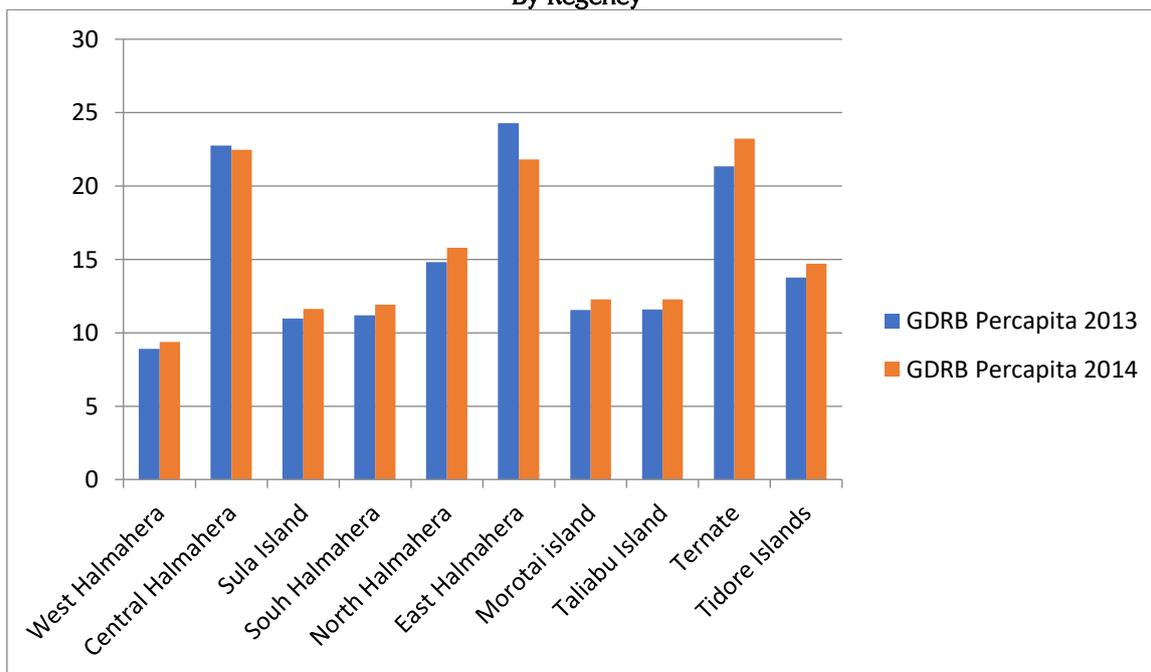
#### DATA

Growth Rate GDP per capita North Maluku 2013  
By Regency

No	Regency / City	PDRB Per capita 2013	PDRB Per Capita 2014	Average	Growth rate (%)
1.	West Halmahera	8.90	9.38	9.14	5.39
2.	Central Halmahera	22.77	22.48	22.62	- 1.28
3.	Sula Islands	10.98	11.64	11.31	6.01
4.	South Halmahera	11.18	11.93	11.55	6.71
5.	North Halmahera	14.83	15.81	15.32	6.61
6.	East Halmahera	24.29	21.80	23.04	-10.25
7.	Morotai Island	11.56	12.28	11.92	6.22
8	Taliabu Island	11.59	12.29	11.94	6.04
9	Ternate	21.35	23.24	22.29	8.85
10	Tidore Islands	13.77	14.72	14.24	6.90
	Average	15.122	15,558	15,337	4.12

Source: North Maluku In Figures, BPS 2015

**Diagram of GDP Per Capita in North Maluku 2013-2014  
By Regency**

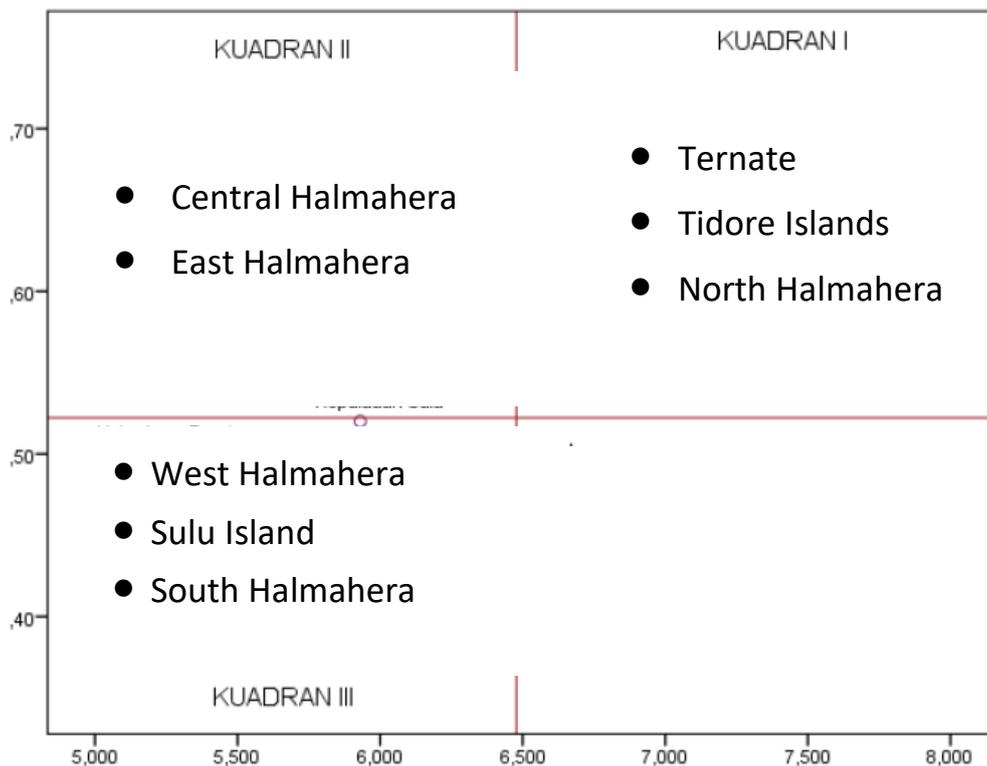


*Source: North Maluku In Figures, BPS 2015*

**Growth Rate Using Index Williamson**

No	Kab/Kota	Iw 2013	Iw 2014	Rata-Rata
1	West Halmahera	0,51	0,50	0,505
2	Regency Halmahera	0,39	0,35	0,305
3	Sula Island	0,32	0,29	0,43
4	South Halmahera	0,45	0,41	0,03
5	North Halmahera	0,03	0,03	0,49
6	East Halmahera	0,59	0,40	0,2
7	Morotai Island	0,21	0,19	0,19
8	Taliabu Island	0,20	0,18	0,74
9	Ternate	0,67	0,81	0,35
10	Tidore Islands	0,10	0,06	
Rata-Rata		0,347	0,322	0,361

Classification Of Inequality By Quadrant Each Regency In North Maluku 2013-2014  
Using Klassen Typology



## RESULT AND DISCUSSION

GDP growth rate at constant prices in the period of 2013 and 2014 Shows a positive and negative trend that is marked by an increase in the rate of growth and economic decline each year. In the period of 2013 and 2014, during which time North Maluku province had an average growth of 4.12 percent. Factors affecting the high growth rate are among the number of employment that began to form, the utilization of tourism sector, the utilization of natural resources such as forests, mining (including gold and silver), agriculture, and animal husbandry.

The size of income inequality between districts / cities provides Description of the condition and development of development in North Maluku Province. Income inequality can be measured and explained using some formulas or formulas. In this study, the authors use the formula or the formula put forward by Williamson (1965), which came to be known as Williamson Index (I w). Small value of Iw that describes the degree of inequality low or better equalization level, and vice versa if the value I w then it describes the high level of inequality or level of equity the more unbalanced.

Based on the calculation of inequality using the Williamson method, districts in Maluku in 2013 and 2014 have an average inequality of 0.361. This indicates that districts in North Maluku have moderate inequality.

Based on the typology of Klassen, each district in North Maluku is in quadrant 1 and 3 and none is in quadrant 4. This means that each district in North Maluku has a low and rapidly growing population compared to previous years. In addition it can be seen also that the development of inequality fluctuated and experienced a fairly good development, in the sense that income inequality between districts / cities from 2013 to 2014 seen an increasing inequality decreased. This may be due to factors such as non-central government policies, as well as demographic conditions of the North Maluku region.

## CONCLUSION

North Maluku Province as an archipelagic province is highly dependent on the sub-sector of marine transportation as a cheap, easy transportation, and can transport goods and people in large numbers between islands. Land transportation system is also very important, especially as supporters of cities and regions of the land that is relatively broad such as Halmahera Island. Although the air

transportation sub-system is still limited to support intercity movement in the region of North Maluku Province which currently has available airport (airport). Regional development and activities should be supported by all transportation modes (intermoda) optimally and effectively following the island cluster system. Factors of Social and Economic Gap such as Differences in Natural Resources , Government policy, The Influence of Globalization, and Demographic Factors.

GDP growth rate at constant prices in the period of 2013 and 2014 Shows a positive and negative trend that is marked by an increase in the rate of growth and economic decline each year. In the period of 2013 and 2014, during which time North Maluku province had an average growth of 4.12 percent. Factors affecting the high growth rate are among the number of employment that began to form, the utilization of tourism sector, the utilization of natural resources such as forests, mining (including gold and silver), agriculture, and animal husbandry.

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# CHINESE CULTURE INSPIRATION IN MAKING LASEM BATIK MOTIF

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## ABSTRACT

Lasem Batik is a craft tradition of the District Lasem, Blora, Jawa Tengah. Lasem's batik craft has become the leading industry in this Lasem district. Lasem batik motives are divided into 2. The first is the marine flora and fauna. This motif is usually appear with a blue background of the ocean as a characteristic of Batik Lasem known as "coastal batik". This characteristic also raises flora form of seaweed. Animals that shows up is fish, shellfish, and sea cucumbers. Fish motifs are usually displayed as a single image. Motif fish used as a space filler is generally a motive scales. Meanwhile, shellfish and fish motif generally appears as a space filler. The second is the type of flora and fauna inspired Chinese culture. Chinese nuances in Lasem batik motif is very pronounced. This comes in the form of red red color domination. Motif space filler appeared in the form of dragon scales image. Dragon appeared in the form of naturalization. The shape is stylir. Other Chinese influence is the "phoenix" "burung hong" . This bird is a typical Chinese mythical bird that is often called "devine bird" or *burung dewa*. While the element flora flower motif that shows up is *teluki* (flower teluki) that are characteristic of Chinese flora. Due to the strong Chinese nuances in Lasem batik, batik Lasem often called " batik from little Chinese " or batik from Tiongkok kecil. This article tries to make a study of batik from the standpoint of acculturation between Chinese and Javanese culture. The results of the study in the form of a form of batik Lasem value system which is a blend of Chinese and Javanese culture. These values appear on any element of China who entered as kilin, latticework, a dragon, but there are also other elements such as native Javanese motif, e.g *Sekar Jagat, parang, and bledag*.

**Key words:** Lasem's batik, acculturation, batik's motif

## INTRODUCTION

Batik is a work of art of Indonesian culture that is admired by the nations of the world, as traditional wastra produced by dyeing technique. In its development, Batik as the cultural masterpiece of the Indonesian nation is inseparable from various influences based on historical facts have proved that the dominant influence is the environment and the outside culture. Although according to Dullah (2002:7) era and the environment can not be refuted anymore, can not be separated from the process of batik development until whenever. These influences trigger and spur the presence of batik in harmony with its development. Form of pattern and decorative batik combined with the technique of making and reflecting the background of tradition and content of local cultural aspirations, thus making batik as the nation's cultural heritage. Visually the manifestation of batik is not only beautiful, but merges with the moral and customary rules. In classical batik there are signs or symbols that can not be understood in an iconic way, but in it contained symbols of belief, philosophy and conception of harmony of life. For example like the balance between the life of the world and the hereafter, and the existence of the world up and down the world. Generally the signs or symbols presented can be used to approach things that are transcendental.

Wide range of batik fabrics are made by using the night (wax) as a material of color barrier, so the dyestuff can not penetrate the nightcloth during the immersion. Batik technique is an original skill possessed by the Indonesian people since many centuries ago. In addition there is a fact that shows that dipping materials are used from indigenous Indonesian plants, such as indigo, indigo or tarum. Batik activities, especially in Java, grow and flourish very fertile and produce kinds and variety of batik ornaments are diverse and rich in color, smooth and most meticulous. The existence of different types of batik Solo and Yogyakarta with batik from the coastal areas shows that batik Indonesia has a variety of shades. Among the batik from the North coast of Java Island that can be identified as in the area Pekalongan, Madura and Lasem that has the characteristics of each environment.

Lasem Batik is a kind of cultural heritage objects of Indonesian ancestors. Nuance beauty Lasem batik is very famous, especially the red color is said can not be imitated by the manufacture in other areas. The red color of Lasem batik by locals Lasem known as *abang getih pithik* (red chicken blood). Lasem Batik is the result of the expression of the process of cultural acculturation produced by the arrival of pedagang from various places that interact with the community Lasem. Various literature mentions that Lasem batik as one of the classic variants with distinctive patterns and patterns. Based on the manuscript "Carita Lasem / Babad Lasem" it turns out the history of Lasem batik is closely related to the arrival of the entourage of Admiral Cheng Ho in 1413. The manuscript tells that the crew of Dhan

Pahawang Tzeng Ho from Tiong Hwa Country, Bi Nang Un and his wife Na Li Ni Who came from Campa) chose to settle in Bonang Lasem. After seeing the natural beauty of Java. Then Na Li Ni started batik berbopik bird hong, liong, seruni flowers, banji, the currency with the color of blood typical chicken Tiong Hwa. Some of the motifs then became the unique characteristics and uniqueness of Lasem batik. Ornamental batik Lasem traditional conservative character, meaning that the resulting batik motif is a creation that influenced the ancestral culture and legend.

The touch of Traditional Cultural Tradition with Chinese Values. The archipelago is in the midst of trade and cultural traffic abroad that causes various nations to stop over. In addition to trading activities also spread the religion, even settled and fostering family relationships in the archipelago. Among the nations that establish trade relations are China (Tionghoa) including bringing the culture and customs. Similarly, the nation of India which was then followed in the mid-15th century came the Portuguese, English, Spanish and Dutch. When there is a relationship with various nations has been going on also the cultural meeting that fills the treasures repertoire of batik decorative archipelago, such as Chinese mythological ceramics in the form of stellar forms have given new ideas to the creative power of traditional fabrics. Technically the fabrics making process can determine the embodiment of the fabric surface, such as batik cloth and cap.

Various elements of nature and the environment of human beings have inspired and become the source of ideas in the creation of traditional batik in addition to the customs that permeate the mind and philosophy of life underlying the life of the community system embodied in the form of symbolism, although it seems difficult to state whether the elements of the form is still as a decoration or symbolizes a particular object, because the true meaning of the object described is unknown, so the view or response to its contents becomes blurred. But generally batik cloth has a meaning that adjusts with the function and style-style in a particular ceremony.

In contact relationships with nations outside its territory there are interplay of influence in various fields including in the field of culture. The arrival of other nations to the archipelago has affected the local arts, especially in the coastal area. Culture and art from the outside kemudian absorbed, filtered and combined with the existing culture, so that the birth of new works of uniqueness, beauty, and personality itself. According to Nian Djoemana (1990; 4), that Chinese culture is expected to enter Indonesia since the beginning of AD, while Indian culture comes in. Along with the entry of Hinduism in 150 AD, and Islamic Culture entered Indonesia around 1275 AD. In coastal areas contacts that occur not only with foreign countries but also contacts between regions of the archipelago, for example the famous Madurese as a sailor who often stop the port of Lasem and Indramayu, so that the batik cloth in the equation of decoration and color. The existence of contact between Chinese culture (Tionghoa) and Java, according to anthropology studies included in the framework of culture contact theory. The combination resulted in a form of cultural acculturation between the two nations. The notion of acculturation is a social process of a particular culture confronted with elements of another culture, which gradually other elements of culture are cultivated in their own culture without causing the loss of personality itself (Koentjaraningrat, 1983: 251). In the case of Lasem batik, the ideology of the area has a distinctive characteristic, ie alternative ideologies that coexist with the Javanese Coastal ideology. Thus Lasemic batik ideology includes a co-existing (coexistent) regional ideology, but can also be called an emergent ideology as it emerges outside the donor group (Java) after the entry of the Chinese Ideology.

Lasem one of the coastal areas of northern East Java gained influence from Chinese ideology, visually known as red area. In addition to the form of stars like Liong (dragon) or bird liong coloring the embodiment of Lasem batik. Lasem's greatness can not be separated by Cheng Ho's big name known as Sam Po Kong, which means three Buddhist heirlooms. Cheng Ho sailed to the western Indian Ocean sent by Emperor Zhua Di during the Ming dynasty at the beginning of the 15th century. The emergence of harmonious contacts between Chinese culture and coastal Javanese culture (Lasem), has grown a mutual attitude between Chinese and Javanese Coastline that has been built for centuries.

In the process of acculturation it appears that the Chinese community is willing to adopt the culture of local tradition (Java), as in batik. It can be seen from the Chinese in Lasem adopting batik to their spiritual needs, on the altar table batik cloth painted with religious stories and sacred animals such as dragons, hong birds, swastikas and banji. Batik cloths used for religious purposes include tok wi (altar cloth), muk li (cloth tablecloth) and wall decoration altar (Doellah, 2002). The existence of the acculturation process into two cultures has created a culture of balance between Javanese cultural traditions and the tradition of Chinese culture. The touch of cultural values has also resulted in alignment reflecting the philosophy of mutually beneficial cooperation, and is able to remove ethnic conflict.

## THE FORM OF LASEM BATIK

Lasem Batik is one of the cultural heritages of the ancestral heritage of the archipelago that has a feel of beauty, especially the typical red color Lasem. In addition to the cultural traditions of Lasem batik handicraft culture into the region's leading industrial products. Broadly speaking, the type of Lasem batik motifs into two groups, namely flora fauna marine biota and flora fauna that is influenced by Tionghoa culture. Lasem batik motif that comes with a blue background of the sea as a characteristic of coastal batik with the form of marine animals such as fish, shellfish and tripang. In addition to these motifs, it is present in the image of the dragon scales (liong) which has undergone a form of naturalization with the stilir model. Chinese nuances are also seen in Chinese mythology birds (Hong Bird / bird of God). Another element of flora in the form of Teluki flower motif as characteristic of Chinese flora, in the form of harmonic paradigm in Lasem batik.

The harmonious blend of coastal Javanese culture with Chinese culture is caused by hundreds of years of relationship and mutual need between the two. The situation was established since many centuries ago when the Chinese merchants have been poor across and settled in Bandar-bandar strategic in the archipelago. In the XIV century the population in Java was recorded at about 100,000 inhabitants, indicating a real influence in various areas of life. In the process of adoption of local Javanese cultural traditions, such as batik that is not a tradition of Chinese. Because Lasem is The influence of the Lasem Tionghoa tradition was widespread in the northern coast of Java island and gave the characteristic of batik in coastal area. Based on the manifestation of Lasem batik is divided into three classes, namely Batik Klasik (Rakyat), Laseman batik, and contemporary batik. The classification of Lasem batik is based on the motif and color, and the production technique. Briefly the three types of Lasem batik groups can be explained as follows;

- a. Batik Klasik / Rakyat is batik processed based on batik technique like batik process in other area with writing technique. The characteristics of this type of batik cash is reflected in the varied colors such as Sogan, Yellow, Orange, Purple, Blue with not leaving the typical color of Lasem batik known as the red color of chicken blood. Classical batik motif describes the condition of the people of Lasem at that time, ie forced labor in breaking the stone for road construction. Therefore, among its motives is the motive of watu kricak (broken stone / krikil) which became part of the cultural tradition of Lasem as a symbol of transition until now.
- b. Laseman Batik is a batik Lasem which in its development is influenced by elements of Chinese art and culture that datanng to Lasem and mingle with the local population. Based on the cultural akulturasi gave birth to a positive and rich culture, as the beginning of the birth of Laseman batik. Laseman Batik is a batik that has a distinctive Chinese motif, which adopts from the beliefs of Chinese mythology, such as Dragon animal, Lok Can, Peacock, Butterfly and Rose Plant, Lotus Seruni and so on. Batik technique is done by entering a variety of motives without removing the characteristics and character of Lasik Classic batik.
- c. Contemporary Batik is a type of batik that developed at this time generally not bound by the motifs of tradition. Contemporary batik is more influenced by fashion trends and fashion / fashion that present a free expression. Batik is also known as batik New Style or New Style is very diverse, so much in demand by all community groups. Some examples of contemporary Laser batik motifs, namely 'Tiga Negeri, Morning-Afternoon, Day and Night, and Tumpal Clorot'

In accordance with the theme of the study of Lasem batik is influenced by Chinese culture, so the description selanjutna revolves around the embodiment of the combination between the two cultures. As a consequence of the relationship between ethnic Chinese and ethnic Javanese, not only socially, but also economically. Batik produced Lasem patterned typical, especially the red color that can not be imitated by batik other areas. Another specificity lies in its style which is a combination of Chinese cultural influences and local culture of coastal culture utra. This is a logical consequence of the relationship between ethnic Chinese and Javanese, not only socially but economically. The overseas Chinese traders who came to Lasem brought great influence to the batik style in Lasem. Then many Chinese traders become batik entrepreneurs, while the indigenous people as workers or batik workers.

Lasem Batik as an aesthetic expression of Hong bird motif and dragon motif is considered as original motif of Laseman batik. Both are considered as a symbol of Chinese culture, the dragon is a symbol of power, courage, bravery. In addition there are frangipani flower motifs with philosophy, ie people will get the shade and calm under the frangipani tree, even when it died. Seaweed motif (latho) has a philosophical meaning that human life continues to reproduce breed. Humans can not live individually, but always build relationships with others, integrate and co-exist with each other. The

motifs are often used by elderly Chinese women, therefore Laseman batik is often referred to as 'Batik Encik'.

In the development of batik Lasem experienced the tides that had triumphed in the year between 1950 until the 1980s. A Chinese batik entrepreneur named Sigit Wicaksono (80 Years) who has pioneered his business since 1942. According to him in the heyday of Lasem batik ever exported abroad, among others, to suriname. Lasik batik can compete with batik lainlain, because in addition to the motive with the quality of the fabric is smooth. In addition, because of the color, the red direction of the chicken that can not be imitated by batik from other regions. At that time almost every residential house of Chinese entrepreneurs in Laser daerah recruit batik power from the surrounding villages. The batik is generally female and do batik work as sideline while waiting for the harvest season or planting season in the fields.

The existence of UNESCO recognition stating that Batik Indonesia is the work of indigenous cultural heritage of Indonesia. These conditions also lifted back and stretched batik, especially in Lasem feels start to rise. However, the current situation has not guaranteed the continuity of developing Lasem batik. In an effort to preserve and maintain the existence of batik is maintained. Some steps that need to be considered include trying to explain the existence of harmony in the acculturation of Javanese culture (Coastal North Coast) with Tionghoa depicted in Lasem batik design. In addition it is necessary to describe the moral message as a form of Lasem batik character, so it can be used and used as concepts to build the character of the nation.

## CONCLUSION

Batik has become a world heritage, especially batik Indonesia has been recognized by UNESCO as a cultural object of the work of Local genius original cultural heritage of Nusantara. Among batik areas in Java, especially as Solo, Yogya, Pekalongan, Cirebon, and Madura are Lasem has a distinct distinctive traits. Lasem's batik reflects the existence of a cultural acculturation between Chinese culture and Javanese culture of pesisiran. Has embodied a unique batik character. The process of acculturation of these two cultures is a harmonious acculturation and can be appointed to create a relationship of ethnic culture that creates a conducive atmosphere. Lasem Batik is part of the Java pantura batik network that is influenced by Chinese culture that stretches from Cirebon, Pekalongan, Tuban and Madura.

In Lasem batik is reflected the existence of Chinese Idiology which has the characteristic as a cultural group of people in the form of dominant Idiology and Alternative Idiology of the nature of alternative Idiology is oppositional or alternative to the ongoing Idiology, and also a rational from the past. Lasem Batik has brought alternative Idiology (China) in the form of side with Classic batik (Yogya and Solo) by taking the position of align through acculturation. The forms of harmony in the design of batik Lasem has become part of the development of batik batik in Indonesia.

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# INFORMATION LITERACY COMPETENCY FOR STUDENT IN HIGHER EDUCATION

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## ABSTRACT

This study aims to describe importance of information literacy competency for student in higher education. This is a critical analysis based on literature study. The university has to educate the students not only in the specific subject they choosen, but also soft skills. One of the soft skill is information literacy, that is a set of abilities requiring individuals to “recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information”. People with information literacy competency will be able to live in information society where information and knowledge are the most important element. Information literacy also is increasingly important in the contemporary environment of rapid technological change and proliferating information resources. The students with information literacy competency will be able to find and use needed information eifficiently and effectively, so they will handle the study well, they will be creative and innovative students and have positive contributions for their community, they will be good communicators for both of speaking and writing, and the most important thing they will be active lifelong learners. So, information literacy competency will make them survive on competition in global society.

**Key words:** information literacy, information society, higher education student

## INTRODUCTION

Information society or knowledge society is society where information and knowledge are important assets. People find that creating, distributing, and use knowledge is an important part of science, economic, politics, social and culture. (Diao, 2010:1)

Information technology especially computer and internet makes process of creating and distributing information easier, faster, and cheaper. So, information society will have abundant of information and sometimes called as information explotion.

Availability of information in many format and on various media make people hard to find information which valid, accurate, and relevant with their needs. Moreover people often find fake information espesially on social media, because no editor on that media. So, people must have information literacy competency.

Unesco has formulated definition of Information literacy: encompasses knowledge of one’s information concerns and needs, and the ability to identify, locate, evaluate, organize and effectively create, use and communicate information to address issues or problems at hand; it is a prerequisite for participating effectively in the information society, and is part of the basic human right of lifelong learning. (US National Commision on Library and Information Science, 2003 in Sudarsono, 2007).

People with information literacy competency will understand the steps in learning process. They can create new information or new knowledge, and they will share it to other member of society. So, they have contributions on community development.

This article aims to explain the importance of information literacy competency for student in higher education. This is a descriptive analysis based on literature study.

## IMPORTANCE OF INFORMATION LITERACY IN SOCIETY

Information technology especially computer and internet create new media in society that is cyber media. It makes people much easier to get information. However, too much information available on it and makes people will confuse how to get valid, accurate, and relevant information in easier and faster way. Moreover, everybody may create and share his own information without limitation on cyber media. And there are some unresponsibility people who share false or fake information. This situation makes people must be very careful when use cyber media or internet in order not to get fake information or become a victim of cyber crime or have privacy violation. So, people need information literacy competency in order to find needed information in effective and efficient way.

Information literacy competency will make people able to find right inormation to solve their problems. So they will find it is good to be self-directed learner and they will love learning and become lifelong learner. It is very important, because they will always keep updating information.

There are some information literacy definitions. One is formulated by Unesco. Information literacy encompasses knowledge of one’s information concerns and needs, and the ability to identify,

locate, evaluate, organize and effectively create, use and communicate information to address issues or problems at hand; it is a prerequisite for participating effectively in the information society, and is part of the basic human right of lifelong learning. (US National Commission on Library and Information Science, 2003 in Sudarsono, 2004).

Based on information literacy definition from Unesco, can be identified there are five components in information literacy steps. When people learn information literacy, they will be taught those five steps. The five steps of information literacy competency can be explained as follow:

1. Ability to recognize when needs information

The first component is a basic ability which should have by all individual as member of society. That is a condition that someone has a problem and he aware about it, and he knows that he needs information to solve the problem. People with this competency will be an active and critical individual who know what should be done to solve their problem, So they can help their own. This is a basic competency for individual who live in information society.

2. Ability to identify and find location of needed information

The next step is effort to find the needed information. There are many information sources available in society, such as books; mass media (newspapers, magazines, television, radio, film); social media (facebook, twitter, instagram, etc.); internet (web, blog, etc.); and people as primary information source. In this step someone has to make a decision about information source will be used and where to find it. Example, when someone decide to use book as information source, he knows that he should go to library to borrow it or go to book store to buy it. It is expected he made right decision in order to get a credible information source.

3. Ability to evaluate information critically

When someone has found information which supposed to be relevant with his needs, he must evaluate the information critically. For example, he must evaluate the information based on qualified information criteria, those are relevant with the needs, the information is right (not fake information or hoax), the information is concise but comprehensive, and is the information current. This competency makes him get qualified information as consideration for his decision.

4. Ability to organize and integrate new information with his own previous knowledge

Every human should be has knowledge of anything, because people always learn anything around them. Learn from community around someone, called informal education. People also can join a formal education (school) or non formal education such as a training program. People's knowledge will improve by information exposed them. Someone with information literacy competency when get new information will organized and integrated it with his previous knowledge, so he can create new information or new knowledge from different perspective. He will be able to think critically and makes a correct and comprehensive conclusion. This is a new knowledge.

5. Ability to use and communicate new information effectively

Someone who has created new information or knowledge as a result of searching, selecting and organizing information with his previous knowledge will use the new information for his needs. One of information used is for consideration in making a decision to solve a problem. When the new information or knowledge was created about a social issue and important for other people, for example information about criteria of a good governor for Jakarta, so he will communicate the information with other people around him in his community. Or it could be he will write an article and send it to a newspaper to be published. So, someone with information literacy competency will use the new information which created not only for his own need but also for other people needs. The important point is he will be a good communicator both in speaking and writing. Moreover, when he write an article he will communicate the information legally and ethically. For example when he quotes someone's statement he will mention the source and follow the rules of quotations.

Based on the above explanations, it is known that people with information literacy competency will have high sensitivity for social change around them. They will be aware when something happen and they will be aware that they need information in order to know what the new things about. So, they will have enthusiasm for learning and makes them keeping up to date. Moreover, they will be critical and be able to solve their problems. They will also have enthusiasm to share their new information to others with ethically, so they have a great contribution to development of knowledge in society. People with these competency will be survive in the information society and be a winner in global competition.

## **INFORMATION LITERACY COMPETENCY FOR STUDENT IN HIGHER EDUCATION**

Higher education (*perguruan tinggi*) is a formal education level after senior high school level. Learning and teaching process in higher education is quite different from senior high school. Sudarman (2004) said the difference is because higher education is education for mature student with objectives to provide intellectual attitude and prepare skilled, independent, and professional worker, to fulfill demand of labour market, or to support science development. In higher education students will be taught to be a professional, technician, scientist who will be ready to join community development in the future. (Sudarman, 2004:1).

Indonesian Government Act Number 12/2012 about Higher Education explains that higher education is level of education after middle education which consists of diploma program, sarjana program, master program, doctor program, professional program, and specialist program which carried out by university based on Indonesian culture.

Moreover, the act explains that one of higher education function is developing all *civitas academica* to be innovative, responsive, creative, skilled, competitive, and cooperative through *tridharma* implementation. Article 6 concerning the principle of the implementation of higher education in point d mention that the implementation of education based on culture and empowerment of the nation that carried out for lifelong. On point f mentions that student-centered empowerment with respect to the environment in harmonious and balanced.

Higher education develop its own community with its own culture. Generally people called higher education community as *masyarakat kampus*. Sudarman (2004) define *masyarakat kampus* is a community with has same objective to develop science, technology and art. It has own characteristics are critical, objective, analytical, creative, constructive, neutral and appreciate norm and ethics.

There are three types of learning process in higher education. Sudarman (2004). The first is face to face learning process in the classroom with one or more lecturer. The students have to listening and writing the subject giving by the lecturer. Usually there is a chance for discussion when students may ask some questions. The second is practical work in laboratorium. The objective is to learn how to apply or examine a theory or make an experiment. It needs some psychomotoric skills. The third is learning process in society to practice theories learned in the class into real life in society. There are two types of the practice activities. The first is apprentice in an office which called PKL (*praktek kerja lapangan*), and the second is students come to society and stay with them for some times to do some works which called KKN (*kuliah kerja nyata*). It is part of *Tridharma* as a public service activity.

Moreover, the student will have much assignments in their daily study. They have to write essays, do some observations and make reports, present their report in the class and discussion. For final exam they have to do research and make reports which called *laporan PKL* for diploma program, *skripsi* for sarjana program, thesis for master program, dissertation for doctor program. At the end they must present the report and have oral examination.

All types of learning process mentions above needs spirit to learn independently. The student must be aware that they are mature students and what they do are their own responsibility. Whether they want to finish their study quickly with excellent mark or want to finish the study with average, that is depends on their effort.

Another important thing is the student have limitation of studying duration. For example the students in sarjana program have to finish on fourteen semesters or seven years. If they can not finish they will drop out. So, they have to study hard and organized the time well.

According to the Act number 12/2012 one of higher education function is developing all *civitas academica* (lecturers, students, administrator) to be innovative, responsive, creative, skilled, competitive, and cooperative through implementation of *Tridharma* which consists of education, research and public service. This function require all *civitas academica* especially students and lecturers to work hard on their own subject. They must create new information/knowledge through research and publish their innovations/findings on media in order to be known or got appreciation from Indonesia society and from global society. This duty needs a spirit to keep learning and know how to learn effectively.

Those indicators explained above make student in higher education must understand steps of learning and have spirit to keep learning and know how to learn effectively. So, they must have information literacy competency.

When student in higher education have information literacy competency they will have some good competencies which will be very useful for their activities not only in the time when they are students but also in the future when they have got job. Those competencies are as follows:

- The students with information literacy competency will be able to find and use needed information efficiently and effectively.

The student in higher education will have much problems, not only academic problems but also non academic problems. Academic problems such as do not like subject, do not like lecturer, hard to adjust to academic system, too much assignments, etc. Whereas non academic problems such as being lonely because this is first time stay far away from parents, do not like new environment in the dormitory or apartment when they stay, do not have close friend who they can share the problem, etc. In this situation they will need information to solve their problem. The student with information literacy competency will be able to find needed information efficiently. They know what information needed and where to find it. For example, when a student has assignment to write an essay, he will know that he has to read books and journals to get information on that topic. He knows that he has to come to library to find the books and journals needed, because the library has those collections and when he has a problem to find the relevant information, he can ask librarian for a help. This is a smart way to find right information. Moreover, after get relevant information he will evaluate it critically in order to get qualified information and he will be able to use the information effectively. He will integrated and organized new information he got with his previous own knowledge and he can create new information to be written on his essay. He will be able to write a good essay because he has learned it when he learned information literacy. This competency makes the student will handle the study well and it is hoped they will finish it on time with excellent mark.

- The student with information literacy competency will be creative and innovative students and have positive contributions for their community  
The student who can find information in efficient way and use it effectively will be someone who always keeping up date with current information. Based on the new information they can do a research and think critically and relate new information with existing phenomena. They will formulate something new or they create new information or knowledge or an innovation. Moreover, with their innovation they will give contribution on development in society. There are some research outcome from higher education which applied in society development. So, the information literacy competency will support research activity as implementation of one of Tridharma.
- The student with information literacy competency will be good communicators for both of speaking and writing.  
Learning information literacy including learn how to organized information systematically for purpose of presentation either in speaking or writing. The student with information literacy competency will be able to organized new information they got with their own previous knowledge well. Moreover, they will share their new information as an innovation with their community. They will be a good presenter when they must give a presentation and involve in discussion. The presentation not only in the class in front of their friends and lecturer, but they may have a presentation on some scientific forum such as conference or seminar both of national and international seminar. The student also may be able to write or make an essay or research report systematically, legally and ethically. They will publish their work on journals or may be publish for book. Ability to communicate or share knowledge in both speaking and writing is an indicator of intellectual people who will be appreciated in their own community and in global world.
- The student with information literacy competency will be active lifelong learners.  
Student with information literacy competency will understand steps of learning and will find that learning is a useful and interesting activity. By learning people will always find new thing and will feel that their previous own knowledge is very small. They will always feel thirsty for knowledge and will love learning and become active lifelong learner. The student who love learning will be active lifelong learner even when they have got job. It will be very useful because they will be people who always up date information and being critical for social issues. They will give new opinion or create new knowledge and give contribution for community development where they are belong or for society at large. These people will be winner in global competition where information and knowledge are important aspects.

## CONCLUSION

Information literacy is one's competency to have awareness that he has problems and needs information to solve the problem. He knows how and where to find the needed information and he can find it. He will evaluate the information critically to get qualified information. He will integrate and organize the new information with his own previous knowledge, and he will create new knowledge.

He will share the new knowledge with his community or with society at large legally and ethically, both speaking and writing.

People with information literacy competency will understand the effective steps of learning, they like learning and be independent lifelong learner. They will be smart people and be able to solve their problems and give some contributions for their community. They will be survive in global competition. So, ideally information literacy competency should be owned by all member of society.

Information literacy competency is very important for student in higher education, because they have to find right information for their study including prepare for exam, write essays, write research report, etc. With information literacy competency the student will know steps of learning process, so they will be able to manage their study well and finish it on time.

Moreover, the student will be active learner even they have finish their formal education, so they will be lifelong learner. They will always keep updating information and create new knowledge to be shared with their community or with society globally. So, information literacy competency will make them survive on competition in global society.

Information literacy is a competency as soft skill which must be owned by all civitas academica of higher education as an institution where research is a nerve and where science and new knowledge created.

So, it is suggested the student in higher education have education on information literacy. The education may be held by university with collaboration with university library, because the library has some facilities to practise steps of information literacy learning and the librarian generally have information literacy competency.

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# ENVIRONMENTAL MANAGEMENT AND DISASTER RISK REDUCTION IN INDIA

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## ABSTRACT

The environmental disaster risks are increasing gradually, naturally as well as man made. As the human activities are regularly imbalancing the ecology through deforestation, pollution, and also in the name of developmental activities which have ill effects on the environment. In 2004, Tsunami devastated many countries that share their coasts with Indian Ocean which resulted in the loss of lacs of human lives. Though, it was a natural disaster but the loss could be managed for less by proper urban and coastal planning. Forest area near the coasts should be conserved which play an effective role in controlling the rushing waters of the oceans like the Man grooves of Sunderbans in West Bengal (India) and Bangladesh which were present on much of the eastern coast of India in the past but cleared for the coastal trade. Many human activities lead to environmental degradation through the increasing air pollution which contributes to many direct ill effects on the human body and it also contributes much in the ocean acidification due to which the coral reef are depleting gradually from last few years, like Great Barrier Reef and Lakshadweep island, which ultimately reduce their resistance against the waters of Tsunami like typhoons. Pollution is also depleting the forests which are already declining due to deforestation and natural disasters like fires, flooding. Thorough understanding of the natural ecology and environment is required with the application of different management tools like Environment Risk Assessment. Public Private Partnerships can also play a great role in this by promoting awareness among people regarding environment conservation and also by promoting conservation policy among private players in different industries. The government should make special relief forces for the natural disasters like In India, National Disaster Relief Force works for the instant relief for the natural disaster hit areas like now a days a flood is crashing through North East India. The United Nations Environment Programme (UNEP) is playing an important role in Environment conservation by getting the whole world together on this important issues through different conventions and protocols. Countries are also looking firm on these, as even after America pulled itself out of the Paris Climate Agreement, the other nations are still rigidly backing the Agreement and not happy with the America's move. In sum, clearly there is a need for enhancement in the Environmental management and disaster risk reduction technologies for the prevention and preparedness for the same and conservation planning activities should take place in the future for the longer perspectives for environment.

## ENVIRONMENTAL MANAGEMENT AND DISASTER RISK REDUCTION IN INDIA

**E**nvironmental Management deals with the use and conservation of natural resources and also their protection. The study of environmental management connects us with the nature and helps us to understand the nature more deeply. It helps us to make a better tomorrow. 'As said by Mahatma Gandhi, that nature has enough to satisfy every one's need but not enough to satisfy man's greed.' Being an agriculture based country, most of the problems of environment are related with agriculture. To get more profit from commercial crops, insecticides and pesticides are used on a wider scale which has no doubt benefitted the farmer on a commercial side. But overall given a negative impact. A number of health problems have occurred due to the use of poison food products. These poisons have entered in our meals and up to the level that is beyond our reach. It has to be stopped through strict measures by government. So, that further damage could be controlled. What kind of environment we are giving to future generations. We have to think about it more seriously. So we should promote Organic farming and this will help in reducing different types of pollution.

## SDG's

Sustainable Development Goals officially known as transforming our world. The 2030 agenda for sustainable development is set of 17's Global goals. Out of 17 goals, many of the goals are protecting and safeguarding our environment. For example good health and well being, clean water and sanitation, affordable and clean energy are some of the Goals. So we should follow these goals as, 'We don't have plan B because there is no planet B.'



Now a days, The most dangerous problem is Air Pollution. What is air pollution? Air pollution occurs when harmful substances including particulates and biological molecules are introduced into Earth's atmosphere. It causes many diseases, allergies and death of humans. It may also cause harm to other living organisms, such a animals and food crops and damages the natural or built environmental human activity and natural processes both generate air pollution. According to the 2014, WHO report, Air pollution in 2012 caused the deaths of around 7 million people worldwide.

**How to reduce and control Air Pollution**

We should become aware of the growing air pollution and strict measures should be taken to make it free from air pollution. For example. Forest cover should be protected and every country should take measure to increase the forest area within the nations as they are essential for maintaining the quality of air. Industrial areas should be located at a safe distance from the residential area and in industries there should be arrangement for pollution control.



There are many environment protecting agencies that are helping to control and protect environment degradation. One of these agencies is UNEP (United Nation Environment Programme). It is an agency of United Nation that co-ordinates the environmental activities in developing countries in implementing environmentally sound policies and practices. UN environment activities cover a wide range of issues regarding the atmosphere, Marine and terrestrial ecosystem. It has played a significant role in developing international environmental conventions promoting Environmental Disasters Program.

UN environment has registered several successes, such as the 1987 Montreal Protocol for limiting emissions of gases blamed for thinning the plant's protective Ozone layer and in 2012. There was Minamata convention that was a 'Treaty to limit toxic mercury.' that was giving rise to environmental disaster.



India has suffered from many disasters in its recent history, both natural and climate related, and these continue to cause devastation. In November 2015, floods in the southern city of Chennai, Tamil Nadu killed over 370 people and damaged crop worth US\$ 190m. In the face of these diverse and repeated hazards, Indian authorities have taken a series of actions to improve management of disasters. One of the foremost policies enacted has been the development of state disaster management plans.

### CONCLUSION

It is essential that we look at disaster management from the development angle. From the above it is pointed out that, there is a need for disaster and risk reduction to be an essential part of the broader concern of sustainable development and hence the need to make sure that risk assessment and reduction measures are taken into account in different fields. Such as environmental management, disaster reduction and making our atmosphere neat and clean.

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WHO Reports

# THE DEVELOPMENT OF EDUTOURISM VILLAGE MODEL BASED ON COMMUNITY EMPOWERMENT

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## ABSTRACT

The incapability of the villagers in managing and exploiting their potentials, implicates livelihoods that causes narrow professions of the community. Most villagers work as farmers and labors, whereas villages in Gunungpati; each has its own developable local potentials. Fertile soil, remarkable panorama, countryside scenery, land crop with various fruit, rattan-craft and wavy topography and river formation which are suitable for adventure tourism. The result of potential identification showed facts that villages in Gunungpati are applicable as the location of countryside tourism. One of them is Pakintelan village; only if it is well-managed with plans and assistance from university, community role and well-prepared programs will be beneficially develop the village. The process of community empowerment through the effort to create a high-principled tourism village in managing local potentials, expanding the livelihoods, upgrading the human resources and as an outdoor laboratory of FIS UNNES.

Keywords: edutourism, village, outdoor laboratory, local potentials

## INTRODUCTION

The constitutional history of Indonesia, the village has developed in various forms so it needs to be protected and empowered to be strong, advanced, independent and democratic. Therefore, it needs to create a strong foundation in implementing governance and development for equality and prosperous society. As the lowest level of government structure, the activities of the villagers in Pakintelan Village develop their potential in accordance with the current government program. It would make the distribution of national development starting from the lowest (village), backward, and outermost government structures

The analysis result shows that Pakintelan village is a tourism destination that attract tourists (BPS, 2015, Mustofa, 2016) to stay temporarily and enjoy the peculiarities. The life of urban agrarian society still put forward the wisdom in managing the natural resources, the hospitality of the community built community that is ready to develop this village as one of the Tourism Destination (DTW) of edutourism.

Pakintelan Urban Village conceptualizes and implements Edutourism (education and tourism) concept. It combines tourist services with various values of practical education in accordance with the potential of the region in various forms of permanent or seasonal activities. Adopting the Maxmanroe.com alerts, downloaded August 19, 2017, that the main force of edutourism is to combine the value of togetherness, excitement, adventure and of course education harmonized with the natural preservation of rural agrarian. Practical education of a natural school, which delighted in providing a contextual learning experience.

The study of tourism at Pakintelan Urban Village as tourism spot objectively come from supporting factors and inhibitors, namely: majestic natural conditions because of the physical condition. The location is always covered by verdant vegetation due to the agricultural activities (Figure 1). Then, exposed the sunlight that shines throughout the year, a diverse culture, and hospitality of agrarian society in receiving guests is a special attraction for tourists to visit various tourism spot based on agro potential. The development of edutourism and its adequate infrastructure built on the basis of their respective advantages meet the three main requirements, namely: smooth transportation, so that tourism objects are packaged as agro-based edutourism potential is easily achieved; has interesting objects or attractions that are not single, whether in the form of natural beauty, cultural art, customs, and handicrafts as souvenirs; and allow temporary housing to be available in homestay homes.

The livelihood of the peoples is very diverse, the condition is affected by the natural condition and the accessibility of the village location which is easy to access. There are supported facilities such road infrastructure, public transportation and motor vehicles. Moreover, the income source comes from agricultural sector. However, it also relies on other sources scattered in the formal and informal sectors with the population structure at the productive age of more than 68, 225% (total of 4.598

peoples) as well as human capital and could be synergized in the preparation and edutourism sector. Therefore, the economics activities would be developed, i.e. edutourism could produce something to meet the market needs. It needs community participation that can be initiated and optimized through community empowerment.

In the context of term limits, Paul (in Ife, 2008: 297) states that participation includes the ability of the people to influence activities in such a way as to improve their well-being. The UK Health for All Network even provides a more straightforward statement, related to participation associated with community democracy. The highest level of participation achieved is called deliberative and participatory democracy. In that context, there is a gap from high participation levels to low participation with the following identification: having control, delegating, joint planning, advising, consulting, receiving information, and nil (the community is not informed). To create maximum results of participation, it requires a process that is difficult and requires the role of various parties. It takes certain situations so that people can take an active role in the context of this participation or encourage the emergence of quantitative and / or qualitative participation (Ife, 2008).

Tourism village development refers to Arison's exposure in Anonymous (2001), tourism village potency that is local custom as tourist attraction such as: daily life, traditional ceremony, traditional house, culture and local art, traditional beverage, natural wealth, and others. Another opinion about the tourism village essentially is the development of a village by utilizing the ability of existing elements in society. Village serves as a tourism product attribute into a series of integrated tourism activities and has a specific theme in accordance with the characteristics of the village. Based on the concept, a village is called a tourist village if able to offer an atmosphere that reflects the authenticity of the village in terms of socio-economic, social, cultural, both in the form of attractions, accommodation, food and drink, and other uniqueness owned by a village (Eko, 2011). The essence of a tourist village that emphasizes the authenticity of a village requires an understanding of the characters and elements within the village, including local knowledge and skills and local wisdom. It is intended to collect the potentials of the products that tourism villages will offer for planning and packaging of tourist villages.

Tourism activities require the components are inter-related and could support the development of region. The tourism component is divided into two factors, the supply component of tourism and the demand component of tourism. Tourism inventories include everything that is offered to tourists including tourist attractions, accommodation, transportation, infrastructure, support facilities. While demand of tourism is everything related to the tourism demand. (Fariz, 2014).

## **RESEARCH METHOD**

The research approach used in this research is qualitative research with Participatory Rural Appraisal (PRA) method. Data were revealed through observation, interviews with local community informants, FGDs and supported secondary data sources of previous research archives. Data analysis used Miles and Huberman techniques (Sugiyono, 2012) and field mapping techniques.

## **RESULT AND DISCUSSION**

The classic problem of village empowerment is still happening in most of the villages in Gunungpati Sub-district, Semarang City. The inability of the villagers to fulfill their basic needs is caused by the unavailability of employment, the shift of agrarian from agriculture into residential areas and the industry is not labor intensive and lack abilities of human resources in technological innovation. The limitation of natural resource also affects the rural economic structure. Lack of educational level has an impact in creating the potential of the village due to the weak participation of the villagers. The management of village potentials properly and correctly is ensured to overcome the problems of the village in a sustainable way.

The inability of villagers to manage and exploit their potential, make the community could not work properly. Most of the people work as farmers and laborers, but from the initial observations that have been conducted by villages in Gunungpati, each village has local potential that can be developed, such as fertile soil, beautiful landscape, rural atmosphere, fruit varieties, rattan handicrafts, rivers for adventure tours, etc. From the identification of the potential that has been done, the villages in Gunungpati are very suitable for rural tourism. One of them is Pakintelan village, it could be potential if managed by the planning, facilitation from universities, the role of the community, and the programs will be able to bring impact to the village development.

Government policies to encourage the acceleration of human resource development and village infrastructure have been set forth in Law No. 6 of 2014. Regulation and policies in village legislation are not limited to the amount of budget given to each village, but the wide authority for the

village community to develop all the potential possessed. The village and local government are encouraged to accelerate the welfare by financing the creative industries sectors thus opening new jobs. Physical facilities and infrastructure are encouraged to accelerate access to economic centers so that agricultural products, plantations and the community's creative industries can be marketed immediately. In village laws, communities are encouraged to improve the quality of human resources through education and health. According to Syahza (200) every member of the community in the village, if encouraged to pursue an education, can form a strong, advanced and self-sustaining community through the empowerment of the potential of each village.

The authority that gives to develop the village potential should be appreciated positively, the identification of village potency in accordance with the characteristics of each village needs to be done. Pakintelan Village has various physical potency that is natural scenery, rural atmosphere, and famous as durian producing area, but not yet optimized and lack of human resources. In addition, Pakintelan Village is located around the Universitas Negeri Semarang (Unnes) which has a vision of conservation, both in the campus area and in the villages around the campus. Such characteristics can be used as a rural tourism concept with a rural tourism model supported by durian culinary tourism, local community wisdom as a rural development effort to increase village capacity.

This is in line with Unnes's conservation vision to safeguard and preserve both physically (environmentally and culturally). According to Dewi (2013), the development of tourist villages is not only beneficial for alternative tourism to meet the shift of tourist interest, but also can be used as a solution for poverty problems, cultural preservation and environmental conservation. The development of village potency in Pakintelan village is expected to develop livelihood for local people. Therefore, the accelerating rural development process can be realized.

The development of leading livelihoods for income generated is assessed in terms of national interests, according to the Ministry of Culture and Tourism of RI (2005) in Sapta (2011: 1) explaining that tourism development is basically aimed at seven (7) main objectives. In relation to the local potential of Pakintelan Village, only 3 (three) are: Sustainable Development, edutourism activities that offer natural beauty, cultural property, hospitality and service, efficiency of resources that allocated for these activities.

This means that the use of consumable resources tends to be small, it could be easy to manage in the long time; 2) Cultural Preservation development is expected to contribute significantly in efforts to preserve the farming culture, although at the research location amounted to 28 people. In that context, it is appropriate for Indonesia to make the development of tourism as a driving force for the preservation of culture in various regions; 3) Improving Economy and Industry in tourism management including good and sustainable tourism is expected to provide opportunities for economic growth in a tourism destination. The use of local materials and products in the service process in tourism will also provide opportunities for local industries to play a role in the provision of goods and services.

The first step to introduce edutourism potential in this research is Map of Pakintelan-based SIG Village. It shows the accuracy of tourist attractions as edutourism treatments are presented Figure 1 below.

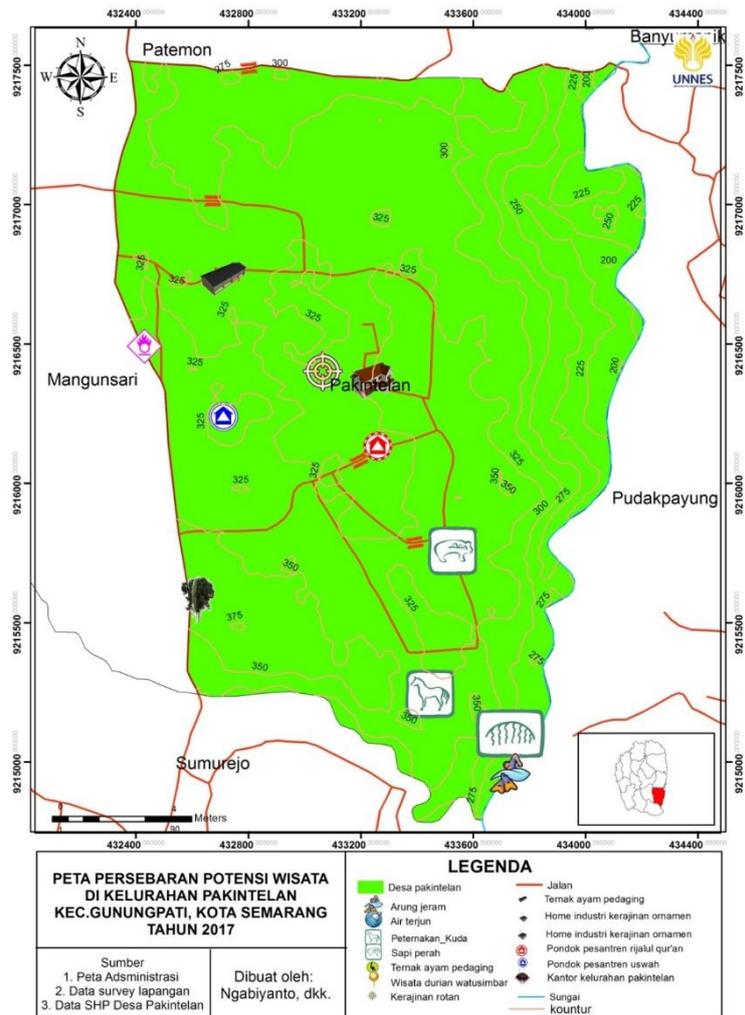


Figure 1. Distribution Map of Edutourism Potential in Pakintelan Village

In Figure 1 is a distribution of tourism potential that can be used for educational tourism, in this study called edutourism development consists of 10 aspects, seven of which are ready to accept as an educational tourist destination, presented as follows.

1. Horse Farm. It was located in  $7^{\circ} 5' 57.04''$  LS dan  $110^{\circ} 23' 50.37''$  BT. Horse Farm has the potential to become a new tourist destination in Semarang City. This tourist place belongs to the individual, it need further action such as cooperation with stakeholders and supporting. For example in Batu City - East Java already implement a cooperation between Perhutani. This horse farm is on the slopes of Mount Panderman and we can imagine how cool the air while playing horses, as well as Pakintelan Village has a cool air due to its position on the slopes of Mount Ungaran. Review of existence side potentially developed, but still need to formulated what attractions are explore. If tourists only see horses, it would be less interesting. Assessing of the tourist destinations that present this attraction include: horseback riding accompanied by a guide, has a route / road cross for enjoying nature, horse milk dessert, the safety of tourists, and experts or veterinarians.

From the edutourism study along with the question what can be done at horse farm. In this study referring to that in Megastar Indonesia are: (1) Learn about horse maintenance and care accompanied by an experienced guide; (2) Learn about sunflower cultivation; (3) Horseback ride and also can learn equestrian for those who want to be a professional athlete; (4) archery; (5) There is a camping place too; (6) Take a photo of a place with an interesting view.



Source: Primary data, processed 2017

Figure 2. Horse Farm

2. Stone craft at coordinate  $7^{\circ} 5' 16.36'$  and  $110^{\circ} 23' 17.30$  BT. Pakintelan villages also provide a natural stone crafts such as: reliefs, ornaments, rosters, statues, lanterns, fountains, pots, printing natural stone furniture (not carving). This tourist destination is not the main but more on the supporters of attraction that can be an alternative livelihood for the locals.



Figure 3. Stone Art

3. Dairy Farm at coordinate  $7^{\circ} 5' 40.34''$  LS and  $110^{\circ} 23' 53.03''$  BT
4. Watusimbar Durian Plantation at coordinate  $7^{\circ} 5' 46.35''$  LS and  $110^{\circ} 23' 23.33''$  BT



Figure 4. Watu Simbar Durian Plantation

5. Rattan art at coordinate  $7^{\circ} 5' 19.31''$  LS and  $23' 37.97''$  BT
6. Uswah islamic boarding school at coordinate  $7^{\circ} 5' 24.61''$  LS and  $110^{\circ} 23' 26.45''$  BT
7. Rijalul qur'an islamic boarding school at coordinate  $7^{\circ} 5' 28.08''$  LS and  $110^{\circ} 23' 44.34''$  BT

There will be a three new destination, such: (1) Waterfall at coordinate  $7^{\circ} 6' 6,3''$  LS dan  $110^{\circ}$  LS and  $23' 59,6''$  BT; (2) Rafting at coordinate  $7^{\circ} 6' 1.67''$  LS dan  $110^{\circ} 23' 59.65''$  BT; (3) Village Office  $7^{\circ} 5' 20,1''$  LS dan  $110^{\circ} 23' 44,1''$  BT

Increasing human resources with the training in the form of understanding and training the application of Sapta Pesona (security, orderliness, cleanliness, comfort, beauty, hospitality, and

memories) as the key in creating excellent service for tourists in order of increasing competitiveness. In addition, it is disseminating the findings of the feasibility field of the edutourism attraction, both from the eligibility studies and information from the local community. Village government recognizes the need to prepare human resources for edutourism activities to enable local community participation in economic activities from the development of tourism.

The existence of human resources plays an important role in tourism development. It includes tourist actors as workers. The role of human resources can be in the form government actors, entrepreneur who plays a role in determining the satisfaction and quality of workers, experts and professionals play a role in observing, controlling and improving the quality of tourism and people around the tourist area that outside the category above, but also determine the comfort, satisfaction of tourists who visit the region. Improving the quality of human resources abilities directed to develop the edutourism potential. In line with the opinion of Uniangajo (2014) Human Resource is All human aspect that support tourism activity both tangible and intangible that aims to fulfill requirement and realize the creation of satisfaction of tourists and have positive impact to economic, prosperity, and environmental and cultural preservation in a tourist area.

The second step that can be done with the village and research team is to create a package tour package Pakintelan tourist resort based on its potential. Plans or samples Pakintelan tourist village tour packages can be described in the table below.

No	Tourism package	Tourism type	Category
1	Natural tourism package	<ol style="list-style-type: none"> <li>1. Recognize varieties of fruit crops, as well as fruit picking</li> <li>2. Enjoy the natural atmosphere with rural feel</li> <li>3. Family Camping Tours</li> <li>4. Visiting cattle or horse cattle, catfish</li> </ol>	Kids and adult
2	Art tourism package	<ol style="list-style-type: none"> <li>1. See and practice making sculpture art</li> <li>2. Tour Shopping typical Pakintelan crafts as well as practice to make handicrafts from rattan or bamboo</li> <li>3. Tourism painting rattan or bamboo handicrafts</li> <li>4. Cultural tours of local communities</li> </ol>	Kids and adult
3	Adventure tourism package	<ol style="list-style-type: none"> <li>1. River stretch</li> <li>2. Climb on Ondo Rante</li> <li>3. c) Motor trabas</li> </ol>	Adult

After agreeing and the local people are ready to receive tourist visits, the next step is to make the leaflet for one of the marketing media of pakintelan tourist sites. Besides media marketing can also through social media that is Face Book, or Instragram.

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# COMMODIFICATION OF CULTURE AND THE EFFECT TOWARDS LOCAL WISDOM IN TRADITIONANAL VILLAGE OF KUTA, BALI

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## ABSTRACT

The phenomenon of socio-cultural change give directions, that globalization and modernization is a big problem that has the potential to make things change. The potential for socio-cultural change is strengthened, as a result of tourism development that has led to cultural commodification. The development of tourism makes it easier for interaction between communities and new communities who come to Kuta which unwittingly has been able to influence the culture of Bali currently. This can be seen with the commodity of Balinese culture that has an impact on the development of social economics and culture of Kuta society. By using the concept of local wisdom will be answered the question, whether the occurrence of cultural commodification bring impact on local wisdom in traditional village Kuta. Local wisdom is the noble values that apply in the life of the community that aims to protect and manage the environment in a sustainable manner. With interview method conducted on 50 informant like kelian banjar that exist in thirteen banjar and bendesa adat Kuta hence obtained the first conclusion, there has been a shift in the values of tradition and pollution of the holy places. . Society is more materialistic (commercial) and forget family values.

Keywords: culture, commodification, local wisdom

## INTRODUCTION

Bali is one of the most famous tourist areas abroad. Many things are owned by Bali as a tourism area. Balinese culture attracts many foreign tourists. As well as, with tourist attractions, ritual ceremonies are commonly performed by the people of Bali to be a truly extraordinary attraction. The Balinese are predominantly Hindus whose life aspect is very strong with Hinduism. One of its manifestations is its apparent culture in the spiritual life that originates in Hinduism. As if the people of Bali can not be separated from the system releginya it.

Kuta is one of the famous tourist areas abroad. With the white sand beach and the waves are favored for tourists to make this area very crowded. But over time, in the era of globalization many things have changed. The impact of the current globalization has also touched all aspects of community life, not least tourism. Kuta as a tourism area is deeply affected by this globalization. The rapid development of tourism makes the reduced green open space and agricultural land that has been used as infrastructure supporting tourism. Various cultural issues include the influence of outside cultures that come in at once interaction results with the tourists. Increasing tourism has facilitated the interaction between communities with new communities who come to Bali and unwittingly have been able to influence the culture in Kuta today. This is seen with th commodities that affect the cultural life of socio-economic and cultural community of Kuta. Because tourists who go to Bali certainly has a variety of cultures that may be able to affect the life of Kuta itself.

The increasing flow of mobility and the advancement of information technology is a sign of globalization that has an impact on the life of the people of Kuta. The existence of globalization makes it easier for people to obtain information and move from one country to another desired country. As a leading tourist destination of tourism in Bali, Kuta became one of the places that is always visited by tourists both domestic and foreign. The arrival of tourists gives an economic impact for the people of Kuta. The economic benefits to be gained from the arrival of tourists have changed the behavior of the people. Kuta is a village that operates almost for 24 hours, many people are involved in tourism activities, causing them to be busy so that time is taken into account. In order to remain as a popular tourist destination, and to increase community and village income requires them to innovate so that without them realizing it has led to cultural commodification. Based on the description above it can be formulated problem: how is the influence of cultural commodification on local wisdom in traditional village of Kuta.

## **METHOD**

The research location is in Traditional Village of Kuta, Badung Regency, Bali Province. This research is a qualitative descriptive research using primary and secondary data sources. (1) Primary data is a source of research data obtained directly and not through intermediary media. This data was obtained from interviews with the community and some community leaders. (2) Secondary data is collected by documentation sources, such as: assessment of written sources, photographs, and so on. Data collection techniques used were observation, interview, literature study and documentation. Selection of informants using purposive sampling and snowball sampling technique on 50 informants as *kelian banjar* that exist in thirteen banjar and *bendesa adat* Kuta. Data validity uses source triangulation techniques by comparing one data with another for checking. Data analysis technique use Miles and Hubberman analysis model, that is data collecting, data reduction, data presentation and conclusion / data verification. In this research used some method of collecting relevant data to support research process that is: (1). According to Usman and Akbar (2009: 54), the method of observation is a system or way of collecting data by holding a systematic observation of the symptoms studied. (2) Interview method is a conversation conducted by two parties, the interviewer who asks questions, interviewed which provides answers to the question (Moleong, 2006: 186). (3) Documentation method is a method of taking data obtained from documents. So in this documentation in the form of photographs and in the form of written data. (Usman and Akbar, 2009: 69).

In this research, a systematic step is taken to compile the data obtained in several stages. This research is descriptive with quantitative approach. Descriptive method is a way of data processing done by way of systematically compile the data obtained so that obtained a general conclusion that can be justified truth (Suharsini, 1998: 37). Qualitative method is a method of data processing by looking at the quality of a problem to be discussed. Qualitative descriptive method is merging the two methods mentioned above is a way of data processing done by systematically compiling the data obtained by looking at the quality of a problem discussed.

Some research that discusses the influence of globalization on tourism and culture, among others: Sarijaya Made in his article entitled *The Effect of Cultural Commodification against Balinese behavior* concluded that the commodification of culture is a change in the value of art, morals and customs, and habits of society become a commodity for the sake of fulfilling market and tourist demand. With the change of value has a positive impact on the socio-economic life of the community, which can increase the level of welfare, and the opening of jobs and business community. While the negative impact of cultural commodification in the socio-cultural aspects of the occurrence of commercialization of sacred places that can lead to the shift of traditional values and holiness of holy places in Bali because it has become a commodity traded for economic gain. It directly changes the way people view the materialistic view. Another study that discusses the influence of modernization and globalization on culture and traditional art was written by Purnawan Basundoro. The conclusion of the study is that the modernization marked by the coming wave of globalization on the one hand can be a threat to the preservation of traditional culture and art. The inability of the artists to adapt to new situations, as well as the decline of the artists because they feel they have acquired a new type of entertainment that is more practical, gradually can discourage the existence of traditional art. The influence of globalization on the one hand turned out to have a negative impact on Indonesian culture. The norms contained in Indonesian culture slowly began to fade. The incessant of technological invasion along with the interinsic values imposed on it, has raised the issue of globalization and ultimately leads to a new value of the unity of the world. To maintain the existence of culture in the face of modernization, society should be able to take advantage of the current modernization to maintain the existing cultural heritage. The theory used in this study to answer the questions that arise is the concept of Local Wisdom.

## **CONCEPT AND LOCAL WISDOM**

Local wisdom is often perceived as local knowledge or local genius. Local wisdom can also be interpreted as a thought about life. Thought is based on clear reason, good mind, and load positive things. Local wisdom can be translated as the work of reason, deep feeling, character, form of temperament, and the suggestion for human glory. Mastery over local wisdom will bring their souls more virtuous. Haryati Soebadio argues that local wisdom is an identity / personality of the nation's culture that causes the nation is able to absorb and cultivate foreign culture according to their own character and ability. According to Rahyono (2009: 7) local wisdom is the human intelligence possessed by certain ethnic groups obtained through community experience. That is, local wisdom is the result of certain communities through their experience and not necessarily experienced by

other communities. These values will be attached very strongly to a particular society and that value has gone through a long time, as long as the existence of the society. The definition of local wisdom, at least implies some concepts, namely: 1. Local wisdom is a long experience, which is precipitated As a guide to one's behavior; 2. Local wisdom can not be separated from the environment of the owner; And the three Local Wisdom is dynamic, flexible, open, and always adjust to the times.

Local wisdom is part of the culture. The local wisdom of Bali is certainly part of Balinese culture, which has a particular view of life. Various things about human life, will emit hundreds and even thousands of local wisdom. Local wisdom is a broad and comprehensive phenomenon. The scope of local wisdom is quite large and varied, making it difficult to be limited by space. Traditional wisdom and today's wisdom differ from local wisdom. Local wisdom places more emphasis on the place and locality of the wisdom so it does not have to be a wisdom that has been passed down from generation to generation. Local wisdom can be a wisdom that has recently emerged within a community as a result of its interaction with the natural environment and its

interaction with other communities and cultures. Therefore, local wisdom is not always traditional because it can include today's wisdom and therefore a broader meaning than traditional wisdom.

#### Concept of Local Wisdom Tri Hita Karana

Tri Hita Karana comes from Sanskrit: Tri (three), Hita (safe or prosperous) and Karana (cause). So Tri Hita Karana means three causes of well-being. Tri Hita Karana, both as a philosophy, as a concept, and as a teaching in Hinduism has been much talked about by scientists, bureaucrats, councilors, prominent figures of customs and religions, and this term is also popular among the common people, As if this term has been ingrained and entrenched in Balinese life.

Tri Hita Karana is inherent in the daily life of Hindus and teach that happiness will be achieved by the realization of three harmonious relationships, namely the relationship between man and God, human with human, and human with the environment. The doctrine of the balance of life is very important in human life, both to organize the present life and to organize the future life. The teaching of life balance guides people to gain a safe, peaceful and prosperous life. Associated with the three forms of balance are the balance of human relations with God must be manifested in the form of *bakti* (devotion), human relations with human beings manifested in the form of *tresna*, and human relations with the environment manifested in the form of asih (love). Tri Hita Karana also means three things (karana) that make happy (hita). Three things or elements are Prajapati (God Almighty), praja (human) and human environment. These three relationships are based on Yadnya, thus fostering harmony of life (parhyangan, pawongan, and palemahan) (Sudjana Dhiyasa, 1998). The meaning of the concept of Tri Hita Karana is a balanced and integral relationship between man and his God, between man and his fellow man, and between man with the natural environment. So the concept of Tri Hita Karana is applicable is universal, in the sense can be applied by all humans who crave balance in life (Kasayatna, 2000).



The form of Tri Hita Karana

#### DISCUSSION

One of the most prominent issues in the era of globalization is the emergence of the term commodification. Commodification is the process of changing goods or services that previously followed non-market social rules into a subject that follows market rules. Commodification is one form of global capitalism, accumulating capital, commodification has transformed the value of use into a commercial exchange rate. Commodities are everything that is produced for sale. The resulting money-based economy creates as much profit as possible resulting in commodification in various sectors of life, one of which is cultural commodification. In Koentjaraningrat it is mentioned that culture is the whole mind, work, and the result of human work that is not rooted in its instincts, and which can therefore only be initiated by man after a learning process (2002: 1). Thus, cultural commodification means changes made to a culture in order to have a selling value that can attract tourists and can provide economic benefits for the community. This makes the culture no longer only judged from the sentimental aspect, but also has been assessed with material (money). On the one hand, the society with various components in it seeks to preserve while maintaining the values of the

sacredness of the culture, but on the other side the influence of various factors, especially economic factors to improve the welfare, make the society supporters of the culture dilemmatic.

As it is known Bali is a tourist area that is in great demand by foreign tourists. This is because the customs associated with the culture is owned by the people of Bali in addition to the beautiful nature. Bali with its unique cultural treasures has developed a cultural tourism that becomes an umbrella in the development of tourism in Bali. Tourism is an activity that directly touches and involves the community, thus bringing various impacts on the local community. Even tourism is said to have a tremendous energy break, which is able to make the local people experiencing metamorphoses in various aspects. The impact of tourism on local communities can touch various aspects of life one of them is culture. Tourism is a phenomenon that consists of various aspects, such as: economic, technological, political, religious, cultural, ecological, and defense and security. Through tourism developing transparency and communication across cultures, through tourism is also evolving widespread communication between the other components within the framework of interrelated relationships (Geriya 1996: 38). However, the rapid growth of tourism is growing concern among many circles. Tourism as an industry not only has a positive impact but also has a negative impact on many things, especially in tourism areas like Kuta, Bali.

Kuta as one of the traditional villages has a distinctive characteristic that distinguishes it from other types of villages. The traditional village of Kuta has its own standards as a traditional community institution. The peculiarities of traditional village, especially traditional village of Kuta, appear on the social system of the community. The traditional nature that is still highly upholding communal values and is based on local customary law makes the traditional village of Kuta has the procedures of association and A tradition that distinguishes it from other groups of people. As an traditional institution, traditional village of Kuta is traditionally responsible for coordinating the community in conducting its activities both in terms of human relationships with humans, human relationships with God and human relationship with their environment (Tri Hita Karana).

The emergence of globalization impact on socio-cultural local communities that the existence of cultural commodities that can not be avoided by community of kuta, remembering Kuta is a famous tourist destination in foreign countries. Cultural commodification occurs because markets tend to treat culture as merchandise rather than treating culture as a value field. People want to earn money due to increased commercialization (Graburn in Ardika, 2007: 83). Cultural commodities of course bring various impacts on the local wisdom of indigenous villages of Kuta. The impact of cultural commodification on local wisdom in Kuta can be elaborated from the application of Tri Hita Karana. The impacts of cultural commodification that can be seen from the aspect of the relationship between human and human can be seen from the behavior of Kuta society that began to change. This happens because many tourists who come to Kuta from abroad. The arrival of tourists can affect the mindset of the people of Kuta and can change their behavior. In the past, members of the community were tied together in an interaction and always prioritized social-kinship, helping each other (ngayah). But nowadays humans become selfish, consumptive and putting money first (interview February 3, 2017). The sense of gotong royong is fading due to the increasingly busy people working in the tourism sector. Before tourism developed as it is now in Kuta, people livelihood as fishermen and as farmers. Lots of free time owned society after working on rice fields or fields to interact in the banjar hall or just drinking tuak (traditional alcohol drink) together in the stall. This is the effect of globalization that gives rise to cultural commodification.

Not only the relationship between humans and humans, the impact of cultural commodification that occurred on the aspect of the relationship between man and God was unable to avoid. The development of tourism has increased the economy of society, it turned out to affect the way they in expressing their devotion to God. Kuta Community as Hindu Society in Bali generally use banten (series of janur, fruits and flowers) as a means of upakara for offerings and prayers. Banten which used to be made alone at home or with a neighbor in mutual assistance now this means also become a commodity that become a source of income for some people. This is due to the increasingly incessant tourism in Kuta, so the people do not have enough time to prepare upakara but more tends to buy all the facilities of the ceremony (Interview on February 3, 2017)

Balinese culture containing values - The noble value and the attractiveness of tourists is now more faded. One that seems clear is the sacred value of the holy place. Like some of the sanctuaries that became a tourist attraction, it can contaminate the sacred value of the shrine. This is solely to meet the needs of tourists and indirectly the value of existing become the commodities that is commercialized

The influence of cultural commodification from the aspect of human relationship with the environment on the local wisdom of the traditional village of Kuta can be seen from the form of the

building which is now more minimalist style, the land of the yard has a high economic value so it is used to build stalls as a place of business. (interview on February 4, 2017) In addition, today in the traditional village of Kuta is very little we can encounter agricultural land or vacant land, because almost the majority of existing land in Kuta area built and used as a supporter of tourism facilities, including land -the ground of the yard.

Based on the results of this study can be seen that the commodification culture has an impact on local wisdom in Kuta. But, this influence does not always have a negative connotation. Tourism activities have increased the income of the people it turns out to affect their devotion to God. People's awareness to perform devotion to God is increasing. With the income they can build a beautiful and magnificent shrine and make a great ceremony. It is also can be a tourist attraction. Public awareness to maintain cleanliness and organize the environment so it looks beautiful and can provide comfort for tourists who come. traditional village of Kuta began to develop themselves due to the incessant tourism in the area. All means and infrastructure of tourism supporters are developed. Such as building shop houses, open the art market to the management of Kuta beach. All facilities and infrastructure are managed and entered as an asset of traditional village of Kuta through LPD (People credit's o institution) of traditional village of Kuta. These steps are taken because of the magnitude of the challenges faced in the development of tourism today amid the globalization. Not only the facilities and infrastructure, Desa Adat Kuta has also developed itself by improving the quality of Human Resources (HR) owned. Some of the people there are given scholarships to continue art education in the hope that later will be empowered to develop the existing potentials in the region. Another goal is so that people are not less competitive with krama tamui (migrant community) who live in Kuta area. Although the traditional village of Kuta has a basic function to carry out customs and religion, but according to bendesa adat to maintain Kuta as a tourism area, the traditional village of Kuta has held a Festival Art and Culture of traditional village of Kuta which is held every year and made as the annual fixed agendas of traditional village of Kuta. In this event is displayed culinary exhibition, folk market and special market called Pasar Majalangu by Kuta community. In the cultural arts festival, also displayed the selection of Jegeg Bungan Desa and gong kebyar parade to develop the potential owned by the younger generation of traditional village of Kuta. This activity certainly has a positive impact on tourism activities because it can become attraction for tourists. Desa Adat Kuta also develops custom village assets which in the end is also destined for improving the quality of human resources in traditional village of Kuta. (Interview on 10 February, 2017).

## CONCLUSION

Based on the results of the above research, it can be concluded that the commodification of culture gives positive and negative influence on the local wisdom of traditional village of Kuta. Cultural commodities arise as a result of current globalization. Changes in the value of art, morals, customs are also offset by economic improvement considering Kuta is a famous tourist area in Indonesia. With the change of value has a positive impact on the socio-economic life of society. Increased community welfare, and the opening of jobs and business community. While the positive impact in the socio-cultural field is the increase of public awareness to carry out religious activities and cultural activities. Enhance the creativity and innovation of the community, and can help to preserve the culture itself. While the negative impact of cultural commodification in the socio- cultural aspect are cultural commercialization that can result in the shift of customary values and holiness of the holy places.

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# INHERITANCE OF SOCIAL SOLIDARITY VALUES IN TRADITIONAL CEREMONY OF NGABUBUR SURO

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## Abstract

Local wisdom is owned Indonesian society vary greatly. One of them is local wisdom possessed by the people of Rancakalong, Sumedang. It is a Ngabubur Suro that still maintained until now. Purpose of this research is to know related inheritance social solidarity values at the traditional ceremony Ngabubur Suro that conducted by parents, schools, communities. This study used a qualitative approach and descriptive method that the data obtained through observation, in-depth interviews, documentary studies, literature and records (field notes). Results of the study showed that the process of inheritance social solidarity values through the family with encouraged and given an understanding of Ngabubur Suro. In the school the process of inheritance social solidarity values through making Tarawangsa as extracurricular. Then, in the communities, leaders of communities invited by conducting activities in indigenous bale.

**Key words:** inheritance, social solidarity values, the traditional ceremony of Ngabubur Suro.

## INTRODUCTION

At this time, the flow of globalization that is marked by the rapid development of science and technology, especially information and communication technology, has turned the world into what appears, without any boundaries. Such conditions affect all aspects of society and nation. In addition, globalization can also affect people's mindset, attitudes, and behavior (Budimansyah, 2016, p44). It is also seen in the younger generation in the villages that are currently more interested in the entertainment offered by electronic media, causing a faded interest in the local culture. Whereas society must continue to base itself on a particular value system that distinguishes it from elsewhere. It is this identity of the value system that binds members of the community together (Koentjaraningrat, 2009, pp. 118).

Regional culture plays an important role for the continuity of national culture. Cultural areas should be maintained and maintained to continue to exist and continue to be maintained all the time by the people in Indonesia. By raising the culture of the region and studying deeply, the local culture can be recognized and passed on to the next generation so as to apply the social and cultural values embodied in every aspect of life. Every local culture has a local wisdom that continues to be preserved by the community in accordance with the traditions or habits of the local community.

One of the local wisdom on Sundanese tribe is in the District of Rancakalong, Sumedang. Rancakalong district has a tourist village and bale adat (custom home) located in Nagarawangi Village. Traditional ceremony is still held in Dusun Cijere, Nagarawangi Village, Rancakalong, that is the traditional ceremony Ngabubur Suro. In addition to traditional ceremonies, bale adat is used as a place for gathering of citizens, and used to practice traditional musical instruments tarawangsa. Traditional ceremony to be studied by researcher, is still actively implemented by the people of Rancakalong, especially in Nagarawangi Village. The village of Nagarawangi has an indigenous community as the executor of traditional ceremonial activities. However, the ceremonial activities are less support from the younger generation of Nagarawangi community. This is evident from the absence of young people involved in the implementation of traditional ceremonies. Based on preliminary research that researcher do, participants of ceremonial activities only from the class of parents. Therefore, the presence of solidarity values in the adat ceremony of Ngabubur Suro is needed. The effort should also be an important concern for all parties to inherit the traditional ceremony as a local wisdom that must be preserved existence.

## Local Wisdom

Traditional ceremony is one example of local wisdom of customs, in addition to values, norms, ethics, beliefs, laws, and other special rules contained in traditional Indonesian society. Local wisdom is a fusion of the divine values of God's word and various values. Local wisdom is formed as a cultural superiority of local communities as well as geographical conditions. Local wisdom is a cultural product of the past that should be constantly used as the handle of life. Local wisdom aimed at strengthening social solidarity must meet several things, namely; (1) There are social values that need

to be maintained, as a spirit of mutual cooperation, solidarity, social, egalitarian, and the spirit of sacrifice for others, whether to sacrifice time, matter and energy; (2) Thus, this tradition can bring a sense of community and social solidarity, thereby reducing tensions in society and individualistic attitudes (Hasbullah, 2009).

From the above opinion, local wisdom has the value contained in it is considered very universal. Local wisdom is considered to have good values and humanity that can be applied anywhere. Local wisdom can take the form of knowledge, beliefs, understanding, and insights and customs or ethics that guide human behavior in life. All of this traditional wisdom is lived, practiced, taught and passed from one generation to the next that also form the pattern of daily human behavior.

### **Traditional Ceremony Of Ngabubur**

The Regulation of Sumedang Regent Number 113 of 2009 which stipulates the regulation of Sumedang Puseur Budaya Sunda (SPBS). One of the icons is in Rancakalong District. This is because people in Rancakalong District holds tightly to the cultural heritage and Sundanese art, especially in Sumedang area. There are several Sundanese traditions that are still preserved among them; Suro Porridge, Hajat Golong, Rebo Wekasan, traditional ceremony of marriage, khitanan ceremony, ceremony of Rayagungan, traditional ceremony of Ampih Pare and also Ngalaksa tradition. These customary ceremonies are held regularly every year. Traditional ceremonies such as Ngabubur Suro held every Muharram month, Rebo Wekasan in Shoffar month while Ngabungbang held in Maulud month.

Art in the District of Rancakalong at this time experiencing rapid development. This is because the local government every year always hold an event with the theme of Sumedang Puseur Budaya Sunda. Implementation of all the arts in the District Rancakalong always displayed in places that have been provided. The government allocates funds for all custom ceremonies held. In the beginning, traditional ceremony activities are always done together in mutual assistance by the community but now if there is a traditional ceremony, the community's gotong royong has faded. In addition, when there are activities of traditional ceremonies, in ancient times carried out independently by the community but at this time when there is a celebration of traditional ceremonies of society there has been a system of division of labor and after the ceremony will be given wages. Each custom ceremony is held, already has committee structure starting from head of tribe, chief executor, until the division of labor arranged in such a way that the procession of traditional ceremony can be run in accordance with the plan.

In the current era of globalization, the negative external cultural influences, blow hard and erode the values that exist in the order of life of our nation. Moreover, if the strongholds of the nation's mentality have been fragile and/or the disappearance of filtering against these foreign negative influences, it will certainly easily slip into the hall or living space, especially among the younger generation.

The traditional ceremony is a pride for the people of Sumedang. This is because cultural diversity is part of the culture, which is loaded with the content of local wisdom. The value of this tradition has become one of the most effective media in the development of a nation. Because when we consider, the meaning of this traditional ceremony is contained in the form of mutual assistance, friendship, brotherhood, unity and unity, cooperation, the embodiment of gratitude to the Creator, as a tribute to the ancestors, as well as a place to know each other other. Traditional ceremonies contain high values and will certainly give color to various sectors of life. One of them will affect the formation of the nation's personality, the unity of the nation, the establishment of national identity and self-esteem, and also affect the quality of life, including human behavior.

### **METHOD**

This study uses a qualitative approach, because the process of inheriting the values of social solidarity contained in the ceremony of Ngabubur Suro can not be measured by using mathematical models and measurement process as in the quantitative approach. A qualitative approach is used to examine natural conditions by following and observing the natural flow of informants, in order to gain a deep understanding of the extent of the process of inheriting traditional ceremony of Ngabubur Suro to the young generation. Researcher also use case studies in the design of his research, because there is a case of lack of interest of the younger generation of traditional ceremony of Ngabubur Suro. Case studies are also selected to facilitate researchers in providing a clear picture of the lack of interest of the younger generation of Ngabubur Suro traditional ceremony.

Data collection techniques used by researcher in research activities include observation or observation in the field directly about the daily activities of the community nagarawangi, interviews to the village that is believed to have information needed by researchers, some young people and the

surrounding community as additional information and studies Documentation to support and strengthen the results of interviews and observations on the implementation of traditional ceremony of Ngabubur Suro.

The data obtained will be processed and analyzed using data reduction, display data, and conclusion drawing verification. After the analysis, the data obtained is checked for validity by means of extension of observation and triangulation.

## **RESULTS AND DISCUSSION**

Cultural inheritance is a process of passing culture from one generation to the next which of course through cultural learning process taught by family, environment or others. Cultural inheritance is divided into two ways namely by traditional and modern. Cultural inheritance has traditionally been done through families, communities, customary institutions, religious institutions. Modern inheritance is done through social organizations such as schools and mass media.

Based on the results of observations and interviews conducted, the researchers concluded that the process of inheriting the values of social solidarity in traditional ceremony of Ngabubur Suro traditionally through the family and the surrounding environment as well as through formal institutions ie schools. All inheritance media in essence to inherit the values of social solidarity in traditional ceremony of Ngabubur Suro by introducing and participating actively in the process of implementation of traditional ceremony of Ngabubur Suro which is then applied in everyday life.

The process of socialization in passing social solidarity values in Ngabubur Suro requires socialization media. Media socialization that plays the role of family, community and school. Socialization in the family is done by parents by telling their children about the traditional ceremony of Ngabubur Suro and invite the children to see the process of implementation of Ngabubur Suro. Parents also show the application of social solidarity values such as helping and cooperating from childhood.

Community leaders do socialization by giving understanding to the young generation about the importance and meaning of traditional ceremony Ngabubur Suro. In addition, bale adat located in Dusun Cijere is used for activities to attract young people to the local arts.

Inheritance of values of social solidarity in traditional ceremonies conducted by the school is by linking with the existing learning in school. In accordance with the 2013 Curriculum the attitude of tolerance, togetherness, mutual cooperation must be reflected and inserted in the learning process. The school is very supportive if there are students who have talents and interests in the field of art, and the last to make Tarawangsa as an extracurricular activity in school.

Schools have the task to know, understand, internalize and strive to apply values in everyday life. Schools and community members should model for each other and be responsible for managing character education. School is a place where values are preserved and become a social environment for students to learn. The values of life that exist in society must be learned in school so that it becomes a school culture to carry out character education. (Samong, Suryadi & Budimansyah 2016. pp. 77)

Cultural inheritance to the younger generation is generally done through habituation in the form of imitative behavior of various patterns of action seen from society (Waridah, 2000, pp. 207). From the results of learning the various values and socio-cultural norms are then applied in personality, so that formed into attitude and behavior in everyday life.

People are looking forward to the young generation to be good citizens and to participate in community life. (Budimansyah, 2016, p. 64) So in the community in Nagarawangi village, the parents began to introduce the traditional ceremony of Ngabubur Suro since childhood by bringing their children to see the procession of Ngabubur Suro of traditional ceremony. The parent's efforts are a process of enculturation or culture. In enculturation there is a process of learning and adjustment of one's mind and attitude to customs, norms and rules system that live in culture (Koentaningrat, 2009, pp. 189). This enculturation has begun since childhood, the values of social solidarity have been introduced since childhood so that what they see is easy to imitate. The process of enculturation begins as a childhood that begins with the family, then his friends, and all of that will be internalized in his personality (Koentaningrat, 1990).

In addition to the above-mentioned process, the socialization process of social solidarity values at traditional ceremonies also took place. Socialization becomes the process of learning a person against the patterns of life in society in accordance with the values, norms, and habits, which apply to develop sebagai members of society and as individuals (Sitorus in Setiadi and Kolip, 2011, pp. 156). In the pattern of inheritance done by Nagarawangi villagers conducted to their children clearly this is a process so that children can recognize and apply it as a member of Nagarawangi Village community. In this case, there should be cooperation from all parties because if there is an imbalance pattern of

socialization patterns among family members can be a problem for the younger generation, especially teenagers and children. (Dewi and Budimansyah 2016. pp 102).

This socialization process is conducted in Nagarawangi community from one generation to the next. They socialize the values of social solidarity by providing an understanding of the nature of solidarity values in the ceremony of Ngabubur Suro and in exemplifying it in the pattern of behavior of parents who will be followed by their children. Intensity of the family with the family very much to make the role of family as a means of inheritance is very important. The family is the first place the individual learns everything about life (Setiadi and Kolip, 2011, pp. 177).

The pattern of behavior taught by the family in it contains cultural values that have become the inheritance of the ancestors of the community. Culture in each society is different, as well as cultural values contained in the community concerned. In the Nagarawangi community, the values of social solidarity have been passed down from generation to generation namely the attitude of kinship and mutual cooperation. The application of social solidarity values is still applied by Nagarawangi community in daily activities so as to make a strong life in the relationship.

Cultural inheritance or transmission carries the inheritance of hereditary values, beliefs, and beliefs that become the pattern of needs or completeness of the community (Cahyono, 2006). Therefore, the inheritance of cultural values must be passed down to the next generation in order to become a guide for life for the next generation so that the tradition will not be extinct.

So it can be concluded that a lot of things that can be a supporter of the process of inheritance ceremony of Ngabubur Suro. It can be done in the primary socialization conducted by the family, especially the duties of parents who instill and pass on the value of good culture. Furthermore, at the stage of the primary socialization in the community environment, cultural heritage can be developed. In line with that, the ability of solidarity will grow early on the child in the community. This should continue to be done so that the traditional ceremony of Ngabubur Suro not extinct.

## CONCLUSION

In the process of inheriting the values of social solidarity in traditional ceremonies Ngabubur Suro done through three media, namely family, school and community leaders. In the family, parents teach to their children as by following a series of ceremonial activities of Ngabubur Suro. With the upbringing of parents accompanied by exemplifying it then the child will easily remember and apply it.

At school, the inheritance of values through lessons taught by teachers in schools, relates them to social solidarity values. The basic purpose is that students can understand values, reflect in attitudes and behaviors, and contribute to society. Success in the implementation of values or character education is due to several factors: parental support, learning implementation strategies, and extracurricular activities. (Dewi & Budimansyah 2016, pp. 104). The school also supports the students who excel in the field of art. Tarawangsa's art is also extracurricular to attract young people.

The community leaders play an important role in passing the values of social solidarity in traditional ceremonies Ngabubur Suro. Community leaders have a way of attracting the younger generation by carrying out activities undertaken in bale adat. The environment is very influential to shape the mindset and behavior patterns of children conditioned to always support the process of inheriting the values of social solidarity.

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# BUSINESS NETWORKING AND SOCIAL COHESION AT WORKPLACE IN MALAYSIA

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## ABSTRACT

Business network is a very important aspect for the entrepreneurs, including the hawkers, in order to find out the customers, to form business relationship, finding a good offer price, find a wide market, dominate the local market their product and create business opportunity as well. At the same time, it's a step or effort to remain competitive with other businessman in business networking. Therefore, the main objective of this study was to examine the types of business networks used by the small business from various ethnics, in relationship with social cohesion in Malaysia. Data was collected using questionnaires and the total of respondents in this study is 554. The study found that the type of business network that used by the Malaysian businessman can be divided into customers, shareholders, other businessman nearby and wholesalers. These types of business networks have helped Malaysian businessman at work to remain their social cohesiveness with the support from government agencies in terms of marketing products and capital.

**Keywords:** *Business networking, Social cohesion, workplace, Malaysia*

## INTRODUCTION

Historically, economic development has taken place through rapid industrialization led by agricultural transformation which increased productivity per unit of labor and land. The role of the Small Medium Enterprises (SMEs) has become very significant in this recent trend, particularly with regard to flexible specialization. They take advantage by turning increasingly to the new resources offered by the opening-up of international borders and in some cases by increasing export either directly or indirectly. It has recently become difficult to speak of economic development, without considering the effects of market and economic internationalization and globalization. Nevertheless, the entrepreneurs are unable to achieve their goals by themselves alone. They need supports and resources from 'outsiders' such as other firms, supporting institutions, relatives and friends to identify opportunities and resources rapidly. Therefore, business networks are particularly valuable to the small businesses and entrepreneurs.

The success or failure of entrepreneurs in the entrepreneurship field depends on their innovative behavior in forging business networking with family, friends, workers, agents, customers, suppliers and competitors who brings benefits to them in both material and non-material manner. This corporate culture transformation in globalization era of 1990s able to establish good business networking with the various groups and ethnics and build a good business reputation that further affects the success of entrepreneurs as well as to expand the marketing of products offered and identifies opportunities and resources. The government policy and market forces has changed the social structure in the society including Chinese business organization and bumiputeras which is lead to create an economic tolerance and inter racial cooperation in business among Malay, Chinese, Indian ethnics and other bumiputeras.

The business network is often associated with symbolic or face to face interactions which are due to the development of society from *Gemeinschaft* community where the people share common values and beliefs to the *Gesellschaft* community which can be found in the modern society with weak individual relationships. This networking is important in a society as it may lead to a good cooperation between the buyer and the seller which then will produce a consensus to cooperate with each other. Hence, this networking can be seen as an interaction to gain profits and expand the marketing.

Business networking is a method of obtaining new contacts and their subsequent application during business opportunities formation. It encompasses introducing people who might be mutually helpful, maintaining long-term contacts and building own business network. Networking is an open platform helping to share information and make business more efficient. The word 'network' is most commonly associated in business peoples' minds with the infrastructure used to connect computing assets within and between organizations, so they may share data and information. Cohesion is the degree to which group members come together as one unit to reach a common goal. Members of cohesive groups see themselves as one entity rather than a collection of individuals. Group members

have a positive regard for one another and get along well. They listen to and trust one another and respect each other's opinion even if they disagree. It is a feeling of deep loyalty and togetherness and includes the degree to which each individual has made the group's goal his or her own. The productivity of groups is strongly related to their cohesiveness. In fact, research has shown that cohesive groups perform better than non-cohesive groups in decision-making activities. As a manager, it is critical for you to understand ways to increase cohesiveness in the groups that you lead. One way to improve group cohesion is through team building activities.

The success or failure of entrepreneurs in the entrepreneurship field depends on their innovative behavior in forging social ties with family, friends, workers, customers and suppliers who brings benefits to them in both material and non-material manner. Social ties can be established through face-to-face interaction or online manner. The internet usage revolution has had a huge impact on everyday life especially in entrepreneurship around the world. Business networking was born of the revolution. Today, more and more women in Malaysia have taken the opportunity to engage in this field. The easiest business transactions which involve the use of low capital that can save time and energy have attracted many women to venture into this area especially young women (Chan et al., 2011) who came from various fields of employment. The success of involvement in entrepreneurs depends on a number of things besides capital money, infrastructure and availability of goods and services. An important thing is non-material, innovative behavior that seeks to establish business relationships with various parties including family members, friends, customers, agents, suppliers and competitors.

Business networking refers to a formal network involving the relationship between entrepreneurs and other parties based on business conduct. This also involves a particular interest between the two parties in which they will try to meet their own interests. Based on observations also, a large number of successful entrepreneurs will put effort in creating business networks with other parties. The network, directly or indirectly facilitates business and profitable entrepreneurs as it will provide more business opportunities, exchange information and ideas and can seek advice from those with special expertise. The participation for entrepreneurs of small and medium enterprises (SMEs) in the country, is still low compared to other nations. Hence, entrepreneurs should take part in any programmes provided by the government agencies as well as private parties to help each other through business networks. The business networking is organized not just for the organizers to get profit, but rather to help the entrepreneurs in enhancing their business potential. This business networking will help to expand the business by sharing ideas, experiences, guidance and support to all entrepreneurs. In fact, most business networks do not charge an expensive fee to their participants, but only as a proof of commitment to entrepreneurs to remain successful.

In this study, business networks are defined as personal relationships between an entrepreneur and his 'external actors' (outsiders) either individuals or organizations. They are not directly employed by the entrepreneur. Entrepreneurs build up such continuously constructed and reconstructed relationships during interactions (contacts) in order to obtain necessary resources and to perform activities. The nature of the entrepreneurs' face-to-face interactions can strongly influence their success. Specific social skills, such as the ability to read others accurately, make favorable first impressions, adapt to a wide range of social situations, and be persuasive, can influence the quality of these interactions. This paper will investigate the business networking and social cohesion experienced among business community in Malaysia. Thus, the aim of this paper is to explore the dimensions of business networking used by the business community from various ethnic groups and to examine the impacts of business networking on the social cohesion in Malaysia. Moreover, in order to make comparisons, ethnic of the business community will be explored.

Therefore, the following research questions are to be answered:

RQ1: What are the dimensions of business networking used by the business community from various ethnic groups?

RQ2: What are the impacts of business networking on the social cohesion in Malaysia?

## **LITERATURE REVIEW**

Empirical studies on business networking and social cohesion in Malaysia are still very few, since most studies focus on the basic aspects of identifying entrepreneurs such as the study of entrepreneurial characteristics, entrepreneurship studies, etc. (Chee, 1985; Hashim, 1999). The economic development of a country depends largely on the progress shown by the business units within it. The business should show its progress through performance or growth that definitely requires a high commitment by its business community (Gartner, 1988). The impact of the development of a national

economy should be reflected in the increase in performance or business growth (Wilklund, 1999; Lumpkin et al., 1996).

Individuals in any society involve in a number of social relationships with others. These social relationships are crucially important to the entrepreneurial process (Aldrich and Zimmer 1986, Birley and Cromie 1988, Butler and Hansen 1991, Chu 1996, Johannisson 1987b, Ostgaard and Birley 1996, Steier and Greenwood 2000, Van Dijk 1997) because the information needed to start a business is passed to the entrepreneur basically through the existing social networks of friends (Aldrich and Zimmer 1986, Birley 1985, Butler and Hansen 1991) and family members (Amin 1989b, özcan 1995). In addition, financial support is also provided by the members of the social network (Aldrich and Zimmer 1986, Birley 1985, Grabher 1993a, Jarillo 1989, Oliver and Liebeskind 1998, özcan 1995, Peters and Brush 1996, Timmons 1994, Veciana and Clarke 1996). Recent studies show that the impact of business networks is highly significant for individuals to become entrepreneurs. According to Brown and Butler (1993) and Butler and Hansen (1991), the entrepreneur's social network is like an 'opportunity set'.

Social ties are crucial assets for entrepreneurs. They create opportunities to identify new business ideas, new products, and new markets (Baker 1990, Gulati 1995, 1999, Gulati and Gargiulo 1999) as well as encourage entrepreneurs to take risks and innovate, and enhance business success under conditions of uncertainty. These ties also provide benefits such as joint problem solving, information exchanging and resources sharing to actors in the networks (Uzzi 1996). These resources include not only finance and other material resources but also information, ideas, advice and customers. The resources are usually obtained through the entrepreneur's personal network. In this aspect, a social network provides the entrepreneur with information, support, contact, and credibility.

A number of scholars have been analyzing entrepreneurship, new venture development, and small business development. The major argument of these studies is that a new entrepreneur or a small business owner does not have enough experiences and resources. In order to do business, the entrepreneur gathers the necessary resources from the external environment through his personal network. However, a few studies have discussed on how the business networks give impact on social cohesion in Malaysia. Our discussion is particularly interested to study such business networks because it is argued that a businessman or an entrepreneur of different ethnic faces different types of business networks thus needs different kinds of resources in different phases.

## **RESEARCH METHODOLOGY**

This study discusses the business networking and social cohesion among Malaysian business community, particularly in terms of the dimensions of business networking, and their relationship with social cohesion. Responses from 554 business community and hawkers were obtained through a survey using questionnaires. It was distributed to individuals of various ethnics who are attached with business community in Selangor, Malaysia. All respondents from different backgrounds which included different ethnics, gender, age and place of residence were given the questionnaire to be answered. Our sample includes more male respondents (57% compared to 43% female students), slightly more Malay respondents (67%) and fewer Bumiputeras (17%), Chinese (11%) and Indians (4%) respectively. Respondents were informed that participation was voluntary and the information they provide would be kept confidential. Purposive sampling technique was used for sampling in this study.

This type of sampling was chosen because it is very beneficial in documenting a particular quality of a substance or phenomenon that occurs within a given sample (Castillo, 2009). Furthermore, it is a technique that is least expensive, less time-consuming and most convenient (Wilson, 2010). Moreover, self-administered questionnaire was chosen to collect the data for this study. Questions in the survey covered the following areas: demographics, networking relationship, and outcomes of business networking. Correlations and Coefficients of SPSS were used in analyzing data.

## **FINDINGS AND DISCUSSIONS**

The findings revealed that there is a significant relationship between the business network and the social cohesion among Malay, Chinese, Indian and Bumiputera respondents. Malay, Chinese, Indian and Bumiputera respondents have a positive business network with their customers, other business partners and their suppliers. However, there are Chinese businessmen who do not agree to find (52%) and share (58%) partnerships from other ethnic groups. Overall, it can be said that when business networks are increasing, social cohesion also increases. Hence, business networks have a significant impact on social cohesion as can be seen in Figure 1.

		<i>Min business networking</i>	<i>min social cohesion</i>
<i>Min business networking</i>	<i>Pearson Correlation</i>	1	.539

*Figure 1 The relationship between business networking and social cohesion*

Majority of respondents in this study see that business networking is a very significant in developing a social cohesion with their customers, business partners, other businessman and suppliers of different ethnic groups. The help and guidance obtained from both informal networks (family, friends, business contacts) and formal networks (banks, accountants, lawyers) influenced the nature of a business significantly. The business networking were crucial and have a significant impact for a successful business particularly during the initial stage of a business. Over time, the social relations extend to business relations: social bonds become business bonds.

This suggests that the respondents are still able to conduct business networks with the government through the assistance of the other ethnic groups by making them as their business partners. Good social networks with other ethnics enable them to succeed in their business. The findings confirmed the importance of networks for business performance and development. Duchesneau and Gartner (1988) also found that surviving entrepreneurs are more active in social relations than unsuccessful entrepreneurs, and successful entrepreneurs spend more time communicating with partners, customers, and suppliers. Hansen (1995) also found positive relationships between entrepreneurial network variables (entrepreneurial action set size, degree and frequency) and new organization growth.

It can be said that the businessman benefits and affects business network with different ethnics in various ways. Firstly, the business networking helps to mobilize resources quickly from different ethnic groups. Secondly, they also help on minimizing costs such as transaction costs since negotiations, bargaining, and written agreements are unnecessary among the network actors of different ethnics as they can trust each other. Entrepreneurs use their informal networks to overcome the uncertainty distrust that often harm market exchanges. In this respect too, business networks are a means of reducing transaction costs (Eyiah 2001, Granovetter 1985, Johanson and Mattsson 1987). Thirdly, business networking contributes to business effectiveness. In general, the external resources received through external network relationships with different ethnics are very helpful for the development of products and for the expansion of markets. In particular, as Brown and Butler (1993) suggest, the types of information, which are provided by the networks, are necessary not only to identify entrepreneurial opportunities that warrant founding a business, but also to ensure the success of the business.

## **CONCLUSION**

In general, the findings revealed that the business networking established were formed and consolidated by the entrepreneurs primarily for business purposes. Business networking were forged and consolidated with family members, friends, customers, business partners, suppliers and their competitors and had contributed to the growth and consolidation of the entrepreneur's businesses. To sum up, the business networking with different ethnics can create a successful business sector by helping to overcome the lack of resources, the managerial and professional weakness of small business within a broader supportive external environment. Owing to a lack of resources, small enterprises always need to maintain contacts with their external actors to obtain necessary resources. The actors of business networks and supporting networks are very important for small enterprises particularly in developing countries such as Malaysia. Before a new entrepreneur starts his venture, his social network relationships work as an opportunity set. Then gradually the entrepreneur develops his network relationships with supporting agencies and other firms as well.

The study highlighted the fact that there is an interactive type of business networks between businessman and the customers, business partners, suppliers and other businessman. The findings showed that business networking did affect respondents' social cohesion in Malaysia. Thus, the impacts of business networking on the social cohesion in Malaysia are positive and significant.

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# THE EFFECT OF INFLATION, EXCHANGE RATE, DOW JONES INDEX AND NET EXPORT TO COMPOSITE PRICE INDEX

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## Abstract

This research aims to determine the effect of Inflation, Exchange Rate, Dow Jones Index, and Net Export to Composite Price Index. This research is correlation study to see the effect either partially or simultaneously between Inflation, Exchange Rate, Dow Jones Index, and Export Import to Composite Stock Price Index. Inflation variable obtained t value of -2,260 with a significance value of 0,031. The result of t value for Exchange Rate variable of -5,418 with significance value of 0,000. The Dow Jones Index variable obtained t value of 6,862 with a significance value of 0,000. The result of t value for Net Export variable amounted to 0,568 with a significance value of 0,574. The conclusions of this research are Inflation and exchange rate has negative influence and significant to Composite Stock Price Index, but Dow Jones Index and net export has positive influence and significant to Composite Stock Price Index.

**Keywords:** Inflation, Exchange Rate, Dow Jones Index, and Net Export to Composite Price Index

## INTRODUCTION

Capital markets play an important role in the economic development of a country because the capital market is a market for various long-term financial instruments that can be traded both in the form of debt and own capital. Financial instruments traded in capital markets such as stocks and bonds (Ernayani, 2015).

The capital market operates two functions, first as a means for business financing or as a means for companies to obtain funds from the investors or investors. Funds obtained from the capital market can be used for expansion of business expansion of working capital and others. Second, the capital market becomes a tool for people to invest in financial instruments. Thus, people can place the risk of each financial instrument (Amin, 2012).

In Indonesia, the capital market trading is conducted in Indonesia Stock Exchange. The Indonesia Stock Exchange is spurring economic growth because cheap funds can be obtained from the capital market even though in its performance there are often ups and downs. Stock prices on the stock are not always fixed, sometimes increasing and may also decrease depending on the strength of demand and supply. In the capital market the fluctuation of stock prices makes the stock exchange attractive to some investors (investors). Stock price movements can be seen from the stock price index on the stock as one of the information needed by investors as the basis of their decision in investing. One of the indexes on the stock is the Composite Stock Price Index (IHSG).

Anoraga and Pakarti (2006) in Astuti et al. (2013), said that the Composite Stock Price Index is an index that shows the movement of stock prices in general listed on the stock exchange as a reference about the development of activities in the capital market. With the Composite Stock Price Index the investor can assess the overall shares in the Exchange. The size of the Composite Stock Price Index is influenced by economic variables and non-economic variables.

According to Lailia et al. (2014), a factor affecting the stock price of Inflation. An overly high rate of inflation (hyperinflation) will lead to a decrease in purchasing power and is often followed by rising interest rates, so that stock investors tend to divert their funds on deposits. Hyperinflation leads to higher production costs, so prices of goods and services tend to increase. The rising prices of goods and services resulted in lower public purchasing power and the difficulties of issuers to make a profit.

A study conducted by Appa (2014) found that inflation did not significantly affect the Composite Stock Price Index. In contrast to research conducted by Liauw and Wijaya (2013) which get the result that inflation has a significant positive effect on the Composite Stock Price Index.

The exchange rate (exchange rate) is also another macroeconomic factors that affect the movement of stock prices (Octafia, 2013). The exchange rate reflects the level of demand and supply of domestic currency against foreign currencies (Lailia et al., 2014).

The exchange rate referred to in this study is the exchange rate of US Dollar (USD / IDR). If the USD / IDR exchange rate is high then investors will be more interested in investing in US Dollar than

stock. Vice versa, if the exchange rate USD / IDR is down, then investors will prefer to invest in shares that will ultimately affect the Composite Stock Price Index (Handiani, 2014).

According to Amin (2012) the exchange rate USD / USD shows a significant negative impact on the Composite Stock Price Index. Meanwhile, according to Krisna and Wirawati (2013) in his research resulted in a significant influence of Rupiah exchange rate against Composite Stock Price Index. Another economic variable that can be used to measure the economic performance of a country is the stock index in that country. For the United States the index that can be proxy is the Dow Jones Index (Ernayani, 2015).

The influence of the United States (US) is very great for other countries. This also includes the influence of the companies and investors so that the DJIA (Dow Jones Industrial Average) movement which is one of the indexes in NYSE (New York Stock Exchange) will affect the movement of stock price index of other countries, including Indonesia. The positive relationship between DJIA's decline and JCI is due to the integration of Indonesia capital market with world capital market as a consequence of globalization.

Previous research conducted by Sutanto et al. (2013) partially get the result that there is a positive and significant influence between Dow Jones Index on Composite Stock Price Index (IHSG). While research conducted by Dewanto (2014) get result that Dow Jones index have negative and insignificant effect to Stock Price Index.

In addition to these three factors, net exports may also affect stock prices. Net exports have a very important role for Indonesia because it is a foreign exchange earner and export earnings which is one of the financing of national development (Silim, 2013).

In an earlier study conducted by Affandi (2015), the results obtained that partially Composite Stock Price Index negatively responds to changes in Net Export in the short term. While in the long term IHSG respond positively to changes in Net exports. In contrast to research conducted by Silim (2013), where net exports negatively influence not significant against the Composite Stock Price Index.

Given the differences in the results of research on macroeconomic factors, Dow Jones index, and Joint Stock Index Index, this study will examine the consistency of the significance of previously studied variables and the disclosure of macroeconomic factors in this study: inflation, exchange rate and Net exports and Dow Jones Index with Composite Stock Price Index.

This research aims to determine: (1) Inflation Influence on Composite Stock Price Index, (2) Influence of exchange rate to Composite Stock Price Index, (3) Influence of Dow Jones Index to Composite Stock Price Index, and (4) Influence of net export to Composite Stock Price Index.

## **DEVELOPMENT OF HYPOTHESES**

The capital market is a market for various long-term financial instruments that can be traded either in the form of equity debt (stock), derivative instruments, or other instruments (Darmadji and Fakhruddin, 2006: 1). Research on capital market has been conducted by Amirah (2010) under the title "Relation Bond Rating and Market Indices Capital Market Indonesia". The study yielded the following findings: (1) Changes in upgraded rating of bonds decreased the sensitivity of the relationship between stock returns and market returns, (2) Changes in bond downgrade ratings increased the sensitivity of the relationship between stock returns and market returns. Another study on capital markets is conducted by Ningsih and Cahyaningdyah (2014) entitled "Indonesian Capital Market Reaction to Announcement of Fuel Price Increase June 22, 2013". In this study it is concluded that the capital market reacts to the announcement incident of fuel price increase June 22, 2013.

The indicators used to measure the movement of capital markets in Indonesia one of them by using the stock index. The stock index that is often used as a benchmark by investors in the Indonesia Stock Exchange is the Composite Stock Price Index (IHSG). JCI is a series of historical information about the movement of the composite stock price up to a certain date. This index reflects a value that serves as a measure of the performance of a joint stock in the Stock Exchange (Sunariyah, 2006: 163).

The research with dependent variable of IHSG has been done, such as Safitri (2013), Ardian and Khoiruddin (2014), Yendrawati and Pratiwi (2014), and Listriono and Nuraina (2015).

Inflation is a condition that indicates a weakening of purchasing power followed by a decline in the real (intrinsic) value of a country's currency (Khalwaty, 2000: 5). The inflation rate can have both positive and negative effects depending on the degree of inflation itself. Excessive inflation can be detrimental to the economy as a whole, that can make many companies go bankrupt. So, it can be concluded that high inflation will bring down market share prices, while very low inflation will result in slower economic growth, and ultimately slow moving stock prices (Samsul, 2006: 201).

Ha<sub>1</sub>: Inflation affects IHSG

The foreign exchange rate is the amount of domestic money required by the amount of rupiah required to obtain a unit of foreign currency (Sukirno, 2004: 397). The exchange rate between countries often differs from one period to another. The exchange rate reflects the level of demand and supply of domestic currency against foreign currencies. If the USD / IDR exchange rate is high then investors will be more interested in investing in US Dollar than stock. Vice versa, if the exchange rate USD / IDR is down, then investors will prefer to invest in shares that will ultimately affect the Composite Stock Price Index (Handiani, 2014).

Ha<sub>2</sub>: The exchange rate has an effect on the IHSB

The DJIA (Dow Industrial Jones Average) index is the industry average of 30 large corporate shares and blue-chip has been calculated since 1896. This is a long history. (This index covers only 20 stocks until 1928) (Bodie et al., 2014: 47). Since Dow is associated with a portfolio that holds one share of each component of the stock, the investment in any company in that portfolio will be proportional to its share price. Therefore, the Dow is known as the price-weighted average (Bodie et al., 2014: 47).

The positive relationship between DJIA and IHSB is due to the integration of Indonesia capital market with world capital market as a consequence of globalization. The greater the proportion of foreign ownership, the more integrating it will be with other exchanges in the world. This is because foreign investors (usually fund managers) diversify internationally. The role of foreign investors reflected in the proportion of investment ownership in IDX over time is increasing (Dewanto, 2014).

DJIA have a positive influence on IHSB caused by the validity of contagion effect theory that a country's economic condition will affect other country's economic condition. This condition occurs in Indonesia because the Indonesian economy is influenced by American conditions (Kowanda et al., 2014).

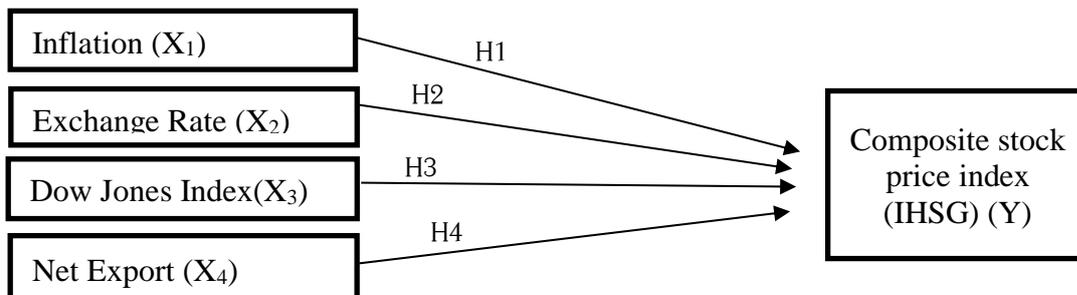
Ha<sub>3</sub>: Dow Jones index has an effect on IHSB

Amir (1999: 2) argues that exports are removing goods from circulation in society and sending abroad according to government regulations and expect payments in foreign currency. While imports are imported goods from abroad in accordance with government regulation into circulation in society paid by using foreign currency.

Increased exports will affect the balance of payments. The balance of payments will provide information on the value and development of a country's export and import that can be observed through the trade balance. When net exports increase with the value of exports exceeds the total imports it will cause a surplus balance of payments. A good balance of payments will create an improved domestic economic condition as well. This increasing economy is an important factor in attracting investors to invest their capital domestically so that the stock price index will increase (Affandi, 2015).

Ha<sub>4</sub>: Net exports affect the IHSB

To facilitate the deepening of the relationship between inflation, exchange rate, Dow Jones index and imported exports to the Composite Stock Price Index above, it can be used in the frame model as shown below:



**Figure 1.** Research Model  
Source: Primary data processed, 2016

## METHODS

This research uses correlation research type that is research that aims to find the existence of relationship and if there is how closely the relationship and mean or not that relationship (Arikunto, 2002: 239). In this case to see the effect either partially or simultaneously between inflation, exchange rate, Dow Jones index, and net exports to Composite Stock Price Index (IHSG).

Suharyadi and S.K., (2009: 7) say that the population is a collection of all possible people, objects, and other measures that become the object of attention or all objects of concern. The population in this study are all companies listed on the Indonesia Stock Exchange from January 2013 to December 2015.

According Sugiyono (2011: 62), the sample is part of the number and characteristics possessed by the population. The sampling technique in this research use saturated sampling. Saturated sampling is a technique of determining the sample when all members of the population are used as a sample (Sugiyono, 2011: 68). The sample in this study is all companies listed on the Indonesia Stock Exchange from January 2013 - December 2015.

This study uses one dependent variable and three independent variables. The variables are:

### Dependent Variable (Y)

The dependent variable is the variables that are influenced or which become due to the existence of independent variables (Sugiyono, 2011: 4). The dependent variable in this study is the Composite Stock Price Index (IHSG), which is the closing price of the JCI stock of monthly stock in Indonesia Stock Exchange which occurs between 2013 and 2015 (in rupiah).

### Independent Variable (X)

According Sugiyono (2011: 4), independent variables are variables that affect or the cause of change or the emergence of the dependent variable (bound). The independent variables in this research are:

#### 1. Inflation ( $X_1$ )

Inflation in this study is the monthly monthly inflation rate occurring in Indonesia set by Bank Indonesia between 2013 and 2015 (in%).

#### 2. Exchange Rate ( $X_2$ )

The exchange rate in this study is quarterly month-end monthly kers set by Bank Indonesia between 2013 and 2015 (in rupiah).

#### 3. Dow Jones Index ( $X_3$ )

Dow Jones index in this study is data DJIA closing per month during the year 2013 until the year 2015 (in units of US Dollar).

#### 4. Net Export ( $X_4$ )

The net exports in this study are net and monthly non-oil and gas exports monthly between 2013 and 2015 (in US Dollar units).

Source of data used in this research is secondary data source. Secondary data is data in the form of data documentation or data reports that have been available (Azwar, 2015: 91). In this study the researcher used data from the publication of Central Bureau of Statistics ([www.bps.go.id](http://www.bps.go.id)), Bank Indonesia ([www.bi.go.id](http://www.bi.go.id)), Indonesia Stock Exchange published through yahoo finance website ([finance.yahoo.com](http://finance.yahoo.com)), Bank Indonesia published through the cash website ([Pusatdata.kontan.co.id](http://Pusatdata.kontan.co.id)).

Data collection techniques conducted in this study is with documentation techniques. While the data analysis technique used in the research is multiple linear regression analysis. Multiple linear regression analysis is useful to analyze the linear relationship between two independent variables or more with one dependent variable. Before performing multiple regression, a prerequisite test that includes classical assumption test and F statistic test is performed.

In order to obtain an unbiased and efficient approximation value of a simple linear regression equation (Ordinary Least Square (OLS), it must meet the classical assumption test, such as normality test, autocorrelation test, multicollinearity test, and heteroscedasticity test.

Multiple regression analysis is used to measure the strength of the relationship between two or more variables and show the relationship between the dependent variable and the independent variable. Regression equation in this research is as follows

$$Y = a + b_1x_1 + b_2x_2 + b_3x_3 + b_4x_4 + e$$

Source : Ghozali, 2011:96

Where:

Y : Composite Stock Price Index

- a : Constants
- b<sub>1</sub> : Regression Coefficient of Independent Variable (X<sub>1</sub>)
- b<sub>2</sub> : Regression Coefficient of Independent Variable (X<sub>2</sub>)
- b<sub>3</sub> : Regression Coefficient of Independent Variable (X<sub>3</sub>)
- b<sub>4</sub> : Regression Coefficient of Independent Variable (X<sub>4</sub>)
- X<sub>1</sub> : Inflation
- X<sub>2</sub> : Exchange Rate
- X<sub>3</sub> : Dow Jones index
- X<sub>4</sub> : Net Export
- e : Error

## RESULTS AND DISCUSSION

### 1. Normality test

The normality test aims to test whether in the regression model the intruder or residual variable has a normal distribution. If this assumption is violated, then the statistical test becomes invalid for a small sample count. There are two ways to detect whether residuals are normally distributed or not by graphical analysis and statistical tests (Ghozali, 2011: 160).

The principle of normality in graph analysis can be detected by looking at the spread of data (dots) on the diagonal axis of the graph or by looking at the histogram of the residual. If the data spreads around the diagonal line and follows the direction of the diagonal line or the histogram graph shows the normal distribution pattern, then the regression model meets the assumption of normality. Conversely, if the data spreads far from the diagonal and / or does not follow the direction of the diagonal line or histogram graph does not show the normal distribution pattern, then the regression model does not meet the assumption of normality (Ghozali, 2011: 163). The statistical test can be done by Kolmogorov-Smirnov test. If the value of Asymp Sig. (2-tailed) > 0.05 then the data is normally distributed. Conversely, if the value of Asymp Sig. (2-tailed) < 0.05 then the data is not normally distributed (Enterprise, 2015: 109).

**Table 1.** Normality Test Results One-Sample Kolmogorov-Smirnov Test

		IHSG	Inflasi	Nilai Tukar	DJIA	Ekspor Neto
<b>N</b>		36	36	36	36	36
<b>Normal Parameters<sup>a,b</sup></b>	Mean	4806.3054	6.5892	11.9651	16478.1053	.0444
	Std. Deviation	362.59017	1.44501	1.36823	1215.08671	.87130
<b>Most Extreme Differences</b>	Absolute	.099	.095	.098	.107	.119
	Positive	.098	.075	.098	.089	.062
	Negative	-.099	-.095	-.098	-.107	-.119
<b>Kolmogorov-Smirnov</b>		.592	.573	.590	.642	.711
<b>Asymp.Sig. (2-tailed)</b>		.875	.898	.877	.804	.693

Source : Processed Data, 2016

Based on Table 1. Normality test results using Kolmogorov-Smirnov, it is seen that the significance value of 36 samples used more than 0.05. This means that each variable are IHSG, Inflation, Exchange Rate, Dow Jones Index and Net Export used are normally distributed.

### 2. Autocorrelation Test

The autocorrelation test aims to test whether in the linear regression model there is a correlation between the confounding error in period t with the intruder error in period t-1 (previous). If there is a correlation, then there is an autocorrelation problem (Ghozali, 2011: 110). This study uses Durbin-Watson test to detect the presence or absence of autocorrelation based on decision making as follows:

**Table 2.** Durbin Watson Test Measurements

Hipotesis Nol	Keputusan	Jika
There is no positive autocorrelation	Reject	$0 < d < dl$
There is no positive autocorrelation	<i>No Decision</i>	$dl \leq d \leq du$
There is no negative autocorrelation	Reject	$4 - dl < d < 4$
There is no negative autocorrelation	<i>No Decision</i>	$4 - du \leq d \leq 4 - dl$
There is no positive and negative autocorrelation	No reject	$du < d < 4 - du$

Source : Ghozali, 2011:110

The results of the autocorrelation test can be seen in table 3 below:

**Table 3.** Autocorrelation Test Results Model Summaryb

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.443 <sup>a</sup>	.197	.093	.87797	1.726

Source: Processed Data, 2016

From table 3 above, it shows that the Durbin-Watson value is 1.726. The value is based on a sample of (n) of 36 and an independent variable (k) of 4, considering the outer boundary value (dl) of 1,236 and the inner limit of (du) of 1.724. Viewed from table 2, the data in this study fall into the category of no positive or negative autocorrelation and the decision taken is rejected ie  $1.724 \leq 1.726 \leq 2.276$  ( $du < d \leq 4 - du$ ). So, it can be concluded that the data in this research there is no autocorrelation.

### 3. Multicollinearity Test

Multicollinearity test aims to test whether the regression model found a correlation between independent variables (Ghozali, 2011: 105). If the VIF (Variance Inflation Factor) is below 10 and the Tolerance value is greater than 0.1, then the regression model is feasible to use because there are no variables experiencing multicollinearity (Ghozali, 2011: 106).

**Table 4.** Multicollinearity Test Results Coefficients

Model	Collinearity Statistics	
	Tolerance	VIF
(Constant)		
Inflation	.956	1.046
Exchange Rate	.309	3.232
DJIA	.353	2.831
Net Expor	.697	1.434

Sumber : Processed Data, 2016

Based on table 4 above, the Tolerance value of each variable is greater than 0.1 and the VIF value of each variable is below 10. This means that all independent variables of the regression model do not have multicollinearity and this regression model is feasible for Used.

### 4. Heteroscedasticity Test

The heteroscedasticity test aims to test whether in the regression model there is no variance inequality from the residual one observation to the other. How to detect the presence or absence of heteroscedasticity by looking at the Plot Graph. If there is a certain pattern, such as the points that exist form a certain pattern of regular (wavy, widened and then narrowed), then indicate Heteroscedasticity has occurred. Conversely, if there is no clear pattern and the spots spread above and below the number 0 on the Y axis, there is no heteroscedasticity (Ghozali, 2011: 139). Another method used to detect the presence or absence of heteroscedasticity is to test the Glejser. If the independent variable is statistically significant affect the dependent variable, then there is indication of heteroscedasticity. Conversely, if the probability of significance above the confidence level is 5%, then there is no indication of heteroscedasticity (Ghozali, 2011: 143).

**Tabel 5.** Heteroskedastisitas Result Coefficients<sup>a</sup>

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig
	B	Std. Error	Beta		
(Constant)	145.096	333.074		.436	.666
Inflation	-7.382	14.340	-.083	-.515	.610
Exchange Rate	26.713	26.625	.284	1.003	.323
DJIA	-.015	.028	-.144	-.542	.591
Net Export	53.886	27.850	.365	1.935	.062

Source : Processed Data, 2016

Based on table 5, the significance value of each independent variable is more than 0.05 (5%). This means that there are no heteroskedastisitas problem in the independent variable.

*Statistical Test F*

The F statistic test is used to determine whether all independent variables included in the model have a mutual influence on the dependent variable in which  $\alpha = 0.05$  and  $df1 = k$ ,  $df2 = n - k - 1$ . With assumption :  $H_0$  received if  $F$  arithmetic  $< F$  table or sig.  $> A = 0.05$   $H_0$  is rejected if  $F$  count  $> F$  table or sig.  $< A = 0.05$  (Ghozali, 2011: 98)

**Tabel 6.** Uji Statistik F Test Result ANOVA<sup>a</sup>

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	3008548.066	4	752137.016	14.637	.000 <sup>b</sup>
Residual	1592958.936	31	51385.772		
Total	4601507.002	35			

Sumber : Processed Data, 2016

Based on the F test results listed in table 6 can be interpreted that simultaneously inflation, exchange rate, Dow Jones index and net exports have a significant effect on the Composite Stock Price Index. It can be seen from F arithmetic bigger than F table that is  $14,637 > 2,69$  and from value of significance count smaller than  $\alpha$  that is  $0,000 < 0,05$ . Thus it can be said that there is an influence between inflation, exchange rate, Dow Jones index and net exports to the Composite Stock Price Index simultaneously.

*Multiple Regression*

The result of regression analysis is coefficient for each independent variable. This coefficient is obtained by predicting the value of the dependent variable with an equation. In the regression analysis, in addition to measuring the strength of the relationship between two or more variables also shows the direction of the relationship between the dependent variable with the independent variable. The dependent variable is assumed to be random / stochastic, which means it has a probabilistic distribution. The independent variable is assumed to have a fixed value (in repeated sampling). Here are the results of the analysis by using Multiple Regression.

**Tabel 7.** Multiple Regression Analysis Result Coefficients<sup>a</sup>

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig
	B	Std. Error	Beta		
(Constant)	2473.320	629.806		3.927	.000

<b>Inflation</b>	-61.268	27.114	-.244	-2.260	.031
<b>Exchange Rate</b>	-272.774	50.345	-1.029	-5.418	.000
<b>DJIA</b>	.364	.056	1.220	6.862	.000
<b>Net Export</b>	29.910	52.662	.072	.568	.574

Sumber : Processed Data, 2016

From the results of data analysis by using Multiple Regression can be said that:

- IHSG = 2473,320 - 61.268 Inflation - 272,774 Exchange Rate + 0.364 Dow Jones Index + 29.910 Net Export
- Constant  $\alpha = 2473,320$ . This means that if X1 (Inflation), X2 (Exchange Rate), X3 (Dow Jones Index), and X4 (Net Export) are equal to zero, then Y (Composite Stock Price Index) will be equal to or equal to 2473.320.
- Regression coefficient Inflation of -61.268 states that any increase of Inflation by 1% will decrease the IHSG of 61.268 points.
- The exchange rate regression coefficient of -272.774 states that any increase of Exchange Rate of 1 Rupiah per US Dollar will lower the JCI by 272.774 points.
- The regression coefficient of the Dow Jones index of 0.364 states that any rise of the Dow Jones Index of 1 US Dollar will raise the JCI by 0.364 points.
- Coefficient of Regression of Net Export of 29,910 states that every increase of Export of 1 Rupiah per US Dollar will increase JCI by 29,910 points.

### Coefficient of Determination

The coefficient of determination (R<sup>2</sup>) essentially measures the extent of the model's ability to explain the variation of the dependent variable. A value close to one means the independent variables provide almost all the information needed to predict the variation of the dependent variable. Here is the coefficient of determination (R<sup>2</sup>).

**Tabel 8.** Coefficient of Determination Result Model Summary

Model	R	R Square	Adjusted R Square	Std. Error the Estimate
1	.809 <sup>a</sup>	.654	.609	226.68430

Sumber : Processed Data, 2016

Table 8 shows that Adjusted R<sup>2</sup> of 0.609 or 60.9% of the dependent variable variables can be explained by the variation of the set of explanatory variables while the remaining 39.1% of the bound variations are explained by other variables outside the model.

### Hypothesis Testing (t test)

Hypothesis testing is used to prove whether there is influence between independent variables to the dependent variable. Testing this hypothesis using t test. The statistical test t basically shows how far the influence of one independent variable individually in explaining the variation of the dependent variable in which  $\alpha = 0.05$  and  $df = n-1$ . With assumption :

H<sub>0</sub> accepted if t count < t table or sig. > A = 0.05

H<sub>0</sub> is rejected if t count > t table or sig. < A = 0.05

Based on the results of analysis with t test contained in table 2, it can be concluded that Inflation has a negative and significant effect on the Composite Stock Price Index. High inflation will bring down market share prices, while very low inflation will result in slower economic growth and ultimately slow moving stock prices (Samsul, 2006: 201).

An overly high rate of inflation (hyperinflation) will lead to a decrease in purchasing power and is often followed by rising interest rates, so that stock investors tend to divert their funds on deposits.

Hyperinflation leads to higher production costs, resulting in lower prices of goods and services resulting in lower purchasing power and difficulties for issuers to earn profits (Lailia et al., 2014).

So, it can be concluded that high inflation will bring down market share prices, while very low inflation will result in slower economic growth, and ultimately slow moving stock prices (Samsul, 2006: 201).

The results of this study support the research of Setiawan (2012), Liauw and Wijaya (2013), Krisna and Wirawati (2013), Listriono and Nuraina (2015), and Sari (2015) which concluded that Inflation affects the Composite Stock Price Index.

The Exchange rate negatively and significantly affected the Composite Stock Price Index. The change of one macroeconomic variable has a different impact on each type of stock, that is, a stock can be affected positively while the other shares are negatively affected. For example, a sharp rise in the US dollar exchange rate against the Rupiah will have a negative impact on issuers with debt in Dollar while the issuer's products are sold locally. Meanwhile, export-oriented issuers will receive a positive impact from the increase in US \$ exchange rate. This means that the stock price of the issuer that is negatively affected will decline in the Stock Exchange, while the issuer that is positively affected will increase its share price. Most listed issuers on the Stock Exchange will be adversely affected and some will be positively affected by the sharp US exchange rate changes. Furthermore, the Composite Stock Price Index (IHSG) will also be affected negatively or positively depending on the group of dominant impacts. Therefore, investors should be extra careful in using the IHSG as a reference to analyze individual stocks (Samsul, 2006: 202).

The exchange rate reflects the level of demand and supply of domestic currency against foreign currencies. If the USD / IDR exchange rate is high then investors will be more interested in investing in US Dollar than stock. Vice versa, if the exchange rate USD / IDR is down, then investors will prefer to invest in shares that will ultimately affect the Composite Stock Price Index (Handiani, 2014).

The results of this study support the research of Krisna and Wirawati (2013), Listriono and Nuraina (2015), Appa (2014), and Silim (2013), which resulted in the finding that Exchange Rate influences the Composite Stock Price Index.

The Dow Jones Index has a positive and significant impact on the Composite Stock Price Index. The greater the proportion of foreign ownership, the more integrating it will be with other exchanges in the world. This is because foreign investors (usually fund managers) diversify internationally. The role of foreign investors reflected in the proportion of investment ownership in IDX over time is increasing (Dewanto, 2014).

The increase in the Dow Jones index will also result in an increase in IHSG index numbers. The effect of Dow Jones index on IHSG showed a positive result, which can be interpreted that the rise of Dow Jones index will also cause the increase of IHSG in Indonesia Stock Exchange, this is caused by positive sentiment from investors to world economic condition. Foreign investors, especially institutional investors dominate the proportion of share ownership in Indonesian Capital Market, so everything that happens in America will certainly affect the psychology of investors who invest in Indonesian Capital Market (Andiyasa, 2014).

The results of this study support the research of Sutanto, Murhadi and Ernawati (2013), Putri, Darmawan, and Sulindawati (2015), Amin (2012), and Darwati and Santoso (2015) which concluded that there is an influence between Dow Jones Indexes against Composite Stock Price Index. .

Net exports have a positive and insignificant effect on the Composite Stock Price Index. For companies that engage in international trade or import export activities, the counterpart counterpart's economic conditions (export destination countries or exporting countries) are very influential on the performance of issuers in the future. For example, Indonesia's second exports to Japan, number three to Singapore. This means that the progress and decline of the US economy will have a major impact on the Indonesian economy (Samsul, 2006: 203). Increased exports will affect the balance of payments. The balance of payments will provide information on the value and development of a country's export and import that can be observed through the trade balance. When net exports increase with the value of exports exceeds the total imports it will cause a surplus balance of payments. A good balance of payments will create an improved domestic economic condition as well. This increasing economy is an important factor in attracting investors to invest their capital domestically so that the stock price index will increase (Affandi, 2015).

The results of this study support the research Silim (2013) which resulted in the study that there is a non-significant influence between the Export Import of Composite Stock Price Index.

## CONCLUSION

Based on the results of research and discussion on the influence of macroeconomic factors and Dow Jones index on the Composite Stock Price Index, the conclusion that can be taken is Inflation has a negative and significant effect on the Composite Stock Price Index. The Exchange rate negatively and significantly affected the Composite Stock Price Index. The Dow Jones Index has a positive and significant impact on the Composite Stock Price Index. Net exports have a positive and insignificant impact on the Composite Stock Price Index.

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# VALUE EDUCATION OF ART LEARNING FOR CHILDREN WITH VISUAL IMPAIRMENT

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## ABSTRACT

Children with limitation of sight in the aesthetic experience should be more focused on getting maximum through the appreciation and creation with the use of their senses. Learning art aims at developing visual impairment childrens sensitive sensory of contextual experiences through art work techniques. Educational value in learning may become therapy activities for students who have a limited sight by using the limited vision capabilities, touch and smell of the real objects. Educators put themselves as facilitators, motivators and architects of learning should be able to develop students' ability to recognize, identify and interpret aesthetic experience in learning. Childrens have experience visual impairment can be confident, aware of their humanity and do not take the lesson as granted.

**Keyword :** art, value, blind children

## INTRODUCTION

The reality of value education is coming from experience of senses in human life. The material object is holistic human with all aspects of their personality. The formal object is phenomenon which is done by human. Education field has requirement of individual interaction and inter individual interaction. Value education needs phenomenological approach between empirical experience and education policy. It is expected that value education can be implemented based on review of supporting theories. The significance of value education is not only as particular discipline but also its usefulness in in applying another knowledge.

Ideal value within human is a self-realization from the capacity of prestige and dignity to support to keep growing and developing to be self-actualization and potential exploitation that they own. The development of people's personality is built from useful things based on life need as representation, appreciation, love, peace and survival (Maslow: 1943). Self-freedom is the most important thing for human in acting suitable with ability and willingness to gain experiences as a solution of their limitation. Children with physically disabled should be given an opportunity for self-expression, socialization and getting close to the environment. Physically or mentally disabled children can be considered as special and have strengths. Several famous figures tend to be disabled. Yet, environment successfully develop their intelligence and they give benefits for others (Armstrong: 2013). As minority, they should not be put aside in the community. On the other hand, we can learn much about the meaning of this perfect life. Although disabled children are unique, they also have right to get the same education as the normal ones. UNESCO states that education lies on *learning to know, learning to do, learning to be, learning how to live together*. UNESCO expects that children should be provided with many experiences to be independent doing things based on their interests, and their activities are also supported by the community. Education has to be close to children's experience since education system is not apart from imagination and soul expression. Dewey (1934) claims that art can give education system which can help learning achievement interdisciplinary by considering rationale, emotional, intellectual, and sensibility. Art is not merely for aesthetic, yet it is more closely related to intuition and self-experience.

Children's experiences give them direction to build social interaction at the environment. Social problem of disabled children is on incapability of interaction-communication process, working together, contravention and conflict with the environment. Children's attitudes can be analyzed through art object. Regarding to art object, the impact of children who dominate process of artwork, and the impact tendency of things which are made through art can be analyzed. Based on *Verstehen* in theory Max Webber that nonverbal communication art is empathy. The role of art education is so important that is by giving new experiences and digging potentials within themselves to interact based on expression and imagination perspective. Young (2001) stated that art is a science that close in feeling management to make meaning of life. The useful of art is not on the art object but on another happiness as a meaning source. Experience of art becomes knowledge resource about ourselves and others. Art is representation which is different from other disciplines which contributes to unique and interesting art experience.

In case of disabled children particularly visually impaired children, they have physical weaknesses and difficult to interact with the environment. Vision ability is a concept of understanding which is disappeared or disturbed in responding things beyond themselves. Through domination of sensory exploration, it enables to catch object of which it becomes the emphasis toward self-knowledge. Object interpretation will gain meaning from knowledge and logic through senses they have (Karin De Coster and Gerrit Loots: 2004).

If we see in details, the intelligence of children with visual impairment is actually complete. However, the constraint is problems of space and social communication. They need mental rehabilitation through art which is expected to manage self-potentials so that they can live independently and do not dependent to others. Several researches found practical value in the implementation of technology and art education. The work procedure of art is merely as need fulfillment of innovation in life. Gie (1997) explains that the beauty of art is values of goodness, truth, and universal features. A beautiful feature is sort of harmony with a contemplation of those beautiful elements. Beauty in art is related to moral value which is embedded within art. The ultimate beauty lies in the values of humanity and divinity that are applied to the real action of human character. Lickona (1991) gives the moral function to know something and a willingness to do good based on thoughts, feelings that will be easy to do. The explanation and guidance of a good moral of life will provide a maturity of attitude.

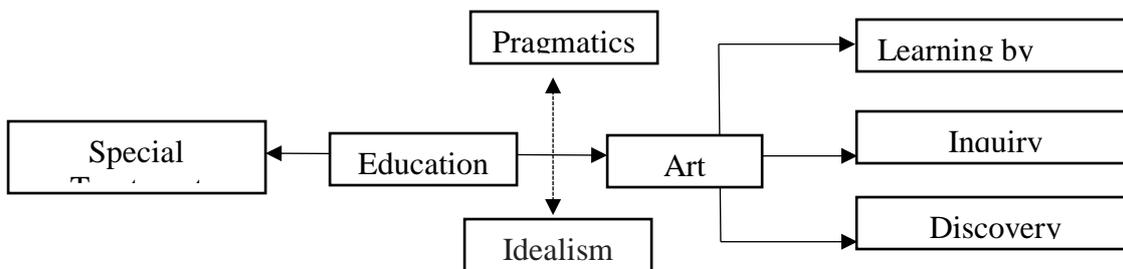
This article introduces education model for children with visual impairment as an attempt to find values within themselves through case study approach. The concept of value is hidden in human mind. The realization of value here is attitude of goodness and beauty of children with visual impairment of which their hopes are against to the existing norms. The objective of this paper is describing value education in helping and identifying children with visual impairment within activities of appreciating, communicating honestly and openly with the environment and using aesthetic ability, rationale and emotional awareness.

#### **ART SERVICES FOR CHILDREN WITH VISUAL IMPAIRMENT IN RESEARCH AND PRAGMATICS EDUCATION**

Art problems as soul expression is very closely related to The problem of art as a medium of expression of the soul is very closely related to sensory skills possessed, for example: visual art emphasizes clear vision in capturing elements of art and consideration of design principles of a work of art. Equal rights in the service of life can be seen from previous researches conducted by some researchers who discussed services through art for visual impairment.

Alison and Roy (2003) discusses research on disabled children in the field of art design. By focusing on body image and fashion, positive and negative views of those with a different identity, in relation to inclusion and visibility, in society and formal schooling are addressed. Inclusive values for those in a special school are identified and promoted with reference to a particular project in art and design. Inclusive education is a picture of equality of educational services with the application of various disciplines. Claire Penketh (2014) explains that putting disability studies to work in art education suggests a form of action or industry, a creative opportunity for something to be done, recognising the relationship between theory and practice. This research proposes that the lens of critical social pedagogies applied to relative to gender, race and class should be extended to disability in order to promote critical engagement through art education rather than critical avoidance. Drawing on Elliot Eisner's six lessons in the arts, the article concludes by recognising the importance of art education as a means of epistemic validation, where different ways of being in the world are valued. Art education and arts practice offer a means of valuing and expressing the 'dynamic difference of what it means to be human'. The article argues that the combination of disability studies and art education can, therefore, be a force to be reckoned with.

From the previous researches that have been conducted, observational logic brings a practical effect. The results of certain experiences have an impact on the benefits of people with visual impairment in social life in their environment. Ideas for helping those disabled in formal and informal education and application in the art world are truths which are understood as dynamic. James (1959), this idea is said to be true to lead to the benefits and success of a person in acting in an appropriate manner. Giving priority to issues based on principles and categories is important to think about the effects of action based on the usefulness facts. Dewey (1998), human beings are faced with the environment to understand new knowledge. Nature has a dynamic nature to be captured by human strength through its experience. The power of human mind occurs from experience and is not from an idea in its mind.



**Schema 1.** Art Concept of Special Treatment

Pragmatics education for children with visual impairment can provide new discoveries in solving problems through learning by doing, inquiry, and discovery to create openness, enthusiasm, creativity, community consciousness to be met with the expectations achieved. The educator places himself as a guide from his previous experiences. The art education paradigm for children does not only happen in art education institutions or in art museums. Art closes in social interaction and describes objects empirically. The word from art does not end in the quest for beauty, more than that step art is designed for a beautiful and meaningful life.

### **VALUE EDUCATION-BASED ART PARADIGM FOR CHILDREN WITH VISUAL IMPAIRMENT**

Every person or group does something with the paradigm that surrounds it. In a broad sense, paradigm is a fixed-oriented view through conceptual and operational approach functions to build the foundation of ways of thinking and acting. Art education views every child can grow and develop where they live and settle

Although politics and government policy pays less attention to the discipline of art, knowledge and skills which trains the sensitivity of taste, aesthetics, ethics and values of children's character still must be applied. Nowadays, the aesthetic education prioritizes the needs of competition and false pride. The educational paradigm should refer to the ideology of self-expression that should be applied on children earlier. An efficient approach to art education for disabled children still addresses the solution of their needs. Individuals with Disabilities Act (IDEA) is still becoming a learning ideology for children with psychics or physical disabilities. The need for research in the form of case studies is to discover the uniqueness and strengths in learning.

The old paradigm has the characteristics of educational services which is focused on the "improvement" of individual functional disorders influenced by the research model on the family including (a) the psychotherapeutic model, (b) parental training model and (c) parental involvement model. Services and research on the new paradigm have shifted to the family's quality of life model (Turnbull, 2000). Value education for disabled children aims to help to understand and experience values and be able to integrally integrate in their lives to achieve goals, educational actions leading to good and correct deeds in their understanding.

### **AESTHETIC EXPERIENCES AS SELF-EXPRESSION FROM THE CHARACTERS OF CHILDREN WITH VISUAL IMPAIRMENT**

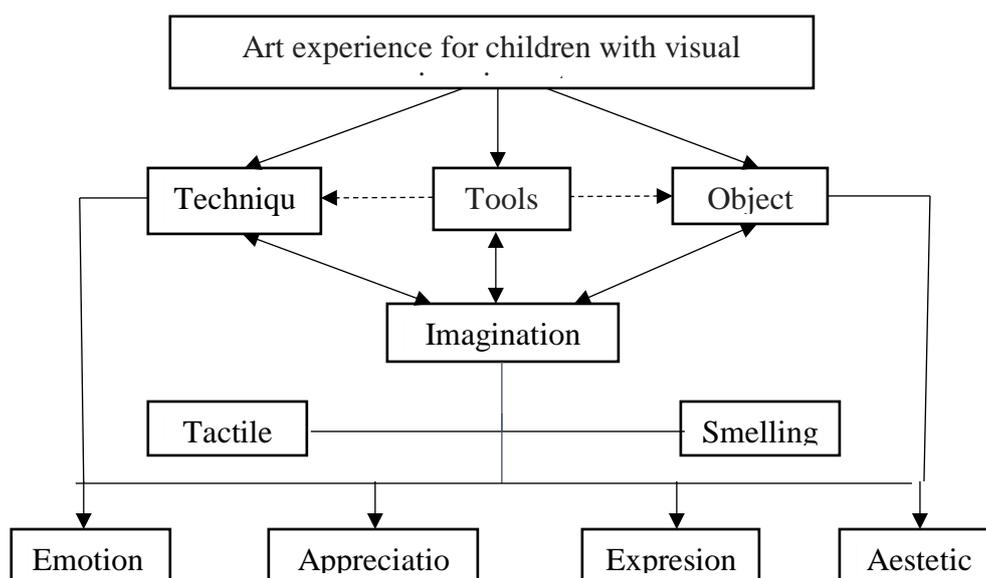
Art education services for children with visual impairment through art is put forward to the senses directly and totally in order to realize the artwork that can be felt through the tactile ability of the results of art technique skills, imagination and sensitivity to the tools and materials used. Principles of safety, convenient, nature, and soft is a requirement of the selection of work for children. Selection of materials and tools for art work can introduce and express objects around it. Materials and tools in the work affect to display personal character in daily life.

Berkovitz (2005) defines character as sequences of psychological characteristics that affect individual ability and tend to function morally. In short, character is compromised as characteristics that will guide someone to do right things or not to do wrong things. Children will respond situation and social condition using moral consideration, Moral as an individual consideration (judgment) in behaving reasonably. Each child behaves in responding situation and social condition reflects embedded characteristics. The embedded characteristic through behavior actualization features child's characteristic. In other words, fine art elements which are in the form of lines, textures, shapes and spaces in the works of art can be enjoyed by children with visual impairment as an effort to form character.

In the world of art, artistic understanding is a complex act. Response in art will inspire a sense of satisfaction through the enjoyment of art with satisfaction of sensing based on imagination. Children's participation in dialogue with art is the attitude of the heart. A work of art has an aesthetic

value only when it generates a positive response from children through observing activities and translating the message into a means of communication between children as artist with their work. Celement and Smith (1968) suggested four types of identification of ways of responding to artwork, namely: (1) Emotional response, artwork composed by the desire of feelings at all times with subjective responses; (2) Association response, art as a springboard for wishful thinking and shows a relationship (association) with childhood, religious understanding or a set of possible or not possible relationships toward work of art; (3) Novelty response, this characteristic arises with an exceptional (unusual) sense of art, sometimes surprisingly; (4) Aesthetic response, life and strength of appreciation are brought to reinforce the emotional response found in artwork

The role of art education, especially fine art, gives contribution to visually impaired children either physically or mentally. Feldman (1967) states, "...art continuous satisfy (1) our individual needs for personal expression, (2) our social needs for display, celebration, and communication, and (3) our physical needs for utilitarian structures an objectives". Similarly, Fisher (1978) states, "The environment is most important in detemrening arstiscstic aptitudes in both production and appreciation. Therefore the teacher and the curriculum are important in "effecting artistic learning".



**Schema 2.** Experience of art in the treatment for visual impairment childrens

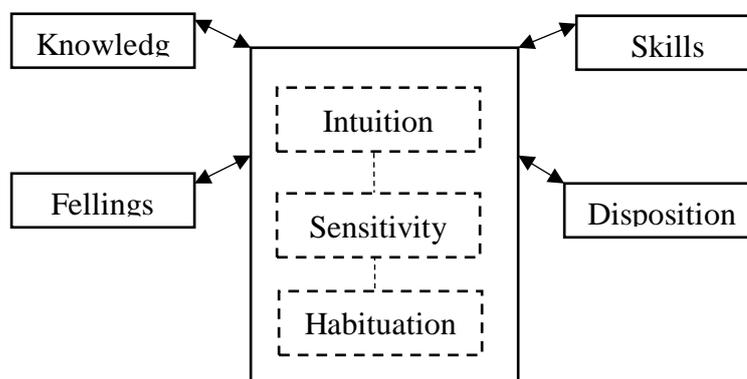
Art activities that are perfect for children with visual impairment is to express themselves through the artwork with a technique of stringing things. The technique can be said as knowledge and intelligence to make something related to what it wants to be realized in the form of artwork. Art technique done by grabbing, touching, separating, reducing and sticking. Art can be able to overcome the limitations of space in expressing the experience, it is necessary to show children with visual impairment an original object or an artificial object that can describe the art material delivered through techniques, media and artistic approach.

### MEANING OF LIFE IN THE ART WORLD OF CHILDREN WITH VISUAL IMPAIRMENT

The sensitive ability of visually impaired children relies on sensitivity to stimuli. Sensitivity education enables them to be sensitive and fast to receive stimuli, responsive in responding to things related to visual phenomena by using touch or tactile tools. Visibility limitations do not cause lack of feeling and appreciating the works in this life. This activity requires process of habit, while the creativity is closely related to the human self with the ability to create. Fine art learning activities can express themselves in accordance with the sensory capabilities in training the aesthetic sensitivity from problem reflection in the environment.

The elucidation of value education in arts for visually impaired children helps build confidence in self-assured beliefs. Children's limitations make their environment distant to the reality of social life. The ability to express allows them to communicate and express opinions that they have self-confidence. From the concept, visually impaired children are treated as holistic individuals and treated by emphasizing on aspects of knowledge, skills, dispositions, and feelings. It is hoped that if all these

aspects can be covered properly then the intellectual, social and character development of children will be balanced. Teaching the values to children with visual impairment demands the example of others who teach them. Although a teacher theoretically controls the material well but in his daily behavior is not what he taught, the children will also think negatively to him so that all they receive orally tends to be ignored. The example of teachers, parents, and society will shape the personality of the visually impaired children holistically.



**Schema 3.** The meaning of art for visual impairment children

The success of value education for visually impaired children is highly dependent on the pattern of education undertaken where it should be realized that the children need special treatment so that efforts should be made appropriately for their characteristics. Value education for visually impaired children should be comprehensive in social, emotional, and spiritual aspects so that it will shape adult human which is strong and able to compete in globalization in all sectors.

## CONCLUSION

Minority children groups caused by physical disabilities should get services for their rights. From their life experiences, they can solve the problems they experienced and did. Social processes can build healthy communication, help each other, be confidence and sensitive toward the environment. Through interaction with art objects, behaviors of children with visual impairment can be analyzed from the predominant influence of something dominant. Art is very close to the beauty that exists empirically with the form of meaning in life. Aesthetic education for children with visual impairment prioritizes self-expression with the capabilities they possess. Sensory imagery that stimulates them to discover the response of the action to be performed. The natural soul of the children will shape the social, art spiritual, and objective emotional.

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# ANALYSIS ECONOMIC GAP INTER-REGENCY JAMBI PROVINCE 2015

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## ABSTRACT

This research aimed to know disparity of economic growing in Jambi Province between Regency. The data was analyzed with Kuadran System (Typology Klassen) and Williamson Indeks. From the research, can conclusion that only Sungaipenuh City in First Kuadran (high growth and high income). The area that categorize into high growth but low income are Tanjung Jabung Timur and Tanjung Jabung Barat. Kabupaten Kerinci, Batanghari, Merangin, Sarolangun, Muaro Jambi, Tebo, Bungo and Kota Jambi can categorized into high income but low growth, meanwhile there is no area categorized into low income and low growth. According to Williamson Index, Jambi Province have increasing disparity in growing of economic, based on average of Williamsons Index at Regency/City at Jambi Province shows grade 2,3. That is mean Jambi Province shows high disparity grade. To anticipate the imbalance in Jambi Province that must have work force quality, high performance, and usefull for upgrading income per capita and economic growth, and so centre of economic growth must be explore to every regency/city so that economic activity not constructed at one area.

**Keywords :** Disparity, Jambi Province

## INTRODUCTION

Development is a natural process to realize the dreams of the state, namely the realization of prosperous society prosperous in a fair and equitable. Welfare is characterized by prosperity that is increased consumption due to increased income (Sumodiningrat, 2001). The definition of traditional development is often associated with a strategy to change the structure of a country or often we are familiar with industrialization. The contribution of agriculture is being replaced by industrial contributions. Regional economic development is a process whereby local governments and all community components manage existing resources and form a policy to create new jobs and stimulate economic development in the region (Lincoln Arsyad, 1999; Blakely E. J, 1989). Paraeoretikus states that economic growth is not only measured by the increment of Gross Domestic Product (GDP) and GDP only, but also given immaterial weights such as pleasure, satisfaction and happiness with the sense of security and peace felt by the wider community (Lincoln Arsyad, 1999). In addition, the problem of economic inequality between regions is not only visible in the districts, districts, provinces but also between Java Island and outside Java Island, Western Indonesia (Kabarin) and Eastern Indonesia (Katimin). Various programs developed to reduce or eliminate inequality among regions have not achieved adequate results.

Jambi is an Indonesian Province located on the east coast in the central part of Sumatra Island. Jambi is one of three provinces in Indonesia whose capital is the same name as the province, other than Bengkulu and Gorontalo. With 11 regencies / municipalities are Batanghari, Bungo, Kerinci, Merangin, Muaro Jambi, Sarolangun, Tanjung Jabung Barat, East Tanjung Jabung, Tebo, Jambi and Sungaipenuh. Differences in natural resources, human resources and infrastructure conditions between regions in Jambi cause disparities in development. One tool to analyze the level of economic inequality is the Williamson or Coefficient of Variation Williamson (CVw) Index. The value of Williamson Index is between 0 and 1. If the value of Williamson Index is near zero, then the level of equity in Jambi Province is good, in other words, there is no imbalance between districts / cities. Conversely, if the value of the Williamson Index is close to one, then the level of inequality or regional disparity in Jambi Province worsens.

The calculation of Williamson's weighted variance coefficient for Jambi Province during the period 2004 to 2007 showed a declining trend. CVw value in 2004 reached 0,505 and decreased drastically to 0,398 in 2005; And 0.358 in 2007. Index size close to 0 indicates that the income gap between regions (districts / cities) in Jambi Province is lower. In other words, the results of development (as reflected in per capita GRDP) are enjoyed fairly evenly within the scope of Jambi Province. In line with the slowdown in the national economy, it has impacted the economic growth rate of Jambi Province during 2015 which decreased significantly to 4.67 percent from 2011 which reached 7.86 percent. Deputy for Coordination of Commerce and Industry, Coordinating Ministry for Economic Affairs, Edy Putra Irawady, admitted that the economic growth rate of Jambi in the fourth quarter of 2015 decreased to 3.18 percent (yoy). Lower than the national growth of 5.04 percent (yoy),

and decreased compared to the previous quarter of 4.53 percent (yoy). However, inflation in Q4 / 2015 is lower than the national average of 1.37 percent (yoy) lower than the third quarter of 2015 of 5.29 percent (yoy). "This is lower than the average, The average inflation in the fourth quarter in the last three years, ie 6.28 percent (yoy), and lower than national inflation 3.35 percent (yoy), "said Edy. However, other problems appear in Jambi, namely, since the last three years, the number of unemployed in Jambi City continues to increase every year. In 2013 alone, he said, the number of unemployed in the city of Jambi recorded 2.95 percent, in 2014 recorded 4.53 percent and in 2015 the number of unemployed in the city of Jambi continues to increase at 6.32 percent. Similarly, the number of poor people, increased from 0.281 million people (2013) to 0.311 million people by 2015. However, from the aspect of the level of economic inequality among the population or the ratio of gini Jambi 2014 reached 0.33, decreased compared to the year 2013 of 0.35, and better than the National level of 0.41.

**STYLE AND FORMATING**

**Figures and Tables**

Typology Klassen is done by comparing the regional economic growth with economic growth in the region is the reference or compare the national and per capita GDP growth in the area with the GDP per capita is the reference area or GDP per capita (nationally).

		Average Economic Growth	
		Low	High
Average PDRB per Capita	High	<b>Quadrant II</b> Regional Forward but Depressed (high income but low growth)	<b>Quadrant I</b> Fast Forward Areas and Fast-Growing (high Growth and high income)
	Low	<b>Quadrant IV</b> Relative Disadvantaged Areas (low growth and low income),,	<b>Quadrant III</b> Medium area Growing (high Growth but low income)

Explanation of the above matrix can be explained as follows:

5. The area developed and grew rapidly (Quadrant I). This quadrant is the quadrant areas with the GDP growth rate greater than the growth in the reference area or nationally and has a per capita GDP growth is greater than the GDP per capita growth in the reference area or nationally.
6. Developed regions but suppressed (Quadrant II). Areas that are in this quadrant have a growth rate of GDP is lower than GDP growth in the reference area or nationally, but has a growing PDRB per capita is greater than the GDP per capita growth in the reference area or nationally.
7. Areas that still can grow rapidly (Quadrant III). This quadrant is the quadrant for areas that have a value higher GDP growth than GDP growth in the reference area or nationally, but the per capita GDP growth in the area less than the per capita GDP growth in the reference area or nationally.
8. The area is relatively lagging behind (Quadrant IV). This quadrant is occupied by an area that has the growth rate of GDP is lower than GDP growth in the reference area or nationally and at the same time PDRB per capita growth is smaller than the GDP per capita growth which area a reference or nationally.

**POPULATION AND GROSS REGIONAL DOMESTIC PRODUCT AT CONSTANT MARKET PRICES BY REGENCY/MUNICIPALITY IN JAMBI PROVINCE, 2014–2015**

No	Regency	PDRB/GRDP (Million Rupiahs)		POPULATION		PDRB PERCAPITA	
		2014	2015	2014	2015	2014	2015
1.	Kerinci	6.239.753	7.067.750	234.003	234.882	<b>26,67</b>	<b>30,09</b>
2.	Merangin	9.484.475	10.531.335	360.187	366.315	<b>26,33</b>	<b>28,74</b>
3.	Sarolangun	10.389.589	11.176.231	272.203	278.222	<b>38,16</b>	<b>40,17</b>
4.	Batanghari	10.981.059	12.062.419	257.201	260.631	<b>42,69</b>	<b>46,28</b>
5.	Muaro Jambi	15.484.036	17.048.167	388.323	399.157	<b>39,87</b>	<b>42,71</b>
6.	Tanjung Jabung Timur	18.779.159	17.786.298	212.084	213.670	<b>88,54</b>	<b>83,24</b>
7.	Tanjung Jabung Barat	29.086.156	29.452.022	304.899	310.914	<b>95,39</b>	<b>94,72</b>
8.	Tebo	9.237.439	10.402.081	324.919	330.962	<b>28,42</b>	<b>31,42</b>
9.	Bungo	11.808.295	13.001.599	336.320	344.100	<b>35,11</b>	<b>37,78</b>
10.	Kota Jambi	18.976.053	21.317.638	568.062	576.067	<b>32,37</b>	<b>37,52</b>
11.	Kota Sungai Penuh	4.314.472	4.984.589	86.220	87.132	<b>50,04</b>	<b>57,20</b>
	<b>Jambi</b>	<b>144.630.344</b>	<b>154.830.128</b>	3.344.421	3.402.052	<b>503,59</b>	<b>529,87</b>
						<b>Average</b>	<b>45,78</b> <b>48,17</b>

For the interpretation of the typology Klassen:

Quadrant 1: regions fast forward and fast-growing (high growth high income) is a region that has a level of economic growth and higher per capita incomes than the average district / province

Quadrant 2: advanced but depressed region (low growth high income) is a region that has a higher per capita income but a lower economic growth rate than the average district / province

Quadrant 3: fast growing region (high growth low income) is a region which has a high growth rate, but the rate of per capita income lower than the average district / province

Quadrant 4: relatively backward region (low growth low income), a region that has economic growth rate and per capita income is lower than the average district / province

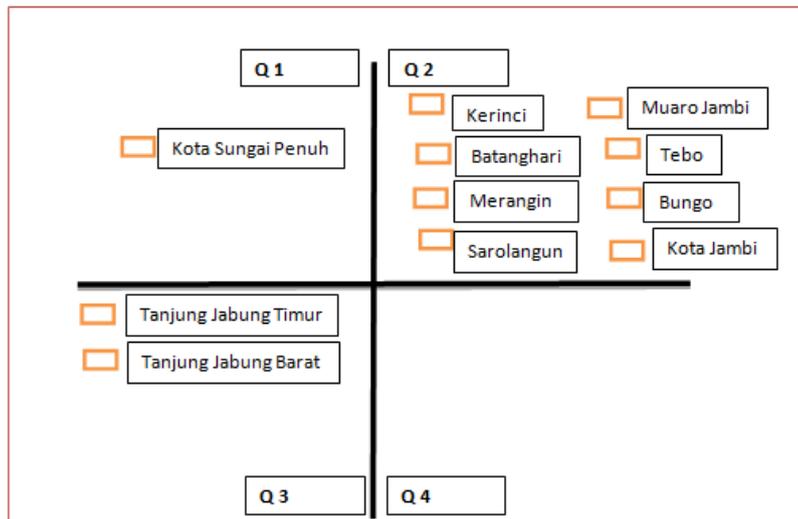
Before determining the location of each district in each quadrant, which has to do is calculate the rate of economic growth in the future and get a reference to compare typological classification klassen. Here is a table that describes the rate of economic growth in each district in Jambi province.

TABLE RESULT CALCULATION OF WILLIAMSON INDEX

No	Regency	PDRB/GRDP (Million Rupiahs)		Total Growth (%)
		2014 (The year before)	2015 (The year which search)	
1.	Kerinci	6.239.753	7.067.750	<b>13,26 %</b>
2.	Merangin	9.484.475	10.531.335	<b>11,03%</b>
3.	Sarolangun	10.389.589	11.176.231	<b>7,57 %</b>
4.	Batanghari	10.981.059	12.062.419	<b>9,84 %</b>
5.	Muaro Jambi	15.484.036	17.048.167	<b>10,10 %</b>
6.	Tanjung Jabung Timur	18.779.159	17.786.298	<b>-5,28 %</b>
7.	Tanjung Jabung Barat	29.086.156	29.452.022	<b>1,25 %</b>
8.	Tebo	9.237.439	10.402.081	<b>12,60 %</b>
9.	Bungo	11.808.295	13.001.599	<b>10,10 %</b>
10.	Kota Jambi	18.976.053	21.317.638	<b>12,33 %</b>
11.	Kota Sungai Penuh	4.314.472	4.984.589	<b>15,53 %</b>
	<b>Jambi</b>	<b>144.630.344</b>	<b>154.830.128</b>	<b>7,05 %</b>

\* Formula Looking for Economic Growth Rate:

Based on two tables that have been made, it can be classified in a quadrant that is as follow:



The result table of calculation Williamson Index at Jambi Province

No	REGENCY/MUNICIPALITY	x		x-y		(x-y) <sup>2</sup>		y/n		(x-y) <sup>2</sup> y/n		$\sqrt{\sum(x_i - y)^2 n_i/n}$		$\sqrt{\sum(x_i - y)^2 n_i/n} / y$	
		2014	2015	2014	2015	2014	2015	2014	2015	2014	2015	2014	2015	2014	2015
1	Kerinci	26,07	30,09	-19,11	-18,08	365,1921	326,8864	0,0699681649	0,0690412727	522,44	4,737				
2	Merangin	26,33	28,74	-19,43	-20,04	378,3025	401,6016	0,1096301698	0,107674721	3.470,66	3.733,28				
3	Sarolangun	38,16	40,17	-7,62	-8	58,0644	64	0,0813901719	0,081780643	716,83	790,12				
4	Batanghari	42,69	46,28	-3,09	-1,89	9,5481	3,5721	0,0769044926	0,0766099401	125,63	47,00				
5	Muaro Jambi	39,87	42,71	-3,91	-3,46	15,2881	11,9716	0,1161106891	0,1173283066	301,10	271,87				
6	Tanjung Jabung Timur	88,54	83,24	42,76	33,07	1.802,8516	1.093,6249	0,0634142651	0,0628062123	28.616,69	17.639,11				
7	Tanjung Jabung Barat	95,39	94,72	49,61	46,55	2.461,1521	2.166,9025	0,091166453	0,0913901375	27.045,62	23.812,11				
8	Tebo	28,42	31,42	-21,36	-16,75	456,2496	280,5625	0,0971525415	0,0972830515	4.703,60	2.892,39				
9	Bungo	35,11	37,78	-10,67	-10,39	113,8489	107,9621	0,1006615023	0,1011448385	1.138,48	1.068,93				
10	Kota Jambi	32,37	37,82	-13,41	-10,65	179,8281	113,4225	0,1698536159	0,1693292754	1.064,07	671,13				
11	Kota Sungai Penuh	50,04	57,20	4,26	9,03	18,1476	81,5409	0,0257802472	0,0256116015	725,90	3.261,63				
	Jambi	46,78	48,17							68.431,22	58.939,87	261,593	242,774	2.390425236	2.244981486

### Equations

Secondary Data Review (SDR) , Is a way to collect the sources of information that has been published or not yet disseminated, in this case the population data of jambi province.

From the research that has been made, there is a method used is the method of secondary data analysis and bps jambi province in 2015. Secondary data used in the form of data on gap calculation data and growth of the region in this case that is using klassen typology and williamson index to obtain data In the form of growth and gap rate in jambi province in 2015. In addition, for more accurate data used jpeg bps data in 2015 as a comparison.

Williamson calculation method is used to determine the level of gap in each district / city in the province of jambi. As in general the city will certainly be more advanced than the district and it is evidenced by the high number of williamson index in jambi province in 2015.

The method of pooling the data, this technique in the form of merging data that has been searched from various sources with the aim to achieve an accuracy. This is done to minimize the data error rate due to less valid data.

The economic disparity is a problem almost certainly experienced by each region. Therefore, with this research in order to give description to society in jambi province in general to know the level of gap in each regency / city and especially for planning and development agency of jambi area more

maximize development so that not happened an imbalance and gap In sustainability. The productive age community (15-64 years old) is the main target of the delivery of this material because the productive age community is a community that is still aware of the importance of development in their area of residence.

The formula is as follows: CVw Index (CV Williamson)

$$CV_w = \frac{\sqrt{\sum_i (Y_i - \bar{Y})^2 \frac{n_i}{n}}}{\bar{Y}}$$

Where:

CVW = Weighted coefficient of variation     $n_i$  = Penduduk in region i

$n$  = total population

$Y_i$  = GDP per capita in daerah i

$Y$  = average per capita for all local PDRB

\* Formula Looking for Economic Growth Rate:

$$\frac{PDRB_x - PDRB_{x-1}}{PDRB_{x-1}} \times 100 \%$$

Information:     $PDRB_x$  = PDRB Searched     $PDRB_{x-1}$  = PDRB The previous year

### SOME COMMON MISTAKES

Economic development is an effort made by the state or province to improve the welfare of society in all countries in Indonesia. During the long period of development has given a significant impact but also provide various problems arising from the development that has been done. Among the problems that arise one of them is the problem of inequality or disparities between regions. Development policies and strategies in the past have changed the economic structure in an impressive and achieving a fairly high growth rate but only occur at the national and regional levels in Java, whereas in areas outside Java it runs stagnant and there is a gap which is quite high. It proves that the performance of regional development agency is still not optimal.

This is also the case in one of the provinces on the island of Sumatra, Jambi province. Jambi Province has a very high economic disparity. Based on calculation index williamson got value of gap equal to 2,2. Williamson index itself has a range value if more than 0.50 then included into the categories of high gap levels.

Basically, the crops in Jambi province itself are also quite abundant in the agricultural sector, there are rice fields, rubber and oil palm plantation sector, in the mining sector there are also oil and coal mining areas. The problem is that only a handful of areas have shelters and also processing places from the produce in the area, The result is like a trade monopoly that has a place of processing has a high income from processing of agricultural products that have been in though. In addition, not all regions or districts in Jambi province have abundant mining results, there are only Sarolangun that have large oil mining. As for other districts there may be mining but have insufficient results for regional development.

If it is associated with other economic sectors of industry, the economic gap in the high Jambi province can be attributed due to the lack of number of industries in the province and still concentrated only certain regions that have their own industries such as only in Jambi and the big tourism industry Only in rabbits and rivers. It seems natural that the economic gap is high.

The next economic sectors are electricity, water and gas. In Jambi province, electricity and gas supplies are still unreachable in all regencies / municipalities. As is known Jambi province still has a lot of land that is still far from the urban areas that can be spelled out a country that is very short for electricity like thirty hills in the district Tebo. For gas is fairly spread evenly and for water is not a problem because there is still a lot of ground water supply in Jambi.

From the building sector, in Jambi province itself many people still have house building that made from semi-permanent or made from wood or bamboo especially indigenous people of Jambi. It is very biased when compared with urban areas that already have a solid and permanent building structure. Furthermore from the trade sector, hotels and restaurants. For the trade sector it is already uniform but the building like a mall still not encountered in all districts in Jambi province. For the hotel sector has been crowded the hotel will still be minimal but the visitors in because of the small number of residents in province Jambi. The hotel is only crowded at any given moment. For the restaurant sector has found many restaurants in every district / city but still a small to medium restaurant. Transportation and communication are the next sectors. Transportation in this case transportation, has many citizens who have private vehicles and also many mass transportation type bus and travel. From the airport sector in Jambi province there are already three airports in the district

of Kerinci, Bungo district and Jambi city. For communication things there has been significant progress affected by the effects of technological progress. However, the progress is still not commensurate with the number of tower signal operators, because many areas are difficult to get a signal so that communication is hampered. Finance and leasing are the next sectors. Finance in Jambi province is quite good even though only work as rubber and oil palm grower Proven with the inflation is not too affect. For the rental sector there are already many banks and rental services of money scattered in districts / cities in the province of Jambi. The last sector is the services sector. For the service sector, there are already many service sectors in jambi province and are said to be evenly distributed such as financial services, transportation, communication and others. In this case, the service sector has not significantly affected the high Williamson index in Jambi province.

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# FATAYAT – NAHDLATUL ULAMA: ISLAM, WOMEN AND GLOBALIZATION

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## ABSTRACT

Globalization with all the controversies has been unavoidable. One of the positive aspects is stronger and broader voices and discourses of women. They come from all around the globe, from different cultures, traditions, and political situations to bring the same message for the more unbiased, peaceful and justice world for all. Malala Yosafzai is an example inspiring the world for better understanding to deal with the problems of powerlessness, marginalization in so many issues in gendered politics. It is challenging to explore how the women in Indonesia emancipate in nation building based on pluralistic society, especially the role of women religious based movement or notions to the ethics in political spheres. Nahdlatul Ulama has Fatayat, Muslimat and Korps PMII Putri who running the campaign of the gender and social marginalization issues. Muslimat and Fatayat were born from the vision that women could establish and manage their own organization. Fatayat has a special characteristic which is organized by women committee with the high educational background from age between 20s to 40s years old. Accordingly, Fatayat has the adequate feature to engage the spirit of traditional NU and the more cosmopolitan globalized issues. Fatayat has been involved in so many activities concerning women, justice and also human rights, both domestic and global. Their roles have been taking a part in shaping and maintaining Islam Nusantara-the peaceful facet of Islam in Indonesia which is welcoming the other with hospitality.

**Keywords:** Fatayat-NU, women movement, Islam, globalization, Islam Nusantara, cosmopolitan ethics

## INTRODUCTION

In understanding globalization there are two important spatial aspect, physical space and social space. Nowadays, physical space is considered no longer a major obstacle in human interaction. The more intensive social space resulting from the increasingly borderless physical space. It encourages a variety of new and complex interaction patterns. What is expected to happen is the exchange of information, but what happens is a flood of information which swiftly struck the left behind in the mastery of related technologies. In this context, the flood of information takes place in a one-way (unidirectional) manner with its effects. This has spawned new problems in relations between state and non-state actors.

Non-state actors are increasingly making more actions and contributions both positively and negatively on various issues both domestically and globally. These include actors with a religious affiliation. Perhaps in almost a decade the world has been busy with terrorist groups like Al-Qaeda and ISIS. Nevertheless, the fact that so many non-state actors are connected with religious background also have positive roles. In Indonesia Nahdlatul Ulama and Muhammadiyah have been recognized in their role in social, cultural and political issues in this multicultural country. Both are part of Indonesian Islamic organizations that can adapt well to existing dynamics including the unstoppable flow of globalization. They support key values such as human rights, democracy and infuse those to their organizational development. Fatayat is one of the NU women wings has various activities that represent adaptation ability to global values without losing its identity.

## Globalization in the context of Indonesia

Martin Albrow argues that globalization refers to a process whereby people in the world are gathered and linked into a world community, a global community. While Anthony Giddens, argues that globalization can be explained as an intensification of social relationships in a world where distance and place is eroded by events that occur for miles and miles. So in a nutshell globalization is a trend where the boundaries of interstate become one in a social sphere.<sup>1</sup> From this point of view, it is clear that the direct implication of globalization is the escalation of fading barriers that inhibit communication and interaction between actors, especially non-state actors.

In the definition of globalization there are several different concepts in interpreting the terms. Firstly is *internationalization*, which means a process that demonstrates increased interaction and interdependence among people in different countries. Intensifying interaction across the border of the countries actually has occurred since the early 500 years of the emergence of modern state systems. The term internationalization is considered sufficient to explain the contemporary

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<sup>1</sup> Jan Aart Scholte, 1988. *Globalization: A Critical Introduction*, New York: Palgrave. p. 13.

interactions that occur, which include migration movements, foreign investment flows, finance and trade. Secondly is *liberalization*, which relates to the process in the movement of countries in an effort to create an integrated and open world economy. Third is *universalization*, the spreading of some ideas, values or even cultural identities throughout the world. Fourth is *westernization*, the most controversial term that has led to a number of debates about post-colonialism and imperialism. In this case globalization is defined as a process of homogenization, in which the whole world becomes westernized, modern or even called as Americanization. Fifth is *detritorialization*, can be understood as a shift in the geographic sense, where there is a lessening in respond to formal boundaries of the countries.<sup>2</sup>

Theodore Levitt in 1983 introduced the term globalization as a theoretical concept. From the different definitions of globalization, there is one apparent equation that globalization is a process both historically, sociologically and politically which brings man into a more open and dynamic world. At times globalization is suspected as the efforts of powerful countries to grasp more domination and influence on the weaker countries. It is actually also caused by the power of crashing globalization that greatly affects the large-scale changes in various fields both economic, cultural and political. Religion is one of the important issues in globalization. It is depicted from Samuel P. Huntington's writings on the Clash of Civilization. Huntington already suspect that globalization is also encouraging the strengthening of identity politics in all levels, including the global level.

Another major arguments believe that globalization has been a new engine in contemporary world politics. Rapid economic transformation led to the emergence of a new world order. The state is no longer a closed unit and they can no longer control their economy solely. The world economy is increasingly dependent on expanded trade and finance. The communication revolution has fundamentally changed the way we relate to other parts of the world. We now live in a world where events in one location can be readily known and seen in other parts of the world. A thriving global culture and values stimulate the world becomes more homogeneous, differences in some sense between people are very relative. Space and time become less meaningful. Geographical and chronological boundaries are diminishing with increasingly modern communications and media. The emergence of a global government, with international social and political movements from state to sub-state, transnational and international. Cosmopolitan culture encourages people start to think globally and act locally. The risk culture, in which people are aware of every risk they face is comprehensive, such as pollution and AIDS, while the state can not solve these problems on its own.<sup>3</sup>

The higher the level of globalization, the more complex the international political economy, the problems of control for states - the more difficult it is to achieve democratic control over the life of the national economy - as well as the deeper gap between rich and poor in the global political economy. Globalization brings different benefits to each actors. The question is who do get the benefits?<sup>4</sup> Scholte might provide some relevant answers to the question. In fact, globalization has not been experienced everywhere to the same extent and not the process of cultural homogenization. In some major issues, globalization has not eliminated the significance of territoriality in world Politics. And of course, it cannot be understood in terms of a single driving force or a panacea.<sup>5</sup>

It is undeniable that Indonesia's independence is also strongly linked to the spread of liberal values that uphold human freedom. The Second World War has becoming the historical point that encouraged massive decolonization, especially in asia and africa. The globalization of the values of human freedom and equality has aroused the spirit in fighting colonialism. Furthermore, in nation building processes, Indonesia seemed to be very closely related to the various dynamics generated by globalization in the economic, political, social and cultural fields. Indonesia became the country with the largest Muslim population that embraces democracy.

Indonesia has been known as one of the largest moslem population country. Religious movements are more often related to the terrorist threats. People tend to ignore the facts that the grassroots movement in Indonesia has had a strong relations with the religious movement, they involved in so many historical events in promoting peace, justice and humanity. the regime shifting had given major influence to the religious grassroots and organizational activities, specifically during Soeharto Era. After the reformation, the voices of religious communities had been regaining their impacts on statehood life. They have chances to develop various movements based on the issues or

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<sup>2</sup> Ibid, p. 44-45

<sup>3</sup> John Baylis & Steve Smith, 2001. *The Globalization of World Politics: An Introduction to International Relations*, New York: Oxford University Press, p. 9.

<sup>4</sup> Ibid, p.218

<sup>5</sup> Scholte, *Op.cit.*

the dynamic vision, and all together preserving the long tradition of organization. Women movements and wings has been becoming great magnitudes. Nahdlatul Ulama for example, has Fatayat, Muslimat and Korp Putri PMII who running the campaign of the gender and social marginalization issues, and being one of the most influential religious organizations in In Indonesia.

### **Fatayat Nahdlatul Ulama Roles in the Globalization Era**

Fatayat is attended by women from age 20s-40 which come from professional or academic background. They usually deal with the intellectual discourse through discussion with the groups with similar concern including government bodies and civil society organizations, international organizations, etc. Muslimat is the senior women wing. Their activities vary from grassroot movement, academic and political discourses. Korp Putri PMII is the college or university student wing. They organize the activities in their capacity as student

“The Fatayat NU establishment cannot be separated from the history of the Nahdlatul Ulama (NU) as its core organization, and of course the history of Indonesia as their homeland. Colonialism over the years has caused the Indonesian nation to collapse. The struggle against underdevelopment, poverty, ignorance, and deterioration due to the occupation is then crystallized and gave birth to the spirit of revival across the country, reaching a peak in 1908, known as the National Awakening. Pesantren respond to this spirit by forming various movement organizations such as *Nahdlatul Wathan* (Revival of the Homeland) in 1916, *Taswirul Afkar* also known as Nahdlatul Fikri (Awakening Thought) in 1918 engaged in social education politics, *Nahdlatul Tujjar* (Awakening tribe Merchants) that serve as a basis for improving people's economy. NU is known as a traditional Muslim organization and from the beginning its members were men. Nevertheless, NU leaders from the outset have been responding to women's issues progressively. KH. Wahid Hasyim who is the son of KH. Hasyim Asy'ari for example has allowed women to be a judge. The issue of women is increasingly gaining attention when Kiai Dahlan proposed the establishment of women's organizations at the NU Congress XIII in Menes Banten on 11 to 16 June 1938. This congress is very important because it started talking about the need for women to get equal rights to get through NU religious upbringing. When the new congress approved the women to become members of NU who can only be listeners and followers and should not sit in the stewardship.”<sup>6</sup>

In the beginning, first NU woman wing that was formed was Muslimat NU. Later, there had been a push to further optimize the potential of young women in NU to contribute more broadly to the organizations, communities and countries. Furthermore, the Muslimat Putri was formed to accommodate those aspirations. Pengurus Besar Nahdlatul Ulama (PBNU) as the central organization authority then approved the establishment of NU Muslimat Putri named Fatayat Leadership Council on 26th of Rabiul Akhir 1939/14 February 1950. Furthermore, the XVII Congress of XVIII on 20 April-3 May 1950 in Jakarta officially ratified Fatayat NU became one of the NU's autonomous bodies. However based on the process that took place during the pilot until it was established, Fatayat NU declared itself established in Surabaya on 24 April 1950 coinciding with 7 Rajab 1317 H. The first Fatayat leader NU was Nihayah Bakri (Surabaya) as Chairman I and Aminah Mansur (Sidoarjo) II. Fatayat internal structure at that time only had two parts who responsible for information center and education.<sup>7</sup>

Fatayat has the adequate feature to engage the spirit of traditional NU and the more cosmopolitan globalized issues. Fatayat has been involved in so many activities concerning women, justice and also human rights, both domestic and global. Their roles have been taking a part in shaping and maintaining Islam Nusantara-the peaceful facet of Islam in Indonesia which is welcoming the other with hospitality.

Fatayat have become an inseparable part of NU's movements in various aspects of the issue. They are relentlessly working hard combating discrimination and marginalization of religious minorities, both by the state and the societies. Fatayat also support the global Sustainable Development which are emphasizing the importance of gender equity conditions to build a strong society in all aspects. In this context Fatayat has been one of women civil society organization who take very seriously on gender issue. They has been involving in encouraging gender equality bills. Fatayat also build a strong networking with other institutions such as Komnas Perempuan, KPAI and other related institutions or communities in promoting gender equality and justice. Fatayat as an important part of NU women always has their equal recognition in the context of organizations and society. In this context, their roles in so many issue are admitted as importance and not subordinate. NU women is also characterized by high appreciation to education as the core element of emancipation. Their roles are also dominated with educational activities from the grassroot to higher

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<sup>6</sup> “Sejarah Fatayat NU ”, <http://www.pcfatayatnujombang.or.id/page/sejarah-fatayat-nu>.

<sup>7</sup> Ibid

academics sphere. NU women is a potrait of how Indonesian women build their independent characters without losing their cultural and spiritual identities.

Anggia Ermarini as Fatayat Chairwoman made some important point to support the bills regarding women and children rights. She said that Fatayat as NU women wing organization, is fighting for a pro-women and children bill to be ratified by the House of Representatives in 2016. The four bills are the Bill of Electoral Law, the Bill of Indonesian Workers Protection Abroad, the Bill on the Elimination of Sexual Violence and the Bill on the Protection of Domestic Workers. The last two bills enter *Prolegnas* (legislation agenda settings) 2016 but exclude the priority bill. She asserted that the synergy of strategic elements of civil society, women political party, women parliament, and government represented by Ministry of Woman Empowerment and Child Protection (KPPA) has successfully succeeded in enacting Law on Domestic Violence in 2014 and strengthening rules about women representation In the law for the 2014 election. However, the same success does not occur in the Gender Equality and Justice Bill (KKG Bill) which has been discussed for more than 2 years but up to now has not reached the ratification stage. He insisted that one of the substantial matters in elections and democracy is women's representation in policymaking positions but the law has not succeeded in boosting the number of women in the House. The Chairwoman confirmed that Fatayat will actively support the discussion of this bills as a momentum to fight for strengthening the rules of women's representation in politics, namely in the management of political parties, in the list of candidates for DPR and DPRD members and the representation of women in the election organizer, KPU and Bawalu / Panwaslu. For the Bill on the Elimination of Sexual Violence, Fatayat NU is also committed to engage optimally and synergize with other strategic elements to fight for its endorsement. She mentioned that since last year Fatayat recommended the government to impose penal sanctions for perpetrators of sexual crimes against women and children.<sup>8</sup> Those issues had been discussed in International Women Ulama Conference 2017 in Cirebon which was supported by Fatayat NU.

Fatayat NU's activities are not centralistic. For example is that which has been implemented in Ambon, the increase of intolerance has moved Fatayat NU Ambon raised solidarity action. The head of Fatayat Nahdlatul Ulama (NU) of Maluku, Habiba Pellu, said that the organization is in synergy with all elements of society in *Bhinneka Tungga Ika*, pluralism, and go beyond all the differences. According to Habiba, in Fatayat NU used to call friends who mean friends beyond the age, education level, and there is no difference so that friends become the calling tradition. Fatayat is an NU women's wing organization established since 1950 by Kiyai Haji Hasym Ashari who is the grandfather of former President Gus Dur. Related to this activity, Habiba said that Fatayat Maluku share a little to evoke a sense of solidarity to fellow Ummah and as a Muslim, they try to convey that among us there is still mutual concern, and Fatayat always know actually there are so many people need help. In order to see better Maluku ahead, this kind of activity is also very important for efforts to reduce the radicalization spread that has already very disturbing. Honoring humanity regardless of difference is a key value to be uphold.<sup>9</sup>

Coinciding with the commemoration of Kartini Day, April 21, 2017, National Counter Terrorism Agency (BNPT) and Fatayat NU induct 500 *daiyah* (women preachers) for anti-radicalism training. The existence of the anti-radicalism *daiyah* would become a strategic partner in the echoing BNPT of terrorism prevention among women and children. The launching of anti-radicalism *daiyah* was made on the sidelines of Understanding Radical Terrorism Prevention Workshop and launching *Daiyah Fatayat NU Joint Anti Radicalism* in Bandung. Alius Suhardi as Head of BNPT remarked that the activities were part of the efforts in strengthening synergies in combating terrorism through media propaganda. Moreover, the fact that women are also the primary target of radicalism and terrorism. Both of BNPT and Fatayat explained that the role of women is very important in curbing radicalism and terrorism from the most basic level of the family. Therefore, women should be provided with an understanding of the dangers and the threat of radicalism and terrorism, as well as strengthened patriotism and defend the country. That is the duty of anti-radicalism. They hope that with the existence of anti-radicalism *daiyah*, our efforts to stem the spread of radicalism and terrorism in Indonesia can be maximized. This must continue to be encouraged, not only Fatayat NU, they also have synergize with NU Muslims, in order to fortify the family and the environment so as not exposed to radicalism and terrorism. This is important because the current tendency, women and children are targeted by such radicalism and terrorism. Suhardi has been looking forward that many women's organizations such as Fatayat and Muslimat NU, as well as other organizations in Indonesia, continue

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<sup>8</sup> "Fatayat NU Perjuangkan Pengesahan 4 RUU," *Rakyat Merdeka Online (RMOL)*, March 19th 2016

<sup>9</sup> "Fatayat NU Tidak Mengenal Perbedaan", *Antara News Online*, January 28th 2017

to join hands in spreading the religious values and ideology of the nation of the Republic of Indonesia. Also related to Kartini Day is expected with the unity of women, Indonesia will have endurance and shallower in facing exposure to radicalism. During this time, according to Suhardi women have been widely used by radicalism and terrorism to take action. Meanwhile, Fatayat NU Chairwomen Anggia Ermarini asserted, anti-radicalism *daiyah* ready to strive to become a facilitator in the middle of society, especially in building public awareness of the threat of radicalism and terrorism. According to him, today women face a new challenge by spreading radical ideas in the midst of society. Ironically now the target is women and children. She said Fatayat will continue to synergize with BNPT. In this batch new 500 *daiyah* from the island of Java in launching. In the future, he hopes the anti-radicalism *daiyah* also spread throughout Indonesia.<sup>10</sup>

The following examples also show how Fatayat is aware of the importance of facing globalization by broadening knowledge and insights including in the economic aspects. Fatayat NU Head Office (PP/Pengurus Pusat) in cooperation with Indonesia Stock Exchange (IDX) held a stock trading opening on Friday, February 10, 2017. The event which was held in main hall BEI Jakarta was attended by 50 PP Fatayat NU officials and representatives of PW Fatayat NU cadres of DKI Jakarta. Is a series of "Ngaji Investasi" PP Fatayat NU program with IDX in several regions. The goal is to educate the public about how to invest legal and safe, especially introducing sharia stock investment, said Chairman of PP Fatayat NU Anggia Ermarini. She added that the massive information dissemination related to sharia stock investment is very important today, not only for people to have a safe and profitable investment alternative but also because the increasingly widespread investment model is detrimental to society or that we are familiar with fraud investment. Therefore, "ngaji investasi" initiated by PP Fatayat NU and BEI in some areas in Indonesia is very strategic to save the people from fraud under the guise of investment. In line with Anggi, economic observer Gunawan Benjamin said most victims of fraud investment are women. Women's vulnerability to investment fraud is because most of them become family treasurers. Unfortunately, they do not have the confidence to invest, plus the lack of correct and legal investment information. Fatayat encouraged women to have economic independence. Therefore, it feels responsible to equip women in managing the economy through investment including sharia stock investment.<sup>11</sup>

## CONCLUSIONS

From the description and facts above clearly illustrates how the various roles Fatayat actively play in adapting to globalization cover all aspects by still carrying the vision of justice and humanity. Fatayat's contribution to the organization, the various groups of society and the state cannot be doubted. The work of Fatayat NU in various social issues in Indonesia is a clear proof of the way open-minded non-state actors have strengthened their contribution at the domestic level. It is interesting to see how Fatayat NU was able to respond to the development of global issues such as SDGs without abandoning its traditional roots. Fatayat NU is a good precedent for the alignment of Islamic organizations to women and humanity. Globalization has provided new energy for Fatayat NU to be more involved in bringing about a just and civilized Indonesian society.

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<sup>11</sup> "Fatayat NU Dorong Perempuan Miliki Kemandirian Ekonomi", *NU Online*, February 11th 2017

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# ETHNICITY AT WORKPLACE: A BUSINESS COMMUNITY IN MALAYSIA

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## ABSTRACT

This paper discusses a study on ethnicity at the workplace. The six important concepts applied in this study are ethnic boundaries, cross social relationships, social cohesion, social mobility, business networking and governance. This study evaluates the concept of ethnicity in the form of constructionist and instrumental boundaries which distinguishes it from the understanding of the concept of ethnicity as primordial. The implication of the dynamics of ethnic boundaries can be seen in instruments of cross sectional study. This instrument identifies the relationship between individuals and others in the community and associational activities to quantify the form and intensity the social bonds and relationships among them. The relationships that developed at the individual and group levels will be considered as the foundation to understand the social cohesion among the respondents. Here, the concept of social cohesion focuses on five dimensions to see how far the engagement, righteousness and democratization are constructed among them. While the other two concepts, namely, social mobility and governance of fraudulent variables are applied to analyze the construction of social relationships in society. If ethnic relations are not developed and become negative, then the religious and ethnic elements will be intertwined as determinant factor to social conflict and injustice. Furthermore, the business networking instrument is applied to measure how far the ethnic relationship reflect the social realities of various ethnic communities can be developed into their daily lives. If this business networking is inclusive and widespread across the ethnic groups, so the integrity of the social cohesion of the country will be clearly established.

**Keywords:** Social mobility, Social Cohesion, Ethnicity at workplace, Malaysia

## INTRODUCTION

Malaysia is a multiethnic country with its total population in 2010 was 28.3 million (Department of Statistics, Malaysia). Malaysia has more than 70 ethnic groups comprising of more than 200 languages and dialect groups (Shamsul Amri Baharuddin 2012). Malaysia is also a constitutional country with the community of Malays, Chinese, Indians, Sabah and Sarawak are living together in peace and harmony. The state of harmony was the efforts of the previous leaders before the Malaysia's independence.

The history of the emergence of the multiethnic society in this country started with coming of the Chinese and Indian immigrants into Malayan Peninsular during the British colonization. The arrival of Chinese and Indian immigrants took place rapidly when the British came to Malaya and intervened in Penang with the arrival of Francis Light (Hasnah Hussin 2010). The British wanted these immigrants to work in Malaya but not to assimilate and accommodate with one another. In this way, the British had segregated the Malays, Chinese and Indians based on ethnics and job specialization through Divide and Rule practice. The Malays worked in the paddy fields in the village, the Chinese worked as traders and tin miners in the towns while the Indians worked as rubber tappers in the estates. These ethnics were segregated due to the different places of residence, culture, education and economic activities.

Syed Husin Ali (1985) stressed that the relationship among ethnics are intertwined with the attachment and interdependence in the workplace that required them to depend on each other. Hence, this paper discusses about cross social relationship, governance, business networking and association activities to see whether the ethnic boundaries are decreasing or increasing to interpret the social cohesion in Malaysia.

### **Ethnicity at Workplace in Malaysia**

Today, the ethnic diversity at workplace is an important issue to highlight in the society. For this paper, there are six main dimensions have been outlined to discuss about ethnicity at workplace, namely:

- a. Ethnic boundaries
- b. Cross-social relationships
- c. Governance
- d. Business networking

- e. Association activities
- f. Social cohesion

### **Ethnic boundaries**

The level or degree of an ethnicity for an individual will be used to determine whether his or her behavior is influenced by ethnic or not. The individuals who are attached to the thick ethnic boundaries will consider an ethnicity as their importance. The persons who have thin or extinct ethnic boundaries will prioritize the non-ethnic characteristics and are able to interact with other group-based individuals. In this social condition, the society can communicate in harmonious interaction. If the ethnic boundaries are thick, the individual will only interact with the others based on ethnic equality which then produces a plural, separate, isolated, and individualistic society without being interrelated by shared values (Mansor Mohd Noor, 2001). Ethnic boundaries also consider the ethnic boundaries or differences that make them feel uneasy to build relationships with individuals from other ethnic groups.

The thickness or thinning of ethnic boundaries depends on the relationships established by individuals from different ethnic groups. If the ethnic boundaries are thickened, their relationship with other ethnic groups will be exclusive and may produce an ethnic stereotyping which leads to prejudice and favoritism. However, if ethnic boundaries are thinned, the ethnic dimensions and behavior will still exist, but in an inclusive manner till the construction of a social relations among ethnic groups.

### **Cross-social relationships**

Social ties between ethnic groups will build social relationships across groups. The existence of various social ties and social relations means that a society has become socially differentiated. The identity of an individual in the community was seen to be hierarchical and variable according to the social relationship that he was currently involved (Mansor Mohd Noor 2015). In other words, when an individual from another ethnic group has social ties with individuals from different ethnic groups, then the social-ties have taken place among them. The two individuals are not only activate their own culture and norms but they have also binded them in their survival.

### **Governance**

Governance aspect includes the procedure of Chief Executive or Head of Department and officers at all levels of management to carry out responsibilities in a transparent and wise manner, in terms of recruitment and delivery of results, structures including working culture, policies, strategies and procedures with various stakeholders, in a process by which public agencies are managed or directed, controlled and held responsible for the implementation of agreed objectives (Mohd Sidek Hassan, 2007). The good governance is defined as normative concept of values of governance and methods which used by a group of social actors who are interacting within certain social contexts.

Generally, governance involves state affairs including policy, economy, politics and development. Heywood (2007) stated that the term governance includes a broad aspect such as national and community affairs particularly in the context of the development of public management, economic growth, policy formation and implementation.

### **Business network**

The business network refers to the formal network of entrepreneurs or traders with other parties on business matter. The business will operate and interact with the environment in which it is located that involves both external and internal environments. The external environment is divided into two, namely macro and micro environment. The macro environment is comprised of economic, technological, political and legal components as well as socio-cultural components that influence the business indirectly. While the micro environment consists of customers, suppliers, governments, financial institutions, competitors and other non-governmental organizations that directly influence entrepreneurship and business activities. The internal environment is comprised of structural, cultural and resource components that directly affected business operations.

According to Brown and Butler (1993) and Butler and Hansen (1991), the entrepreneur's social network is like an 'opportunity set'. This shows that the impact of business network is highly significant for individuals to become entrepreneurs.

### **Association activities**

Association is a formal organization where its establishment and management are subject to regulatory, statutory and stipulated laws. The association needs to be managed or administered properly to ensure that its journey is capable for rationalizing and enhancing self-confidence. The

association's activities for this study are like political associations, welfare and so forth. The important element in associating activities is volunteerism which is employed without obligation. This activity is also very important in promoting the spirit of tolerance, unity and eliminating feelings of prejudice.

Based on several studies on ethnic relations in urban areas, it is generally found that the urban residents have many opportunities to interact among members of various ethnic groups. Among the opportunities exposed to them are workplaces, residences, and festivals, shopping complexes, clubs, various organizations, sports activities and so forth. Nevertheless, the highest chance for an interaction is at the workplace. This situation may be due to the fact that most today's workplaces have the employees of various ethnic groups. This is where many people approximately claimed they have friends, best friends, going for a holiday together, playing sports and helping each other (Sanusi Osman 1989).

### **Social cohesion**

Social cohesion is derived from a social interaction and social relations that occur every day amongst members of the society which are diverse in ethnic, religious, cultural and language without interference from the other parties in both economic, market, political, social and cultural spheres (Shamsul AB, 2012).

According to Jenson (1998) in Mansor Mohd Noor (2012), social cohesion is a set of processes and actions that can inspire the spirit of belongings among every members of a society until them feel as a part of the community. This suggests that social cohesion is a process and urges ongoing efforts to form a shared value so that they will face their life and challenges together as well as seek solutions that will benefit them.

### **Research methodology**

Methodology is one of the most important parts in a research because it allows researchers to structure and process data. The selection of research method was based on the appropriateness of the study. Most social science studies use quantitative methods if they involve perception, level of knowledge as well as the purpose of measuring something in their data collection.

This study is a quantitative study that employs a set of questionnaires in collecting information and research data. A total of 554 questionnaires were distributed to respondents by using purposive sampling techniques. Respondents of this study consist of Malays, Chinese, Indians and Bumiputera business community. The findings were analyzed using the Statistical Package for Social Science (SPSS) software. The analysis is in the form of a correlation and a min value. The findings of the study show that the relationship patterns of five items with ethnic boundaries are thinning and successful in the growth of social cohesion among ethnic groups in Malaysia.

### **Research findings**

The findings show that the five-dimensional relationship patterns are positive where most of the correlation values are 0.000 and 0.012. This suggests that the ethnic boundaries among business communities are diminishing so the social cohesion is constructed among them.

The results of the correlation analysis between the five dimensions, namely cross social relationship, governance, business networking, association activities and social cohesion are significant at 99% and 95% respectively. This shows that there is a good ethnic relationship especially among business community in Malaysia. The proof is a longer life expectancy than the life expectancy of the conflict.

Along with the innovativeness of Malaysia, the individual thoughts and behaviors are also becoming matured in generating more harmonious ethnic relations. They managed to organize the differences among them properly for their survival. The harmonious state among ethnic groups is further subdued by various modernization projects that help bridge the gaps and differences. Modernization projects have not only been successful in building good infrastructure but narrowing cross ethnic relations through social cohesion.

**Table 1: Correlation in all dimensions**

		Cross social relationship	Governance	Business networking	Association activities	Social cohesion
Cross social relationship	Pearson Correlation	1	.247**	.654**	.236**	.626**
	Sig. (2-tailed)		.000	.000	.000	.000
	N	553	551	550	532	549
Governance	Pearson Correlation	.247**	1	.228**	.109*	.416**
	Sig. (2-tailed)	.000		.000	.012	.000
	N	551	552	549	531	547
Business networking	Pearson Correlation	.654**	.228**	1	.229**	.539**
	Sig. (2-tailed)	.000	.000		.000	.000
	N	550	549	551	529	547
Association activities	Pearson Correlation	.236**	.109*	.229**	1	.168**
	Sig. (2-tailed)	.000	.012	.000		.000
	N	532	531	529	532	529
Social cohesion	Pearson Correlation	.626**	.416**	.539**	.168**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	549	547	547	529	549
**. Correlation is significant at the 0.01 level (2-tailed).						
*. Correlation is significant at the 0.05 level (2-tailed).						

**Conclusion**

This study reveals all five major concepts or dimensions have significant relationships with one another. This suggests that ethnic boundaries are thinning and successful in constructing social cohesion among ethnics at the workplace. The cross social relationship among business community of different ethnic groups is positive as each ethnics are able to accept differences between one another in terms of material status and social relations.

Additionally, governance by the authorities with good business networks has designed social cohesion amongst the business community. The social cohesion among this business community occurs from a combination efforts of bottom ups from within themselves as well as up to bottom. The role played by the government particularly through policies and programs as well as the establishment of agencies assisted the business community and entrepreneurs in structuring and strengthening socio-economic status without ignoring any ethnic groups which then lead to foster a social cohesion.

The association activities among good business community have also resulted in the thinning of ethnic boundaries and thus establishing social cohesion among the community. This situation is due to the acceptance, openness, mutual assistance in helping each other in their involvement in voluntary association activities. Hence, it is an evident that the dynamics of these five elements encourage the social cohesion among the business community, and generating a harmonious working environment in the workplace.

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# CULTURAL ADAPTATION: SALAMANDER BIG BAND AND HIS ADAPTATION ON AMERICAN JAZZ BIG BAND MUSIC

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## ABSTRACT

This article describes the adaptation of foreign culture in the form of jazz big band music by non-formal community Salamander Big Band of Indonesia. The process of music adaptation is the process of adjusting the aesthetics of the music playing, performed by an individual/community against foreign cultural products or a new culture. This paper uses qualitative approach method with descriptive analysis. Researchers describe the results of the research based on the results of observation, interview, and documental studies relating to players and experts in the field of big-band music. This paper presents the basic elements of American music aesthetics in particular-jazz big band as well as how Salamander can adapt and implement values of music aesthetics of American jazz big band music played in the game. Through a process of adaptation of aesthetics in playing music with correct and appropriate, can generate a better music products, approaching its original musical aesthetic or even better than the original version.

**Keywords:** Cultural, Adaptability, Jazz, Big Band, Salamander

## INTRODUCTION

Aesthetic or beauty, include the beauty of art, natural beauty, the beauty of the moral and intellectual beauty(Kartika & Prawira, 2004). The beauty of art includes art that can be seen or heard, either art or music art. The beauty of nature is the beauty that is felt when addressing the natural state around. The beauty of morals, the perceived beauty of addressing a moral goodness. This intellectual beauty, when we see, feels the height of one's intellectuality. In many aspects of life, we are able to see this beauty. The ability to see this beauty is done through sensing, perception, feeling, experience, and scenery.

Aesthetically is a part of human life in culture. As presented by William (1983) in Storey (2009) that Culture is a common process of intellectual, spiritual and aesthetic development(Storey, 2009, p. 1). Aesthetics become a part that can not be separated from the cultural changes that occur in a community environment. The higher the aesthetic development in society, the higher the development of culture. Aesthetic development is inseparable from the development of intellectual aspect and spiritual aspect in society. These three aspects are interrelated, indivisible. All elements of culture are closely related and form a harmonious unity(Prasetya & Tohir, 1991, p. 34). With the increase of knowledge and insight of a person, the more he can appreciate a beauty better, and can create a better work of culture.

The beauty can be perceived by every human being, although each individual in society has a different aesthetic judgment on the result of a created, or subjective, culture. The beauty can be subjective and objective, the subjective beauty is the beauty that is in the eye that looks at, and the objective beauty puts the beauty of the thing seen(Kartika & Prawira, 2004, p. 10). According to Sortais in Kartika (2004), beauty is determined by circumstances as the objective nature of form (*l'esthetique est la science du beau*). This subjective view of beauty is done by the artist and art appreciator (Kartika & Prawira, 2004, p. 11). The resulting aesthetic value is determined by the subjective tastes of appreciation, in accordance with Lipps' opinion in Kartika (2004) that beauty is determined by a state of subjective feeling or consideration of taste (*die kunst ist die geflissenliche hervorbringung des schones*)(Kartika & Prawira, 2004, p. 11).

In Sachari (2002), told in the Greek era, Plato as a disciple of Socrates argued that the beauty of an object began to be realized by man through the early beauty, from this consciousness that built a beautiful object. Plato sought to achieve the ideal of eternal beauty(Sachari, 2002, p. 5). According to Plato and Aristotle, this assessment of beauty can be seen from the proportions, harmony, unity, rules, symmetry, and being. Beauty is basically a certain number of fundamental qualities contained in a thing. That quality is unity, harmony, symmetry, balance, and contrast(Kartika & Prawira, 2004, p. 3).

There are many definitions of this aesthetic, one of which is to connect beauty with all things of good sight or pleasure. The medieval philosopher, Thomas Aquinas, formulates beauty as *id quod*

*visum placet*, something nice to see (Kartika & Prawira, 2004, p. 10). Through the art of music, which is heard, can be perceived feelings of beauty. The beauty that can be seen is through works of art, or artwork of dance. Through artwork, humans get the feeling of happiness, so the work of art can be a product that has a selling point. Art products become a necessity in society, people seek pleasure in life. Art products that have high aesthetic value, will have a more expensive price than products that have aesthetic value is low. The ability of selling power is related to popular culture which is a commercial culture that can be produced to fulfill mass consumption. In Rachmawanti (2012), Williams provides several meanings of popular culture, one of which is the many favored people and works done to please others (Rachmawanti, 2012, p. 67)

The study to learn about aesthetics is aesthetic. Aesthetics is a study of processes that occur in three basic elements: aesthetic objects, esthetic subjects, and esthetic values associated with esthetic experience, esthetic properties, and parameters of attractiveness or non-attraction (Junaedi, 2016, p. 22). In Junaedi (2016) explained that the aesthetic object is the object of cultural results that can be observed or created someone. The aesthetic subject is a spectator that observes an aesthetic object, or creator that creates an esthetic object. While the value of aesthetic is a benchmark used by the subject in assessing the beauty or disaffection, as well as interest or disinterest of an aesthetic object. This aesthetic value difference causes different emotions in each individual/society when faced with esthetic objects.

Urban society has a unique need in all aspects of its life including the need for art. Foreign cultural products in the form of art is very easy to enter into the culture of urban communities with the easier information coming in through various media such as television or internet. Media is able to form a new culture, new ways, new thinking on people's lives. Meanings within our culture are shaped by the media, the media entering the entire living space of society, such as the formation of appetite, the taste of the style of music, the way of dress, and other actions. As found in the Du Gay cultural scheme in Ranti (2012), which states that the consumption of popular cultural products is done through media representation (Rachmawanti, 2012, p. 71)

With the increasing ease of incoming information to the urban community through various media, many new cultures, new trends from abroad that enter Indonesia. Many youth communities are following, modeling, adapting popular culture abroad, such as musical activities through the big band's brass winds music format, again popular through the emergence of musicians such as Michael Buble and Paul Anka, besides many brass winds musical groups like Hot 8, No BS!, and Dirty Dozen that inspire young people of Bandung city to participate form the non-formal brass winds music community, and adapt the culture from outside it. This non-formal brass winds music community consists of young people who have an interest in learning and playing brass wind instruments such as trumpets, saxophones and trombones. There are three communities of brass winds musicians who are quite active in the city of Bandung namely Big Band Salamander, Etuzi Big Band and Brass Taman Musik Bandung (BTMB).

Big Band Salamander is one of the non-formal music community which is contains of Bandung youth group that has the same vision in music, which is to play music in big jazz band format by adapting the aesthetics of western music game culture, and led by Devy Ferdianto as music Director / conductor. In the big band music, Salamander follows the traditional big band jazz format of Count Basie Big Band, which consists of vocalist plus several sections, with 17 music player formats (17 pieces): Woodwind Section (two alto saxophone players, two tenor saxophon players, and one bariton saxophone player), Brass Section (four trumpeter and four trombone players), Rhythm Section or also called Combo Section (Piano, Guitar, Bass, Percussion and Drum).

Big Band Salamander is a big band that has quite a lot of musical experience and is able to survive until now since it was formed on 17 September 2006. In Bonny Buntoro's thesis entitled Salamander Musician Big Band: A Study on Motivation, Competence, and Creativity (Buntoro, 2015), it was written that Salamander Big Band has collaborated with musicians of senior Indonesian musicians, such as Sam Bimbo, Gilang Ramadhan, Benny Likumahuwa, Trisno, Bertha and Margie Segers who are part of the cultural and development initiative initiated by Goethe-Institut in 2009. One of the goals Of this cultural initiative is to create a socio-cultural container at the regional level.

The big band culture of jazz is a foreign culture from the United States, adapted by the big band Salamander. This culture was born in the Swing era (started around the 1920s), which is one era in the development of Jazz music in the United States. Swing is another term for big band jazz, and jazz, as many people know, the only true and genuine American contribution to art (Dormen 1976, p. 13). In the beginning, big band is a aesthetic music fusion of blacks and whites peoples. The aesthetics of black music leads to an improvised expression element while the aesthetics of white music is more to

the aesthetics of classical European music that plays music systematically and raw through arrangements, with the marks of tempo, dynamics and written articulation.

The big band adaptation made by Salamander Big Band is inseparable from the aesthetic adaptation of western music playing, so that the music being played can approach the aesthetics of the original music or even better than the original version. Culture of Indonesian society, in this case the members of the Salamander Big Band, different from the culture of the United States, so it takes the process of cultural adaptation in playing music with the correct and appropriate aesthetics.

Research method is a tool or procedure and technique selected in conducting research in accordance with the objectives / results expected. The method used in this research is descriptive method that is by describing and describing past and present (current) variable with qualitative approach. Through a qualitative approach, the research design prepared by the researcher is flexible with steps that have not been ascertained before. As Sudjana and Ibrahim point out (Sudjana & Ibrahim, 1989) that: Descriptive research is a study that attempted to describe a phenomenon, events, events that occurred at the time. In this study the researcher tried to photograph the events and events that became the center of his attention to be depicted or illustrated as they are.

This research was conducted to reveal about how the process of cultural adaptation is done through music activities performed by non-formal music community Salamander Big Band. Through descriptive method with qualitative approach, the researcher wanted to see and study a factual data that happened in the field, then the result of the findings is described and explained in written form.

In this study, the problems studied are still temporary, not yet clear and at times can change after the researchers are in the field. The researcher intends to further understand deeply a complex and meaningful social and cultural situation. This is the reason why researchers use descriptive method by qualitative approach.

### **JAZZ BIG BAND MUSIC**

Big Band Jazz music is part of popular music in American culture. Jazz originally as ethnic music, then moves to the cultural center, becoming popular American music, heard on every radio station and juke box (Szwed, 2013, p. 3). Big band is a large jazz group that usually consists of several reeds players (woodwinds instruments), brass players, rhythm section, vocalist, and other possible instruments (Holmes, 2006, p. 14). According to Ferdianto (interview, May 26, 2017), by convention or communal agreement, the big band consists of 17 pieces or 17 musicians: four trumpets, four trombones (three tenor trombones and one bass trombone/tuba), five saxophones two alto saxophones, two tenor saxophones and one baritone saxophone), one piano/keyboard, one guitar, one bass, and one drum. In big bands, usually each instrument has a different sound/parts with other instrument, except at soli, or tutti. At the beginning of Big Band era, big band music is intended to accompany dance, but in the development of this music is used for show or festival. Inter-marriage between jazz and large dance accompanist groups, contributed to the development of the Big Band Era (Dormen, 1976, p. 13).

The definition of jazz music is African-American music, derived from and for blacks peoples; Improvised music; Music whose character is formed by a rhythmic feel called a swing; And music influenced by blues (Szwed, 2013, p. 15). The era of the development of big band is called the Swing era, which was born popular around the year 1925-1940. Big Band music is very identical with the rhythmic feel of swing. In addition to referring to the rhythmic form, swing is denoted as a feeling, an energy, which encourages music, whether for jazz or large group musicians (Holmes, 2006, p. xxiii). The era of the start of the big band was in 1935, when the emergence of the big band Benny Goodman, which attracted the attention of many young people and genius in making big band sound. One year after its appearance, there were almost 100 big bands in the United States (Dormen, 1976, pp. 10-11).

The development of the Swing is alive because of the large number of educated United States musicians who can read and or write great arrangements, and also because of the many instruments soloist that emerged during that era. The impact of the advent of radio, movie, and record companies is so rapidly creating synergies that spread swing to the United States and all corners of the world quickly (Szwed, 2013, p. 101).

The smaller Big Band can be called Little Big Band format, with 15 instrument musicians (three trumpets, three trombones, five saxophones, one piano, one guitar, one bass, and one drum), this format is used for beginner musicians. The 17-band big format is also called the Basie-style format, which is used as an international reference, even though the setting of the sitting (blocking) varies, such as the position of Kenton's "U" or Wings formation. Instrumentation sometimes still exists using Tuba or French horn, depending on the arrangement, as in the Kenton's Big Band. The most commonly used Ala Basie big band format, in this format is usually trumpet doubling with flugelhorn, doubling

saxophone with flute or clarinet. This format is already a kind of convention in the big band arrangement.

The use of additional other tools or unconventional tools such as traditional tools or percussion is a "gimmick" in a big band, this is not uncommon in a big band. The use of these additional tools is usually available in Asian or Pacific countries, due to the cultural background that accompanies, and the motivation to display the local ethnic/cultural work it has. Usually the musical instruments that are added is a characteristic instrument possessed by the country, such as the use of kendang in big band in Indonesia. Usually the addition of this instrument suited to the arrangements made, for example when making aransemen nuances/African style then added traditional African musical instruments.

Base of the big band culture is the same from America and Europe, big band music was born in America but reborn in Europe since the end of world war two, this music widely grown in Europe. Jazz is adapted exploratively in Indonesia, such as emerging musical groups such as Krakatau and others.

Many people assume, assume European jazz is more rigid because of the background of classical music that is too strong, but actually not like that. Many good European writers, even aesthetically than American music such as Peter Herbolzheimer's German works, have worked in a special way in harmony, which is not heard in American music. Not all big band music from America can be said to be flexible, there is also a stiff arrangement as in the big band Glenn Miller.

Europeans adapted jazz because previously they did not have jazz, arrangements made adapted to the writing style of each individual or can also be adapted from the cultural background of the author. The flexibility in big bands arrangement by Europeans can also be seen from the music made by Chris Walden, who now lives in America.

Along with the many dabbling with big band music, can be seen how the character of each writer's music, the things that make each arrangement is nice or unpleasant to hear. Good or bad, can be seen from the harmony, big band sound character, or the election/technique of playing the instrument that makes it easy for musicians.

### **SALAMANDER BIG BAND**

Salamander Big Band is different from the big band from America in general, Salamander Big Band is formed from the fad of young people who wish to channel musical talent into ideal big band format, and as a container where its members can be comfortable playing music, without the burden too heavy. But sometimes their members like the challenge of playing a work if it is judged the work is pleasant to hear. Salamander Big Band can not be equated with big band from outside (United States), big band from America generally have profession demands, not kidding, like making album for sale, commercial concert, and others. The similarity of big band professional or amateur is both need practice.

Presented by Ferdianto (interview, May 26, 2017), the vision of the formation of Salamander Big band is to be one of the big band/jazz ensembles that is instrumentally and harmony correct, suited to big band sound. Born from the idea of Devy Ferdianto to show the big band as a whole, according to his convention. There have been a lot of ensembles that call the big band, but actually the instrumentation format is not a real big band. Devy Ferdianto has a spirit of wanting to restore the definition of the big band into its true portion since going to set up ITB Big Band.

Since high school, Ferdianto began to recognize jazz when listened to jazz tapes belonging to his high school chemistry teacher, the genre is ragtime/dixie by Chris Barber from England. When he started living in Bandung, in 1986, Ferdianto often heard jazz radio KLCBS. Precisely in 1988, KLCBS played Deedles Blues song sung by Diana Schuur accompanied by Count Basie Orchestra, Ferdianto was very intrigued by the music played, then Ferdianto contacted KLCBS, asked the music that was sung by Diana Schuur, it was answered that the music played was Big band music. Since that time Ferdianto began collecting big band records at the Aquarius Dago music store.

Ferdianto began to know the instruments used in big band formation, and started by forming a brass band at ITB in 1991. Since Ferdianto's return to study in Germany, Ferdianto held a seminar/workshop on big band with Prof. Diemar Mack and Bill Saragih, and start forming a big band with a formation that has not been ideal, baritone saxophone replaced with baritone marching brass. In 2005 after retiring as a lecturer at ITB, Ferdianto formed the Salamander Big Band in 2006 with an ideal formation.

The year 1993-1994 was the year in which several big bands appeared in ITB Big Band Festival event, not yet all the ideal formation, only big band from ISI Yogyakarta which at that time featured big band with ideal formation. As time went on, big bands began to emerge - big bands like Pitulas Big Band and Hajar Bleh Big Band. But in the development of big band in Indonesia is still very

less/slow, due to the many challenges in building a big band, as quite difficult to get the ideal instruments and players, the composition/arrangement of the ideal big band music in harmony to get a big band sound difficult to obtain. Apart from local domestic arranger, Devy Ferdianto is also looking for big band arrangements to other regions, such as the United States, Australia, Japan and Europe.

The challenge of getting player resources becomes one of the obstacles in the development of big band music in Indonesia. Big band arrangement may not be played well if it collided with the ability of musicians are still lacking and not complete the formation of musicians who play the work.

Salamander is different from other big bands that only appear when there is a show event, Salamander doing regular exercise since the start of the big band, as for the usual practice holiday if it coincides with national holidays, or just after doing activities such as performances/concerts that take a lot of energy.

This routine exercise is a provision of Big Band Salamander to get a big band sound. Character/Identity on Salamander started trying to be built by "Indonesia-sisation" big band songs that sung. In 2007 Salamander made a recording of 12 Indonesian songs in a big band swing formation, the song consists of regional songs as well as songs from Indonesian composers such as Ismail Marzuki arranged by Frank Reinshagen. The recording title is Salamander Big Band Swinging 12 Indonesian Songs. Its mission is to dig back the nostalgic songs that had been sung or created by the legend of Indonesian music, and the songs of Indonesia. Like Bimbi songs popularized by Titiok Puspa, Payung Fantasi (Ismail Marzuki), Tante Sun (Bimbo), Di Sudut Bibirmu popularized by Sam Saimun, and regional songs such as Sudah Berlayar, Tokecang, Lir-Illir, Tudung Periuk, and Goro-Gorone. The desire of Devy Ferdianto to form the big band identity of Salamander by playing Indonesian songs in big band format is a long time hope, but the constraint of suitable arrangement resulted in the process of character formation is running quite slowly. In addition to the constraints of arrangements, funding constraints also affect the process of establishing the identity of the Salamander Big Band, needed sufficient funds to get the appropriate arrangement.

#### **BIG BAND MUSIC PLAYING AESTHETICS**

Looking from the study of beauty according to the material, jazz big band music is included into the Art of Rhythmic and Literature Art. The instrumental play is included in rhythmic art, whereas when added vowels, it also belongs to the literary arts. Rhythmic art encompasses art bound to an experience of "time", an art that is related to rhythm, whereas literary art is an art bound to language as matter for expressing the aesthetic intuition (Waesberghe, 2016, pp. 44-45).

Things about interest or disinterest in a big band music is relative, not the same in each individual, depending on taste. But Salamander stands up until now one of them is due to the same tastes but hard to pin down. There are some members who arguably lack competence but taste/taste good, so can comment on a arrangement that is tasty or difficult to play. Criteria of interest in a big band music:

1. Harmony (big band sound), the character of each arrangement or each big band.
2. Instrumentation, which is to understand anatomy, the level of difficulty playing each instrument or character of each instrument, and also able to reduce the aesthetics of music into the technique of playing instrument.
3. Aesthetics play the work in accordance with the desired expectations, suited to the event in front. As a valuable material, big band performance is also affected by market/client demand. Style that is played also depends on the existing needs.

According to Ferdianto (interview, May 26, 2017), the aesthetic is based on taste: likes and dislikes. Aesthetic-based considerations are also expressed by Kant in Hidayatullah (2016), that there are four aesthetic considerations based on taste in terms of quality, quantity, relationship and direction (Hidayatullah & Kurniawan, 2016, p. 21). In this aesthetic art is seen from two things: elements and principles. As with big band music, there are basic elements of music as the capital for forming a big band music, such as pitch, dynamics, sound color, rhythm, harmony, tempo, texture, style, and song form (Kamien, 2010). While the principles such as theme, unity, balance, repetition, variation, contrast and more. The principles of a common and particular form in a musical composition are also found in other art such as painting, chiseling, sculpture and architecture (Miller, 2017, p. 83). The final level of the aesthetic goal is the extent to which the Big Band Salamander can concoct both principles so that it can be accepted by the audience so that it becomes an identity of its own. Appearance big band same as in design, that form of applied art, unlike art or art music, in world big band appearance industry adjusted to market taste/society. But there is also a concert of its own that can show its own ideology, here Salamander becomes a pure musician, or a pure artist.

There are three big things that become kitchen supplies for each big band, namely:

1. Intonation, how the sound is produced from an instrument, dark, bright, pitch, and others.
2. Articulation, how the sound is produced, long, short, phrasing, tonguing, timing, and others.
3. Identity, create identity / character of each band.

These three things are part of the reinterpretation of a work that has been written by arranger, which is to reinterpret the style of music desired by the arranger according to the character/life to be made by each big band. With a good level of game play, it is easy to interpret the work delivered. Minimum standard in playing bigband music is to play music according to aesthetics desired by arranger in writing, individually skill should be enough. There are things that can be adapted in the play of difficult works such as lowering the tempo or range played, or simplifying the difficulty level of the arrangement with the permission from the arranger.

The effort to adapt the aesthetics in playing big band music is also done by giving the video or audio results of other big bands who have played the work to be played by Big Band Salamander, usually taken a good big band example and can be a good example for Salamander members. The examples are intended to help the Salamander members at least be able to interpret the work played according to the given video / audio example. Due to visual culture, Salamander members can better adapt the big band music that is played, not just with audio only. With video, it can help in seeing the aesthetics of body position either standing or sitting in playing big band music, thus producing the desired sound. In addition to viewing positioning, setting position in playing big band music, where the position of each instrument, and also when the solis must stand or go forward when improvising. Improvisation is one of the elements found in jazz. Improvisation, the art of composing while playing, without written notation, has long been regarded as a distinguishing feature of jazz from other music (Szwed, 2013, p. 34). Given the cultural diversity, Salamander members are sometimes ashamed to express themselves when improvising at the performance, this "hamlet" culture is not visible to the overseas Salamander members Matt Ashworth of England.

In terms of market, big band performances featuring vocalists have more selling power than big band shows that only feature instrumental music. But aesthetically in the big jazz band game, it is not appropriate, because the big band show is overall better performing instrumental music as much as 70% and featuring no more than 30% vocals. But this is not a standard, adapted to the culture of the listener.

According to Ferdianto (interview, May 26, 2017), the most important aesthetic in big band music is not how to divide instrumental music and vocal music, but how the big band is performed, for example there is soli, there is a feature, flow/sung graphic, and others. In accordance with the free jazz roots, there is no special convention in big band performances, such as those found in classical music that allow the audience to applaud only when all parts of the work have been played. Communication between spectators is done by the big band leader, either the conductor or his principle/concert master.

In big band performances, a scenario is needed which includes the theme to be presented, the mood of the performance of the works being played, the opener of the song being played, the traffic of players in the entry or exit stage, the preparation of encore, closing and others.

#### **ADAPTATION OF AMERICAN BIG BAND MUSIC ON SALAMANDER BIG BAND**

The process of adaptation of the big band music playing on Salamander Big Band is done as long as the Salamander stands. Each member must grow along with the interpretation of the arrangements that are played. Music players also require a certain feeling activity to achieve true musical enjoyment by knowing the aesthetics of musical forms (Waesberghe, 2016, p. 78) The provided arrangements are tiered from the easy level to the more difficult. Arrangements are selected to arrive at the listener and also that can be learned for Salamander members. Arrangement is a plan agreed upon by musicians to obey before they play, intended to shape their performances beyond melody and harmony, simply plays melodies at a certain point, solos in a certain order, or stops at a certain time (Szwed, 2013, p. 37). In addition, to better understand the aesthetics of this big jazz western music playing, Salamander in collaboration with the Goethe Institute with several times to bring western musicians such as Prof. Dieter Mack, Thorstenn Wollmann, Frank Reinshagen, Jann Hansen and Ack Van Rooyen in order to share their knowledge, which aims to make Big Band Salamander able to play the big band work better, according to the aesthetics of the big west jazz music game, Or also insight in playing big band music.

The members of Salamanders adapt to the big band music so that to its present position, not a simple and easy process, at first the level of mastery in reading the beam notation on big band music

is quite difficult, but because of the process of adaptation, learning, so that its members can now play Big band music pretty well. Insight into music also increases; Can recognize notes, articulations, rhythmic, use of various mutes, technique of playing instrument, and others. All of this insight is gained by self-taught and also delivered by experts who visit the big band Salamander. In addition, the effort to increase the knowledge of Salamander members also by bringing in professional domestic jazz musicians like Imam Pras to share their knowledge in playing jazz music.

## CONCLUSION

Through the adaptation process of regular, systematic, and continuous training with the conductor Devy Ferdianto, plus the many appreciation materials in the form of audio and video, the members of Salamander are able to adapt to the aesthetics of the big band jazz music played. In addition to the training process, there is also a process of adding insight and knowledge of music provided by several guest experts both from abroad and in the country to members of Big Band Salamander, thus improving the aesthetic quality in playing big band jazz music. With the increased quality of understanding and the ability to play the instrument, the big band Salamanders are able to make good and appropriate results close to the original version, even on certain works, aesthetically the game is better than the original version.

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# ADAPTATION STRATEGIES OF THE LOCALIZATION COMMUNITY POST-CLOSURE DOLLY IN SURABAYA

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## ABSTRACT

Closure Dolly had an impact on the loss of economic resources for prostitutes, pimps and surrounding communities. In addition, the symbiotic mutualism has been the long-standing among the actors disappear. As a result, forced to change the lifestyle of the people and they need a new adaptation to resume his life. Is the adaptation process Dolly made public so far managed or bring them back to his former profession? This question was the focus of this study using a qualitative approach. The results showed that there is no synchronization between the interests of the structure (Surabaya Government) with actors (prostitutes, pimps, and people affected) in the empowerment program. That is, the aspect of legitimacy in theory strukturasi Giddens, is not reached. As a consequence, the localization community developed two forms of adaptation, they are; First, the main perpetrators of prostitution, maintaining the practice of prostitution, but in the form of a new network, namely via virtual media online and transactional sex is done in secret. The second, supporters' efforts, such as traders, parking man still doing business despite declining revenue.

**Key word:** adaptation, push Dolly, prostitution, localization of Dolly

## INTRODUCTION

Nowadays Commercial Sex Workers (PSK) are already regarded as professions by most people, because they are able to bring in enough money, so the number of prostitution activities does not decrease, but even more, even more recently involving public figure which was fantastic. Official data of the Directorate of Social Rehabilitation of the Ministry of Social Affairs, in 2012, recorded 41.374 PSK spread over 33 provinces in Indonesia. The largest number is in east Java as many as 7.793 people PSK and 1.031 pimp. In addition, the largest number of lokalisasi also located in east Java, which is about 87 places, one of which is the localization of Dolly located in the city of Surabaya is touted as the largest localization of Southeast Asia.

Historically, Dolly localization was opened by a Dutch noni descendant named Van Dolly around the 1960s which was marked by the establishment of homesteads that provided beautiful women assigned to serve the Dutch army. The strategic location of Dolly localization in downtown Surabaya and how to peddle a dramatic prostitute by displaying beautiful and young women in a glass display case, such as "fish in an aquarium" are an attraction for consumers to vie to Dolly. The existence of Dolly localization brings luck to the surrounding community because many of the people who depend on their lives as the owner of the shop, parking attendants, laundry workers, pimps and homestead owners. In fact, Dolly prostitution business is able to create mutually linked links (symbiotic mutualism) with each other, not only involving prostitutes and pimps as the main actor, but also the surrounding community, as well as government officials from RT/RW, Kelurahan, and districts (Nova and Huda, 2011). The dependence of these types of businesses, making the Dolly region a solid socioeconomic space with a vast turnover of money and a business link that is not easily broken (Faidah, 2014).

However, behind the positive impact, it also invites negative impact Dolly becomes a magnet for activities such as gambling, liquor, unofficial tax collection, and child trafficking and giving a bad face to the city of Surabaya. Dolly existence is also dangerous for the moral development of children around the area, where there is a concern that children will be disturbed by their growth so they feel confused about what good and bad deeds are (Amirah, 2015).

Based on these facts, the Surabaya city government (Walikota) by Tri Rismaharini apply implementation the policy of closing Dolly localization, on June 18, 2014 legitimized by local regulation (Perda No 7, 1999) on the prohibition of using buildings for immorality, including prostitution activities (Budiraharso, 2014). The closing policy of localization is a form of regulation that is expected to protect vulnerable or disadvantage groups (Suharto, 2013). To anticipate the impact of closing localization policy, the Surabaya city government has prepared compensation money of 5 million for PSK and pimps as capital for the transfer of professions. They are also given training such as batik, sewing, and making food. The goal is that if they get out of this localization place can be independent, have their own income to meet the needs of his life. Such activities are also aimed at

other affected people, people living around the local area, such as bottle-feeders, beer, parking attendants, and food stalls owners.

In parallel with the closing realization of Dolly localization, prostitution activities that are profitable for some people and already established then become jiggling. The mutualism symbiotic relationship that has been established for about 48 years has disappeared, thus forced to change the established lifestyle of the community and require new adaptations to continue their lives, especially for PSK and pimps who have been accustomed to consumptive life. Kusnadi (1996) states that adaptation is a social act of the actors, both individuals and groups in dealing with various risks arising from changes that occur in the community. If that change leads to something detrimental while the old culture has begun to fade and the new culture has not grown strongly (not fully adaptive), then according to Merton there will be anomie and social deviant. To get around the social and cultural changes surrounding environment, usually people still adaptation by way of conformity, innovation, ritualism, retreatism, and rebellion (Siahaan, 2010).

In contrast to the policy of closing localization in other areas, such as the localization of Keramattunggak and Kalijodo in Jakarta, where the closure is done by tearing down the houses and homes of the surrounding residents, requiring all citizens to move and find new businesses and residences in place other. However, in the localization of Dolly, the actual adaptation that needs to be done is just the form and its form because the physical environment is still the same. Localization is something that can be eradicated and even eliminated, but prostitution is not an easy thing to eliminate as demand keeps coming (Hull et al, 1997). In other words, the opportunity to re-open a prostitution business in Dolly is still promising. Therefore, adaptation strategies implemented by the localization community to anticipate the changing physical and social environment that is happening after the closure of Dolly becomes interesting to be studied. Did Dolly's localization community really tough to adapt or were they frustrated and back in the old profession?

So far, research on the closure of localization both in Indonesia and in some other countries has been widely practiced, but appears to be less successful in stopping the practice of prostitution. The results of Alexander (1998) study indicate that the policy of localizing prostitution in embroidery houses is still needed because prohibition of prostitution can not reduce prostitution practices, but can lead to street prostitution that is very difficult to detect and also difficult to supervise the spread of HIV/AIDS sexual diseases. Meanwhile, Bernard (1993) supports the results of Alexander research, which shows that street prostitutes are more vulnerable to violence because of their uncontrolled presence by both the police and the wider community. On the other hand the stigma of PSK that are considered social ills in the community make the act of violence against the PSK left by the community. Bernard, then recommended that there be an initiative from the state to make room for prostitutes in brothels.

Hermanto (2013) research results prove that the closing of Teleju localization by Pekanbaru municipal government in 2009 through local regulation causes prostitution to be more difficult to eradicate because its existence becomes hidden so prostitution becomes wilder not only in the streets but also in the middle people's lives. In addition, Janif, et al (2014), found that the foundation of religion built by the government and simply to comply with the demands of a group of religious communities without any deep consideration through social-philosophical discourse, let alone decisions made politically tend to fail to resolve the practice of prostitution in the city behind because post-closure of prostitution activities re-occur. Therefore, Janif, et al offers in closing the localization of socio-economic circumstances to be considered especially their post-closure economies. Meanwhile, Wisadirana and Hakim (2015) point out that the policy of closing localization has not been fully successful, not only because of the government's mistakes, but also the collective doubts of the wider community, religious leaders, community leaders and affected communities who are not want to move from comfort zone. In addition, the enormous economic dependence of the existence of localization, ranging from pedicab drivers, washing masons, motorcycle taxi drivers, parking attendants, shop owners, karaoke places, PSK, pimps, homestead owners, and security and government personnel are also factors affect the failure of localization closure.

Studies on the policy of closing the localization described above are more likely to be examined from a religious, economic-political, legal and criminal perspective, whereas research closely linking closing policy to localization and adaptation of localization communities following the closure of localization has not yet been undertaken. In fact, this research is important because although it has been officially closed, predicted prostitution practices in Dolly localization and surrounding areas are still operating. The difference if the first execution can be done directly in the embroidery house, but now done in a number of inns outside lokalisasi. When viewed from the side of HIV/AIDS prevention,

the phenomenon of repatriation is actually worried and cause new unrest in the community, because the PSK infected with HIV/AIDS has the potential to spread to the community.

The purpose of this research is basically to study qualitatively about adaptation strategy of localization community in marking the dynamics of socio-economic change after closing Dolly localization in Surabaya city. The objective of this study is to present an in-depth description of the patterns of business undertaken by the localization community and the creation of social networks among actors in order to fill the post-closing workforce of Dolly.

## **RESEARCH METHODS**

This study used a qualitative approach to the type of case study. Case study research is applied to a community, because it corresponds to its representation by the nature of the problem and objectives of the study. The selection of case study research strategies is based on (1) conformity with exploratory research questions, (2) very small probability of researchers to control the social events / symptoms that are not investigated and (3) the research papers are the events / symptoms Contemporary social (life) in life (Yin, 2014).

The choice of qualitative approach in accordance with the objectives of the study is to describe how the adaptation done by the localization community in response to socioeconomic changes after the closure of Dolly. These data allow to understand intact so as to provide an explanation of the phenomenon studied in full (Moleong, 2006). This means that the researcher departs from the ontological assumption that the existing reality is subjective and as it is understood and interpreted by the researcher.

The location of the research is the ex-localization of Dolly and Jarak in Kelurahan Putat Jaya, Sawahan Sub-district, Surabaya City. The data were collected by participant observation, in-depth interview, and literature study. Informants were selected by snowball sampling, where the researcher determined the initial informants for interviews, then found further informants to expand the description of the information and trace variations of information that might exist. The number of informants to be interviewed is not restricted, but will take place continuously until the answers from the informants will be repeated and do not get any additional information or replication (Kanto, 2004). Data collection is done through in-depth interviews, observation (observation), and literature study. Interviews were conducted on informants, such as the Social Service, pimps, PSK, both in the former localization of Dolly, and several new locations suspected to arise as a result of closing Dolly localization. Observations are conducted to understand more in depth the setting and context of the research, to know the informants well, and to observe the symptoms that arise from what will be examined, and the literature study is done by collecting documents that support qualitative arguments such as photographs, historical documents, newspapers, and other archives.

All data collected were analyzed qualitative starting from the start and continuous research until the research was done. Data analysis technique refers to the opinion of Miles and Huberman (2013), which divides the three paths of qualitative data analysis namely: data reduction, data presentation, and conclusion through verification. At the end of the study, in addition to the following summaries or key research findings, there is also a contextual recommendation and program of intervention to address the impact of closing localization on former PSK.

## **RESULTS AND DISCUSSION**

Attempts to close the localization site in Surabaya have been strived for a long time. But this effort really can be said successful at the time Tri Rismaharini served as mayor of Surabaya. Dolly localization closing process does cause resistance from some members of society. Those who do this resistance are people who feel their interests are disturbed. But this resistance or resistance can be dealt with well, without causing clashes that result in casualties. The community as a whole has finally accepted the fact that Dolly localization, should be closed and all activities of PSK members must be terminated. Everything can be said to work well even though the process takes quite a long time accompanied by the resistance of members of the community in the form of threats, intimidation, and other forms.

In order to anticipate the impact of closing the localization, the Surabaya city government gave compensation money amounting to 5 million rupiah for PSK and pimps as a capital transfer profession. They are also given training such as batik, sewing, and making food. The goal is that if they get out of this localization place can be independent, have their own income to meet the needs of his life. Such activities are also aimed at other affected residents, ie people who live around localisai areas, such as bottle-feeders, beer, parking attendants, and food stall owners. However, when there is training or any kind of handling of the impact of localized closure provided, then the actions they take are indifferent

and not involved in empowerment activities. This phenomenon according to Gidens (2010) is referred to as a distrustful consciousness, where they already know about the actions they are doing.

Based on the narrative of some informants what is expected from the policy of closing Dolly not in accordance with the aspiration local regulation. What they do as a result of their experience of training in localization areas is difficult to sell. They do not know how to be a good marketer. Things are getting more difficult because the products they make are not competing with similar products from other more experienced parties. Call it Yuni, has received a fund of 5 million rupiah, but the money can not be used to open a business in his village, then return to Surabaya and peddle him as before because skills acquired during the training can not be used to find a job.

Most of the skills given during the rehabilitation process do not support to compete in normal life while the provision of skill supplies has been less effective. In previous studies, it is said that in fact, PSK themselves basically understand their condition and their ability to do the job before they apply for a job. But many of them are rejected by the place they apply for jobs (Octavian, 2008). This is influenced by existing structures in society that their shortcomings make them unable to work like others. These findings indicate that there is no synchronization between the interests of the structure (City Government Surabaya) with the actors (PSK, pimp, and the affected communities) in the empowerment program. That is, the aspect of legitimacy in the formulation of Giddens theory of structure (2010), DSL (Domination, Signification and Legitimacy) is not achieved. The consequences of the lack of synchronization between the interests of the structure (City Government Surabaya) with the actors (PSK, pimp, and the affected communities) in the empowerment program, then the community develop some form of social adaptation.

#### **BUILDING A NEW INNOVATION PROSTITUTION**

The closing policy of localization that has been implemented causes the main prostitution business group to become subordinate. The insistence on the need that can not be delayed in the end causes the principal perpetrators of this prostitution business to respond and work around it with new forms of innovation. Merton states that to get around the social and cultural changes surrounding environment, usually people still do adaptation, one of them by way of building new innovation (Siahaan, 2010).

When open sex transactions can not be done in lokalisasi, then the new innovation is done by using handpone. One of the systems we usually meet at the current McDonald outlet can we encounter on Dolly prostitution deals and even the transaction system is much more practical. As if started by the glittering glocalisasi followed because of practical and time saving then the transaction system is also packaged in such a way. The intended transaction system is a "drive thru" system. Drive Thru system is intended to deliver the PSK to the place agreed upon when booking. Customers are no longer required to come to dolly or distance to be able to make transactions but can be done at a place recommended by the customer.

In this case, in fact, the prostitution that had ever been in Dolly localization had never really died, but only changed the way of the transactions by the people involved to outwit all the rules relating to the policy of closing the localization. Coordination between the perpetrators was more organized, where the relationship between pimps or pimps with the workers who in this case the PSK is still quite stable. Even they still have a dependency between each other. Pimps depend on the income of the PSK and in this case the PSK hangs its business smoothly on the marketing skills of the pimp. Strong social relationships between prostitutes and pimps are no longer said to be an act of protest against the government, but rather for survival. Customer search is an attempt to deal with government policies that are perceived to threaten the ease in obtaining employment and income.

The results of this study also found that not only the way transactions are changed to overcome problems and prevent the break-up of cooperation, then the strategy related to the distribution of results was also rearranged by those who still retain their profession. This is supported by the reporting of one of the mass media about the case of the practice of prostitution in the Dolly localization after the enactment of the closure:

Polrestabes Surabaya in collaboration with Satpol PP Surabaya, arrested two pimps and one WTS who still use the Dolly localization which has been closed as a place of prostitution. WTS makes use of boarding rooms as a practice. Investigators assigned two people as suspects, their HR (46), and GD (38). Police seized Rp 500 thousand from the guests who used the services of WTS from the two pimps. From the examination of these two realtors claimed to have three men who had become women Women Tuna Susila (WTS) in Dolly. Initially, after the closing of Dolly Hr (46), Kupang Gunung residents, and Gd (38), citizen of Putat Jaya, became coolies for three months. However, they are not

satisfied with the results obtained so as to offer sexual services services to the man's nose at a rate of Rp 350 thousand for one date. "The child was given Rp 150 thousand and paid Rp 80 thousand for the room, then the rest for the suspect," For his actions, the two suspects were charged under Article 2 of Law Number 21 Year 2007 on the Eradication of the Crime of Trafficking Persons with a minimum penalty of three years and maximum 13 years in prison and a fine of Rp120 million to Rp600 million.<sup>12</sup>

Efforts made by the Mayor of Surabaya to discipline prostitution in the Dolly localization, instead raises a new profession, namely Anjelo. Anjelo is a term or abbreviation of "lonte shuttle". In the system work, anjelo tasked to deliver and also pick up the PSK in meeting with customers. In the distribution of results, usually anjelo get rations starting from Rp. 50,000 to Rp 100,000 for each work. Anjelo is emerging as a solution of the anomic state that had felt PSK after the closure of Dolly. The model of prostitution transactions that formed after the closure of Dolly localization turned out to be more practical. This is because customers who want to rent a date can directly contact pimps via mobile phone, then pimps will give some pictures of foster children to be selected by customers as a date. After that negotiate related price and location agreed to meet. In this transaction anjelo performs its function to take the pimp boy to meet with the customer. This is where the payment is then made. In this transaction the element of trust becomes the main capital. For customers who do not know the pimp contacts or sites that can be visited to be in touch can visit Dolly. There will be two choice is customers will be approached by pimps to offer prostitutes and the second to giving certain cues. Transaction is a response to the threat that the sex business people have felt.

From interviews with a number of informants and field observations, it is illustrated that reproduction of prostitution practices in disguise in the Dolly localization is essentially unsafe and vulnerable to a number of risks. However, each actor is preparing a number of strategies to overcome those risks. Say, when they have to face the enforcement operation of the Satpol PP and the police so they then volunteered to be sealed by the enforcement officers, but they will do the tricks to overcome them. For example, they should establish cooperation with officials of the kelurahan or kecamatan about when the operation will be conducted. If only they netted the operation they were ready to face it. In fact, when they have to deal with the police they already have tips to overcome them. What is interesting about this picture is that when Satpol PP officials warned people not to engage in prostitution activities in the Dolly lokalisasi, they were not responded to by resistance in the form of violent expression. They seem to obey and heed some of the "rules of the game". However, after the warnings, control operations, and even the execution of the evictions took place, they again ran the "rules of the game". From here it is seen a form of resistance expressed shyly.

For that reason, if we look at some of the social actions that PSK and pimps have made in this form of shameless resistance we classify in the form of non-violent resistance (Scott, 2004), Alisjahbana, (2005). On the one hand, they are also aware that the business being committed is against the rules of the game. On the other hand, however, they must maintain the social realm of their habitus, because the capital they already have must also be retained. They also understand that the social space around Dolly localization is a forbidden location for prostitution activity. They also understand if the curbing operation will be carried out as well as the substantial risk to befall it. But they also have the knowledge to deal with these risks, in order to maintain their existence. From here, there are a number of strategies developed by the Dolly localization community that are indirectly also part of the social networks they have created so far.

### **JOB DIVERSIFICATION**

Diversifying work activities (diversification) is a social adaptation conducted by prostitution business supporters in order to meet the needs and adapt to changing socio-economic situation. One of the informants who do the job diversification is a ex PSK who is 50 years old and has lived long enough in ex lokalisasi Dolly. At age that is not easy anymore, no consumers who want to buy sex services. To anticipate that, he accepted the job offer from a former pimp, who is now opening a lending money service business.

In carrying out his activities, informants claimed to still maintain good relations with local people around Dolly localization. Good relations with local residents are maintained, such as work

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<sup>12</sup><http://www.hidayatullah.com/berita/nasional/read/2016/07/27/98368/nekad-beroperasi-polisi-bekuk-mucikari-eks-lokalisasi-dolly.html>, diambil tanggal 28 Agustus 2016.

devotion, social gathering, and others. Everything he does as a thank-you has been received in the neighborhood. Such social adaptations, both in finding other jobs to sustain life and the pattern of relationships with surrounding communities, seem interlocked and complementary. It is as if the rights and obligations are inseparable. The PSK live and earn a living around Dolly localization is their right, but PSK still have an obligation to participate in building and active activities in their environment. The proven social adaptation will be applied continuously, so that it can sustain its life in the increasingly violent prostitution world. Relationships with the surrounding community that has been built properly will be maintained and maintained, so no worries expelled from the environment.

## CONCLUSION

Adaptation strategies that localization initiates as a result of Dolly closure can be divided into two forms. The main perpetrators of prostitution (PSK and pimps), chose to re-run the business of prostitution because it is considered more capable of supporting the family. People who enter the main perpetrators of the prostitution business is not interested in other professions such as entrepreneurship by relying on training facilities provided by the government. When there is training or any kind of impact handling, the actions they undertake are indifferent and do not engage in empowerment activities. This phenomenon according to Giddens (2010) is referred to as a distrustful consciousness, where they already know about the actions they are doing. Consequently, they undertake various adaptation strategies is make new innovations through sex business transactions and seek out guests through social media, sms and use of motorcycle taxi drivers or better known as Anjelo. Meanwhile, the community that has been working as a prostitution business supporter, adaptation strategy by continuing its business by following new rules or empowerment activities promoted by the government. Generally, the residents of this group diversify their jobs, such as street vendors, laundry services, massager, loan shark, and later several joint business groups (KUBE), such as Samijali chips business, shoe crafts, and batik.

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# THE CORRELATION OF SOCIAL VALUE COMPREHENSION WITH STUDENTS' SOCIAL ATTITUDE IN THE ELEVENTH GRADE SOCIAL SCIENCE IN SENIOR HIGH SCHOOL

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## Abstract

The background of this research is based on writer's observation about there is inconsistency on students' comprehension with social attitude in a senior high school in Tebo regency, Jambi. The students who understand the social value well do not show social attitude well. The purpose of this research is to know whether there is a correlation between social value comprehension with social attitude of students in senior high school. The data was collected through questionnaire. The data was analyzed by using SPSS 16.0 with Pearson Product Moment correlation. The result shows that the correlation coefficient  $r_{\text{observe}} -0,041 < r_{\text{table}} 0,355$ . That means, generally, there is no correlation between comprehension of social value with social attitude of students in the Eleventh Grade Social Science in senior high school.

**Key words:** Social Value Comprehension, Social Attitude

## INTRODUCTION

Education is an important process that people need, especially learners to gain knowledge, able to develop their own potential and acquire social skills. In the Law of National Education System Article 1 of Law no. 20 of 2003, it is mentioned that: "Education is a conscious and well-planned effort to create an atmosphere of learning and learning process so that learners are actively developing their potential to have spiritual, religious, self-controlling, personality, intelligence, morals and skills needed of themselves, society, nation and state".

Education is not solely aimed at making people intellectually intelligent but more than that, education also aims to build attitudes and social behavior of learners such as sensitivity, awareness and awareness in understanding social phenomena that occur within the community. Yamin (2013: 2) says, "Education actually strives to build a high social awareness on society or students so that they become sensitive and care about social reality. Education leads to the building of a paradigm of thought that is not far from social reality but able to touch in a Concrete and real with something that is happening in social issues".

To be able to develop social attitude skills in the community, learners need to acquire knowledge that can develop the ability, one of which can be obtained through education in school. School is a formal education that provides a variety of knowledge for learners. In Law no. 20 year 2003 article 14 mentioned that the level of formal education consists of: Elementary School (SD) or Madrasah Ibtidaiyah (MI), Junior High School or Madrasah Tsanawiyah (MTS), Senior High School (SMA) or Madrasah Aliyah (MA), Vocational High School (SMK), Madrasah Aliyah Kejuruan (MAK), and Universities.

High School (SMA) is one container for learners to develop the ability of his attitude, this can be obtained through several subjects one of them is sociology. Sociology is one of the subjects taught in high school that is able to support the development of social attitude. Seen in the Competence of Graduates in Curriculum 2013. In operation, the competence of graduates in the sphere of attitude split into two, namely the spiritual attitude to form learners who believe and pious, and social attitude competence to form learners who have noble, independent, democratic, and responsible (Mulyasa, 2013: 173-174). This confirms that the social attitudes of learners are a matter of concern in the educational process at school.

Students are expected to have a good social attitude after studying sociology through the process of education in school. Based on what has been said before that the purpose of education is not just to make learners smart cognitively, but also how learners become socially savvy. One of the materials taught in sociology subjects that can support the social attitudes of learners is contained in Social Value material.

Based on core competencies in the Curriculum 2013 on social attitudes, learners are said to have adequate social attitudes when living and applying the following characteristics: (1) behave

honestly; (2) discipline; (3) responsibility; (4) care (mutual cooperation, cooperation, tolerance, peace); (5) polite; (6) responsive, and; (7) pro-active.

Based on field data in a preliminary study that the researcher did, it appears not in accordance with the theory put forward Rosenberg, the Theory of Consistency Affective-Cognitive. Generally learners who have a good understanding that the actions undertaken by learners that they see not in accordance with the social value That apply in the school environment where they are. But in reality they respond to learners who behave less well or less appropriate in the school environment by ignoring or allowing it, others are reasoned not to want to take care of other people's business. So it is assumed learners who have good social value understanding have low social attitude. Based on this the authors assume that there is inconsistency between cognitive components (understanding) with affective components (social attitudes) owned by learners.

## RESEARCH METHODS

This research type is quantitative with ex post facto research method. The population in this research are students in the eleven<sup>th</sup> grade social science in senior high school which consists of three classes in the academic year 2014/2015 as many as 86 people. Sampling of this research is proportional random sampling technique, and to determine the number of samples used slovin formula (Riduwan, 2011: 65) as follows:

$$n = \frac{N}{1 + Ne^2}$$

Information:

N = Sample size

N = Population size

E = Percentage of effectiveness looseness (10%).

Based on the calculation with the formula obtained a sample of 46 people, sampling is as follows:

Table 1: Research Sample

No	Class	Population	Sample
1.	A	29	16
2.	B	25	13
3.	C	32	17
<b>Total</b>		<b>86</b>	<b>46</b>

Source: Table of Slovin formula

The data analysis technique used is quantitative analysis by presenting the data into the frequency distribution table then analyzed by looking at the highest score, lowest score, mean score (mean), median score, multiple score (mode), standard Deviations, and graphs.

## RESULT AND DISCUSSION

The results of research in a senior high school in Tebo regency, Jambi can be seen based on the following description:

### 1. Description of Social Value Data of Understanding

The social value data was obtained based on the score of the assessment questionnaire given to 46 samples. Lowest score of 12, highest score 18, total score of 712, mean = 15.5, median = 16, mode = 17, and standard deviation = 1.6. For more details about the description of social understanding of the value of this social data can be seen in the following table:

Table 2: Descriptions of Research DataThe Value of Social Value

	N	Mean	Median	Mode	Std. Deviation	Range	Min	Max	Sum
Social Value Comprehension (X)	46	15.5	16	17	1.6	6	12	18	712

Source: Primary data processing, 2015

### 2. Description of Social Attitude Attitude Learners

The social attitude variable data was obtained through the questionnaire score given to 46 samples. Obtained a low score of 97.2 and a high score of 155.5. Then obtained a total score of 5376.10, mean = 116.9, median = 117.1, mode = 109.8, and standard deviation = 10.2. For more details about the description of social understanding of the value of this social data can be seen in the following table:

Table 3: Description of Social Research Research Data

	N	Mean	Median	Mode	Std. Deviation	Range	Min	Max	Sum
Social attitude (Y)	46	116.9	117.1	109.8	10.2	58.30	97.20	115.50	5376.10

Source: Primary data processing, 2015

## DISCUSSION

Based on the results of statistical calculations from hypothesis testing conducted using SPSS 16.0 application with Pearson correlation test obtained comparison results  $r_H$  smaller than  $r_{table}$  with  $r_H$  value of  $-0.041 < r_T 0.355$ . That is shows that there is no relationship between understanding social values with social attitudes. In general, the acquisition score of social values is relatively high at 55% and social attitude of students in general in a senior high school in Tebo regency, Jambi is still below the average of 67.4%.

The result of hypothesis test shows that there is no significant correlation between understanding social value with social attitude of students in a senior high school in Tebo regency, Jambi.. This means that  $H_1$  is rejected, and  $H_0$  is accepted. Generally the social attitude variable has no relationship with the students' social value comprehension variable. If analyzed by looking at the relationship between understanding social value with social attitude indicators, the result is slightly different because one indicator of attitude Social correlates with an understanding of social values. For more details can be seen from the following table:

Table 4: Results of Correlation Test between Social Understanding Scores and Social Attitude Indicators

No	Indicator	R arithmetic	information
1	Honest behavior	-0,5	corretlate
2	Dicipline		uncorrelate
3	Responsibility	0,01	uncorrelate
4	Mutual Cooperation	-0,037	uncorrelate
5	Cooperation	0,114	uncorrelate
6	Tolerance	0,013	uncorrelate
7	Peace	0,084	uncorrelate
8	Polite	0,098	uncorrelate
9	Responsive	-0,355	uncorrelate
10	Pro-active	-0,193	uncorrelate

Source: Primary Data Processing, 2015

Based on the above table it can be seen that the understanding of social values has not contributed significantly to the social attitudes of learners. Furthermore, from 10 indicators of social attitudes appear only one indicator that has a correlation with the understanding of social values, namely indicators of honest behavior. Next nine other indicators such as discipline, responsibility, mutual cooperation, cooperation, tolerant, peaceful, polite, responsive and proactive has no correlation with understanding of social value because it has a value of  $r$  count smaller than  $r$  table. An indicator of social attitudes that have correlation with understanding of social values indicates that not fully the social attitudes of learners are influenced by the cognitive factors / social value understanding learned during the process of sociology in school. Based on this, the information

received by the learner is consistent with the social attitude of being honest / affective while the other nine indicators are not.

The above can be analyzed by attribution theory by Kelley, according to Kelley human behavior can be caused by internal factors, external factors, or by both factors, namely internal and external factors together. In this study, the information received by learners With a relatively high understanding of social value only able to change their social attitudes to behave honestly. In other words, the other nine indicators of social attitudes have no significant correlation is the result of internal attribution, external attribution and external-internal attribution.

In fact the information received by learners is not enough to change social attitudes to be in accordance with the indicators of socia. This is due to external attribution or information about discipline, responsibility, mutual cooperation, cooperation, tolerance, peace, polite, responsive, and pro-active based on the understanding of the social value they receive is lower than their inner attitude so that the information In the limited time (during the study) is quite able to indicate a change in their social attitudes based on indicators of social attitudes.

In general, the change in the social attitudes of learners is not only due to cognitive factors but also the result of internal attribution, external attribution, and existing external-internal attribution. The nine indicators of social attitudes have no significant correlation and can not change the social attitudes of learners in time Which is limited during the course of the study due to the external attribution received by the learners against the nine indicators is low, while the internal attribution or attitude from within itself is high. In a limited time, the low external or information attribution they receive from the other nine indicators of social attitudes has not been able to make them feel and apply their social value insight into themselves to change their social attitudes to fit the social attitude indicators Intended.

Based on the determinant of consistency in Attribution Kelley Theory, it is explained that it occurs because in general learners who have a high understanding of social values, it has high internal attribution as well, so is the consistency. So the information received to change social attitudes to fit with Indicators of social attitudes are few that can be applied. In general, the understanding of social values is relatively incapable of changing social attitudes in accordance with the comprehension that is owned. Based on it is known that in determining attitudes displayed learners may not be fully influenced from cognitive factors but also by Internal attribution, external attribution, or internal-external attribution.

## CONCLUSIONS

Based on the results of hypothesis testing each indicator of social attitudes with the understanding of social values indicates there is only one indicator that has correlation, that is behave honestly. While other indicators such as discipline, responsibility, mutual cooperation, cooperation, tolerance, peace, polite, responsive, and pro-active have no correlation with the understanding of social value. Students in a senior high school in Tebo regency, Jambi has not fully apply the understanding of social values in everyday life. They receive material related to the understanding of social values such as social values, social norms, socialization, deviant behavior, and social control as mere knowledge, but not yet fully applied into self to their social attitudes.

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# ADAPTATION PROCESS OF MIGRANT STUDENTS IN JATINANGOR FROM THE CULTURAL COMMUNICATION PERSPECTIVE

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## ABSTRACT

In every regional culture makes a distinctive feature for every human being on this earth, the various cultural differences can be seen from the form of clothes, language, body posture, various kinds of foods, traditions that regulate in a certain area and there is still many more. The cultural adaptation is a process that goes naturally and cannot be avoided where there is an individual who tries to find out everything about the new culture and environment and also comprehend it at once. However, this process cannot fully run smoothly, it can even makes an individual to feel disturbed by it. The new culture can usually cause a pressure, because understanding and accepting other cultural values is something that very difficult to do especially if the cultural values were very different from the cultural values they have. For people who are environmentally and dynamically sensitive, this cultural diversity will be a challenge in their life. Because with a cultural diversity, we can add a relationships and insights, because it is one of the supporting factors in the world of Public Relations. But, with that advantage, we have one consequence. The consequence we have is to adjust ourselves with the new environment. We cannot just be in *the comfort zone*. We are not only getting along with the same people all the time in our lives. We cannot force ourselves to be followed or follow a certain rule, we must be able to blend and adapt with our new environment in order to create a conducive and cohesive environment.

**Keywords:** cultural adaptation, culture shock, intercultural communication

## INTRODUCTION

In each of our lives, we will experience a rapid change, slowly, even the changes in the environment such as the existence of a new culture, a new weather that requires us to adapt. Humans are social beings who always interact with each other, even it is with another human being, traditions, norms, knowledge or culture around it. In fact, we often cannot accept and find it difficult to adapt to the differences that occur as a result of interactions, such as the issue of technology development, a different habits of a friend from different regions or have a customary ways (language, tradition, or norm) from some regions, while we are from another region. From the relationship of social interaction that raises a new culture that begins from a process of cultural acculturation.

There are a variety and style in each regional culture that makes a distinctive feature for every human being on this earth, the various cultural differences can be seen from the form of clothes, language, body posture, a various kinds of food, traditions that regulate in a certain area and many more. Sometimes we are faced with a reality that has a slightly different from our culture, so it makes us feel strange when we are in a certain area. At first when a person is faced with such position, that person will assume that he/she feels isolated by the people who lives in his/her environment. But as time goes by, and with the high intensity when a person interacting with new people in his/her environment, then he/she will find a comfort and can even adopt a new culture that exist in the new environment.

Humans are socio-cultural beings who gain their behavior through learning. What we learn is generally influenced by social and cultural forces. Of all the aspects of a human learning, communication is the most important and most fundamental aspect. We learn a lot from communication responses to stimuli from the environment. We must encode the messages in such a way that will be recognized, accepted and responded by the person that we interact with. When it is done, the activities of communication will serve as a tool for interpreting our physical and social environments. Communication is a key tool for utilizing various environment resources in humanitarian services. Through communication, we can adapt and relate to our environment very well, and gain a membership and also a sense of belonging on the various social groups that affect us.

Jatinangor, is one of the regional names that located in the district of Sumedang, West Java. This district is famous in the term of an educational place in West Java. This is because there are four major universities in Indonesia that located in this place. With these famous universities, it is no wonder that many students who not originated from West Java and Java island put a dream to reach their goals in Jatinangor. However, as they try to achieve their goals, they are confronted by a series of challenges that test them to learn about adapting to their environment, because it is certain that

Jatinangor and their originated region have a significant differences especially to students from outside Java.

This research was conducted to find out about how migrant students that originated from outside the Java island moved to Jatinangor. As we know that when someone moving to a new place, they will experience a culture shock with the new culture from that place, and this research was also conducted to find out how the migrant student overcomes it and how they adapt to the new culture.

## RESEARCH METHODS

The type of this research is descriptive research with a qualitative data that conducted with the goals is to describe or illustrate the objects and phenomena that associated with the adaptation process of students from outside Java island in interacting with their social environment in Jatinangor.

The collection of qualitative data is done by observation and in-depth interview. The criteria of informants are includes:

- 1) Students with a domicile from outside Java Island.
- 2) Students of 1 and 2 semester in college with a reason that still in the adaptation stage with their new environment.

The instruments that used for a qualitative research are the open questions and observation guides. The observation guide covers the setting of the home scope and the environment of students from outside Java Island. The activities and interactions include a daily activities. However, the interview were conducted with several overseas students. The informants of this research are 5 students who come from outside Java Island. They are from Makasar, Bali, Palembang, Batam and Payakumbuh, Padang.

## RESULTS AND DISCUSSIONS

Culture shock is a condition or a mental state that arising from a transition from a situation or a well-known environment to a new environment that have a differences, and also the habits that have been ineffective for a new environments.

Generally, people who experience culture shock will experience "The 4 Stages of Culture Shock; *Excitement/honeymoon phase*, *Culture shock*, *Adjustment phase* and *Mastery phase*. Everyone experiences this differently, there are people who experience culture shock in a very short time, but there are also someone who experienced it in a long time.

At the *Excitement/honeymoon Phase* stage, everyone is filled with a sense of excitement, good wishes and beautiful things that may be gained in the new culture.

The stage of *Culture Shock* begins when individual start to recognize the different circumstances of the new culture, and begins to emerge the various problems that accompany it. For examples, there are a difficulty in the process of adaptation and communication. At the *Adjustment Phase*, it is characterized by an individual understanding towards the new culture. They will change themselves and adjust themselves to fit a new cultures and habits. At the stage of *Mastery Phase*, someone will understand the various important elements that found in the new culture (values, beliefs, communication patterns, etc.). After this stage, the individuals are already feels comfortable and can function well in society.

The results from this research showed that it turns out some of the informants experiencing culture shock because they meet a culture and environment that is very different from where they come from. For student N that came from Bali, at the first time he came to Jatinangor, he did not know anything about the environment of Jatinangor. He does not know where to go if he needs something, because he wasn't familiar with his new environment. For student A from Makasar, he also experienced a culture shock, he was more shocked towards the manners of Sundanese people when they speak and do something in everyday basis. He was surprised by the courtesy of the Sundanese people. Like saying '*punten*', it is a very different from what he do in Makassar. He even considered that the manners and culture of Makasar and Sundanese were about 80% different.

It turned out that more than half of the 5 people that we had interviewed were very happy when they first came to Jatinangor and had a very positive first impression about it. The student SA, from Batam said that he felt very proud and happy when he first came to Jatinangor because Jatinangor was famous as an education area in West Java. Likewise with F N P, that originated from Palembang, he was happy because of the new experience that he was able to wander in other city, and he also thought that the citizens in Jatinangor is very friendly.

For student MA that originated from Payakumbuh, Padang, she felt happy but also felt a little culture shock. She said that she was very happy when she arrived at Jatinangor. But she also felt that

there was a very significant difference, it was in a language, because the language in Jatinangor was very different from the language that she used to do in Payakumbuh. Mawwadana is very used to speaking in Padang language but in Jatinangor people are using Sundanese language.

Adaptation, according to Indonesian Dictionary, it has a meaning that it is adjustment process to environment, work, and lesson. The adaptation process is always done by the new individuals to the new environment.

Adaptation has become one of the characteristics of someone or a living things in this world and it can be said to be the one of the important things for the development of human life. Adaptation is the way for organisms overcome the pressure of the surrounding environment to survive.

Robert K. Merton, identifies that there are five types of adaptation for individuals to a particular situation. How to adapt according to Robert K. Merton is:

1. Adaptation of Conformity  
The behavior of a person in this adaptation way is to follows the way and purpose that has already been set by society.
2. Adaptation Innovation  
In this way of adaptation, someone follows a society intended purpose.
3. Adaptation of Ritualism  
In this way of adaptation, someone's behavior that has abandoned the cultural objectives, but still adheres to the way that already has been set by society.
4. Adaptation Retreatism  
In this form of adaptation, someone's behavior does not follow the desired goals and the desired way.
5. Adaptation of Rebellion  
In this form of adaptation, individuals are no longer recognized the existing social structures and seek to create new social structures.

For students who wander from their originated place, adaptation process is to overcome a culture shock to the environment and culture that prevailing in Jatinangor. From the results of our group interviews, it is known that the adaptation strategies that carried out by five interview subjects are to find new friends, associate with them, and establish relationships. In addition, they also interact with the surrounding community and learn the culture of the surrounding community such as learning Sundanese language is the daily language of society in Jatinangor. Other than that, they also interact with the surrounding society and learn the culture of the surrounding society like learning Sundanese language because it is the daily language of society in Jatinangor.

One of the forms of acceptance or adaptation from society to new social or cultural changes is called assimilation. Assimilation is a process of acceptance of cultural elements from outside that mixed with the elements of local culture so it becomes a new element of a different culture.

Assimilation is a social process that characterized by efforts to reduce the differences that exist between individuals or groups in society. In this process, every individual in society seeks to enhance the unity of actions, attitudes, and processes by paying attention to common interests and goals. The boundaries between society and the individual will disappear and melt into one unity in assimilation.

Based on the results of the interview, the assimilation process that conducted by the speakers is by mingling with the surrounding society. By mingling, they become to be more understanding of the habits and behavior of people in Jatinangor. The speakers also become tolerate and be more open to the differences.

While acculturation is the entry process of foreign culture influences in a society, some are selectively absorbing by little or many elements of the foreign culture, and some trying to resist that influence. According to Koentjaraningrat, acculturation is a social process that occurs when a social group with a particular culture is exposed to different foreign cultures. The social process will take place until the element of foreign culture is accepted by society and processed into its own culture. The acculturation that occurs to the speakers is by the way of people talking. The people in Jatinangor have a smooth and gentle speaking style.

Culture in Indonesia is very diverse. With such diverse cultures, we should take the opportunity to adapt, and learn to the culture around us, especially in Jatinangor without having to leave our old cultures. Appreciating, respecting, the existing cultures can lead to a smooth communication. The process that exist in our lives such as the process of *Culture Shock* and Adaptation, we go through it unconsciously. To get through all that we need to learn how to deal with the new environment for the effective communication.

## CONCLUSIONS

Multicultural is something that we often meet wherever we are. Because anyone can be in any environment at any time. Cultural diversity is what creates the dynamics of life in a society. Because if the interaction that only happen in our lives is only a single culture, our lives will be monotonous. We will not know about what tolerance is. As mentioned by our beloved motto or slogan "*Bhinneka Tunggal Ika*".

Our beloved country, Indonesia has become one of the most obvious examples of cultural diversity. Many foreign tourists are visiting and coming to Indonesia, and the culture in this country is very great. There are about 300 ethnic cultures are in Indonesia. However, sometimes this plurality produces a problem for some people who do not accept differences.

For people who are environmentally and dynamically sensitive, this cultural diversity will be a challee in their life. Because with a cultural diversity, we can add a relationships and insights, because it is one of the supporting factors in the world of Public Relations. But, with that advantage, we have one consequence. The consequence we have is to adjust ourselves with the new environment. We cannot just be in *the comfort zone*. We are not only getting along with the same people all the time in our lives. We cannot force ourselves to be followed or follow a certain rule, we must be able to blend and adapt with our new environment in order to create a conducive and cohesive environment.

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# POTENTIAL HUMAN RESOURCES IN SUPPORTING THE TOURISM INDUSTRY ON THE SLOPES OF MOUNT UNGARAN SUB-DISTRICT WEST UNGARAN SEMARANG REGENCY CENTRAL JAVA PROVINCE INDONESIA

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## ABSTRACT

Villages have a very strategic role in order to realize the national development. Infrastructure development is expected to encourage non-agricultural development, especially in rural tourism industry. The majority of Indonesians live in rural areas. The majority of Indonesians reside in rural areas. This study aims to assess the potential of human resources. The research was conducted on the slopes of Mount Ungaran. The research variables are population size and growth, education level and tourism object. Data analysis used descriptive percentages, tables, and drawings. The area of West Ungaran Sub-District has interesting natural attractions, because of its location on the slopes of Mount Ungaran. Most of the attractions are water-based, both natural and artificial attractions, namely swimming pools, water parks, and waterfalls. The education level of the population is still dominated by the upper level of education, 71.48 percent, and the educated level of the university is only 7.30 percent. Most of the residents are not interested in working in the existing attractions in the surrounding villages.

**Keywords:** Human resources, education level, tourism industry, non-agricultural sector

## INTRODUCTION

Villages have an important role in national development. Village development (Adisasmito, 2006) is the whole development activity that takes place in the village and covers all aspects of the life of the population, and always carried out in an integrated way by developing self-help collective. Village development aims to improve the welfare of villagers based on the ability and potential of resources owned.

The wealth of resources is a very valuable capital to develop the tourism sector. Tourism resources and capital are optimally utilized through the provision of tourism. In addition, it is aimed at increasing national income, expanding and declaring business opportunities and employment, encouraging regional development processes, introducing and utilizing tourism and destinations in Indonesia, and fostering homeland love and accelerating friendship among nations (Ministry of Culture and Tourism, 2009 in Hardati, 2017).

Rural development is done by always paying attention to four main issues, namely empowering local people, increasing human resources, building infrastructure and facilities, and building rural institutions (Syahza, 2013). Human resources are one thing that must be considered in rural development and tourism development. Human resources are needed to support the development of tourist villages. Potential human resources need to be studied so that the development of tourism in the countryside. This paper seeks to assess the potential of human resources in villages that have tourism objects.

## LITERATURE REVIEW

Development in the field of tourism, there are several things that are often done to support travel tourists. Tourism development covers various areas of the tourism industry, tourist destinations, tourism marketing, and tourism institutions. The tourism industry is a collection of several tourism businesses that are interconnected to produce goods and services for the needs of tourists in the implementation of tourism (Ministry of Culture and Tourism, 2009).

Tourism is a wide range of tourism activities and is supported by various facilities, as well as services provided by communities, employers, governments and local governments. Tourism is an entire tourism-related and multidimensional and multicultural one as a manifestation of the needs of

everyone and the State as well as the interaction between tourists and local people, fellow travelers, governments and local governments and employers (Ministry of Culture and Tourism , 2009).

Tour is a travel activity undertaken by a person or group of people by visiting a certain place for recreational purposes, personal development, or studying the attractions visited in a certain period of time (Local Government of Semarang Regency, 2014). Based on some understanding, then in the development of the village, especially to realize the tourist village, there are various elements that must involve. In this case, human resources are a key issue in each of these areas.

The tourism industry is a meeting post, which is an encounter between people who penetrate the boundaries of race, religion, language, and nation (Hardati, 2015). This understanding can also be explained that the tourism industry as an activity can realize the interaction between people and between regions. The tourism industry can stop the population from migrating to cities, in addition to the tourism industry becoming a source of employment and income in rural areas (Barlybaev, AA .et All, 2009). While Irianto (2011) explained that income in the tourism industry can contribute to family income.

Potential is the power of strength, ability, and ability that has the possibility to be developed. The potential of the village consists of physical potential, nature, and non-physical potential (Bintarto, 1969). Non-physical potential consists of institutions, village officials and human resources.

Human resources (Hasibuan, 2003) is an integrated ability of the power of thought and physical power possessed by individuals. Power of thought is the intelligence that is brought from birth, and honed into skills acquired by learning efforts. While physical power is a physical form that is owned from birth to adulthood, such as health. Human resources originally came from human resources. Human resources have three meanings, namely human being working in an organization environment, human potential as an organizational motivator in realizing its existence, and potency which is asset and function as non-material-non-financial capital that can realize become physical real or physical potential and nonphysical in realizing its existence.

Fathoni (2006) explains that human resources are the most important capital and wealth of any human activity. Humans as the most important and absolute element are analyzed and developed in an appropriate way. Human resources is the main asset in the development process. Human resources is one of the key factors to gain a success in an activity. Damihartini (2005) and Harijati (2007), explained that education is one of the factors that affect the ability of human resources in the move. So humans are the main driving force and have the ability to manipulate and interfere with other resources in development. Further explained that the factors that affect the ability of human resources are age, formal education, experience, motivation, and capital.

Human resources or human capital (DFID, 1999, Rijanta, 2008: Hardati, 2014), is one component of livelihood asset. Human resource potential is the power, strength and ability of human resources possessed by Villages that have the possibility to be developed to improve the welfare of its inhabitants. Human resources can be seen from the level of education and health. The level of education is an implementation of the power of thought, and health conditions indicate physical power.

Human resources or also called human capital is one of the most decisive asset components to access other asset components, ie natural, physical, social and financial assets. Human resources or population is the basic capital in development in general. Population-oriented development is very important, since the development undertaken will be more beneficial both by the population as development actors and the population as enjoying or being the users of the development outcomes.

Potential human resources can be studied from two aspects, namely quantity and quality. Quantity of population in a region can be seen from the number, growth and density, while the quality of the population of a region can be seen from education and health.

## **METHOD OF THE RESEARCH**

The research was conducted in West Ungaran Sub District, Semarang Regency, Central Java Province, Indonesia. Ungaran Barat District is located on the slopes of Mount Ungaran, has tourism potential. The potential of human resources that became indicators in this study is the number and growth of the population, the level of education of the population, and the level of health.

The study used secondary data and primary data. Secondary data comes from the relevant agencies, namely the Central Bureau of Statistics, Regional Development Planning Board, Department of Tourism Youth and Sports, Office of Education and Culture. Primary data was collected by direct observation in the field. In addition, in-depth interviews were conducted with community leaders.

Data analysis techniques are done descriptively and presented in tables. The population uses data from 2013 and 2015. Growth during that period is analyzed by exponential and balanced

formulation. The level of education is analyzed by comparing the total population according to the education level with a population over 5 years of age, and calculated in percent. The analysis process uses the help of excel software and SPSS.

#### DISTRICT OVERVIEW OF WEST UNGARAN SUB DISTRICT

West Ungaran Sub District is one of the districts in Semarang, Central Java Province. The location is located on the slopes of Mount Ungaran the North. It stretches north from west to east. Absolute, lies between 7°11'01" – 7°16'81" South Latitude and between 110°36'04" – 110° 42'25" East Longitude. Relatively, its location is adjacent to some areas, Regency of Semarang in the north, Regency of Semarang and Regency of Kendal in the west, Sub District of East Ungaran in the east and Sub District of Bergas in the south.

Access to the West Ungaran Sub District area is very easy, because it can be reached from various directions. Access from the south, through Ambarawa and Bergas sub-districts, from the West can be accessed through Gunungpati Sub-district, Semarang City, and Kendal District, from the North through Semarang-Surakarta City, Semarang City, and from the east through the Sub district East Ungaran.

The area of West Ungaran Sub District has a very rough morphology. The area is located at an altitude between 121 - 573 meters above sea level. Most of the area is hilly, and partly part of the slopes of Mount Ungaran. Air humidity ranges from 20-28 degrees Celsius, so the air is cool, especially in the upper region. In addition, it has a beautiful panorama. When you are in the top of the area will look beautiful expanse of the lower region. This becomes one of tourism potential.

The area of West Ungaran Sub District is mostly used for agricultural land, 65.32 percent and non-agricultural land 34.68 percent. The most dominant agricultural land is agricultural land instead of rice field 61.15 percent, while the rice fields are 38.84 percent. Most of the non-rice fields are cultivated and mixed gardens. While non-agricultural land, mostly used for settlement land.

Table 1. Land Use in West Ungaran sub district 2015

Types of land use	Area (hectare)	Percentage
<b>Agriculture</b>	2.348,88	65,32
<b>Rice Fields</b>	912,44	38,84
<b>Not Rice Field</b>	1.436,40	61,15
<b>Non-farming</b>	1.247,19	34,68

Source: BPS Semarang Regency and its analysis

#### POTENTIAL HUMAN RESOURCES

The potential of human resources includes the number, growth, level of education and health level. The population is the most important asset of human resources. The large number of people with excellent quality will be one of the supporters of the rural development process. The number of people who are not followed by the prime quality will be a burden of development.

The number of residents in West Ungaran Sub District increased from year to year. In 2013, the population of 76,215 people, two years later, in 2015, the population to 77,758 inhabitants. The growing number of people, also followed by the increasing population growth. During that period, in 2013 the population growth of 0.64 percent in 2014 population growth of 0.96 percent, and in 2015, there was a population growth of 1.06 percent. During 2013-2015 there is a change of population growth by 0.42 percent. Population growth is one of them caused by the area of West Ungaran sub district became the central government of Semarang Regency, became one of the location of the development of settlements, and adjacent to the industrial location.

Table 2. Number and Population Growth in Sub-district of West Ungaran

Year	Total (soul)	Growth (%)
<b>2013</b>	76.215	0,64
<b>2014</b>	76.945	0,96
<b>2015</b>	77.758	1,06

Source: BPS Semarang Regency, and Analysis

Education level is one indicator of human resources. Higher educated residents are generally easier to access all livelihood assets. As explained that education is one of the capital in development. Population in West Ungaran Sub District with high school education up 33.01 percent. Of these, most are high school-educated residents, reaching 71.46 percent. While the educated population graduated

from university only 7.30 percent. Based on the sexes, the more male population who graduated from the education level SMA / SMK and Higher Education. While the female population, more who finished primary school, graduated from junior high and Diploma 3.

Table 3. Education Level of Population in Sub District of West Ungaran

Level of Education	Male (%)	Female (%)	Male + Female (%)
No/have not finishes primary school	17,30	17,55	17,43
Elementary School	22,94	25,45	24,21
Junior Hight School	20,12	20,76	20,44
Hight School	28,41	25,83	27,11
Diploma 1-2-3	3,08	3,94	3,51
Higher Education	8,13	6,47	7,30
Amount	49,58	50,42	100,00

Source: BPS, Semarang Regency and Processed

Population health is one of the indicators that determines the quality of human resources. The death rate is one of the health indicators of a region. The crude death rate in West Ungaran Sub District in 2015, 442 incidents of death occurred, resulting in the magnitude of the crude date rate or the crude date rate is 5.71. This means that every 100 inhabitants there are 5 incidents of death. Crude death rates or CDR decreased, as in 2011 the CDR rate was 7.23 and in the year 2013 the CDR rate was 6.13.

Indicators that are often used to assess health, in addition to the death rate is the number of people who suffer from malnutrition. By 2015, there are 14 people suffering from malnutrition. The number has decreased compared to 2013, which has 16 souls. Nevertheless, some efforts have been made by the government.

#### TOURISM POTENTIAL IN WEST UNGARAN SUB DISTRICT

West Ungaran Sub District has the potential of nature tourism, cultural tourism and artificial tourism. All these attractions are water-based, meaning that water is a potential that supports these attractions. Nature tourism waterfalls, namely waterfall Semirang, waterfall Curug lawe, Waterfall Curug Benowo. Artificial tours using water, Tirta argo swimming pool and water park (Fountain Water Park), cultural tourism is the tomb, which is equipped with a mosque. Most visitors after performing the ritual continued with a bath.

Most of the attractions are located in the Sub District West Ungaran visitors are still limited to local visitors or domestic. Some of these attractions are managed by local villagers, with limited facilities and infrastructure. The education level of the population in the villages with relatively low tourism object. The education level of the population in the three villages is dominated by the basic educated population, namely elementary school (SD) and junior high school (SMP). Kalisidi Village has waterfall attractions Curug Lawe and Benowo Waterfall, the education of the population who graduated from university at least, that is only 1.72 percent. Nyatnyono village has Tirta Argo Swimming Pool, and Tombs, education for the population that graduated from higher universities is 4.73 percent. Gogik village, has a waterfall attractions semirang, educated residents in the university only 3.06 percent.

Table 4. Level of Educators in the Villages Location of Tourism Object

Villages	Tourism Object	Tourist soul/year	Education Level (percent)		
			SD+SMP	SMA+SMK	Diploma+PT
Gogik	Waterfall Semirang	14.650	49,33	26,25	3,06
Kalisidi	Waterfall Curug Lawe Waterfall Benowo	* *	63,19	12,80	1,72
Nyatnyono	Tomb Tirta Argo Swimming Pool	162.535 111.007	51,64	22,89	4,73

Source: BPS Kabupaten Semarang, and processed

\* No data

#### CONCLUSION

Human resources become the main potential in the process of village development. Most of the population is educated high school graduates, reaching 71.48 percent, and those with college education are still few, only 7.30 percent. There are still some residents who never go to school and

do not attend school. Human resources owned can be developed ability, especially to support the tourism industry on the slopes of Mount Ungaran. The villages located on the slopes of Mount Ungaran, West Ungaran Sub District, have a potential tourism object to be developed. The development of the tourism industry must be supported by qualified human resources to create a human-oriented tourism village. Both human beings are actors and users in the tourism industry.

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# SELFIE WOMEN'S PHOTO ON INSTAGRAM (VIRTUAL ETHNOGRAPHY STUDY POST PHOTOS SELFIE ON INSTAGRAM)

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## ABSTRACT

Social media has become something that has an important role in social life, including as a medium for expressing self-existence. Researchers interested to examine the phenomenon of posting selfie photos on instagram as a form of self-existence. The method used in this research is qualitative with the study of virtual ethnography. The study of virtual ethnography is an ethnographic method performed to look at social phenomena and user culture in cyber space. Informants in this study are women instagram users who do self posting photo self-activity. The results showed that by doing the activity of posting selfie photos on instagram they feel that existence itself in cyberspace increased this is reinforced with the more responses to the activity of posting photos selfie the more often and happily do the activity of posting photos selfie, the motive behind the activity of posting Selfie photos are self-esteem motives, motifs of fun and motifs to be noticed.

**Keywords:** selfie photo post, instagram, virtual ethnography.

## INTRODUCTION

Social media today has become something that can not be missed. Almost everyone has accounts on social media like facebook, twitter, path and instagram. Women are no exception. Women are now very familiar with instagram accounts. Instagram now has become something attached to the life of women. One of the benefits felt by women is that they feel that when they do post photo activity on self instagram instagram they feel the existence of itself increases by itself, especially if many of the followers who give like on posting her selfie photos.

Selfie is a kind of self-portrait photo, which is usually taken with a handheld digital camera or camera phone. Selfies are also often associated with social networks, such as Instagram. People usually do Selfie photos by using a camera that is held with long sleeves or in front of a mirror. Photo selfie usually also menggunakan excessive expression in front of the camera. A Russian woman named Anastasia Nikolaevna was one of the first teenagers to take a picture of themselves using a mirror to send to a friend in 1914 when she was only 13 years old. Later in the letter accompanying the photograph, she said "I took a picture of myself by looking in the mirror, it was very surprising that my hand was shaking."

In the Oxford Dictionaries (2015) selfie is defined as a photo taken by self-portrait, usually using a smartphone or webcam and then the selfie results are shared or shared with social media.

In this study, researchers interested to discuss the phenomenon of selfie photo post on instagram. Researchers take social media instagram because instagram is a media sharing photos and video. In its site, instagram is defined as "a fun and quirky way to share your life with friends through a series of pictures. Snap photo with your mobile phone, then choose a filter to transform the image into a memory to keep around forever. We're building Instagram to allow you to experience moments in your friends lives through pictures as they happen. We imagine a world more connected through photos". Therefore, the researcher wanted to know what motives exist in the user of instagram account that became informant in this research when they did the activity of posting selfie photos in instagram account?

## METHODOLOGY

The method used in this research is qualitative method. According Sedamayanti and Hidayat in the book *Qualitative Research Method* states that qualitative research is a study conducted on the condition of natural objects, in this case the researchers act as key instruments, data collection techniques done in combination, the resulting data is descriptive, then the data analysis is done with Inductive, and research emphasizes the meaning of generalization.

The study used in this study used a study of virtual ethnography. The study of virtual ethnography is a tenographic method performed to look at social phenomena and user culture in cyber space. Gibson as Nasrullah pointed out that: "Cyberspace, a consensual hallucination experienced daily by billions of legitimate operators, in every nation, by children being taught mathematical

concepts – A graphic representation of data abstracted from the banks of every computer in the human system. Unthinkable complexity. Lines of light ranged in the nonspace of the mind, clusters, and constellations of data. Like city lights, receding” (dalam Wood & Smith, 2005:18).

In this case the researcher views that the phenomenon of posting selfie photos among instagram users have meaning and social reality so that the paradigm used in the researcher is the paradigm of constructivism. It states that in this paradigm the individual engages in interpretation and acts according to the various concepts that are in his mind (Ardianto and Q-Anees, 2009: 151).

## **RESULTS AND DISCUSSION**

Based on interviews conducted online and also batch of the news to the informant data obtained that the informants have some motive when they post photos on instagram, the first is the motive to increase the self-esteem of five people interviewed, three of them stated that when they Do post selfie photos on instagram they have a motive to increase self-esteem one of their characteristics using hashtag in uploading her photos selfie for example by giving hashtag iphone7 or hashtag places that are crowded in cyberspace such as a new tourist attraction is busy discussed. In addition why researchers conclude this is a motive of self-esteem because when the informant has a desire to declare that he is an employee he who has a social class higher than his friends in the virtual world instagram, seen from the activity of posting selfie photos on instagram with The background where they work or shopping centers are busy discussed.

The next motive is the subtle motive of the five informants who are the subjects of four people's research stating that they are posting selfie photos solely for fun. Like what was delivered by one of the informants "yes after posting a photo selfie, happy it feels, especially if many who love and love comments". In addition there are also informant that convey "if you have not done photo posting activities there seems to be less". From some of these statements then the researchers concluded that the motive of pleasure to be one of the motives why the informant happy to post photo selfie activity on his instagram account.

And the ultimate motive is the motive to be noticed. Curtains as quoted Mulyana (2008: 5), communication has four functions, namely social communication, expressive communication, ritual communication, and instrumental communication. In the study of selfie photo post on instagram, this phenomenon is included in one of the communication functions as mentioned above, ie expressive communication. Expressive communication is not automatically aimed at influencing others, but it can be done as long as the communication becomes an instrument for conveying feelings (emotions). These feelings are communicated primarily through nonverbal messages (Mulyana, 2008: 24). Why do researchers conclude so because of some informants who became the subject of research three of them stated that "I post the photo was looking for the attention of the person I am going to" the intended person here means are the people who become the target of the informants when doing photo posting activity Selfie in her instagram account, whether it be male, coworkers or even people who are considered informants have a bad feeling towards him. By posting photos informants hope that those who become the target or the purpose of why the informant doing the activity of posting photos selfie is knowing or even understand with the intention of informants doing activities of photography photos selfie in her instagram account. As what was said by Mulyana above that there are emotions present there when doing communication in this research the informants have their own emotion (feeling) why she do activity of posting selfie photo on instagram account. These feelings are then delivered through the expression or nonverbal language represented by the photos they upload in their instagram account.

## **CONCLUSION**

After interviews and analysis it can be concluded that the main motive of instagram users in this case women who become informants is to express their existence through social media instagram. When viewed from the three motifs in the discussion then there are three motifs behind why the informants to post photo selfie activity on instagram account respectively, the first is the motive of self-esteem, the second motive of pleasure and the third motif to be noticed. They feel that when they are actively posting selfie photos in their instagram account then followers acknowledge their existence or other language recognize their existence in social media instagram.

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# LEARN HISTORY OF INDONESIA IN CHANNEL YOUTUBE (VIRTUAL ETHNOGRAPHY STUDY ABOUT LEARN HISTORY OF INDONESIA ON CHANNEL YOUTUBE EDUANIMATE)

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## ABSTRACT

The purpose of this study was to analyze the response of netizens related Indonesia historical videos on YouTube channel EDUAnimate. The method used in this research is qualitative method with virtual ethnography approach to analyze the existence of Indonesian history video in YouTube channel EDUAnimate. The main objects of this research is the Indonesian history video in YouTube channel EDUAnimate. The technique of collecting data through participant observation and study of literature. These results indicate that the response of netizens related the Indonesian history video in YouTube channel EDUAnimate are: 1) many netizens who gave positive remarks concerning the video, 2) there are netizens who give negative comments concerning the video, and 3) there are netizens who express some request and questions related to the uploaded video.

**Keywords:** video, learn the history of Indonesia, youtube, virtual ethnography

## INTRODUCTION

Institutions e-Marketer market research revealed that the population of the country netizens reached 83.7 million people in 2014. This figure has meaning at least once a month every Indonesian people access the Internet. eMarketer estimates that netter Indonesia will reach 112 million people by 2017 (Kementerian Komunikasi dan Informatika Republik Indonesia, 2014).

**Top 25 Countries, Ranked by Internet Users, 2013-2018**  
 millions

	2013	2014	2015	2016	2017	2018
1. China*	620.7	643.6	669.8	700.1	736.2	777.0
2. US**	246.0	252.9	259.3	264.9	269.7	274.1
3. India	167.2	215.6	252.3	283.8	313.8	346.3
4. Brazil	99.2	107.7	113.7	119.8	123.3	125.9
5. Japan	100.0	102.1	103.6	104.5	105.0	105.4
6. Indonesia	72.8	83.7	93.4	102.8	112.6	123.0
7. Russia	77.5	82.9	87.3	91.4	94.3	96.6
8. Germany	59.5	61.6	62.2	62.5	62.7	62.7
9. Mexico	53.1	59.4	65.1	70.7	75.7	80.4
10. Nigeria	51.8	57.7	63.2	69.1	76.2	84.3
11. UK**	48.8	50.1	51.3	52.4	53.4	54.3
12. France	48.8	49.7	50.5	51.2	51.9	52.5
13. Philippines	42.3	48.0	53.7	59.1	64.5	69.3

14. Turkey	36.6	41.0	44.7	47.7	50.7	53.5
15. Vietnam	36.6	40.5	44.4	48.2	52.1	55.8
16. South Korea	40.1	40.4	40.6	40.7	40.9	41.0
17. Egypt	34.1	36.0	38.3	40.9	43.9	47.4
18. Italy	34.5	35.8	36.2	37.2	37.5	37.7
19. Spain	30.5	31.6	32.3	33.0	33.5	33.9
20. Canada	27.7	28.3	28.8	29.4	29.9	30.4
21. Argentina	25.0	27.1	29.0	29.8	30.5	31.1
22. Colombia	24.2	26.5	28.6	29.4	30.5	31.3
23. Thailand	22.7	24.3	26.0	27.6	29.1	30.6
24. Poland	22.6	22.9	23.3	23.7	24.0	24.3
25. South Africa	20.1	22.7	25.0	27.2	29.2	30.9
<b>Worldwide***</b>	<b>2,692.9</b>	<b>2,892.7</b>	<b>3,072.6</b>	<b>3,246.3</b>	<b>3,419.9</b>	<b>3,600.2</b>

Note: Individuals of any age who use the internet from any location via any device at least once per month; \*excludes Hong Kong; \*\*forecast from Aug 2014; \*\*\*includes countries not listed  
 Source: eMarketer, Nov 2014

181948 www.eMarketer.com

The fact that one of them can be seen from the increasing number of YouTube viewers and a reduced number of television viewers. Based on the results of research firm Millward Brown is known that 30 percent of the population in Indonesia, 52 percent of them watch a video on the Internet - the behavior of smartphone owners in Indonesia, more watching video on the Internet than watching the show on television. Indonesia is now more people watch videos on the Internet than watching the show on television. It was revealed from the research firm Millward Brown about the behavior of smartphone owners in Indonesia. More specifically, 30 percent of the population in Indonesia, 52 percent of them watching videos on the Internet, one of YouTube, via smartphone, tablet, or laptop (Bohang, Fatimah Kartini, 2015).

YouTube party itself states that the number of viewers they are now much more than TV viewers. YouTube party claimed that Interpublic Group, one of the biggest advertisers in the world,

plans to transfer funds of \$ 250 million on advertising for television into an ad for YouTube (Amalia, Ellavie Ichlasa, 2016)

This fact implies that the existence of YouTube becomes the media chosen by audiences. Not surprisingly if netizens want to know something about anything, including Indonesian history, netizens are trying to find it through certain social media, and one of them via YouTube. Then when they find the video in question, various comments appear in comment field. Based on that fact, the authors became interested in analyzing netizen comments regarding the content of that video.

To answer these questions, the authors use qualitative research with virtual ethnographic research tradition. Qualitative research is research that is empirical (observable by the senses correspond to reality), with observation of the data is not based on measures of mathematical first set of researchers and must be agreed upon (replicated) by other observations, but by the expression of research subjects, as desired and understood by research subjects. The qualitative approach uses the concept of naturalness (accuracy, completeness, or originality) the data and what is actually happening on the ground.

A qualitative approach is especially worth to examine the attitudes or behavior in a somewhat artificial environment, such as in surveys or experiments. Qualitative researchers emphasize the process and meaning rather than quantity, frequency or intensity (which mathematically can be measured), although researchers do not proscribe descriptive statistics in the form of a percentage frequency distribution or to complete data analysis (Mulyana, 2007: 11).

While traditional virtual ethnographic research is conducted ethnographic methods to see social and cultural phenomenon in the cyber space (Nasrullah, 2014: 171). Ethnography Virtual questioned the assumption that already applies in general about the internet, to interpret as well reinterpretation of the internet as a way of simultaneously the medium used to communicate, an "ethnography in, of and trough the virtual" - the interaction of face-to-face, or face to face is not required (Hine, 2001).

## **LITERATURE**

### **Video**

According to the Indonesian big dictionary, video means:

- a. section that emits the image on your television set;
- b. recording a live picture or television programs for broadcast over television air

Meanwhile, according to Azhar Arsyad in Media Pembelajaran, video is the images in the frame, where frame by frame is projected through the lens of the projector mechanically so that the screen looks live image

### **YouTube**

YouTube is a popular video sharing website set up in February 2005 by three former PayPal employees: Chad Hurley, Steven Chen, and Jawed Karim, which was originally not developed by Google, but Google later acquired and merged it with service- Another Google service - just like Google acquires bloggers (Nanuru, Ricardo F, 2013).

YouTube is one of Google's services that facilitates its users to upload videos and can access videos created by other users from around the world for free. YouTube is the most popular video database in the world, and the most complete and varied, with a market share of 43 percent. Users can load, watch and share video clips for free. Generally the videos on YouTube are music clips (video clips), movies, TV, and videos made by its own users. The format used by videos on YouTube is flv that can be played on a web browser that has a Flash Player plugin.

## **METHODS**

Qualitative research is research that is empirical (observable by the senses correspond to reality), with observation of the data is not based on measures of mathematical first set of researchers and must be agreed upon (replicated) by other observations, but by the expression of research subjects, as desired and understood by research subjects. The qualitative approach uses the concept of naturalness (accuracy, completeness, or originality) the data and what is actually happening on the ground.

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Virtual ethnography ethnography is done to see the social and cultural phenomenon in cyberspace (Nasrullah, 2014: 171). Ethnography Virtual questioned the assumption that already applies in general about the internet, to interpret as well reinterpretation of the internet as a way of simultaneously the medium used to communicate, an "ethnography in, of and through the virtual" - the interaction of face-to-face, or face to face is not required (Hine, 2001). Tom Boellstorff, anthropology professor at the University of California, US states that virtual ethnography study, basically have the same principles with ethnographic research, in which the process of doing and build ethnography using online virtual environment as a location for research.

Boellstorff stated that the research data collection offsite (virtual world) research is tantamount to violating the principle of "in their own terms", because after all everything has a meaning within its own context. In the virtual ethnography, interviews and surveys can be replaced by collections / archives existing derived from abundant information in online environments such as social networking sites and Internet forums. Information can be found and archived on the Internet without having recorded and written like a traditional ethnographer (Evans, 2010: 2).

## **DISCUSSION**

Based on the Learning Indonesian History video on the EDUAnimate YouTube Channel, there are a few things can discuss:

### **Positive Remarks**

Many netizens who gave positive remarks concerning the video. In terms of content, netizens state that the content of the video is good, the illustrations are interesting, and the content is easy to understand. Netizens further stated that the video is very useful, can help them understand the history of Indonesia. Finally, many netizens say thank you, praise, and permission to share the video.

In essence netizens are feel satisfied with the video uploaded. There are many positive things about the video so that the comment column fulfilled with positive remarks. Clear video titles, good video content, interesting video illustrations make the comment column full of positive remarks.

### **Negative Comments**

There are netizens who give negative comments concerning the video. No matter how good a video, when watched by thousands of netizens, there will still be negative comments that appear in the comment field. And actually the comments submitted are not negative comments, but the way they convey that makes the comment seem to have a negative impression.

When netizens convey in a polite and subtle way, and use an ethical language, people will regard as constructive comments - suggestions and feedback. But when they convey with way it goes wrong, the comments will be regarded as an offensive comment, a negative comment.

The comments submitted by netizens related to the video are comments related to some Name errors, place errors, date errors, and historical incompleteness. When viewed from the content of the comment, actually very build, just because of the way of convey that is not polite and do not use the appropriate language, the comment seemed to have a negative impression.

### **Request and Questions**

There are netizens who express some request and questions related to the uploaded video. Although in this video there is a negative comment, it must be admitted that the number of positive comments is the most, and there are also other comments, namely:

- comments contain questions
- comments containing requests.

For comments contain questions, netizens are very curious, want to know the contact person from the owner of the YouTube channel, predicted netizens want to learn how to create a video made by the owner of the YouTube channel.

Then for a comment containing request, many netizens state that the video is full of benefits value so netizens want for several things:

- the owner of the YouTube channel makes another video related to the history of Indonesia
- the owner of the YouTube channel makes a video of Indonesian history in reform era
- YouTube channel owners create comics related to Indonesian history
- the owner of the YouTube channel has its own show schedule on one of the television stations

## **FINDINGS**

- Netizens in Indonesia are interested in watching a video related to the history of Indonesia, provided it is packaged in a contemporary form

- When something has an easy-to-understand title, good content, and an interesting illustration, netizens tend to like uploaded videos and they will appreciate it with positive comments and other requests for the video
- No matter how good a video, when watched by thousands of netizens, there will still be negative comments that appear in the comment field. And actually the comments submitted are not negative comments, but the way they convey that makes the comment seem to have a negative impression.

## CONCLUSION

Netizen comments related to Learning Indonesian History on the YouTube Channel EDUAnimate:

- a. many netizens who gave positive remarks concerning the video, 2) there are netizens who give negative comments concerning the video, and 3) there are netizens who express some request and questions related to the uploaded video.
- b. netizens in Indonesia are interested in watching a video related to the history of Indonesia, provided it is packaged in a contemporary form

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# URGENCY OF REGULATING LIVING LAW AS CULTURAL IDENTITY OF INDONESIAN SOCIETY IN DRAFT BILL OF INDONESIAN NATIONAL CRIMINAL CODE

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## ABSTRACT

The Indonesian criminal code today basically is a legacy of the Dutch colonial. As a sovereign and independent country, the Indonesian nation aspires to have its own criminal law. Until now, the Draft Bill of Indonesian Criminal Code (RKUHP) has not yet been enacted. One of the pros and cons around the drafting process of RKUHP is the inclusion of the laws that living in the society (living law) in to RKUHP as a basis to impose criminal sanctions. The living laws can be seen as customary or adat laws. In this research will be discussed as to whether the existence of adat law as "living law" in Indonesia has accordance with the demands of peoples sense of justice. Also will be discussed how the criminal justice system in Indonesia regulates the status "living law" in order to achieve legal certainty in the enforcement of criminal law itself. The conclusion from this research is the existence of adat law as "living law" in some areas in Indonesia is accordance with the fulfillment of the society's sense of justice. In other areas, the regulation of adat law which categorized as unjust law, it is necessary to be reviewed as it is considered incompatible with the society's sense of justice. To achieve legal certainty requires clear guidelines for the deviation of the principle of legality, and the arrangements of procedural law. Indonesia is plural society, therefore inclusion the living law in the Indonesian criminal justice system is something that must be accommodated.

**Keywords:** RKUHP, living law, legal certainty.

## INTRODUCTION

Law is a product of culture of humanbeing. Legal development is influenced by cultural development and the development of civilization. Indonesian society as a whole cultural community is also undergoing changes that affect the legal system. A part of the legal system will be discussed in this description is Criminal justice system. The criminal law is a law lives very close to the everyday life because it regulates the actions of violations committed by the peoples, whereas these measures will affect the harmony and stability of the community.

According to van Hattum, (in Lamintang, 1996, p.2), criminal law is a whole of principles and rules followed by the state or other public law society, where they are a custodian of public law and order therefore has been prohibit the act that are unlawful and have connected violations of rules with an affliction that is specific form of punishment. From that definition, it seems that in the criminal law, sanctions or penalties should always be connected to the existence of rules. This is known as the principle of legality.

The principle of legality is based on the spirit of respect for human rights and guarantees of the rule of law. Criminal punishment is the imposition of negative sanctions in the form of restriction on the rights of the convicted person; therefore it is need to be limited what actions are categorized as criminal acts. The restriction is carried out by establishing it in legislation. The foundation for the imposition of a criminal sentence is a written law. The imposition of sanctions in the absence of a written law resulted in legal uncertainty.

Issues regarding the principle of legality is now surfaced, along with finalizing the draft of the Criminal Law Code (hereinafter referred to RKUHP), which until now has not been completed. As the current KUHP applies, the RKUHP also embraces the principle of legality, the formulation is:

Article 1 (1): No one can be imprisoned or subjected to the action, unless the deed is done has been established as a crime in the legislation in force at the time they were committed.

The problem is that the RKUHP also stipulated the rules in Section 2:

Article 2:

(1) The provisions referred to in Article 1 (1) **do not diminish the enactment of the living law** which determines that someone should be convicted even if such actions are not regulated in the legislation.

- (2) Applicability of living law as referred to section (1) **as long as consistent with the values of Pancasila, human rights, and the general principles of law** recognized by the community of nations.

The substance of the two articles if construed grammatically, seem contradictory. In one side, Article 1 RKUHP adheres to the principle of legality, which states that an act can be imprisoned merely on the basis of a written legal validity. It aims to ensure legal certainty and the protection of human rights. However, the applicability of Article 2 RKUHP as if provide a gap that the validity of the written law can be broken, if there are actions against living law provisions. General Explanation of RKUHP states:

"In the new Book of the Criminal Justice Act is also recognized the criminal acts **based on the living law or formerly known as customary criminal offense** to better satisfy the sense of justice that live in the society. It is a fact that in some areas of the country, there are legal provisions that are unwritten, live and recognized as applicable law in the regions, which determines if any violation of the law is should be convicted. In this case the judge may impose sanctions in the form of "Fulfillment of Local Customary Obligations" to be carried out by the perpetrators of criminal acts. This implies, that the standards, values and norms that live in the local society are still protected to better satisfy the justice that live in a particular society ".

The above explanation identifies the definition of "living law" as "adat law". This raises a lot of debate among legal experts, as the opinion of Widati Wulandari (2013, p.286) states:

"The society in general in everyday life, taking into account that everyone is considered to know the law, should prevent the violation of criminal provisions that are made through formal legislation (state law) and also should give attention to the enactment of customary offenses. The customary offenses different from criminal offense under national law, does not apply in Indonesia's territorial sovereignty, but limited to the territory of the adat society concerned. Judges are required to search for and find a living law and considered it in the decision that will be imposed. It is conceivable that the living law is not necessarily identical to the concept of adat law society. The living law (and sense of justice) in the society is not identical with the adat law applicable to and in a limited scope (in certain adat law societies). Adat law is sometimes considered as improperly to reflect the values of law and sense of justice that live (growing) in Indonesian society. "

Contradictive meaning between these two becomes one of the factors hamper the enactment process of RKUHP into positive law. In fact, if we look from the historical aspect, the current Penal Code is *Wetboek van Strafrecht voor Nederlandsch Indie (W.v.S)*, which came into force on 1 January 1918 of the Criminal Code or *W.v.S.v.N.I*. This is the copie (derivative) of the *Wetboek van Strafrecht of Netherland*, which finished in 1881 and entered into force in 1886.

That means, the Indonesian Criminal Code today is the product of regulation in the colonial period, in which the contents do not reflect the nation's basic philosophy of Pancasila, and also contents of *WvS* does not fully comply with the constitution of RI. Therefore it is a matter of urgent for Indonesia as an independent and sovereign state to immediately enact and enforce national criminal law that has been drafted in RKUHP, where the regulation of the criminal law is concerned with the condition of society without putting aside the cultural identity of the nation.

From the above description, the Government of the Republic of Indonesia, in this case the legislators must first have a limitation of certain meaning about what is meant by the "living law", so in terms of RKUHP will be enacted and enforced, the article will not become a trigger of polemic in law enforcement process.

#### **PROBLEM IDENTIFICATION**

Based on the background described, the problem can be formulated as follows:

1. What is the urgency of setting up "living law" in the Draft KUHP in order to meet the demands of society for the fulfillment of a sense of justice?
2. How does the Indonesian criminal law system regulate the status of "living law" in order to achieve legal certainty in criminal law enforcement?

#### **THE RESEARCH METHOD**

This paper is base on normative juridical method and socio-legal research. Soemitro (1982, p.10) states that the normative juridical method refers to the research method by analyzing the data and relating it to the applicable legal rules.

According to Johnny Ibrahim, (2006, p. 128), this study is descriptive analytical research to solve problems, which exist in the present (actual problems), by collecting data, and interpreting. To collect such kind of data, literature studies were conducted. Because this research is also concerned with society, field studies has also done to collect data directly from several purposive samples.

## THEORETICAL REVIEW

### 1. Various Views on Legal Objectives, Legal Certainty and Justice

Law exist is in the community in order to realize various objectives. Each school or schools of law, formulates different legal purposes. Each school gives its respective emphasis on the main purpose of the existence of law. One of the objectives of the existence of law is to create certainty and protection.

Definition of legal certainty by van Apeldoorn (in Sudarsono, 1991, p.193) has two aspects. First of all is the matter of the law can be determined in concrete terms, the parties that seeking for justice want to know what is the law in the particular, before he started with the case. Second, legal certainty means legal security, meaning protection for the parties to the arbitrary powers of the judge.

Justice seekers may be infringed upon their rights when the rule of law itself is uncertain. The arrangement of "living law" elements in RKUHP must be formulated properly so as not to generate potential legal uncertainty. Widati Wulandari (2013, p.288) cites the opinion of David Nelken defines the "living law" as follows:

*"the living law is the law which dominates law itself eventhough it has not been posited in legal proposition. The source of knowledge of this law is, first the modern legal documents, secondly, direct observation of life, of commerce, of custom and usage, and of all associations, not only those that the law has recognized but also of those it has overlooked and passed by, indeed even of those that the law has recognized but also of those it has overlooked and passed by, indeed even of those that it has disapproved"*

Sudarsono (1991) quotes Apeldoorn; the uncertainty of customary law is greater, because there is no formulation. The history of law also teaches that there is always a need for more assertive certainty that is the so-called codification of the law. The Code or codified law characterizes the school of legism. JP Glastra van Loon classifies two extreme views of the occurrence or growth and development of the law, namely Legism and Freirechtlehre View.

In the view of legism, law is formed only by *wetgeving*, where judges are firmly bound by law and justice as Institutions that mechanically apply the provisions of law on concrete events. While the customary will only gain legal force if it is recognized by law. A second view is Freirechtlehre's view that law is constituted only by the judiciary (*rechtspraak*). In view of the occurrence of law, which develops, today there has developed a doctrine which can further explain the occurrence of law which is a compromise of both views as follows: That law is formed in several ways, firstly because the legislator (*wetgever*) makes general rules, so the judge must apply the law. But the application of laws can not take place mechanically, but rather requires interpretation (interpretation). Therefore, the application of law requires creativity. The middle ground for legism and *Freie Rechtsbewegung* is *Rechtsvinding's* understanding. According to this understanding, judges are bound by law but not as strictly as legisme as they are. Judges have freedom, but freedom is not as free as the views of the school of *Freie Rechtsbewegung*. According to the *Rechtsvinding* school, judges have limited freedom in performing their duties. According to the school of *Interessenjurisprudent*, that legislation is not complete because it is not the only source of law. Judges and other law enforcement have a wide range of freedoms to find the law. To achieve the fairest law, the judge may deviate from the legislation. The most equitable law is the law that guarantees the interests of society and assesses those interests. The judge has *Freies Ermessen*. This school teaches that only regulations that are in accordance with legal awareness and senses of justice are to be exercised by law enforcement, while the measures is the standard of the Judge's own belief whose position is absolutely free (Sudaryanto, 2015, p.69-70).

Sudarsono (1991, p.254) states that according to the doctrine of the decree (*beslissingenler*), the judge is encouraged to carefully consider the rules of customary law to be used in decisions. The judge is bound by the rules that have been manifested in society since the past, he is also bound to the question of which rule of law should be formulated as an appropriate legal provision in future society. In addition, the judge is also free, that he can critically assess his work, by focus to his own legal awareness.

Indonesia as a country with a pluralistic society requires an understanding of the legal meaning from a pluralistic standpoint. Mochtar Kusumaatmadja's theory known as Theory of Development Law, states (Yesmil Anwar, Adang, 2008, p.3): Laws are the overall principles and norms governing human life in society and also includes institutions, and the processes that manifest the validity of the norms in reality. Thus Mochtar Kusumaatmadja states that the law can not be viewed merely as legislations.

The sociological legal justice model as stated by B. Arief Sidharta as the axiological aspect of the law itself that leads to the achievement of the values of justice and expediency simultaneously, which is then followed by legal certainty, the two first-mentioned values become the outcomes in the search process (context of discovery), while the final value is the interest in the context of its application (context of justification). (Sholehudin, 2011, p.49)

## 2. The principle of legality as the Main Principles in Criminal Law Enforcement

According to Satjipto Rahardjo, (2000, p.47), the principle of law is the broadest foundation for the emergence of a rule of law. This legal principle is worth mentioning as the reason for the emergence of the rule of law or the *legis ratio* of the rule of law. The principle of law contains ethical values and demands. In the application of criminal law, the principle of law is applied to achieve ethical demands of society that is the establishment of legal certainty and justice.

Criminal law enforcement is bound to the principle of legality. The doctrine of this legality principle is often referred to as *nullum delictum, nulla poena sine praevia lege poenali*, meaning: no offense, no criminal, without preceded by criminal provisions in legislation. Although using Latin, according to Jan Rammelink, the origins of the above adage are not derived from Ancient Roman law. But it was developed by a German jurist named Von Feuerbach, who developed in the nineteenth century and therefore should be regarded as a classical teaching (Fajrimei A Gojar, 2005, p.6). In the tradition of the Civil Law system, there are four aspects that strictly applied the legality principles:

- a. Legislation (law):  
Punishment should be based on legislation that is based on written law. Without legislation regulating the prohibited acts, then such actions can not be said as a crime.
- b. Retroactivity:  
The provisions of legislation formulating criminal offenses can not be applied retroactively. The imposition of retroactivity is an arbitrariness, which means human rights violations. A person can not be prosecuted on the basis of a retroactive law.
- c. *Lex Certa*:  
Lawmakers must clearly define without vague (*nullum crimen sine lege stricta*), so there is no ambiguity regarding the formulation of a prohibited act and sanctioned action.
- d. Prohibition of Analogy:  
In brief, the interpretation of the analogy is that if against an act which at the time did not constitute a criminal offense, applied a criminal provision which applicable to another criminal act which has the same nature or the same character as the act, so that both acts are considered analogue with others. Conducting an analogy in applying criminal law will create legal uncertainty. According to van Hattum, application of law by analogy is forbidden in the criminal law, if due to the application of such a formula can expand the offense. (Lamintang, 1996 p.75)

Examples of the application of the principle of legality, for example: until now, no criminal code prohibits the practice of living together outside of marriage. Those who commit such acts can not be convicted even if their actions violated ethics in society.

## 3. The Existence of Adat Law in Indonesia

Customary law is a very unique type of law, which has long been growing in Indonesian society, whose development is in accordance with the needs of existing indigenous communities. Van Vollenhoven states that customary law has existed in Indonesia since hundreds of years ago, long before the arrival of the Dutch. Where indigenous peoples of Indonesia have already embraced and live their own legal order known adat law (Soemadiningrat, 2011, p.7).

The term common law has long been known in Indonesia, as in Aceh on the Sultan Iskandar Muda government. The term of customary law is found in the book of the law at that time, which in its preamble contained that a judge must pay attention to one of the customary law in the examination of his case. That term is recorded by Christian Snouck, when he was doing research in Aceh in 1891-1892 for the benefit of the Dutch government, which translate into Dutch

term "*Indigenous-Recht*". Research results outlined in the book De Atjehers (Acehnese) in 1894. (D.Wulansari, 2010, p.2) The term Adat-Recht better known since it was used by Cornelius Van Vollenhoven in the three-volume of his book entitled *Het Adat-Recht van Nederlandsch (Dutch Indies Customary Law)*. Adat law is a term used to refer to the applicable law for indigenous people of Indonesia.

Hilman Hadikusumah, confirmed that the normative Indonesian Custom Law generally shows the following features:

1. Traditional
2. Religious
3. Communal
4. Concrete And Visual
5. Open And Simple
6. Can Be Changed And Adjusted
7. Not Codified
8. Deliberation and Consensus

Adat law also regulates the imposition of consequences on adat violations (customs offenses), where such acts allegedly disturb the balance of the society. Tolib Setiady (2009, p.345) states that adat law offense (*adatrecht delicten*) or customary criminal law or customary law violation are the rules of adat law governing the events or acts of error that result in disruption of the balance of society, so it needs to be resolved or punished in order that the balance of society is not disturbed. The definition of the offense according to Suartha (2015, p.201) is a unilateral act of a person or group of people, threatening to offend or disturb the balance and community life, is material or immaterial, against a person or against society in the form of unity of action thus lead a customary reaction.

#### 4. Law Renewal and Renewal of Criminal Justice Policy in Order to Accommodate the Cultural Identity of the Indonesia Nation

Legal reform is promoted by positivistic school that sees the law as a closed system. Afterwards raise the legal realism school which views that the law is not only a closed normative system. Law reformers are oriented on living law.

Legal changes inevitably accompanied by changes in policy / policies. According to March Ancel, the Penal Policy or criminal law policy is both a science and an art that ultimately has a practical purpose to enable the positive legal regulations to be better formulated and to provide guidance not only to legislators but also to courts that apply the law and also to the organizers or executor of court decisions. (Y.Anwar, Adang, 2008, p. 58).

There are several things to consider, and the characteristics / characters that must be understood in the renewal of Indonesian criminal law, in result national criminal law will have the characteristics of Indonesia. First, Indonesian society is a pluralistic society that has a diversity of customs and cultures of which has its own customary legal system, which must be protected, respected and acknowledged. Second, that the people of Indonesia have diversity and beliefs/belief systems (the religious system). Religious values are very influential in society, even in adat law and governance of social interaction. Third, as an independent state and modern country, Indonesia also has a desire to build its own legal system which is characterized by Indonesia. And fourth, that Indonesia can not be separated from the influence of the International development, relationships between nations. The issues of human rights, democratization and political-economic world / global pressure in shaping and developing a national law. (M.Najih, 2014, P.23).

The draft of National Criminal Code seeks to accommodate the existence of living law or the law that live in society, within the codification of the written law. In this case there is an effort to integrate the written law with unwritten law. According to Muladi, the Draft of Criminal Code has a dynamic Indonesian principle (equilibrium) which contains elements:

- a) The equilibrium principle based on Pancasila (religious morality, humanity, nationality, democracy / populist, social justice / non-discriminatory)
- b) B) Real National conditions, socio-cultural conditions, social political, social, historical,
- c) C) Adjustment to the development of scientific doctrine,
- d) Adjustment to the basic idea of international agreements.

In this matter it appears that Pancasila became the basic philosophy of criminal law enactment which until now is still *ius constituendum*. The applicable criminal law is expected to reflect the noble values contained in Pancasila, one of which is religious moral values

## ANALYSIS AND DELIBERATION

### 1. Living Law and Society's Sense of Justice

Nowaday, the existence of living law in some places is increasingly displaced by the development of a modern legal paradigm that requires a straightforward, objective, rational legal nature and is established by the competent authority. Nevertheless in Indonesia, many regions still place living law in an important position. For example, based on research by the author, the people in the province of Bali still hold strong customs, as well as people in Sulawesi (Bugis tribe, Toraja tribe).

Based on the results of interviews conducted in Penglipuran Village community on February 3, 2017, it was found that customary law as living law still exists, understood and obeyed by society. Because based on the public confidence, the values of justice can be extracted and manifested from the living law. As for example in Bali, in the Penglipuran Village area of Bangli regency, the community believes the importance of obeying customary law because customary law regulates matters pertaining to the concept of *Tri Hita Karana*. Customary law regulates community life in the field of security (human relations); Cleanliness (human relationships with the environment), and religion (human relationship with the Creator), and by obeying the customary law, the equilibrium / harmony in life can be achieved.

In Penglipuran Village imposed severe restrictions on polygamy action. If there are members of the community who violate the provisions, polygamist perpetrators will be exiled in Karang Memadu. As a sanction, the concerned should not step on the shrine while still having more than one wife. The reason why indigenous peoples of Penglipuran banned polygamy action are to unconditionally respect women (first wife) who had accompanied the man from the beginning. The action of polygamy is believed to be an action that can lead to conflict and disrupt the harmony of human relationships.

Besides Bali, there are Bugis tribe communities where customary law is still valid and enforced. One of them is silariang customs offense. Silariang offense is the act of doing Elope (married without the consent of the families). This offense is considered humiliating and demeaning to women's families.

In general Bugis-Makassar tribe society still holds the costumes, although in practice along with the times, adherence to the values of the spiritual from the Bugis Makassar customs are no longer fully in accordance with the advice of indigenous ancestors (crushed by the times / modernity). For instance, in the Bugis Makassar there is a value known as *Siri na Pacce* term, that is the advice that requires people to care between the members of the tribe, unity feeling in misery and unity feeling in virtue.

Djojodigoeno stated that customary law has formal and material elements. The formal element of customary law is its unwritten characteristic. This formal element is manifested in the decision of adat authorities in the conflict resolution process. The material element of customary law is a set of norms expressing a sense of justice in the social relations between people.

According to Koesno, in a book written by Ratno Lukito (2008, p.41), from the formal aspect, customary law is part of the adat embodied in the whole institution, the rules and decisions about social relations accepted by the people concerned as something that organizes their lives. In the material dimension, adat law is a direct expression of a people's sense justice in their social relations.

From the description of those concepts, the authors identify the concept that needs to be underlined that the living law elements as introduced by Eugen Erlich and Savigny, is an element that raises awareness of law in the midst of society. The concept, according to the author, is equivalent to the concept of customary law in a material sense. In order to analyze the existence of law governing inter-society relations within pluralistic of Indonesia, we need to understand beforehand that living law is not merely a repetitive habit or behavior pattern, nor is there an unwritten rule that is believed to hereditary have governed the community in the particular regions, but a common sense of justice shared by the community in a particular customary sphere.

Basically justice is subjective. What is perceived as fair by a person or group of people, not necessarily perceived as fair by another person or another group. Therefore, the scope of application of customary law should be limited. Customary law is applied exclusively only to the indigenous peoples concerned, which have traditionally embraced and upholds certain values that reflect or represent their sense of justice.

Loebby Loqman states that need to be considered the presence of just living law and unjust living law. That is not all laws that live in society always good and fair. It may be good and fair for certain minority communities, but in macro terms it is an injustice. (M.Najih, 2014, p.20).

For example, under the Bugis customary law, the imposition of customary a'massa sanctions is made when one or both of the married couples (silariang) violate the applicable customary rules. For example, if they (those who make elopement/silariang) have the courage to set foot to the house or village where they come from with no good faith to do or with the intention of returning to legalize their ties / relationships by customary law or known locally as amminro baji ' (pulang baik). Then the a'massa punishment will be applied to them. In addition, some other thing that allows to apply the customary a'massa sanction is when one or both of the couples who marry / run away, intentionally or unintentionally found or met directly by one of their families, the punishment a'massa Will be applied to them. The physical sanction of traditional sanctions a'massa for example is light maltreatment, aggravated assault and even murder if the offense is very severe. The customary sanction of a'massa in its application is carried out in a group (a'massa), with the rule that those who may execute a'massa punishment are persons who have family / blood relationships with those who have eloped (silariang). The customary sanction of a'massa is applied because the families of those who have eloped (silariang) consider that his actions are shameful (appakasiri ').

The author argues, the imposition of sanctions in the form of corporal punishment, let alone to the form of taking life (murder) of the perpetrator is a form of unjust law. It is also necessary to examine what factors cause a pair of men and women to conduct silariang. One of the factors that led to this is the high demands of the female family on the amount of the dowry or what is known as the Panai' money, and the men who do not afford it may choose a dishonorable way of doing silariang. In addition, relationships that are not approved by the family are also often the trigger factor for the silariang offense.

Another example of this case is gambling by the buffalo race in Tana Toraja. Based on the research conducted by Suprianto Panca Kendek Allo (2013) at Tana Toraja Resort Police, the result that the long-running gambling racing activity made most Torajans thinks that gambling is part of the buffalo race that also became a tradition that can not be separated. The Toraja people's way of thinking eventually forms an understanding that gambling is legal because it is a tradition, and that tradition must be preserved. Understanding to preserve gambling ultimately makes gambling in the tradition ma'pasilaga tedong (buffalo race) in Toraja is very difficult to stop. This is due to cultural constraints, and lack of cooperation between the parties. Gambling in the tradition of buffalo race has been going on for so long that it is considered a cultural heritage by the community, therefore the gambler very vulnerable to conflicts. One of the obstacles that complicate the Tana Toraja resort police in the application of criminal sanctions against the perpetrators of ma'pasilaga tedong is because the culture of the society. In accordance with Toraja customs ma'pasilaga tedong is part of the tradition of rambu solo ceremonies especially at the level of dirapai ', as of the police have a dilemma in cracking the buffalo fight case, because they have to enforce the law but on the other hand must respect the ceremony of rambu solo that must be preserved.

The case in Tana Toraja indicates the existence in reality customary law can be contrary to the development of society and does not accommodate the sense of justice. It should be that gambling activities that negatively impact people's lives can not be justified on the basis of custom (adat). Based on the results of field studies in Central Sulawesi, the authors have found that the mechanism of adat law enforcement is based on Governor Regulation No. 42 of 2013 concerning the the Central Sulawesi Adat Justice. Adat Justice is defined as an institution assigned or authorized to receive, examine and decide disputes based on adat law that lives in society.

At Central Sulawesi province, there are some districts that adat law societies still practice customary tribunals such as Donggala, Sigi, Luwuk, Banggai, Tojo Una-una, Poso and some other districts. According to the records of the Central Sulawesi Adat Forum and SAJI Project-Bappenas / UNDP, in the last six years (2010-2016) there are at least 120 cases handled by customary courts in some MHA communities in Central Sulawesi. Types of cases ranging from mild cases such as border disputes, fights between villages, domestic violence, theft and even severe criminal cases such as rape and murder. (Andreas Lagimpu, Yusak Jore Pamei, 2013). The implementation of adat law can work in harmony and complement to the national law. Based on research in Central Sulawesi particularly in Toro or Ngata Toro adat villages, through interviews with village leaders and the Chief of adat, confirm that certain adat law is still enforceable, including crime in adat and every interaction and conflict resolution among them. The village leader of Ngata Toro, Mulyanto Dharmawan, explained how adat law implemented because it suits their identity, and most importantly fulfills the demands of justice they seek.

In addition to the Pergub. 42 of 2013, recognition of the applicability of adat law in the regions of Central Sulawesi is also reinforced by the synergy or institutional cooperation between the Police and the Customary Court in handling cases, especially cases of minor criminal acts (Tipiring). The Government and the Police give authority and hand over the charge of Tipiring to the Customary Court. The inter-agency cooperation was marked by the signing of MOU and Agreement between Central Sulawesi Governor, Central Sulawesi Police and Chairman of Central Sulawesi Customary Justice Forum at Governor's office on May 20, 2016.

The customary justice system that lives and is still practiced in some adat societies in Central Sulawesi is restorative justice because in addition to fulfill the sense of justice, it can restore the relationship of the parties to the conflict or the conflicted interest. According to the Chairman of the Central Sulawesi Customary Justice Forum as well as customary judges in Ngata Toro, Andreas Lagimpu, customary court is still the main choice of adat peoples in Central Sulawesi because it is easier to access, the process is quick and the procedure is not convoluted and cheap and affordable or efficient in terms of financing. Another important aspect, indigenous and tribal peoples through their customary judicial institutions is able to create social order and harmony of life in society as well.

## 2. Living Law and Legal Certainty

Eugene Ehrlich stated "law consists of the rules of conduct followed in everyday life-the customary practices and usages which give rise to and maintain the inner ordering of associations (the family, village community, corporations, business associations, professions, clubs, a school or factory, etc). This is the 'living law'." (Brian Z Tamanaha (2001, p.31)

From the quotations above, it can be seen that " the living law " is a living and actual law in a society. 'The living law' is not something static, but it constantly changing over the time. 'The living law' is a law that lives in society, it could be written or it could be unwritten. Similarly " the living law " could be an adat law (unwritten), it may also be a customary (unwritten) law of Western origin, as well as Islamic law in certain areas of law.

For example, the enforcement of Islamic Sharia in Aceh. Based on observations made by Muhammad Ansor, Yaser Amri and Ismail Fahmi Arrauf, it is stated that:

"It is interesting to be observed that although there is no written instruction to non-Muslim women in wearing veil, but in fact they are veiled when appearing in public spaces. Environmental conditions in which women generally wear veil in Langsa greatly influence their decisions to adapt and likewise, wear it. In addition to that, the frequent raids on Islamic dress conducted by DSI (Department of Islamic Law) also affect their decision. Using Pierre Bourdieu's perspective of habitus, the fact that Muslim and Christian women in Langsa share the same space in their daily activity also affects their decision to wear veil. Above all, the minorities usually choose to adapt to trends and values adopted by majority groups as part of the efforts to be accepted by the majority."

The regulation of living law in RKUHP is considered potential to reduce the degree of legal certainty. This is because living law is dominated by unwritten law. By enacting living law as the basis of punishment, there is a deviation from the principle of legality.

In the author opinion, the act that violates living law actually has the same elements with those set forth in Article 1365 of the Civil Code. In Article 1365 of the Civil Code states that "Every illegitimate act, which causes damage to third parties, obliges the party at fault to pay the damage caused." Article 1365 of the Civil Code was originally formulated as narrowly as "an act against the law/Tort" or in Dutch termed *onwetmatigdaad*. However, with the various cases that has not been regulated in the legislation that requires completion, the Hoge Raad decided to expand the meaning of *onwetmatigdaad* becoming *onrechmatigdaad*. Acts that are subject to sanction are not merely acts against the law, but also unlawful acts in a broad sense, namely public order, decency and propriety. This means that to impose sanctions also considering extra-legal elements, and the meaning of "law" in the context of unlawful acts, here also includes the unwritten law. Thus, the violation of the living law contains elements of violation against public order, decency and propriety.

To apply those concept in the field of criminal law, the method of interpretation of the law applies. To apply the concept in the field of criminal law, a methods of legal interpretation is required. Legal Interpretation has a variety of methods including:

- a) "Grammatical interpretation: the interpretation is based on literal interpretation of legislation with guidance on the meaning of words that connected each other in a sentence used in the legislation.

- b) Historical interpretation, the interpretation based on history, both the history of the formation of legislations, as well as the history of the law (including the investigation of the intention of the legislators at the time of forming the law), to investigate the origins of a regulation associated to a legal system that has been enforced or to certain foreign legal systems.
- c) Systematic interpretation is the interpretation that considers the composition of words that relate to the literal of the other articles, either in the legislation itself or any other laws.
- d) Teleological (sociological) interpretation, the interpretation of which concerns about the purpose of the law. That is, even if a law is no longer appropriate to the need, but if the law is still in force, it will still apply to a case or to current events. However, the notion is adapted to the situation at the time the regulation is applied.
- e) Authentic interpretation is interpretation based on an explanation of the words, terms and meanings of the legal regulations in the relevant legislation. "(Sudaryanto, 2015, p.82)

From The five types of interpretation of the law, all can be used by criminal law. In the perspective of criminal law that is based on positivism school, prohibited for an interpretation that can give a broader meaning than the meaning of what is contained in the legislation. It is intended to prevent criminalization.

In order to accommodate the living law, the judge must be able to appropriately apply the method of teleological interpretation. Of the five kinds of interpretive methods mentioned above, the method of interpretation that concerns the development of society is the method of teleological / sociological interpretation. This is in line with the argument expressed by the Interessenjurisprudenz school, that the legislation is incomplete because it is not the only source of law. Judges and other law enforcement officers are widely freed to find the law. According to the Interessenjurisprudenz school, in order to achieve the fairest law, the judge may deviate from legislation.

The author wants to emphasize that in this case, a judge is required to have a prospective thinking. A judge should consider whether the application of an unwritten legal provision will have a good effect on future legal developments, or not. Therefore, it is necessary to avoid the application of laws aimed solely to meet the demands of certain communities that are not in accordance with the society's developments. To ensure legal certainty, the principle of legality can be set aside with the following conditions:

1. Conducted to meet the demands of justice
2. Conducted by considering the appropriateness of the application of the unwritten legal principle to the demands of society's progress and development.
3. Judges should remain cautious in deciding for whom the unwritten rule of law can be applied in order to avoid over-criminalization.
4. Does not result in human rights violations.

Based on interviews, the authors obtained an understanding that customary law is basically applies in a limited way. Customary law in one area applies to the community members of the indigenous peoples. Similarly, if a community member commits an offense outside the customary jurisdiction, when he returns to the adat village; customary sanctions may still be applied to him. Likewise, the mechanism of adat law enforcement has been determined by the community concerned, involving community elders and other parties that have been determined. Thereby, adat law enforcement will not lead to an illegal trial.

The existence material criminal law requires the support of formal criminal law. Material criminal law is a set of rules governing the subject of law as the target of regulation, governing actions permitted or prohibited, sanctions for violation of the rules, and conditions to impose sanctions. The enforcement of material criminal law requires a set of rules concerning law enforcement procedures. It is accommodated in criminal procedural law or formal criminal law.

When RKUHP which accommodates the unwritten law is enforced, it will cause difficulties in the process of criminal procedure. Elements of violation of law are not clearly defined. This will affect the process of preparing the indictment. For example, if an action is considered "degrading" of the members of the indigenous community. How can a Public Prosecutor define the element of "degrading"? In what ways the existing legal system can provide the limitations of legal interpretation that can be implemented by a law enforcer.

It should be given an affirmation in the RKUHP regarding the limits of legal interpretation that can be done to find the meaning of an element of the act of violations of living law. Some important things to be emphasized in order to formulate the living law arrangement so as not to conflict with the purpose of creating legal certainty:

1. The mechanism of interpretation of elements of offense were not formulated in writing

2. The criminal justice process and the authorities who have the authority to trial  
According to the Jurisprudence of the Supreme Court of the Republic of Indonesia number 1644 K / Pid / 1988, May 15, 1991, the Supreme Court of Indonesia as the highest Court of Justice respects the decision of the Adat Chief which gives "customary sanctions" against offenders of customary law norms. The General Courts can not be justified in prosecuting for the second time the offender of customary law by giving a prison sentence (ex. 5 paragraph (3) sub b. Drt Act No.1 Year 1951 jo Articles of the KUH Pidana)
3. The concept of the capability of the perpetrator to responsible for his criminal acts.

## CONCLUSIONS AND RECOMENDATIONS

### Conclusion

1. Customary law is a law that emerges and grows together with the society or can be regarded as a law born out of the society. Customary law is a law in accordance with the cultural patterns of Indonesian society.

The living law element, introduced by Eugen Erlich and Savigny, is the element that raises the legal awareness in the society. Nevertheless, the existence of customary law as a "living law" in Indonesia needs to be adjusted to the concrete conditions of society development so as to meet the demands of a society sense of justice. In addition, mechanisms of adat law enforcement also need to give attention to society development. Customary law can not be regarded as a law applicable to all Indonesians. The concept of just living law and unjust living law needs to be understood by the community and law enforcers, in order to adapt the application of customary law within the context of modern legal society. The perspective and appreciation of the society regarding the sense of justice are influenced by many things, including the religious believes. Indonesia as a pluralistic country, in upholding the living law, must remain guided by the appreciation of the values of Pancasila which became the nation's view of life within the framework of the Unitary Republic of Indonesia. The accommodation of living law concept in Indonesian criminal law system is urgent considering the peculiarities of the socio-cultural aspects of Indonesian society. Accommodation living law arrangement also haruis done in order to expand public access to justice. Legislators and law enforcement agencies are expected to pay attention to the cost and benefit principle in enforcing criminal sanctions for living law violations.

2. In order to achieve legal certainty in criminal law enforcement, the accommodating of "living law" arrangements in the Indonesian criminal law system needs to concern to:
  - a. The basis of excluding the principle of legality:  
The principle of legality is not absolutely excluded, but can be excluded by considering the following requirement:
    - i. Conducted with the aim of meeting the demands of justice
    - ii. Conducted by considering the appropriateness of the application of unwritten legal rules to the demands of society's progress and development.
    - iii. The judge must remain cautious in determining for whom the unwritten rule of law can be applied in order to avoid over-criminalization.
    - iv. To waive the principle of legality should not conflict with the principles of human rights protection.
  - b. Territorial Principal still applied  
Whereas living law within a certain community (adat) can apply to the community (adat) from other area, even to foreigners residing in Indonesia. The limitation is if the acts committed by the person occur in the territory of indigenous peoples and proven to be harmful to the local community. (In this case *lex locus delicti* should be considered).
  - c. The process of criminal procedure that has been in force, need to be adapt to to the specific character of criminal law violations.

## RECOMMENDATION

The recomendation proposed as a result of this research:

1. Adressed to the Legislator  
The provision of Article 2 of RKUHP concerning the possibility of the use of living law as the basis for criminal prosecution, shall remain listed in the RKUHP by adding to the explanation section about the limitation of the provisions enactment. In addition, an implementation regulation (procedural rule) must be made which specifically regulates the enforcement mechanism and application of article 2 RKUHP in factual cases. Another important point is the necessary

- guidelines on how to interpret the meaning of the elements of customary offences (the difficulty that arises is that the elements of customary offences are formulated in an unwritten manner).
2. Addressed to Judges  
In deciding case based on Article 2 RKUHP (if the RKUHP is finally passed into the National Criminal Code), the judge is expected to give more emphasis on the fulfillment of the society sense of justice. Customary rules are not necessarily appropriate to the development of society. Therefore, the sentence is expected to provide a balanced protection against the interests of the perpetrators, victims and society in general, resulting in the development of Indonesian criminal law enriched with various kinds of jurisprudence on living law enforcement.
  3. Addressed to Society  
Society (especially community leaders) currently incorporated to certain indigenous communities are expected to initiate the compilation of customary criminal codes, which contain prohibited actions, imposed sanctions, and mechanisms of sanctions imposition. The compilation is expected to assist the judge to decide the case on living law enforcement.

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# WOMEN IN ORCHESTRA PERFORMANCES IN INDONESIA

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## ABSTRACT

This article discusses the role and activities of female musicians in the orchestra in Indonesia. The membership and the musicians involved in the orchestra are chosen or determined by the composer who will present his works, and the majority of the orchestral membership is male. The condition began to change when the emergence of understanding of women's equality in various activities, including as an orchestra musician. The current and interesting phenomenon to be studied is that along with the growing orchestra in Indonesia, more and more musicians are members of the orchestra including female musicians. The method used is qualitative and analytical descriptive research method. The approach used is ethnography and multidisciplinary between musicology, cultural studies and social sciences. The results prove that female musicians have a certain way to become an orchestra musician. Improving the ability and mastering musical instruments that were previously only able to be played by men, is an activity performed by female musicians to be able to compete and recognized its existence in the orchestra.

**Keywords:** woman, musician, orchestra performances.

## INTRODUCTION

The era of globalization provides significant changes to the lives of people in Indonesia. Along with these developments, the Indonesian women can finally align themselves with men in various areas of life, whether in the political, economic and social. Women have been able to occupy important positions in the field of bureaucracy, and can take part in politics, social, and economic, even the arts have been cultivated by women for a long time. The involvement of women in the arts are not only actors in performing arts activities under the orders of others, but also as the creator of a work of art. One area of art whose growing female population is music.

The world of musical performances is basically familiar to Indonesian women. It can be seen from the number of popular Indonesian female singers and legends to date, such as Titik Puspa, Marini, Elvy Sukaesih, Ruth Sahanaya, Krisdayanti, and others. They are consistently active as a singer until her name sounded to foreign countries. Over time, Indonesian women artists are increasingly engaged in the world of musical performances. Not only as a singer but also as a highly skilled musicians who are not inferior to men. One of the phenomena that occurs today is the increasing population and interest of women to be involved in the orchestra.

The orchestra is a performing arts that features music in the form of symphonic works with an instrument format consisting of a string section; Woodwind section; Brass section; And Percussion Section (Kamien, 2006: 95). Orchestral music can be described as an art tradition in the West, especially in Europe and America. At first, the orchestra evolved in Europe, around the 17th century, which in the periodization of music called the Baroque era (prier, 1993: 70). Orchestra in Indonesia experienced a lot of dynamics due to a limited audience or people who like orchestra. Conditions such as these can be understood as an attempt to develop the orchestra as a serious music of Western culture is quite difficult to do. In addition, at the same time, the Indonesian people are experiencing a 'pop music fever' with the presence of several popular bands at that time, such as Koes Brothers, Panbers, or The Mercy's, even the presence of Iwan Fals and Rhoma Irama preferred the community. The sponsor preferred to hold a musical performance that could satisfy the dominant tastes of society, until finally in June 1991 appeared Twilite Orchestra led by Addie MS.

The presence of Twilite Orchestra using the Pops Orchestra format at that time, has its own charm that is able to attract the attention of the general public, sponsors, and music industry players to know more about orchestral music performances. The music works are not limited to symphonies, but include popular music and movie soundtracks. Twilite Orchestra not only makes changes in the structure of music works, but in some shows the Twilite Orchestra changes the format and structure of instruments, even the venues. Nevertheless, the basic format of a standard orchestra West (Europe) is still the basic concept of the Twilite Orchestra, and in some performances of his music still plays the works in the form of a symphony orchestra.

Entering the beginning of 2000, the orchestra began to increase along with the development of the music industry is growing rapidly. This can be seen from the number of musical performances

held, ranging from performances that are live or offair. The orchestra concert was held not only for the official event, but as an entertainment event in several television stations including: SCTV Harmony music concert, Gebyar BCA, and tentative events such as Anugrah Musik Indonesia (AMI) Awards. In addition, the orchestra has become a music format that is preferred by most people, many events using orchestras, such as weddings, or the inauguration of a company.

This condition indicates that orchestral music began to enter the area of music and entertainment industry, and become a commodity that is considered profitable. This will eventually give way for the development of new orchestras are engaged in the entertainment industry, such as Magenta Orchestra, Oni 'n Friends and Sa'Unine String Orchestra. The existence of an increasingly popular orchestra, indirectly affect the number of players needed in each show. The needs of orchestra players continue to increase, in line with the increasing number of orchestras or performances held. This became the reference and obsession of some musicians to work as members of the orchestra.

Orchestra players are generally dominated by men. This is understandable because it comes from European culture since the Middle Ages which forbids women from attending higher education or working outside. Nevertheless, the knowledge and understanding of the society are progressing, the awareness of the importance of education and the recognition for women increases. One effect is the involvement of women in the world of music as the orchestra. As currently happening in Indonesia, the interest and enthusiasm of female musicians to work as orchestra players is increasing. This condition is seen in some orchestra player audition activities, the number of participants has started the same between men and women, even some of them have the ability above the average in the mastery of musical instruments and able to compete in national and international level.

The activities and profession of a woman as an orchestra player is an interesting phenomenon to be studied, as this will provide evidence that women have the same potential and ability as an orchestra musician, without even abandoning her fitrah as a woman.

## **METHODS**

The method used is qualitative and analytical descriptive. The approach used is ethnography and multidisciplinary between musicology, cultural studies and social sciences, especially gender studies. The subjects studied were female orchestra players who joined in several orchestras in Indonesia, including Erwin Gutawa Orchestra, Twilite Orchestra, Jakarta Philharmonic City and Bandung Philharmonic. Research data is in the form of observation and interviews conducted, and use some references in accordance with research studies

## **DISCUSSION**

### **Women in Orchestra Performances**

The times, technological advances and globalization have made many changes and influence the worldview, thinking and understanding of the community, particularly regarding the role of women in the joint life. The world of performing arts and music became one of the potential areas for women. As explained earlier, many Indonesian women artists are in the world of musical performances. Not only as a singer, but also as a high-ability musician as well as men. This is seen by the increasing number of female musicians involved in the orchestra.

The orchestra has a majority members consisting of the orchestra musicians. However, in every show that was held, not all members of the orchestra can play as a musician. At the beginning of the orchestra's development in the 17th century, the membership and the musicians involved in the orchestra were chosen and determined by the composer who would present his works. The selection is based on social relationships or relationships between musicians and composers (Rothstein, in Peyser, 2006: 541).

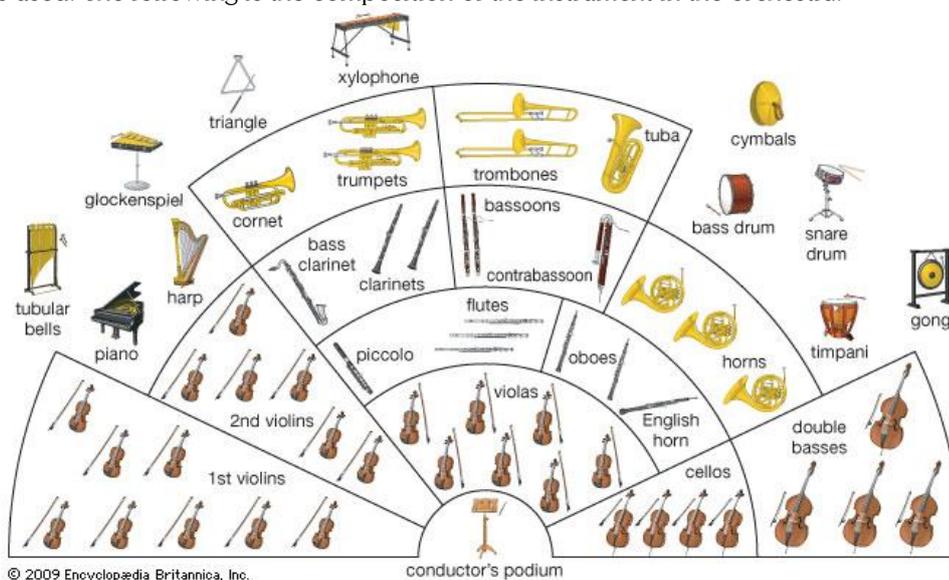
Based on history and tradition in Western culture, musicians involved in orchestral music performances must be male. This is due to the prohibition for women to sing and play music from the church, although for the benefit of religious rituals. The condition began to change in the 18th century when the emergence of an understanding of the equality of women's roles in various activities, so that in the end women can participate in various musical performances although limited to religious works only. Women are allowed to study musical instruments as additional education or fill their spare time beyond their primary duty of housekeeping.

The opportunity given to women in their activities in music provides a tremendous effect. This is evident by the increasing number of female singers who are involved in opera performances. Entering the 19th century, many women who work as singers, instrumentalists, even composers. The involvement of women in an orchestra began in the early 20th century, precisely in 1898 in Berlin, a

woman named Mary Wum founded a special orchestra for women. The establishment of this orchestra became the motivation of women to explore their potential in playing music in the orchestra, until in 1913 some professional orchestra composed of male musicians began to recruit highly capable female musicians as members in the orchestra.

Female musicians who are members of the orchestra have equal rights and duties with male musicians in general. The division of tasks and levels determined by the ability in mastering the musical instruments. This implies that there is no physical and psychological discrimination between men and women who become musicians in the orchestra. Stages through the same, starting from the recruitment process to be accepted as a member of the orchestra.

Recruitment of orchestra players is generally done through an audition process, organized exclusively by a team or orchestra committee and directly led by a music director or conductor. The audition process is conducted to determine the ability and competence of the musicians who will join the orchestra. During the audition, the musician is usually asked to play a number of music repertoires and perform the instrument mastering techniques. Audition is a selection process to determine the basic capability that every music player must have in the orchestra. However, there are also ways to recruit players without audition, based on friendship and recommendations from musicians or composers in the orchestra. The number of music players in the orchestra is determined according to the needs of the show. Usually the number of orchestra players is adjusted to the number of instruments used. The following is the composition of the instrument in the orchestra:



Picture 1. Orchestra formation; Source: Encyclopedia Britannica, 2009

Players who have joined the orchestra will be placed in positions in accordance with the instruments it plays. The position is also organized and arranged according to the ability to play the instrument. The existence of equal rights and obligations for each player, indirectly presents a veiled competition between players, not least for women. This is understandable because in general every musician in the orchestra wants the best position in the section of his instrument, as expressed by Rothstein (Peyser, 2006: 531) "There is always a competition between us to be a professional player in the orchestra". This situation provides a motivation for the music player to continue to improve the ability to play the instrument he mastered.

### Women and Orchestra in Indonesia

The involvement of female musicians has a positive effect and appeal to the existence of an orchestra. This can be seen by the increasing number of women who become orchestral musicians in every part of the world, including in Indonesia. As previously explained, the orchestra in Indonesia growing more rapidly since the early '90s, especially after the presence, Nusantara Symphony Orchestra, Twilite Orchestra and Erwin Gutawa Orchestra gave a stimulus for the musicians to get involved in orchestra performances. This will eventually give way for the development of new orchestras such as Magenta Orchestra, Jakarta City Philharmonic, Bandung Philharmonic, and others.

The existence of an orchestra that became popular, indirectly affect the number of players involved so that the needs of the orchestra player continues to increase. This provides an opportunity for female musicians to compete to be an orchestra player. The number of female orchestra players in some orchestras in Indonesia, reaches 30% -40% of the total number of players in an orchestra (based on the author's survey and research in 2014). That is, the number of women who work as orchestra players is increasing, and this is evidence that the orchestra can be a place for women in expressing their abilities.

Popular Indonesian Orchestra							
Artistic		Showbiz & Entertainment		Educational		Politics	
-	<b>Jakarta Symphony Orchestra (JSO)</b>	-	Twilite Orchestra	-	Orkestra Mahawaditra (UI)	-	Gita Bahana Nusantara
-	<b>Nusantara Symphony Orchestra (NSO)</b>	-	Erwin Gutawa Orchestra	-	Orkestra ISI Yogyakarta		
-	<b>Twilite Orchestra</b>	-	Magenta Orchestra	-	Orkestra Bumi Siliwangi (UPI – Bandung)		
-	<b>Jakarta City Philharmonic</b>	-	Oni n Friends dan Sa'Unine String Orchestra	-	ITB Student Orchestra		
-	<b>Bandung Philharmonic</b>			-	Bandung Orchestra (STiMB)		

Table 1. Some popular orchestra in Indonesia

Women, as previously described, has the same rights and duties as a player in the orchestra. This is true across countries with orchestras, including in Indonesia. Women in Indonesia who work as orchestra players, usually have a formal musical education background through music education institutions, and non-formal through music courses. Usually, the women took the instrument in accordance with the female characters, such as the violin, viola and flute. These instruments are considered 'friendly' by women because it is relatively easy to learn and to carry with the shape / size is not too large. However, there are some women choose instruments that were played by men, such as cello, double bass, trumpet, trombone, tuba, and percussion. In fact, they have a higher mastery of instruments than men.

This condition can be understood as a strategy of women to increase the chances of becoming a player in an orchestra. They have the same rights and duties, and the main aspect that determines one's position in an orchestra is the ability to play the instrument eloquently. In addition, female members who have the ability to play an 'unusual' instrument played by his people, became an asset and attraction for the orchestra to recruit him so as to increase the popularity of the orchestra. For this reason, some women choose to master the instruments that are usually played by men.

The interest of women to be an orchestra player is not only to develop their talents, abilities and expressions in playing music. Activity in a systematically programmed orchestra with clear targeted performances is an option for women to develop their own potential. The role of women in the orchestra in addition to being a player also has an equal opportunity to occupy important positions in the orchestra, such as being the principal of the instrument section, becoming a mistress (a female concert master), becoming a solis, even being a conductor in a performance.

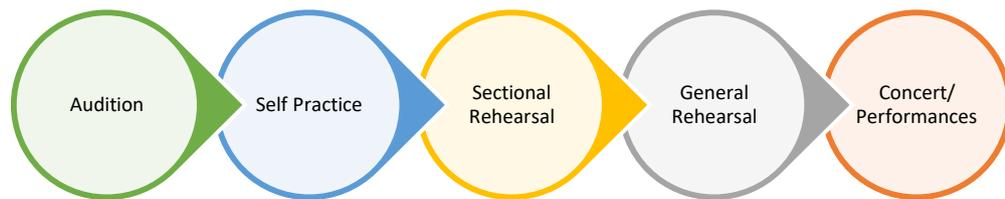


Chart 1. Step of activity as a member of the orchestra

Activities performed by women as an orchestra player is to follow each series of performances, ranging from the process of training individually, in groups, until the concert took place. This obligation applies to every member of the orchestra without exception. The following is a chart of rights and obligations for each orchestra member

Orchestra			
Women		Men	
Rights	Obligations	Rights	Obligations
Auditions; Become a Member / Players; Position in the orchestra; Fee / Income; Facility / guarantee; Freedom to obtain knowledge and music education	Skill upgrades; Following the process of rehearsals and performances that have been determined; Contribute to the progress of the orchestra	Auditions; Become a Member / Players; Position in the orchestra; Fee / Income; Facility / guarantee; Freedom to obtain knowledge and music education	Skill upgrades; Following the process of rehearsals and performances that have been determined; Contribute to the progress of the orchestra

Chart 2. Rights and obligations of orchestral members

The chart above shows the same rights and obligations between female and male players in an orchestra. This shows that within the orchestra, the difference is only determined by one's ability to play and master the instrument. Physical conditions and gender differences are no longer a requirement as an orchestra player. As long as someone is able to improve his ability, as long as it will also survive to be an orchestra player.

In addition to equality of rights and duties as an orchestra player, women have another important role for an orchestra, which maintains the existence and artistic value of an orchestra. Women involved in the orchestra do not have to be players. They can be part of the management, librarian, and artistic team that can support the existence of an orchestra. The beauty and harmony of an orchestra is the role of women involved in it.

Based on the previous explanation, it can be said that the orchestra is a place that is able to facilitate women to develop their potential and ability in music. Women have equal rights and obligations with male members, and are only differentiated by the ability to play the instruments. Today, there are many Indonesian female musicians who joined in some orchestras in Indonesia and even abroad, and has a high ability in music as an orchestra player.

## CONCLUSION

The orchestra has become a place for Indonesian female musicians to develop their potential and musical abilities widely. Women's interest to be an orchestra musician because of the equal rights and obligations regardless of gender, thus giving the freedom to express. The orchestra in Indonesia has

been able to facilitate the female musicians to be part of the show. Profession as an orchestra player becomes a pride for Indonesian women because it can expand social network and existence in self-development in society. The beauty and harmony of an orchestra is the role of women involved in it.

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# THE CORRELATION OF STUDENTS' FASHION STYLE AND CRIMINAL ACTS (A CASE STUDY IN UIN SYARIF HIDAYATULLAH JAKARTA)

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## ABSTRACT

This thesis analyses the correlation of female students of UIN Syarif Hidayatullah's fashion style and criminal acts. The purpose of this research is to know the overview of female students of UIN Syarif Hidayatullah's fashion style and to know whether there is a correlation between female students' fashion style and criminal acts. This is a quantitative research. The sample of this study is 367 active female students of UIN Syarif Hidayatullah from 2012-2013 academic years.. The data was collected by using questionnaire. The results show that female students of UIN Syarif Hidayatullah's fashion styles are jilboob fashion style (39%), syar'i fashion style (32%), and the last, hijaber fashion style (29%). Then, female students of UIN Syarif Hidayatullah, who have experienced criminal acts, are 65, 4 %. The most frequent criminal acts experienced by female students of UIN Syarif Hidayatullah is a non-physical sexual harassment or verbal and mostly female students, which get that criminal acts, is wearing jilboob fashion style.

**Key words:** Sociology of Criminal, Woman, Criminal Acts, Sexual Harassment, Gender

## INTRODUCTION

Nowadays is very rampant criminal acts and the victims are women. Even women who have done their duty to wear the hijab and dress up aurat can be a victim of criminal acts. Many criminal cases that occurred among women, especially female students. Researchers are also interested to overcome this problem in UIN Syarif Hidayatullah Jakarta because this campus is an Islamic campus. Similarly, in terms of ethics UIN requires all students to use Muslim clothing and hijab. This is also adapted to the vision of UIN to make the institution of higher education is leading in scholarship, Islam, and Indonesia (Nadzariyah, 2009: 6).

As a Muslim wearing a headscarf and dressing up aurat is obligatory. Islam not only teaches about worship to God but also Islam can be a protector and guardian for his creatures, especially women. Islamic teachings commanded for every Muslim to wear clothes that cover the aurat and veil so as to avoid the name of slander and evil (Aminah, 1997: 108). Because each of the women's bodies of God gives a specificity that can distinguish women from men.

The existence of this globalization seems to have been much reduced human moral values. Changes and cultural shifts are very fast and far removed from our indigenous culture. Students in modern times of course also follow the development of fashion including female students at UIN Syarif Hidayatullah Jakarta. Many college students now with a variety of dress styles, even Muslim clothing today is also diverse and very fashionable. This phenomenon is triggered by the number of fashion designers, models or fashion bloggers who voiced the trends of today's fashion.

## THEORITICAL FRAMEWORK

This study uses the theory of victimization associated with the victim against immoral action. The term "victimology" was first used by B. Mendelshon in 1946 in the paper "new bio-psycho-social horizons: Victimology". Etymologically, victimology comes from the word victim (latin) which means victim (in religious) and logos (greek) which means knowledge. Thus victimization can be said to be a study of victims from various aspects (Soesanto, 2011: 201). The intended victims in this study are victims of crime.

In its development, the study of crime or criminal is no longer about the perpetrator or the actor but has already penetrated the study of crime victims. This is influenced by the writings of Hans Von Hentig and B. Mendehlsohn in his book "The Criminal and His Victim" (1949). Von Hentig points out that in certain crimes the victim has a very important role in the commission of crime (Soesanto, 2011: 36). Theory of victimization emphasizes more on the victims, because the victim is itself why the crime happens. Von Hentig insists that many victims of crime contribute to themselves, for example by inciting or provoking crime or by creating or developing situations that are likely to lead to such crimes.

## METHOD

This thesis research methodology using quantitative method. Quantitative research is a study that describes the content by using statistical accuracy to measure events. Quantitative research uses clear and systematic methods of analysis to draw conclusions and examine them carefully (Silalahi, 2012: 39).

The place to be studied is Syarif Hidayatullah State Islamic University Jakarta. The reason researchers research in UIN Syarif Hidayatullah because the place is affordable close to home and researchers were there. Respondents selected in this study were UIN students of all faculties from class of 2012-2013 amounted to 4524 people because this generation is a student who is still active college. Population is all data that the researcher attention in a given scope and time. Another notion of the population is the whole object of research consisting of humans, objects, animals, plants, values, tests, or events as sources of data that have certain characteristics in a study (Zuriah 2007: 116). The object of this research is the active student of class of 2012-2013 UIN Syarif Hidayatullah Jakarta. The sample is part of the population. Therefore, the sample should be seen as an estimate of the population and not the population itself. To establish a population boundary, there are three criteria: content, coverage and time (Prasetya and Jannah, 2005: 119). Samples In this study was calculated using Slovin formula. The sample is 367 female students.

In relation to the character of the population known by the researcher and with the above samples, the researcher uses a systematic sample technique that is designed by taking the population unit from the top down systematically (Bungin, 2005: 108). This systematic technique is used if the population is relatively large, the list of elements is well available, the population has a regular pattern and the population is homogeneous (Silalahi, 2012: 264). Researchers came to the student who was selected to be the respondent, but previously the researcher looking for schedule of the device to facilitate the researchers in getting the data.

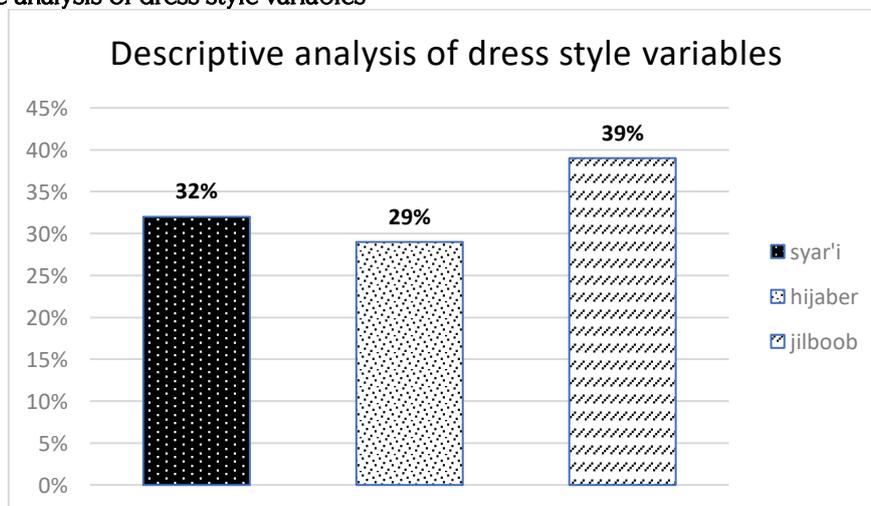
Researchers use data collection techniques questionnaire as the main data. The questionnaire is a structured or systematic question that contains a list of questions that measure variables, relationships among variables, or experiences or opinions of respondents. What questions can be asked through questionnaires, behavior, attitudes or opinions, characteristics, expectations, identity and knowledge (Prasetya and Jannah, 2005: 143-144).

This study uses nominal scale for both variables, namely independent variable and dependent variable. The nominal scale is the scale indicating that there is only one difference between the categories, the data obtained from the nominal scale is data categories or classifiable (Silalahi, 2012: 218). Researcher use yes or no as measurement scale.

## RESULT

In this section the results present the research on The Correlation of Students' Fashion Style and Criminal Acts. Descriptions of statistical calculations of dress styles (syar'i, hijaber and jilboob) and the extent of their relationship to criminal acts. More details will be described as follows:

### Descriptive analysis of dress style variables



Picture 1. Descriptions of statistical calculations of dress styles (syar'i, hijaber and jilboob)

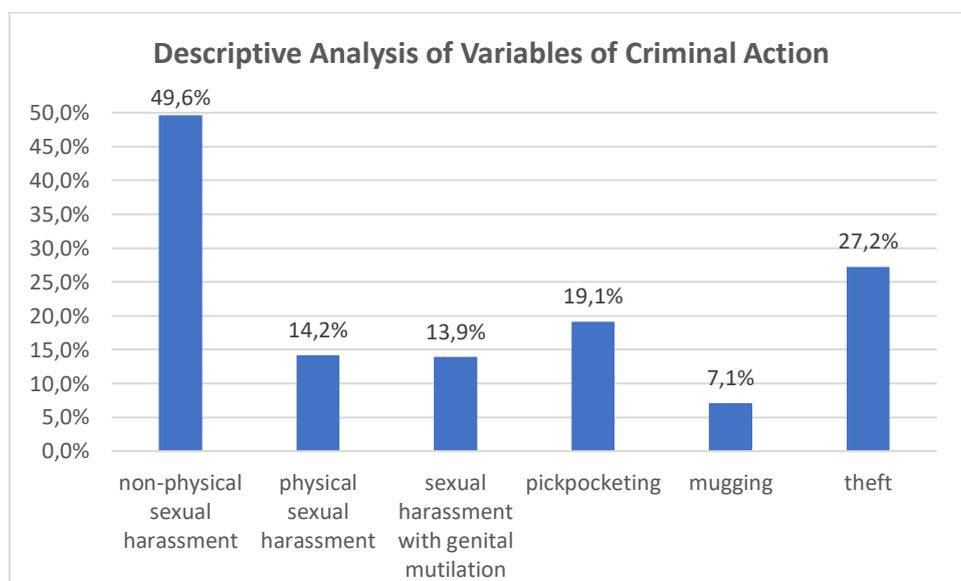
Style jilboob dresses occupy the most positions of all samples in this study. The majority of students from conventional schools, such as SMA / SMK (not MA or Pesantren), allow UIN students to choose a simple and practical dress style and possibly only to comply with campus regulations requiring the wearing of the hijab. Associated with research that researchers do similar results with research conducted at STAIN Pekalongan, which proves it turns out hijab slang / jilboob more favored by female students. This is because the practical and comfortable worn and do not disrupt the activity (Sopiah et al, 2008: 11).

Students with this style of hijaber dressing are fewer in number than the syar'i and jilboob dress styles. This is because the student in the 2012-2013 force just try to follow the trend that is developing. The above data is similar to the research that has been done in Solo about fashion trend fad ala hijabers that have plagued everywhere, this raises euphoria among women jilbab. Para women are able to wear a fashionable headscarf and follow the fashion trends of the present and directly remove the existing stigma In society about the hijab is rigid and not fashionable (Novitasari, 2014).

Students who wear syar'i dress styles ranked second most after the style of jilboob dressing in this study. Most of the syar'i-clad students are usually because they are involved in an Islamic organization campus or outside campus, such as LDK, HTI, KAMMI, etc.

In this study we used a linear regression test to measure the magnitude of the effect of gender differences on mathematical achievement

### Descriptive Analysis of Variables of Criminal Action



Picture 2. Descriptive Analysis of Variables of Criminal Action

Based on the results of statistical calculations of descriptive analysis of criminal acts shows that the highest criminal acts experienced by students is non-physical sexual harassment as many as 182 female students (49.6%) while the lowest crime is the mugging of 26 female students (7.1%).

### Test Crosstab

After knowing each frequency of the respondent's profile, the researchers also tested the female style clothing variables against criminal acts. It appears in the table below that the most frequent criminal acts were the non-physical sexual abuse) 105 students and the most jilboob-clothed female students were 50 people. In this study we used crosstab test to measure the magnitude of the relationship of dress style to female students with criminal action.

The conclusion obtained based on the above description is the majority of dress style student UIN Syarif Hidayatullah is a style jilboob dressing. While the criminal acts most often experienced by students UIN Syarif Hidayatullah is non-physical or verbal sexual abuse.

Because most female students are dressed in jilboob style, it can not be denied that these jilboob-style girls are often sexually abused. This is because the characteristics of the student with the style of dress jilboob that is using clothes and tight pants that reveal curves and short veils do not close the chest.

## DISCUSSION

Students who wear syar'i dress style as many as 118 people (32%) ranked second most after the style of jilboob dress in this study. Students with hijaber dressing style is less in number than the style of dress syar'i and jilboob that is as many as 105 people (29%). While Dressing Style Jilboob coed as many as 144 people (39%). Of the three styles of UIN student dress, the jilboob dress style occupies the most position of all samples in this study.

Descriptive analysis of criminal acts shows that the highest criminal acts experienced by students is non-physical sexual harassment as many as 182 female students (49.6%), The second highest criminal act was the theft of 100 people (27.2%), 70 people (19.1%), physical sexual harassment (52.2%), sexual harassment with genital mutilation (13.9%) and the lowest crime is the mugging of 26 female students (7.1%).

Then, The researchers tested the female style clothing variables against criminal acts. It appears in the table below that the most frequent criminal acts were the non-physical sexual abuse) 105 students and the most jilboob-clothed female students were 50 people. In this study we used crosstab test to measure the magnitude of the relationship of dress style to female students with criminal action.

The conclusion obtained based on the above description is the majority of dress style student UIN Syarif Hidayatullah is a style jilboob dressing. While the criminal acts most often experienced by students UIN Syarif Hidayatullah is non-physical or verbal sexual abuse.

## CONCLUSION

The conclusion of the research result of Relationship Style of Mahasiwi Dressing against Criminal Action is as follows:

1. The description of student dress styles force 2012 and 2013 UIN Syarif Hidayatullah Jakarta.  
The style of dress that is most in demand by female students is the style of jilboob dress compared to the syar'i or hijaber dress style. This is because the majority of female students like the style of dress is simple, not complicated and wear it did not take long.
2. An Overview of Criminal Measures experienced by female students of 2012 and 2013 UIN Syarif Hidayatullah Jakarta  
In the variable of criminal action, non-physical sexual abuse is the most criminal act experienced by a female student. This is because verbal / non-physical sexual abuse has become commonplace and easy to do when an offender sees women in various styles of dress that the offender sees fit. And the student who most often experience non-physical sexual abuse is a student with style jilboob dressing.

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# UNDERSTANDING UNETHICAL DECISION MAKING OF STUDENTS AND EDUCATIONAL PROGRAM IN UNIVERSITY

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## ABSTRACT

This study aimed to understand unethical decision making of students include theme, ethical dilemma and its impact, determinant factors in universities and propose educational program. There were 124 students from state and private universities in Yogyakarta, age 18-25 years old, 56 male and 68 female, participated in this study. Data was collected by open-ended questionnaire, focus group discussion and in-depth interview. Using content analysis, the result showed that the theme of unethical behavior that is often experienced by students related to academic and non academic. Academic problems regarding indisciplinary behavior like absenteeism, play-truant than ask friend to counterfeit his/her signature or came late in lecture as well as dishonesty like cheating, plagiarism and data manipulation while non academic regarding told a lie to parent especially about tuition fee and living cost, conflict with friends, bullying, dating violence even unwanted pregnancy, breaking rules of traffic and mark up of activity campus budget. Personal factors such as moral character, religiosity, socio economic status were dominant to determine the ethical and unethical decision making. However, the interpersonal factors such as family social support, obedience, conformity, and opportunity, also had important contribution. Perception toward values and social control would be impact to level of negative affect. These findings can be used by educators, counselor and psychologist to enhance student's ethical decision making. Educational programs such as socialization through code of conduct subject matter, teaching good decision, coaching and counseling need to be intensively in university focused on individual strategy to face the ethical dilemma.

**Keywords:** ethical decision making, person-situation model, education program

## INTRODUCTION

During study in university, students have to do a lot of tasks and responsibility, academic and non academic. Academic tasks such as review literature, lecture, discussion, making paper and report. Meanwhile, students also have many social responsibility, as member of organization on campus, member of family and member of society. Hopefully, students in university have idealism and motivation so that all of the tasks and responsibility well done without unethical decision making.

Unfortunately, there are many cases of unethical decision making of students. Plagiarism, bullying even violence and substance abuse are examples of unethical decision making. Plagiarism had done by students and lecturer in University though quantitative data was not available yet in Indonesia. According to Grady Venville, vice rector from Western Australia University, plagiarism will be occurred when the students had no more time to seek references and personal problems as well. (Sudrajatulloh, 2014) Another case of unethical decision making is substance and drug abuse. United Nations Office on Drugs and Crime (UNODC) estimated that 1 in 20 adults, or a quarter of a billion people between the ages of 15 and 64 years, used at least one drug in 2014. Over 29 million people who use substance and drugs become addict and experience substance and drug disorders (United Nations, 2016). In 2014, Badan Narkotika Nasional Indonesia collected the data and results showed that 22 % of users from 4,1 million total users are students ([www.kompasiana.com](http://www.kompasiana.com)). Violence had high level of prevalence. One of institute of Public Administration in Indonesia indicated that there were 37 cases of death in this institution because of violence from senior during 1993-2013 ([www.detik.com](http://www.detik.com)). Data from Rifka Anissa, Women Crisis Centre refer that there were 819 cases of dating violence in Yogyakarta, 32 cases of unwanted pregnancy, 379 cases of rape, and 245 cases of sexual harassment have happened during 1994-2011, include university student as the doer ([www.rifka-annisa.org](http://www.rifka-annisa.org)).

Why they break the rules and social norms? Educator and psychologist concerned and want to know more about how cognitive, affective and psychomotoric processing of unethical decision making. It is important to understand themes, dilemmas, determinant factors and psychological dynamic. Ethical decision making has meaningful impact. Individuals who make ethical decision tend

to feel positive affect, and vice versa. Chen and Chooper (2014) states that individuals will have psychological well being when pay attention ethical things.

Many research demonstrated that a numbers of factors contribute to ethical and unethical decision making. These factors include individual or personal and situational. Personal qualities as primary factor that cultivate demands from internal and external but we suggest that situation are as influential as individual because of harmony in diversity.

## LITERATURE REVIEW

Ethical decision making is a cognitive evaluation on many alternative choices of ethical issues and than select one option. Cognitive processes becomes open ways of intention and ethical or unethical behavior (Trevino, Nieuwenboer & Kish-Gephart, 2014). Unethical are divided by three catogorize: (a) distortion from minimal standards on universal norms; (b) break of normative law; (c) extraordinary.

Trevino, Weaver and Reynold (2006) describe the factors that influence decision making into a model based on *rational and deliberate four-stage model of individual decision making* from Rest. These are: (1) understanding and identifying of ethical issues; (2) moral judgement with criteria based on norms and references, weighting cost and benefit and setting the options; (3) motivation or intention; (4) actual behavior. Rest, Narvaez, Bebeau and Thoma (1999) told that the agent must aware about ethical issue on the beginning.

According to Kahneman (2013), in making decision especially that have high consequences, individuals think in a slower way through contemplation and considerations. Furthermore, Robbins and Judge (2013) explained when making considerations the individual may cognitive bias or rationalization because of personal and situational factors.

Factors affecting ethical decision making are: (1) Personal factors such as *neurocognitive* (Reynold, 2006); intuition (Haidt, 2001; Sonenshein, 2007); undstanding to ethical issues (Gopinath, 2008); *love of money, machiavellian* and ethical intervention (Li-Ping and Chen, 2008), religiosity (Perrin, 2000), *bigfive personality* (Kalshoven, Den Hartog, De Hough, 2011); self esteem, religiosity, machiavelian, *love of money* and perception toward integrity of leader (Li-Ping dan Hsi Liu, 2012); emotion (Kouchoki and Desai, 2015; Ruedy, dkk. 2013); moral character (Cohen and Morse, 2014; Cohen, dkk.2014);

(2) Social or interpersonal influence such as authority and compliance (Milgram, 1963; Latane, 1981;Zimbardo, 2007; Trevino, dkk. 2014);

(3) Organisational factors such as socialization of ethical codes (Beeri, 2012);

(4) Interaction between person and situation like religiosity, monitoring, reward and punishment (Armantier dan Boly, 2011); cost and benefit prediction, law enforcement, trust on leader and organizational system (Guerero dan Oregia, 2008).

Cheating among university student (n=160) from different academic disciplines in UK and Finlandia is common and a serious problem (Mikaela & Claes, 1999). External factors for cheating were time pressure, laziness, and the wish to help friend, meanwhile internal factors were shame or embarishment at being caught and fear of detection or punishment. Academic staff must create a good socio moral environment for moral development, enhance many of studying technique and discipline academic.

## METHODS

There were 124 students from state (40) and private universities (84) of Yogyakarta, age 18-25 years old, 45 % male and 55 % female, 68 % undergraduate 32 % post graduate, 97 % moslem; 3 % non moslem participated in this study.

Data was collected by open-ended questionnaire for 124 undergraduate student, From 124 participants, there are 14 persons divided by two groups of focus group discussion with maching subject between groups. Furthermore, two university counselor were involved in-depth interview.

Data analysis with content analysis. First, the content analysis was revealed the theme, reason and psychological dynamics of participants. Second, identified how much participants responses toward determinant factors of ethical decision making. Content analysis is a systematic research method for analyzing textual information in a standardized way that allows researcher to make inferences about some informations from participants (Crowley & Delfico, 1996)

## RESULTS

Using content analysis, the result showed that Themes of unethical behavior that were often experienced by university students related to academic and non academic. Academic problems regarding indisciplinary behavior such absenteeism, play-truant than asked friend to counterfeit his/her

signature or came late in lecture as well as dishonesty like cheating, plagiarism and data manipulation while non academic regarding told a lie to parent especially about tuition fee and living cost, conflicted with friends, bullying until the ideal of suicide, dating violence even unwanted pregnancy, breaking rules of traffic and marked up of activity campus budget.

There were some impact of unethical decision making on psychological factors :

1. Low level of regret. This level would appear when participants came late because society tolerate that called plasticity time Participants also had low level of regret when they did not use wifi services for browsing and download academic task but
2. Moderate level of negative affect like uncomfortable, affraid, and tention. Academic indisciplinary such as absenteism, asking or help friend to counterfeit the signature, lie and conflict with friend as well as violation of traffic rules became participants had moderate level of negative feeling.
3. High level of negative affect: anxious, worry, regret. bad mood, underpressure, guilty feeling, in difficult situation, conflict, hopeless, fear of sin. Decisions that caused participants had high level of negative affect were lie to academic staff and parent, play-truant, plagiarism, mark-up in campus activity, serious problems with friend for example unwanted pregnancy, bullying and dating violence.

Data from open ended questionnaire refers that the top ten ranking of determinant factors of ethical and unethical behavior are:

Table 1. Percentage of Determinant Factors of University Student Ethical Decision Making

No	Factors	%
1	Consideration of future consequences	58,87
2	Family support	58,06
3	Religiosity, Moral identity	54,84
4	Self control	44,35
5	Honesty	41,13
6	Opportunity	40,32
7	Conscientiousness	38,71
8	Worry about dislike from others	33,87
9	Obedience to authority Reward and Consequence	32,26
10	Economy status	31,45

Students with ethical decision making usually have enough consideration of future consequences. They said that

*"I am affraid to get bad image, regret in the future or get punishment"*

*"I want to be a good university student, Another persons give reminder me in order that obey the law because of my identity as university student"*

*Before I break the law, I see who is the lecturer and what is the reward and consequences"*

Future consequences were obtained from social values as well as religiosity. Society has some norms. If the individuals do something wrong then they feel uncomfortable. However, some of them belief that it is useless to regret. In religion, there are many order and prohibition so that individuals that make unethical decision will have guilty feeling.

*"I aware I do the wrong doing but it is useless to think about, though ill feel"*

*I ever do violence, burn his bicycle, if I remember that, I embarrassed and have inner conflict*

*"Once at the lowest point of my life, almost suicide, but I remember God"*

Why the violation persists? Participants told :

*"There are many benefit to us so it is important to convince someone that the choice is right, It is indeed so selfish"*

*"I know that I break the rules, but I do that because I want to reply kindness of my friend that ever help me to sign presence form. I dislike this behavior actually, I think that it is right to follow ideology but I also have conscience toward kindness from others..."*

*It looks imposible to deviate from norms. I was so angry, very emotional, I did not remember the rules"*

*"There is a chance and rush hour, so I don't want to know the rules"*

Some of participant told that they give an appreciation for someone that able to decide properly. Moral character is an important to handle the ethical issues.

*"dilemma to choose ethic or unethic....but have to be strong enough for ethical decision making. Risk well thought out. Be mature, self control, then I believe that I can handle dilemma in the future, on our job"*

*"idealistic people that's great, can defeat his or herself, resist laziness of self, struggle from all of the obstacles"*

Social support also important to help good decision. This data supported by participants that were involved in focus group discussion. Mostly, undergraduate students said that

*"Need someone to remind even slap hard"*

*"If we confuse or in dilemma than ask to close friend or parent, especially parent because they have many experience and direct to the right way,"*

*"We may not agree to our parent, but they are imposible to drop something on one's face, so like or dislike we obey them"*

## DISCUSSION

University students have academic and non academic problems, These problems are related to role as a member of group in his or her family, campus and society. Identity as a student in higher education, make them to look after their moral self, If they make unethical decision, they will have psychological distress. Furthermore, the students with unethical decision can not study in the good manner. Agree with Chen dan Cooper (2014), when individuals pay attention on ethical things, they will be better on psychological condition, vice versa.

In Indonesia, university students are not really separated with their parent. They may stay at boarding house in another city but still ask some suggestion for their decision and behavior. Some of them gather with parent. Fraedrich dan Ferrell (1992) suggest that right or wrong values being influenced by psychological maturity and environment. In the beginning, the parent's rules are internalized by the child and become the behavior guidelines. Harris, J.K. Carothers B.J., Wald, L.M. Shelton, S.C. Leischow S.J. (2012). said that schools, organization, religious services and media sharpen the values that have been previously owned. Mostly, Indonesian is a religious person who obedient to God's commandments. Religion relate in positive and negative ways to the whole range of human behaviors, experiences, and emotions (Paloutzian & Park, 2005).

University students approximately attain the age of adult, beginning at age 18. Adult can make estimation about cost and benefit accurately, obey the regulation that arrange social values prevailing in the community. So, adult should have an ability to make future consideration. On the basis of Lawrence Kohlberg's work on moral reasoning, most adults are at the conventional level of cognitive moral development, meaning that they are looking outside themselves for guidance when making ethical decisions (Trevino, Nieuwenboer & Kish-Gephart, 2014).

However, when individuals have some motive and goals and their behaviors have directed by that so the behaviors can be changed. Some determinant factors influence them. Individuals can involve in moral disengagement. Moral diengagement was a theory from Albert Bandura (Moore, 2008 ; Detert, J.R., Trevino, L.K. & Sweitzer V.L.(2008). ). This theory develop to explain why some people engage in inhumane conduct without guilty feeling. They use cognitive mechanism which reframe their decisions. Cognition has been changed for dangerous decrease, minimize understanding of responsibility, decrease perception of behavioral causes so that is no wrong to do. Base on this research, individuals become selfish and convince the other in order to agree. Reply kindness, rush hour, and forget the rules are reasons for rationalisation.

Moral character was required to face the dilemma. Moral character can be conceptualized as an individual's disposition to think, feel, and behave in an ethical or unethical manner (Cohen & Morse, 2014). Some of good character that very important are consideration to the future consequences, self control, honesty, conscientiousness to hold the principles, embarrassment and guilty feeling. Good character can resist temptation, resist laziness of self. They have personal maturity and idealism.

Thus based on focus group discussion, participants actually develop one or more strategy to make ethical decision making. It could be differentiated into four kinds: cognitive focused, spiritual and religiosity focused, social support focused and character focused. These strategies are material to decrease unethical decision making. Education programs such as socialization through code of conduct subject matter, teaching good decision, coaching and counseling need to be intensively in university with attention on all of the individual strategy

## CONCLUSION

Personal factors that determine the ethical decision making are religiosity and moral character while the situation factors such as social support, opportunity, obedience to authority and reward consequences. There is individual differences to make the decision. It depend on the individual background, ability to resist temptation and utilize internal and external factors. These findings can be used by educators, counselor and psychologist to make a proposal that is more struck.

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# PRODUCTION, DISTRIBUTION AND CONSUMPTION AMONG THE KASEPUHAN: VALUES AND CULTURAL IDENTITY OF A PEASANT ECONOMY

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## ABSTRACT

Economy deals with limited resources and human effort in fulfilling their needs for survival. Those elements encompass the so-called production, distribution, and consumption systems. Production refers to how goods, services, and other necessities are produced within a particular system, whereas distribution and exchange refer to the practices that are involved in getting the goods and services by a society to its people. And consumption refers to a process in which goods and services are used up or transformed into something else. The *Kasepuhan*, on which this paper will be based on, is a group of people who live in several hamlets, spread out in the Southern areas of Bogor, Sukabumi, and Lebak, particularly along the slopes of Gunung Halimun. They make a living by collecting forest products, gardening, and rice planting in both *sawah* (wet rice agriculture) and *huma* (swidden fields). The paper will take a look on how the Kasepuhan fulfill their needs through their production, distribution, and consumption systems that in the end reflect their values and cultural identity. A classic ethnographic method, involving participant observation, interview, and live in, is employed in this study, describing what, when, and how these systems work in the community.

**Keywords:** production, distribution, consumption, kasepuhan, cultural identity

## INTRODUCTION

The English word “economy” comes from the Greek word *oikosnomos*, which means “one who manages a household” (Samuelson and Nordhaus, 2009). It entails the complex human activities concerned with management, production, distribution, and consumption of resources (goods and services) within a “household”—a society in general. The management of society’s resources is important because resources are scarce. Thus, economy deals with limited resources and human behaviors in fulfilling their needs. Since these issues—that of limited resources and human behaviors—are quite vast, this paper will narrow down and focus on the production and distribution systems practiced by a local-traditional community called the *Kasepuhan*.

The systems of production refer to how food and other necessities are produced. It, of course, entails a complex of activities including what to be produced, how to produce, and who produces, and who gets the products. What to be produced refers to everything a society needs including food, clothing, shelter, and other necessities. These needs are technically categorized into primary, secondary, and tertiary or luxurious needs. How to produce covers all necessary steps, skills and materials that have to be put into in order to make things happen. Who produces and who gets the products take in all aspects of division of labor, social strata, as well as how much each group should get in exchange for what they produce or bring or to the system. This, then, brings us to the concept of distribution and exchange systems, which refer to the practices that are involved in getting the goods and services by a society to its members. Regardless of the type of subsistence base, all societies need to have mechanisms of distribution and exchange.

Theoretically, two types of distribution and exchange can be identified, namely, market economy and non-market economy. The market economy system is typified by the use of money as a mean of exchange, the ability to accumulate vast amounts of capital, and complex economic interactions, which can reach global scale. A striking characteristic of this system is its impersonality in most economic activities and stand apart from ordinary social life. The non-market economy is characterized by face-to-face personal relations, small- and limited-scale of economic activities. In this system, production, distribution and consumption are *social relations with economic aspects*. The economy is not a separate entity but *embedded* in the society (Kottak 1991, emphasis original). This type of non-market economy has widely been practiced by a community called Kasepuhan of Mount Halimun, Sukabumi, and yet market economy comes to the area as the community become an integral part of the Gunung Halimun-Salak conservation program.

The Kasepuhan, on which this paper is based on, are a group of people who live in several hamlets spread out in the Southern areas of Bogor, Sukabumi, and Lebak, particularly along the slopes of Mount Halimun. Most area where the Kasepuhan live has now become part of the Taman Nasional Gunung Halimun-Salak (Gunung Halimun-Salak National Park), with a total area of 40,000 ha. This area,

according to Geertz (1963), is considered as one of the "Outer Islands" or "Outer Indonesia," (Geertz (1963:12-15). an area where shifting cultivation or slash-and-burn agriculture is the dominant pattern of resource utilization among the forest dwellers. The Southwestern West Java Region is generally known as the Banten Kidul (South Bantam) Region, where the Baduy and Kasepuhan peoples live. They earn their living by collecting forest products, gardening, and rice planting in both sawah (wet rice agriculture) and huma (swidden fields). These livelihood systems also constitute their production, distribution and exchange systems.

The paper is organized into separate sections. First, a short introductory of the Kasepuhan ethnohistory starts the paper, and followed by the description of main modes of production which consist of patterns of resource utilization and the *seren taun* ceremony. Secondly, eco- and cultural-tourism comprises a recently new economic aspect as the Kasepuhan become part of the Gunung Halimun National Park conservation program, and finally some discussion notes conclude the paper.

#### The Kasepuhan: ethnohistory of a tradition

Outsiders use the term "kasepuhan" to address people who share the same sentiments and acknowledge themselves as descendants of the Old Sundanese Kingdom of Padjadjaran. When Islamic forces of the Sultanate of Banten attacked the old kingdom, three great "commanders" of the *bareusan pangawinan*, a special force of the kingdom whose main weapon was a spear (Adimihardja 1992), stood out as leaders, namely, Ki Demang Haur Tangtu, Guru Alas Lumintang Kendungan, and Puun Buluh Panuh. The king of Padjadjaran, Prabu Siliwangi, ordered them to save the *hanjuang bodas* tree (*Cordyline fruticosa*), but they failed to do so. Consequently, the king and his subjects fled the palace and settled in a place called Tegalbuleud (round field), somewhere in the southern mountains. It has been said that this place was where the king departed from the earthly world (Sundanese: *ngahyang*) and the Kasepuhan believe this is the present Gunung Sangiang which formally on the map this point is called Mount of South Halimun.

Stories say that the three commanders had intended to go back to the abandoned city, but were unable to do so and they eventually went their own separate ways but maintained ties with one another. One of them, Ki Demang Haur Tangtu, went to Guradog in South Bogor and settled there until his death. Stories circulating among the Kasepuhan Ciptarasa imply that one of his wives, Nini Buyut Tundasara of Kampung Kaduluhur, was the ancestor of all Kasepuhan in Gunung Halimun. Thus, the Kasepuhan communities in Kampung Ciptarasa, Cisungsang, Cicarucub, and Cisitu all come from the same ancestor and share similar beliefs about their past and future. One important belief of the Kasepuhan is the *uga banten* Adimihardja (1983, 2). The uga or prophecy says: "*Nagara bakal tata tentrem kertaraharja, mun lebak cawene geus kapanggih*" (The nation will be prosperous if the virgin or pristine lowland has been found). Since it mentions the term "lebak cawene," the prophecy is also known as *uga lebak cawene*. Lebak means lowland, while cawene is a Bantenese term for "virgin" or "pristine." Hence, lebak cawene can mean "virgin or pristine lowland," a fertile land that will bring life and happiness.

In order to find the pristine land, the Kasepuhan must transfer from one hamlet (*kampung*) to another when the chief elder, in the course of his contemplation (*tafakur*), receives a divine sign or order (*ilapat*) to move the central hamlet (*kampung gede*). The lebak cawene will be their final area of settlement, and no more moving will be done after they reach that place. The Kasepuhan call this final destination *leuweung titipan*—which is located at the very core of the southern portion of the Park, particularly Lebak Ciawitali, Lebak Ngampar of Girang Cibareno, and Muara Tilu. But no divine signal for them to move to this place has yet been given. It is still a long way before the Kasepuhan reach the lebak cawene. To date, according to their chief elder, the Kasepuhan have moved their central hamlet twenty-two times already; all moves have been made within the Gunung Halimun region. For the Kasepuhan, the continuous relocation of their central hamlet accords with their ancestors' mandate, which they must follow to find happiness and a balanced life.

#### Patterns of resource utilization: production, distribution and exchange systems

Four patterns of resource utilization stand out as the Kasepuhan's mode of livelihood: (1) *huma* (shifting cultivation), (2) *sawah* (wet rice cultivation), (3) *kebon* and *talun* (agroforestry), and (4) collection of forest products. These are interrelated and constitute an inseparable part of the forest ecosystem. To set the discussion in context, the Kasepuhan's concept of the forest is elucidated first.

Meaning of forest. The cultural system of the Kasepuhan is heavily bound to the natural world, particularly the forest, which they regard not merely as a source of products or benefits but as an essential means of their existence. The word *leuweung* (forest or jungle), as the Kasepuhan understand it, is sometimes interchanged with the word *alas*, which may mean land, jungle, or the allotted portion of one's meal (Gunawan, 2000). Overall, *alas* or *leuweung* for the Kasepuhan can be taken to mean "portions of forestland upon which their spiritual and material lives rest."

The value of the forest is further embodied in the Kasepuhan's notion that the *leuweung* or *alas* cannot be separated from the *huma*, since it is in the forest where the *huma* is located. The *huma*, in turn, is understood by the Kasepuhan as related to and cannot be separated from the *imah* (home), because the *imah* is not only a place for sleeping but also the main source of spiritual and physical life. Therefore, the *leuweung*, *huma*, and *imah* are regarded as inseparable elements on which the spiritual and physical lives of the Kasepuhan depend. The destruction of the forest means the destruction of their *huma* and *imah* and, by extension, the Kasepuhan as a community. Thus, it is imperative for the Kasepuhan to conserve and use the forest in a sustainable way.

In a symbolic and religious sense, the Kasepuhan associate the forest—and the animals and plants in it, and the forces of nature—with the supernatural realm. Proper action and respect for supernatural beings are believed to bring peace and well-being to the whole community. Improper activities and disrespect, in contrast, incur their wrath. Thus, the forest is treated as a sacred place, an abode of ancestors and spirits, and the place where people meditate to achieve *rasa manunggal*, the condition of oneness in a human being where peace, order, and harmony are achieved. From such a perspective, the Kasepuhan see the forest not as an object of exploitation but as a subject of or partner in adaptation.

#### Huma: the dynamics of shifting cultivation

The *huma* system is related closely to the management of forestlands and to the dynamic relations between society and resources. The entire process of cultivation, from selecting the areas to farm, to clearing, planting, harvesting, and postharvest activities, is accompanied by ceremonies.

Calculating the time to start cultivation is an important activity. One guide used in determining the time for clearing the fields is appearance of the *kidang* (Orion's belt) and the *kereti* (Pleiades) is a sign to begin the series of farming activities, which commences with tree felling and ends with planting. Observing the stellar constellation is one of the main tasks of the agricultural expert (*pamakayan*) who, in turn, reports to the chief elder. Soon afterward, the latter announces to the whole community the start of the farming season.

The land chosen for cultivation is usually one that has undergone a five- to nine-year fallow period (that is, between the *reuma* and *reuma kolot* stages). The people use their senses and experiences to determine whether the land is fertile enough for recultivation. For instance, the presence of water-bearing plants, such as bananas and tubers, is an indicator of soil fertility. Some Kasepuhan hit the ground with a sword to see how much soil sticks to it: a large amount of soil indicates high soil fertility. Another indicator is the presence of ant eggs on the sword.

After the land has been identified, it is cleared for planting. Two minor ceremonies, the *sasarap* and the *ngabersihan*, are conducted before clearing the land. The first is a breakfast ceremony during which the Kasepuhan eat *kabuli* rice, that is, seasoned rice cooked with egg and/or chicken and potato. This rite is followed by the *ngabersihan* ceremony in the field, which involves chanting the permission prayer (*do'a amit*). Once the prayer is over, the cultivator cuts the shrubs and branches of trees that are likely to shade the rice crop, and then the clearing activity starts. It may take a week or two to complete these tasks. The Kasepuhan, however, do not cut all the plants and trees; they retain those that are useful to them as sources of fruit, timber, and medicinal plants. The next step is to dry the remains of the felled plants and trees for at least a month before these are burned. While waiting for these to dry, the Kasepuhan undertake other activities, such as preparing the seeds and making dibble sticks. Before burning begins, several precautionary measures are observed, such as putting firebreaks or ditches, to avoid uncontrollable flames. Afterwards, the dried remains are burned and the ashes are distributed on the entire field. People then wait for the rains to wet the fields.

Before the actual planting, the Kasepuhan perform the *ngembang*, in which they visit the graves of their ancestors—starting with the closest ancestors in the direct line, on either the father's or mother's side, up to the farthest ancestors they acknowledge—to seek the latter's permission and blessing. They then hold the *ngaseuk*, a glorious and grand ceremony conducted during the planting stage. The day before the ceremony, the people, together with the council of elders and the settlement elders, gather in the central hamlet. In the evening, they sit in rows, with one row facing another, and

perform the prayer to the ancestors (the *kirim do'a*). Together they have supper, after which indigenous performances are held simultaneously until 4:00 in the morning.

Sometime between 5:30 A.M. and 6:00 A.M., the ngaseuk begins. The chief elder and the agricultural expert, along with their wives, the council of elders, and the rest of the people trek to the huma, accompanied by music played from a bamboo instrument (*angklung*). A member of the council of elders places all dibble sticks and various seeds at the center of the huma (*pupuhunan*), where the ceremony will take place. As soon as the music stops, the chief elder, the agricultural expert, and their wives sit down facing the farming gadgets and the seeds. The leader chews the *panglay* (*Zingiber cassumunar*), and the *menyan* (resin of *Styrax benzoin*) is burned. He spits the panglay in four directions and to the gadgets, and picks a dibble stick with which he makes four holes in each corner of the central field. He then solemnly recites the permission prayer and intones magic words (*jangjawokan*), after which he and his wife, followed by the agricultural expert and his wife, place the seeds inside the holes and cover these with soil. Everyone then picks his or her dibble stick and starts to plant in a merry spirit of mutual cooperation (*rereongan*).

The Kasepuhan's huma system is not an orderly monoculture but rather a polyculture farming system with a seemingly "chaotic" arrangement of plants. By maintaining this diversity, the Kasepuhan lessen the risk of disease, drought, and predation. A range of crops also provides diverse sources of food, fuelwood, building materials, and animal fodder. Equally significant to conservation is the people's method of plant stratification, which involves the maintenance of plants ranging from undergrowth shrubs to trees of more than 15 meters in height. With such stratification, the velocity of water currents produced by rainfall can be slowed down and, in effect, minimize soil erosion.

Like the ngaseuk, the *mipit* is a glorious and grand ceremony carried out during harvest time. The day before it is held, key villagers gather in the communal house. The chief elder, accompanied by the agricultural expert, goes to the huma to inspect the rice and determine the "mother rice" (the *pare indung*), the stalks of which are to be cut first to yield the seeds for the next planting season. The solemn evening culminates with the ceremony centered on praying to the ancestors and a communal meal. Again, indigenous performances are staged the whole night until dawn.

By 5:00 A.M. of the day of the mipit, the chief elder and the agricultural expert, together with their wives, settlement elders, and other villagers, go to the huma. The chief elder and the farm expert, along with their wives, sit around the mother rice. As in the ngaseuk, the chief elder chews the panglay while burning the menyan resin, spits the panglay, says the permission prayer, ties the mother rice together with palm leaves, and then sways the burning menyan resin around the stalks. He recites another prayer while cutting the mother rice with a hand-held knife (*etem*) and placing the stalks in a container made of woven bamboo (*boboko*) in front of the flaming resin. His wife does the same thing and hands over the cut stalks to him, which he places in the same container. This ritual marks the beginning of harvest, and the people get into a cheerful mood. The harvested rice is not directly brought to the village, but is sun-dried on a bamboo hanger (*lantayan*) at the edge of the huma.

Later, the dried rice is placed in bamboo shafts (*rengkong*), brought to the village, and stored in the rice granary (*Jeuit*). A minor ceremony for storing rice (the *ngadiukkeun*) is administered by the agricultural expert in front of the rice barn (*Jeuit si jimat*). Again, the resin is burned and swayed in circles (Adimihardja 1992, 63), and a prayer is recited. Accompanied by the agricultural expert and the religious functionary (the panghulu), the secretary (girang serat) counts the total volume of the rice harvest to determine the total yield of the season as well as the 10 percent portion to be allocated for alms (*ngajakat*) for the poor, widows, orphans, and other needy persons. Two days later, another minor ceremony for the first meal from the newly harvested rice, called the *nganyaran*, is performed to end the huma process. The wife of the chief elder, with the assistance of the midwife (*indung beurang*) and all the servants, pounds the rice, cleans it, and cooks it for the leader and his council of elders. (See Table 1 for the summary).

Sawah: the dynamics of wet rice cultivation Sawah is another pattern of resource utilization practiced intensively by the Kasepuhan in the last forty years (Adimihardja and Iskandar 1993). It can be considered as a continuation of the huma process when irrigation water is available. However, the ecology of the sawah is completely different from that of the huma because the former does not represent a forest-like ecosystem but rather a totally new ecosystem that entails continuous investment of human labor. Sawah cultivation is undertaken simultaneously with huma cultivation. This system involves land preparation, construction of nursery beds, maintenance of water supply and of the plants, harvesting, and postharvest management. The Kasepuhan cultivate their sawah once a year, regardless of the amount of water available, and then transform the field into a fishpond.

Three minor ceremonies are observed in sawah cultivation in connection with preparing the seeds (*tebar*), planting (*tandur*), and harvesting (*mipit*). Administered by the agricultural expert, the seedbed preparation ritual is held after the Kasepuhan complete the ngaseuk for the swidden field. The agricultural expert sits in a corner where water flows to the sawah farm, burns the menyan resin, chews the panglay, and spits this in four main directions. He intones the prayer, takes the soaked rice stalks, and places these, one by one, in rows on the nursery bed. After finishing this step, he says the prayer to the ancestors, and then a communal meal is served to conclude the ceremony.

A month later, a simple planting ceremony is held, with the agricultural expert following the same procedure as that for the seedbed. After saying a prayer, he picks a few young plants and inserts these in each corner of the marked lines. Immediately, men and women begin planting in a cheerful mood until the entire field is covered. After planting, the prayer to the ancestors is recited and a communal meal is served in an open space nearby. From here onwards, regular maintenance of the sawah is done through weeding, fertilizing, and spraying.

Table 1 Cycle of Huma Cultivation and Related Activities

Stages of activities	Activities in household	Activities in huma	Activities in kampung	Ceremonies	Art performance	
Preparation	Seed preparation	Nyirian	Observing stellar constellations	Sasarap		
	Seed selection	Narawas	Tool preparation	Ngabersihan		
	Coo binih	Nyacar				
	Dibangsal	Ngahuru				
		Ngaduruk				
Planting	Put in special container	Ngeruk		Ngembang		
Maintenance		Ngaseuk		Ngaseuk and kirim do'a	<ul style="list-style-type: none"> <li>▪ Pantun carita ngaseuk</li> <li>▪ Angklung</li> <li>▪ Wayang</li> <li>▪ Jipeng</li> </ul>	
		Ngored				
		Ngarambas				
		Ngaberak				
		Pare reuneuh				
		Ngabalungban g				
Harvesting		Pare gede		Ngembang		
Post-harvesting		Dibuat		Mipit nyalin and kirim do'a	<ul style="list-style-type: none"> <li>▪ Pantun carita mipit</li> <li>▪ Angklung</li> <li>▪ Wayang</li> <li>▪ Jipeng</li> </ul>	
		Mocong				
		Ngalantay	Direongkeun	Ngajakat		
			Dileuit	Nganyaran		
			Ditutu	Ponggokan		
			Communal meeting and feast	Ngembang	<ul style="list-style-type: none"> <li>▪ Pantun</li> <li>▪ Angklung</li> <li>▪ Wayang</li> <li>▪ Jipeng</li> <li>▪ Silat</li> <li>▪ Debus</li> <li>▪ Dogdog lojor</li> <li>▪ Jaipongan</li> </ul>	
				Seren taun, ngadiukeun Nyi Sri and kirim do'a		

Source: Gunawan, 2000

Conducted by the agricultural expert, the harvest ceremony in the sawah involves a simple ceremony that follows the same process as that for seedbed preparation and planting. This ritual marks the beginning of the harvest, in which men, women, and even children participate. After the harvest, the community members gather together for the prayer to the ancestors and partake of the communal meal in an open nearby space. The postharvest activities and ceremonies in sawah cultivation are the same as those in the huma system. (See Table 2 for the summary)

Kebon and talun: the dynamics of agroforestry The Kasepuhan never leave their former huma empty; they plant it to different plants and trees that serve as sources of medicine, fruits, building materials, and fuelwood, among other needs. As part of the fallow cycle, a newly harvested huma, called jami, is cultivated to seasonal crops for one season and transformed into a garden (kebon). Generally, garden produce is intended for daily consumption; any surplus is traded for additional income. Fruit-bearing and timber trees are planted among the seasonal crops or at the edge of the garden. By the time the seasonal crops are harvested, these trees and other wild plants shall have grown and the vegetative structure is no longer that of a garden but that of a talun, with a structure and diversity resembling the forest.

**Table 2 Cycle of Sawah Cultivation and Related Activities**

Stages of activities	Activities in household	Activities in nursery bed	Activities in sawah	Activities in kampung	Ceremonies
Preparation	Seed preparation	Nyaatan		Tool preparation	
	Dikeueum	Mopok galeng	Babad		
	Dideangkeun	Ngabaladah	Macul		
		Ngambang-keun	Ngabaladah		
		Ngangler	Ngambang-keun		
	Akaran	Tebar	Ngangler		Tebar and kirim do'a
		Ngeueum	Nyaatan		
		Nyaatan	Ngeueum		
		Ngeueum			
	Planting		Binih	Tandur	
Maintenance			Ngarambet		
			Ngaberek		
			Pare reuneuh		
			Babad galeng		
			Pare gede		
Harvesting			Dibuat/negel		Mipit and kirim do'a
Post-harvesting			Mocong	Direongkeun	Ngajakat
			Ngalaantay	Dileuit	Nganyaran
				Ditutu	Pinggokan
					Ngembang
				Communal meeting and feast	Seren taun

One or two types of fruit-bearing plants and trees, such as cloves, may dominate the talun and contribute to the income of the Kasepuhan. If the fruit harvests are bountiful and become difficult to market or consume right away, these are preserved in various ways. Some fruits are fermented or processed, and reserved for later celebrations. Others are not harvested and left to fall on the ground to be eaten by animals. The Kasepuhan's method of multicrop agriculture provides economic and ecological benefits. The economic benefits include providing cash commodities, nutritious food, fuelwood, timber, medicinal plants, and livestock forage and fodder. Ecologically, this agricultural system helps prevent soil erosion, maintain soil fertility, and stabilize water supply. It also aids in preserving genetic resources and in regenerating these through natural processes.

### Collection of forest products

The Kasepuhan regard the forest as having both an economic and a cultural significance, and their forest management practices ensure sustainability and conservation. In other words, for the Kasepuhan, resource utilization and conservation are inseparable. While they look at forest products as the Creator's endowment, they also collect these for household consumption and for major ceremonies, especially the edible products, such as herbs, mushrooms, young bamboo and rattan shoots, fruits and medicinal plants. Nonedible ones, like timber, bamboo, fuelwood, and ornaments, are used for their construction, cooking, and other housing needs, while rattan serves as raw material for manufacturing handicraft products.

### *Seren taun*: the glory of the agroforest system

The biggest and most colorful agricultural ceremony of the year is the *seren taun*. Held once a year, it is attended not only by all the Kasepuhan but also by government officials, important guests, and vendors from cities such as Sukabumi, Bogor, and Rangkasbitung. The feast lasts about four days and four nights, and usually begins on a Thursday and ends on a Sunday, with Saturday and Sunday as the climactic days. After considering various factors, including ancestral guidance, the chief elder decides the date of the event, which usually falls in the month of Muharam, the first month in the Muslim lunar calendar, which the Kasepuhan follow.

Once the date for the ceremony is set, the chief elder calls a meeting (*pongokan*) involving the council of elders, advisers, and the settlement elders to discuss the program. Each settlement elder presents the community's share of money, rice, chickens, cookies, and other products as well as the manpower for the ceremony. Meanwhile, the central village is beautified, houses are repainted, banners (*umbul-umbul*) are displayed, and paths and the square (*alun-alun*) are cleaned. A week before the *seren taun* is held, while the entire Kasepuhan community is busy with the preparations, the chief elder conducts the *ngembang* ritual to "inform" the ancestors about the bountiful farming activity and to ask them to bless the ceremony.

Three days before the ceremony, vendors of various merchandise—cloth, kitchen utensils, house tools, children's toys, shoes, food items and fruits, medicines, and the like—from different places arrive in the central hamlet. It is believed that trading during the *seren taun* brings luck and generates more profit. Vendors build shelters and tents along the main path of the central hamlet. The Kasepuhan display their handicraft, along with agricultural and forest products, in their shops. All forms of performances are shown, including the playing of bamboo music, and the staging of indigenous plays (*jipeng* and *topeng*), *wayang* (puppet play), and a traditional dance (*jaipongan*). During the feast, the same ritual conducted in the *huma* and *sawah* is replicated but in a more grandiose manner. There are also slight variations, such as the chanting of an ancient tune while the chief elder and company are still in the rice granary.

In the evening, when the guests have left, the Kasepuhan conduct the prayer to the ancestors and make the offering (*hadiah*), after which they partake of the communal meal (Gunawan and Nurseto 2017). The ritual ends with the performance of a long narrative poem (the *pantun*), *wayang*, and indigenous plays until the next morning. After receiving the blessing of the chief elder, all the settlement elders return to their respective localities and prepare for the feast (*hajatan*), including circumcision, wedding, and/or village purification (*ruatan*) ceremonies. These ceremonies are not necessarily a continuation of the *seren taun*. They consider that such feasts are good to be held after the *seren taun* because all resources (manpower, food, and goods) are still bountiful. Moreover, since they only cultivate their lands (both dry and wet fields) once a year, the time after *seren taun* is generally considered a "leisure time" where festivities are best conducted. Moreover, these

ceremonies can be seen as distribution and exchange mechanism among the Kasepuhan and between the Kasepuhan and the outsiders.

### **New emerging economy: eco-tourism and cultural-tourism**

As mentioned earlier, the Kasepuhan live in and around the Gunung Halimun National Park. They consequently become an inseparable part of the Park and are included in the Park ecotourism and cultural tourism. The Park has several resource potentials for tourism—physical, biological, and cultural features—which have yet to be developed. It is believed that developing the Park as a tourist destination will provide alternative sources of livelihood and, in the end, help reduce pressure on the Park. A consortium called *Konsorsium Pengembangan Ekoturisme Taman Nasional Gunung Halimun* (KPETNGH; Consortium of Ecotourism Development in Gunung Halimun National Park) has taken the lead in promoting community-based ecotourism in the area.

KPETNGH selected several villages within the Park's access corridor to be developed as ecotourism destinations, and one of these villages is Simarasa. The selection was based on the potential of the village to support community-based ecotourism. Thus, owing to the presence of a "unique" community—the Kasepuhan—which is considered to have significant marketing potential for cultural tourism and ecotourism, Desa Simarasa has been selected as one of the areas for development. With the support of several donors, a guesthouse complex was built on the *sesepuh girang's* estate. It consists of five structures: three boarding houses that can accommodate up to 20 persons, a multipurpose house for meetings as well as administrative and logistics activities, and an open hall. Its architectural design follows the Kasepuhan style, with bamboo and wood as the materials for the main structure and kiray leaf (*Metroxylon sagu*) as material for the roof.

KSM Simawangi runs the guesthouse under the supervision of Park. Several sections have been created to manage the guesthouse: guesthouse operators, guide and conservation personnel, food service providers, and handicraft producers. KPETNGH provides and supervises various training activities, with the trainers representing various professions and disciplines. The training is conducted within and outside the villages, and has attracted different people based on their areas of interest and specialty. The training process includes an on-job-training program, apprenticeships, and comparative studies.

The Kasepuhan leaders can accept the tourism activity as long as it does not harm their culture. They may refuse it if it will cause them to reschedule all their cultural events—as normally done in other cultural tourism projects—ahead of time, prior to the order of their ancestors. For the Kasepuhan, these events are sacred: their timing and nature should follow the ancestors' guidance; no one can break these. The program seems to be going well, with the members of the consortium working together with the local people. Few tourists, some of them foreigners, have visited the area and stayed in the guesthouse for a couple of days. The record of the *girang serat* (secretary of the *sesepuh girang*) shows a growing number of foreign tourists or visitors, from none in the 1980s to more than 100 in the 1990s. The biggest group of foreign visitors, consisting of about 60 English students and their teachers, came in March 1997 and stayed in the *kampung gede* and several other Kasepuhan kampung for about two weeks. It seems that foreign visitors prefer the Kasepuhan's houses to the guesthouse.

### **CONCLUDING REMARKS**

Going back to the discussion on the market and non-market economies that tends to be the opposite, i.e. the open and impersonal of market economy vis-à-vis the personal and embedded-ness of the non-market economy, the account of the Kasepuhan above has shown that these two market systems go along within the Kasepuhan livelihood system, although they live in a remote area. On the one hand, the Kasepuhan's production, distribution and exchange systems that mark the local economy as well as representing the non-market economy in which each and every step of activity deeply ingrains the daily life of the people. These activities are truly social relations with economic aspect; the economy is not a separate entity, for it, as Kottak says, is "embedded" in the society. On the other, the development of the eco- and cultural tourism programs as part of the Gunung Halimun National Park conservation campaign signifies the new emerging economy as well as the market economy. The uniqueness, remoteness, and anonymity—less known—of the people really attract people from various places, including people abroad, to come to the area, and this *is* the hallmark of the market economy.

Balancing between the market and non-market economies lead the Kasepuhan to their own worldview: *rasa manunggal*. Worldview refers to the basic cultural orientation of the members of a society, the way in which people perceive their world (environment). It is a set of beliefs, that is, a

system of shared meaning or assumption about the way the world works, which gives the members of a society an ultimate meaning, the relation and nature of self and society. For the Kasepuhan, the universe is a harmonious system where human beings are seen as united with nature (environment) rather than separated from it. Humans only consider themselves as a small part of nature. And as part of nature, they assume the responsibility of maintaining the harmony and natural order of things. This view, Adimihardja (1992:36) argues, is a reflection of the Kasepuhan's origin, being the descendants of *pancer pangawinan*. *Kawin*, the root word of *pangawinan*, has two meanings. First, it is the union or marriage of two persons and personalities of man and woman in a spiritual bond as husband and wife. Second, and more symbolically, it is the union of the *dunia nyata* (real world) and the *dunia gaib* (unseen world), to marry (plant) *Nyi Sri* (the goddess of rice) to the soil (earth); and to unite the heaven and the earth. In other words, as Adimihardja (1992:36) puts it, "*kawin* for the Kasepuhan is uniting macrocosmos and microcosmos in order to achieve the so-called *rasa manunggal*, a condition of oneness in a human being where peace, order, and harmony are maintained" (emphasis added). To achieve *rasa manunggal*, the Kasepuhan are taught *ngaji diri* (to observe the inner self) and to synchronize their words and actions. This moral guidance is embodied in the creed:

*Mipit amit, ngala menta, make suci, mangan halal, nyaur kudu diukur, kalawan ucap kudu sabenerna, nulung kanu butuh, nalang kanu susah, mufakat jeung balarea.*

(Picking something requires permission, taking must be asked for, wearing must be clean, eating must be religiously pure, saying must be considerate and in truth, help must be given to those who are needy, and be in accordance with others, and consensus must be for the sake of all.)

This creed signifies the Kasepuhan's view that they do not live alone in this world. Aside from humans, other beings—infra or supra—are present, including animals, plants, and spirits. Before any Kasepuhan does anything, he or she will have to ask permission from a fellow human being and from the ancestors, because everything has its guardian, be it human or other beings. After all, the ancestors are believed to be the guardians of the Kasepuhan. Certain *tertib* ("procedures") in the form of *du'a amit* or *sadu buhun* (permission prayers) are observed before taking certain actions such as entering forests, planting and harvesting rice. The purpose of this creed is to ensure that people respect one another's rights and duties in social life. Although the reality can be different, the Kasepuhan believe that any violation of this moral guidance will bring about natural and social disorder, or *kabendon* (bad luck) will fall not only on the violator but also on the whole community.

In the end this study shows that these Kasepuhan's [economic] activities and endeavors in making day-to-day lives constitute their values over life and mark intimate relations with the environment, and eventually form their basic cultural identity.

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# SYMBOLIC DOMINATION AGAINST WORKING MOTHERS IN INDONESIAN MEDIA (LEGITIMATION OF DOXA OF WORKING MOTHERS' ROLE IN TUKANG BUBUR NAIK HAJI SOAP OPERA)

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## ABSTRACT

Debates about working mothers' role have occurred since late 1980s with the number of jobs opened for women increased and feminist movements that fought for gender equality in various fields emerged. But until now, the media is less proportional in representing the role of working mothers. The media tended to diminish the role of the working mothers by depicting the character worse than the actual state. It happened in the representation of the working mothers in *Tukang Bubur Naik Haji* (TBNH) soap opera. This paper discussed about symbolic domination that formed by doxa of the working mothers' role represented in TBNH soap opera, from the females audience's point of view. Qualitative approach and in-depth interview used in this paper to discover the symbolic domination received by female audiences of TBNH soap opera. In this paper, the researcher also used the symbolic domination theory of Pierre Bourdieu, in which symbolic domination is required the involvement of dominated party, the involvement is neither passive or coercive compliance nor the value-free acceptance.

**Keywords:** Symbolic Domination, Doxa, Working Mothers, Representation

## INTRODUCTION

Symbolic domination is a domination of power which done symbolically, and can be achieved through language, symbols or representation (Bourdieu, 1991). The representation of women in the media has been widely studied and written by many media and cultural experts both in Indonesia and abroad. The emergence of feminist activist activities, which advocate gender equality between women and men in all fields, does not necessarily change the representation of women displayed in the media. Representation refers to how a person, a group, an idea or an opinion is displayed in the media (Eriyanto, 2011). According to Eriyanto (2011: 113-114) there are two things related to representation. First, whether a person, a group or an idea is displayed properly or as it is in the media. Second, how the representation is displayed either through sentences, photos, or words through media. The media can be represents the actual condition or occurrence in society, but the society can also influenced by construction through representation which created by media. The representation of women in the media is still illustrated that women deal with domestic areas, women as objects, pasive, weak and are not actively involved in politics. While the representation of men in the media depicted much more active, powerful and political in all areas of life.

In United States media, for example, several studies have revealed that the phenomenon of 'supermarket tabloids' (tabloids sold in supermarkets) is a representation of women reinforcing the patriarchal definition of femininity (Allan, 2004). Tabloids have positive values on various aspects of daily life (domestic sphere), especially preservation and personal relationships that are usually ignored by the news media because it is considered not important to be reported. The shift of the patriarchal view about 'truth' that begins to emerged, does not occur in all aspects, in which women's experience is still often not considered, trivialized or marginalized (Allan, 2004). With the representation of women in the patriarchal view that put women in the domestic sphere, generates a negative representation of the working mothers. In many media, especially television shows or soap operas, the ideal mother's representation is a housewife who devotes her life to serve and nurture her family. If there is any representation of the working mothers, it is usually only shown in limited field of work, or even unknown type of work.

In a study about the representation of working mothers featured in *New York Times* in the period of 1981-2009, Motro and Vanneman (2015) claimed that the number of articles concerning the problems occurred with working mothers has been increased in the mid-1990s and continues to rise to the present. In *Backlash*, Faludi (1991) stated that media in the 1980s, always tried to defuse feminist movements by displaying a negative image of women who wants to achieve everything (family and career). In addition to the increasing number of articles in the 1990s, there was also a shift in the focus of the article topic, previously discussed the domestic problems working mothers have to face, became issues that working mothers faced in their work place. Therefore, the working mothers' image

will be overshadowed again by criticism that their children are victims of their choice to work outside the house (Motro & Vanneman, 2015).

Representation of working mothers in Indonesian media has also shifted with time. In the pre-reformation period, there was almost no media content, especially soap operas, that discussed or featured working mothers in it. At that time, along with the program of *Dharma Perempuan* and PKK programs (women organization created by government), as well as programs in the mass media, the government (Orde Baru) constructed a housewife as the ideal mother image (Suryakusuma 2011: 1-12). Eventually, Indonesian people accept this view as a conception that fits the cultural values of Indonesia, although it is actually a patriarchal culture. The post-reform era became the starting point for media freedom in Indonesia. The rise of freedom in Indonesian media and supported by the emergence of feminist movements that fought for gender equality in all fields (especially in the field of work and politics), encouraged the emergence of soap operas that began to featured working mothers in it.

Tukang Bubur Naik Haji (TBNH) is a soap opera with the longest episode in the history of Indonesian television drama (until mid 2017). This soap opera has 2180 episodes, often got high rating and share, and managed to get great attention from the people of Indonesia. During the airing, this soap opera always occupied the big 5 rating position among the television shows that have the same broadcast time in Indonesia. At the final episode its position rose to second position with 5.8 points of TVR and 23.3% of share (source: [www.lensaremaja.com](http://www.lensaremaja.com)). This soap opera presented the story of daily life events of the people in Kampung Dukuh, focusing on the conflicts between Haji Sulam and Haji Muhidin families. The conflicts portrayed in this soap opera are common conflicts that occurred in Indonesian society. Of the many female characters featured in this soap opera, there are only 11 characters described as working mothers. Most of the working mother' characters are described as having household problems such as divorce, neglected family, and problems with other family members. The type of work of these characters are mostly displayed as entrepreneurs, where the working mother appears to have a flexible work time and have more time to spend at home.

Therefore, it can be seen that although TBNH soap opera has featured the characters of working mothers, however, there are limitations such as the absence of varied job choices for a mother, and an image that working mothers have great potential to experience family problems. The Indonesian people seem to agree with this representation, and assume that a working mother with an excellent career will abandon her family. But in fact, many Indonesian mothers work in the industrial and office sectors. Thus can raise internal conflicts for a mother if she wants to pursue her career and develop her capability. A mother will be considered as too ambitious individual and will not be able to balance between the task as a mother and the job as a worker. This can bring pressures to the working mothers. They will feel overwhelmed and restless all the time by the others' judgement, burdened to be able to act flawles to meet certain standards. Therefore, the working mothers will not feel free to pursue a career, especially mothers who work in the company with tight working hours and demanding jobs. A working mother will also feel overwhelmed if she is more successful than her husband. Although it is not a problem with her husband at first, but it might be lead to conflicts one day, because of the judgments from people around them.

Eventually, many of the working mothers feel better to choose to be a housewife, because they assume it was their nature, and well-suited with the general views of society. Some of the working mothers then decided to quit her job and become a housewife, but some of them remain employed because of the economic motives despite the burdened responsibilities. One of the theories that suitable for studying this phenomenon is the symbolic domination theory from Pierre Bourdieu (1991). According to Bourdieu (1991), there is an involvement of dominated party in symbolic domination, in which the involvement is neither passive or coercive compliance nor a value-free acceptance. The acknowledgment or legitimacy of domination is usually done in a subtle way and through a long process. So the dominated party is not even aware of the domination of power over them. Symbolic domination provides advantages or convenience to those who have power, both materially and symbolically. By creating a representation of the role of working mothers as described above, TBNH soap operas might be a medium to legitimate a particular cultural domination by giving the discourses of doxa to the audience. Doxa is a particular point of view, the point of view of the dominant, which presents and imposes itself as a universal point of view (Bourdieu 1998: 57).

The phenomenon of symbolic domination has been studied by Aprinta (2011) in the study of 'Symbolic Domination in New Media' which reveals that the observed twitter texts are placed as the justifying norm by utilizing the authorities. Symbolic domination occurs at the level of cognitive meaning in the second meaning, where interpretation becomes more extensive and deep, related to personal or social experiences that can incite the emergence of subjective meanings, which is

stigmatization of certain group such as homosexuals and people with AIDS (Aprinta, 2011). Other research related to this study is 'Symbolic Violence Against Women in Catatan Hati Seorang Istri Soap Opera' (Novarisa, 2015). Novarisa (2015) concluded that women as the main character in this soap opera are not put as a group that has valued opinion, the domination against women opens the way for the occurrence of symbolic violence. Symbolic violence against female characters is not realized by the audience who are mostly women (Novarisa, 2015). In the other research, 'Feminism Undone; Stereotipisasi Women In Tukang Bubur Naik Haji The Series' by Murwani (2015) revealed that in the soap opera, there are women stereotypization in the description of Hj. Rumi character, where women are not regarded from their achievements in work and success in the household/family is an obligation.

The research by Aprinta (2011), Novarisa (2015), and Muwarni (2015) are research by analyzing text on different media. Aprinta (2011) used semiotic analysis on twitter texts, Novarisa (2015) used discourse analysis on soap opera, while Muwarni (2015) uses semiotic analysis on soap opera. Therefore, despite discussing about symbolic domination as Aprianti's (2011) research, this research further analyze informant's perspective by using in-depth interview technique to discover whether there is symbolic domination against working mothers from TBNH audience's point of view. Therefore, the question of this research is how symbolic domination takes place through the legitimacy of doxa created through representation of working mothers in Tukang Bubur Naik Haji soap opera?

## METHODS

This study used qualitative approach and paradigm of critical constructionism. According to Heiner (2006), the paradigm of critical constructionism combines two major theories of sociology, namely the theory of symbolic interactionism and conflict theory. This paradigm is not intended to provide solutions to social problems, but only to interpret social problems as an awareness. Data collection method used in this study is in-depth interview. The interview was conducted to four (4) informants; PS, KW, AY and N. The criteria of the informants determined are female audience of Tukang Bubur Naik Haji soap opera and working mothers. They hold bachelor degree and married with a child. PS is currently works as a government official in Bukit Tinggi, 41 years old. KW is currently working as a non-permanent English teacher at two schools in Mojosari, 31 years old. AY is currently works as a secretary at a private company in Jakarta, 25 years old. While N is currently also works as a secretary in a private company in Jakarta, 30 years old.

## FINDINGS AND DISCUSSION

In Indonesian media, especially soap operas, working mothers are not represented as what they actually are in society. Although soap operas in Indonesia often featured the problems that occur in the society as their focus on the story, the representation of working mothers is diminished from the actual situation. While in real life, mothers are already working in both formal and informal fields, most of the portrayals of working mothers in the soap operas are mostly informal work. Working mothers in soap operas are rarely depicted in characters who work as professional workers such as lawyers, doctors, scientists, professors, pilots, directors of state enterprises, government officials, or members of Parliament. Mothers in soap operas are more often described as housewives or mothers with side businesses, entrepreneurs, teachers and ustadzah, which implies that although the mother works, she has flexible time or more time spend at home.

TBNH soap opera is committed to presenting a story from conflicts that generally happens in Indonesia society. Aside to various warnings received from KPI (Indonesian broadcasting commission) such as too antagonistic characters' portrayal, or political campaign in the soap opera, this soap opera managed to get various awards and nominations as most favorite soap opera and most favorite actor and actress in Indonesia from 2013 until 2016. TBNH has a multiplot story, where it tells several stories from some different families, but still has a connection between the stories. In this soap opera, every character has a strong personality, so that although the main character at the beginning of this soap opera is disappeared (Haji Sulam), it still got a great attention from Indonesian and foreign society (Malaysia and Brunei). In the TBNH soap opera, there are several characters of working mothers as follows:

No	Characters	Explanation
1.	Rere	She is the wife of Rahmadi. Before marriage, she worked in the same company as Robby and has a promising career. But after she married, her in-laws urged Rahmadi to asked Rere to quit her job, to give more attention to Rahmadi's children from his earlier marriage. Despite the conflict caused by it, in the end Rere quit her job and become a housewife.

2.	Hj. Rodiyah	She is the wife of Haji Sulam (first husband) and Hari (second husband). Hj. Rodiyah was previously a housewife and did not work. After Haji Sulam died, she continued Haji Sulam porridge business. Hj. Rodiyah later married Hari, former husband of Atikah, but continued to run Haji Sulam business. Conflicts occur when Hj. Rodiyah remarried, because circulation rumors that Hj. Rodiyah should let go of her ex-husband's business when she remarried.
2.	Atikah	She is the second wife of Cing Mahmud. Atikah divorced her first husband (Hari) and had a child from him. Atikah is depicted as a mother who initially did not work, materialistic, temperament, and gossip. However, Atikah finally took a beauty course and opened a hair salon. When Atikah works, her children are entrusted to her mother. Her mother often portrayed with the hassles of taking care of Atikah's children, as Atikah too often to entrust her children, and did not pick them up on time as she promised.
3.	Umi Maryam	She is the wife of ustad Zakaria, formerly a housewife who is not working. But along with the needs of money for her children's education, she is opening a small business by utilizing his skills to make cakes and cookies. The cake business evolved to finally she can open a cake shop.
4.	Romlah	She is a reliable businessman who has 4 times married, 3 times divorced, and her last husband died while she was pregnant. The character of Romlah is depicted as a person whose personality is independent, tempramental, and easy to marry-divorced. In the end, Romlah portrayed to be more mature when she married to her fourth husband, although still had several a big conflicts, which is the her condition not yet gotten pregnant and her husband who suffered from cancer. Romlah's character is one of the main characters in the TBNH soap opera.
5.	Ulah	She is the wife of Badar. Before marrying Badar Ulah worked as a shopkeeper at Haji Muhidin's mini market, but when she married to Badar, Ulah quit her job and became a housewife.
6.	Lutfia	She is the mother of Nafisah. Working as a teacher along with her husband. This figure is not the main character, so she rarely displayed in the story.
7.	Herawati	She is the mother of Restu. Working as a successful entrepreneur, but described as a mother whose family is not harmonious, and rarely attend to Restu. So Restu grows into a child who behaves offhanded. This figure is not the main character, so rarely displayed in the story.
8.	Yu Jum	She is the wife of Mang Ojo. Working as a laundry helper and daily housekeeper. This character is depicted as a women that abandoned by her first husband (before marrying Mang Ojo) and had a child from her first marriage.
9.	Hj. Rumi	She is the second wife of Haji Muhidin. Working as a successful entrepreneur who has several businesses (restaurants and spas). Before marrying Haji Muhidin, Hj. Rumi once married to a French man and had a daughter named Rachel, but when her husband died and she returned to Indonesia, Rachel was in held by her husband's family to remain in France. In the end, Rachel as teenager came to Indonesia and lived with Hj. Rumi who was already married to Haji Muhidin.
10.	Neneng	She is former wife of Kardun, after divorce from Kardun, Neneng assisted by Romlah to open a food stall as small business. Neneng had a child from her marriage to Kardun. After divorcing and opening a shop, there was a conflict where neneng seduced by his neighbors before she finally marrying Rojik.
11.	Hj. Aisyah	She is the sister of Hj. Rumi. She is described as a character who prior her husband died, she inherited and continued her husband's business in the field of culinary (restaurant). This character rarely appears, because it is not the main character.

In the book of 'Analisis Wacana Pengantar Analisis Teks Media', Eriyanto (2011: 114) mentioned that according to John Fiske, there are at least three levels of process traversed to display representation in the media. The first level is an event/phenomenon signified as reality, in which how an event or phenomenon is constructed as a reality of society by the media. The second level is how the reality is depicted in the media using technical tools such as words, sentences, propositions, shots, lighting, editing, or music. These elements are transmitted into representational code which includes how objects are represented, such as characters, narrations, settings, dialogs, etc. The third level is how the event is organized into conventions that ideologically accepted. How are the codes of representation linked and organized into social coherence such as social class, or the dominant belief

that exists in society (patriarchy, materialism, capitalism, etc.). Representation of the working mother in TBNH soap opera can be categorized in the third level, where the events described in this soap opera are organized in conventions that ideologically accepted. Events that occurred and experienced by the character of the working mothers in this soap opera has been organized and accepted by society as a patriarchal ideology.

Male characters in TBNH soap opera are described as having domination over women in household life. Aside that TBNH is a religious soap opera, but patriarchal culture is very visible in the story plot. It was discussed in Muwarni' research (2015), although Hj. Rumi's character is successful and independent entrepreneurs, she is still obey and submit to her husband. The symbolic domination againsts working mothers in this soap opera is illustrated by the more diverse work of male characters and most of them are described as successful men in their work. For example, Haji Sulam is a porridge entrepreneur, Robby who became director of a big telecommunication company, Rahmadi who became director of his own company, Haji Rasidi as a member of Parliament, Badar success as a land broker, Mahmud success as a phones shop owner, etc. While the job for the working mother is minor and diminish type of work, for example the director / owner of medium construction business (Romlah), or jobs that is still related to domestic area such as culinary (Hj Rumi, Hj Aisyah, Neneng, Hj Rodiyah), beauty care (Hj Rumi, Atikah), a household assistant (Yu Jum), etc. In TBNH soap opera (and other soap operas in Indonesia in general) the choices of type of work are depicted in limited field, such as an entrepreneur (sometimes even the field of business is not described) or type of work related to the domestic area. This will reinforces the division of labor by gender in which the role of women is still considered as subordinate of men. But today, in fact, many of women works in the fields that previously dominated by men. It is not portrayed proportionately in television shows in Indonesia, especially soap operas.

In addition to diminishing the field of work, TBNH soap operas also illustrated that the characteristics of working mothers are who have domestic problems, this reinforces the assumption that a woman has difficulties to balance between work and the responsibility as a mother. This soap opera also constructs the ideal mother's role is a housewife, by describing the housewife characters (e.g Rumana) as a mother devoting her full attention to her children and husband, as well as a harmonious family with less conflicts that can provoke a great argument with her husband.

There are often misrepresentation while despecting events or characters in media. Misrepresentation is improper or wrong depiction, which a person, a group, an opinion, an idea is not displayed as it should or as it is, but is depicting worse than its real state (Eriyanto, 2011: 120). There are four forms of misrepresentation that can be done by the media, excommunication, exclusion, marginalization, and delegitimacy. There is also misrepresentation in TBNH soap opera, where the characters of working mothers are depicted worse than what actually happened in real life. The form of misrepresentation that occurs in this soap opera is marginalization. In marginalization, there is a bad description over a group, but in contrast to excommunication and exclusion, in marginalization there is no distinction between their side and our party. Marginalization relates to how a person or a group is depicted poorly and diminished its role (Eriyanto, 2011: 124). In this soap opera, the role of working mothers in diminished/minimized in such a way. Of all the working mothers character mentioned above, most of them are described as having domestic problems, such as divorce, neglecting their children, or having problems with other family members. As in real life, many of working mothers are successful and didn't end up with a messy family or a divorce. Marginalization in this soap opera occurs not only with the representation of working mothers who fails to preserve their family, but also by diminishing their profession or their work.

The media facilitates social construction through a series of narrations that the ideal mother is a mother who is always willing to sacrifice her time, energy, identity, and career to raise children, and tend to be unselfish (Limilia & Prasanti, 2016: 135-137). Therefore, these narrations will widely spread and accepted by society as a proper and reasonable value. Therefore, people will generally see that the ideal occupation for a mother is a housewife (Limilia & Prasanti, 2016: 135-137). But the reality in society, housewives not always become successful mothers, in some cases it is found that even stay at home, some of them are busy with their own world, so the child does not get enough attention (Limilia & Prasanti, 2016: 135- 137). On the contrary, there are many working mothers that succeeded in becoming good mothers by balancing, negotiating and cooperating with their spouses and closest person, so their children keeps growing well and feeling cared for.

The concept of symbolic domination by Bourdieu (1991), stated that symbolic domination can not be separated from the habitus of an individual. In his book 'Language and Symbolic Power', Pierre Bourdieu (1991) describes the habitus concept as follows:

*"The habitus is a set of dispositions which incline agents to act and react in certain ways. The dispositions generate practices, perceptions and attitudes which are 'regular' without being consciously co-ordinated or governed by any 'rule'. The dispositions which constitute the habitus are inculcated, structured, durable, generative and transposable - features that each deserve a brief explanation. Dispositions are acquired through a gradual process of inculcation in which early childhood experiences are particularly important. Through a myriad of mundane processes of training and learning, such as those involved in the inculcation of table manners ('sit up straight', 'don't eat with your mouth full', etc.), the individual acquires a set of dispositions which literally mould the body and become second nature. The dispositions produced thereby are also structured in the sense that they unavoidably reflect the social conditions within which they were acquired."* (Bourdieu, 1991: 12).

In short, Haryatmoko (2016: 41) explains that habitus is the interpretive framework for understanding and assessing the reality and simultaneously producing life practices in accordance with objective structures. Habitus becomes the basis of individual personality.

In social life, there will always be a struggle in every class construction (social, ethnic, gender, etc.). Every group is the site of a struggle (arena) to impose the legitimate principles of group construction and every distribution of properties, whether it concerns sex or age, education or wealth, may serve as a basis for specifically political divisions or struggles (Bourdieu 1991: 130). The individuals in the arena struggle to attain power by utilizing their own habits and capitals. Habitus is the primary of individual capital (cultural, social, symbolic and economy) in the contention in a particular arena. Issues such as gender, age, education, or wealth can be used as a basis for specific struggles, such as the feminist struggle, the struggle of the workers, and so on.

Doxa in the concept of Bourdieu (1998: 57) is the point of view of the ruler / dominant who claimed and enforced by them as a universal viewpoint. Doxa is seen as an orthodoxy, a true and right dominant view, often applied through struggle against other views. In the concept of doxa, dominant group don't need to give orders or resort to physical violence to create a social world that suits their interests. The dominant group needs to produce embodied cognitive structures that accord with objective structures and thus of ensuring the belief of which Hume spoke – namely doxic submission to the established order (Bourdieu 1998: 56). The purpose of the doxa is that each participant's actions tend to be directed by his/her interests, intentions and feelings depending on his/her position and understanding of the whole situation.

In this study, the habitus of an individual plays an important role in how she receives information automatically whether consciously or unconsciously. Indonesian people who are very familiar with patriarchal culture in their life, tend to receive information from the media that fit with patriarchal culture casually. The information will be accepted and approved as something normal and natural, although there is actually a doxa about the symbolic domination of the patriarchal culture in the information they received unconsciously. By presents story that represent working mothers with many household problems, even to the point of divorce and abandoned children, TBNH soap opera is try to legitimate doxa that men are superior in the fields of work and household. The role of the working mothers is represented to always capable to handle all problems, do everything perfectly, and unselfishly give up her career. Otherwise, her family will fall apart.

The ideas describe above, consistent with this research findings through interviews with the four informants (PS, KW, AY, and N). In the interview, PS stated her opinion about working mothers in TBNH soap opera as follows: *"...mmm basically, her husband is not having a problem with her working right? But she is able to handle her family, able to handle her children, right?".* From PS' statement, it shows that to be able to work, a mother is required to get full approval from her husband. So, the husband is considered as a superior figure that has the power or control over a mother's job. It is also can be assumed that, if the husband having a problem later on about his wife being a working mother, then he can easily ask his wife (the mother) to quit her job for family reasons. When that happens, are a mother has any choice but to quit her job?, although her husband actual reason might be not entirely for their family welfare, but rather because her job can threaten the domination of his power. Such as the career of the wife (the mother) is more promising than her husband's career, or the amount of her salary is more than her husband's salary. This is reciprocates Bourdieu's (1991: 130) assertion that any struggle to change domination must reckon with the resistance of the dominant group that tends to perpetuate a doxic relation to the social world which leads to the acceptance of established divisions as natural or to their symbolic denial through the affirmation of a higher unity (eg, national or familial).

In the interview, KW stated her opinion about working mother in TBNH soap opera who has domestic problem as follows:

*"Basically, it was a risk that she has to pay because she did not make time for her family or she preferably chose her work. She didn't aqualize between work and family. So then yes, that was the risk which depicted by the characters, they got divorced. Mmm it was..... not proportional... to divide her time between for work and family".*

From KW's statement, it shows that the divorce that occurs in TBNH soap opera is a risk that must be borne by the working mothers' character because she's more concerned about her career. KW tends to ignore the idea that to nurture a family and to create a harmonious family is not only the responsibility of a mother, but a partnership between husband and wife (mother and father). Therefore, parenting is also a shared responsibility. In the family, there should be negotiation, understanding and mutual respect between husband and wife, in order to fulfill every needs of family's member and avoid substantial problems. It is actually not only applies to families whose father and mother figures are working, but also to families whose father is working and the mother is a housewife.

In the interview, AY stated that the ideal mother according to her after watching this soap opera as follows:

*"For me, a good mother is not working, taking care of her children. Waiting her husband came from work at home. Ya... because... for me, a real mother is not working, stay at home, taking care of her husband. But you can do business at home, right? Such as... selling snacks like seblak or tahu bulat, so you do not need to leave your house for long period of time".*

From that statement, AY emphasizes that a good mother and a real mother should be a mother who does not work and stay at home to look after her husband and her children. The emphasis in AY statement reinforces the view that as a woman, the mother should be working and responsible in the domestic area (inside the house). AY also suggest housewives to open small business like selling snacks, which is the type of work in the domestic area. The other statement from AY about 'waiting her husband came from work', impressed that a mother is powerless, not innovative, only expect and wait for her husband's decision. This illustrates the weaker position (subordinate) of a mother in the power relations based on gender, which she has no bargaining position to negotiate with her husband.

The view that regards the family welfare and harmony as the responsibility of a mother (KW and AY statements) is the view of patriarchal culture. In which women are responsible for domestic areas (at home) while men work outdoors to support their families. Bourdieu (2002: 9) stated that the social order functions as an immense symbolic machine tending to ratify the masculine domination on which it is founded: it is the sexual division of labour, a very strict distribution of the activities assigned to each sex, of their place, time and instruments; it is the structure of space, with the opposition between the place of assembly or the market, reserved for men, and the house, reserved for women. Therefore, the habitus in the arena has indeed influenced the separation of spaces between men and women. Bourdieu (2002: 47) also stated that the sexual division is inscribed, on the one hand, in the division of productive activities with which we associate the idea of work, and more generally in the division of the labour of maintaining social capital and symbolic capital which gives men the monopoly of all official, public activities, of representation, and in particular of all exchanges of honour. According to Muwarni (2015), media content that constantly portrays women and men stereotypically will reinforce the discourse of domination and subordination in gender relations. The dissemination of dominant discourse through persuasive media will form a perception in the minds of the audience that it is something 'natural' (Muwarni, 2015).

In the interview, the informant N stated that the representation of the working mother in TBNH soap opera was mostly obedient to her husband, following the statement:

*"In the TBNH, the working mother is Rere, right? Rere, Romlah. Romlah is a single parent, right?. So she could be a mother, and a father too, but eventually when she married, she is obedient to her last husband. Although she works, she still able to taking care of her husband. Similar to Romlah, in the early of her marriage, Rere didn't allow to work because of her in-laws.at the end, she finally received, and quit her job. So working mothers is all right in there. Basically, they obey their husband".*

The informant N emphasizes the importance of obedience of a mother to her husband. Her statement reinforces the domination of men over working women (mothers) in this soap opera. In another statement about the ideal mother's figure, the informant N declared as follows:

*"Anyway, for me.... it is permission of the husband, if ... her husband says you can work, then its okay. But don't forget about family, always care for our children, and always got the house work donet. That's it. Basically, if my husband give permission, its okay to work. I'm afraid if I just stay at home and just focus to our children, but I used to work in the office, I will got myself stressful".*

Both of informant N's statements above illustrates that she considers the submission of a working mother to her husband is important. In this case, N's statements are congenial with AY's statement that women have a weaker position (subordinate) in gender-based power relations. Women are seen as passive individuals and accepting men's decisions for granted. In the second statement the informant N was also congenial with PS' statement regarding the husband's approval for a mother to be able to work, impressed without any effort to negotiate further.

Based on the statements from four informants, it clearly seen that there is a doxa which represented by the characters of working mothers in TBNH soap opera. The doxa is about patriarchal culture. Patriarchal point of view which accentuate the domination of men over women in the field of work and household. Thus, there is a symbolic domination received by the four informants. This shown in their statements that tends to put women in the weaker position than men in the field of work and family. In their statement, they do not consider their own capital (education or knowledge) to be used as bargain in negotiation (the struggle against domination) about a mother's choice to work or not. They simply stated that the choice of a mother to work or not depends to their husband's decision.

Dominated individuals are less likely to bring about a symbolic revolution - which is the condition for the reappropriation of the social identity of which their acceptance of dominant taxonomies has deprived them (Bourdieu, 1991: 131). The dominant party will always try to create reactionary as subtitus to considered heretical discourses and threaten their power. When conflicts arise and the dominant party can not blame the social order, they will try to impose discourses that will be absorbed gradually, transparently, simply and universally by common sense. The discourses are usually evocative of the individual facts and needs, so that the recipient will take it for granted. In this case, TBNH soap opera is a discourse created by dominant party (men) to legitimize their power symbolically. The dominant party will try to undermine politics by using the depoliticization discourse created through neutralization or negotiation process to put back the doxa to its original form. These discourses are oriented towards the neutralization of the social order and always use natural languages (Bourdieu, 1991: 131). Doxa is taken for granted without discussion, resistance or supervision from people facing each other (Bourdieu 1991: 132).

The dominant culture contributes to the fictional integration that considers society as a whole, and gives apathy to the dominated class (Bourdieu 1991: 167). Dominant culture also contributes to the legitimacy of existing order by creating differences (hierarchy) and legitimizing those differences. Therefore, the patriarchal culture depicted in the TBNH soap opera, especially the representation of the working mother, gives a false consciousness (apathy) to the audience about the role of a mother and legitimizes male domination symbolically. The apathy, for example, the decision of the mother to work or not is in the hands of the husband (husband had great power over a mother) and an ideal mother is a housewife. This can put a great pressure the working mother. In the end, the three out of four informants interviewed stated that they wanted to be housewives only (KW, AY, and N) because they want to be able focus on taking care of their husband and children. In the other hand, PS stated that if her job placement is far away, then she will choose between bringing her child to come with her, or she compelled to leave her job. All symbolic domination requires the involvement of those who are dominated, neither a passive or coercive compliance, nor a value-free acceptance (Bourdieu 1991: 51). The dominated party didn't feel that they have been dominated. In this case, the four informants are adhered (submission) to the dominating party voluntarily, for various reasons such as religious, cultural, or normative values or norms in society (not value-free).

Regionalist and feminist (as well as ecological) movements stem from the fact that there is a slope to symbolic domination. They presuppose ethical dispositions and cultural competences (visible in the strategies employed) which tend to be encountered in the intelligentsia and in the new petite bourgeoisie (Bourdieu 1991: 287). The peculiarity of symbolic dominance lies in the reality assumed by those who are dominated, the attitude that opposes the dichotomy of freedom and compulsion. So the dominated party will feel that the submission to the dominant party is a willingness act and something natural or instinctive. The choices of habitus are achieved in the absence of consciousness or coercion, based on the dispositions which, though the product of social determinism, are also formed outside the space of consciousness and coercion. The dominant logic may proceed because of the symbolic principle, which is known and accepted by the dominant and the dominated. The symbolic principles are the language, lifestyle, way of thinking, way of acting, and ownership that is peculiar to a particular group on the basis of the characteristics of the body (Haryatmoko, 2016: 58-59).

In the era of openness and the raise of feminist movement, Indonesian women (in this case, TBNH soap opera audience) still regard that taking care and preserve family are their responsibility.

Yet there are many opinions of experts from various fields states that it is should be a shared responsibility (husband and wife). Husbands and wives (mothers) can negotiate and find the best way to take care their children without sacrificing careers of the both parties. Although it can not be denied that women will instinctively have more nurturing nature, and have stronger ties with their children. A mother should have a choices in deciding wether to work or not, without any pressure or burden from others (including husbands). Even if a mother decides to become a housewife, it should be her own choice considering her own well-being, rather than feeling burdened by responsibilities. For example, in order not to get too tired, take care of her own health, or that she needs time for herself. So does the working mother. If a mother wishes to work and pursue a career, she is entitled to negotiate with her partner, and should not be burdened with a guilty conscience. For parenting, and taking care of housework, it can be done with a cooperation of the spouse, or getting help from experts.

## CONCLUSION

In *Tukang Bubur Naik Haji* (TBNH) soap opera, there is representation of working mothers which is depicted worse than actual situation. The characters of working mothers in this soap opera is mostly described as a mother that has domestic problems in the family, divorced, and incompetent in taking care of the family. The characters of working mothers in this soap opera are also described as having responsibility and obligation on family welfare. From these representations can be seen the symbolic domination of patriarchal culture. This is a doxa that tries to be shaped and conveyed through TBNH soap opera, where women are more inferior than men. Then the doxa might become the symbolic domination received by TBNH soap opera audience. This is reflected from the interview with 4 informants, who are the audience of TBNH soap opera. The statements of the four informants imply a symbolic domination against the working mother, while they accept the domination voluntarily, and regard it as natural or common sense.

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# THE PHENOMENA OF "KASEREPAN" IN THE GAMELAN KOROMONG ART PERFORM IN CIKUBANG VILLAGE RANCAKALONG DISTRICT SUMEDANG, WEST JAVA (MYSTICAL TOURIST DESTINATION IN RITUAL CEREMONY FOR HONORING DEWI SRI)

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## ABSTRACT

The purpose of this article discusses the phenomenon of *kaserepan* in gamelan koromong art performances which is located in the area of Cikubang Village Sumedang Regency of West Java. This phenomenon occurs in a ritual ceremony held to honor Dewi Sri. The event that was performed annual on 14 Maulud is thick with a mystical atmosphere, where in the process of calling the ancestral spirits which is believed with the presence of Dewi Sri. These spirits will enter into the ritual dancers who are following the show. This phenomenon is called by the term *kaserepan* which is the entry of ancestral spirits to the ritual dancers in the performing of gamelan koromong art.

**Keyword:** *kaserepan, gamelan koromong, ritual, spirits, mystical, Dewi Sri.*

## INTRODUCTION

This research explains the phenomenon of *kaserepan* in *gamelan koromong* art perform. The art of *gamelan koromong* is performed by Cikubang people in accordance with its function is for ritual and salvation. The ritual function is held every 14th of Maulud on the Islamic calendar which must be followed by all residents in Cikubang village. The event is beginning with gamelan koromong art that serves as a village's ritual event for the purpose to avoid diseases and pests of plants. The ritual becomes a thing that must be implemented and followed by all residents so that they avoid from the disease outbreaks, especially in plant diseases that attack the agricultural system. The usual place used in organizing the gamelan koromong is in the house, which is a large house because it can accommodate many people for ritual ceremony activities. This is related to the process of ritual that is when lowering the rice from *goah* which is a special place to store rice in the house.

Besides being used in ritual ceremonies (on the 14th of Maulud), *gamelan koromong* art is also used for other occasions such as thanksgiving events in order to express gratitude to God. Examples of thanksgiving ceremonies are the ceremony of house-building ceremony, thanksgiving for the recovery from sick, baby's birth, and so on with the stipulation of the performance requirements are performed as to the conditions used in the mandatory ritual. The place to carry out the show is at home residents who has the intent.

*Gamelan koromong* art shown in the house precisely in the living room measuring about 4 x 8 m wide. This room is used to place gamelan instruments, offerings (*sesajen*), ritual actors, dancers, and spectators. Room criteria should be able to accommodate many people who attended the event. The venue must be performed inside the house because in the process of ritual, there is one part of the event that the process of removing rice and offerings from the storage in the house called *goah*. *Goah* is a term used in Sundanese society as a storage place of rice or other goods that are considered valuable or have a ritual value. In everyday activities, *goah* is treated as a sacred place in the house.

The implementation of routine activities conducted once a year is led by someone who is elder, or the local term is called as *pupuhu kampung*. Especially for *pupuhu*, before the ritual ceremony is held exactly on the 9th of Maulud, he is required to clean and purification of gamelan koromong that will be used. The term in cleaning and purifying the gamelan koromong is called *ngamandian*. And the day before the ceremony of the ritual on the 13th of Mulud, all the officials prepare the offerings. The obligatory offerings should be provided are as follows: 1. Fruits at least 7 kinds, like bananas, mangoes, oranges, coconut, pineapple, salak, and dukuh; 2. Other offerings are *parupuyan* (censer) and cigar, cooked red goldfish, flower stored in basin, chicken egg, rice placed in *pangkonan* (special bowl provided for ritual), *bakakak hayam* (grilled chicken Roasted), bitter coffee and sweet coffee, *liwet*

rice, *hanjuang* placed in a jug, *hihid*, and 7 kinds of *rurujakan*, young coconut (*duwegan*). In addition there are cigarettes, or branded drinks packed in bottles. After completing the ritual, all these offerings are usually distributed and eaten by *nayaga* (gamelan players) or others present at the event. These offerings usually will determine the success of bringing the ancestral spirits related to the ritual context of the village.

### GAMELAN KOROMONG ART IN A RITUAL CONTEXT

The techniques of collecting data which is done by the researcher are: observation, interview, and documental study. Actually, the observation technique is used to see and observe the changes of the growth social phenomenas which is next can be done the changing of its assessments, for the observer to observe the certain moment, then can separate between the needs and not (Margono, 2007:159).

From all types of musical instruments or traditional music in Indonesia, especially in West Java, one of which is the *gamelan*. The *gamelan koromong* belongs to an ancient *gamelan* type. Ancient gamelans are usually associated with meaning and symbols. No exception to this *gamelan coromong*, its existence creates an interpretation that must be revealed. For example in the laying of the *gamelan* that has its own meaning. There are several laying forms commonly used by ancient *gamelan*-shaped form U, V, and L, each of which has its own meaning. For the *gamelan koromong* used is U shape. This form has the meaning as a symbol of power, inventiveness, and wish. In West Java most of the area functioned as an agrarian area that has a habit of living with livelihood as a farmer with planting systems such as gardening, farming, rice fields, etc. From the 44,599 KM<sup>2</sup> area, almost 51% is used for agricultural land. In its activities, the community is not just a routine daily activity as a farmer directly related to crops, but there are other things that in their view very important to be implemented in an effort to support success. In an effort beyond their own expertise, either before or after the cultivation process, the belief system grows by worshiping and lauding the Lord of Nature, performed in the form of a ritual ceremony that existing are elements of art including the art of the *gamelan koromong*.

Gamelan music in West Java is divided into three groups namely *gamelan pelog-salendro*, *gamelan degung*, and *gamelan renteng* or *goong Renteng*. *Gamelan koromong* is used at ritual ceremonies *koromong* including the type of *gamelan renteng* or *goong renteng* and often used in ritual ceremonies related to agriculture (Supporting Project Improvement Culture Province West Java, 1987).

The history of the existence of the *gamelan koromong* Cikubang village Rancakalong was obtained from interviews with three coroner artists namely Nandang (48 years), Haris (69 years old), and Odin (56 years old). From direct interviews with figures, information data is also obtained from several books and articles on the website. Books that discuss about this *gamelan coromong* are: *Laras Pada Sunda Karawitan* (Mariko Sasaki); *Music In Java* (Jaap Kunst); *Ensiklopedia Sunda "Alam, manusia, dan budaya termasuk budaya Cirebon dan Betawi* (Atik Soepandi); *Riwayat Hidup Raja Sumedang Larang* (WD Dharmawan Ider Alam).

Mariko Sasaki (2008) discusses in his book that the *gamelan koromong* Cikubang is one of the old *gamelan* whose repertoire is considered intact because it is still often used by the people in the rice harvest ceremony. It is also said that the *gamelan koromong* is an artifact used in the spread of Islam. By today's people, this *gamelan* is saved because of its age and historical value.

Atik Soepandi (2000) explains about this *gamelan coromong* as *goong renteng*. The mention of the *goong* is based on the position of the tool placed lined up, in Sundanese called *ngarenteng*. *Goong renteng* is the embryo of *gamelan degung* now.

Jaap Kunst (1973) in his book *Music In Java* mentions that the *gamelan koromong* Cikubang is Cikebo *gamelan*. In this book there is no mention of the village of Cikubang because the name Cikubang is a change from the name of Cikebo. The quotation of the Cikebo *gamelan* in a book published in 1973, long before it became Cikubang. Based on the interview, the name change from Cikebo to Cikubang was around 1980.

WD Dharmawan Ider Alam (2008) in the biography of the kings Sumedang Larang published by Prince Sumedang Foundation stated that the existence of *gamelan koromong* Cikubang can not be separated from the existence of other *gamelan renteng* in Sumedang that is *goong renteng* in Ciwaru Village Cisarua Subdistrict, *gamelan koromong* Eyang Janggal in Cileuweung Village Darmaraja Subdistrict, *koromong* Cipaku, *koromong* Cibungur Darmaraja, *goong renteng* Cikamurang Ujung Jaya, and several other areas where the existence and condition of the *gamelan* have been damaged and partially lost. Long time ago these *gamelans* was formerly a unity called *gamelan salawe wangunan* used as a dowry to marry Nyi Ratna Inten Nawang Wulan is one of the princesses of the kingdom of Tembong Agung as the forerunner of the kingdom of Sumedang Larang. These *gamelans* are then spread to some areas one of that is *gamelan koromong* in Cikubang.

According to Heins (1977: 72) *gamelan koromong* called *goong renteng* or *goong koromong* is a kind of traditional art that is alive and thriving in Cikubang Sumedang used in the context of a traditional ceremony to honor Dewi Padi presented in the form of a collaboration of music and dance, thus forming a gig intact. Tools used in *koromong* art is a set of *gamelan* called *gamelan koromong* consisting of three *bonangs*. Other *Waditra* is a set of 2 *kendangs* and 2 *goongs*.

Based on Heins statement, *gamelan koromong* in Cikubang is one art that belongs to the type of *goong renteng*. This statement is reinforced by Mariko Sasaki (2007) that the *gamelan koromong* is described as an Islamic cultural artifact which is commonly played in Maulud. However, in the past the *gamelan koromong* is played in a rice harvest ceremony in honor of Dewi Sri. *Gamelan koromong* which is now considered sacred only because of elderly and also because the people were embraced Islam, then this art is played at the most sacred time in the month of Maulud as well as commemorate the Prophet Muhammad SAW.

*Gamelan* is a group of musical ensembles from Indonesia showing various instruments such as *kendang*, *flutes*, *gambang*, *rebab*, *bonang*, *goong*, *saron*, and vocalist or *sinden* can be included. *Gamelan* is a set of instruments used and played together. The word *gamelan* comes from the word *gamels* in Javanese, which means "to attack or hammer", and a suffix, which makes of a collective noun. In Javanese mythology, *gamelan* was created by Sang Hyang Guru around 167 Saka. The god who ruled as king of all of Java from a palace in the Maendra mountains in Medangkamulan (now Mount Lawu). He needed a signal to call the gods and thus create gongs. For a more complex message, he finds two other gongs, thus forming the original *gamelan* set. An early description of the *gamelan* music ensemble was found in the reliefs of Borobudur temple in Central Java.

The *gamelan koromong* is a musical instrument (Sunda) in which there is a type of idiophone *penclon* made of metal (Mariko Sasaki, 2007), in it there is usually a musical instrument type membranophone. On the data of Collection Supporting Project of Cultural Enhancement West Java in 1987 led by Enoch Atmadibrata, *gamelan* grouped into several groups: *gamelan ajeng*, *gamelan cara balen*, *gamelan degung*, *gambang kromong*, *gamelan salendro/pelog*, *goong gede*, *goong renteng*, *koromong*, *gamelan Monggang*, *gamelan prawa*, *Ringgeng*, *sekaten*, *toplek*. However, based on the form, completeness, and placement of musical instruments, the types of *gamelan* in Sundanese can be grouped into three groups, namely: (1) *renteng*, (2) *salendro-pelog*, and (3) *ketuk tilu*. Included in *renteng* are: *goong renteng*, *sakati*, *degung*, *koromong*, *goong gede*, and *monggang Ciamis*. Including groups of *salendro-pelog* are: *gamelan salendro*, *gamelan pelog*, *gamelan ajeng*, and *monggang Cigugur*. Includes *ketuk tilu* groups are: *ronggeng (tatabeuhan ketuk tilu, ronggeng gunung, ronggeng ketuk, doger, topeng banjet, etc.)*.

From the group *renceng* based on Enoch Atmadibrata (1987), until now at least be known to some types of *gamelan* ancient in Sunda land, namely: *goong renteng* with 9 devices, *koromong* there are 4 devices, *Monggang/cara balen* there is 1 device, *goong gede* there is one device, *sakati* there are 2 devices, *degung* there are 2 devices. *Renteng* group are: *Goong renteng embah Bandong* (Lebakwangi, Arjasari, Bandung), *Goong renteng Ciwaru* (Ciuyah, Sumedang), *Goong renteng Babakan Ranjeng* (Situraja, Sumedang), *Goong renteng Ngalambang Panggugah Manah* (Sukamulya, Kuningan), *Goong renteng Talagamanggung* (Talaga, Majalengka), *Goong renteng Cibeusi* (Jalancagak, Subang), *Goong severally Cireundeu* (Bandung), *Goong renteng Cinangnang* (Tambi, Indramayu), *Goong renteng Ki Sayu* (Cirebon), *koromong Cikondang* (Lamajang, Bandung), *koromong Cikubang* (Rancakalong, Sumedang), *koromong Cileuweung* (Darmaraja, Sumedang), *koromong Ujungjaya* (Sumedang), *Goong gede Kampung Naga* (Citorek, Lebak), *Monggang / cara balen* (Jambansari, Ciamis), *Sakati Kasepuhan* (Cirebon), *Sakati Kanoman* (Cirebon), *Degung Pangasih* (Geusan Ulun Museum, Sumedang), *Degung Kasepuhan* (Cirebon).

Other data, Enoch Atmadibrata (1987) mentions that generally ancient *gamelan* is not traced exactly of its manufacture. The timing of the manufacture is based on the story (usually oral) of the events behind it. All the *goong renteng*, *koromong*, *ajeng*, and other old *gamelan* have not progressed musically. There are only a few *gamelan* that are relatively well-preserved repertoire of songs, for example on *goong Renteng Ki Sayu*, *goong Renteng Embah Bandong*, and *koromong Cikubang*. On the contrary, in the other *gamelan* musically decline, because the heir does not memorize all repertoire of songs ever, for example on *gamelan ajeng Sinar Pusaka*, *ajeng Cikamurang*, *goong Renteng Ciwaru*, *goong renteng Cinangnang*, and *gamelan pelog Si Monggang*.

The structure of the presentation of the *Gamelan Koromong*, when viewed carefully has a particular performance structure, both in the presentation and the form of dance. The presentation of art *koromong* is divided into four stages firstly called opening (*bubuka*), the core, the entertainment section, and the end or *panutup* will be presented as follows:

1. The Beginning or Opening (*bubuka*)

At the beginning or *bubuka* begins with a prayer which is usually led by a village elder. At this event, the purpose of the ritual will be presented. After the opening ceremony, then *nyaya* began to beat the gamelan with a duration about three minutes and the song he brought was a *bubuka* song. The music is done by *waditra bonang*, then followed by the other *waditra*.

## 2. The Core Part

The core is a ritual process that must be done carefully, led by *saehu pameget*. This section is divided into several stages in the following order: Dance *saehu pameget*, is a mandatory dance to be performed by *saehu pameget* at the beginning of the ritual. This mandatory dance is accompanied by five songs in sequential positions, and each has a certain meaning and in the execution don't change because it will change the meaning of the ritual ceremony. The composition of the songs are sung, the position should not be exchanged. The first song that was delivered was an *keupat eundang* song or another term called *pamapag*. *Pamapag* song is a song that serves to welcome guests. *Mapagkeun* in Sundanese means welcome. So this song functioned as guests greeter, in this case the intended guest is Dewi Sri or Nyai Sri.

The second song after the *keupat eundang* song is *bungbuluh* song. The term *bungbuluh* according to Haris means *teu pandang bulu* or indiscriminate. It means that *saehu* who is dancing this song honors all who attended the ritual ceremony indiscriminately, both parents or children. In addition to respect for the guests, the song is also a tribute to the ancestors who love the art of the gamelan *koromong* and the ancestors who are considered to control areas in Cikubang village. It is an expression of gratitude to the spirits of the ancestors who are believed to take care of the areas.

The third order is *Legon* song. *Legon* is taken from the word *nyelegon* means a comfortable place. By resource person this is meant to provide a comfortable place (goah) for Nyai Sri. In this third sequence there is a ritual procession called *ngalungsurkeun*. *Ngalungsurkeun* is a procession to remove rice and other offerings from goah to in the middle of the house. This *ngalungsurkeun* process is led by *saehu istri* and followed by *pangramaan*. In this section, dance is a media used to move rice and offerings that are in the goah to be moved to the place of the ceremony. The form and sequence of dances in *ngalungsurkeun* namely *sungkeman*, *lalayar*, and *siraman*. *Sungkeman* is a dance performed by *saehu istri* with *sungkem* movements to other ritual actors. *Sungkem* means to forgive each other among them. *Lalayaran* is a dance performed by *pangramaan*. *Lalayaran* means boating to make a certain journey. The form of the movement is that the dancer imitates the movement of sailing boat with the purpose to move the rice and offerings. And *siraman* is a dance intended to water, bathe or purify the rice. The form of the dance is all the *pangramaan* that carries the rice and offerings surround the *saehu istri* with a circular position coincide. *Saehu istri* who brought holy water, watered the water over the heads of the dancers by using betel leaves.

The fourth song to be danced by *saehu pameget* is *arileu* song. *Arileu* taken from the word *ngarileu* which means *silih corok* or taking each other. On the process, the bonang players presents ringing melody with each other bonang in front of him, overwrite each other, mutual scrambling or *silih corok*. At certain moments the tones collide with one another between the first and the second, or the second with the third. Based on the meaning that such act as a visualization of human behavior that essentially gives a bad example, that taking the rights of others is a behavior that is not allowed in human life.

The fifth song is *bale bandung* song. This song means the name of the place as his seat Nyai Sri. *Bale* means seating, a comfortable resting place. *Bale bandung* means place pangbalik or meaningful residence Dewi Sri.

After the fifth songs are performed, the dance ends with *panutup* song it's *badud*. The *badud* song is the *keupat eundang* song that is used at the end of the ritual event but with a fast rhythm. In every song movement, the position of *saehu* while dancing is always sitting down. According to informants, this is intended as a tribute to Nyai Sri. The *ngalungsurkeun* dance is the last part of the core event. All participants then vacate the place to continue the ritual in the next section.

## 3. Entertainment Section

This entertainment section is divided into two parts. The first section is for men who start after the completion of the core event. This first part ends until midnight. In the process everyone is allowed to dance as an entertainment event. The second part is for women starting at midnight until dawn.

The songs presented can be vary depending on the wishes of the dancer. Usually the songs requested by the dancers are the songs *panambih* like *buncis*, *plered*, and *geboy*. But there

are also requested compulsory songs, and the *nayaga* can not refuse the desire of the dancers even though already tired. In the entertainment section usually the dancers trance or local terms call it with *kaserepan*.

4. End or closing

The final section is called *nginebkeun* or cover which means returning or restoring rice and offerings that are issued upon *ngalungsurkeun* into place that goah. The accompaniment of the song used and the process is the same as when *ngalungsurkeun*.

#### KASEREPAN AND KASURUPAN (TRANCE)

This paper describes a representation of the relationship between the human world and the spirit world based on the relationship of human "Sunda" with the divine religion system adopted by the local people. In the performing of *koromong* art there is a leader of ceremonies called *saehu* as the leader of male dancers, and *pangibuan* as the leaders of female dancer. Saehu does these rituals with dancing by five ritual songs, and the first song is *pamapag* song or *keupat eundang*. Needs to be underlined how important the role of *saehu* and *pangibuan* on *koromong* performance art as a ritual tribute to Dewi Sri, and the spirits of *karuhun* (ancestors), because a *saehu* and *pangibuan* are as leader, regulators, directors, and promoters in this performance, so in the end can be seen the success or failure of a performance based on *saehu* and *pangibuan*. Here we can see there are two leaders in a group, a phenomenon when a group or show here is led by two people. In reality, when one group is led by two people, there will be dissent that can divide the unity. But in this performance, the two ritual leaders unite. This indicates the existence of a dualistic relationship between men and women, a symbol of unity that leads to new life, birth, and fertility.

Success or failure of performance is defined by the presence or absence the spirits of ancestors who came and *nyurup* (enter) to Saehu or other ritual actors (*kasumpingan*). In this case the spirit that came and entered is the spirit of Nyai Sri or Dewi Sri. And of course this *keupat eundang* song is the media to bring or welcome the spirit of Nyai Sri. But now it has changed, one is caused by the dynamic era. Mystical things like that have begun to be eroded and more logically interpreted like an offering that was originally believed by the people as an offering for Dewi Sri and *karuhun* (the ancestors), but if we can review again the offerings are one of the expression of gratitude From the produce of the fields, fields, fields and livestock yields, so when the show of honor presented the results of the earth are distributed to the guests who come. The offering is also a symbol, that in our life not only need rice but also others.

Song *Keupat Eundang* or other term is called *Pamapag*. *Pamapag* song is a song that serves to welcome guests. *Mapageun* in Sundanese means welcome, *pamapag* means greeter. So this song functioned as greeter, in this case the intended guest is Dewi Sri or Nyai Sri.

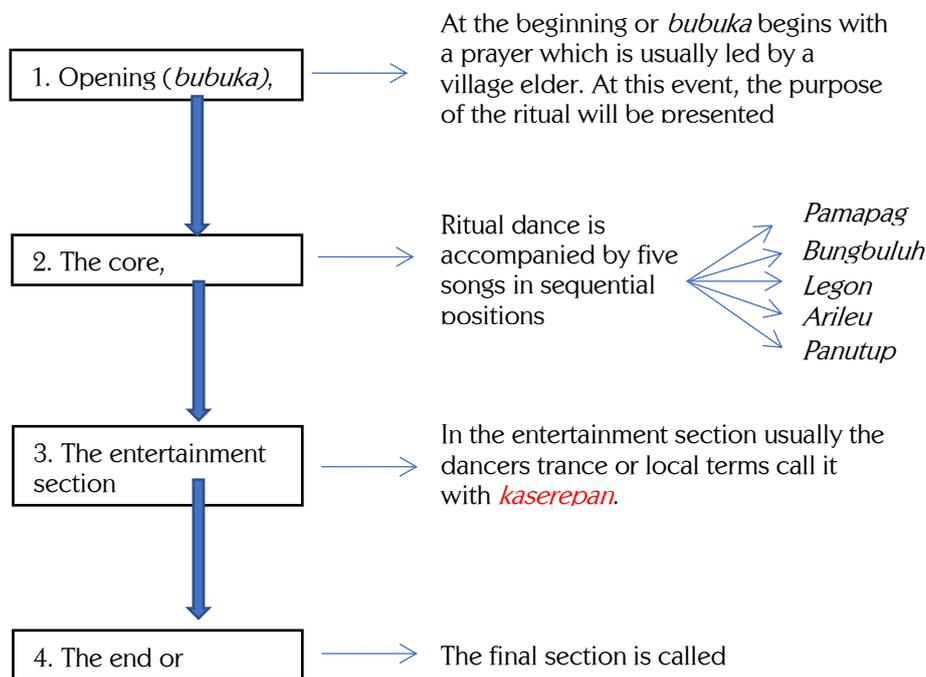
This activity begins by *saehu* by dancing and *nyambat* (calling) Dewi Sri and spirits of *karuhun* (the ancestors) with the following sentence: "*mangga nyi prapohaci enggal gera ngaluuh, disuhunkeun enggal sumping*" the sentence is not a standard sentence should be spoken by *saehu* when *nyambat*, but it's spoken by itself. So each *saehu* will utter a different sentence when *nyambat*. Starting from the *angkenan*, where Saehu calling Dewi Sri and the ancestors (*karuhun*) to attend the event which is depicted with motion such as lordship done to the four directions (madhab) of the east, south, west and north. Because according to his belief, they do not know where Dewi Sri and *karuhun* (the ancestors) are. For that, then the calling treatment is done in every direction. Every direction there is a leader, every direction will show the strength that will be united so that will create a perfection. Perfection here is the coming of the spirit of Dewi Sri who is considered as a goddess of fertility. The cosmic patterns present do not occur by chance, this union of the four directions indicates an immanent process, a belief in something supernatural, transcendent, believed brought life.

The main dance for Saehu is the *badaya* movement that is functioned as an opening. *Badaya Rancakalong* is danced by a man called Saehu (*badaya* dancer) for a few minutes according to the length of the *keupat eundang* song is presented. Before dancing, *saehu* sat facing the offers consisting of a complete set of clothes Dewi Sri, cone (*tumpeng*) and other equipment while reciting the *mantera* and worshipping to four *mazhab*. This dance is a tribute to Dewi Sri. After it's finished, *saehu* danced and accompanied by *keupat eundang* song. Based on the information from the *saehu*, when they *kasumpingan*, then they will feel as *karuhun*. Who will come later will be reflected in the movement, there is a dashing means that came men's *karuhun*, if the movement is smooth, means female.

This *keupat eundang* song is categorized as a very sacred song, almost on every kind of ritual ceremony in the context of honoring Dewi Sri, this song is always presented as a medium to bring the spirit of Dewi Sri. Like in *tarawangsa*, *angklung gubrag*, *terebangan*, and *gembyung*, this song is always used as the core of the ritual this song is represented as a medium to bring the spirit of the spirit of

Dewi Sri who is trusted by the agrarian society as the goddess of fertility for their agriculture. The worship done by this agrarian society become necessity, so that there will be a belief that a disaster will come in their agricultural system if no longer held a worship ritual again. This event is what is meant by the term *kaserepan* when the ancestral spirit entered the bodies of the performers, so that the dance and ritual process is influenced by the characters of the spirits ancestors.

*Kaserepan* is another term of *kasurupan* (trance) used by the people of Cikubang village. The term "kasurupan" (trance) is also used, but in another category. In this paper we need to explain the difference between *kaserepan* and *kasurupan*. Both have the same meaning and process of entering another being that is outside the human realm or called an astral being into a person's body, so that the consciousness of that person will be influenced by the incoming spirit. In general, this process is called a trance event. But, the meaning used in Cikubang area on this term is divided into two categories namely *kaserepan* and *kasurupan* (trance). The term *kaserepan* interpreted to something more subtle than the term *kesurupan* (trance). Categories of spirit that enter into the body of the perpetrators of the ritual were differentiated based on the event. *Kaserepan* means ancestral spirits or ancestors who enter into the body, while *kasurupan* (trance) means astral beings of the genie that entered into the body. Visually we can see the difference between the two processes. The character spirit of an ancestor or ancestor will carry smooth movements such as a dance that ancestor's character while still alive. Unlike when the genie comes in, these genies will carry rough movements and may be difficult to control. So it takes a handler or a spiritual expert who can control such a situation. This difference is the basis of the term *kaserepan* and *kasurupan* (trance) on the performance of koromong art in Cikubang Rancakalong Sumedang regency of West Java.



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### CONCLUSION

*Kaserepan* is another term of *kasurupan* (trance) used by the people of Cikubang village. The term "kasurupan" (trance) is also used, but in another category. We need to explain the difference between

*kaserepan* and *kasurupan*. Both have the same meaning and process of entering another being that is outside the human realm or called an astral being into a person's body, so that the consciousness of that person will be influenced by the incoming spirit. In general, this process is called a trance event. But, the meaning used in Cikubang area on this term is divided into two categories namely *kaserepan* and *kasurupan* (trance). The term *kaserepan* interpreted to something more subtle than the term *kesurupan* (trance). Categories of spirit that enter into the body of the perpetrators of the ritual were differentiated based on the event. *Kaserepan* means ancestral spirits or ancestors who enter into the body, while *kasurupan* (trance) means astral beings of the genie that entered into the body. Visually we can see the difference between the two processes. The character spirit of an ancestor or ancestor will carry smooth movements such as a dance that ancestor's character while still alive. Unlike when the genie comes in, these genies will carry rough movements and may be difficult to control. This difference is the basis of the term *kaserepan* and *kasurupan* (trance) on the performance of *koromong* art in Cikubang Rancakalong Sumedang regency of West Java.

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# TRADING NETWORK AND THE INFLUENCE OF POWER ON THE ONIN PENINSULA, PAPUA IN 19<sup>th</sup> CENTURY

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## ABSTRACT

The Onin Peninsula lies on the west coast of mainland of Papua. In this region there are three natural harbors of Fakfak, Kaimana and Kokas. The presence of such ports and the abundance of trade commodities causes the Onin Peninsula to engage in inter-island trading networks and from outside the archipelago (China and Arabic). The presence of traders from outside of the Onin Peninsula builds a multicultural society in the region. In addition, social interaction between traders with local people has given a new generation who are different from the typical type of Papuan who has curly hair and black skin, but rather straight curly hair and bright skin. This proves that the west coast of Papua has historical relationship amongst other regions of Indonesia. The involvement of the Onin Peninsula in the inter-island trading network was estimated from the 16th-17th century. This paper, however, examined the circumstances of the 19th century showing the influence of the Tidore Sultanate and the Dutch Colonial Government in the region of the Onin Peninsula which brought changes in economic and political relations to local rulers. Local rulers played an important role in establishing trade networks, which were initially controlled by the representative of the Tidore sultanate and ultimately controlled by the Dutch.

Keywords: Trading network, influence of power, the Onin Peninsula.

## INTRODUCTION

The Onin Peninsula lies on the western coast of mainland of Papua. There are three natural harbors of Fakfak, Kokas and Kaimana. The availability of natural harbors on this region, making Fakfak, Kokas and Kaimana grow into trading cities. The growth of commercial cities in the Onin Peninsula region is also supported by the abundant natural land and sea resources. The region is a top-selling commodity producer for trading in international trade. Therefore, local rulers of the west coast of Papua have been involved in inter-island trading networks and from outside traders long before the enforcement of Dutch colonial rule in Papua.

The involvement of local rulers of the Onin Peninsula region in the trading network was estimated since the 16th - 17th century. Local rulers in the region had established a trading network with traders from the Maluku Island and Sulawesi Island as well as from outside the archipelago, China and Arabic. Trade ships from the archipelago and from outside archipelago brought merchants to Fakfak, Kokas and Kaimana.

The presence of trading ships from outside Papua to cities port on the Onin Peninsula was proved that the region had been involved in the trading network. The involvement of local rulers in the trading network supported the progress of trade in the Onin Peninsula. Trading progress in Fakfak, Kokas and Kaimana was bestowed with much envied wealth and prosperity of natural resources. The land products (nutmeg, wood masohi and dammar) and the sea products (sea cucumbers and lola) became commodities traded by local people. Meanwhile, traders from outside Papua brought merchandise in the form of cloth, glassware and pottery.

Trade progress in the Onin Peninsula was marked by the presence of traders from outside of the region. The majority of traders were from Maluku Island (Seram and Gorom) and Sulawesi Island (Bugis-Makassar and Buton) as well as foreign traders such as Chinese and Arabian. When trade climate was relatively good, causing the Onin Peninsula region was not only visited by traders but also other migrants who wanted to earn a living. Kei people from Maluku island worked as carpenters, Seram and Gorom people from Maluku Island worked as fishermen and sailors, the Butonese from Southeast Sulawesi island worked as fishermen and coolies to Chinese traders. Arabian traders besides worked as merchants also became muslim preachers in Fakfak, Kokas and Kaimana. Outsiders who settled in the Onin Peninsula region built their own village based on ethnicity, so in Fakfak, Kokas and Kaimana found China Village, Seram village and Buton village.

The trade relation was established in the Onin Peninsula region between inter-island of the archipelago and abroad territories caused migration to the region. Migratory inhabitants brought various social attributes and political attributes that become their respective cultural identities. The encounter of groups with different cultural identities led to "blending" of cultural identities and displacement of political attributes such as the title of nobility in the Onin Peninsula. J.C.C. Haar who

had been an assistant resident in Afdeeling West Nieuw Guinea wrote in his memory of the handover that in every village on the Onin Peninsula had their own leader called capitent and vice capitent. The capitent led a number of strong and belligerent men. The capitent submitted to the chief of tribe called the major.<sup>13</sup>

The trade relations of the Onin Peninsula with the outer regions of Papua had an impact on the establishment of social relationships between the local people and migrants from outside Papua. The social relationship enhanced the kinship between them. The kinship was further enhanced by the presence of mixed marriage among the locals and migrants from outside region. A. Vesseur wrote in his hand-over memory that the kings of the Onin Peninsula were all mixed blood, because the kings married the women from the Maluku and Buton Islands.<sup>14</sup>

The story of mixed blood kings on the Onin Peninsula was the most authentic historical evidence of the mixing of cultural identities. In addition, the marriage between local residents and migrants gave birth to children who not only had special types Papuans like with curly hair and black skin, but rather light skin, and curly or even straight hair. This blending marriage caused many of the inhabitants of the Onin Peninsula to embrace Islam. The different religious identities among the inhabitants of the Onin Peninsula region did not distinguish between them. Family identity or kinship remains a unifier. On the Onin Peninsula there was the term of family religion for people belief in the region that despite they had different religions, they remained one family. The people of the Onin Peninsula assumed that people could be converted, but it was impossible to convert families. The presence of locally-based Muslims in the Onin Peninsula was evidence of intercultural encounters between local people and migrants carrying Islamic teachings. It proved that the region of Onin Peninsula had historical relationship among other Indonesian territory long before the enforcement of the Dutch colonial government in Papua. Therefore, the authors are interested to examine the trading network and the influence of power in the Onin Peninsula, 19th century in Papua.

#### COMMODITY TRADED

Trade progress in the Onin Peninsula region in general and particularly in the Port of Fakfak, Kokas and Kaimana harbors is supported by the products of natural resources in the region. The presence of traders from outside Papua to the Onin Peninsula region is related to the purpose of obtaining crops from the region. Crops such as forest products and marine products are commodities traded in international trade.

There were varieties of crops from the Onin Peninsula region that were very well-trafficked in international trade such as: nutmeg, wood masohi, resin, sea cucumber, lola and Cenderwasih bird. One of the livelihoods of the people of Fakfak, Kokas and Kaimana is to collect damar and wild nutmegs and kumis kucing (*Orthosiphon aristatus*) from the forest and to collect pearl shells, sea cucumbers. Meanwhile, additional sources of livelihoods, people in Kaimana and Kokas are hunting Cenderwasih bird in forest.<sup>15</sup>

In the memory of Peters' handover, it was mentioned that the hunt for birds of the cenderwasih opened the golden age for Kaimana. In that period, many immigrants came to Kaimana. Even among them settled in Kaimana, among them: the Chinese, Butonese, Timornese, Arabian and Seramese. Chinese settlements stretched along the coast. They built a shop house and made it a place to live. When the Dutch opened a government post, in Kaimana there were 10 Chinese shops built along the coast. Early Chinese store building model was all the same, using ironwood, the walls of the building were made of planks, and the roof was covered with zinc. However, after the Dutch opened a government post, construction materials became more accessible in Kaimana, so the Chinese shops became better. Especially since 1915 many shops were painted and equipped with zinc. On the coast of Kaimana, there was a Chinese merchant named Ang Poen Kang built a guesthouse. In addition, Ang Poen Kang built rental houses on the coast. In the Dutch colonial administration in Kaimana, Ang Poen Kang's rented house was hired by official Dutch government to be used as a post office and telegram office. Along the coast of Kaimana, there were also Seram settlements and mosques. The Seramese settlement was called *Kampung Seram*. In *Kampung Seram*, the people were predominantly from Seram people. In *Kampung Seram*, there were also Indonesian from various ethnic backgrounds. In addition, on the coast were also found settlements of people who came from Arguni Bay who worked

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<sup>13</sup> Aanvullende Memorie van Overgave van de Afdeeling West Nieuw Guinea J.C.C. Haar, Fakfak 1 Juli 1940, hal. 133.

<sup>14</sup> ANRI, Memorie van Overgave Onderafdeeling Fakfak Controleur A. Vesseur, September 1951-April 1952, Reel No. 39, MvO serie 1e, hal. 5-6.

<sup>15</sup> Sinaga, Rosmaida, Masa Kuasa Belanda di Papua 1898-1962 (Depok: Komunitas Bambu, 2013: 33).

as a handyman and coolie. The Butonese, the Timornese and the Seramnese were not all working as traders in Kaimana. However, among them there were wage workers, sailors, bird catchers or shopkeepers.<sup>16</sup>

The information about the main livelihoods of West Papuan coastal people was written by S.J. Van Geus in the handover memory of the forest (nutmeg, fuli, resin, ironwood and cendrawasih) and sea (sea cucumbers and shellfish). The local people sold the products collected from forests and from the sea to merchants from China, Arabic and traders from Maluku Islands and Sulawesi.<sup>17</sup>

In the handover memorie of J. Seijne Kok mentioned that the main livelihood of the people in Fakfak as follows, Foreign Easterners (Chinese and Arabic) were traders; Some Seram people, Goram and Bugis people; Sailors and fishermen were the people of Seram, Buton, and Kei; Carpenters were the people of Seram and Kei; The people of Kei were also great at making large boats and ships; The majority of the Buton's livelihood were gardening and farming; The source of the livelihood of local people was to collect forest products such as kumis kucing (*Orthosiphon aristatus*), resin, yellow wood and collect marine products such as shells, sea cucumber and to hunt for Cendrawasih birds using gun borrowed from the Chinese, in return the bird hunters gave the bird to the weapon owners.<sup>18</sup>

### TRADING NETWORK

The Onin Peninsula was producing commodity trade region, so the region becomes part of the international trade network. Well-located of this region invited traders from outside the region from other archipelago (Seram, Gorom, Tidore, Temate, Bugis-Makassar and Buton) and from abroad (China and Arabic).

The presence of traders from outside Papua to Onin Peninsula region had been started since the 16<sup>th</sup> to 17<sup>th</sup> century. Trade was growing rapidly, especially in the port cities of Kokas, Kaimana and Fakfak. The growth of trade in these cities was due to the availability of good and adequate natural harbor, so that trading vessels well anchored. Trade in the Onin Peninsula region was controlled by Ternate traders, Tidore, Bugis-Makassar, Gorom, Seram as well as other foreign nations (Chinese and Arabian). The traders bought a number of commercial commodities, especially forest products (wild nutmeg, fuli, resin, rattan, *Cenderawati* birds) and marine products (sea cucumbers, shellfish, pearls).<sup>19</sup>

Meanwhile, traders from outside Papua sold their products to local people on the Onin Peninsula such as, cloth, glassware and pottery.

The trading network built in the 19th century on the Onin Peninsula was an inter-region trade with barter system especially for staple food, farming products with marine products; Inter-island trade between Onin Peninsula people with traders from other archipelago such as from the Maluku Islands and Sulawesi; The international trade commonly done by local people in Onin Peninsula with traders from the archipelago and foreign merchants from outside the archipelago (Chinese and Arabic).

### THE INFLUENCE OF THE TIDORE AND DUTCH COLONIAL ON THE ONIN PENINSULA OF THE NINETEENTH CENTURY.

In order to facilitate the trade of people from Maluku Islands on the western coast of Papua in general and in particular on the Onin Peninsula, the Tidore Sultanate established a trading network with the local rulers of the region. The Tidore Sultanate managed to instill his influence over local rulers in the region by granting the king to local rulers on the Onin Peninsula. Thus, the Sultan of Tidore who appointed them as kings. S.J. Van Geuns noted in his memory of the handover mentioned that Sultanate of Tidore who gave the title of king to the local rulers in the western coast of Papua. Although the local ruler was given the title of king, but in reality they were merely trade agents and tax collectors in his territory on behalf from Sultan Tidore. Thus, the kings of the western coast of Papua served as

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<sup>16</sup> ANRI, Memorie van Overgave Betreffende de Onderafdeeling Kaimana van de Controleur F.H. Peters, Reel No 40, MvO Serie 1e, hal. 30-31.

<sup>17</sup> *Ibid*, hal. 263

<sup>18</sup> ANRI, Memorie van Overgave Afdeeling West Nieuw Guinea J. Seijne Kok, Fakfak 1919, hal. 59-60.

<sup>19</sup> *Ibid*, Hal. 128-129.

the trade brokers between the local population and Sultanate of Tidore. The king's was not primarily in the political field, but in the economic field to support the interests of Sultanate of Tidore.<sup>20</sup>

Furthermore A.L. Vink wrote in his hand-over memory that the relationship built by Sultan Tidore with kings in the western coast of Papua was a trade relationship. To enhance trade relations, the prominent person in the region was appointed to be leader by or on behalf of Sultanate Tidore. After the appointment, local rulers were exploited to expand the influence of the Sultanate and his income.<sup>21</sup> The kings and the people of the Onin Peninsula region were placed under the rule of Sultanate of Tidore. Therefore, the people of the Onin Peninsula were required to pay tribute to the sultanate. Every year the kings had to offer tribute to Sultanate of Tidore. On the contrary, Sultanate of Tidore routinely sent his envoys to the territories of his adopted kings, to remind the duty of kings to collect tribute and to supervise tribute quotes. Supervision of tribute was intended for the amount of tribute paid to Sultanate of Tidore was getting higher. This tribute was paid in the form of important things such as slaves, Cenderawasih birds, gongs, cannon and so on. In addition, the first appointment of the customary chiefs and the appointment of his successor provided an advantage for Sultan Tidore. As a consequence of the appointment, the king had to submit some money and important goods as tribute to Sultanate of Tidore. The rightful king to nominate his descendants as his successor was the king who offered tribute to Sultan Tidore. Kings who were eligible to receive the position of king from Sultanate of Tidore were the king of Namatote, Ati-Ati, Fatagar, Rumbati and Arguni.<sup>22</sup>

After the enforcement of Dutch colonial rule in Papua, the influence of Sultan Tidore against the kings on the west coast of Papua was slowly diminishing. The kings were placed under the influence of the Dutch colonial government. The intervention of the Dutch colonial government in the western coast of Papua resulted in the end of the obligations of the kings in the region paying tribute to Sultanate of Tidore. As a consequence, the local people paid taxes to the Dutch colonial government. Sultan Tidore had no right to interfere with slave trade and network trade in the region. That meant, the relationship between the ruler of self-governing and the governing kings in the west coast of Papua had ended. The area of Papua which belongs to self-governing of Tidore separated from Tidore Sultanate and became the Dutch colonial government.<sup>23</sup>

According to L.L.A. Maurenbrecher, the king so called in Fakfak region was merely a group of villages and its people under the rule of the king. The function of the king in Fakfak area was only as the ruler of one scope of authority based on the tradition and history of his kingdom.<sup>24</sup>

Assistant Resident Afdeling West Nieuw Guinea, S.J. Van Geuns mentioned that the existence of kings in the region was related to the trade relations between Sultanate of Tidore and the residents who settled on the West coast of Papua. Since the sixteenth century, Sultanate of Tidore applied the right to ownership of the Papua island. The power of the kings was given by Sultan Tidore to maintain the trade monopoly and tax collection. The kings held their power on behalf of the sultanate.<sup>25</sup> West Nieuw Guinea F.H. Assistant Resident Afdeeling also reported that the kings of the Onin Peninsula managed trade in his territory on the orders of Sultanate of Tidore. To meet the necessities of life, the kings did not hesitate to force their people to collect marine products and forest products. Therefore, people sometimes thought that the king was acting violently against the local people.<sup>26</sup>

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<sup>20</sup>F.H. Dumas, "Nota van Overgave van de Afdeeling West Nieuw Guinea, Fakfak, 22 Januari 1911", J. Miedema dan W.A.L. Stokhof, *Irian Jaya Source Materials No. 3 Series A-No. 2: Memories van Overgave van de Afdeeling West Nieuw Guinea* (Leiden: DSALCUL/IRIS, 1992), hal. 10-13.

<sup>21</sup>A.L. Vink, "Memorie-(Vervolg) van Overgave van de (Onder)Afdeeling West Nieuw Guinea, 1932", J. Miedema dan W.A.L. Stokhof, *Irian Jaya Source Materials No. 3 Series A-No. 2: Memories van Overgave van de Afdeeling West Nieuw Guinea* (Leiden: DSALCUL/IRIS, 1992), hal. 47-48).

<sup>22</sup>A.L. Vink, "Memorie-(Vervolg) van Overgave van de (Onder)Afdeeling West Nieuw Guinea, 1932", J. Miedema dan W.A.L. Stokhof, *Irian Jaya Source Materials No. 3 Series A-No. 2: Memories van Overgave van de Afdeeling West Nieuw Guinea* (Leiden: DSALCUL/IRIS, 1992), hal. 48-49.

<sup>23</sup>A.L. Vink, "Memorie-(Vervolg) van Overgave van de (Onder)Afdeeling West Nieuw Guinea, 1932", J. Miedema dan W.A.L. Stokhof, *Irian Jaya Source Materials No. 3 Series A-No. 2: Memories van Overgave van de Afdeeling West Nieuw Guinea* (Leiden: DSALCUL/IRIS, 1992), hal. 47-48).

<sup>24</sup>L.L.A. Maurenbrecher, "Memorie van Overgave van de Afdeeling West Nieuw Guinea, Fakfak, 1953", hal. 286.

<sup>25</sup>S.J. van Geuns, "Vervolgmemorie op de Algemeene Memorie van Overgave van de Afdeeling West Nieuw Guinea, Fakfak, 31 Desember 1925", J. Miedema dan W.A.L. Stokhof, *Irian Jaya Source Materials No. 3 Series A-No. 2: Memories van Overgave van de Afdeeling West Nieuw Guinea* (Leiden: DSALCUL/IRIS, 1992), hal. 135.

<sup>26</sup>F.H. Dumas, "Nota van Overgave van de Afdeeling West Nieuw Guinea, Fakfak, 22 Januari 1911", J. Miedema dan W.A.L. Stokhof, *Irian Jaya Source Materials No. 3 Series A-No. 2: Memories van Overgave van de Afdeeling West Nieuw Guinea* (Leiden: DSALCUL/IRIS, 1992), hal. 10-13.

Dalam melakukan aktivitasnya, raja dibantu oleh rajamuda. Raja muda mempunyai peran penting dalam politik. Oleh karena itu, jabatan raja muda dipegang oleh kerabat terdekat dari raja, agar pengaruh raja tetap terjaga di daerah yang dipercayakan kepada raja muda. Pada awalnya, kebijakan ini dilakukan oleh Sultan Tidore untuk mengatur upeti tahunan yang disetorkan oleh raja. In conducting his activities, the king was assisted by prince. The prince had an important role in political life. Therefore, the position of the prince was held by the closest relatives of the king, in order to influence the king to stay awake in the area entrusted to the prince. At the beginning, this policy was done by Sultanate of Tidore to arrange the annual tribute paid by the king. The kings discussed the annual tribute with prince. During the Dutch colonial period, the prince was assigned as a liaison between the government and the people in his region. <sup>27</sup> Besides being assisted by the young king, the king was also assisted by the king of the commission to cite taxes in his territory. The establishment of the institution of the commission of kings came from the influence of the Dutch colonial government. The naming of the king of the commission showed the foreign outer king in the commission, the king who submitted to them. The commission's king also served as a liaison between the government and the people. <sup>28</sup>

During Dutch colonial rule in Papua, kings and chiefs were paid by the government. The government implements a uniform payroll system for all customary chiefs. The amount of salary earned by the kings was f 50. <sup>29</sup> While the salary of the young kings and the commission kings were f 25. <sup>30</sup> Prior to the Dutch colonial rule in Papua, the income of kings in the western coast of Papua was uncertain and depended on the extent and intensity of their power. Trade monopolies were a major source of their income. <sup>31</sup>

On January 1, 1932 in Onderafdeeling West Nieuw Guinea there were several heads of native government who were paid by the colonial government. Some kings who earned salaries from the colonial government as follows: Mooi Boeserau, Namatotte King, Maroena, Ati-Ati King, Mafa, Fatagar King, Aboebakar, Rumbati King, Oesmail, Patipi King, Irit, Arguni King, Singgiray, Sekar king, Paris, Young King Wertuwar, Ibor, Young King Arguni, Kamaroedin, Young king Fatagar, Serinama, King of Bira Commission, Achmad bin Naroe, King Commission of Kaimana. <sup>32</sup>

Furthermore on the A.L. Vink report explained that the ancestors of the king of Arguni, Sekar and Wertuwar were the sons of the native region, while the ancestors of Namatote, Rumbati, Ati-Ati and Fatagar were of mixed blood. King Namatote Mooi Buserau was a descendant of the blending of Goram. King Rumbati Abubakar, King Ati-Ati Maruna and King Fatagar Mafa were descendants from the Seram. <sup>33</sup> Based on the results of the investigation by controller of Fak-Fak A. Vesseur known that the kings in Onderafdeeling Fak-Fak were all mixed blood. <sup>34</sup> The Ati-Ati King was not the original Papuan blood but the Seram-Buton blend. This descent belongs to the father, so most people recognized as Papuans. Generally the kings in Onderafdeeling Fak-Fak still maintained the tradition of marrying Ceram / Buton women or mixed blood. The story of the kings of Fak-Fak's Onderafdeeling were all mixed blood and it was the most authentic historical evidence of the "blending" of various cultural identities on the Onin Peninsula.

The most important kings of the onin Peninsula region were King Namatotte or Kowiai ruling over the area along the Gulf of Kamrau and Arguni and the area along the southern coast of Kaimana to Tanjung Buru; The Onin kings were the kings of Ati-Ati, Fatagar, Rumbati and Patipi who previously occupied the western end of the Kapaur Peninsula, called Onin, then moved to the eastern part of the Kapaur region. Prior to the Dutch presence in the area, King Sekar and the king of Arguni submitted to the king of Rumbati, but after the enforcement of Dutch colonial rule they sought to liberate themselves and became independent kings. <sup>35</sup>

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<sup>27</sup>A.L. Vink, hal. 42.

<sup>28</sup>A.L.Vink, hal. 42-43.

<sup>29</sup>A.L. Vink, hal. 62.

<sup>30</sup>A.L. Vink, hal. 62.

<sup>31</sup>A.L. Vink, hal. 62.

<sup>32</sup> ANRI, *Nota Omtrent het Inlandsch Hoofden Bestuur in de Onderafdeeling West Nieuw Guinea, Afdeeling West Nieuw Guinea, Gouv. Nieuw Guinea*, A.L. Vink, Reel No. 38, MvO Serie 1e, hal. 1.

<sup>33</sup> ANRI, *Nota Omtrent het Inlandsch Hoofden Bestuur in de Onderafdeeling West Nieuw Guinea, Afdeeling West Nieuw Guinea, Gouv. Nieuw Guinea*, A.L. Vink, 1932, Reel No. 38, MvO Serie 1e, hal. 9-10.

<sup>34</sup> ANRI, *Nota Omtrent het Inlandsch Hoofden Bestuur in de Onderafdeeling West Nieuw Guinea, Afdeeling West Nieuw Guinea, Gouv. Nieuw Guinea*, A.L. Vink, 1932, Reel No. 38, MvO Serie 1e, hal. 9-10.

<sup>35</sup> ANRI, *Nota Omtrent het Inlandsch Hoofden Bestuur in de Onderafdeeling West Nieuw Guinea, Afdeeling West Nieuw Guinea, Gouv. Nieuw Guinea*, A.L. Vink, 1932, Reel No. 38, MvO Serie 1e, hal. 1.

All empire territories in the Afdeeling region of West Nieuw Guinea, the village heads were under the authority of the kings. King Namatota was king over all the territory in Kaimana District, but in reality the king of Namatota's power only in the surrounding his territories. All the village chiefs around Namatota were placed under the authority of Namatota's king. In addition to the king of Namatota, in Kaimana there was still a ruler who held a king of commission. At the beginning, the Dutch colonial government recognized that the King of the Commission was the power of King Namatota for Kaimana and Kamrau. However, in reality the power of the Commission King was separated from King Namatota. The King of the Commission had a very small influence toward people in the Kaimana region. The colonial government used the King of the Commission as the messenger of the government for the people in his territory.<sup>36</sup>

The presence of the colonial government on the Onin Peninsula had positive impact on the economic improvement of the local people. The Government intervened in resolving disputes between foreign traders and local people. Foreign traders bought wild nutmeg with a down payment system. Local people were often the victims of fraud from traders in the purchase of nutmeg with a down payment system. a down payment system given by the traders to the local people with the assurance of the first harvest of nutmeg should be handed over to the advance payment. As a result, when harvest season of the nutmeg, the local people as the owner of the nutmeg plantation were not allowed to harvest their crops by the creditor. The creditor assigned his subordinates (in general the Gorom and the Buton) to harvest the nutmeg, so that the owner of the garden did not know the amount of nutmeg harvested from his garden. During the Dutch colonial period, several regulations were set up to protect the rights of the local people from the fraud of traders: the down payments received by the local people from the merchants had to be registered, the owners of the gardens had to be present in the activities of picking nutmeg and gathering the products of the garden, The sale of the garden products had to be in accordance with the offer price of the government, the local people were encouraged to free themselves from the down payment systems, to earn money, the garden owner was recommended to lease his garden and the contract between the tenant and the owner of the nutmeg plantation supposed to be known by the government. The government was also trying to increase the number of nutmeg exports and ensure the quality of nutmegs by assigning Gorom and Buton workers to picking, draining and transporting nutmeg products under the supervision of two nutmeg mantris.<sup>37</sup>

In order to increase trade in Papua, the colonial government made shipping improvements. The government opened shipping links to the territory of Papua. It was intended to open wider relationships and network trade between regions and to increase trade with coastal areas of Papua.<sup>38</sup>

The revamping of the voyage was carried out by the colonial government because the engined shipping regulations at that time had many disadvantages: too few places visited by engined shipping vessels, the same places sometimes were visited twice by the engined shipping vessels even though not commensurate with the meaning of trade from places Stopover, the point of departure of the voyage was placed from Ambon whereas the southwest coast of Nieuw Guinea was not placed under the Residency of Ambon but under the Residency of Ternate.<sup>39</sup> Therefore, the government enforced the engined shipping vessels rules requiring to stop more coastal cities in Papua. It was intended to open and improve trading networks among coastal areas of Papua. To achieve this goal, engined shipping vessels from Ternate to Papua and vice versa arranged alternately through the north and south routes.<sup>40</sup>

The engined shipping vessels on the north path as follows:

- a. Trip Routes away: Ternate, Gane, Patani, Salawati, Sorong, Dorei, Room, Bay Umar, Ansus (Yapen), Taronta (Walckenaar Bay), Homboldt Bay (Germany border).

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<sup>36</sup>ANRI, Memorie van Overgave Onderafdeeling Fakfak door Controleur F.W. van Santwijk, 29 April 1935 – 6 September 1937, Reel No. 39, MvO Serie 1e, hal. 20-22.

<sup>37</sup>S.J. van Geus, *Vervolgmemorie op de Algemeene*, hal 134-136.

<sup>38</sup>ANRI, Letter of Resident of Ternate to the Governor General of Dutch East Indies, No. 2086/2, 28 October 1897, *Bundel Algemeene Secretarie*.

<sup>39</sup>ANRI, Letter of Resident of Ternate to the Governor General of Dutch East Indies, No. 2086/2, 28 Oktober 1897, *Bundel Algemeene Secretarie*.

<sup>40</sup>ANRI, Letter of Resident of Ternate to the Governor General of Dutch East Indies, No. 2086/2, 28 Oktober 1897, *Bundel Algemeene Secretarie*.

- b. Return routes: Tanah Merah Bay, Jamma, Awek (north coast of Yapen), Saba (in Biak), Korido, Dorei, Sankoren (Amberbaken, in northwest winter season instead of Koor on the islands of Amsterdam and Middelburg), Saonek (Waigeo), Patani and Ternate. 41

Engined shipping vessels on the south line as follows:

- a. Trip routes: Ternate, Bacan, Misool, Sekar, Skroe, Karas (Bay of Rijcklof van Goens), Gisser, Banda, Kaimana Bay, Utanata (Wakara), Selerika (England border).
- b. Return routes: Hermuis Island, Redwood Bay, Triton Bay, Namatote, Banda, Gisser, Skroe, Sekar, Bacan and Ternate. 42

With the arrangement of the cruise line meant the path that had been passed on the way to depart, followed back on the same routes on return way, so that passengers of engined shipping vessels had chance to return to the departure place. The arrangement of the cruise line aimed to improving access to transportation and communications to government posts in the Papua region and increasing trade in the region. The Increasing trade in the Papua region was certainly related to the economic interests of the colonial government. By promoting trade in the region, the colonial government hoped that the profits from the trade tax could increase the Netherlands treasury or at least be able to cover the expenditures of governance in the region.

## CONCLUSION

The trading network on the Onin Peninsula in the nineteenth century has shown its existence. This is supported by the commercial commodities products by the region such as nutmeg, resin, *kumis kucing* (*Orthosiphon aristatus*), sea cucumbers, and shellfish and cendrawasih birds. The product from local region is exchanged for merchandise brought by traders from outside Papua. The goods sold by the merchants to the local people of Onin Peninsula commonly were cloth, glassware and pottery.

Inter-island trade on the Onin Peninsula is dominated by local traders (Seram and Gorom, Bugis-Makassar and Buton) and foreign Eastern traders (China and Arabic). The pattern of marine trade on the Onin Peninsula comprises trade within the Onin Peninsula region, trade between the Onin Peninsula region and other archipelago areas especially with the Maluku Islands and Sulawesi, and foreign trade iwith China and Arabic.

In order to increase the monopoly trade on the Onin Peninsula, Sultanate of Tidore instilled his influence over local rulers through the title of king. Thus, the kings of the Onin Peninsula should submit to Sultanate of Tidore, for Sultanate of Tidore who appointed the as a king. The influence of Sultan Tidore's empire gradually diminished after the enforcement of Dutch colonial rule in Papua. The government applies the rules by giving a monthly salary to the king. Consequently, the king is in charge of collecting taxes from his people and submitting them to the government. Thus, the king becomes a subordinate of the colonial government, so that the rules of trade in the region were set by the Dutch colonial government. Government trade arrangements are intended to ensure that the people of the region are able to pay taxes on a regular basis to the government.

The presence of merchants from outside the Onin Peninsula region creates heterogeneous ethnicity in the region and breeds a new generation different from the general type of Papuans, as a result of interbreeding between local people and migrants from the archipelago. This proves that the Onin Peninsula region has historical relationship with other Indonesian territories.

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# NATURE TOURISM ENCHANTMENT BOOKLET OF KEBUMEN REGENCY AS IPS LEARNING SOURCES

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## ABSTRACT

Teaching and learning activities of IPS subjects in Junior High School are still using conventional learning sources, so the students seem passive while following the lesson, waiting for the teacher's instruction to do the activity in class. Situations like this cause its own problems in learning resulted in less student learning outcomes, so it takes an innovative learning resources. The Nature Tourism Enchantment Book of Kebumen Regency is an example of the right source of learning products to solve the IPS learning problem. The Nature Tourism Enchant Booklet of Kebumen Regency can be used as a learning resource for supporting IPS learning.

**Keywords:** Booklet, IPS Learning Sources, Nature Tourism

## INTRODUCTION

Speaking of the tourism sector, the tourism sector in Indonesia is one of the potential sectors that can drive the economy in Indonesia. Capitalize the natural beauty, cultural diversity, and hospitality of the typical people of the east make Indonesia one of the countries with a variety of interesting tourist destinations to visit. Central Bureau of Statistics (BPS) in 2014 launches data related to the number of foreign tourist arrivals to Indonesia which reached 9.4 million or grew 7.2% compared to the year 2013 of 8.8 million foreign tourists (<http://www.bps.go.id/linkTabelStatis/view/id/1387>). With the visit of foreign tourists will certainly have an impact on increasing the coffers of foreign exchange for Indonesia. Visits of foreign tourists to Indonesia in 2014 have at least contributed foreign exchange of 10054.15 million US dollars or 4% of total Gross Domestic Product (GDP) (<http://www.bps.go.id/linkTabelStatis/view/id/1387>).

The exposure to the data shows a positive trend in Indonesia's tourism sector, but it is not the basis for saying that Indonesia's tourism sector has advanced or can compete at the international level. If speaking at a global level, the competitiveness of the tourism sector in Indonesia is still very low. At the level of Southeast Asia alone, Indonesia is still far behind from Malaysia which has the growth of foreign tourists by 9.6% with the number of tourist arrivals in 2014 of 22.9 million foreign tourists, while Thailand is 24.8 million foreign tourists ([http:// Mobile.kontan.co.id/newspariwisata-akan-serap-13-juta-tenaga-kerja](http://Mobile.kontan.co.id/newspariwisata-akan-serap-13-juta-tenaga-kerja)).

Equipped with various potentials, the tourism sector of Indonesia actually have the opportunity to compete further in the global level. In optimizing its potential, the tourism sector of Indonesia still have to make improvements. Improvement in tourism sector becomes important considering at the end of 2015 Indonesia officially plunge in the global free market entitled Asean Economic Community (MEA). The existence of ASEAN Economic Community is a challenge as well as opportunities for tourism sector in Indonesia.

Speaking of the potential of the tourism sector at the local level, Kebumen District has various tourist destinations to be reckoned with at the national level. The potential of tourism sector Kebumen regency is capitalize the diversity of tourist destinations on offer, such as historical tours, culture, man-made and nature tourism. If viewed from the side of nature tourism, location Kebumen regency located in the south of Java Island at least offers a variety of beautiful panoramic beaches, caves and mountains are very interesting to visit. The diversity has become a blessing for Kebumen Regency in developing its tourism sector because it can provide various variations of tourism destination development. While the potential to talk about the potential of cultural tourism, Kebumen District has some interesting historical sites to be explored into leading tourist destinations.

## MATERIALS AND METHODS

### Nature Tourism Enchantment Booklet of Kebumen

The Nature Tourism Enchantment booklet Kebumen that became an idea in this article contains information related to tourism that inserted insight about the environment. Because Kebumen has the potential of nature tourism is quite diverse and very interesting. Therefore, the booklet can be used to introduce Kebumen's natural tourism potential to elementary / junior high school students through IPS

learning, in order to recognize and take care of the environment around the tourist area.

### **IPS Learning**

Social Sciences (IPS) is one of the subjects given from SD / MI / SDLB to SMP / MTS / SMPLB. IPS examines a set of events, facts, concepts, and generalizations related to social issues. In junior high school / MTS IPS subject contains materials Geography, History, Sociology, and Economics. Through IPS subjects, learners are directed to become democratic, responsible Indonesian citizens, as well as citizens of a peace-loving world.

In the future, learners will face a tough challenge because the life of the global community is always changing every time. Therefore, IPS subjects are designed to develop dynamic knowledge, understanding, and social life skills.

The subjects of IPS are structured systematically, comprehensively, and integrated in the learning process towards maturity and success in life in society. With this approach it is hoped that the participants will gain a broader and deeper understanding on the related science field.

The subjects of IPS are aimed to enable learners to have the following skills:

1. Know the concepts related to the life of society and its environment.
2. Have basic skills for logical and critical thinking, curiosity, inquiry, problem solving, and skills in social life.
3. Have a commitment and awareness of social values and humanity.
4. Have the ability to communicate, work together and compete in a pluralistic society, locally, nationally, and globally.

The scope of Social Studies subjects include the following aspects:

1. Man, place, and environment
2. Time, Sustainability, and Change
3. Social and cultural systems
4. Economic and welfare behavior

### **Nature Tourism Enchantment Booklet of Kebumen Regency as IPS Learning Sources**

Learning by using the booklet Nature tourism charms Kebumen regency is a model of learning by putting Kebumen Tourism Booklet as a source of student learning. With this, learners are encouraged to think for themselves, analyze themselves, so that they can find general principles based on material or data provided by teachers. How far learners are guided depends on the ability and the material.

Optimal learning requires effective and selective learning resources that are appropriate to the learning materials. Although junior high school students are already in the early stages of formal operations but in learning IPS is still needed source of intensive learners of learners. This is possible because elementary school age abstraction power is still weak. The Kebumen Nature Tourism Booklet can be designed according to the needs of junior high school students by referring to the curriculum of 2013, both KI, KD, and indicators used in accordance with the learning in the school. In making this booklet data can be derived from the Department of Culture and Tourism Kebumen District. The Kebumen Nature Tourism Booklet can be arranged with a customized structure based on the theoretical basis that has been used, wherein the booklet there is supporting information about Tegal regency tourism and environmental knowledge obtained from the Kebumen Tourism Office and inserted about the tasks for the students.

The learning that suits the demands of the 2013 Curriculum is learning that provides enough space to develop initiative, creativity according to the talents, interests and physical development as well as the psychology of learners. Therefore, the learning is a learning centered on learners. Learners not only listen to things that the teacher delivered but participate actively in the learning process. Effective teaching is a teaching that provides the opportunity for self-study or self-activity (Hamalik, 2009).

Activities are all deliberate changes designed by teachers to facilitate student learning activities such as discussion, demonstration, simulation, experimenting and so on (Sanjaya, 2008). In the learning process, students learn actively to find the principles and gain experience while the role of teachers encourage and provide learning facilities for students in conducting their activities. According to Mifflin states the activity in learning is a learning process involving learners providing an opportunity to take more interactive relationships with subject matter and also encourage learners to generate ideas, not passive recipients.

According to Paul D. Dierich in Hamalik (2009) there are several learning activities, among others:

1. Visual activities  
Reading, viewing pictures, observing experiments, demonstrations, exhibitions, and watching others work or play.
2. Oral activities  
Presenting a fact or principle, linking an event, asking questions, giving advice, expressing opinions, interviews, discussions and interruptions.
3. Listening activities  
Listen to the presentation of materials, listen to a conversation or group discussion, listen to a game, listen to the radio.
4. Writing activities  
Write stories, write reports, check essays, coffee ingredients, make summaries, do tests, and fill in questionnaires.
5. Drawing activities  
Drawing, chart-making, charts, map charts, and patterns.
6. Metrics activities  
Doing experiments, choosing tools, conducting exhibitions, modeling, playing games, dancing and gardening.
7. Mental activities  
Contemplating, remembering, solving problems, analyzing, factors, seeing, relationships, and making decisions.
8. Emotional activities

Interest, differentiate, brave, calm, and others

According to Hanifah (2009) learning activities can provide added value (added value) for learners, in the form of the following things:

1. Learners have awareness to learn as a form of internal motivation to learn true.
2. Learners seek experience and directly experience themselves, which can have an impact on the formation of an integral person.
9. Learners learn by according to their interests and abilities.
3. Growing an attitude of discipline and a democratic learning environment among learners.
4. Learning is done concretely so as to cultivate experience and think critically and avoid verbalism.
5. Growing a cooperative attitude among learners so that the school comes alive, in line with the life of the surrounding community.

The conclusion of this article

1. For teachers expected to be able to create learning resources (media or learning materials) are innovative for students so as to improve student learning outcomes, especially in the realm of cognitive and affective.
2. For the teachers are expected to be able to apply the Nature Tourism Enchantment Booklet of Kebumen District in the social studies learning in the classroom so that students' ability in learning can be improved and more often use the more innovative learning model to increase the students activity in the classroom.
3. For the school is expected to be able to facilitate support facilities for teachers and students in facilitating learning IPS (provision of images, LCD and monitor screen conditions are good).
4. For the MGMP forum IPS subjects are expected to conduct training for IPS teachers to develop an innovative source of learning products (media or teaching materials) applied to each student.

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# TRADITIONAL HERBAL MEDICINE USE AS THE SUNDANESE LOCAL WISDOM IN CIPATAT SOCIETY, KABUPATEN BANDUNG BARAT

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## ABSTRACT

Indonesia is a rich country of tropical forest, with a high level of biodiversity. With the area of 143 million ha, Indonesia's tropical forest is home to 80 percent of the world's medicinal plants and 1,000 species of which have been used as medicinal plants. People in Kabupaten Bandung Barat (KBB)/ West Bandung Regency, are still using traditional medicine based on plants, one of them in District Cipatat. This research aims to reveal the local wisdom of Sundanese in the utilization of traditional medicinal plants in Cipatat society, KBB. In this research, I used qualitative research methods. Data were collected through interviews, observation, and literature study. Informants obtained through purposive sampling, in order to provide the required information. The study was conducted in 2 villages in Cipatat sub-district, where the population still utilize plants for treatment, namely Sumur Bandung Village and Gunung Masigit Village. The results showed, the use of medicinal plants to cure, for the villagers Sumur Bandung and Gunung Masigit Village is the legacy of the ancestors. Knowledge of the use of drugs was obtained for generations and will continue to be maintained as a form of the local wisdom of Sundanese culture.

**Keywords:** local wisdom, medicinal plants, traditional medicine, health literacy.

## INTRODUCTION

Indonesia is a rich country of tropical forest, with a high level of biodiversity. Hidayat in Fahrurrozi (2014) says, approximately 30 thousand of 40 thousand species of plants in the world, is in Indonesia. About 26% have been cultivated and the rest 74% still grow wild in the forest. With an area of 143 million hectares of tropical forest, Indonesia is a place to grow 80 percent of medicinal plants in the world, with 28,000 species of plants and 1,000 species grow which has been used as a medicinal plant. (Pramono in Pribadi, 2009)

The biodiversity has long been used by the people of Indonesia for traditional medicine. With the knowledge and local wisdom possessed from generation to generation, the people of Indonesia mix the herbs from medicinal plants to cure various diseases. The ingredients are taken from the root, leaves, flowers, fruit, and wood (Suparni, 2012: 3).

People who still utilize plants as a traditional medicine, one of them, are in Kabupaten Bandung Barat (KBB), which has 16 districts. People in almost all districts in KBB, still use traditional medicine. One of them is in Kecamatan Cipatat, the most extensive area in KBB, with 126.05 km<sup>2</sup> area. Kecamatan Cipatat spread into 12 villages consisting of Rajamandala Kulon, Ciptaharja, Cipatat, Citatah, Gunung Masigit, Cirawamekar, Nyalindung, Sumur Bandung, Kertamukti, Sarimukti, Mandalasari, and Mandalawangi. Each village has a relatively varied land contour. (Badan Pusat Statistik Kabupaten Bandung Barat, 2015, pp. 1-3).

Before modern medicine developed, based on local wisdom, people of Indonesia use the surrounding plants as a medicine. Modern medicine producers then develop their products by producing herbal products derived from plants. Although medicinal products have grown, however, there are people who still maintain local wisdom by utilizing medicinal plants as a cure for the illness.

A preliminary search of the research documentation on the internet found that the area in Kecamatan Cipatat that the residents still use the plants as a medicine of which is Desa Gunung Masigit and Desa Sumur Bandung. From generation to generation, they gain knowledge about plants that can be used as medicine. Behind the knowledge they have, there are local wisdom values instilled by the ancestors regarding the use of these medicinal plants. Therefore, I interested in conducting research on the use of the medicinal plants by the villagers of Desa Gunung Masigit and Sumur Bandung, and reveals the values of local wisdom contained in it.

This research formulated on the question "How is the use of plants as medicines based on local wisdom in the community of Desa Gunung Masigit and Desa Sumur Bandung, Kecamatan Cipatat, Kabupaten Bandung Barat?"

This study aims to reveal the local knowledge and the experience of using medicinal plants by the people of Desa Gunung Masigit dan Sumur Bandung, West Java.

## LITERATURE REVIEW

### Study of the Previous Research

In this study, there are three scientific papers taken from the college journal website been reviewed. There are *Masyarakat Baduy dan Pengobatan Tradisional Berbasis Tanaman* by R. Cecep Eka Permana; *Kajian Etnobotani Tumbuhan Obat oleh Masyarakat di Desa Gunung Masigit Kecamatan Cipatat Kabupaten Bandung Barat*; and *Eksplorasi Pengetahuan Lokal tentang Tumbuhan Obat di Suku Batin, Jambi*, works by Jalius and Muswita from Universitas Jambi

In the first article, researchers describe the constancy of Baduy community to preserve the culture of the ancestors to remain to utilize plants as traditional medicine and avoid treatment in a modern. Although in practice, it poses a dilemma between acquire modern health or maintaining the tradition.

In the second article, researcher inventory the types of medicinal plants that are utilized by the villagers of Desa Gunung Masigit, Kabupaten Bandung Barat. The purpose of the research is to obtain information on the herbs that used by the villagers of Desa Gunung Masigit, as well as to determine the types of traditional medicinal plants, knowing the parts of the plants in use as a traditional medicine and the benefits of medicinal plants utilized by the villagers of Desa Gunung Masigit, Kabupaten Bandung Barat.

The third research article aims to inventory the use of medicinal herbs based on the symptoms of the disease. Through the survey method on 5 Battru (shaman) in Kecamatan Tabir, Kabupaten Merangin, Jambi, the results found 86 types of medicinal plants used by the Batin Tribe people for various treatments. The ability to use this herb is obtained from generation to generation. In general, medicinal plants are still obtained for free as on the edge of the river and forest, some medicinal plants have been cultivated in the house yard.

### Literature Review

#### Local Wisdom

The term local wisdom was first introduced by HG. Quaritch Wales (in Budiwiyanto, 2006) mentioned local wisdom as a local genius which means a number of cultural traits shared by a society as a result of the past experience.

Suhartini (2009) states that local wisdom is a form of environmental wisdom that exists in community life in a place or region that refers to a particular locality and community. Negara (2011) states that local knowledge is not only about knowledge or understanding of indigenous / local people about human beings and how good relations between people, but also about the knowledge, understanding, and customs of man, nature, and the relationships between all, Where all of that knowledge is lived, practiced, taught, and passed down from one generation to another.

Some definitions of local wisdom have basically the same concept, where local knowledge is defined as the collection of knowledge in the form of values, norms, and specific rules that develop, adhered to, and implemented by the community somewhere and passed down from generation to generation. Such knowledge is local, may differ from region to region, although it has the same meaning.

#### Local Wisdom in Medicine

Traditional knowledge and local wisdom include, among others, plant-based or plant-based treatments. Hidayat (2005) in his book *Ramuan tradisional ala 12 etnis Indonesia* tells that the plants have been used by humans since thousands of years ago to maintain health and treat various diseases. In the history of its development, there were well-known figures in the world of plant-based treatments, such as Hippocrates (460-370 BC), Dioscorides (40-80 BC), Galen (131-200 AD), Avicenna (980-1037 AD), and Paracelsus (1493-1541 AD).

In the book *Tumbuhan Obat Indonesia: Penggunaan dan Khasiatnya*, compiled by Supriadi et al. (2001), it is stated that local knowledge in the use of natural plants/ ingredients for treatment is generally owned by the community, especially around the forest areas. Knowledge about medicinal plants, ranging from the introduction of plant species, the parts used, the way of processing to the efficacy of treatment, is a wealth of local knowledge of each ethnic in the local community.

## RESEARCH METHODS

This research uses qualitative phenomenological methods, to gather and reveal the informant experiences in applying local wisdom by utilizing the plant as a medicine. The experience described in accordance with the facts obtained in the field according to the delivery of informants.

The subject is the people of Desa Gunung Masigit and Desa Sumurqq Bandung, which still utilize the plant as a medicine. The sample of this study was chosen based on the purposive sampling. This procedure is taken so that the informant selected according to the criteria relevant to the research problem (Bungin, 2011: 107).

### **Data Collection Technique**

Data collection is done through interview, observation, and literature study. Sources of data from this study are community leaders and residents who still intensive use of medicinal plants to overcome various complaints of their health. Sources of secondary data come from books, journals, magazines, and websites that discuss film utilization of medicinal plants.

In this study, I used data analysis of phenomenology, which is carried out gradually. The data obtained from the field, then compiled in accordance with the criteria of questions that have been determined. Then do the triangulation. After the process is passed several times and the data obtained is the same, then, the data is considered saturated.

### **Research Location**

This research was conducted in 2 villages in Cipatat District, Gunung Masigit Village and Sumur Bandung Village. The selection of the two sites is based on the consideration that there are still many people who use the land for agriculture, some of which are planted with plants that have medicinal nutrition. In addition, in the house yard, many medicinal nature plants are planted and it uses for their own needs and the surrounding residents.

### **The Results**

Based on collected data, the behavior of the villagers of Gunung Masigit and Sumur Bandung village in utilizing the plant as a drug carried out long ago and is a hereditary heritage of their ancestors. For residents of Cipatat sub-district, especially in Gunung Masigit and Sumur Bandung, planting medicinal plants have become part of their lives, mostly farmers. Plants are planted in the yard, some are planted in the garden. For those grown in the garden, it is usually an agricultural commodity that can be sold to the market, such as ginger, turmeric, *laja*, nutmeg, *muncang*, onion, lemongrass, onion, and so on. While for the planted in the yard of the house, usually used for the needs of the kitchen and for the treatment of first aid. According to the informants, the medicinal nature of the plants is only temporary, as first aid, if pain arises. However, for further medical treatment that requires more than just taking medicine, the patient is taken to the doctor or hospital.

Informant's knowledge about the efficacy of medicinal plants obtained from various sources. Some are obtained hereditary from family, while some are through interaction with neighbors/ relatives/ siblings or seen television shows or books about the efficacy of plants for medicines. In addition, residents also do nursery to get the seeds that will be planted in the garden.

Although the shifting land use has occurred, which a lot of land for agriculture is used to plant cassava and bananas, however, there are still residents who grow plants, as vegetables and also used as a remedy, because of the efficacy of it contains. Several types of plants and vegetables used as medicines by the residents of Desa Gunung Masigit and Desa Sumur Bandung includes ginger, turmeric, *laja*, coconut yellow, green coconut, *jawer kotok* leaf, *kumis kucing*, *paria*, *sambiloto*, cassava leaf, papaya leaf, banana leaf, pumpkin, and others. It is used for abdominal pain, hand knife cut, fever, toothache, jaundice, etc,

Knowledge of the medicinal efficacy contained plants were not saved for themselves, but it transmitted to the people surrounded in many ways. Some are through direct interaction with the people who complain of pain, some are done through counseling conducted in the neighborhood. The delivery of such knowledge is done by individuals who are selected as village cadres as well as the head of farmer groups. There is also by bringing in agricultural officers from department or institution of agricultural development.

### **CONCLUSION AND RECOMMENDATION**

This research made the conclusion that there are residents of Desa Gunung Masigit and Desa Sumur Bandung who still maintain the ancestral heritage to grow plants with the efficacious remedy, both categorized medicinal plants and agricultural plants with remedy effects.

The planting activities, besides for medicinal plants use, it also uses for their own needs, as for cooking or to stock up if there are relatives or neighbors who need the plants. Medicinal plants are used as first aid if there are family members or citizens who suffered ill because the pharmacies and

hospitals are in far location. Medicinal plants in the vegetable category, are sold to fulfill family economic needs.

Recommendation of this study is the cultivation of medicinal plants must be more developed because the seeds have started to rare and many people still do not understand the benefits of medicinal plants. Many people still need counseling about good land management, so that the planting of plants and vegetables nutritious remedy can be sustainable. In addition to counseling, nurseries must also be undertaken and require the attention of the government, especially in the provision of fertilizers, agricultural processing, as well as grant loans and donations of agricultural engineering goods and equipment.

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# THE MYTH OF *TAYUBAN* IN VILLAGE CLEANING RITE IN BEJI VILLAGE, KELURAHAN TAWANGMANGU, KARANGANYAR REGENCY AS THE *KLANGENAN* RITE OF KYAI MENGGUNG KUSUMO, ITS EXISTENCE IN GLOBALIZATION ERA

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## ABSTRACT

Myth is a society's belief that the ancestor's story is as if true. The oral story told by the storyteller or the surrounding society emerges. Myth can be the story of an area, name, river, sea, mountain origins, and etc. A myth in Beji village tells about the origin of village or the first one coming to Beji village, called *danyang*. It was told that Beji village's *danyang*, Kyai Menggung Kusuma loved *tayub* performance. The annual village cleaning rite in Beji village always presents *tayuban* coming from Wonogiri, Blora, and Sragen. The people said that the *danyang* loved *tayub*, so that this rite was held on *Ruwah* month (in Javanese calendar) on *Selasa Kliwon* (Tuesday Kliwon) (Anggara Kasih) believed as the good day by Javanese people. In this rite only the live (non-recorded) *tayub* that might be performed. There should be *gamelan* set including *gamelan bonang*, *saron*, *gong*, *siter*, and *sindhèn* as well as *tayub* dance to perform *tayuban* in the *pundhen* yard. Some day there had ever been a community replacing the *tayub* with the recorded one (Anoman Obong), and soon after than the big tree on the *pundhen* was burnt, creating a big hole into which some persons can enter. After the fire, Beji villagers were no longer dare to replace the *tayub* performance with the recorded one, and the myth is still held on until today. The existence of *klangenan danyang* myth with *tayuban* performance in Beji village had not been affected yet by globalization so that they had not been dare to leave the village cleaning (*bersih desa*) rite that had always been held annually.

**Keywords:** Myth, rite, *tayub*, *danyang*, *klangenan*, globalization

## INTRODUCTION

Javanese people uphold tradition highly. There are so many Javanese traditions from birth, life, to death ceremony processes. Ceremony is the expression of gratitude to The One and Only God. The ceremonial series of birth cycle include: *tingkepan* (seven-month gestation) ceremony, *brokohan*, *separasaran*, *pitonan*, *sunatan* (male), and *supitan* (female). The rituals of life cycle include *ruwatan ceremony*, expression of gratitude for getting job, wedding ceremony from *tembungan*, *pingitan*, *midodareni*, *asok tukon* to *nebus kembar mayang*, in addition there are *ijab qobul* ceremony, *tirakatan pitulasan*, *bersih desa*, *larung sesaji*, *sedekah bumi*. The ceremony of life cycle includes *geblake*, *telung dina*, *pitung dina*, *pathang puluh*, *pendhak pisan*, *pendhak pindho*, and *sewu/nyewu*.

Tradition is a human being activity inherited from ancestor. Javanese tradition is inseparable from Javanese people who had lived from prehistoric, Hinduism to Javanese Islam and Islam civilizations. Many Islam people still believe in Javanese tradition as they belong to Islam's view that considers it as the activity breaking religion norm. Belief is something difficult to understand by every human being and it is every human beings' right to believe in a religion and belief (faith). Many Javanese people still believe in a customary ceremonial tradition.

Ceremonial rite is undertaken by Javanese people due to their belief in Dewi Sri (Goddess of Rice), the Goddess considered as fertility god so that their harvest product is abundant. She plays an important role to protect human from *Bathara Kala* considered as the symbol of misery, death, and misfortune that will befall them. The protection given by Dewi Sri, according to Javanese people's belief, should be implemented in the form of rite to express their gratitude to Dewi Sri by conducting *bersih desa* ceremony (Koentjaraningrat, 376-377). The story of Dewi Sri as a folklore can play a very important role that can determine a culture's sustainability and development. Folklore in turn becomes the mythic belief, so that some community groups accept and some others refuse the presence of myth (Endraswara, 2010: 31).

One of customary rites the Javanese community believes is *bersih desa* (village cleaning) rite usually conducted annually. Some certain months are believed as good to hold such the rite. Some rites are held after harvest, in *Ruwah* month so it is called *Ruwahan*. *Bersih desa* rite has objective

consistent with the local culture and also the condition of local place or area. The rites held in coastal areas are *sedekah laut* and *larung sesaji*, in mountains area *sedekah gunung*, in farming area *sedekah bumi*, and the community can combine it with such entertainments as *wayang* (puppet), *reog*, dances, and etc.

Not only the entertainment provided sometimes is amusing but there is also many things behind the performance. The community's belief in the story of an area's origin, *pundhen*, *pedhanyangan*, and even village name can be defined as Javanese folklore (Danandjaya, 1984). The belief the community trusts in and in turn makes sacred will be complied with and even will be the guidance or ideology for the community as the myth. Myth is closely related to traditional custom, for example, myth of *dhanyang*, myth of mountain tutelary spirit, myth of sea guard, and even sacred river and tree. The myth itself is a belief in which the community trust coming from oral story and myth that can affect human life to comply with the custom, so that myth can be bond linking society to Javanese tradition and make them believe in the existence of myth in their area forever (Budiyono, 2012: 47).

The mythic belief in Beji Tawangmangu is the myth in *bersih desa* rite held once in a year. Some matters related to its myth are that *bersih desa* village should be conducted through holding art performance in the form *tayuban* or *tayub* performance conducted in *pundhen* yard. There is a belief that *pundhen* is safeguarded by tutelary spirit, *Kyai Menggung Kusuma*, the first one to come and to live in Beji village.

*Tayub* art is a performing art believed as containing fertility rite. The rite using *tayuban* contains the myth of fertility. The performance contains the meaning of fertility as *tayub* dance is performed by male and female dancers (Suharto, 1999). *Tayuban* also uses make up and dress like *gamyong* with *kemben*. *Tayub* dance can also be said as intercourse dance. *Tayub* used *sinjang*, *kemben*, and *sampur* fashion and beautiful make up with *gelung gedhe* (bun of hair), completed with necklace, bracelet and earring.

Human beings' mindset develops and is getting more advanced, but *bersih desa* rite remains to be held in order to implement radiation and respect the ancestor. *Bersih desa* tradition will always be held when the members of community keep supporting the existence of rite. The rite-supporting community is the important factor to preserve the tradition. Technology actually leads to advanced mindset that will affect the myth life. The community always supporting the existence of rite can preserve the myth to be used as Javanese people's life ideology. Those supporting the everlasting myth are the members of society always caring about the sustainability of traditional ritual life.

## METHOD

This study employed interview and library study by collaborating books, articles, international journals, related studies, and previous papers writing about the myth of traditional custom. The conclusion was drawn on based the field data validated from primary and secondary data.

## DISCUSSION

The people of Beji Village, Tawangmangu are those living depending on the agricultural products such as vegetable, rice and crop. Beji village is located in the slope of Lawu mountains so that it has very fertile soil. The fertile soil enables them to obtain agricultural product abundantly. Most people staying in Beji are indigenous ones. There are only few newcomers. The indigenous people will continue their ancestor's, parents' and elders' tradition, holding *bersih desa* traditional rite in Beji, Tawangmangu.

*Bersih desa* rite in Beji village has been conducted annually since tens years ago on months after harvesting time and sometimes in *ruwah* month. *Bersih desa* rite is funded by the people collectively corresponding to their household's ability so that it will not overburden them. Some people contribute IDR 25,000, some others contribute IDR 50,000, the rich farmers and the employers can contribute hundreds thousands rupiah to the organization of *bersih desa* rite according to *bersih desa* tradition.

The some *bersih desa* rites are held in *pundhen* yard on which a big tree aged hundreds years stand. *Bersih desa* rite has ritual chronology: on the specified day, people prepare *sesaji* (offering) put on *encek* (tray made of bamboos) containing *nasi uduk*, *golong asahan*, *sambel goring*, *peyek*, *kerupuk*, *sronheng*, *lenthong*, *bakmi*, *tahu* and *tempe*, and even *urap* or *gudangan* consisting of *kangkung* (leafy vegetable), *thokolan* (sprout), long bean, *mbayung* (long bean leaf), *kenikir* etc, and *tukon pasar* (snack bought in the market) including peanut, *bengkoang*, star fruit, apple, banana, *gethuk*, *tape*, *jadah*, *karak*, corn, *gronthol*, various flowers put on pan and incense. *Sesaji* or *sesajen* is similar in all areas, so is its serving. The form of *tumpengan*, *jajan pasar*, *gudangan* and even *sambel goring* etc is consistent with the statement (Giri, 2010: 13-33).

The offerings (*sesaji*) prepared by Beji people can be brought to the yard simultaneously using a ladder on which a long board is put to bring a large number of offerings. Several households carry on their *sesajis* (offerings) together. *Bancaan* or *kenduren* procession is the one when all of offerings arrived at the *pundhen* yard are prayed for and submitted to *dhanyang* or tutelary spirit of Beji Village of Tawangmangu by Beji's elder. Pray contains the expression of gratitude for abundant harvest yield, health, composure and security of Beji village, Tawangmangu.

Pray is read along with various flower and ritual incense put under the big tree (*ringin*). The people sit down with the legs crossed and pray sincerely. The people of Beji Village, Tawangmangu implements the rite in some processions using such art as *reog*, *jathilan*, *badutan*, dances and the most desirable one, *tayuban* performance. In *Tayuban* or *tayub* dancing some women wearing dress consisting *kemben*, *sinjang*, *gelung* (konde/ bun of hair), *sampur*, shawl, and beautiful make up dance gracefully, in addition there are *pengibing* (ordinary people the *tayub* dancers invite to dance by putting their *sampur* on their neck).

*Tayub* is believed as the favorite art of Kyai Menggung Kusuma so that the people always attempt to perform it in the *bersih desa* rite in *pundhen* yard. *Tayub* is taken from Wonogiri, Sukoharjo, Sragen, and Blora Regencies alternately. *Klangenan* is preference or favorite. What becomes the favorite of *dhanyang* should be prepared or *dicepakke* (in Javanese). This event is held repeatedly and as if it will result in disaster when it is not conducted (myth).

The myth in *bersih desa* rite in Beji Village is that it should be held by performing *tayub* or *tayuban* with live *gendhing* accompaniment. During monetary crisis period, the people used tape recorder to replace the live *tayub* performance and a disaster occurred, the tree believed as the residence of Kyai Menggung Kusuma was burnt and resulted in a hole into which five persons can enter. Finally, people replaced it with live performance and *tayub* dancers were dancing in front of *pundhen* yard. Departing from that event, finally the oral myth was inherited hereditarily until today. Any *bersih desa* rite will not leave *tayub* performance.

Kyai Menggung Kusuma is believed that *dhanyang* or the first one living and staying in Beji Village of Tawangmangu was the offspring of Surakarta Palace's lineage who wandered and wanted to serve his life to the people's glory and welfare. During his wandering, *Kyai* arrived at Tawangmangu, a hilly, cool and comfortable place. Through his esoteric knowledge, Kyai Menggung Kusuma attempted to keep helping the people in difficulty. Myth always develops consistent with its speaker community using myth, so that the belief stage is very important.

Performance can be done at night as the day and evening is intended to provide the *sesaji* only. The presence of good myth will serve as life ideology to remember our ancestor. Tradition will be inseparable from its supporting community, so will be the myth in Beji Village of Tawangmangu believing that *Tayub* is the *klangenan* (favorite) of *dhanyang* staying in the village's *pundhen* or exactly on the *ringin* tree aged hundred years. The myth will remain to be maintained when its supporting community still believes in its existence.

## CONCLUSION

The myth will remain to be maintained when it is supported by the community preserving it and the myth is beneficial to be ideology that appreciating and remembering the ancestor's merit and maintaining and preserving it are good deed. Remembering our ancestors' service and sacrifice is the attitude that should remain to be maintained. Expressing gratitude to Almighty God by providing offering (*sesaji*) is a good deed. Human being should always remember *Sangkan Paraning Dumadi*. It is very important to ally with nature and God so that human beings can *Manunggaling Kawula lan Gusti*.

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# SUEZ CANAL, EGYPT: THE PROBLEMS IN ASIA – AFRICA BORDER BASED ON HISTORY

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## ABSTRACT

Since Ferdinand de Lesseps built Suez Canal that connect East and West (Asia and Europe), there are some problems in that territory. As we know that Suez Canal located in Asia and Africa border. Both continents are separated by Suez Canal. Sinai Peninsula is in Asia and Cairo is situated in Africa. Before Jamal Abdul Nasser made nationalization to Suez Canal, the Mediterranean Sea and Red Sea connector was still owned internationally. However, in 1956 the former Arab Republic of Egypt claimed that Suez Canal was its. Many countries rejected its statement. So, United States of America (USA), Israel, and France declared their invasion to Egypt. Nasser must defend his country. Although surrounded by three countries, Egypt could win the war. They still occupied Suez Canal also Sinai Peninsula. But, the problems came again in 1967 the war between Arab and Israel made Egypt surrendered. The war continued until 1973 that won by Cairo. But, the problem wasn't stop to this point. Muhammad Anwar Sadat died after Camp David Agreement that recognized the territory of Egypt, include Suez Canal and Israel. Suez Canal is the center of world economy. So, there were many problems for a long time in the area. This research used qualitative method to explore the data and related facts about Suez Canal as a border based on history.

**Key Words:** Suez Canal, Problems, Asia-Africa, Border, History.

## INTRODUCTION

At the time of the Suez Canal had not been opened, all trade channels got through either the Mediterranean Sea from Africa or Europe that would continue to travel along the Nile. The first path which is taken was Alexandria then proceeded south along the flow of the Nile, in the southern part of Egypt which was very rich on natural resources in form of gold. The Suez Canal was built by an architect from France named Ferdinand de Lesseps and officially opened on 17 November 1869. Almost 70% of state income (Arab Republic of Egypt) obtained from the tourism industry. Tourism industry is the largest contributor of Arab Republic of Egypt's income. After it is the export of gas and oil, the income of workers outside the country, as well as the traffic of the Suez Canal (Perry, 2004: 11).

The worst thing in 2011 in the political riot in Arab Republic of Egypt is happening at Suez, Alexandria, Bani Suwaif, and Cairo (al-Majid, 2011: 44). Clashes occurred between police and protesters that resulted in the death of both sides. The act of beating by the police against protesters has happened since 2005. The most ironic is the refusal of victims of the clashes by the hospital. According to al-Majid (2011: 30), firstly police came with a sense of peace who does not want to clash with protesters. Dissolution of peaceful mass also not infrequently done by the police.

One of the mass contained in the protester is Ultras who are a group of supporters of the football club al-Ahli. Port Said, the northern-most area of the Suez Canal is also has supporter of football who were very anti to rule Hosni Mubarak and also the driving a revolution that is a group of supporters of al-Masri (Jawa Pos March 10, 2013: 8) 4. At 1 February 2012 there was a bloody clash between supporters of al-Ahli and al-Masri that resulted in 74 deaths. This incident led to the imposition of death decision against 21 persons indicted for causing chaos. In January 2013 nine people convicted of death penalty was declared free and two of them were police. Many parties disappointed with both liberation and thought it was an act of Muhammad Mursi in an effort of police vindication. It is motivated by antipathy majority of the Arab Republic of Egypt to the police because of their trauma and disappointed the treatment of security forces when political turmoil in early 2011. The judicial process against the defendants is not executed at Port Said because fears of things those are not desirable. The court finally held in Cairo but still there was a clash at Port Said, Ismailia, and Suez because it still does not accept the court's decision. Curfew in three cities located along the Suez Canal to prevent subsequent clashes.

The reaction of people in Port Said was excessive. Protest going back for more and more also many lives passed away. The situation not only in Port Said, but also in two of the city passed by Suez Canal, Ismailia and Suez. The chaotic conditions occur protracted. Due to the chaos did not go over then applied night hour/curfew and military emergency in the three cities in Suez Canal. Red Sea with

its calculated length of the Suez Canal on the north side to the Indian Ocean in south is 1,080 km (Egypt Travel, 2012: 3).

Some of the problems above indicate that the city around the Suez Canal is not safe enough. It is very dangerous in the border between Asia and Africa. Both continents have some similarity and cooperation in many aspects. So, Suez Canal must not in hazard condition. Every people and every country must stabilize the condition in Suez Canal to realize the strength in politic, economy, social, and culture.

## METHOD

This research uses three methods. They are field research, interview, and literary research. From July until December 2012, researcher explored in Egypt to know more about Suez Canal. To complete the data, interview must be executed. The important and competent persons around Suez Canal were asked to enrich the facts. Some books about Egypt history generally and Suez Canal especially is also used to make a conclusion in this paper.

## DESCRIPTION AND ANALISIS

Arab Republic of Egypt among the countries that is very strategic in terms of some aspects. One of them is trade. In ancient times, the international explorers either from or to the continent of Asia had always passed the Cape of Hope, in the southern-most part of Africa. The explorers or traders are certainly very disadvantaged by this situation because the cost became very excessive and took a long time. Also, there were some traders passing Alexandria to Jeddah, but it was not yet considered effective and efficient. The historical fact is also that the Mediterranean in the XV century - XVI controlled fully by Ottoman Turkish Empire Navy, so that most explorers from Portuguese reconsidered if they should pass a busy sea track. This condition is explorers cause such as Christopher Columbus, Amerigo Vespucci, Vasco da Gama, and Alfonso de Albuquerque via the Cape of Hope despite the African continent should be rounded. Actually, there is a positive thing for explorers, namely the discovery of several places which was then very helpful for the history of human civilization. The example is the discovery of the Americas by Christopher Columbus and Amerigo Vespucci.

This ineffective sea trade made Europeans thinks of the best solution. Ferdinand de Lesseps made the alternative path. He was the successful French architect in designing and making of the Suez Canal. This channel is the link between the Mediterranean Sea and the Red Sea. The existence of the Suez Canal has already been described by al-Quran Chapter al-Rahman verse 19:

The translation: "He has let free the two bodies of flowing water, meeting together". مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ.



**Figure 1.** People take a rest in Suez Canal (Taken by Shubhi Mahmashony Harimurti 2012)

The Suez Canal was officially opened at 17 November 1869. The opening ceremony held in the city of Ismailia, 140 km northeast of Cairo. The event was attended by Khedive Ismail, representative of the Turkish Empire Ottoman. Since XV century, Egypt was still under the rule of Istanbul (Speake, 1989: 16). Ferdinand de Lesseps and a number of French officials also appeared to be present. Atmosphere of the inauguration ceremony of Suez Canal immortalized in a picture that is in Orabi

Street, Ismailia. On the next north of the picture until now still standing homes of Ferdinand de Lesseps.. There are three cities passed by Suez Canal such as Port Said in the north, Ismailia, and Suez on the south side. Port Said based on the history is well-known since immemorial time as a connector of West to East (Khadiir, 1998:1).

The existence of the Suez Canal is the lifeblood for the Arab Republic of Egypt people. Retribution ships in and out of the Suez Canal are extremely making huge profits that can be scooped by the Arab Republic of Egypt. The width of the Canal Suez is not enough if passed by two boats, so that the direction of the open-close system is enforced. Most ships entered the Suez Canal is queued while leaning in Port Fuad, Port Said. Speed boats are only allowed through the Suez Canal with a maximum speed of 5 knots/hour. The majority passing in the Canal is typically trading ship. The Suez Canal is a testament to the positive influence of legal agreements of world trade for the economy of the Arab countries in general and Arab Republic of Egypt in particular (Ridwan, 2010: 273).

In fact, Suez Canal had been a cause of conflict for more than one country. Starting when the President of Arab Republic of Egypt in 1956, Jamal Abd al-Nassir acted boldly against the Suez Canal. At that time, Suez Canal is in international status. This means that all countries are entitled to get through Suez Canal and is free of retribution when their ships got through the Asia-Africa canal separator. Suez Canal was then nationalized by Jamal Abd al-Nassir. All ships through the Suez Canal were required to pay cash when they came into the Arab Republic of Egypt. This decision was opposed by various states, especially the State of Israel, the French Republic, and the United Kingdom. Conflict finally broke with the events of 1956 war between the three countries against to Arab Republic of Egypt alone. The final result was predictable, Arab Republic of Egypt lost because the number and weapons were far behind. At the time of the battle, Suez Canal was closed to all shipping. The second battle is in the Sinai Peninsula in general and Suez Canal particularly on October 1973 (al-Jamsi, 1977: 584). This war is also known as Yom Kippur War (Goldschmidt Jr., 2002: 337).

Anwar Sadat, former Arab Republic of Egypt President said that before 1973 war, there was 1967 battle. He never thought about to end the war. Despite, Cairo lost in the battle and they ought to give Sinai Peninsula to Israel. Tel Aviv desired to conquest the peninsula. Because in that place, there are one of Jews holy place, Moses Mount. This mountain will be described in the following chapter. The other cause is Israel government wanted to conduct the world under the Suez Canal. This is the world's heart, also, the world economic heart.

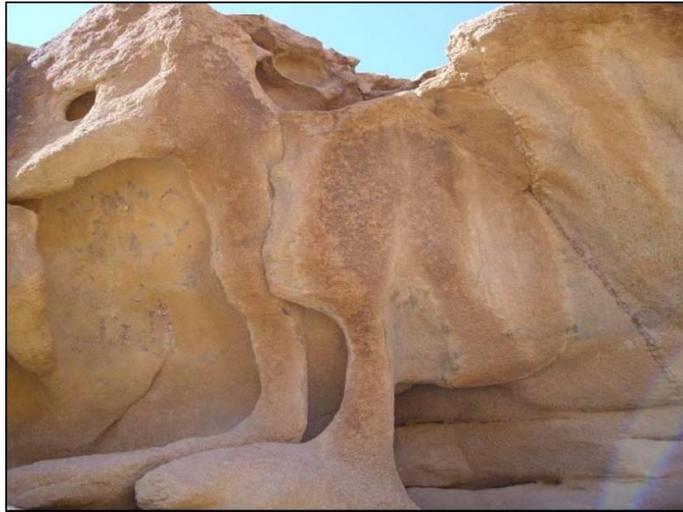
After political chaos in 2011, there is no change in daily activity at the Suez Canal. This can be said to be reasonable because in the middle 2011 there was a political chaos in Cairo. Political chaos had occurred at Port Said and Ismailia, but not as bad as Cairo. The Protesters definitely think again if the 2011 political chaos also impacted in Suez Canal. This is due to the financial income from the Suez Canal is significant for Arab Republic of Egypt economy.

This subchapter bellow explains about some places surrounding Suez Canal that ever threatened the stabilization in Asia-Africa border. Not only about the political condition, but also inter-religious harmony because around the Suez Canal, there are some holy places owned by three religions; Islam, Christian, and Jews. Also, there is a tourism object that is often visited by foreign tourists. This place ever threatened by Moslem hardliners that disagreed on the tourist activities. Those are the problems around continental border that can disturb the territory.

### **Saint Catherine Territory**

Arab Republic of Egypt is not 100% dominated by Moslem. There are also Christians and Jews. There is one area in the Arab Republic of Egypt that made historical tourism for the three religions. The region was named Saint Catherine, consisting of Saint Catherine's Church, Mt. Tursina (also known as the Mountain of Moses), Samiri cow statue, and the tomb of the Prophet Aaron. The place is always packed by various religious pilgrimage from all over the world.

After political chaos at 2011, Saint Catherine is feared to be affected by events that are part of the Arab Spring. This is due to Saint Catherine's Church that is a sacred place for Christians. A government policy that is dominated by the Islamic Group is feared for not in line with the tourism destination industry on Saint Catherine Church. It is not proven. However, the government's policy is wise enough also due to the location of the Church of Saint Catherine that is located at South Sinai province into consideration for foreign tourists to visit the tourism that is located at the highest point of the Arab Republic of Egypt. Saint Catherine Church location can be reached directly by plane without having to transit in the Cairo International Airport that is very vulnerable either when or shortly after the political upheaval of 2011. The existence of Saint Catherine airport is very useful for local tourism industry.



**Figure 2.** The Samiri Cow (Taken by Shubhi Mahmashony Harimurti 2012)

Although there many issues that can threaten the situation in Asia-Africa border especially Syarm al-Sheikh, the stakeholder in that place ought to harmonize the condition. They do their best. The disturber from Cairo or the other city in Arab Republic of Egypt Africa side cannot do their action. The government also can make the Sinai rebel especially Ansor Quds didn't disturb the tourism object. As generally known, many rebels in Sinai Peninsula want to disintegrate from Arab Republic of Egypt. They want to have an independent country without Cairo. Many massacres happened during their action. Even, their movement is supported by Islamic State of Iraq and Syria (ISIS).

#### **Syarm al-Sheikh Coast**

A beach which is often visited as a foreign tourist destination is Syarm al-Sheikh. This coast is located in the Province of South Sinai. Sinai Peninsula consists of two provinces. They are Northern Sinai and Southern Sinai. The distance between Syarm al-Sheikh to Cairo is 545 km (Bisri et al, 2011:4). Sinai has a big contribution in the writing history of the world. It is the use of Sinai alphabet that is a continuation of Egyptian hieroglyphics (Hitti, 1946: 88). It takes at least 7-8 hours' drive to the beach Syarm al-Sheikh from Cairo.



**Figure 3.** Underwater view of Red Sea (Taken by Shubhi Mahmashony Harimurti 2012)

Most people of Southern Sinai province work in the tourism sector and some of them in Syarm al-Sheikh Coast. Some of them worried about the survival of the tourism industry, especially in Syarm al-Sheikh beach. The majority visitors of this coast are foreign tourists, which incidentally dominated by travelers with different beliefs compared to the dominant religion in Arab Republic of Egypt, Islam. Various foreign cultures, in contrary, as practiced by the Muslim Brotherhood, the dominant group in Arab Republic of Egypt after political chaos in 2011 has become an ordinary view in Syarm al-Sheikh

beach. The examples of foreign cultures are drinking the beer, slinky women, and girl with bikinis sunbathing on the beach, and also free sex. Everything is recognized as acceptable in Syarm al-Sheikh beach because it is practiced by foreign tourists. Some foreign cultures risk becoming barrier to the continuity for tourism industry at Syarm al-Sheikh coast. This is due to the executive elite of Arab Republic of Egypt before 3 July 2013 coup which was dominated by Islamic group that the ideology is in contrary to all the foreign culture.

The colleague of Muhammad Mursi who also named as Senior Deputy of the Ministry of Tourism, Hospitality, and Village Travel, Osama al-'Asyra Kasyif had been successful in improving program in Cairo, Alexandria, Syarm al-Sheikh and Hurgada. The percentage of hotel occupancy in each city is Cairo 47%, Alexandria 45%, Syarm al-Sheikh 63%, Hurgada 75%, and Luxor with Aswan 18%. The interesting fact is in the city of Syarm al-Sheikh has the highest increase of hotel occupancy. Although this policy comes from the Muslim Brotherhood which is often underestimated because it is considered contra to non-Islamic tourism destination in the city of Southern Sinai province.

When the 1973 war happened between Arab Republic of Egypt and Israel, this place was in emergency situation. Why? Because there was an airport in Syarm al-Sheikh that cannot operate during the battle. This coast was under the Israel rule but Cairo could not accept the situation. They want to conquer Sinai Peninsula, including Syarm al-Sheikh to guarantee the stabilization in Suez Canal, the Asia-Africa border. Arab Republic of Egypt wanted to defend its authority.

## CONCLUSION

War, war, and war. Those are the specified word to describe the border between Asia and Africa in Suez Canal. Since 1956, 1967, and 1973 many battle happened in the channel that connect the West and the East. Conflict between Arab and Jews, especially Arab Republic of Egypt, is generally directed to United States of America, British, and Israel. Although there was a peace agreement in 1979 in line with Camp David Accord that solve the problem in the border, still there was another problem. At 6 October 1973, Anwar Sadat was assassinated by the group who didn't accept the peace agreement in Suez Canal. Another problem in Suez Canal is disharmonizing around the border. Syarm al-Sheikh and Saint Catherine Territory were ever threatened by Islam hardliners. However, the government can anticipate it. So, there was no chaos in the Asia-Africa border.

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# UTILIZING *KARANG JAHE* BEACH TOURIST MARKET TO DEVELOP LOCAL POTENCY OF PUNJULHARJO VILLAGE OF REMBANG KOTA SUB DISTRICT

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## ABSTRACT

This research aimed to find out the process of developing *Karang Jahe* Beach (KJB) tourist destination, social economic impact and people's response. This research finding offered the strategy of developing local potency. The main theory employed was Parsons' action theory including Adaptation, Goal Attainment, Integration and Latency (AGIL). The research method employed was a descriptive qualitative. The sample was taken using purposive sampling technique, while the data was collected using observation, in-depth interview and document study methods. Data analysis was carried out using an interactive model of analysis and data validation using source triangulation. The result of research showed that tourist market increases continuously, and then encourages the shift of occupation from farming to tourism sectors. It could be seen that the system had not been adaptable, as the shift of people's occupation from farming to tourism areas did not show the interrelationship between those two areas. No same goal achievement existed between the stakeholders, so that integration had not appeared yet. From economic aspect, the shift of occupation started to attenuate the social bond and to generate conflict because of limited space and uniform commodity type. To utilize the KJB tourist market, the system should formulate goal attainment and integrate the relationship between stakeholders. The system could adapt to develop local farming potencies such as mango, *bandeng* (milkfish), condiment, and salt. Latency could be achieved using a series of values and norms motivating the stakeholders to take action.

**Keywords:** natural tourism market, occupation shift, local potency

## INTRODUCTION

New coastal tourist destinations appear continuously in many Indonesian Islands. The typical natural beauty can improve the number of tourists over times. Unfortunately, outsiders often respond more quickly than the local population, so that the emergence of tourist object is not beneficial but harmful to the population. Yoeti (1996) stated that the real benefit of tourism is the increase in job opportunity, national income revenue, tax income and position of foreign exchange balance. Viewed from negative aspects, tourism can widen the economic gap, lead to social-cultural and moral values degradation, religion tradition commercialism and people condemnation (Kreag, 2001). It is possible for tourism area to rely more on missal tourism type than on eco tourism, relying on human creation's attraction such as night club, restaurant, store, entertainment park, sport square, or attraction created by human being such as in hotel in the edge of beach or in mountains area (Surwiyata, 2003).

From business interaction, tourism activity seems to offer the convergence of business units presenting a variety of tourists' need. The form presented by this business unit can be product or service. It ranges between local, national, and international scales (Hidayat, 2011). However, the launch of foreign exchange achievement goal for certain period of time will be oriented more to tourists' need than to original potency owned by local area.

*Karang Jahe Beach* (KJB) in Punjulharjo is not originally designed as tourist object. However, within one year KJB can develop into a mainstay for improving the society's income and original village income. This research aimed to find out the process of developing *Karang Jahe Beach* (KJB) tourist destination and its social-economic effect on the people surrounding. From this result of research, a strategy is offered to develop local potency.

## METHOD

This study was a descriptive qualitative research, without ignoring quantitative data as supporting data. The subject of research consisted of government, formal leader, informal leader and local people. The informants were selected using purposive sampling technique by taking the research objective into account. The types of data collected in this study included primary and secondary ones. The primary data was obtained using observation, questionnaire, in-depth interview and focus group discussion (FGD) techniques (Krueger, 1994; Irwanto, 2006). Secondary data was obtained using documentation technique. To validate the data of research, data and method triangulations were

employed (Moleong, 2002: 178). The qualitative analysis technique used was an interactive model of analysis having three components: data reduction, data display, and conclusion drawing (Miles and Huberman, 1992). Analysis was also carried out along with the informants involved in data collection.

## RESULT AND DISCUSSION

Parson's action theory known with Adaptation, Goal Attainment, Integration and Latency (AGIL) concept (Johnson, 2008) is used to study the phenomenon studied. AGIL concept is the expansion of structural functionalism theory suggesting four absolute prerequisites every society, group or organization should meet in order to survive and develop. Every social system, from big countries to nuclear family, deals with four problems that should be solved in order not to be extinct. The function of Parsons' four requirements is defined as an activity focusing on the achievement of needs or a system's need.

Those four functional requirements are firstly, adaptation. For the society to survive, they should adapt to environment and change the environment in order to be consistent with their need. Adaptation refers to a must for social system to deal with its environment. Secondly, Goal, system should be able to determine objective and try to achieve it. The goal prioritized here is not individual's personal objective, but the members' common objective in social system. Thirdly, integration is that the society should organize relation between its components in order to function maximally. Socialization has a very high integrative power in maintaining social control and family wholeness. Integration refers to the requirement for a minimum solidarity level so that its members will be willing to cooperate and avoid damaging conflict. And fourthly it is latency or pattern maintenance, in which every society should maintain and improve either individual motivation or cultural pattern creating and maintaining its motivation. Latency refers the need for maintaining fundamental values and norms embraced mutually by the members of society.

Every social system constituting action sub system is related to the integrated function of controlling the society composing components. Meanwhile, cultural system as an action sub system is related to the function of maintaining existing pattern or structures by preparing norms and values motivating individual to take an action.

### A. KJB Tourist Destination Development Process

Punjulharjo is a representation of village that can change the impact into the potency that can be developed as livelihood source for some of its citizens. KJB's tourist object is originally the beach experiencing abrasion. Rembang local government originally planted thousands casuarina trees intended to reduce abrasion. However it was beyond the expectation. The casuarina trees grow well along the beach edge and provide a fascinating coolness. This tourist object in Punjulharjo village is a new tourist destination in Rembang Regency.

Punjulharjo village is one of villages in Rembang Sub District, Rembang Regency. In literal translation, Punjul means more than or prominent, while Harjo means crowded or prosperous, containing the characteristics of prosperity. Punjulharjo is located in the eastern part of Rembang area bordering on Lasem Sub District. It borders on Java Sea in the north, Dorokandang and Gedong Mulyo Villages in the east, Kasreman Village in the south and Tritunggal Village in the west. Viewed from its typology, this village belongs to beach or sailor category, with self-developing (*swakarya*) classification.

Rembang is one of regency in Central Java bordering directly on Java sea. The long coastal line makes this regency having some very attractive beaches. KJB is one of river with very unique sea scenery. Its beach edge contains clean, wide, and slightly sloping sand. Beach wave is quiet enough thereby is relatively safe to play, take a bath, and swim. Beautiful and tidy casuarina trees line up giving a cool impression along its beach edge.

KJB is about 7 km from Rembang City. It is located a in the north of Rembang-Lasem highway, indenting about 500 meters from the gate labeled Punjulharjo. KJB begins to be developed in 2012. The naming of KJB results from so many shell splinter, the shape of which is like ginger in this beach. KJB is intended not only to improve the coral reef in the north. Central Java Provincial Government contributed concrete block in the expectation that the place can grow thereby becoming the place where fish proliferates and becomes the new tourist object such as fishing and diving. For the visitors who take a bath and swim in the edge of beach, the rental of tire for float, rubber boat, ATV (motor cycle with big tire for sandy area), ball bathing, four-wheeled carriage and ship. The rental tariff is IDR 5,000 for floating tire, 25000 for rubber boat. ATV can be used by visitors to sail around IDR 20,000 for 15 minutes. Carriage rental is IDR 25,000 for once tracing along the beach. Rubber boat is available to cross the sea from the beach

to Siwalan island having beautiful coral scenery. With travelling time for about 30 minutes, the passenger pays IDR 10,000,- per head. Every boat may contain 8 persons.

In KJB there are also various facilities for the visitor's comfort. Safeguarding post was built in the entrance gate into location. The wide and adequate vehicle parking lot is also available. Parking tariff is IDR 3,000 for motorcycle, IDR 10,000 for car, IDR 15,000 for 3<sup>rd</sup> grade (pick up) car, IDR 25000 for city bus/diesel truck, IDR 50,000 for large bus. Supporting facilities are also available in Karang Jahe beach, for example *mushola*, toilet and bathroom located in the right and left of vehicle parking area. Under shady casuarina trees, there are many food and beverage vendors.

#### B. Social-economic effect and people's response

A variety of tourist needs encourage the people to provide tourist product and service commodities through informal business, so that the development of tourism object can shift the worker from farming to tourism sectors (Surwiyanta, 2003). It occurs as well in KJB tourist area, when the number of visitors increases continuously. On weekdays, about hundred visitors come daily, but on weekend or holiday, about thousands visitors come. Even the peak of visitors occurs during Idul Fitri day, in which the number of visitor increases 10 times higher than before. To cater for the tourists' need, being vendor is the easiest choice to capture the market change and to improve income. The attraction of tourism business in KJB can shift (divert) workers from farming to tourism sectors. KJB has developed into the mainstay for improving the society's income and original village income.

To organize tourist market, the village head creates formal and informal forum. Formal forum can be seen from the establishment of KJB organizing agency (thereafter called BP KJB) to develop KJB under Village-Owned Enterprise (BUMDes). Meanwhile informal forum with informal communication is used by the village head to absorb the citizen's aspiration. Formal forum is the manifestation of political representation, while informal forum is the citizen's initiative.

To activate the citizen, the village head put some administrators. Some active actors are: Chairperson of BP KJB, headmaster of MTs (Islamic Junior High School), Director of BUMDes and members of BPD. It is they who can accommodate the citizens' complaint and aspiration through informal forum such as routine *pengajian* at RT level, *chatting* in coffee stall, in social media and seeing the corresponding administrators directly. They can accommodate citizen's complaint and aspiration and give solution directly. When they are unsolvable, citizen's complaint and aspiration will be brought into a meeting in formal forum to look for the solution.

KJB tourist object contributes substantially to income particularly from vehicle parking. The data of income from KJB parking as suggested in BUMDes meeting on July 23, 2016 for Original Village Income (PAD) is IDR 24,000,000. Total net income from KJB parking is IDR 681,000,000,- during January-December 2015. Income from KJB parking up to July 2016 is IDR 631,765,000, After one-year management of KJB, the society's and PAD income increases. However, the shift of population occupation from farming to tourism sector does not show interrelationship between the two sectors. The farming products, either pure or processed, have not been the commodity sold in KJB.

The result of research showed that, KJB natural tourist destination is the latent function appearing after the casuarina tree planting to reduce abrasion. The ever increasing tourist market then encourages the shift of occupation from farming to tourism sectors. Using AGIL theory, it can be seen that the system has not been adaptable, as the shift of people's occupation from farming to tourism sector has shown the interrelationship between the two sectors. There has been no same goal attainment between stakeholders; therefore integration has not been visible.

#### C. Strategy of Developing Local Potency

The result of research shows as well that from economic aspect, the shift of occupation has impacted on the increased income. However, viewed from social aspect, social bond begins to be loose and conflict results from the still limited space and uniform commodity type. KJB natural tourist destination is the latent function appearing after the casuarina tree planting to reduce abrasion. Tourist market increases continuously, then encouraging the shift of occupation from farming to tourism sectors. Using AGIL theory, it can be seen that the system has not been adaptable, as the shift of people's occupation from farming to tourism sector has shown the interrelationship between the two sectors. The farming products, either pure or processed, have not been the commodity sold in KJB. The sellers provide more commodities from outside. No same goal achievement existed between the stakeholders, so that integration had not appeared yet. from economic aspect, the shift of occupation has impacted on the

increased income. However, viewed from social aspect, social bond begins to be loose and conflict results from the still limited space and uniform commodity type.

Using AGIL theory (Johnson, 2008), it can be seen that system has not been adaptable, so that the shift of population occupation from farming to tourism sector does not show interrelationship between the two sectors. To utilize the KJB tourist market, the system should formulate goal attainment and integrate the relationship between stakeholders.

Referring to Subagyo (2012), the administrators of BP KJB should invite the society to be aware of tourism's role, function and benefit as well as to utilize the opportunities created from various activities favorable economically. The society is given opportunity of marketing local products and helping them improve skill and capital procurement for the profitable business. So, the system could adapt to develop local farming potencies such as mango, *bandeng* (milkfish), condiment, and salt. Finally, latency can be achieved using a series of values and norms motivating the stakeholders to take action. BP KJB builds cooperation with the privates and local government using honest, transparent and just system. This cooperation is important to make the organization running professionally and smoothly with adequate service quality.

## CONCLUSION

KJB natural tourist destination is the latent function appearing after the caesarina tree planting to reduce abrasion. Tourist market increases continuously, then encouraging the shift of occupation from farming to tourism sectors. No same goal achievement existed between the stakeholders, so that integration had not appeared yet. From economic aspect, the shift of occupation has impacted on the increased income. However, viewed from social aspect, social bond begins to be loose and conflict results from the still limited space and uniform commodity type. To utilize the KJB tourist market, the system should formulate goal attainment and integrate the relationship between stakeholders. Latency could be achieved using a series of values and norms motivating the stakeholders to take action.

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# INFOGRAPHIC DESIGN ON CHILD SEXUAL ABUSE FOR CHILDREN'S LIBRARY

## ACTION RESEARCH ON INFOGRAPHIC DESIGN ON CHILD SEXUAL ABUSE FOR CHILDREN'S READING ROOM IN LIBRARY AND ARCHIVE OF WEST JAVA

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### ABSTRACT

This research is about the process of designing an infographic of child sexual abuse theme with children as the target audience. The purpose of this study is to determine the three aspects which are content of information, data visualization, and messages in the design. The research took place at the children reading room of Jawa Barat Library and Archives (Bapusipda Jabar). The method used is action research with stages of planning, acting and observing, and reflecting. The process of designing infographics in this study is starting from data gathering, identifying problems, conceptualizing, refinement, and production as the latest stage. From the five process, information content and data visualization, and the messages are under the process of conceptualizing. The results showed that the design infographic contained information that meets the needs of children as the target and Bapusipda Jabar as the medium for distributing, produced creative and simple data visualization judged on design, and contained messages that provide benefits and solutions for the audience.

**Keyword:** *information, infographic, data visualizing, child sexual abuse*

### INTRODUCTION

In order to raise awareness of information among children, the library provides collections and facilities tailored to its characteristics so the information would be easily digested and learned. One of those ways is to provide a medium in the form of infographics. Children's reading room in Jawa Barat Library and Archive (Bapusipda Jabar), Bandung, in this case, has not provided such infographic.

Based on this condition, it is necessary to hold a change of an action, infographic designing in Bapusipda Jabar. This infographic will then be used as a medium for children to dig information with an interesting and creative form. Infographics built from interesting illustrations and a content full of information that will deliver information in *story telling* way to children. The designing stage of the infographic in this research will use Adobe Illustrator graphics software. Visualization and illustration of the later data will be made as attractive and simple as possible to enable the children to understand the information contained in it.

The topic used in the design of infographic on this research is "violence against children", but more focused on "child sexual abuse". The reason of the researcher took the topic is because the researcher's attention upon many cases of sexual abuse that have been assaulting minors. According to the records of KPAI on [viva.co.id](http://viva.co.id) (2015), violence against children always increases every year. Sexual abuse against children alone occurs on average 45 cases per day. The website also mentioned, "The government needs to pay special attention and measures and accelerate action to protect children from sexual violence ...".

In an article on [republika.com](http://republika.com) (2016) was mentioned about the high number of cases of sexual abuse against children recorded by P2TPA Jabar where in the last five years there were 523 cases of domestic violence (KDRT) in which included cases of child abuse and women. Also mentioned in the same article, 2015 recorded 79 cases of sexual abuse against children. This number is high when compared with only 21 cases of *trafficking* and domestic violence cases that were only 28 cases.

At national level, in 2014 West Java was occupying the third highest position in the case of child sexual abuse (<http://dw.com>). It added that in 2013 there were 2.1 million reported cases of violence, where 38 percent were occurred in West Java and of that number, 52 percent of the cases are sexual abuse against children (source: <http://tempo.co/>).

From the data above, the researcher has an opinion that it is important to provide knowledge about possible violence among minors so that various parties can anticipate the occurrence of sexual violence cases. One way is to promote infographics with the topic of violence against children which will be placed in Bapusipda Jabar, especially in children's reading room.

Infographics are visual representations of information, data or knowledge. Infographics combine data and design into one that allows you to remember information better and more easily (Lee

2014, 129-130). According to researcher, this infographic can be published in the children's reading room in Bapusipda Jabar as one of the communication media in conveying information. Thus, the researcher intends to design the infographic design in this study. Talking about infographic design means talking about *storytelling* which has the characteristic of easy to understand, and can create a sense of curiosity so that it can provide a change to the readers (Dur 2014). The infographic itself consists of three elements, namely data (information / knowledge), narrative stories, and graphical components (visual) (Fichter and Wisniewski 2014, 75). Researcher herself will put forward the information and knowledge element. The information that will be the contents of this infographic is based on the determination of the topic and then *brainstorming* with several parties, as well as collecting data from various yet valid sources. The library is expected to be a vessel for all the relevant information and beneficial to the users. Public library which provides a children's reading room such as Bapusipda Jabar has an important role to increase the information literacy for its users. With today's infographic trends (Dur 2014, 44), librarian in children's reading room in Bapusipda Jabar are worth to try to promote infographics in the room. The researcher will conduct an action research which is to design the infographic on violence against children and apply the design to a form of poster in the children's reading room. Children users of children's reading room in Bapusipda Jabar will gain knowledge about violence from the infographics that have been made.

#### **FORMULATION AND RESEARCH FOCUS**

Based on the above background, the researcher can formulate the problem as follows: "How to Design Infographic on Child Sexual Abuse for Children's Library?"

The focus of this research are as follows: (1) How is the information content in the design? (2) How to visualize data in the design? (3) How is the message in the final result of infographic?

#### **RESEARCH OBJECTIVES**

Based on the focus of the research above, the research objectives are as follows: (1) To know the content of information in the design. (2) To know the data visualizing of the design. (3) To know the application of infographics in the children's library.

#### **RESEARCH PURPOSES**

This research has usefulness from theoretical and practical side. The theoretical usefulness is this research is expected to be able to be a contribution to the world of education, especially in the field of information and library science and to develop the object of research on infographics.

Usefulness of practical that is: (1) Contribute in the form of infographic reading room of the Library and Archives of West Java. (2) Provide one solution to solving the problem of increasing information literacy on violence against children. (3) As a research reference for further researchers.

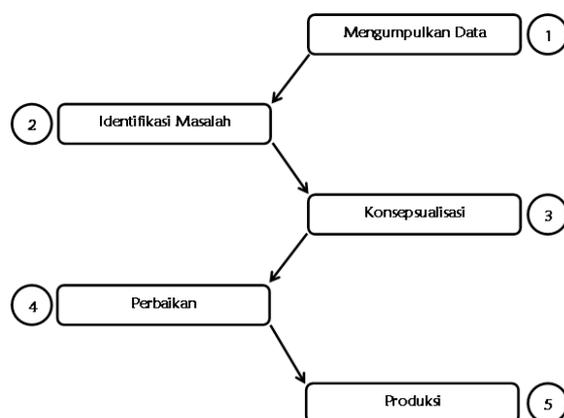
#### **FRAMEWORK**

Infographic is a visual representation of information, data or knowledge (Lee 2014, 129). In infographics there are three key elements, namely data, narrative stories, and graphical components (visual) (Fichter and Wisniewski 2014), according to Lee (2014), the main purpose of an infographic is to answer a particular question or problem and the answer given by the infographic can still appear simple and easy to understand.

In today's digitalization era, there must be anticipative action for information explosion. The scattered information makes some group change it in a more creative and simple way to make the information easier to reach the audience. Among the few groups are graphic designers who each day working with visualization and have graphic design background.

For librarians who are *non-designer* it is not an excuse to not participate in this work of designing infographic for the sake of information literacy. Especially with the graphics software that can be obtained easily and for free. The steps can be studied by self-taught with the manual. This can

be learned and utilized by every librarian. A graphic tool that can be used to design an infographic design is Adobe Illustrator. Adobe Illustrator is a software for processing and editing designs or vector images. The vector itself is a type of image that will still be in good resolution when is zoomed in (not broken).



### Framework Plot

Adopted and Simplified from designing steps by Josh Smith (2012)

#### Framework Plot

1. Collecting data  
Research of data including collecting "raw" data, reading it thoroughly, and creating narrative stories from the data.
2. Problem Identification  
Once the data is in hands, next is problem identification. Problem identification aims to identify a problem and its urgency. That way the topic will become narrower and the research becomes more focused on a problem. Problem identification helps in the preparation of research planning.
3. Conceptualizing  
Conceptualizing include creating a wireframe (a sketch), content design, data visualizing, and messages. This is the process by which designers begin to work on data visualizing that is representative and easy to understand. However, the wireframe is not the main design but as a tool for further discussion in order to get the final design results.
4. Refinement  
After the infographics get its form and shape, the next process is refinement. This process involves the client in creating more detailed data and visual stories. The design is evaluated and iterated so that all details become clear and simple.

#### METHODOLOGY AND OBJECT OF RESEARCH

This research uses action research methods. According to Koshy (2005), action research is always related to actions to achieve practical results and create new forms of understanding, because the action without knowledge is blind and the theory without action is meaningless (Yaumi, 2014). Meanwhile, still in the same book, action research according to Gay, Mills, and Airasian (2009) operational action research is a continuous series of joint activities between stakeholders in planning, implementing and evaluating a series of efforts to achieve status change, mindset, views, work and new attitude that is realized as a dynamic action upon further changes.

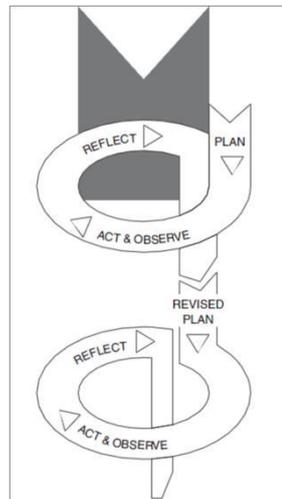
One type of action research is participatory action research. Participatory action research is a research oriented to social problems in society with an emphasis on research that contributes to emancipation to make changes in society (Yaumi and Damopolii, 2014). According to Strigger (2007) (in Yaumi and Damopolii, 2014) the purpose of participatory action research is to improve the quality of the organization, the community, and the life of a family member.

Six main features to identify Participatory Action Research by Kemmis, are as follows:

1. *Planning a change*
2. *Acting and observing the process and consequences of the change*
3. *Reflecting on these processes*
4. *Replanning*
5. *Acting and observing again*
6. *Reflecting again and so on*

The steps above can be visualized with the following chart compiled by Kemmis and Taggart:

Test of validity in a research is a unit that can not be separated from qualitative research. In this study the researcher has tested the validity of data examination by data triangulation.



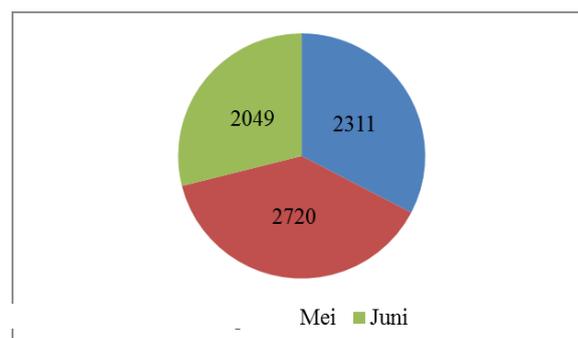
**Model by Kemmis and Taggart**

Triangulation is a data collecting technique that combines several data collecting techniques and data sources that already exist (Sugiyono, 241). In this study, the researcher uses data triangulation by comparing three things: research result, expert opinion, and theory (literature study) The reserach results obtained from interviews, observations and opinions from experts. Researcher conducted direct interviews with Drs. Teddy Wirakusumah, M.I.Kom as a source for visual communication design object and Assad Riesresha as a source for graphic design object.

## RESULT AND DISCUSSION

The high number of sexual abuse against children cases in West Java is the background for this study. To prevent children from becoming victims, a literacy action is needed to lower the number of child abuse cases. With the children's reading room provided in Bapusipda Jabar, it is expected to be a vessel of literacy on preventing sexual abuse against children. However, it has not been done by Bapusipda Jabar.

The infographic design in this action research has been able to present fairly clear information with visually appealing data visualizations, and understandable messages. It provides knowledge as well as changes in attitude for children about the prevention of sexual violence in the future.



**Numbers of Visits from April to June**

### **The Atmosphere of the Children's Reading Room**

In the initial observation stage, the researcher found something by observing children's reading room design as well as the atmosphere within open hours. The interior of children's reading room in Bapusipda Jabar looks very fun and well designed for children's visitors. It can be seen from the colorful paintings of folklore illustrations all over the walls of the room.

Visitors to the children's reading room can be the children themselves or parents and guardians like teachers. Parents accompany their youngs (1-9 years old) while visiting the reading room. As for those who are at least 10 years old they come along with their friends or their younger brothers and sisters. There are also visitors who are a group from elementary school.

In addition to observing the atmosphere in the children's reading room, researchers also pay attention to the medium that allows to be a spot for attaching poster. The walls in the room are full of illustrations and colors, makes it impossible for the researcher to attach the poster on it. If researchers force it, it will damage the aesthetics and disrupt the focus of the infographic reader. The walls that is 'crowded' are not suitable if overwritten with infographics that have its own color.

Although there are several pillars in the room that is large enough. The supporting pillars are cylindrical and plain white. The pillars stand in the middle of the room and its position is quite strategic. Visitors who come will not miss the pillar if they come into the child's reading room. Therefore the researcher will choose one of the pillars as a place for attaching the poster.

In addition, the researcher must also obtain permission from the Bapusipda Jabar if intend to put a poster on the children's reading room's wall. This is understandable because the policy on additions or changes to items in the room is owned by Bapusipda Jabar. Therefore, the researcher are advised to ask permission to Mrs. Dini as head of service.

### **Sexual Abuse Against Children Literacy in Bapusipda Jabar**

In the initial study, researcher asked about the literacy program on violence against children that has been implemented by Bapusipda Jabar. This question is submitted by the researcher to Mrs. Teti as the librarian. Ther researcher wants to know how far the implementation of literacy on related topics.

According to Mrs. Teti, there are often visits from various elementary schools in Bandung. On such occasions, Bapusipda Jabar implementing socialization to promote the library and playing-while-learning activity. Visitors from elementary school are taught to visit libraries more and increase their reading interest. But apart from all of it, the library has not provided special material to be delivered for a specific purpose. Mrs. Teti admitted that there is nothing on violence against children specifically to be used as a topic material for socialization in the children's library.

Also said by Mrs. Teti that recently they held a meeting on violence against children from West Java Social Service with the Library and Culture Reading Development Empowerment of Bapusipda Jabar. But there is no program that has really implemented by Bapusipda Jabar. Mrs. Teti herself admitted to not knowing too much about the meeting because she did not participate in the meeting.

### **Designing Infographic**

#### **Data Collecting**

In data collecting, you should pay attention to the selection of words when typing a keyword in the search field. The thing that can be underlined is to choose a simple word, use the right language, detailed phrases, and think creatively (Beegel, 2014). Data collecting activities are done by searching and collecting data sourced from the internet. Before starting this phase, the researcher should make sure about the target group for the infographic. In this case the main target of the infographic are children aged 6 to 12 years. Targeting is very important to do because it determines all the elements on the infographic ranging from content, selection of words, colors, and typography.

#### **Problem Identification**

The next thing to do is identifying problem. The process of identifying problem is to limit the topic and data selection. Data that has been previously collected and read thoroughly, then will be determined for problem limitation.

Identifying problem can be done by asking four questions to yourself (Beegel, 2014: 91). The main idea in the design of infographic design in this study is the prevention of sexual abuse against children. From that, the researcher then selected more specific data on the definition of sexual

abuse against children, statistics on sexual abuse against children, prevention, and a good way to provide knowledge about sex to children.

### Conceptualizing

In conceptualizing, the first thing to do is creating a wireframe. In a wireframe, there should be a space for title and introduction, a rough sketch of the scheme and graphics, illustration that will be used, space for columns, data placement, and fonts as well as color palettes if needed (Beegel, 2014: 118).

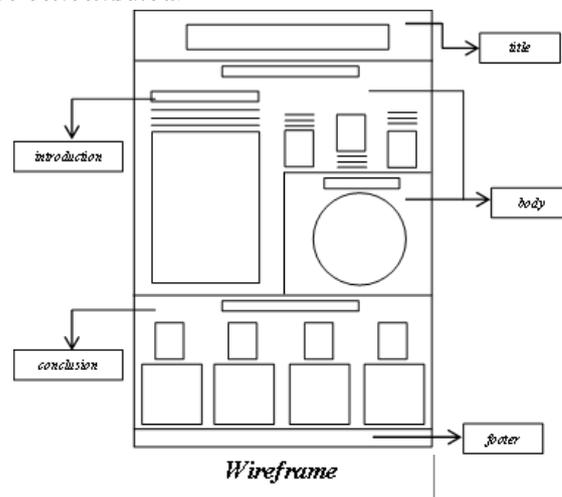
Wireframe above provides a space in the heading which contain the title, hence the first element. The second element is the *introduction*, in which there is important information for supporting further information on the *body* and *conclusion* columns. *Body* column included in the body of the text elements are supported and become a supporter of the title and introduction. *Conclusion* column lists the solution for readers, namely the prevention of sexual violence. *Footer* column contains information about the source and the parties behind the making.

#### a) Information Content

In compiling the content should be sequential starting from the title, introduction, introduction of the problem, exploring the history and context of the problem, and the solution offer (Beegel, 2014: 121). Thus the arrangement in this infographic is title, introduction, body text, the solution, and footer.

#### b) Visualizing

At this stage, the first thing to do is choosing color. Data visualizing is done by using a graphic tool, Adobe Illustrator CS6. In this infographic, pink shades become the choice of background color. The pink color gives the impression of cheerful and childish and pastel substance gives the impression of soft and inviting. In terms of levels there are two levels of pink color that is younger and more concentrated.



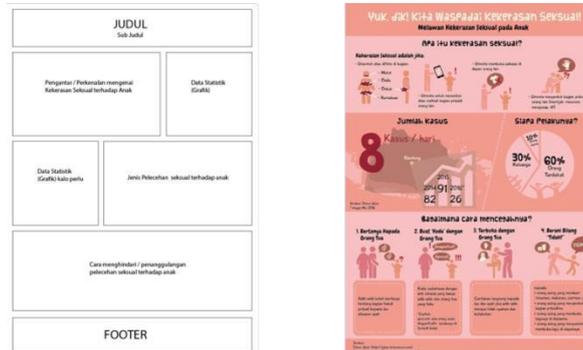
#### c) Message

The message to be conveyed in designing this infographic is for the reader to be more aware of sexual abuse against children and how to prevent it. Researcher's aim is when the readers have finished reading the infographic, they will want to do something against the sexual abuse. Actions to be taken are in accordance with the information presented in the infographic, for example: refuse if there are foreigners who offer foods or drinks.

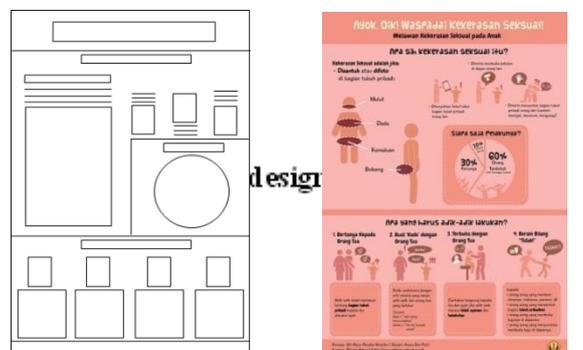
The important thing is to make a visually interesting infographic to look at but not too distracting from the information itself. The reader must desire to read and get the desired message (Beegel, 2014: 142). therefore, making infographic design using a simple flat design but using color that interesting.

## Refinement

The design refinement should be done critically and if there is anything to change then change it. If the data we have input contain a mistake, then fix it immediately (Beegel, 2014: 42). In designing infographic in this study, there are some refinements from beginning to final design. Such refinements are made to achieve the ideal final infographic design that meets the needs of the target.



At the beginning of designing, the researcher decided to include statistical data on the number of cases in West Java and Bandung. However, after going through several stages of guidance and interviews with sources persons, it was found that statistical data is not relevant to the needs of children as a target. Thus the researchers made another wireframe to get a new design.



## Wireframe and design after refinement Production

### a) Printing

The production stage deals with the printing of the design into a poster. According to Beegle (2014) for print infographics designer must consider the size, mage resolution, *file format*, and *fonts*.

#### 1. Size

The size chosen by the researcher is medium-sized poster paper. This measure is selected by the researcher because it matches the available media, the supporting pillar in the child's reading room. In millimeters, it is measured 420 x 600 mm. The size mentioned in Table 2.1 on the standard medium-sized poster according to Beegel (2014) is 457 x 610 mm. However, the researcher adjusted for size A2 that would approach approximately medium poster size. Type of paper used is Doff laminated paper types, the paper with non glossy surface.

#### 2. Resolution

The chosen image resolution is 300 dpi (dots per inch). It aims to keep the image from breaking and blurring when printed onto paper. After the researcher consulted with the operators in the printing house, they also suggested a similar thing.

#### 3. File Format

The file format used during the printing process is .JPG or better known as the file format for images. This is also done after consulting with the operators in the printing house.

#### 4. Fonts

When printing, the exact same fonts must be ensured to be successfully printed accordance with the design on the computer. Therefore, the researcher has prepared the file of desired fonts to be installed on the computer in printing house. The aim is to avoid things like undetected fonts, causing a mess on later printed poster. This can happen because when designing by printing used a different computer that has not installed the same fonts.

#### 5. Publishing

The last thing in the production stage is the publishing of infographic that have formed into a poster in children's reading room Bapusipda Jabar. Publishing is done by embedding a poster on the pillar in the child's reading room.

### Product Testing Result

This research produces an infographic poster. As a final step, testing should be performed on the product. The test was conducted by interviewing the Head of Service and Automation Division, Mrs. Dinny Resmiati and some randomly picked visitors by asking questions about their response on the infographic design after reading it.

A particular response given by Mrs. Dinny as Head of Service and Automation is that the contents of the information has been relevant and consistent with the guidebook owned by the Bapusipda Jabar so that the poster is feasible to be distributed in the children's reading room.

### CONCLUSION

Based on the results of research on infographic on child sexual abuse for children's library, it can be seen that the information content, data visualizing, and the message are within conceptualizing stage. The design of the three elements can be summarized as follows:

1. Information content in the infographic design is considered to contain information that is matched with the needs of the target seen from the chosen words and the contents of the information itself.
2. Data visualizing as a whole poster is considered fine, simple, and interesting by both visitors and Bapusipda Jabar. The aspects are considered by seeing the color, illustrations, and fonts.
3. Message in these infographic provides benefits to target readers such as providing new knowledge and solutions for preventing child sexual abuse.

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# THE INFLUENCE OF NATURAL TOURISM AREA OF PANGJUGJUGAN TOWARDS THE LIFE OF SURROUNDING COMMUNITY

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## Abstract

The development of this tourist area that has been opened since 2009 plays a huge role in the changing of the communities' life around it in several aspects 1) social-culture aspect includes a traditional culture like gotong royong (mutual cooperation usually among the villagers in Indonesia to work together for the purposes of community), communities behavior, the changing of the way the people dress, the way they speak, tradition, environmental, and health, 2) economic aspect includes the changing of the job, salary, and life facility. The purpose of this research is to present how big is the effect of Pangjugjugan nature tourism area for the life of Desa Cilembu communities in social-culture aspect and economic aspect. In general, this research uses the quantitative approach and descriptive method which represents the circumstances happen in the field that is noticed by the researcher. This research is conducted by taking samples for the research that is determined based on consideration and requirement (Pupposive sampling). The amount of the sample is 98 communities of Desa Cilembu. The data is taken by spreading the questionnaire for the respondents. This research shows there are both negative and positive effects.

**Key words:** Pangjugjugan Tourist Area, Social-Economy Effect, Community

## INTRODUCTION

Tourism is one of the largest industries in the world, and is a mainstay in the economic development of various countries. One of the countries that hopes for tourism is Indonesia. Because Indonesia is a country that has great tourism potential with its cultural diversity, tradition, and natural beauty. The wealth of the State of Indonesia is highly recognized by foreign countries. Therefore in the State of Indonesia so many tourist objects that become the destination of local and foreign tourists.

The most popular tourist attraction is in terms of natural beauty. It is a mainstay of the State of Indonesia in the field of tourism and the activities in the tourist area undertaken emphasize engagement on various parties such as local government, managers, surrounding communities and tourist visitors. From this tourism activity would have an impact on the life of the surrounding community, such as affecting the economic, social, cultural and ecological that will impact on economic prosperity and cultural and environmental sustainability.

One of the natural attractions contained in Sumedang regency is a natural tourist area of Pangjugjugan located in District Pamulihan, Cilembu Village. Pangjugjugan natural tourism area which has an area of ± 12 hectares was officially opened by Regent Sumedang dated February 29, 2009. Until now, this tourist spot continues to grow. Facilities in Pangjugjugan include playground, children playground, lesehan (lesehan is a culture in terms of selling food or something stuff while sitting on the mat / floor), fish therapy, reflection stone, waterfall, futsal field, swimming pool, flying fox, mini pedicab, horseback and boat. In addition to nature tourism there is ecotourism, can be around the garden, farms ungas, rabbits, goats, dairy cows and beef cattle. And there are also natural schools, outbound, training, and fishing.

Tourism areas with various attractions offered start popping up and easy to find in various regions in Indonesia. However, it should be emphasized that tourism is a social phenomenon involving people, society, groups, organizations, culture and so on.

Social studies on tourism are still minimal. This is because initially tourism is more viewed as economic activity and the goal of tourism development is to get economic benefits for both government and society. Whereas tourism concerning people and society, tourism in the pace of development can not be separated from the influence of social aspects. Because it is increasingly realized that the development of tourism without considering the consideration of social aspects that mature will bring negative impacts for the community, especially in the area of tourism.

Tourism is an activity that directly touches and involves the local community so as to bring impacts on the local community. The impact of tourism on society is often seen from the relationship

between the community and the tourists that led to the commoditization and commercialization of the hospitality of local communities.

Tourism development has aspects that need to be considered, one of them is social aspect, but this social aspect often get less attention. This is because tourism development generally gives emphasis on economic aspects. One of the goals of any development program, especially tourism is to pursue productivity. Programs that focus attention on economic aspects are often at odds with programs with an emphasis on social aspects. Thus, the implementation of tourism development often do not give serious attention to this social aspect. But this social aspect is very closely related to the community, especially the people who are around the tourist area.

The development of tourist areas is not much different from other development, in the process tourism has social or economic impacts or consequences. In addition to the previously discussed that can increase the income of the region and the community, the development of tourist areas also have an impact on social changes around the tourist area.

The word change is often associated with social and cultural terms. Social change is meant to be a process experienced in social life namely changes that affect the system and social structure. Social change can be about social values, patterns of organizational behavior, organizational structure, layers in society, power and authority, social interaction and so on.

With the coming of business opportunity in society, causing social change in economic and social behavior that happened in society of Cilembu Village. The impact of Pangjugjungan nature tourism is either directly or indirectly, also have a big effect on the process of interaction between local communities with immigrants or tourists.

Before doing a study on the influence of Pangjugjungan tourist area to the life of the people of Cilembu Village. So some identification of existing problems is the occurrence of significant social changes such as the interaction between local communities with tourists and unrestricted immigrants resulting in changes in the habits of the people of Cilembu Village, the shift in values and norms experienced by rural communities. The livelihood pattern of the population is changing. Economic change of Cilembu Village community. And there is a gap between the expectations of the people of Cilembu Village and with what is done by the manager of natural tourism of Pangjugjungan.

## **METHOD**

This research uses descriptive method with quantitative approach. Descriptive method aims to explain, summarize the various conditions, various situations, or various variables that arise in the community who became the object of the study based on what happened. This descriptive method is used to see causation between independent variables (natural tourism area Pangjugjungan) with the dependent variable (life of the surrounding community).

West (in Darmawan, 2013, p.38) reveals that: Descriptive method is a method of research in the form of data collection to test the hypothesis relating to current circumstances and events. Reporting the state of the object or subject under study in accordance with what it is. The purpose of descriptive method is to describe systematically the facts and characteristics of the object or subject that is examined appropriately.

Data collection techniques were conducted in this study, including observation, questionnaires, litelatur studies and documentation. Because the population is too broad then the researcher used samples taken from the population with Purposive Sampling technique. In order to obtain accurate data then researcher need to use research instruments in the form of questionnaires that have been tested the validity and reliability.

The subject of this research is Cilembu Village community which is around Pangjugjungan Tourism area which amounts to 4524 people. Due to the large number of people and if we look at the accuracy of the data to be taken then the authors use sampling techniques to determine the number of samples from the people of Cilembu Village to be studied then used the Slovin formula, with the results of the minimum number of respondents as much as 98 people, from 4524 people divided into 3 hamlets, 11 community groups, and 31 neighborhood groups.

## **RESULTS**

The results of research on the influence of nature tourism area of Pangjugjungan towards the life of surrounding community has gone through several stages of data processing. Data obtained from questionnaire about natural tourism area of Pangjugjungan with the influence that has been given to each respondent that is community around natural tourism area Pangjugjungan. The given questionnaire consists of questions that are indicators of each variable in this study. Further discussion will be presented based on the formulation of predetermined problems, as follows:

**a. The Influence of Nature Tourism Area of Pangjugugan Towards Social and Cultural Life on the surrounding Community**

Social change as a social phenomenon is a picture of the dynamics of society experiencing the transition of traditional values, which in the aspect of the life of rural communities based on the spirit of mutual assistance, religious and religious, towards a society that moves toward capitalist and individualist values.

The change can happen because there is something new in the life of society. In this study will be described whether there are social changes that occur in the community due to the influence of the natural tourist area of Pangjugugan.

**1) Nature Tourism Area of Pangjugugan**

The symptoms of tourism, whether in a narrow sense or in a broad sense, have an influence on people's lives, both on socio-cultural and socio-economic aspects. Prajogo, 1976 in (Utomo, 1993, p.51) states that "those effects may be advantageous, wherever possible multiplied, but can also be detrimental to avoided wherever possible".

This statement is supported by the results of research that revealed that 43.9% of respondents stated that the influence of the Pangjugugan natural tourist area is positive, this is strengthened by the response of 55.1% of people who stated that the activities undertaken Pangjugugan natural tourist area is positive. Positive public response to Pangjugugan natural tourism area due to Pangjugugan nature tourism area is not just an activity for tourism area but also for the environment and surrounding community, such as regular tree planting activities, waste bins making, road improvements, and social activities ie donations for elderly and orphaned children, as well as donations to build mosques and schools.

In addition to the positive impact felt by the community, as many as 17.3% of respondents admitted that the existence of Pangjugugan natural tourism area brings negative effects, such as lifestyles of people who start following the tourists ranging from the style of dress, language and consumption patterns began high. Sometimes activities held by tourists until late at night not infrequently disturbing the surrounding residents, as well as roads to the tourist area often occurs damage.

The existence of natural tourism area Pangjugugan become one of the factors of social change in the community around the tourist area. This happens because with the development of tourist areas will bring new things to the community, such as the arrival of tourists who have different characteristics with local communities, by bringing new cultures, technologies, and habits.

**2) The life of the surrounding community**

The development of tourist areas will affect the socio-cultural and educational life of the surrounding community

**a) The Influence on Socio-Cultural Condition**

In the field of socio-culture, especially the behavior of the community, the existence of tourism also influence the pattern of social association and customs. The community set aside time to mingle with other people or just interact with the tourists and for social activities. The occurrence of contact between tourists and the community in the place visited leads to impulses that affect each other. It will spur problems in various aspects of life, such as human nature and their life order. Prayoga, 1976: 27 (in Utomo, 1993, p.54) which says that "change can be a driver for good maintenance but may also be the cause of decline in many aspects of life". Positively the relationship exists between the community and the tourist area and fewer tourists will influence the new value of life and broaden the view of life values and integration in society. This will encourage a tolerance attitude in the association.

The above statement is supported by the results of research which states that 62.2% of respondents stated that mutual cooperation is often done and 22.4% stated that mutual cooperation is not done very often in Cilembu Village. From the results of this study can be seen that more than half the number of respondents stated that mutual cooperation activities are often done, this proves that community integration is still high, especially with the natural tourist area Pangjugugan. People have a place to move together and improve the environment and also have more support besides from the village government. And if it is seen how the level of community participation in mutual cooperation activities get the result that 43% of respondents stated that the community participated well and only 4% said less good. The result of the research shows that with the existence of Pangjugugan natural tourism area, there is a positive change to the increase of people motivation to interact and participate in mutual assistance activities in the surrounding environment and also strengthen the sense of solidarity among the people to keep together what they have together. Although there are still respondents who stated that community participation is not good it happens

because the level of participation and sense of community awareness is different every place and environment, so it will be different the level of participation.

The attitudes and behavior of the community were very concerned, especially in tourist areas. The relationship of tourists and with society will strengthen the personal values of society. Because genuine personal, personal values are an attraction that is appreciated by foreigners or tourists who come. The tourists will usually be interested and want something different and that is still original. Similarly, what happens with the people of Cilembu Village, especially those around the natural tourism area of Pangjugugan. The results showed that 53.1% of respondents stated that young people have respect for older people and 40.8% of respondents stated that young people have good governance. This shows that people still maintain and even increase personal values well and have tolerance in the associating. Although the number of tourists who came did not necessarily change the attitude of young people in the Village Cilembu. Evidently more than half of the respondents surveyed said children are still easy to respect the elderly. It can be seen from the research that people are not influenced by outside influences in terms of attitude and mutual respect that they already have and cultivate from the first.

Every tourism activity will have positive and negative influence, besides positive influence with existence of natural tourism area of Pangjugugan. There are also unfavorable influences on people's lives. A society open to relationships with people of different cultures tends to produce citizens who are open to the elements of foreign culture. Accepting attitudes will be highly visible if the community has a mindset that progress can be achieved with something new. It can be seen from the results of research that as many as 59.2% of respondents stated that the traditions of local communities are rarely run again only sometimes occasionally implemented. And 52.1% of respondents mentioned that sometimes custom ceremonies are held, even 26.6% of respondents stated that they have never performed traditional ceremonies anymore.

With the development of tourism, people are free to move from another place that is completely different customs and habits. Tourist behavior is not infrequently different even contrary to the behavior of local communities. Such as how to dress the local community will be affected by the tourists who come, although not all the people are affected but as many as 15.3% of people recognize the change of dress after interacting with tourists and as many as 34.7% of respondents said little affected though not as a whole.

The use of language that people around the tourist area also experienced a change, as many as 11.2% of respondents experienced a change in the use of language, and as many as 35.7% opinion mediocre. And 60.2% of respondents have started using the Indonesian language in communicating especially when communicating with tourists. Usually respondents who feel a change in the language is the community resides very close to the natural tourist area of Pangjugugan and interact directly with tourists who come.

#### **b) The Influence to the Education**

It is no less important to note that is educational activity. Tourism activities will affect the educational level of the community around the tourist area. Education is an important and must be fulfilled by every human being. Because the mindset and human actions are influenced by the high level of education. With the development of natural tourism area Pangjugugan, education has developed and public awareness of the importance of education to be higher so that people can compete in this era of globalization. The existence of tourist areas in the midst of society in addition to improving the mindset of the community also supports the improvement of educational facilities and infrastructure in the area. The respondents' opinion about the importance of education is as much as 77.6% of respondents argue that education is very important for the future. This is seen in 2014 recorded as many as 445 residents of Cilembu Village has graduated from high school and 550 residents of Cilembu Village have graduated from junior high school.

Education condition before and after existence of natural tourism area of Pangjugugan increased by 7,2% that is equal to 71,4% respondent answer level of education in Cilembu Village already in good condition before existence of natural tourism area of Pangjugugan and after existence of natural tourism area of Pangjugugan increased to 78, 6%. The idea of the importance of education for the people around the Pangjugugan natural tourism area did not emerge recently, from the first the parents were aware of the importance of education, but it was constrained by inadequate costs and considerable distances. So that education is not the main choice.

This indicates a positive influence on the level of education in Cilembu Village, in addition to the interaction between people with tourists who have different mindsets and cultures that people can open their views on education, increasing community income was one factor of increasing the level of community education , because it has the ability to send their children to a higher level. And

direct assistance from Pangjugugan natural tourism area such as help in building facilities and education facilities in Cilembu Village, such as Kareumbi Kindergarten construction and SMP Negeri 3 Pamulihan in Cilembu Village, making it easier for people to access educational facilities that are not too far from the residential area of society Cilembu Village.

Then, when viewed from the intensity of tourism activities allows only a few places or regions that become the center of tourism activities in one area. So that not all people feel the influence and the community becomes no matter with the tourist area. While ideal conditions are expected to occur is the tourist area to get positive support from the community so that it can develop well and the public get a positive impact from the tourist area, it will create a reciprocal condition between the tourist area with the community. The public should be involved in tourism activities not only as spectators, so that the tourism area can give a positive impact on the surrounding community by making the community become productive not only as consumers. The aspirations and objectives of the local community should be accommodated in the tourism activities program, so that the harmonious conditions between tourists, business actors and local communities can be realized properly and walk in harmony.

#### **b. The Influence of Nature Tourism Area of Pangjugugan Towards Economic Development of Surrounding Communities**

The influence of Pangjugugan natural tourist area on the economic life of the surrounding community is the effect that occurs on economic system concerning economic structure and economic condition, economic structure is defined as an employment opportunity, individual income, community income, economic growth and income distribution and community welfare.

##### **1) The Influence on Livelihood**

Almost all field study studies show that tourism development in a region is able to give positive effects, that is expected influence. The statement was supported by the results of the research which stated that 49.1% of respondents stated that Pangjugugan natural tourism area absorb many manpower, either as a direct employee related to tourism activities as well as service providers and traders.

The attitudes and views of every society to the opportunities and problems caused by tourism activities depends on the basic attitude of society to tourism, namely the level of tourism and tourist relationships with local communities. The level of this relationship is not the same, people who live very close to tourism activities that are usually most aware of the influence of the tourist area on his life. Unlike the people who live far enough from the tourist area not much know about the tourism activities because it is rarely associated with tourists and tourism activities.

Murphy, 1981 in (Ross, 1998, p.187) states that "people with economic interests in tourism are more friendly to tourists and tourism itself". As the result of research on small business development around tourist area and 48% of respondents answered small business around the tourism area experiencing development, it is seen from many people open stalls in homes around the natural tourism area of Pangjugugan and there is a canteen that sells food, beverages and typical souvenirs of Pangjugugan like clothes, typical food from Cilembu and traders in the area of Pangjugugan, while 30.6% of respondents do not feel any influence or changes to small businesses that are around Pangjugugan natural tourist area.

In addition to the development of small businesses around the natural tourist area of Pangjugugan, an increase in demand for agricultural products after the establishment of natural tourist areas Pangjugugan. 45.9% of the people from this study said that the level of demand for agricultural products after the Pangjugugan natural tourist area.

##### **2) The Influence on Revenue**

Changes that occur in the economy of the community can also be seen from the amount of income people around the natural tourism area of Pangjugugan before and after the existence of natural tourist areas Pangjugugan. The results of this study indicate that there is an increase in community income Rp. 1,000,000 of 19.4%. Prior to the existence of natural tourist areas Pangjugugan income people who earn more than Rp. 1,000,000 is 28.6% and after the existence of natural tourism area of Pangjugugan income of the community who earn more than Rp. 1,000,000 increased to 48%. Increased revenue is due to many people involved in the natural tourism area Pangjugugan. Both as a worker that is recorded as many as 60 local people who work in the natural tourism area of Pangjugugan, as well as traders and communities that open small shops. But in addition to the increase of people's income is followed by the increased burden of public spending to meet the needs of his life namely before the existence of natural tourism area of Pangjugugan expenditure of more than Rp. 1.000.000 amounted to 21.4% but after the natural tourism area of Pangjugugan increased to 26.5%, while the average community spending Rp. 750.000 - Rp. 1,000,000 before Pangjugugan natural

tourism area of 24.4% to 31.6%. It shows that with the existence of natural tourism area of Pangjugjugan in addition to increasing the income of society but make the living needs of the community becomes more expensive, because the area has become a tourist attraction and the arrival of tourists so that everything generated such goods and services are always judged by money or More commercialized. The development of Pangjugjugan natural tourism area will further develop the people's lifestyles, starting to meet the increasing daily needs, the more modern dress, better housing, and the desire for private vehicle ownership.

Community income will be directly proportional to the ownership of living facilities such as residence and private vehicle ownership. When opinions get higher then the opportunity to have a good living facility will be higher too. Therefore, the existence of Pangjugjugan natural tourism area affects the income of the community which indirectly also affects the ownership of living facilities of the community. This is evidenced by the ownership of houses occupied by the people of Cilembu Village before the existence of natural tourism area Pangjugjugan is permanent as much as 39.8% and semi permanent as much as 24.5%, whereas after the existence of natural tourism area Pangjugjugan ownership of houses occupied by the community with the permanent type increased 54% and semi-permanent home ownership declined to 21.4%. Increased incomes of society, by itself can meet the secondary needs including the ownership of a decent dwelling, safe and comfortable.

Physically, the improvement of people's standard of living in Pangjugjugan natural tourist area is seen from the houses of the residents, mostly in the form of permanent houses. Similarly, ownership of motor vehicles has become a daily necessity, everyone wants to have a motorcycle and a car, especially with the many tourists who come by riding various types of motorcycles and cars, thus affecting the public to be able to have a private vehicle, Motor can be utilized to be used as a motorcycle taxi for tourists who do not use private vehicles. With private vehicle ownership, population mobility is higher. This is evidenced by the results of research stating that before the area of Pangjugjugan natural tourism car ownership of only 7.1%, whereas after the existence of natural tourist areas Pangjugjugan car vehicle ownership also increased to 11.2%. Similarly, the ownership of motorcycles has increased, before the area of natural tourism of Pangjugjugan motorcycle ownership of 61.2%, while after the existence of natural tourist areas of Pangjugjugan increased to 74.5%. In addition to the increased public income making it easier to have a motorcycle there is also the influence of tourists who come the majority using private vehicles so that people are encouraged to have a personal vehicle to facilitate daily activities. Viewed from the results of this study can be said that the secondary needs have become the primary needs.

It can be concluded that the development of tourism has an influence on the economy of society very closely with many sectors, starting from employment absorption, income increases so that affect the fulfillment of life needs, improvement of education and public health surrounding.

A tourist area must have a system that must provide, maintain and renew both the motivation of the community or the people involved in it as well as the cultural patterns that create and sustain that motivation. Likewise with the natural tourist area Pangjugjugan, the construction of natural tourist areas Pangjugjugan in the village of Cilembu must have a purpose and to realize the goal must cooperate with the surrounding community. The tourist area here provides motivation to the community and involves the community with various activities of nature tourism area of Pangjugjugan, so that people can feel the positive impact of Pangjugjugan nature tourism area while maintaining cultural patterns in the community even to become typical of Cilembu Village..

## **DISCUSSION**

First, the existence of Pangjugjugan natural tourism area become one of the factors of social change in the community around the natural tourist area of Pangjugjugan. This happens because with the development of natural tourism area Pangjugjugan will bring new things to the people of Cilembu Village, such as the arrival of tourists who have different characteristics with local communities, by bringing new cultures, technologies, and habits. Based on data processing and analysis, the development of tourist areas will affect the socio-cultural life of the surrounding community. The influence can be positive and can be negative. Positive influence of 43.9% and negative influence of 17.3%. Positive influences include the expansion of cultural socio-cultural insights and the interaction of various cultures, the growth of solidarity among communities, the improvement of education, and the quality of health. Negative impacts of tourism include shifting norms, introducing new cultures and beginning to forget existing traditions, changing language, and dressing. Not all people feel the influence of Pangjugjugan natural tourist area. The result of the research shows that the people who are affected by the big influence are the people who directly interact with Pangjugjugan natural tourism area, such as the people who work in the tourism area, the traders around the tourist area,

and the people who directly interact with the tourists. While people who are not in direct contact with the tourist area or the distance where they live away from the tourist area is not too feel the influence and tend to be unconcerned even argued to be disturbed by the existence and activity of nature tourism area of Pangjugugan.

Second, Based on the result of the research, it is concluded that there is an average change to the economic condition before and after the existence of natural tourism area pangjugugan. This can be seen in the economic condition that is the increase in income numbers. This is due to the community get the job opportunities in the tourist area and take advantage of tourism business opportunities, the development of small businesses such as stalls or traders around the natural tourist area of Pangjugugan, so indirectly will provide additional revenues for the community Cilembu Village, with increasing income society then the ability of parents To send their children even higher, so the level of education Cilembu villagers the better also. However, in addition to the positive influence there is also a negative influence of the Pangjugugan natural tourist area. Besides increasing community income, public spending to meet daily needs also increases. This is because with the development of tourist areas and the number of tourists who visit the community will be more materialistic, all things concerned with tourism will be more commercialized. In addition, the community is more consumptive. It can be seen from the increase in private vehicle ownership.

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# ECONOMIC INEQUALITY AND POVERTY ALLEVIATION IN BANTEN PROVINCE

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## ABSTRACT

The economic gap is an imbalance in income distribution between high income and low income groups. Poverty and economic disparities are two major problems in developing countries. The portrait of poverty is a stark contrast because some people live in abundance, while others live in deprivation. Wealth for some people means poverty for others. The existence of poverty problems and income inequality will also hamper the rate of economic growth itself. In addition, poverty and income inequality will also have an impact on social instability, uncertainty, and human tragedy such as hunger, low health and malnutrition. If the situation continues, it will eventually disrupt macroeconomic stability and sustainability of existing government.

The economic performance of Banten Province during 2014-2015 has fluctuated. This further led to economic disparities in Banten Province.

**Keywords:** gap, poverty, Banten province economy.

## INTRODUCTION

The economic inequality is an imbalance in income distribution between high income group and low income group. Economic disparities can be discovered through the calculations which is using the Klassen and Williamson methods. The calculation of Williamson index is based on the GDRP data of each region which then calculated by the formula. Meanwhile, Tipology Klassen conducts region grouping based on two characteristics of the region, which is GDRP per capita and economic growth rate.

Poverty and economic inequality are two major problems in developing countries. The portrait of poverty is a stark contrast because some people live in abundance, while others live in deprivation. Wealth for some people means a poverty for others. The existence of poverty problems and income inequality will also hamper the rate of economic growth itself. In addition, poverty and income inequality will also have an impact on social instability, uncertainty, and human tragedy such as hunger, low health and malnutrition. If the situation continues, it will eventually disrupt macroeconomic stability and sustainability of existing government.

Astronomically, Banten Province is located between 05°07'50" and 07°01'01" South latitude, and between 105°01'11" and 106°07'12" East longitude. In terms of geographic position, Banten Province has boundaries as follows: North – Java Sea; South - Indian Ocean; West – Sunda Strait; East – DKI Jakarta Province and Jawa Barat Province. Banten Province has four Regencies and four Municipality, these include: Pandeglang Regency, Lebak Regency, Tangerang Regency, Serang Regency, Tangerang Municipality, Cilegon Municipality, Serang Municipality, Tangerang Selatan Municipality. Banten Province is an area with average elevated around 0 – 200 meters of sea surface, also have mountains that reach 2.000 meters elevated of sea surface.

The performance of regional economic growth is measured from the amount of GDRP per capita in Banten. The economic performance of Banten Province during 2015 is fluctuating. This further led to economic inequality in Banten Province. Actually, Banten Province has a geographical position that supports the development of regional economic activities. The challenge which is faced by the local governments is to increase the rate of economic growth and improve the economic foundations of the regions that expand employment opportunities and accelerate the improvement of people's economic welfare. A decent economic growth will have a positive impact on poverty reduction in Banten Province. Therefore, an increase in economic growth is an absolute solution to eradicate poverty.

## METHODOLOGY

The method which is used in this research is both qualitative and quantitative methods. For the qualitative methods, the results were obtained by the literature study techniques. What is meant by literature study is all the efforts from the researcher is obtained by collecting the relevant based on the investigated study. Such information can be obtained from scientific books, research reports,

scientific articles, theses, dissertations, regulations, provisions, encyclopedias, and other printed and electronic written sources.

Quantitative methods is using a calculation techniques. According to Poerwadarminta's General Dictionary of Indonesian Language the calculation is defined as follows: "Calculation is the sum / total expenditure or payment for a service and the cost of delivery." So from the above definition, it can be calculated a systematic summing process to determine the amount of a fee. The formula is a short way to search for certain information by means of a benchmark, denoted by letters, numbers, or signs.

## FIGURES, TABLES AND GRAPHIC

**Table 1.** Total Population and Population Growth Rate by Regency/Municipality in Banten Province, 2014-2015

No.	Regency/Municipality	Population (people)		Annual Population Growth Rate (%)
		2014	2015	
1.	Pandeglang District	1.188.405	1.194.911	0,55
2.	Lebak District	1.259.305	1.269.812	0,83
3.	Tangerang District	3.264.776	3.370.594	3,24
4.	Serang District	1.463.094	1.474.301	0,77
5.	Tangerang	1.999.894	2.047.105	2,36
6.	Cilegon	405.303	412.106	1,68
7.	Serang	631.101	643.205	1,92
8.	South Tangerang	1.492.999	1.543.209	3,36
	Total	11.704.877	11.955.243	14,71
	Average	1.463.109,625	1.494.405,375	1,83

Information:	
<span style="background-color: yellow;"> </span>	= Bigger than...
<span style="background-color: cyan;"> </span>	= Lower than...

**Table 2.** GDRP Based on the Prices Apply in Regency/Municipality in Banten Province (Billion Rupiah), 2014-2015

No.	Regency/Municipality	2014	2015	Average
		1.	Pandeglang District	
2.	Lebak District	18.606,94	20.729,20	19.668,07
3.	Tangerang District	91.692,76	102.044,71	96.868,73
4.	Serang District	51.430,75	56.313,72	53.872,23
5.	Tangerang	110.772,32	126.119,12	118.445,72
6.	Cilegon	70.030,67	77.962,90	73.996,78
7.	Serang	19.691,30	21.866,58	20.778,94
8.	South Tangerang	50.214,64	56.044,37	53.129,50
	Total	430.635,05	481.358,56	455.996,80
	Average	53.829,38125	60.169,82	56.999,60

Information:	
<span style="background-color: yellow;"> </span>	= Bigger than...
<span style="background-color: cyan;"> </span>	= Lower than...

### Calculation:

#### 1. Income Per Capita

$$\text{Formula} = \frac{\text{GDRP value in District/Municipality}}{\text{Population tota in District/Municipality}}$$

Information:	
<span style="background-color: yellow;"> </span>	= Bigger than...
<span style="background-color: cyan;"> </span>	= Lower than...

No.	Regency/Municipality	Income Per Capita	
		2014	2015
1.	Pandeglang District	15.311.000,87932986	16.970.268,07854309
2.	Lebak District	14.775.562,71117799	16.324.621,28252056
3.	Tangerang District	28.085.467,42563655	30.274.993,07243768
4.	Serang District	35.152.047,64697279	38.196.894,66397974
5.	Tangerang	55.389.095,62206797	61.608.525,20999167
6.	Cilegon	172.785.965,0681095	189.181.666,8527029
7.	Serang	31.201.503,40436792	33.996.284,23286511
8.	South Tangerang	33.633.404,9788379	36.316.772,38792672

## 2. Economic Growth Rate

Formula = $\frac{(\text{GDRP}_x - \text{GDRP}(x-1))}{\text{GDRP}(x-1)} \times 100\%$		
No.	Regency/Municipality	2015
1.	Pandeglang District	11,44
2.	Lebak District	11,40
3.	Tangerang District	11,28
4.	Serang District	9,49
5.	Tangerang	13,85
6.	Cilegon	11,32
7.	Serang	11,04
8.	South Tangerang	11,60
Total		91,42
Average		11,42

Table 3.  $CV_w$  (CV Williamson) Index Chart in Banten Province, 2014-2015

$$\text{Formula} = \sqrt{\frac{\sum_{i=1}^n (y_i - \bar{y})^2 \frac{f_i}{n}}{\bar{y}}}$$

**Information:**

$CV_w$  = Coefficient of Variation weighted / Williamson Index

$f_i$  = Total Population in district  $i$  (people)

$n$  = Total population in province (people)

$y_i$  = Gross domestic product per capita

$\bar{y}$  = Average gross domestic product per capita in province

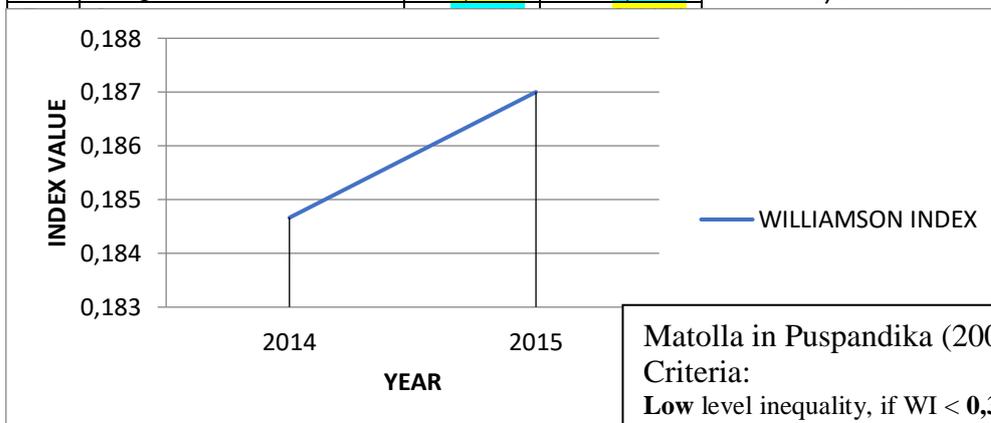
No.	Regency/Municipality	2014	2015
1.	Pandeglang District	0,2109	0,2096
2.	Lebak District	0,2146	0,2136
3.	Tangerang District	0,3714	0,3695
4.	Serang District	0,0157	0,0225
5.	Tangerang	0,4372	0,4535
6.	Cilegon	0,0560	0,0549

**Information:**

= Bigger than...

= Lower than...

Williamson Index Chart In Banten Province, 2014-2015



Matolla in Puspandika (2007)

Criteria:

**Low** level inequality, if  $WI < 0,35$

**Medium** level inequality, if  $0,35 \leq WI \leq 0,5$

**High** level inequality, if  $WI > 0,5$

Table 4. Table of Klassen Typology Banten Province.

No.	Regency/Municipality	GRDP Per Capita			Annual Population Growth Rate (%)	Information = > 1,83 = < 1,83
		2014	2015	Average		
1.	Pandeglang District	18.195,67	20.277,96	19.236,81	0,55	
2.	Lebak District	18.606,94	20.729,20	19.668,07	0,83	
3.	Tangerang District	91.692,76	102.044,71	96.868,73	3,24	
4.	Serang District	51.430,75	56.313,72	53.872,23	0,77	
5.	Tangerang	110.772,32	126.119,12	118.445,72	2,36	
6.	Cilegon	70.030,67	77.962,90	73.996,78	1,68	
7.	Serang	19.691,30	21.866,58	20.778,94	1,92	
8.	South Tangerang	50.214,64	56.044,37	53.129,50	3,36	
	Average	53.829,38	60.169,82	56.999,60	1,83	

### Klassen Typology

#### Quadrant 1

Occurs when the GRDP of a regency is **higher** than the average provincial GRDP. The economic growth rate of a regency is **higher** than the average economic growth rate of the province.

#### Quadrant 2

Occurs when the GRDP of a regency is **higher** than the average provincial GRDP. But the economic growth rate of a regency is **lower** than the average growth rate of the province.

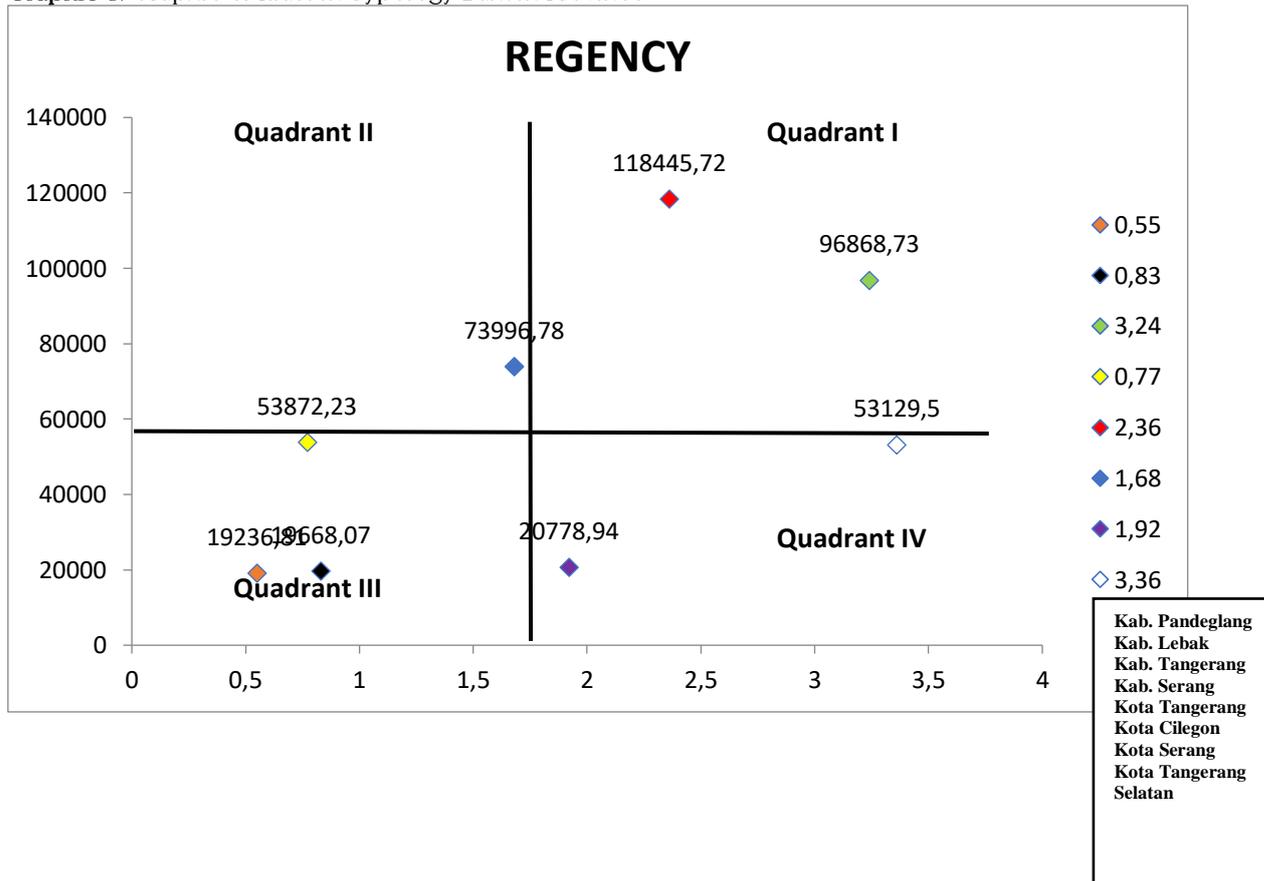
#### Quadrant 3

The GRDP of a regency is **lower** than the average provincial GRDP. The economic growth rate of a regency is **higher** than the average provincial economic growth rate.

#### Quadrant 4

The GRDP of a regency is **lower** than the average provincial GRDP. But the economic growth rate of a regency is **lower** than the average provincial economic growth rate.

Graphic 1. Graphic of Klassen Typology Banten Province.



## DISCUSSION

The total population in Banten province in 2014-2015 is 11.704.877 in 2014 and 11.955.243 in 2015 with a population growth rate as high as 14,71% this can be seen in table 1. Areas with the highest population growth rate is South Tangerang area with population growth rate 3,36%. While the region with the lowest population growth rate is Pandeglang Regency with population growth rate of 0,55%.

In the table 2 we can see the gross regional domestic product (GRDP) based on the prices in 2014 of Rp.430.635,05 and Rp.481.358,56 on billion rupiah. The highest average GRDP is Tangerang, which is Rp.118.445,72 on billion rupiah and the lowest average GRDP is Pandeglang regency which is Rp.19.236,81 on billion rupiah.

Based on the calculation 1 income per capita of Banten Province by formula of income per capita get result that income per capita Pandeglang District on billion rupiah in 2014 is Rp.15.311.000,87932986 and Rp.16.970.268,07854309. Lebak district in 2014 is Rp.14.775.562,71117799 and Rp.16.324.621,28252056 in 2015. Tangerang district in 2014 is Rp.28.085.467,42563655 and Rp.30.274.993,07243768. Serang district in 2014 is Rp.35.152.047,64697279 and Rp.38.196.894,66397974 in 2015. Tangerang in 2014 is Rp.55.389.095,62206797 and Rp.30.274.993,07243768 in 2015. Cilegon in 2014 is Rp.172.785.965,0681095 and Rp.189.181.666,8527029. Serang in 2014 is Rp.31.201.503.404,9788379 and Rp.33.996.284,23286511 in 2015. South Tangerang in 2014 is Rp.33.633.404.9788379 and Rp.36.316.772,38792672 in 2015.

Based on the calculation 2 of economic growth rate, economic growth rate in Banten province on average is 11,42%. This is a quite high economic growth. The high rate of economic growth is the success of the government to set up the economy in Banten province. One of the successes is reflected in the increase in income per capita in Banten province. The performance of regional economic growth as measured by the size of GRDP per capita in Banten tends to increase, indicate that the increasing level of prosperity in this province. It can be seen in every Regency/Municipality in Banten Province has a good economic growth rate, although some have not met the target. The per capita income of each Regency/Municipality in Banten Province has increased in 2014 from **0,55%** to **3,36%**. This increase needs to gain appreciation and new programs and policies that can lead to a sharp increase in income per capita. The relatively high economic growth has not succeeded in significantly reducing the unemployment rate. The challenge facing the high unemployment rate in Banten is to encourage the development of economic activities and sectors that absorb relatively high labor, such as manufacturing, trade and services. Banten province has a high concentration level for manufacturing including electronics, leather industry, food processing, textile, furniture and aircraft industry. In addition, the development of micro, small, medium and cooperative enterprises is needed to absorb the workforce informally.

On calculation 3 and table 3 of Williamson index of Banten province in 2014 the average is 0,1846 and 0,1870 in 2015, this means that the economic gap in Banten province is low but from 2014 to 2015 there is an increase in the economic gap. The region with the highest economic gap is Tangerang with the number of 0,4372 in 2014 and 0,4535 in 2015 and is classified as a high gap. This shows that in Tangerang there is a high economic imbalance compared to other regions. Other areas where the economic gap is high is Tangerang District with the number of 0,3714 in 2014 and 0,3695 in 2015. Unlike Tangerang in Tangerang District the gap has decreased although not significant. This means that the policy and economic equity in Tangerang Regency is success.

The areas in Banten province belonging to quadrant 1 according to typology klassen are Tangerang district and tangerang with average gdrp and economic growth are equally high. The area included in quadrant 2 is Cilegon, with average GRDP higher that is 73.996,78 but low economic growth, that is 1,68%. The areas included in quadrant 3 are Serang and south Tangerang with low average GRDP but high economic growth. The areas included in quadrant 4 are Pandeglang district, Lebak district and Serang district with average GRDP and economic growth are equally low. This result can see at table 4 and graphic 1. This mean that most of regions in Banten Province has unstable condition of economic. Areas that require special handling for income generation and economic improvement are the Pandeglang district, Lebak district, and Serang district.

However, the increase in per capita income in Banten Province is not in accordance with the economic disparities that occur. Economic gap in Banten Province in 2015 actually increased although not significant. This means that the increase in income is only felt by some circles, while some others are still deficient with the state of deficiency. Infrastructure available is also uneven and can't be felt by the people of Lebak Regency. This leads to Lebak District, Pandeglang District, and Serang District to be left behind compared to other districts / cities.

Economic growth has a positive impact on the downturn of Poverty in Banten Province. The challenge to be faced is the slow pace of poverty reduction in the province, especially in rural areas. The high percentage of poor people in rural areas shows stagnant economic activity, especially agricultural sector.

Things that can be done by the government to reduce and even eliminate economic disparities in Banten Province are:

1. Efficiency of poverty alleviation policies and programs, while simultaneously promoting the acceleration of economic development with priority sectors or economic activities that have the potential to develop such as marine, fisheries, agriculture, and trade and services.
2. Local governments must work hard to encourage the acceleration of economic development through the increased productivity of economic sectors that can absorb a large amount of labor, especially from the poor.
3. Local governments are also required to improve the effectiveness and efficiency of various poverty reduction policies and programs. Because, high economic growth in the area has not significantly reduced the poverty rate.
4. Encourage the development of economic activities that absorb a large amount of labor. In addition it also needs programs and policies in terms of poverty alleviation.
5. Maintain growth momentum while increasing productivity and added a value, while maintaining the effectiveness and efficiency of public services in education and health sectors. This condition affirms the need for local governments to improve public services in education and health.
6. In addition, local governments must also work hard to encourage all SKPD to spur economic development by increasing the productivity and added value of key sectors and activities. The challenge for local governments is to maintain a balance between economic development and improving the quality of public services, especially in education and health.

## CONCLUSION

The economic inequality is an imbalance in income distribution between high income and low income groups. Poverty and economic disparities are two major problems in developing countries. The portrait of poverty is a stark contrast because some people live in abundance, while others live in deprivation. The existence of poverty problems and income inequality will also hamper the rate of economic growth itself. In addition, poverty and income inequality will also have an impact on social instability, uncertainty, and human tragedy such as hunger, poor health and malnutrition.

Based on the calculation of economic growth rate, economic growth rate in Banten province on average is 11.42%. This is quite high economic growth. The high rate of economic growth is the success of the government to set up the economy in Banten province. One of the successes is reflected in the increase in income per capita in Banten province. The relatively high economic growth has not succeeded in significantly reducing the unemployment rate. The challenge facing the high unemployment rate in Banten is to encourage the development of economic activities and sectors that absorb relatively high labor, such as manufacturing, trade and services. Banten province has a high concentration level for manufacturing including electronics, leather industry, food processing, textile, furniture and aircraft industry. In addition, the development of micro, small, medium and cooperative enterprises is needed to absorb the workforce informally.

However, the increase in per capita income in Banten Province is not in accordance with the economic disparities that occur. Economic gap in Banten Province in 2015 actually increased although not significant. This means that the increase in income is only felt by some circles, while some others are still deficient with the state of deficiency.

Economic growth has a positive impact on poverty reduction in Banten Province. The challenge to be faced is the slow pace of poverty reduction in the province, especially in rural areas. The high percentage of poor people in rural areas shows stagnant economic activity, especially agricultural sector.

What the government can do to reduce and even eliminate economic disparities in Banten Province is, Efficiency of policies and programs of poverty reduction, encouraging the acceleration of economic development through increased productivity of sectors and economic activities that can absorb large labor especially from the poor, maintaining growth momentum with continue to increase productivity and added value, while maintaining the effectiveness and efficiency of public services in the field of education and health, encouraging all SKPD to spur economic development by increasing productivity and added value of key sectors and activities.

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# MENTAL REVOLUTION THROUGH PANCASILA EDUCATION IN HIGHER LEVEL AREA OF EDUCATION: AN ACADEMIC-PHILOSOPHICAL STUDY

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## ABSTRACT

Mental Revolution (RM) means that society recognize and carry back the original character of the Indonesian nation, as polite, well-mannered, friendly and mutual assistance. RM contains self-image, self-identity and self-identity, requires continuous internalization sustained through the course of Pancasila in college. It is an academic study of philosophy, aims to reinvent the nation's identity in the form of noble values crystallized in Pancasila. Through the method of Pancasila subject which is centered on the student by focusing the discussion, deep-observation, noble value examples that exist in the environment around the students. The results of academic-philosophical study, that Pancasila contain human idea which cannot be separated from the concept of God, which contrasted with other philosophical systems that exist in the world. The values contained in the culture and civilization of the people of Indonesia needs to rebuild the nation's character by referring to Pancasila. National characters which involve the civilized humans, polite, tolerant, enthusiastic in mutual assistance, implementing *bhineka tunggal ika* 'culturally diverse' concept, willingness to sacrifice for the nation and the noble humane began to fade among the students. The success of implementing RM is largely determined the national education system, especially in college.

**Keywords:** *mental revolution, Pancasila education, academic-philosophical*

## INTRODUCTION

Various opinions have attempted to interpret mental revolution. Bagir (2014) sees mental revolution as part of culture. From this point of view, the mental revolution is a change in the value system prevailing in society that is role model in behaving. A similar, but more macro, point of view is expressed by Abduhzein (2014) also emphasizes behavioral change based on a value system. In his argument, the intervention that needs to be done is the strategy of culture and education. Specifically with regard to education is character education. By emphasizing the context of the revolution in cultural value orientation, Massardi (2014) argues that revolution is a fundamental and rapid change.

The mental revolution is indeed related to the characteristic of the human personality reflected in behavior, thus the terminology of practical mental revolution can be related to the various fields in which the field involves the role of people in it. It remains relevant if Avianni (2014) makes mental revolution momentum to alter the politicians' bad attitudes in being supportive to a democratic (political). Peter L. Berger (Anshoriydkk 2008) argues that the development is done drastically by ignoring the traditional and cultural values wisdom of the local communities will remain problematic because it did not consider the social dimension of culture into local community life frame attitudes or behavior.

Mental revolution may be literally means that people recognize and re-implement the original character of the Indonesian nation, such as polite, virtuous, friendly and mutually cooperative. The ideology of Pancasila is based on the ideology of the state of Indonesia and is rooted in the life view and culture of the Indonesian nation. The national movement of the mental revolution should instill and live up or implement the values of Pancasila. In Jokowi's Presidential administration era there is a vision echoed and named the national movement of mental revolution, which is a joint movement of government and people to improve the character of a nation that has not reflected the values of Pancasila. The mental revolution movement through the implementing and instilling the values of Pancasila, is expected to solve various mental problems that still struck this nation, such as corrupt behavior, human rights violation, to the daily behavior of society that has not reflected the values of Pancasila.

Mental Revolution as stated in the 8th point in 'Nawa Cita, it further says taht "to revolutionize the character of the nation through the policy of rearranging the national education curriculum by promoting the aspect of civic education, which puts proportional aspects of education, such as the teaching of the history of nation formation, patriotism and love of the country and noble character". The degradation of Pancasila values which currently occurred to primarily among the younger generation is the basis for thinking to restore the noble values of Pancasila, including echoing the mental revolutionary movement that instills the values of Pancasila. The mental revolution reflected in

the Pancasila values are two important points, the leadership and mentality discipline, by not eliminating of the two relationships. These values must also be implanted in students who have inherently the social activist souls. The students who are characteristically royal to Pancasila principles must be of those who trained as activists and should better shape themselves for the better, revive the spirit of cooperating soul and social relationships among the community. The advanced nation is determined by a formidable attitude and mentality, both individual and collective, inexceptionally the Indonesian nation. Mental Revolution begins in the mind that guides the nation in achieving the common ideals and collective goal of the state which is to promote the general welfare and improve the quality of life of human and Indonesian society. Mental Revolution raises awareness that the Indonesian nation has great power to achieve high, more productive and potentially become an advanced, prosperous, and dignified nation.

The Mental Revolution changes the life view, mind, attitude, and behavior oriented towards progress and modernity, therefore, from this mentality it is hoped that the Indonesian nation becomes a more competitive nation over other nations in the world. The Mental Revolution is carried out through the internalization of essential values in individuals, families, social institutions and society. The ultimate goal for national development lays in the realization of social justice for all Indonesian people. In addition to the last principle of Pancasila, we always emphasize that every development effort must always be an effort to practice the principles of Pancasila.

## **METHODS**

This research uses the philosophical method of reflexive hermeneutics. The analytical steps: the method of description, ie the data of the mental revolution collected, reviewed, and interpreted. The results of the descriptions are then interpreted completely and intactly, so as to reveal the meaning behind the actual mental revolution. The result of that analysis is given a more recent interpretation to find a more comprehensive understanding of the mental revolution through pancasila education. The focus discussion method in this study applies the theory of mental revolution. It is expected that the research is a joint movement of government and people to improve the character of the nation that has not reflected the values of Pancasila. The mental revolution movement in higher level education institutions, starting from academic education class in academic philosophy, is expected to help solve various mental problems that still struck this nation, such as corrupt behavior, human rights violation, until the daily behavior of society, in order to reflect the values of Pancasila as Philosophy of the nation. Thus, the Mental Revolution is interpretable as a relatively rapid change in our way of thinking in responding, acting and working. We now live in an Information age that globalizes the world with its own pradiam, while we are still trapped in paradigms or the old mindset, Industrial era as well The agricultural era, which is already far behind and much in conflict with the globalized information age.

## **DISCUSSION**

### **Literature Review**

Education is a conscious effort to bring students into a more competent person. In this context, competent means not only having high academic achievement, but also being human being responsible for the continuity of himself as a citizen of a nation or individual as part of social unity of society. In the economic perspective of competent education measured from two indicators namely output and outcome. Output is a direct result of learning activities that take place in a certain period. Output indicators are academic achievements and behavioral changes. Outcome is a change of way of thinking and behavior after following the education process at a certain level of education. Outcome indicators are professionalism, achievement at the level of further education, income level obtained as a result of skills / expertise of the educational process (Windham & Chapman, 1990).

But the process of education does not take place in isolation because education is basically a process of interaction between teachers as a source of information with students as the recipient of information (Indriyanto, 2014). The process of interaction is a part of everyday life in every human life as a social creature therefore "Human life is group life, and concerted action arises out of the ability of persons to be objects of both their own activity and others" (Denzin, 2005). The meaning of this statement if transformed into the educational process that takes place in the classroom is that education must take place within a group. Activities created in a process of interaction can be a shared object or learning object individually. Although the context of the above explanation more reflects the atmosphere of the process of education in the classroom that is formal education, but the above explanation can also be used as a reference in interpreting the educational process that occurs on non-formal channels. In this case the classroom is not merely interpreted as a building that is part of the school building, but the classroom that reflects as an institution that allows the process of

education can take place.

### **Philosophical Approach**

Human beings are created to understand, cultivate and live the world and its contents to do. Approach through philosophy, science, art and religion. Philosophy is an attempt to understand or understand the world in terms of meaning and values. The field of philosophy is so broad and embraces the whole as far as the mind can reach. Philosophy seeks to answer questions about the origin and nature of the universe as a place of human life and what is the goal in life. The purpose of philosophy is in its goal to understand the wisdom which is a comprehensive approach to life and the world. Both are fields that are closely related to the areas of human experience. Philosophy seeks to unite the results of science with an understanding of morals, aesthetics, and religion. Philosophers have sought an integrated view of life, discovered its meaning, and tried to give a reasonable conception of the universe and the place of man in it.

Philosophy is one of the most widespread of sciences, so the point of departure for understanding philosophy is to look at it in terms of etymology. A review of etymology is to discuss a term or a word in terms of the origin of the word. (1) Etymology, the term philosophy refers to the word *philein* and *sophos*, has the meaning of loving things that are wise, (2) philosophy refers to the word *philos* and *sophia* means is a friend of wisdom. Thus philosophy of origin is a very general word, namely as an attempt to seek mental virtue. (3) Philosophy as a cyclical to the realms of life and the universe, when a person is in a state of crisis or facing a problem. (4) Philosophy as a method, a deep reflection way of thinking, a reasoning inquiry, and careful thinking. Philosophy strives to think through the whole human experience in a profound and clear way. (5) Philosophy as a problem group, philosophical questions are different from non-philosophical questions. Non-philosophical questions are concerned with certain things; bound by space, time, and the answer can be directly given at that time. (6) Philosophy as a system of thought, the history of philosophy is characterized by the emergence of the theory or system of thought attached to the names of great philosophers, such as Socrates, Plato, Aristotle. (7) Philosophy to gain a holistic view, Philosophy tried to combine the conclusions of various sciences And human experience into a consistent worldview.

### **Mental Revolution Approach**

Education is a very strategic area for the cultivation of the values of mental revolution. In accordance with the educational functions mandated by the law no 20 of 2003 "national education functions to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to the development of potential learners who believe and piety to God Almighty, Be noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen ". If examined, the actual function of national education with the values of mental revolution there ketuan in it. Citizenship, trustworthiness, independence, creativity, mutual cooperation, and mutual respect are the six strategic values of the mental revolution as well as in the function of national education (Yuli Setiawan, 2016).

The results of social media research (twitter and FB) for the last 6 months for topics with keywords "Mental Revolution" are the most widely shared are: Jokowi: Mental Revolution Starting from each Individual. This reflects that the public still has an interest to better understand the meaning of the mental Revolution by menshare information (popular topics) about: 1. Jokowi mental revolution; 2. The mental revolution is; 3. Definition of the mental revolution. There was a difference in President Jokowi's statement saying "The mental revolution is each other's business" with the "Mental Revolution Statement from Every Individual". Differences in this statement should be avoided so that the public does not assume the government is not consistent with its own program. In the media quite a lot of opinions circulate about the "translation" of the Mental Revolution, therefore the government should be able to explain to the public what exactly the Mental Revolution and what programs will be run (kemenkominfo, 2015:15).

The Mental Revolution can make the common movement of all Indonesian people systematically fixed in the soul of Godhead, Humanity, Unity, People and Social Justice. There is no other way, if the people of Indonesia want or want to remain called Pancasila-is, the mental revolution is the attitude of integrity, work ethic and mutual cooperation is the capital of each individual Indonesian citizens to maintain the character of the Indonesian Nation into a civil society that fosters the values of spirit Struggle, optimism, hard work, politeness, manners, and strengthen the character of the nation in a sustainable manner. The mental revolution is one of the elements of the Pancasila Revolution. This Mental Revolution is oriented so that the Pancasila mentality can live up and encourage changes in the material and political fields in line with the ideals of Pancasila, the Pancasila

Revolution requires an accelerative basic change, involving material revolution (principle-5), cultural mentality (principle-1 , 2.3) and political (Principle-4). Pancasila as the moral of the State would be briefly formulated as follows: (1) The Supreme God obliges the State to guarantee the independence of every citizen to embrace his or her own religion, and to perform the worship according to his religion and belief, to help the life of the people by creating the atmosphere Good, promoting tolerance and harmony between fellow believers and believing in the omnipotent God and performing his duties as devotion to the Supreme God. (2) Just and civilized humanity obliges the State to recognize and treat all people as human beings who are endowed with dignity with all their fundamental rights and obligations, as well as fellow citizens as fellow human beings, and together build a new, better world based on Freedom, eternal peace and social justice. (3) Indonesian unity that overcomes a group and individual ideology, fostering and upholding national culture and personality, and striving over the national interests. (4) Citizenship led by the policy wisdom in the deliberations / representatives obliges the State to recognize the sovereignty of the people and to make the people exercise their sovereignty by electing their people to sit in the House of Representatives. (5) Social justice for all Indonesians obliges the State to include all Indonesian people in the implementation of justice in all spheres of life, especially in the economic, political and social fields; And to share the burdens and the results of the joint efforts of all citizens in proportion with the special attention of those whose positions are weak, oppressed and alienated, to prevent the arbitrariness of the strong to ensure the existence of social justice, namely the implementation of justice in all areas of human life.

The practice of the mental revolution is to be a man of integrity, willing to work hard, and have a spirit of mutual cooperation. Mental Revolution is a movement to galvanize Indonesian people to become new human beings that are able to build an independent soul, to change the life view, mind, attitude, and behavior to be oriented to progress and modern directions; they could be a big competitive nation over other nations in the world. It is time for Indonesia to take corrective action, not by stopping the ongoing reform process, but by launching a mental revolution to create a new, more humane paradigm, political culture and a new humanity-based "nation building" approach, in keeping with the culture of the archipelago, understated and sustainable. The revolution refers to the values of integrity, work ethic, and mutual cooperation to build a nation culture that is dignified, modern, advanced, prosperous and prosperous based on Pancasila.

This academic-philosophical study of mental revolution has the purpose of internalizing (1) the value of Integrity (Honest, trustworthy, character, responsible), (2) Work Ethics (hard work, optimistic, productive, innovative and competitive) Cooperative value (cooperate, high solidarity, communal, oriented at heart, citizenship) Through Pancasila course, students are expected to have integrity, work ethic and work together in universities, especially at Universitas Sebelas Maret. In everyday life, the practice of mental revolution is to be a man of integrity, willing to work hard, and have a spirit of work in cooperation (gotong royong). "The Mental Revolution is a movement to galvanize Indonesian human beings into a new man, a white hearted, steel-bound, eagled spirit, blazing fire, the idea of a mental revolution first initiated by President Soekarno on Independence Day Celebration 17 August 1956. Sukarno saw the Indonesian national revolution when it was stagnant, whereas the goal of the revolution to achieve the full independence of Indonesia has not been achieved. Revolution in the era of independence is a physical struggle, war against invaders and allies, to defend the unity of the Republic of Indonesia. Now, 70 years after our nation became independent, the struggle was not, and it will never end. We all still have to do revolution, but in a different meaning. It is no longer armed, but builds the soul of the nation. To build an independent soul, to change the way of view, mind, attitude, and behavior to be oriented to progress and modern things, so that Indonesia becomes a big nation and able to compete with other nations in the world. Why building the soul of an independent nation is important? Building roads, irrigation, harbors, airports, or power generation is also important. But like Bung Karno said, build a country, not just physical development that is material, but actually build the soul of the nation. The main building of a country is to build the soul of the nation.

This is the basic idea of the reoccurrence of the mental revolution movement by President Joko Widodo. The most important people are the free soul, the freedom to progress. The free soul is called President Jokowi as positivism. The mental revolution movement is increasingly relevant for the Indonesian nation which currently faces three main problems of the nation, namely; the decline of state authority, the spread of intolerance, and the last weakening of the national economy. In everyday life, the practice of mental revolution is to be a man of integrity, willing to work hard, and have gotong royong spirit. President Jokowi signed Presidential Instruction No. 12 of 2016 on National Movement of Mental Revolution. This Presidential Instruction is devoted to improving and building the character of the Indonesian nation in implementing mental revolution. The Presidential Directive refers to the

values of integrity, work ethic and mutual cooperation to build a dignified, modern, advanced, prosperous and prosperous culture based on Pancasila. According to the press, there are five programs of the National Movement of the Mental Revolution to be promoted: (1) Indonesia Movement Program Serve, (2) the Indonesian Clean Movement Program, (3) the Indonesian Orderly Movement Program, (4) the Indonesian Independent Movement Program, (5) Of the United Indonesia Movement Program. In that Press, the Minister of Administrative Reform and Bureaucracy Reform (PANRB) coordinates the Indonesia Movement Program Serving and responsible for the realization of the human resources behavior of the civil servants of the state serving.

The Coordinating Minister for the Ministry of Home Affairs coordinates the Clean Indonesia Movement Program and is responsible for the realization of a clean Indonesian society. The Coordinating Minister for Political, Legal and Security Affairs (Polhukam) coordinates Indonesia's Orderly Movement Program and is responsible for the realization of an orderly Indonesian society. The Coordinating Minister for Economic Affairs coordinates the Indonesia Independent Movement Program and is responsible for the realization of independent Indonesian society behavior. Then the Minister of Home Affairs (Menagri) coordinates the United Indonesia Movement Program and is responsible in realizing the attitudes of a unified Indonesian society. All expenses required to carry out this Presidential instruction, according to the Inpres, are imposed on the State Revenue and Expenditure Budget, Regional Revenue and Expenditure Budget, as well as other legal and non-binding sources which are implemented in accordance with the provisions of the laws and regulations.

### **Moral Principles of Pancasila Approach**

Pancasila as the moral of the nation is not the same as the definition of Pancasila as the moral state. The moral of the nation is general in nature, contained the moral of the state which is more specific. For example, the Supreme Godhood as the moral of the nation means the attitude of man to the omnipresent God revealed in the form of belief in devotion, worship and so on. Whereas as state morality means that the state, on the basis of the recognition that the Indonesian people believe and piety to the Supreme God, is obliged to guarantee the independence of every citizen to embrace his own religion and worship according to his religion and belief; foster tolerance based on mutual respect and harmony among the faithful and belief in the omnipotent God; Perform his duty to promote the general welfare as a responsibility to God Almighty. Pancasila as the State's moral would be formulated briefly as follows:

- 1) The Supreme God obliges the State to guarantee the freedom of every citizen to embrace his or her own religion, and to perform the worship according to his religion and belief, to help the life of the people by creating a good atmosphere, promoting tolerance and harmony between fellow believers and believers God is omniscient and performs his duties as devotion to the omnipotent God.
- 2) Just and civilized humanity obliges the State to recognize and treat all people as human beings who are endowed with dignity with all their fundamental rights and obligations, as well as fellow citizens as fellow human beings, and together build a new, better world based on freedom, Eternal peace and social justice.
- 3) Unity of Indonesia requires the State to defend, develop and respect Indonesia as a national State that transcends a group and individual ideology, fostering and upholding national culture and personality, and championing national interests.
- 4) Democracy led by the wisdom policy in the deliberation / representation obliges the State to recognize the sovereignty of the people and to make the people implement their sovereignty by electing their representatives to sit in the House of Representatives and the House of Representatives.
- 5) Social justice for all the people of Indonesia requires the State to include all Indonesian people in the implementation of justice in all spheres of life, especially in the field of economic, political and social; and to share the burdens and the results of the joint efforts of all citizens in proportion with the special attention of those whose positions are weak, oppressed and alienated, to prevent the injustice to ensure the existence of social justice, namely the implementation of justice in all areas of human life.

### **Development of Citizenship Education**

Education is training through a system that aims to develop and enhance the knowledge, behavior, and skills of human resources, especially human beings. Personality can not be separated from the education carried out during life and development. Citizens are people living in an area in accordance with the social culture of the local community. Yusuf LN, et al (2013) argued that the development of the individual personality of a citizen is constantly evolving or changing which is influenced by

experience or learning throughout his life. The development, both physical and psychic, takes place continuously from the time of conception (in the womb) to reach maturity or old age. Winataputra (2001) argued Citizen's Personality Education is designed to develop intelligent and good citizens for all pathways and levels of education.

Personality education of citizens expands mission: socio-pedagogical, sociocultural, and academic substantive. The socio-pedagogical mission is to develop the potential of individuals as human beings and social beings into intelligent, democratic, law-abiding, civilized and religious Indonesian citizens. The sociocultural mission is to facilitate the realization of ideals, belief systems / values, concepts, principles, and praxis of democracy within the context of Indonesian civil society development through the development of intelligent and responsible citizen participation through creative socio-cultural activities that lead to growth and development Moral commitment and social citizenship. The substantive-academic mission is to develop the structure or body of knowledge of citizens' personality education including the concepts, principles and generalizations concerning and relating to the virtues of citizens and the culture of citizens through research and development activities and facilitating socio-pedagogical and socio-cultural praxis with study results and the development (Winataputra, 2001).

Tilaar (2004) suggests the individual personality of the Indonesian people should be fostered in accordance with their respective ethnic culture, maintain and develop it, and at the same time build the Indonesian nation with Indonesian culture. This opinion indicates that the development of citizens' personality education should think about local wisdom culture. In Central Kalimantan there is a traditional house of Huma Betang, from Huma Betang born philosophy that is the values of togetherness, mutual cooperation, cooperation, respect and respect, in one big house there are some families who live and some religions that exist but they live harmonious and peaceful. From this it appears that the individual becomes the most important thing. Individuals who master the values of the philosophy in applying it in himself, family and environment. In contrast there is a solid unity. Therefore, education should start from the age of 7-12 years because Michotte (Piaget et al, 2010) suggests intellectual, emotional, social and spiritual development depending on life experiences and learning.

## CONCLUSION

The mental revolution movement is increasingly relevant for the Indonesian nation which currently faces three main problems of the nation, namely; The decline of state authority, the outbreak of intolerance, and the last weakening of the national economy. Philosophy as an attempt to understand or understand the world in terms of meaning and values Pancasila as the moral of the state that contains the value of divinity, humanity, unity, populist and justice. There are 7 (seven) new spirits in the mental revolution that will be the foundation of the change of the Indonesian nation to Indonesia great. (1) Indonesia has a government that is ready to serve whenever and wherever, clean and serve without tributes. (2) Indonesia is an independent nation, independent and dictated by foreign countries. (3) Indonesia is an example of tolerance and assimilation, because the difference is wealth and power. (4) Indonesia must be able to grasp the world, not only city people but also its citizens in the village. (5) Indonesia is a prosperous country on the foundation of a populist economy, not an economy controlled by a handful of people. (6) Indonesia is an honorable nation, not willing to be a slave to other nations (7) Indonesia is a proud and achieving nation, Indonesia is not a nation of inferiority.

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# ECONOMIC EMPOWERMENT OF POOR COMMUNITIES THROUGH CSR: A SYNERGY OF ABGC (ACADEMICIAN, BUSINESSMAN, GOVERNMENT, COMMUNITY) IN SEMARANG

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## Abstract

Economic empowerment is a prerequisite for sustainable development and pro-poor growth. Achieving economic empowerment requires public policies, a holistic approach and long-term commitment and specific perspectives that must be integrated at the design stage of policy and programming. Poor people must have more equitable access to assets and services; infrastructure programmes should be designed to benefit the poor, both men and women, and employment opportunities must be improved. Corporate Social Responsibility (CSR) is an interesting phenomenon to be implemented as a program that can help alleviate poverty. There have been many studies on CSR with different point of views. One of them is to see the implementation of CSR programs in the point of synergy of Academician, Businessman, Government, Community. The purpose of this study is to analyze the model program for community empowerment. Research is using text study / library / literature. The analysis shows that the model of synergy of ABGC is very important in CSR programs, especially for the empowerment of local communities by taking into account social, economic, environmental aspects.

**Keywords:** Empowerment, Poverty, ABGC, CSR, Synergy

## INTRODUCTION

The business practices of the past which tend to have a negative impact make corporate social responsibility a necessity to change the image of the environmentally friendly business world. Gradually there is a positive tendency that develops quite well, that is in the form of a real effort that is done based on good intention to improve social condition, economy, and society culture, and environmental conservation (Ambadar, 2008). Socially responsible business considers not only what is the best for the company but also what is the best for the general public. Most companies are carefully aware of the need to ensure that their products and processes are "environmentally friendly".

One of corporate awareness activities is Corporate Social Responsibility (CSR) that has a very important function in developing the social environment of the company so that the development of society will be in line with the development of the company. This phenomenon is a major change agenda that can provide hope of sense of justice and provide opportunities to realize sustainable development. Ideally Corporate Social Responsibility should be an integrated part of corporate policy that is a future investment company as social investment that is not just considered a social cost. Unfortunately, most companies still see Corporate Social Responsibility as part of a cost or reactive action to anticipate community and environmental rejection (Oktaviani, 2012).

Some companies are indeed able to raise the status of Corporate Social Responsibility to a higher level by making it as part of brand building efforts and enhancing corporate image. Gulsevrim and Gokhan (2009) stated that the Corporate Social Responsibility program is undertaken as an effort to improve the social reputation that aims to increase the value of the company.

Corporate Social Responsibility is an integral part of the company's business and is formed from the investment strategy undertaken by the company. Businesses can always be sure to have both positive and negative social and environmental effects from any value chain of operations run by the company. The effects of value chains and contextual investments become the basis of corporate responsibility. CSR as the core of the company's business strategy is expected to create value for the company and the environment (Peter, 2009).

Corporate Social Responsibility Program is undertaken as an effort to improve social reputation that aims to increase the value of the company (Gulsevrim and Gokhan, 2009). Based on the previous explanation, the writers are interested to get an idea of how the implementation of Corporate Social Responsibility in Semarang, in this case the researcher focused on CSR activities in Semarang and the result of the activity is maximizing the synergy of Academician, Businessman, Government and Community ( ABGC) to improve the economic empowerment of the poor through CSR.

In this paper, the writers used a qualitative approach, phenomenology analysis was chosen to facilitate the study. Phenomenology according to Professor Martin Heidegger (1889-1976) comes from

the Greek phenomenon and logos. Phenomenon means visible and phainen means to show. While logos means word, speech, ratio, consideration. Thus, phenomenology can generally be interpreted as a study of phenomena or what appears. Furthermore, Professor Martin Heidegger (1889-1976) explains that phenomenology in the broadest sense is the science of symptoms or what appears (Biggerstaf, & Thomson, 2009). In a narrow sense, the science of the phenomena that manifests itself in our consciousness.

## **METHOD**

The problem of poverty is multi-dimensional so it is not quite solved simply by granting subsidies or cash assistance to the poor. One of the best ways to come out of poverty is the empowerment of self. Therefore, the general purpose of this research is to develop a model of self-empowerment or self-helping program to come out of poverty.

This qualitative study used descriptive qualitative method that aims to understand the social phenomenon from the viewpoint or perspective of the participants. This research takes the view that since people are instruments, beneficiaries as well as victims of development, their active involvement in the process is the key to any sustainable efforts.

Studies through the method of text study or library or literature have been done by researchers. Text study or library or literature texts use the resources in the library to obtain the data of research. Text study or library or literature research restricts activities only on the materials in the library collection. Text or library research is a series of activities related to methods of data collection of literature, reading and recording and processing of materials research (Zed, 2008; Nugroho, et.al, 2016).

In order to obtain the required data, this study used some data collecting technique, that is documentation. This method is used to map the current conditions of poverty, projections and identify the various programs that have been undertaken by the government to reduce poverty. This study examines and analyzes economic empowerment of poor communities through csr: a synergy of abgc (academician, businessman, government, community) in Semarang from various literatures. The literatures are international journals, dissertations and books.

## **RESULTS AND DISCUSSION**

In this study, it can be found out that there are three sources of CSR that are implemented in Semarang. The first source is the CSR program that was done by PT APAC Inti Corpora that is done together with the coordination of the government and community as the benefit recipient. But it does not have synergy with the academician or higher education. The second is the source of CSR implementation that is done by APP fund utilization program in Semarang archdiocese independently without the coordination with the government. But this program is synergized with the academician and the community as the benefit recipient. And the last source of the implementation of CSR is done through the synergy of Academician, Businessman, Government and Community (ABGC) to improve the economic empowerment of the poor through CSR.

The first source of CSR implementation program done by business is the CSR program that is done by PT APAC Inti Corpora together with the government and the community as the benefit recipient. PT APAC Inti Corpora located in Bawen Semarang Regency is a company that has the largest infrastructure facilities, integrated, and equipped with the most advanced weaving and spinning machines in Indonesia (Oktaviani, 2012). Long before the actual CSR activity was echoed the social responsibility program was implemented. Social responsibility is run initially as a corporate charity. There are a lot of programs that are established by the corporate in showing their social responsibility. Corporate responsibility has actually started to be fulfilled at the time of establishment of the company with an Environmental Impact Assessment and the creation of Environmental Management and Environmental Monitoring Plan as a form of responsibility to the environment. It means that Corporate should pay attention on the effect of their products on the surrounding environment. They should release some programs that deal with the healthy life of the surrounding society in the form of minimum effect of the factory waste on the environment. Corporate Social Responsibility is run by the company because of the encouragement of external and internal company. A sustainable CSR program is expected to create or shape the lives of a more prosperous and independent community.

The Company (PT APAC Inti Corpora) in implementing the Corporate Social Responsibility program is based on a work program compiled annually. The expected benefits will be obtained by the company to carry out corporate social responsibility. The existence of the company can grow and sustain and the company can get a positive image from the public. In the setting related to the implementation of Corporate Social Responsibility as a corporate strategy, it is inseparable from the

theories of Impression Management Theory and Stakeholder Theory. There are many advantages that the company can get through the implementation of corporate responsibility program for the surrounding society around the corporate area or far from the corporate area. One of the main benefit is that the products and the name of the corporate will be in the heart of the society as they have done many good and empowerment programs for the sake of the society social economy development (Oktaviani, 2012). It is very important for the other corporates or companies to implement the impression management theory and stakeholder theory so that there will be successful implementation of CSR programs in society that can give beneficial effects to the corporates that implement it such as the good name that will be always in the heart of the society who will give the recommendation to the others to use the products of the corporates.

The focus of Impression Management Theory used in this research is on the company image. A positive image is the ultimate goal of a company. The image or impression displayed by the company serves to attract attention. Attention here is the concern of stakeholders who have interests with consumer companies as users of products produced, suppliers as suppliers of raw materials required by the company in the production process. And the implementation of the impression management theory is through CSR program that it not only empowers the society around or outside the area of the company but also maintains good image of the name of the company and the love of the products or services produced by the company.

While Stakeholder Theory is the background of a company to implement CSR as one of the company's business strategy. Both theories underlie the company in disclosing social responsibility to the community where the company runs its activities. Companies need a legitimacy from existing stakeholders and stakeholders require companies to perform CSR disclosure in an effort to meet stakeholder expectations (Octaviani, 2012). Because of that CSR program will be successfully implemented if there is the support from the stakeholders that can be come from the academician or universities, government, and community as the recipient of the empowerment program from CSR released by corporates or companies.

The company has a wish or desire and has meaning for stakeholders. Establish institutions that "care" toward the existence of the company. Further explained that Corporate Social Responsibility will be more easily understood by all individuals within the company with a value consisting of vision, mission and goals. Stages of the company in implementing Corporate Social Responsibility as part of corporate strategy is done by the approach of Planning, Doing, Checking (Oktaviani, 2012). The most important things when implementing CSR programs for empowering the society for the corporates to remember are to hold the value of vision, mission, and goals that are stated by involving the stakeholders. The synergy of Academician, Businessman, Government, and Community (ABGC) in stating the vision, mission, and goals of CSR programs will maximize the successful implementation of CSR program in the society. In this case, what is needed by the community as the recipients of CSR program will be right on target. The involvement of academician in allocating the fund of CSR by the corporates will be right on target at the point of the needed community. And the government will support to facilities needed by the synergy of ABGC.

The second source of CSR implementation is done by the APP fund utilization program in Semarang archdiocese independently without the coordination with the government. But this program is synergized with the academician and the community as the benefit recipient. The APP fund utilization program in the archdiocese of Semarang is assessed using the principles of Church social teaching and community empowerment theory in the Corporate Social Responsibility dimension. The evolution of the development of this highly relevant CSR concept was adopted by the APP Fund utilization Committee at the diocese level and the Social and Economic Development Commission at the Diocesan Level with a discussion for its application in terms of the church's social involvement responsibilities to poverty issues in a broad sense. Understanding of APP Program Utilization Fund Committee at the diocese level and the Commission on Social and Economic Development at the diocese level on the needs of the people who are categorized as weak, poor, marginalized and disable determines what forms of social engagement will be managed. Furthermore, based on the concept of Community Empowerment in Corporate Social Responsibility dimension can be seen the existence of three elements of concept formers, namely: community empowerment, community participation and competence of empowerment agency (Susanti, 2016).

There are many things that Church has done for charity as a for of alleviating poverty. Those programs are implemented a lot in the forms of charity. The areas of charity include assistance for simple house renovations, aid to victims of disaster, relief for treatment and care for the sick. Besides charity programs, the form of alleviating poverty and empowering society are also established in the form of motivational activities that really give great contribution to the community as the recipients of

the programs. Motivational activities include assistance for categorical groups used for retreat and training, assistance for students used for retreat and training, assistance for teachers and social activists used for self-development activities.

At the point of education as education is one of the best ways to alleviate poverty, the church has done a lot of programs that help the young generation to get better education in their life. In this case, as for education, the activities done by the church include the activities of assistance infrastructure and facilities to support education, final exam assistance, completion assistance thesis for students. This kind of education support really means a lot especially for those families who face difficulties in finance and have no money to send their young children to get better education in school.

Furthermore, in the field of community empowerment it includes assistance for the construction of public facilities, assistance for the addition of small business capital, assistance for business in the field of animal husbandry, assistance for work support facilities, assistance for training and regeneration to improve business development skills. Entrepreneurship skills are needed by society to improve their well being. By doing so, it is hoped with their new entrepreneurship skills they will be able to add their monthly income so that they can have better life in fulfilling the needs of the nine staples.

As for Community Development activities, the activities of the church that move based on the theory of community empowerment are the development of sustainable agriculture, cooperative business development in the context of self-reliance through microfinance institutions, entrepreneurship development, environmental development towards the integrity of creation, the development of household economy, socio-cultural development community. There are four types of beneficiaries who can and are entitled to access APP funds. They are individual beneficiaries of a charitable nature, individual beneficiaries of empowerment and socio-economic development, empowerment group beneficiaries and socio-economic development, and schools / foundations / educational institutions (Susanti, 2016).

The APP fund utilization program in the archdiocese of Semarang is assessed using the principles of Church social teaching and community empowerment theory in the dimension of Corporate Social Responsibility developing the competence of network system guides. Where this competence includes the ability of the agent of empowerment in conducting synergic cooperation between various related parties. In other words, empowerment agencies are required to have the ability to facilitate beneficiary communities with research institutions or universities in addressing community issues and accessing information for empowerment and developing partnerships with businesses (Susanti, 2016). It is very beneficial involving universities or research institutions in implementing the empowerment programs for the society especially in the forms of CSR programs so that it can be done effectively and efficiently to alleviate the poverty in the society.

And the last source of the implementation of CSR is done through the synergy of Academician, Businessman, Government, dan Community (ABGC) to improve the economic empowerment of the poor through CSR. CSR is a commitment or responsibility of the company to contribute to sustainable development, health and welfare of the community. By looking at the definition, it is clear that CSR has contributed to urban development. In other words, CSR can be used as an alternative source of development financing. As with other companies, the companies in Semarang City have implemented CSR, either through government programs or through self-management. CSR managed and coordinated by the government, integrated into the Integrated Movement of Poverty Alleviation activities for Health, Economy, Education, Infrastructure and Environment (Gerdu Kempling) from 2011. However, the implementation of Gerdu Kempling currently still involves a few companies. Meanwhile, most companies still manage CSR independently (Ma'rif, et.al., 2013).

The form of CSR activities varies widely, but basically covers the health, economics, education, social, environment and infrastructure. The condition is due to differences in existing policies in each company. The following are examples of CSR activities that have been done by these companies. In the field of health, activities are implemented in the form of free inspection, dental examination & way of life clean, mass circumcision, cataract surgery, blood donor, and fogging. Furthermore, in the field of economy, the activities implemented are in the form of providing interest-free loans for traders and soft loans for Micro, Small and Medium Enterprises. In the field of education, the activities are in the form of training of rubber farmers, scholarships for students, free seminars, library book help, procurement of language laboratories, school renovation, creative teacher contest, socialization of tree utilization, waste, aid in drug seminars, foster parents, donations of educational activities, and computer procurement. Then the activities related to the social field are in the form of customer gathering, donation to orphanages and other social foundations, roof support for underprivileged

people, mosque construction assistance, renovation of places of worship, food distribution, bazaar procurement and assistance in activities Religion and worship.

Furthermore, the activities of the church related to the environmental field are in the form of plastic waste bin for society, composting, mangrove planting in Semarang City coastal area, reforestation, structuring of street hawkers in Simpanglima area, and building of artesian well. While for activities related to the infrastructure, those are the construction and repair of toilets, construction of clean water facilities, reading parks, road and bridge repair, road pavement, road elevation, gate renovation, roof assistance, and assistance for the construction of orphanages, homes, and schools. Others programs or activities are in the form of integrated roof service post service support, procurement of 1 unit of ambulance car, kiosk roof support, genset machine and tent for kelurahan, folding chairs for kelurahan, participation when there is event like takjil division and RI Independence Anniversary event, Proposed by the community / community organization, the assistance of building a pretty shop, and so forth (Ma'rif, et.al., 2013).

The implementation of CSR coordinated by Semarang City Government is integrated in Gerdu Kempling and CSR which is coordinated with other SKPD. Implementation of integrated CSR in Gerdu Kempling is coordinated by Bappeda in the Social and Cultural and Governmental Sector, which acts as secretariat of TKPKD (Coordination Team for Regional Poverty Reduction). In Gerdu Kempling, Bappeda involves various parties, such as corporate companies and other institutions, related SKPD, and Universities (Higher Education). Each party has its respective roles, where TKPKD acts as a facilitator as well as a monitoring and evaluation team when and after the current activities, SKPD and the company acts as a funding aid for Gerdu Kempling, and a university that acts as community facilitator in extracting activities and needs assistance in making proposals and in the implementation of activities (Ma'rif, et.al., 2013).

Types of business sectors that have implemented CSR programs are industry, trade and services. Companies in Semarang that have implemented CSR include PT Indonesia Power UBP Semarang, PT Ulam Tiba Halim, Inul Vizta, Bank Mandiri, BRI, PT KAI DAOP IV Semarang, PTPN IX Semarang, Pelindo III, PT Nasmoco Gombel, BPD Jateng, PTPN IX, PDAM Semarang City, PT Semarang Makmur, PT Pantja Tunggal, etc. (Ma'rif, et.al., 2013).

## CONCLUSION

The main objective of the company's CSR activities is to empower local communities. By prioritizing social responsibility that should be considered properly. Workfare program that directly benefits the people should be considered in social responsibility in which the company's CSR activities should really consider the development needs of the sustainable community and beneficial to all parties (Situmeang, 2012). Through these activities, there will be economic empowerment of poor communities that will be much more successfully implemented through a synergy of ABGC (academician, businessman, government, community) in Semarang.

The social aspect of the company's CSR activities are always associated with the company's stakeholders; government, business organizations, consumers, employees, investors, business partners and local communities. In reality, stakeholders expect companies to act and be responsible to the community. If the expectations of stakeholders are not ignored, the stakeholder can do actions to express their being upset. And their action will effect the operation business of the company. Because of that companies should pay attention on the social issues and do some activities to undergo the problem-solving decision. The condition of the poor who live in the area around the company is as a sign that the community is an important issue to be considered by the company. Through the company's CSR activities, it is hoped that economic condition of surrounding communities will be empowered (Nugroho, et.al, 2016). And the implementation of CSR program will be much more effective if the synergy is added with the involvement of Higher Education.

The implementation of Corporate Social Responsibility will be able to run well if there is a partnership program between the government, corporates, and the community. Colleges or universities as partners in the implementation of CSR can position themselves to assist corporations in developing and implementing Corporate Social Responsibility programs in accordance with their core business, helping the government to draft audits of Corporate Social Responsibility, and assisting the government in drafting tax incentives, certification or labeling policies For corporates who have implemented Corporate Social Responsibility.

In addition, the role of universities in CSR programs is also in the form of training for Corporate Social Responsibility auditors, incorporating Corporate Social Responsibility in the curriculum of study programs, finding scholarships from corporates for underprivileged but outstanding students, and holding seminars on Corporate Social Responsibility. The role of universities can also be a source of

data or information for undergraduate, graduate and postgraduate students who will conduct research on Corporate Social Responsibility, develop small scale entrepreneurs through training (preparation of financial reports, tax consulting, financial management). Besides that, the role of the university is very crucial to assist assisted villages through management assistance for the management of cooperatives, and also participate in preserving the environment among others through the greening of campus, cleanliness of rivers around the campus, smoking bans around the campus. (<https://sekatablog.wordpress.com/2015/05/20/campus-social-responsibility-csr-universitas-brawijaya/>)

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# THE ANALYSIS OF MORPHODYNAMIC MODEL AS THE BASIC OF WATERSHED MANAGEMENT USING REMOTE SENSING TECHNIQUES

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## ABSTRACT

The North Coast of Central Java has many river deltas that grow and develop relatively quickly, including the Bodri River Delta. The development of the delta region is characterized by the occurrence of the sedimentation process that causes the arising land. Sedimentation process in the delta region is influenced by many factors such as sediment intake derived from erosion of upstream watershed and hydrodynamic variations of coastal waters. Therefore, the rate of growth and development of a delta correlates well with poor land management in the upstream region. Land use upstream will have the potential to erosion rate, resulting in sedimentation processes in coastal areas. This study aims to analyze the model of coastline shift of Bodri Delta, assisted by using remote sensing technique with multi-temporal landscape image that is year 1992, 1997, 2002, 2012 and 2017. Software used ER Mapper 7.0, and Arc GIS. The result of the study gives an idea that at first the mouth of the river Bodri formed cuspatate delta, but in its development changed its shape into Lobate. The morphodynamics changes tend to be more dynamic in the eastern part.

**Keywords:** Morphodynamics, Delta, Remote Sensing

## INTRODUCTION

Delta is an encounter area of freshwater and salt water, the carrying nutrient promotes a high Ecological and aquatic productivity resulting in delta being an important role in both Biodiversity and socio-economic roles due to the abundance of resources. Various other activities such as industry and transportation. The Delta region, which is part of the coastal region, has also tended to face ecological pressures and received less serious attention to overcome the damage caused by both humans and nature. The delta damage that occurs generally includes sedimentation, pollution, declining habitat quality and biodiversity (Kusumastanto, 2007).

Delta region has a very important role for the life of the community. This region is not only a source of food cultivated through fishery and agriculture activities, but also the location of various natural resources, such as minerals and abundant ground water availability, which can be utilized for human life. Delta has a big role to play in environmental balance. Delta also has enormous benefits because of its very fertile physical properties as a result of alluvial sedimentation process which brings high nutrients so it is a very suitable area for various activities ranging from land conservation (mangrove), aquaculture and other exploitation such as for settlements and industrial area . This is why almost all delta problems in the world suffer from environmental disturbance due to the pressure of human activity which is still based on the utilization of natural resources (Subagio, 2007).

North Coast of Central Java there are many river deltas with varying extents depending on the size of the river. One of the large-scale deltas is the Bodri River Delta. The problem facing the delta area is a fairly high morphodynamic process. In some places increasingly expanding towards the sea (accretion) as a result of a large sedimentation process, but in other places there are coastal areas that have the opposite problem of abrasion.

One of the efforts to monitor the development of Delta that can be done is by using remote sensing technology. Remote sensing technology has the advantage of ease in spatial analysis because large areas can be covered in one scene only. Remote sensing technology can also be used to analyze the quality of the waters of the coastal delta region.

The image of the object in the sensory image also makes it easier to think spatially so as to assist in the analysis of interconnectedness of space which in this case is the linkage between the upstream, the middle, downstream of the watershed with the coastal dynamic process that occurs in the Delta region. Data and information on Delta and marine resources can be obtained by utilizing remote sensing technology. Another advantage of the use of remote sensing imagery (sensing) in this study is the acquisition of multi-temporal object information, so it can be reviewed and analyzed its development.

Research on the management of the Delta region is very important because some of the cities in Java are located in the coastal area of North Java Coastal Plain. With the ever-present shift of the Delta coastline to the future, it requires integrated management.

Specifically, this study aims to analyze the morphodynamic model of the Bodri Delta region in the North Coastal of Central Java, with multi-temporal remote sensing techniques beginning in year 1992, 1997, 2002, 2007, 20012, and 2017.

## LITERATURE REVIEW

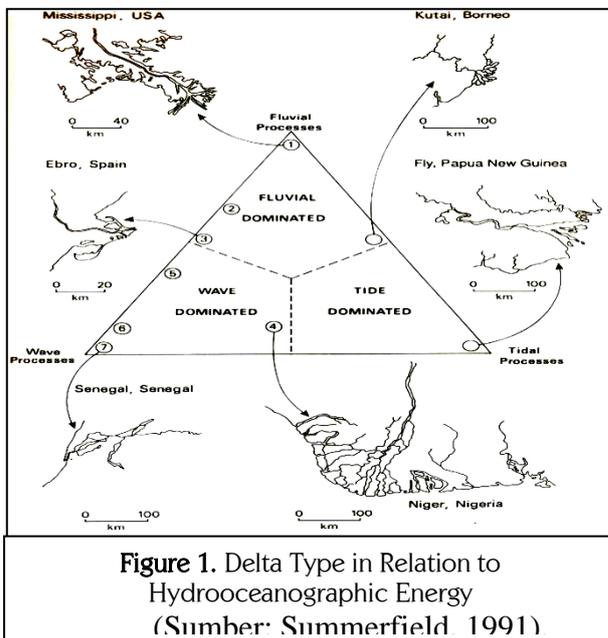
The definition of delta according to Reineck and Singh (1975) is the mass of both subaerial and submerged sediments deposited on the body of water (sea or lake) mainly by the activity of the river. In the dictionary of Oceanography (Setiyono, 1996) explained that the delta is a sediment derived from the land that formed in the mouth of the river bordering the sea or lake. Then Selby (1985) defines the delta as a nearly flat plain, located at the river estuary where sediment deposits accumulate. Wright (1978) defines the delta as an area of accumulation in the coastal region, both subaqueous and subaerial, the material derived from river deposits and secondary sediments from the sea formed by various agents, such as waves, currents or tides.

The delta on the north coast of Java is formed by the long-lasting sedimentation. The process of development of the delta region is quite dynamic, sometimes experiencing a relatively rapid growth so that emerging land arises, but sometimes experiencing abrasion process so that the coastline changed backward to the mainland. Research related to delta morphodinamika has been done in many coastal areas of Indonesia. The methods used to determine changes in coastal dynamics also vary from field studies, such as Bird and Ongkosongko (1980), Sidarto (1997) or remote sensing methods such as Saptorini (2001), Dewayani (2005), and Subagio (2007).

In relation to research methods used also there is a difference with the research to be conducted by researchers. In a study conducted by Bird (1980), and Sidarto (1997) used a lot of field data and in many data representations done manually. Later in the study by Saptorini (2001), Dewayani (2005), and Subagio (2007) although using the image of remote induction, but in image processing

there are many differences. They used satellite imagery with varying shooting times and the longest being a 1985 photo shoot, whereas the researcher used was started in 1972 (first generation Landsat satellite image) and supported by topographic map of 1910, so the reality of coastal development can be observed with the starting Point starting in 1910, or when calculated the time difference now it can reach more than 100 years. With regard to analytical methods, the authors used the overlay time series analysis method with ER Mapper 7.0 Software. This method is the result of the development of overlay method made by Hartoko (2009). When the overlay method conducted by Agus Hartoko using 3 time series, then in the research will be used 6 time series, namely Citra Landsat year 1992, 1997, 2002, 2007, 20012, and 2017.

The development of the delta at the mouth of the river is influenced by many geomorphic processes. Summerfield (1991)



**Figure 1.** Delta Type in Relation to Hydrooceanographic Energy (Sumber: Summerfield 1991)

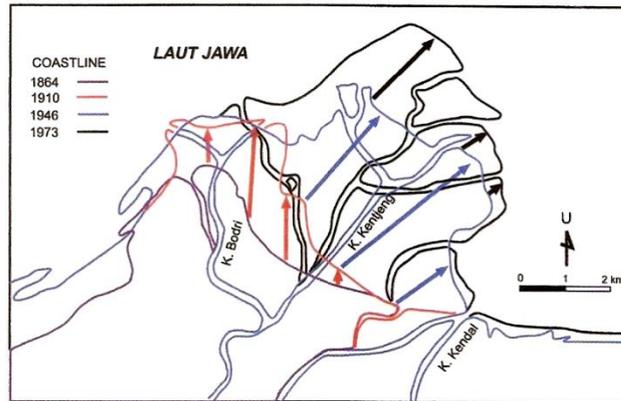
has created a diagram (figure 1) that illustrates the effects of fluvial processes, wave processes and tidal influences on different types of deltas formed in the world. When the influence of the fluvial process is dominant then the delta will tend to form the Foot Birds Delta, such as Delta Mississippi, USA. When the fluvial and wave effect is nearly balanced it will form the Delta Cuspate, such as the Delta River Ebro, Spain. But if the influences of fluvial and tides are almost balanced then it will form Delta Fan like Delta Mahakam in Kutai Kalimantan.

## RESULTS AND DISCUSSION

### Overview of Delta Bodri

Morphodynamic of Bodri Delta is quite dynamic. This is evidenced by the old topographical map of 1910 which describes the shape of the Bodri delta that resembles Cuspate (lean). Bird and

Ongkosongo (1980, in Sanjoto, 2012) illustrate the development of the Bodri Delta from 1864-1973 as follows in figure 2.



**Figure 2.** Illustration Development of Bodri Delta Year 1864-1973  
(Source: Bird and Ongkosongo, 1980)

Based on the Illustration Map of Development of the Bodri Delta in figure 2 above, shows in 1864-1910 the growth of the Bodri Delta coastline to the North, then from 1910-1943-1973 turned to the northeast. This fact provides information that during the 109 years of coastal development toward the Northeast is much more rapid development compared with the development of the coast to the North.

Based on the results of Landsat-1 Image interpretation in 1972 obtained the description that the morphology of Delta Bodri in 1972 has grown fat tend to form Lobate. Thus it is estimated that there has been a shift of delta-forming power that was previously more in the marine power now changing fluvial power that becomes dominant. The flow of the Bodri River (downstream) also experienced a shift towards the East and then turned northward parallel to the former flow in 1910. The base of the shifting path indicates the alignment of the river channel first to the north-northeast. This indicates a large runoff power boost, with large volume and power, thus transforming the original delta of Cuspate into Lobate.

From the overlay results appear much sedimentation in the east near the mouth of the river Bodri so that the development of the eastern delta region faster than the western region. The abrasion area is at the mouth of the Bodri River and in the eastern part of the research area (Kaliwungu).

The calculations made by Sanjoto (2010) draw broadly the width of the Bodri Delta in 1910 of 22,051 hectares, then in 1972 to 24,848 hectares or in other words from 1910 to 1972 (for 62 years) Delta Bodri experienced an increase of 2,797 ha or flat The country experienced an increase of 45 hectares per year. In detail the change in the delta extent includes the process of abrasion process has removed the area of 194 hectares scattered at the mouth of the River Bodri and in Kaliwungu Beach, while the accretion process has produced a land area of 2999 hectares scattered in the West and East estuaries Bodri River.

### **Morphodinamika Delta Bodri from year 1992 to 2017**

Based on the result of disgizing the multi-temporal Landsat image it can be seen that the morphodynamics of the Bodri River Delta between 1987 and 2017 (over the last 40 years) tends to fluctuate. The area of the Delta Bodri between year 1992 and 1997 had an increase (accretion) with an average of 2.607 ha per year. Furthermore, between 1997 and 2002 Delta Bodri experienced an average annual abrasion of 4,315 ha. Then, between 2002 and 2007, Delta Bodri experienced an annual expansion (accretion) of 6.948 ha per year. Between 2007 and 2012 the Bodri Delta Bodri experienced an average increase of 4.29 ha per year. Furthermore, between the year 2012 until 2017 Delta Bodri experiencing land narrowing (abration) with an average area per year 8,429 ha. Changes in shoreline areas are always accompanied by changes in coastline length.

However, any change that tends to increase in width is not always accompanied by the length of the coastal line, and vice versa, the narrower does not mean the coastline is getting shorter. Based on the length of the Delta coastline it can be seen that the shortest coastline occurred in 1997 when the delta area was 3928,774 ha, while the longest in the year 2012 with the delta area of 3963,432 ha. For more details the development of the extent of Delta Bodri can be seen in the following table.

Table of Morphodynamic Bodri Delta Year 1992 and 2017

No	Year	Area (Ha)	Length (m)
1	1992	3915,591	14675,42
2	1997	3928,774	14558,94
3	2002	3907,201	14906,23
4	2007	3941,942	15513,62
5	2012	3963,432	24889,37
6	2017	3921,283	24294,96

Source: Research Results, 2017

Based on the results of plotting the delta area data on the Excell program (see Figure 3), in general the Bodri delta morphology from 1992 to 2017 is fluctuating but tends to increase in area. Based on the result of processing with trendline facility can be known simple linear equation:

$$Y = 0.9553x + 2014,8 \text{ with determinant value } R^2 = 0,1934$$

The Delta's expansion tendency, although depicted as a low determinant value, illustrates to us that the sedimentation process at the Bodri river estuary tends to increase. This means that the erosion process in the upstream part of the river also increases. Furthermore, the change of the delta that is not too large shows hydrodynamic power in this area is large enough so that the sedimentation material at the mouth of the Bodri River is distributed to the western and western mouths of the river estuary. However, seeing a fairly dynamic spatial change in the eastern part of the estuary, the sedimentary material tendency is deposited in the eastern part of the river mouth.

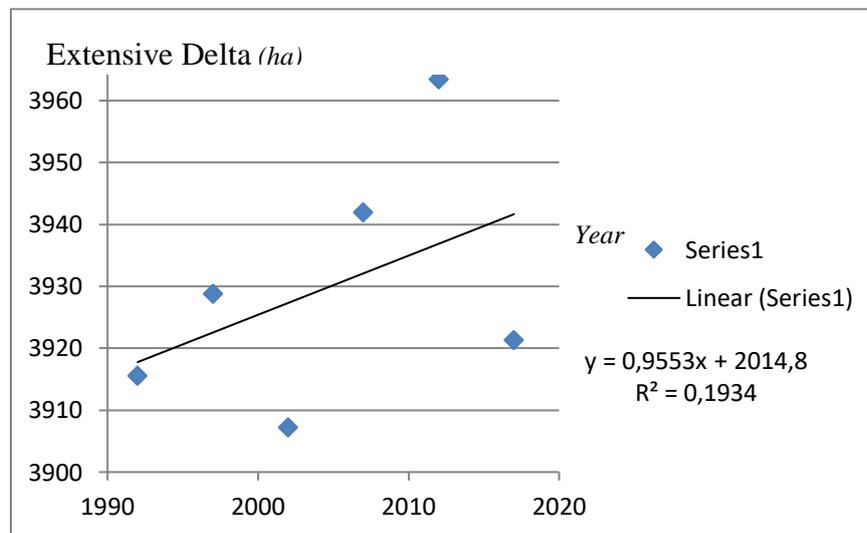


Figure 3. Graph of the trendline of the development of the Delta Bodri area Year 1992 to 2017

## CONCLUSIONS

The development of the Bodri River Delta from 1992 to 2017 experienced an increase in the area even in low intensity. The most dynamic development of the area is in the eastern part of the delta compared to the western part of the delta. This shows the longshore current local area is relatively dominant to the east.

A more detailed study is needed in relation to efforts to reduce sedimentation processes in the delta area through upstream management of the Bodri River Basin.

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# PANCASILA IDEOLOGY VS TRANSNATIONAL RELIGIOUS MOVEMENT CASE OF THE DISSOLUTION OF THE HIZBUT TAHRIR INDONESIA BY THE INDONESIAN GOVERNMENT

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## Abstract

The Coordinating Ministry of Political, Legal and Security on behalf of the Government of Indonesia on May 8<sup>th</sup>, 2017 announced the dissolution of the Hizb-ut Tahrir Indonesia (HTI) in all regions of Indonesia. This decision was made because HTI ideology is considered contrary to the ideology of Pancasila and the 1945 Constitution. In addition HTI is considered able to create elements of society as well as on the collision of the harm the integrity of the Unitary State of the Republic of Indonesia. Although membership of the the HTI is not revealing a form of organization that upholds the radicalism physically as well as several other Islamic organizations such as Front Pembela Islam (Islamic Defenders Front) or Laskar Jihad (Jihad Warrior) and soo on or that have been affiliated with International terrorist movements such as Jamaah Islamiah (Jemaah Islamiyah), but the ideological doctrinal HTI is considered as radical orientation. The content of radicalism ideological doctrinal of HTI associated with the core doctrine that is refered anti-Democratic Government of Indonesia and ideology of Pancasila.

**Keyword:** Pancasila, HTI, Radicalism, Transnational Islamic Movement

## INTRODUCTION

The transnational Islamic movement in Indonesia is an old story in the history of Indonesia because the movement of Islam had existed since the colonial period to the present day. The ideology of this movement is the important basis of the movement or struggle of some transnational Islamic movements, therefore the followers of these movements tend to be very fanatic even considered irrational according to some people outside of this organization. In some cases, especially in Indonesia, this movement is labelled as the anti-tolerance movement and degrade respect for human rights. The mention of the term transnational movement caused the roots of this movement has a leader globally and has a network of globally and is bound by the purposes, goals and ideology are the same globally.

In the historical record in Indonesia, this movement began when the kingdoms in the archipelago (before the Unitary State of the Republic of Indonesia) had made contact both trade and politics with the kingdom or other countries. Some people from the nobility as well as those who had education establish cultural contacts in the form of visits to countries that already had understand or embrace Islam, especially those who called the Wahhabi. Some of them carried Wahhabiyah thoughts that carry the purification movement of Islam, reject the existence of local cultural elements in ritual and negate the concept of the school in every life action associated with the religious aspect.

The accusation of heretical (*bid'ah*)<sup>43</sup> and superstitious elements (*khurafat*)<sup>44</sup> is often used to label for every act of society that is considered inconsistent with the thinking of this movement.

During the New Order Regime period the movement was under considerable pressure from the then rulers who established a repressive government against movements considered opposed to the ideology of Pancasila, especially the transnational Islamic movement, in this case is *Hizb-ut Tahrir Indonesia* (HTI). HTI movement gained fresh air after the collapse of the New Order Regime of 1998

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<sup>43</sup> In the sense of religion according to Abd al-Ilah al-Arfaj in his book entitled *Mahfum al-bid'ah wa Atsaruhu fi Idhthirab al-Fatawa al-Ma'ashirah Dirasah Ta'shilliyah Tathbiqqiyah*, (Amman: Dar al-Fath, 2012) page 67-68, *Bid'ah* is a new case which is held without any guidance or rules set out in the Qur'an and Hadith and the case is not related to issues that may affect the situation and living conditions of individuals or groups.

<sup>44</sup> *Khurafat* according to Islamic Encyclopedia volume 3 on pages 58-59 refers more to the belief or belief that an object or thing has supernatural powers. It refers from the stories of the surrounding community that it contains elements of myth. For example a certain weapon is believed to have a power or a grave is considered to bring fortune to anyone who comes and asks for the grave.

and Indonesia at that time provided a broad openness for the movement to flourish. Through its da'wah movement, HTI criticized the attitude of the Indonesian government that has adopted western democracy and the concept of nation-state as a mistake in the view of HTI who want khilaffah form as the only system of government that is considered the most ideal for this Muslim majority society. The form of a democratic state is considered to adopt western thinking which is considered inconsistent with the context of Islamic teachings carried by HTI. The West in view of HTI is considered as part of a system that degrades, discredits, and excludes Islam in a world system.

HTI movement in its development is increasingly being very inclusive both to followers of other religions even to followers of Islam that are not in line with the thoughts of this movement. Even this movement has brought the concept of politics because in every lecture, meeting and activity of HTI congregation always carry idea or concept of state and ideology as base of movement even though in each defense, some HTI leaders claim that this organization only carry out missionary endeavour (*dakwah*) function solely.

On the basis of this condition, the government of Indonesia during the reign of President Joko Widodo (Jokowi) through The Coordinating Minister for Political, Legal and Security decided to dissolve HTI on the grounds of potential plots for *coup* and reject the ideology of Pancasila as a recognized ideology in The 1945 Constitution.

### RESEARCH METHODOLOGY

The research method used is qualitative method by using literature research in the form of several scientific papers which discuss about movement, thought and history of Hizbut Tahrir in Indonesia and also related to transnational Islamic history. The data will be collected and analyzed using several historical methods of heuristics, criticism, interpretation and historiography and using several approaches to social sciences such as political, social and cultural approaches.

The heuristic method is the activity of finding and finding the source of research sought. The sources of research are some scientific papers, magazine or newspaper writings, archives or historical documents mainly related to transnational Islam and HTI<sup>45</sup>.

Critical method of the process of scrutiny of historical sources obtained by researchers. The purpose of criticism of historical sources is for historical researchers not to unanimously accept historical data that have been obtained but researchers should be able to review the data. This criticism is done by examining whether the source of the history is authentic or not (criticism of source authenticity) and criticizing the credibility of the source<sup>46</sup>.

The interpretation method is an objective interpretive action from the researcher and attempts to avoid the subjective assessment of the researcher on the historical facts that have been collected so as to produce a correct and valid historical reconstruction without the subjectivity of the researcher<sup>47</sup>.

The historiography method is a continuation method of assembling historical facts after heuristic process, criticism and interpretation. From these activities it is expected that the series of facts have a degree of credibility and worthy of historical facts. The results of the series of facts are poured in the form of narrative or series of stories (either in the form of description or explanation) made by researchers. This is certainly needed the ability of researchers of some facts that have been valid modified or poured in the form of stories so that can be understood readers as a series of events<sup>48</sup>.

### THE ORIGINS OF HIZB-UT TAHRIR MOVEMENT IN INDONESIA

The emergence of *Hizb-ut Tahrir* movement in Indonesia can not be separated from the emergence of Islamic fundamentalism ideology which can generally be said as a form of religious-based political movement in an effort to restore Islam to the real way by spreading the movement and strive to apply the basic foundations of Islam purely into all aspects Social life, economy, culture and especially politics is with the desire to establish the form of an Islamic state<sup>49</sup>. Movement on the basis of purification of Islam based on Al-Qur'an and Hadith can be regarded as a form of movement of

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<sup>45</sup> Herlina Lubis, 2011, *Metode Sejarah*, Bandung: Satya Historika, h. 15.

<sup>46</sup> Kuntowijoyo, 2013, *Pengantar Ilmu Sejarah*, Yogyakarta: Tiara Wacana, h. 75-80.

<sup>47</sup> Helina Lubis, *Op.Cit.*, h. 36-39

<sup>48</sup> Mary Fulbrook, 2002, *Historical History*, London & New York: Routledge, p. 50-53.

<sup>49</sup> Roxanne L. Eubene, 2002, *Musuh dalam Cermin: Fundamentalisme Islam dan Batas Rasionalisme Modern*, Jakarta: Serambi, h. 42.

puritanism, textualism or scripturalism according to some of the views of experts<sup>50</sup>. HTI is included in the context of the movement mentioned above. Fundamentalism is closely linked to the Transnational Islamic movement, although it is not always a movement that leads to radicalism.

The beginning of *Hizb-ut Tahrir* movement started from the Islamic reform movement (as a political movement) that criticized the classical Islamic model as the cause of the decline of the Islamic world. This movement wanted to reconstruct the Islamic model (ideology) towards a more modern Islamic thinking as based on Sayyid Qutb's thinking on the current Islamic society. According to Sayyid Qutb, the people of the Islamic world have been divided into society (non-Muslim society and including some Muslims) who implement the law and life pattern of ignorance that is a society far from the laws of Allah and the Moslem society that keep the laws of Allah. According to argument Qutb, the deterioration of Islamic civilization in the world cannot be separated from the application of political system, economic, social, culture and morality that far from God's law or apart from the context of Al-Qur'an and Hadith<sup>51</sup>.

Due to the strong influence of Qutb's thought, everything that is considered incompatible with God's law is infidel, misguided and sinful. In Qutb's thought, the Islamic movement should encompass all the issues of religion (*din*), state (*daulah*), and the world

(*dunya*) so that it is necessary to establish an Islamic state (*khilafah*)<sup>52</sup> led by a leader (*khalifah*)<sup>53</sup> as well as during the reign of the prophet and friends Prophets to live God's law in *kaffah*<sup>54</sup>.

In 1955, the idea of the formation of *Hizb-ut Tahrir* (meaning: liberation party) began on the basis of Taqiyuddin an-Nabhani<sup>55</sup>. In Palestine as a political movement as well as a political organization, then this movement extends to Lebanon, Syria and Jordan although in its development, this movement or organization is prohibited in the country of its birth. In Indonesia, the movement or organization of *Hizb-ut Tahrir* was first introduced by Abdurrahman al-Baghdadi who came from Australia at the invitation of Abdullah bin Nuh, one of the leaders of Al-Ghazali boarding school and a lecturer at the Faculty of Letters, Universitas Indonesia<sup>56</sup>. HTI developed its dakwah system in the circle of student communities through the network of "campus dakwah" until the sinking of this movement due to the repressive actions of the New Order regime which is very militaristic and authoritarian.

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<sup>50</sup> Syamsul Arifin, 2010, *Ideologi dan Praksis Gerakan Sosial Kaum Fundamentalis*, Malang: UMM Press, h. 40-51.

<sup>51</sup> Luke Loboda, 2004, *The Thought of Sayyid Qutb*, Ashbrook Statesmanship Thesis, The Recipient of the 2004 Charles E. Panton Award, vol. 1, Asland University, p. 1-36.

<sup>52</sup> The word of *khilafah* in Arabic terminology is a noun form. According to Muhammad al-Khudhari Bek, in his book entitled '*Itmaam al-Wafaa'fi Sirat al-khulafaa'* (Beirut: Daar al-Fikr) said that the notion of *khilafah* is an institution of Islamic government based on Qu'an and hadith. *Khilafah* is considered as a medium in the enforcement of Islamic sharia. In this view, Islam encompasses religious and state life (*di wa ad-daulah*).

<sup>53</sup> In terms of the caliphate (*khalifah*) – according to HTI thinking in its book entitled *State Structure of Khalifah State (Government and Administration)* published in 2006 page 31 - are those who represent the people to run the government, the power, and the application of sharia laws.

<sup>54</sup> The understanding of *kaffah* according to Ahmad Muthafa al-Maraghi, in his book, entitled *Tafsir al-Maraghi*, Vol. 1, (2001, Bayrut, Dar al-Fikr) page 189, is imperative to exercise the Islamic law optimally - without any potential bargaining - in accordance with the Qur'an and hadith commands on all dimensions of the world and the hereafter. The basis of Islam kaffah is from Al-Qur'an surah al-Baqarah verse 208: "O man who believe, enter into Islam in kaffah,.....".

<sup>55</sup> The thought of Taqiyuddin an-Nabhani was greatly influenced by the thought of his grandfather as one of the perpetrators of history and part of the government during the Ottoman Caliphate. According to Nabhani, the Ottoman Caliphate is a symbol of the power of the Muslims, the guardian of religion and aqidah. Nabhani criticized the thoughts of Jamaluddin al-Afghani and Muhammad Abduh who called for reform in Islam. Nabhani said there is no reform in Islamic thought and Islamic law because Islamic thought and Islamic law comes from God. Reformation of Islamic thought and Islamic law is the same as that of Protestant Christians movement. The ideals of the establishment of an international caliph as well as Ottoman caliphate model underlie himself to form a Hizb ut-Tahrir as a global movement.

<sup>56</sup> Taufiq Adnan Amal, 2004, *Politik Syariat Islam dari Indonesia Hingga Nigeria*, Jakarta: Pustaka Alvabet, h. 40-41.

The New Order government suppressed this movement at the university level by applying the NKK / BKK policy in 1978<sup>57</sup>. Under the conditions of the New Order government pressure, HTI changed the course of its movement into an underground movement until the fall of the regime in 1998.

Along with the development of democracy in Indonesia after the fall of Soeharto (New Order) government that militaristic and authoritarian, HTI exploit the condition to develop the organization until the government of Indonesia under President Jokowi government take steps to dissolve HTI because it threatens Pancasila ideology and unity of Republic of Indonesia.

#### **PANCASILA IDEOLOGY VIS A VIS TRANSNASIONALISM IDEOLOGY**

The doctrine of khilafah islamiyah in the case of Indonesia until its dissolution by the government is regarded as the anti-thesis ideological of Pancasila and even more extremely the ideology of HTI is considered very potential to replace the concept of unitary state of the Republic of Indonesia (NKRI) which has been mutually agreed to be maintained. HTI attitudes are considered as a group of anti-Unitary State of Republic of Indonesia and anti-Pancasila ideology by the government. Some of Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah accused HTI of using democracy for its ideology struggle even though the HTI is a very anti-democracy organization. In addition, HTI is considered as a threat to the existence of Islamic organizations that were born from acculturation with local culture.

The labeling of transnational Islam towards HTI cannot be separated from the process of transfer of ideology without going through acculturation activities as well as some Islamic organizations such as NU and Muhammadiyah. This process takes place regardless of the local cultural context of the community and ensures that the community must accept the ideology in its entirety without questioning the validity of the ideology. The acceptance of transnational Islamic ideology is not merely on the outer layer but it enters entirely within the minds of the people, so it is hoped that society will no longer be contaminated with local culture or from local Islam which is considered to have deviated from the true values of Islamic purity. Local culture of society and local Islamic models in Indonesia are considered to have been polluted by the culture of ignorance, kurafat and superstition.

However, it becomes a question of why the post-collapse of the New Order regime of the HTI movement is acceptable to some Islamic societies in Indonesia without experiencing strong resistance as well as opposition to other Shiite or Ahmadiyya Islamic schools. If analyzed further, the idea of HTI thinking can blend or assimilate with the ideas and Islamic discourse that has existed in Indonesia before and embraced by some Islamic organizations in Indonesia except for NU Islamic organizations that have a strong commitment to support against the idea of nation-state model of the unitary state The Republic of Indonesia and the ideology of Pancasila.

The idea of Islamic transnationalism is related to the model of Islamic khilafah government that is packaged of HTI by linking the condition of most Muslims in the world who experienced injustice of treatment politically, economically, socially and culturally especially by western countries such as Global Issues around the Israeli-Palestinian problem which is considered more pro-Israeli, Muslim refugees in western countries treated inhumanely, the injustices suffered by Muslim immigrants in western countries regarding the policy of freedom of use of religious symbols and the issue surrounding the conspiracy of western countries to destroy the power of the Muslims due to the increasing number of Muslims in the world. The romanticism of the formation of a state model of the Islamic Caliphate of Islamiyyah during the life of Prophet Muhammad followed by his companions and issues as mentioned above and the criticism of the democratic model run by the Indonesian government has attracted some Indonesian Muslims to support HTI ideology.

The strategy of HTI's struggle in influencing the thinking of Indonesian Muslims in addition to the above model is the development of the feeling that Indonesian Muslims experience the process of "marginalization" despite being in a country with a majority of the population who are Muslims. The influence of western countries through international organizations in the political and economic system in Indonesia and the continued existence of non-Muslim groups to be leaders in some areas

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<sup>57</sup> The policy of NKK / BKK was of the government or the New Order regime policy that forcibly directed to the University students as a result of the rise of the university student movement that tried to criticize the government policies. The NKK/BKK policy had the concept of directing university students just only to academic activities and to keep them away from political activities because they activities were considered threatening the existence of the New Order regime at that time.

(Governor, Mayor, and others) are regarded as a form of weakening and "marginalization" of the role of Muslims. This condition may change if the form of state is changed to model of *khilafah Islamiyyah* where all government apparatus and supporting devices are all led by Muslims and run according to Islamic law.

However, some of Muslims and especially most of the scholars in Indonesia take the attitude of supporting and accepting Pancasila as the state ideology in order to maintain the unity of the unitary state of the Republic of Indonesia and to avoid conflicts between Muslims and other faiths. This is done by not supporting HTI's proposal to formalize Islamic law in the rule of law in Indonesia to regulate the state administration sector, public sector as well as in the constitutional sector. In fact most of the leader of the NU organization consider the issue related to the desire of HTI to implement Islamic law based on the "Jakarta Charter" ever included in the Preamble of the 1945 Constitution was completed or finished when had a result of mutual agreement between muslim group, nationalist group and non-muslim groups by not including the "Jakarta charter" in the preamble of the 1945 Constitution<sup>58</sup>.

Some scholars and Indonesians agree that the ideology of Pancasila within the framework of the unitary state of the Republic of Indonesia concerning the relationship between religion, state and society has proceeded well without distinguishing between religious, racial, ethnic or group elements so that new ideas are concerned about the state model and ideology offered by HTI Potentially divide the unity of the nation that had been built with difficulty since the Proclamation of 17 August 1945.

## CONCLUSION

The transnational Islamic movement in Indonesia through HTI is considered to be a threat of disintegration of the nation and threatens the sustainability of the unitary state of the Republic of Indonesia resulting in a government reaction to disperse the HTI. The transnational ideology of HTI with the ideals of the establishment of the state of Islamic (*khilafah* state) replaces the model of democracy and the ideology of Pancasila is considered as the idea of treason against the government so that the Indonesian government prohibits the development of the idea even though legally has not been determined absolutely related to the existence of HTI organization.

The concerns of some parties related to the clash of ideas from the transnational Islamic movement and the current nationalist movement are the perception of the people that this conflict is seen as a clash or in Indonesia there has been a clash between Muslim groups and non-Muslim groups or between the law of God and human law.

The perception arising from the clash of ideas or thoughts is that people outside of Islam (non-Muslims) are perceived as eternal enemies so there is no guarantee of time to stop hostilities. All that is outside the context of Islam is a vice that must be removed even the Muslims who are not in line with this thinking. In addition, the loss of tolerance among religious communities in Indonesia has gradually eroded significantly since the inclusion of this transnational Islamic movement is considered a strong reason for the government to take a stand by one of them with the dissolution of HTI. It is not impossible to apply to other organizations in Indonesia that are considered contrary to the ideology of Pancasila.

Nationalism - in the view of HTI and some Islamic schools of transnationalism - is considered as a divisive form of the unity of Muslims, primordialism and a form of *ashabiyah* (nationalistic fanaticism) so it becomes *haram* for Muslims to follow. The unity of Muslims is bound by the unity of *aqidah* or Islamic law rather than on the bond of nationality. This is the basis used by HTI to conceive the Islamic state (*Daulah Islamiyyah*) of the Khaliffahan model and even aspire to build a world *kekhaliffahan* that unites the Muslim world in one government.

Certainly with the case of HTI dissolution and the rise of transnationalime religious movements (as well as the possibility of movement outside of Islam) as well as the potential impact that will arise, the Indonesian government is expected to wisely make a policy that regulates and oversees the existence of religious movements coming from outside And potentially leads to conflict and state instability.

The Indonesian government should be able to take the religious approach and nationalism approach through cross-sectoral cooperation (between religious organizations and non-religious organizations).

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<sup>58</sup> John Titaley, 1999, *Nilai-Nilai Dasar Yang Terkandung Dalam Pembukaan UUD 1945*, Salatiga: Fak. Teologi UKSW, h. 4-5.

The need to strengthen the unity of the Republic of Indonesia (NKRI) through the means of education so that from the beginning the people of Indonesia have introduced the ideology of Pancasila as the only state ideology that has been agreed upon since the establishment of this country.

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# FORMS OF SOCIAL INTERACTION BETWEEN DISCIPLES OF RELIGIONS IN RURAL COMMUNITY

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## ABSTRACT

Relationships that exist in the community might inflict a social interaction. Social interaction between those of religions' disciples especially Islam and Christian is found on several aspects, such as social aspect, cultural aspect, and economic aspects. The kind of social interaction that exists is in the form of such as friendship, neighborly relationship, brotherhood and kinship, mutual aid activities, and other forms of relationships. Those social relations later inflict solidarity between religions' disciples in rural community. The research is conducted in *Kabupaten Magelang Jawa Tengah* using qualitative approach. The result of the research shows that social cultural condition creates cooperative relationship between religions' disciples. For example, in building a mosque for Islam religion (Muslim), a church for Christians, a temple for Hindus, tolerance between Islam community, Christian, and Hinduism is seen when there is a celebration of big day for Islam, Christian, and Hinduism, also when there are supports from the leaders of Islam, Christian, and Hinduism that the differences in religions are not obstacles to live in harmony and solid as a community in *Kabupaten Magelang*.

**Keyword:** Social relations, Social interaction, Solidarity, Religions disciples

## INTRODUCTION

Javanese society is known for two life basic norms, i.e. harmony and respect principles (Suseno, 2001). Harmony principle means to be in a harmonic, calm and peaceful condition without any dispute and opposition. Harmony is a condition that should be maintained in all social relationships such as household, hamlet, village and other. The purpose of harmony is social harmony. Moreover, a respect principle is the way one carries oneself by showing respect to the community based on the level and position. The respect principle is based on the view that all relationship in a community is arranged hierarchically as a harmonious unit in accordance with social manners.

The relationship in a society will result in a social interaction. There are various aspects in social interaction between Islamic and Christian communities such as social, cultural and economic aspects. The social interactions in Magelang Village are, among others, friendship, neighborly relations, brotherhood, and kinship relationship and *royongan* activity, *nyinom/lagan* activity and *kesripahan*. Those social relationships will, in turn, bring solidarity within the society. Magelang Regency is a regency upholding harmony. Instead of becoming a conflict, religious differences within the society is a power to improve community's solidarity as part of multicultural society by recognizing six religions. There are also mutual acceptance and respect among the religious disciples.

Islamic and Christian communities in the society can unite and live harmoniously due to the Javanese tradition. The Javanese tradition is conducted and maintained by the society of Magelang Regency as part of the Javanese society. The implementation of Javanese tradition by Islamic and Christian communities results in bond in form of interaction in the society. The bond between Islamic and Christian communities is due to tolerance. The tolerance presents because there is no religious discrimination within the society in their interaction. The tolerance occurs during, for example, *selametan* (a ceremonial meal) activity where everyone is invited as well as people outside their community.

Islamic community is a group in as well as part of a society in a certain time or place that has the same faith or religion that they believe, which is Islam. Islamic community is the majority community in Magelang Regency since most of the people are Muslim. Christian community is a group that part of the society that unite and gather due to similarity of religion, which is Christian. The number of Christian society is less; however it does not mean they are excluded or unwelcomed by other societies.

Religious differences that occur among the society have positive response. In addition, no conflict occurs due to religious reason. Moreover, the differences could establish good tolerance and solidarity relationship. Tolerance within the society with religious differences is a proof of the existence of attitude that is open and does not limit in social interaction process in the society. The interaction process is able to produce solidarity bond between Islamic and Christian communities. Solidarity conducted based on social relationship is mechanical solidarity due to similarity in value, customs and tradition of Islamic and Christian communities.

## RESEARCH METHOD

Research location was at Magelang Regency, Central Java, Indonesia. Research informants were Islamic and Christian communities. The informants were determined through stratified random sampling (Danim, 2004). Qualitative research was used to describe interaction and solidarity of Islamic and Christian communities in social activities and in the implementation of Javanese tradition in a group as well as in individual assuming that individual action in the implementation of tolerance and interaction among religious disciples following Weber terminology (Weber, 1964; Ritzer, 2003; Nugroho, 2000) of methodological individualism. Qualitative data analysis was conducted for information of events and motivation basing the social action of actors involving in the interaction related to social action.

## RESULT AND DISCUSSION

Solidarity bond in society of Magelang Regency occurred due to the interaction between Islamic and Christian communities. Social interaction as a form of harmony among religion was a base for the good relationship among religious disciples in the society. There were two aspects of social interaction in society of Magelang i.e.: social aspect and cultural and economic aspect.

### Social Aspect

Friendship is one of socialization agent that influences children social interaction process. Socialization is a more dynamic role enabling human to develop their ability to think and to develop their own way of life. The socialization of an individual with his/her peers from two different religions has made the individual to be able to interact well. Interaction is a process when the ability to think is developed and shown. The society showed socialization result through their friends by not distinguishing interaction between Islamic and Christian communities. Being in the same village has made the society to be able to get along well with others without distinguishing religious background. Since their childhood they had been introduced with tolerance and solidarity between Islamic and Christian communities. Living in a neighborhood with different religious background required the society to interact and build good friendship with their peers. In term of art, there were art groups for certain religion and only followed by the disciples of the religion, such as Grup Rebana followed by Islamic youth community. However, there were also art groups that could be followed by everyone regardless their religion, such as *Ndayak*. Youth association in conserving the traditional arts has created solidarity bond between Islamic and Christian communities since childhood. Those activities were conducted regardless the religious background and were volunteer activities based on togetherness and kinship. For example, in the management of *Karang Taruna*, the staffs were chosen regardless their religion; anyone can lead the association as long as he/she has the ability and members would accept anyone although he/she came from the Christian Community.

### Neighborly Relations

Human as a social being is surely unable to live by themselves without the help of others such as neighbor. Neighbor as the closest person from their home is also often called as the closest relative. The location of houses in the village tends to be closed among relatives; however, it is also likely that the neighbor has different religion. For example, Mrs. Suyitno had neighbor who was Christian. The religious differences between Mrs Suyitno and her neighbor, Mr. Vence, did not prevent them to help each other and they would ready to help when one of them needed help.

The society also established PKK (*Program Kesejahteraan Keluarga* or the Program for Family Welfare) for women in the village. PKK activities did not distinguish between Islamic and Christian communities. The activities were conducted once a month on Saturday (*Sabtu Pon*) at the Village Hall. The management staffs and the members of PKK consisted of Islamic and Christian communities who had active participation in the activities. It was also proven by the appointment of Mrs. Erma as the head of Progja III (work program III). Mrs. Erma was a Christian who led all the activities in Progja III without any obstacle and she was able to protect all the members so all the activities were run smoothly. Religious differences were no problem due to the existence of solidarity and tolerance among the members of PKK.

Activities carried out jointly in the society were, among others, road construction, worship place development, community service to build houses, and other activities. Activities related to the society were mostly based on common interest, such as: when a community service to build a mosque was conducted, everyone came to help. All united to help so that the mosque construction would be

finished faster. The mechanical solidarity was constantly conducted by the society based on kinship. The same applied when a community service was conducted to renovate a church. It was not only Christians who involved in the activity but Islamic community would also join the activity to help. Men came to help in the construction of worship places and women would prepare the food and drink.

### **Social Relationship in Social Life**

Rural society tends to be traditional in the social life. The traditional natures are helping each other, mutual care, mutual respect and good social relationship among the societies. Islamic and Christian communities in Magelang had good social relationship in all community activities. The social relationship was existed due to good cooperation between both communities, Islam and Christian. The cooperation was the key to build harmony in socialization because it was an activity to achieve common goals. Cooperation would need support from each individual in the society in order to conduct common activities and to help each other. Cooperation is a form of mechanical solidarity. Durkheim (in Johnson, 1986:181) stated that mechanical solidarity is solidarity occurred in a simple society and bonded with common and strong "collective awareness" and did not recognize work division among the group members.

Social relationship in society of Magelang had high kinship bond. Individuality among the societies was overcome by sense of belonging, appreciation and respect as one society. Sense of belonging as part of the society created collective awareness between Islamic and Christian communities. The collective awareness was getting stronger due to social relationship of cooperation between both communities.

Cooperation in the society life was conducted for it was a duty for each individual as the member of the society. Cooperation between Islamic and Christian communities involved in social activities such as *Royongan* was part of social activity of *gotong royong* (mutual cooperation) and community services. *Royongan* is a volunteer cooperation activity conducted by all people both from Islamic and Christian communities. It was a good social activity to improve sense of cooperation and as a unifying tool to create peace among the societies, Islam and Christian.

### **Economic Aspect**

The economic aspect indicating the maintenance of solidarity between Islamic and Christian communities regardless the religion was work relationship. Religious differences owned by each individual have no influence on the field of work. All societies having their own ability to do or complete a work would give full responsibility to an individual for the work that could be in agricultural field, rural government or education sector without any religious discrimination.

The harmonious relationship between Islamic and Christian communities was related to the ability to build good social relationship and kinship. The ability to maintain good relationship despite the religious differences was the additional value for the society. Another reasons for the peaceful and harmonious relationship was the existence of participation, cooperation and awareness in the society. The role of the head of village and public figures in terms of attitudes of undiscriminating, mutual care, cooperation and participation in society activities was the most important factor in establishing a harmonious plural society.

### **The Role of Religious Figures**

Harmony among the societies was good due to the role of public figures in each religion who gave understanding and encouragement to the community in order to be able to live side by side safely, peacefully and in harmony. The understanding and encouragement were given to all the societies who had high sense of kinship and were able to create inter-religious harmony.

### **The Role of Javanese Culture**

The society of Magelang still maintained the Javanese cultures. All societies, Islamic and Christian communities, still maintained the tradition. Javanese traditions conducted by the societies were *mapati*, *mitoni*, *mitung dino* (seven days of one's death), *matang puluh dino* (forty days of one's death), *nyatu* (a hundred days of one's death), *nyewu* (a thousand days of one's death) and *khaul* (the anniversary of one's death). Differences in religion did not make the people, such as the Christian community, to abandon the tradition. All communities still conducted those traditions.

### **The Role of Rural Government**

The society of Magelang Regency did not discriminate religious background in term of leadership. If someone has the ability and responsibility, even Christian could lead the villagers. There was no discrimination toward the minority, in this case the Christian community. The relationship between Islamic and Christian communities was harmonious. For example, competition activities celebrating Indonesia's Independence Day on August 17 would involve all people. In addition, rural women from Islamic and Christian communities often participated in a competition in sub-district level. There was no problem during practicing for the competition regarding who would be representing the village for the competition; issue occurred, however, related to uniform. Since most of the participants were Muslim and they wore hijab and for the sake of uniformity, the Christians were willing to wear hijab during the competition. This decision was based on their own willingness without any intimidation.

Instead of weakness, religious differences were made as strength. Religious differences between Islamic and Christian communities were getting stronger and solid due to local wisdom maintained by the society. The existing culture would not be lost merely to the religious differences. The culture, however, still maintained and developed by the society and Christian community, especially, maintained local wisdom by adjusting it to their Christian teachings. The preservation of local wisdom was proven as to be able to strengthen solidarity between Islamic and Christian community. All activities in the village were able to be conducted through *gotong royong* and cooperation among the communities. The main factors in increasing the solidarity bond between Islamic and Christian communities were mutual trust, strong religious understanding, similarity of goals and moral commitment within the society.

### **CONCLUSION**

Social interaction between Islamic and Christian communities of Magelang Regency consisted of social, cultural and economic aspects. Mechanical solidarity in social aspect was the construction of worship place through *gotong royong* between Islamic and Christian communities; in cultural aspect was when Islamic and Christian communities maintained the tradition of *miwiti, mitoni, mapati, mitung dino* hingga *nyewu* adjusted to their own religion and in economic aspect was the free distribution of seed crops from the church to all people. The socio-cultural condition resulted in solidarity in Islamic and Christian communities such as the cooperation between both communities in the construction of Islamic prayer room and church, tolerance between both communities during the celebration of Islamic and Christian religious holiday and the support of religious figures from both communities regarding the attitude that religious differences was not an obstacle to be in harmony and solid as a society.

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# ***SENDE* LAND AND THE ADAPTATION STRATEGY OF RURAL COMMUNITIES IN THE FACE OF ECONOMIC CRISIS IN YOGYAKARTA IN THE XX CENTURY**

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## **ABSTRACT**

The economic crisis has encouraged the emerging of various forms of community's response. The responses and the adaptation strategies of the rural community differ from one region to another region. This has to do with the available abilities and resources. Some of the responses to deal with the constraints due to the economic crisis, particularly the fulfillment of subsistence needs are selling properties, mortgaging assets (*sende* land, gold, furniture, home appliances, etc.), migrating, begging, etc. The economic crisis causes one group of community to lose opportunity, but creates another opportunity to other group. As a result, there is a group which successfully dominates the rural resources particularly the land and other assets sold by the poor one. In the Region of Yogyakarta, the poor community not only sells but also mortgages their assets. The pawnshops become one of popular "safety valve" institutions. Every loan requested should be accompanied with *sende* land. This becomes the local wisdom which becomes an important social capital for the life survival of the rural community, which is necessary to be explored and developed. When the state institutions are not able to help the poor community, family and custom institutions become one of important "safety valve". This research was conducted in Yogyakarta. Data collection techniques were conducted through interviews and document study. Then the data were analyzed using a qualitative approach based on the theoretical basis and frameworks.

**Keywords:** economic crisis, *sende* land, land owner, adaptation strategy of rural communities

## **INTRODUCTION**

**A**ny crisis occurring in Indonesia has taught ingrained experience to most of Yogyakarta community. The interesting point to be studied further related to economic crisis experience is the responses of each social group in Yogyakarta rural areas in order to survive. On the one hand the crisis turned into a disaster and badly impact one social group, on the other hand it opened up opportunities to the other social groups. The crisis also changed the established social formations and relationships to be replaced or had to be replaced by a new social structure (Prabawati, 2004: 52). The crisis period affecting most population of Yogyakarta is an invaluable historical experience. This event is an interesting historical phenomenon when it is connected to the current situation, where crisis is not only seen as historical repetition, but also a kind of "warning" for dysfunctional political system. It also teaches a lesson that to deal with economic crisis, rural population managed to develop adaptation and survival startegy without necessarily waiting for the government aids. This is what we call local wisdom which represents an essential social capital for the sustainability of rural population which should be explored and developed. When the government institution cannot cope with the plight of poor population, the family and custom institution serves as a crucial safety valve.

## **LITERATURE REVIEW**

It is completely realized that to carry out the conceptual exploration and the formation of preconceived ideas, the writer is greatly indebted to the previous writers who through painstaking observation had produced spectacular works. One of them is Sediono M.P. Tjondronegoro and Gunawan Wiradi (eds.) in his book entitled *Dua Abad Penguasaan Tanah: Pola Penguasaan Tanah Pertanian di Jawa dari Masa ke Masa* (1984). The book edited by Tjondronegoro and Wiradi contains ten reports on research results describing how certain classes in the community attempted to acquire land to strengthen their various class interests. The reports were composed by twelve experts of Indonesian socio-economic issues. Java was selected as the location of the research because among others until now land acquisition issue in Java has been an interesting socio-economic phenomenon to be further studied. The obvious picture of rural economic structure where the process of small peasants' impoverishment was underway comes to surface. The discussion covers taxes and its impact on land acquisition, land ownership system, land reform in Indonesia and the rural social dynamics in

Java related to land acquisition. This research report collection is an important document concerning series of successful research on land issue. It can be used as a reference source to learn the general outline of land issue in Indonesia.

B. Ter Haar, in *Adat Law in Indonesia* (1962), comprehensively highlighted the aspects of land acquisition based on customary laws, land rights, and land agreement (*grondtransakties*) covering profit sharing, pledge of land, land rent scheme and land sale. The explanation is important as the theoretical base of this research.

Although there are already many writings dealing with land issue, but only a few discussed the issue of pledge of land (*sende*) in particular. One of the works discussing the pledge of land was written by R. Soebroto in his book *Indonesische Sawahverpanding* (1925). Soebroto theoretically discussed the pledge of land taking place in different areas of Indonesia. Although it is theory-focused and does not display data but it can be used as a reference material in this research. The pledge of land taking place in other parts of Indonesia can be compared to the pledge of land taking place in Yogyakarta.

A paper written by Iman Soetiknjo entitled "Penguasaan Tanah di Desa dan Perkembangannya" (1988), has relevance with the given issue. Soetiknjo in brief discussed the development of *sende* (the pledge of land) by classifying it according to the period of pre-colonial era, colonial era, *agraris wet* and post-UUPA. *Sende*, in the past when the relation among people was still very close, served social function and mutual help. The underlying reason or idea is helping (not extorting) the fellow tribe members atau legal community, which at a certain point of time, due to a particular reason needed some cash. During the pre-colonial era, *sende* was based on familial relationship and the principle of mutual help so that its burden was still light. The intention to extort fellow member of tribe, if there was any, was unlike that of in the community where each member has economic interests to each other (*zakelijk*). Then during the colonial times, the colonial government interfered in the land affairs of the community, which upset the pattern of land acquisition, for example the implementation of forced cultivation and tax payer. The effective and systematic disruption and change was started with the issuance of *Agraris wet* 1780 with its *agraris besluit*, which paved the way for private capital to be invested in huge amount in the colonies. During the colonial times the term *sende* was given another term, that is *gadai* (pledge of land). But this type pledge of land had undergone fundamental changes. The social characteristic and the value of mutual help started to wane, and even diminish. It was caused by trade mechanism. The supply of land was fixed, but the demand kept increasing, and it made land as rare commodity. The main purpose of *sende* was no longer to offer mutual help, and the relationship between the owner and buyer of land was no longer familial relationship but an economic-interest-based relation (*zakelijk*) which was based on lost benefit calculation. In the post-independence era, customary law institution such as *sende* still existed. However, with the shift of familial relationship to economic-interest-based relationship, added by the increasingly rare supply of land due to the increase of population, land started to be commercialized. Like it or not *sende* had to submit to the law of supply and demand, and it led to the weakening position of burgeoning number of farmers due to the decreasing area of land they had and the increasing number of people who needed land.

A.M.P.A. Scheltema, conducted a study on profit sharing institution in different tribes in Indonesia in his book entitled *Bagi Hasil di Hindia Belanda*. According to him profit sharing can be found in feudalistic, capitalist and socialist community. The reason underlying the creation of profit sharing is not only economic reason but also social one. Scheltema also reviewed the phenomenon of profit sharing from legal point of view. Although Scheltema's discussion focused on profit sharing, in brief Scheltema also proposed the theory of the pledge of land, stating that the pledge of land is an agreement, where the one who offered the pledge of land received some amount of money from the receiver of the pledge. The party who offered the pledge gave his plot of land to the party who receive the pledge for temporary use, so that the one who received the pledge could enjoy its use from generation to generation. This phenomenon showed that apart from profit sharing institution there was an *adol sende* (the pledge of land) institution in the community. Therefore a research emphasizing on agricultural sector, where the phenomenon of the pledge of land originated needs to be conducted. The pledge of land theory proposed by Scheltema can be used as the theoretical foundation of the research.

Another writer who discussed land issue is Soepomo. In his writing entitled *Verslag omtrent het Onderzoek naar het Adatgronden-Erfrecht in het Gewest Jogjakarta buiten de Hoofdplaats*, Soepomo discussed the issue of land acquisition in the period prior to and after land reorganization was implemented, land regulation based on customary law. Soepomo also examined the issue of land transaction covering unconditional land sale and purchase, annual sale and purchase, land rent,

pledge of land (*sende*) in different areas in Jogjakarta. Soepomo in his appendix also included land-related cases in different areas of Jogjakarta. The other writings by Soepomo containing land-related cases and the result of court verdict from *landraad* or court which was included in *Het vervreemdingsverbod van Inlandsche gronden*, 1936. Many of *sende* land-related conflict cases and court verdicts taking place in the beginning of 20th century to the 1940s were recorded in *Indisch Tijdschrift voor het Recht (ITR)*.

*Algemene Volkscredietbank (A.V.B.)*, with their intensive and extensive researches had revealed the social economic condition in rural areas, and also recorded credits carried out by the community. The research results were embodied in detailed and excellent reports, contained in *VCW* numbers and then published.

Those researches were firstly published in Cirebon area and were followed by many other researches in various regencies in Java. Concerning the economic condition of rural population with its local diversity, there are many valuable data and factual materials. The local researches showed that the major parts of land transaction cases had as its aim the production of land which could be monetized instead of just to acquire the land. On rice plantation the most common form of credit was *ijon* system (the system by which a peasant mortgage the crop for money before it was harvested) which was given by the creditors in the form of money or payment-in-kind. If the loan was in the form of money, for every 60 cent borrowed it had to be repaid with one *pikul* (about 133 pounds) of rice. If the price of rice during the harvest is f. 1,50 per *pikul* – the creditor took 300% interest per year (Soekasno, 1936: 173-207).

Out of the harvest, the farmers had to fulfill other obligations such as: land tax, debt to the store house or bank, wages to cultivate the soil, and many others. Financial difficulties forced the farmers, apart from taking seedling credit, to take other debts to meet their various household needs. This made farmers continuously dependent on creditors. When the debts became too much, to protect the money lent the credit transaction was changed into land rent agreement or land mortgage.

On land mortgage, the land was acquired by the creditor until the debt was paid. The agreement was usually accompanied with requirements that the land mortgaged may be redeemed after the mortgage holder enjoyed some of the harvest. The harvest was considered as the form of interests which was entitled to the mortgage holder because the mortgage loan remained the same. By mortgaging the land, the farmers were in much disadvantaged position. The research results showed that usually the financial condition of the debtor/pledgee was so bad that they would not be able to repay the mortgage money.

## RESEARCH METHODOLOGY

This research is a historical research on the rural areas which attempted to build analysis based on basic factual findings. The sources used in this research are written sources in the form of archives and documents, scientific journals and magazines. The data was analyzed qualitatively. The data analysis process was started by reviewing all the available data. The next step is conducting data reduction by making abstraction, arranging it in units, and then categorizing it. The final stage of the analysis is conducting data validity check, carrying out check and recheck to produce analytical structure which has meaning framework while interpreting data to draw conclusion.

## **SENDE LAND AND THE ADAPTATION STRATEGY OF RURAL COMMUNITIES IN THE FACE OF ECONOMIC CRISIS**

*Sende* is a practice of land sale with an agreement saying that the seller can ask for the land back when he was able to return the money without interest. *Sende* sales can take place within a certain period of time in accordance with the agreement (Hastuti, Umi Yuliati, Retno Kusumawiranti, 2016: 4489). Within *sende* practice, often a new land redemption occurs if the people who do the *sende* / pawning manage to collect an amount of money, and at a certain time are able to tell the buyer his desire to redeem his land back from the buyer. Most of this kind of demand would not be rejected because "it has passed the time," but on the other hand, the buyer could not demand a seller to redeem the pawned land back outside of the contractual agreement or before the deadline. If there is no additional agreement in the pawning process then the right of redemption is in the hands of landowners and it could be given to the heir if the seller passed away and the landowners have not redeemed the land. The lien buyers have the obligation to provide land to be returned to the seller once redeemed.

Meanwhile, if the buyer is in need of money, he will be able to pawn the land he bought. Prior to this action, the buyers should meet the land owners to redeem the land so he could get his money back. However, if the land owner does not want to redeem, then the buyer has the right to do '*sende*'

or to pawn that land to other people, but the length should not exceed the time limit agreed in the previous deal, and with an agreement that at any time the land owner should be allowed to redeem the land from the third party. This is to anticipate if the first seller wanted to redeem the land immediately from the new lien buyers. Thus, the land that becomes the object of double transaction could be back safely to its owner.

At the time of land redemption, then the land must be returned right away, and in a condition like its original state. At the time the buyers' money is returned, all the buyers' rights on the pawned land ends. A piecemeal paying system must be understood as a process that some of the money is submitted first to the buyer, while the new redemption occurs when redeeming the latter is already accomplished.

The amount of pawn money is not only depending on the fertility of the soil, but mostly depends on the need of the land owner. Often, the price of land pawned is closely related to the needs. For example, someone pawned his land at a price equal to the amount of money he needed. This could happen because the seller usually considered their ability to redeem, making it possible for a wide and fertile land to be sold cheaply. In Yogyakarta, the land that becomes the object of the transaction was usually a fertile soil that reaches at least 1000 m<sup>2</sup> area (Hastuti and Retno Kusumawiranti 2011: 26). Pawning of land is generally carried out by peasants with broad lands to the rich. They pawn the land to meet the shortcomings in order to buy rice fields. The benefits they get from this rice fields they bought would later be used to redeem their pawned land. In Bantul, *sende* is performed by rich beef sellers who need money to sell then pawned their lands to pure farmers (Sulistiyobudi, 1993/1994). *Sende* also done by the village officials, even during the economic crisis of the 1930s, in Kawedanan Tayu *sende* done by many rich farmers and village chiefs. Depression of the 1930s dragged them into financial difficulty so that they were forced to pawn the land, even though land prices had gone down (Husken, 1998: 148, Soenario. 1939: 154, Rohrmann, 1925: 211-225).

*Sende* transaction happens when the landowner needs money but he still want to possess his land. By doing the transaction, the landowner will not give his social status away. He can overcome the difficult finen situation and at the same time still get respect as the owner the land even the land is sustainably sold. *Sende* offers the landowner secure feeling that he is able to redeem his land at any time. Moreover, the landowner still has the earning from the land by cultivating it as casual worker or hired farmer. Thus, the landowner feels as the farmer still, for he takes the responsibility in cultivating the land. He also takes a part in village decision making process. It is because de jure he is the landowner although de facto he does not possess it (Hastuti and Kusumawiranti, 2011: 44).

For rural communities, land is an important wealth made into one of the factors to manage natural production as the source of their income, so the more area owned and cultivated the higher the income they have. The respected position of farmers drives a strong urge to own land or if not possible, at least have the opportunity to use the land (Hastuti, Umi Yuliati, Retno Kusumawiranti, 2016: 4491; Scheltema, 1985: 344). So despite the fact that the farmers' wealth does not only depend on the extent of the land business, the rich farmers in general are trying to master the vast stretches of land. For residents of the city (or at least those who live outside the village community) *sende* is seen as an exciting opportunity to grow their money. For lenders the first and most important thing is not to get back the money that has been lent, but to get as much benefits for as long as possible and to reap the rewards from the debt relationship. The main interest is to keep continueing the bind of the debtors with debts, and thus perpetuate their economic dependence.

Meanwhile, *sende* land transactions carried out by villagers who have land in Yogyakarta knows no criterion of farmers, traders, private sector, so there is no separation for farmer and non farmer groups. This shows how important the control of land for villagers. Although they make their living outside agriculture, if there are chances to control the land, they will not relinquish the opportunity gained.

The reason peasants pawning land is the possibility to get the land back, and so there will be hope for the future generations. The need for this money creates new relationship with the other parties, puts the first party in a state of need, in a weak position. Because the status of the money is a debt, it must be returned with an interest. However, if the land is sold using the *oyodan* system, the price will be really low. The longer the time limit period of the debt, the bigger the interest (discount) is and the lower the price of *oyodan* will be (Ihalauw, 1993: 220).

Rural residents, both farmers, agricultural laborers, traders, self-employed people, and others are all in need of cash for various purposes. It is not always easy to distinguish their actions between the production and consumption, especially for those who live at a subsistence level. According to Fisk (Colter, 1984: 303), in a rural setting it is always difficult to develop a credit system that is effective because: (1) the subsistence society is still characterized by social obligations and these obligations

towards the family are still strong, so that the credit funds aimed for capital labor and capital are often diverted to fulfill social obligations, and (2) the people have no money and liquid goods.

In the beginning of nineteenth century, the pattern of land acquisition in Java tend to swing between strong communal ownership and private ownership with some special rights. However due to the growing pressure of population, and the non-existence of new land reserve which could be opened as new agricultural land, the private land acquisition grew in greater number at the expense of the communal ownership which previously existed (Kroef, 1984: 147).

As a fertile agricultural area, Yogyakarta is a densely populated area. Demographically, Yogyakarta's population density was high enough. In 1920, afdeling Mataram (Sleman, Kalasan, and Bantul) had the population density of 683/km<sup>2</sup>. As a consequence, the ratio of land-man power became unequal, 10.55 people per field *bau* (1.75 acres) in afdeling Mataram. The high population density in Yogyakarta created an imbalanced ratio of land- man power, and the parcel of land acquired by the farmers got smaller and smaller. According to M. Tauchid, in average every family had agricultural land as large as 0,65 *bau* (M. Tauchid, 1953: 101). The farmers' opportunity to increase their income from the agricultural sector greatly diminished with the issuance of *Rijksblad* Kesultanan no. 11 of the year 1920 and *Rijksblad* Pakualaman no. 15 of the year 1919, which significantly reduced the agricultural land acquired by the farmers. Based on those two regulations, the plantation still held the right over half of the agricultural area in the plantation. As a source of income to support the farmers' family, the plot of land as large as 0.65 *bau* was not sufficient to meet the needs of their family. In 1920 one *bau* of rice field produced 29.27 *pikul* and in 1924 that diminished to 23.29 *pikul* (Sukarto, 1997: 31).

Apart from being the source of income, land was a burden for the farmers. In the non-plantation area, land tax was not too burdensome, but in the plantation area, especially where the farmers rented their land to the plantation, the cost of the tax could reach as high as 50% of the rental money. Besides tax burden, the farmers who owned the land had to do compulsory work for their village and kingdom. In Yogyakarta and Bantul, a manual labor worked for the building and renovation of irrigation channel in the area of Opak – Progo river for 30 days a year. For the village, the compulsory job to be done involved village road construction and cemetery renovation for 22 days per year and keeping the village security at night once in a week or in a fortnight (Soepomo, 1930: 39; Sukarto, 1997: 31). In such condition, there was no other choice for the farmers to rely fully on the product of their field. They had to face many plantation-related problems such as the chaotic execution of *glebagan* system (a system where the farmers divided their land into dry area and wet area to plant different kinds of crop as anticipation to the lack of rainfall), water monopoly by the plantation, and many others. Such problems drove farmers to get engaged in work outside of agricultural sectors. There was tendency for farmers to sell or mortgage their land (Schwencke, 1932: 219).

Table 1  
The Volume of Land Mortgage (*adol sende*) in Yogyakarta from 1926 to 1931

Year	Volume
1926	4
1927	43
1928	42
1929	115
1930	193
1931	104
Total	501

Source: G. Schwencke, *Het Vorstenlandsche Grondhuurreglement in de Practijk en Het Grondenrecht in Jogjakarta* (Djokja: H. Bunning, 1932), page 219.

Table 1 indicated that in 1930 there was a sharp increase in the volume of land to be mortgaged due to the ongoing economic crisis. During the economic crisis (*jaman meleset*), Yogyakarta people only ate crops for dry farming (*krowotan*), corn and dried cassava (Notonagoro, 1937: 40). The life of Yogyakarta community was ridden with difficulties because of several reasons such as: (1) the life of common people only relied on land whose area was smaller than the number of common people. Moreover, there were no big industry and many manual labour could not work because many factory were closed, (2) according to research, many areas of common people's land had been mortgaged as *sende*, (3) Many cassavas, *ganyongs* (a kind of yam), and *garuts* (a kind of yam) were harvested before harvest time (Notonagoro, 1937: 41). According to *Volkstelling* in 1930 the sharp inequality

between the number of farmers and the area of rice field that could be cultivated where each farmer in average only got 1/5 *bau* (*Soara Hamong Prodjo (a)*. 1937: 55), made it difficult for farmers to meet their family needs. Even, farmers in Bantul and Yogyakarta had to take turn cultivating their own land and the plantation land. In average the wages to cultivate rice field for man was 30 cents, for woman 15-20 cents and for child labour 10 cents.

Meanwhile, in the areas where the land was nearly completely dry, not a wet rice field, the common people ate twice a day. The average daily dietary need for adults was as follows : dried cassava or the mixture of rice and crushed dried cassava amounting to 2.5 cents; vegetable, chili, etc amounting to 0.5 cents; salt amounting 0.5 cents; sugar and tea amounting to 1 cent; tobacco (for cigarette and betel) amounting to 0.5 cent; kerosene (for lamp) amounting to 0.5 cent. The total daily need for an adult amounted to 5,5 or 6 cents. It excluded expense for thanks giving events, medicine or parties (*Soeara. Hamong-Prodjo (b)* 1937: 141).

## CONCLUSION

The economic crisis had triggered various responses from the community. The responses and adaptation taken by the rural population varied across different areas in line with the available competence and resources. Some forms of responses to deal with this difficulty especially related to the fulfillment of subsistence were selling wealth treasure, mortgaging belongings (land, gold, household equipment, etc), evacuating, begging, and so on. On one hand, the economic crisis closed the opportunities for one group of people, on the other hand it opened up new opportunities for the other group. On the other side, there appeared a group which managed to acquire village resources especially land and things sold by the poor group. Land mortgage (*sende*) served as a response and adaptation strategy taken by the rural community to deal with the economic crisis.

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# WHICH COLOR CAN INFLUENT CONSUMER'S PERCEPTION OF HEALTHFULNESS? THE EFFECT OF PACKAGING COLOR ON CONSUMER'S HEALTHFULNESS PERCEPTION IN INDONESIA

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## ABSTRACT

This research was aimed to investigate whether blue, green, yellow, red, white, and black on product's packaging can influent consumer's perception of healthfulness or not. This research also investigated which color can give the most influence on that perception. Indicators for perception of product's healthfulness were consumer's perception on product's naturalness, consumer's perception on product's nutrition content, consumer's perception on product's calorie and fat content, and consumer's perception on product's ability to prevent some potential serious diseases. Total 51 respondents were involved in this research. The respondents were shown the original packaging version of product (red color) and were asked whether they have already been familiar with certain product or not. If so, they were asked to give respond through questionnaire on what they have experienced. Secondly, the respondents were shown the product with blue, green, yellow, white, and black color in packaging, one-by-one in sequence. The last, they were given questionnaire about their perception on the food they have just already seen. This study was conducted by manipulating original packaging color, from original color to blue, green, yellow, white, and black packaging. There were 4 products examined in this research which represented a group of healthy-associated product and unhealthy-associated product. All data which has been collected was analyzed using Paired Sample T-Test in SPSS.

**Keywords:** Marketing, Color, Packaging, Consumer's perception

## INTRODUCTION

Sense is a fundamental factor for human to understand the world they live (Lindstrom, 2005). Among all of senses that human being have, sight was considered as the most influential for living (Lee et al, 2013). Since visual aspect counted as the most influential, color has become the most important visual aspect (Jansson, 2004). Color has many important interpretations in some aspects of human's life, including business aspect. It was discovered that 62-90 percent of person's assessment and evaluation estimated come from color alone (Singh, 2006). Color also has a significant effect toward what consumer think, feel, and behaves (Mohebbi, 2014). Moreover, Bix, Seo, and Sundar (2013) found that simultaneous contrast of colors can significantly affects the consumer's attention, their perception of quality of the product, visual appeal, and purchase intention. Color also play role as basic tool in marketing communication (Aslam, 2006). It can affect mood, emotion, perception, and behavior (Aslam, 2006).

Researches that focused about color and perception have already been done by many scholars in various disciplines, whether in psychology, physics, art, marketing, etc (Mai. R et al, 2016). In marketing, research about color has come up with many variations and kinds. For example, study conducted by Spence et al (2015) using crossmodal method concluded that people tend to associate certain color with some specific taste. For example, red and pink is associated with sweet, sour with yellow and green, salty with blue or white, and bitter with dark color, including black, brown, and purple (Spence et al, 2015). Inversely, Gollety and Guichard (2011) found that children didn't use color coding too much to make their product choice. They tend to rely their choice based on color and their favorite aesthetical believes (Gollety and Guichard, 2011).

Despite of all finding above, there are still many unanswered questions in light of color and consumer's perception. This current study try to answer whether blue, green, yellow, red, white, and black on product's packaging can influent consumer's perception of healthfulness or not. This research also investigated which color can give the most influence on that perception

## LITERATURE REVIEW AND HYPOTHESIS

### Consumer's behavior and Decision Making

Consumer behavior basically refers to what consumers think, feel and act regarding on certain product, including appearance, price, packaging, advertisement, etc. (Olson, 1999). Consumer behavior also involves consumption pattern of consumers. Consumers always process all information

which available, then make a decision about what product they choose (Peter and Olson, 1999). Consumers also make decision making for buying certain product they need. Decision making is process of deciding and making up mind toward something and make a choice between two or more alternatives (Van Hurley, 2007). There are three phases of consumer decision-making: interpret, integrate, and retrieval (Peter and Olson, 1999). Those processes are somehow dependent on product appearance, and one of the most considerable factors is color. Consumer tends to have perception directly or indirectly toward certain color they see on the product (Mai, R et al, 2016; and Mohebbi, 2014). However, consumer perception is relative. It depends on product and other considerable factors (Mai, R et al, 2016; Casparie, 2007).

Consumers color preference and perception is dependent on product categories. It means, a color which fit on one product doesn't mean it would fit to another product. In another word, if consumer prefer certain color in one product, it doesn't mean that consumer would prefer the exactly same color on different product. These preferences are the result of associative learning. In some case, consumers believe that the most suitable color for certain product is not the color they like most. Thus, company may not use color for their product only based on consumer's favorite colors (Grossman & Wisenblit, 1999). Another research conducted by Van Hurley (2007) concluded that red color in packaging gave the best result in consumer's purchase intention of overall product. In contrast, red color in packaging was least likely to be purchased in toothpowder product (Van Hurley, 2007).

### **Color**

Based on Oxford dictionary (2017), color is a cue which owned by an object of producing different sensations on eye as result of light reflection. Scientifically, color exists when light's wave from the visible portion of the electromagnetic spectrums are reflected from objects and into our eyes (Holtzschue 2006). The human eyes are only able to sense some portions of the electromagnetic spectrum, specifically the spectrum which has wavelengths from approximately 400 to 700 nanometers (Holtzschue 2006). Thus, color is physically doesn't exist, instead there are only differentiation of light's wavelength and confirmed by retina inside human's eyes (Al Khamisi, 2013).

Historically, color has been used since the time of ancient Egypt (Al Khamisi et al, 2010). They imitate many colors in nature and copied it in many aspects of their lives (Al Khamisi et al, 2010). For instance, Egyptian mostly implemented green floor which imitating grass near the Nile River (Valerie, 1997). They also utilized blue in various purposes which was inspired by sky color (Valerie, 1997). In the beginning of fifth century BC, Greek began to make antithesis between black and white or bright and dark (Amsteus, 2015). In that time, Greek also knew some primary colors, like black, white and red (Al Khamisi et al, 2010). Aristotle once postulated that there were an intermediate color between black (dark) and bright and later Hippocrates introduced four colors theory: white, black, red and yellow (Gage, 1993). Isaac Newton was one of the greatest contributors in color theory (Al Khamisi et al, 2010). In 1672, he found that white is made of seven basic color of rainbow (Valerie, 1997). Through his finding, color science had spot-lighted in modern era.

In Psychology, color has three properties. They are hue, saturation, and brightness (Kuehni, 2004). Hue, the most noticeable one, appears to what we know as blue, red, yellow, or others. Saturation refers the dominance level of hue. When the hue level or saturation is low, it is said as dull. Otherwise, when saturation is high, it is said "deep". Brightness refers to the light intensity, when the light intensity is scarce, it is called dark. Otherwise is called bright (Gorn, Chattopadhyay et al. 1997). In color favorability, people tend to connect their color preference to the object they love. For example people love blue because they love sky. In contrast, people don't like brown because they don't like rotten object (Palmer and Schoss, 2010). Psychologist divides color into 3 sections, namely warm, cool and neutral (Harrington and Mackie, 1993). Warm color including red and yellow, cool colors are green and blue, while neutral colors are white, black, and gray. However, significant reasons that divide color into three parts are relative, since color perception can be affected by many individual factors (Harrington and Mackie, 1993).

### **Color in Marketing**

In Marketing, color has pivotal role in product, service, logo, package, collateral, and display (Al khamisi, 2013; Kauppinen-Räsänen & Luomala, 2010; Labrecque & Milne, 2012). Color potentially has role in creating corporate image and its identities (Garber et al., 2000; Madden et al., 2000), product and brand differentiation (Schmitt and Pan, 1994; Mohebbi, 2014; Singh, 2006), and sales (Aslam, 2006; Al Khamisi, 2013; Kauppinen-Räsänen & Luomala, 2010). Color is the first factor considered by consumer when they are shopping and can influence their product selection (Clarke and Honeycutt, 2000; Mohebbi, 2014; Al Khamisi, 2013). Broadly, color has potent influence to affect consumer's

overall perception and thus will affect purchase decision (Sable and Akcay, 2010). Therefore, companies must make sure that they are choosing correct color for products. Because once company put wrong color, it could hamper any communication between a company and its target market, degrading brand awareness, and reduce brand image (Hultén et al., 2011).

Al Khamisi et al (2010) conducted a research which investigating color as marketing cue in Arabian Society revealed that grey and white represent cheap product, while blue represents product dependability and black represents product high quality. Bellizi and Robert (1992) found that blue can affect consumer willingness to buy more positively than red. That because blue can deliver positive value better than red. Therefore, blue can lead consumer to come, search and brows in market. Gray is a color usually used for cheap product in East Asia. Inversely, gray is usually intended for high quality product in the USA. American people usually color cheap products with purple (Grossman and Wisenblit, 1999). A study conducted by Spence et al (2015) using crossmodal method concluded that people tend to associate certain color with some specific taste. For example, red and pink is associated with sweet, sour with yellow and green, salty with blue or white, and bitter with dark color, including black, brown, and purple (Spence et al, 2015). Mohebbi (2014) once mentioned that green also had connotation with health and nature.

Instead of assessing color and its association individually, some researcher asses color association by pairing some colors together. Wood and Spence (2016) found that colors which paired side by side have better association with four basic taste (sweet, salty, sour and bitter) than they are presented individually. Woods, Ramos, and Spence (2016) also noticed that paired color can communicate taste expectation better than individual color.

### **Hypothesis**

From the theories and previous findings presented above, the writer made hypotheses as follows;

- H1 : Red color on packaging can affect consumer's perception of healthfulness.
- H2 : Blue color on packaging can affect consumer's perception of healthfulness.
- H3 : Green color on packaging can affect consumer's perception of healthfulness.
- H4 : Yellow color on packaging can affect consumer's perception of healthfulness.
- H5 : Black color on packaging can affect consumer's perception of healthfulness.
- H6 : White color on packaging can affect consumer's perception of healthfulness

### **METHODOLOGY**

This research was conducted by packaging manipulation. The original packaging which was red-colored changed into other five different colors, blue, green, yellow, black, and white. There will be four product tested; coca cola red, indomie goreng red-packaged, ultramilk red, and chitato red. All products above represented heavy food, light beverage, nutritious beverage, and snack. This research took account on 51 data from respondents who lived in Surabaya.

Data collection method conducted as follow; First, respondent are asked whether he/she already consumed the original version product. If they say yes, the will be directly given a questionnaire. Secondly, they are asked to fill questionnaire based on the food they already experienced. Thirdly, I showed them blue, green, yellow, black, and white package version of food that exactly have just experienced, and the last they are asked to fill the questionnaire about their perception of this new-packaged product. This procedure was conducted on and on to the end of product.

The questionnaire used 11 level likert scale 0-10. 0 represent extremely unhealthy and 10 stand for extremely healthy. Analysis conducted by Compare their respond and use paired sample T test in SPSS.

### **FINDING AND DISCUSSION**

As there were 4 different products tested, all statistics showed different result. This result was consistent to the previous result which was stated that consumer's perception had been different depended on products category. In case of coca-cola,

In statistic result of Coca-cola, the signification values of all colors were 0, which meant that color had significant role on valuations consumer's perception of healthfulness. The correlation of all product were 0,7 or above. It meant that color had strong correlation with consumer's perception of healthfulness. The highest mean value of coca-cola product was achieved by green version (10.88), followed by yellow version (9.06) and white version (9). While the lowest value achieved by balack version by only 6.47.

This statistic indicated that consumer tend to percept that green colored packaging was the healthiest coca-cola, followed by yellow and white. While costumer thought that black was the least healthy coca-cola product. The original coca-cola (red colored) was on 5<sup>th</sup> position. So it could be inferred that current coca-cola was not good enough to promote healthy product. If coca-cola want to reposition itself as healthy product, changing its packaging into green might be a good deal.

**Figure 1: Result on Coca-cola product**

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	COLA_ASLI	8,24	51	6,532	,915
	COLA_BIRU	8,65	51	7,340	1,028
Pair 2	COLA_ASLI	8,24	51	6,532	,915
	COLA_HIJAU	10,88	51	9,092	1,273
Pair 3	COLA_ASLI	8,24	51	6,532	,915
	COLA_KUNING	9,06	51	7,979	1,117
Pair 4	COLA_ASLI	8,24	51	6,532	,915
	COLA_HITAM	6,47	51	4,597	,644
Pair 5	COLA_ASLI	8,24	51	6,532	,915
	COLA_PUTIH	9,00	51	8,183	1,146

Paired Samples Correlations				
		N	Correlation	Sig.
Pair 1	COLA_ASLI & COLA_BIRU	51	,928	,000
Pair 2	COLA_ASLI & COLA_HIJAU	51	,864	,000
Pair 3	COLA_ASLI & COLA_KUNING	51	,898	,000
Pair 4	COLA_ASLI & COLA_HITAM	51	,728	,000
Pair 5	COLA_ASLI & COLA_PUTIH	51	,777	,000

In the product of Ultramilk, consumer tend to think that blue version was the healthiest

**Figure 2: Result on Ultramilk product**

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	SUSU_ASLI	23,29	51	5,721	,801
	SUSU_BIRU	26,12	51	6,330	,886
Pair 2	SUSU_ASLI	23,29	51	5,721	,801
	SUSU_HIJAU	22,71	51	5,551	,777
Pair 3	SUSU_ASLI	23,29	51	5,721	,801
	SUSU_KUNING	22,18	51	6,002	,840
Pair 4	SUSU_ASLI	23,29	51	5,721	,801
	SUSU_HITAM	20,71	51	8,100	1,134
Pair 5	SUSU_ASLI	23,29	51	5,721	,801
	SUSU_PUTIH	26,06	51	6,485	,908

Paired Samples Correlations				
		N	Correlation	Sig.
Pair 1	SUSU_ASLI & SUSU_BIRU	51	,743	,000
Pair 2	SUSU_ASLI & SUSU_HIJAU	51	,925	,000
Pair 3	SUSU_ASLI & SUSU_KUNING	51	,879	,000
Pair 4	SUSU_ASLI & SUSU_HITAM	51	,719	,000
Pair 5	SUSU_ASLI & SUSU_PUTIH	51	,675	,000

(26.12), followed by white (26.06) and original red (23.29). While black was thought as the least healthy by consumers. The signification and correlation value was as high as coca-cola. The first two highest color, blue and white had wide gap from the other four. It meant that consumers thought that blue and white was very good to describe healthfulness, much better compare to other colors.

In chitato snack, the gap was not really obvious. The highest value of healthfulness achieved by blue (13.29), followed by white (13.35) and original red (13.29). Even though the original color stood in 3<sup>rd</sup> place, it was still forgivable because the difference from the first position wasn't really obvious. So whether the company wanted to use blue, white, or red instead wasn't matter. All of them can perform well to be associated as healthy.

**Figure 3: Result on Chitato product**

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	SNACK_ASLI	13,29	51	8,174	1,145
	SNACK_BIRU	13,47	51	8,322	1,165
Pair 2	SNACK_ASLI	13,29	51	8,174	1,145
	SNACK_HIJAU	12,71	51	7,500	1,050
Pair 3	SNACK_ASLI	13,29	51	8,174	1,145
	SNACK_KUNING	12,41	51	7,808	1,093
Pair 4	SNACK_ASLI	13,29	51	8,174	1,145
	SNACK_HITAM	12,59	51	8,415	1,178
Pair 5	SNACK_ASLI	13,29	51	8,174	1,145
	SNACK_PUTIH	13,35	51	7,589	1,063

Paired Samples Correlations				
		N	Correlation	Sig.
Pair 1	SNACK_ASLI &	51	,946	,000
	SNACK_BIRU			
Pair 2	SNACK_ASLI &	51	,956	,000
	SNACK_HIJAU			
Pair 3	SNACK_ASLI &	51	,919	,000
	SNACK_KUNING			
Pair 4	SNACK_ASLI &	51	,980	,000
	SNACK_HITAM			
Pair 5	SNACK_ASLI &	51	,978	,000
	SNACK_PUTIH			

In Indomie product, green and white stood in the first position as the healthiest product based on consumer's perception (12.35). The difference was quite obvious from the other colors. Important to note, original red product was only gained 11.47 and stood on 5<sup>th</sup> position. It was very important to put an attention, since today's society demand highly on healthfulness, company must able to serve their consumer well. One of which was giving healthful product.

Figure 4: Result on Indomie product

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	MIE_ASLI	11,47	51	7,824	1,096
	MIE_BIRU	11,76	51	7,827	1,096
Pair 2	MIE_ASLI	11,47	51	7,824	1,096
	MIE_HIJAU	12,35	51	8,255	1,156
Pair 3	MIE_ASLI	11,47	51	7,824	1,096
	MIE_KUNING	11,94	51	8,346	1,169
Pair 4	MIE_ASLI	11,47	51	7,824	1,096
	MIE_HITAM	9,71	51	7,619	1,067
Pair 5	MIE_ASLI	11,47	51	7,824	1,096
	MIE_PUTIH	12,35	51	8,116	1,136

Paired Samples Correlations				
		N	Correlation	Sig.
Pair 1	MIE_ASLI & MIE_BIRU	51	,958	,000
Pair 2	MIE_ASLI & MIE_HIJAU	51	,944	,000
Pair 3	MIE_ASLI & MIE_KUNING	51	,927	,000
Pair 4	MIE_ASLI & MIE_HITAM	51	,927	,000
Pair 5	MIE_ASLI & MIE_PUTIH	51	,970	,000

## CONCLUSION AND RECOMMENDATION

From the finding above, it can be concluded that the best color to express healthfulness is different in each product category. In coca-cola product, green is the best color according to the customer to express healthfulness. In milk and snack, the best color is blue and in noodle, the best color is white.

Despite of the result above, this research still have some weaknesses, first this result used only limited respondent. Second, only four product category used in this research. The last, this research didn't define well the color spectrum. The writer hope that next research can took a note on these research limitations.

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# ETHNIC BOUNDARIES AMONG MULTIETHNIC BUSINESS COMMUNITY IN MALAYSIA

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## ABSTRACT

This paper uses the Social Alignment Tool to identify social relationships between various ethnic groups such as Malay, Chinese, Indian and Bumiputera in Malaysia. The Social Alignment Technique analyzes the influence of ethnic and collective norms that are assigned to the respondents to measure the influential dimensions on the choice of individual's actions. This ethnic dimension is represented by ethnic names whereas collective norms are represented by three dimensions, namely individual self interest in the form of material advantage advantage, social status and personal obligation. An index measurement is also implemented to see whether the level of relationship has been constructed or is still extinct. If social relations are built up, their ethnic boundaries will diminish as social cohesion will also develop.

**Keyword:** social relations, ethnic boundaries, social cohesion

## INTRODUCTION

History of colonization in Malaysia has segregated the Malays, Chinese and Indians based on occupation. For instance, the Malays were located in the agricultural sector in rural areas, the Chinese were employed in trade and business sectors involving high technology while the Indians were involved with plantations in rubber and oil palm estates. The kind of segregation gave impact on each ethnic as their incomes are increasingly marked and unbalanced.

Since independence, the government has introduced several policies and action plans to achieve integration and social cohesion in Malaysia, namely the New Economic Policy (NEP) of 1971-1990, the National Development Policy 1991-2000, the National Vision Policy, 1 Malaysia Program and the most recent is National Unity Consultative Council. In fact, the category of 'employment by ethnic' is still occurring, but the ethnic relations in Malaysia are intertwined with the existence of an attachment or business networking among ethnics. Today the ethnic diversity has become an amalgamated of social mobility and can accept their difference interests as well as stay together in harmony.

Therefore, this paper discovers the question whether social ties between ethnic groups among the business community is constructed or still in a state of alert.

## ETHNIC BOUNDARIES AND RATIONAL CHOICE THEORY

Fredrik Barth (1969) argues that the concept of ethnic relations is dynamic by not focusing on the characteristics of ethnic groups but to the ethnic boundaries which is prior to the comparison between ethnic groups as the ethnic boundaries of a group are varying. There are two factors that can defend the culture of an ethnic group namely ethnic and social dimension. Therefore, the actions or choices of each individual are based on material advantage interests and social status as well (Banton 1983). Eriksen (1993) stated that when two or more ethnic groups are together in a social political environment, this condition will contribute to the formation of an ethnicity. The relationship between ethnic groups is something that happens, not just a fixed and a certain phenomenon (Brubaker 2004).

Thus, social alignment tool is suitable to identify the ethnic relations in Malaysia with the hypothesis that if social bonds are constructed, then the ethnic boundaries will diminish, its stereotype becomes lesser, ethnic tolerance will exist, social cohesion and ethnicity will emerge, opinions will be shared together and social interactions across ethnic groups will arise (Mansor 1992, Mansor 2012). A study by Mansor (1992) and been supported by Wimmer (2013) revealed that the features and mechanisms of ethnic boundary processes are liquid, path, changeable and so forth.

Rational choice theory is applied to understand and analyze the ethnic concepts as the boundaries. This theory was popularized by Thomas Sowell (1975), Thomas Schelling (1978), Michael Banton (1997) and Mansor Mohd Noor (2012). This theory is able to see the choice of action taken by an individual either on the choice of ethnic or personal interest. When an action choice is based on a

motivational measurement, then the other action choice will be closed. As a result, the social bonding builds up between them and constructs social relationships across groups.

### SOCIAL ALIGNMENT INSTRUMENT

The ethnic boundary instrument measures how far the respondents will choose the actions of collective norms such as the individual self interests of material advantage forms, social status and personal obligation in their lives as opposed to profits from ethnic choice estimation.

The ethnic choice or collective norms taken by individuals will be studied to determine the thick, thin or extinct ethnic boundaries. This instrument was implemented on the assumption that there is no permanent ethnic group where individual actions in society would influence the boundaries of its ethnic group. The choice of individual actions is influenced by their ethnic arrangements and occurrence in society as a result of their relationship with other individuals and ethnic groups in their pursuit for material advantage resources and social status in society.

If the ethnic arrangement is most preferred than collective norms, then the ethnic boundaries of an individual can be said as to be thick. This means the ethnic differences affect the behavior of an individual and would not build any social relations with other ethnics and less ethnic harmony. If the arrangement of collective norms is more importance than the ethnic arrangements, so the ethnic boundaries of an individual can be said as to be thin or extinct. This suggests that the individual has been able to accept the ethnic differences, and establishing social relations with other ethnics and construct a harmonious ethnic in the society.

The personal importance of the material advantage as a dimension in the collective norm is chosen based on the assumption that each individual wants to maximize material advantage profits and to avoid costs. This dimension has two assumptions that will put the respondents in a conflict condition to choose ethnic arrangements or individual self interests in the form of material advantage.

Each individual is not only pursues the material advantage but also the social status. The second dimension has two assumptions that will put the respondents in a conflict condition to choose ethnic arrangements or individual self interests in the form of social status.

When an individual acts, he or she will interact with other individuals. This relationship between individuals will build relationships up to the importance of personal obligation which may be more influential than other basic personal obligation, such as family, ethnic, and religious relationships. The third element in this universal norm has two assumptions that will put the respondents in a conflict condition to choose either the ethnic arrangements or the interests of personal obligation.

### FINDINGS

A total of 554 respondents were participated in this study, comprising of 57% males and 43% females. 46.2% of the respondents were educated until the secondary school. The average monthly incomes per respondent is RM3200 with the minimum value of RM170 and the maximum value is RM15000

The analysis on the merging dimension of the ethnic boundary instrument shows the dimensions of personal interest in the material advantage is very well-established among all ethnic groups participated. This dimension is followed by individual self interests in the form of personal obligation and social status.

**Table 1 Analysis on the merging of ethnic boundary dimension**

Ethnic Boundary	Malay	Chinese	Indian	Bumiputera
Personal Interest on material advantage advantage				
<b>Bank Loan</b>	<u>68.8%</u>	<u>50.0%</u>	<u>68.2%</u>	<u>61.1%</u>
<b>Groceries</b>	<u>58.0%</u>	21.0%	<u>72.7%</u>	<u>55.3%</u>
Personal Interest on social status				
<b>Marriage invitation</b>	<u>60.6%</u>	32.2%	<u>54.5%</u>	<u>62.8%</u>
<b>Birthday invitation</b>	43.7%	27.9%	<u>50.0%</u>	31.6%
Personal interest on personal obligation				
<b>Support the leader</b>	43.0%	46.8%	40.9%	37.2%
<b>Left the home key</b>	<u>79.2%</u>	<u>58.1%</u>	<u>59.1%</u>	<u>72.3%</u>

The findings shows that the Malays and Indians feel comfortable with the dimensions of personal interest in the material advantage. Whereas the Chinese felt that the social situation is full of

ethnic risk to them. The percentage gap between the Malays, Chinese, Indians and Bumiputera respondents did not show much difference. Although they were more concerned with material advantage arrangements, the second question showed relatively lower to the Chinese respondents than other ethnic groups. This suggests that the ethnic arrangements are more likely to influence the behavior of Chinese respondents as a result of their sense of ethnic risk in the economy.

Findings on the dimension of personal obligation reveals that individual self interests in the form of personal obligation are most preferred than the ethnic choice. This shows that the ethnic boundaries among the Malays, Chinese, Indians and Bumiputera can be said as to be thin. There is an ethnic difference but the boundary gap between ethnic groups is relatively small. The boundary gap between groups can be seen in the first question where the Malays and Bumiputera are more concerned with ethnic arrangements than the social demand measurement.

The respond for the social status dimension is given in parallel with the previous question which is more favorable to the existence of the ethnic arrangements and the status of their choice of action in the country. But the further analysis shows that the selection will prioritize the level of social status in the society if compared with their own ethnic interest measurement.

## CONCLUSION

The findings of this study show that individual cross relationships in the dimensions of individual self interests in the form of material advantage, personal obligation and social status are still being built. To conclude, the boundary among Malay, Chinese, Indian and Bumiputera business communities is thin but at moderate levels. The thin ethnic boundaries indicated that the traders and other business community have been able to accept differences and interact with other ethnic groups as in a harmonious manner.

However, the economic factor is still a sensitive issue among the Chinese traders since these dimensions have been influenced their choices of action. The commercial value in the business world has influenced the Chinese business community in making decision. This also shows that the Chinese more prefer the ethnic choice and is controlled by the ethnic risk.

The findings reveal the same pattern of ethnic relations with the previous social bonding studies. Previous studies on personal-interest in material advantage were the most developed dimension and followed by personal obligation and social status. The ethnic concepts that apply the boundaries will be the cause or consequence of individual's actions.

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# COMMODIFICATION OF CHILD LABOR AS ENDORSE MODEL IN INSTAGRAM

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## ABSTRACT

The development of technology and new economy has been used by many people to change their social media into business field. With all of their popularity, many artists in Indonesia also use their social media, especially instagram, to be the medium. Unfortunately, they use their children to be the endorse model. This research aims to know how and why artists use their children as commodity by being endorse model in Instagram and who are involved in changing the use value into the exchange value. Based on the data, the results indicated that: (1) Parents exploit their children by becoming a labor, (2) Parents and entertainment industry try to hide the commodification process by showing the fantasy of popularity, (3) Government does not have details and holistic regulation about child labor in entertainment industry. Therefore, parents, entertainment industry, capitalists and government are involved in the exploitation process.

**Keywords:** Commodification, Child Labor, Artist, Instagram, Exploitation

## INTRODUCTION

Technological developments rapidly affect all aspects of life, including the media. Technology also lead to the growth of new media. According to McQuail (2010, p.148), the new media is a range of communications technology devices that are made due to the digitization and availability in the wide area. New media is different from conventional media such as print media, television, or radio. The most noticeable difference lies in interactivity in the use of new media. Interactivity causes new media users can adding, subtracting, modifying, and also creating the desired content and pass it on to other users. In other words, people not only act as consumers, but also as producers of existing content.

The medium included in the new media itself according to [www.webopedia.com](http://www.webopedia.com) in Kania and Agatha (2012, pp. 92), are websites, streaming audio and video, chat rooms, electronic mail, online communities, web advertisements, other things related to digital technology. In this case, social media like facebook, twitter, until instagram is part of new media. In Indonesia, the average use of new media is quite fantastic ranging from 2.5 hours to 5 hours in a day. This study focuses on the social life that occurs in instagram because based on a survey of the Association of Internet Service Providers Indonesia (APJII), instagram is in the second rank of social media that is often visited after facebook. Facebook is accessed by 71.6 million users, followed by instagram accessed by 19.9 million users (Fauzi, 2016).

Initially, the app presents a new way of communicating through shared images. However, the function of instagram has shifted slightly in recent years. Many people use instagram as self-actualization medium to sell. This is what Terry Flew calls the Economy of the new media. Diana Coyle (1999, in Flew, 2005, p 51) defines this new economy as referring to the sale of nonmaterial products in the form of code, media content, design, information, and services. Only with social media, the community can get the benefits as much as possible.

This new economy is exploited by many celebrities by juggling their instagram accounts and offering themselves as endorsers<sup>59</sup>. Based on the phenomenon that occurs in the field, these celebrities not only make themselves as endorse models, but also use their children. According to Law No. 35 of 2014 on child protection, a child is a person under the age of 18, including a child still in the womb. In this case, the child is employed as an endorse model by his parents. Children who are supposed to play and grow according to their age are actually converted into exchange value<sup>60</sup>. The exchange value in this case is an economic value. Uniquely, the children who are used as the endorse model on instagram are not even 5 years old. Not only that, many artists who in the year of 2017 gave birth directly make the newborn child become an endorse model. Just as happened to the children of

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<sup>59</sup> According to Cambridge online dictionary, endorse is an activity when someone appears in an advertisement, tells that the endorser uses and likes the product.

<sup>60</sup> A process of commodification happened when there is a process of transforming use values into exchange values.

Putri Titian and Junior Liem, Putri Titian just gave birth at the end of March 2017, then on June 2, 2017 came the endorse who used her son as a model. Her son is even no more than 3 months.



Figure 2. Putri Titian on her instagram account using her 2 months baby as a model endorse

This commodification process ultimately leads to the practice of child exploitation. According to Kamus Besar Bahasa Indonesia, exploitation is the utilization, utilization for self-benefit, and extortion (manpower). In addition, the term exploitation itself is a concept adopted from Karl Marx's thought. According to Ritzer and Goodman (2001, p.55), exploitation is an unfair advantageous gain by the privileges of private property. In other words, exploitation refers to unfairly taking advantage of others. In this case, the child is used to work as an endorse model. It can be said that these children have not even understood the meaning of working.

Basically, working is not a child's rights or obligations. The involvement of children in the entertainment industry is actually a form of violation of Clause 11 of Law number 23 of 2003 concerning child protection which states that every child has the right to rest and make use of his spare time, associate with his or her peers, play and recreate according to his or her interests, talents and intelligence for the sake of self-development. Parents tend to create interest and talent as a defense against their actions of child labor. Workers in this new media industry tend to be new and Indonesia does not yet have specific regulations on child labor in new media. In fact, UNICEF as an institution that protects the rights of children also does not have specific rules on children working in the new media. The UNICEF appeal regarding the appearance of children in the news, both conventional and *online* news. The protection provided by UNICEF is limited to providing education to children about the internet as well as how the media industry provides a place to the children.

Based on the presentation, the researcher has three questions, namely: (1) How did the artist use their children as a commodity to be endorse model in instagram? The process will refer to the question (2) why artists use their child as a commodity? And also (3) who has involved in changing the value of use to be this exchange value?

Commodification is a concept often used in the study of political economy. Political economy itself according to Mosco (2009, p.2) is a study of social relations, especially power relations, which together form the system of production, distribution, and consumption of resources, including communication resources. The definition shows how social processes are put forward in the establishment of a communication system. Social media, as a new media also has a social process in which has power relations in producing messages. Political economy of new media according to Mosco (1995, in Flew, 2005, p.45) the social process is evolved using new technologies and also shaping new processes in labor management. With new media, audiences can be part of the audience as well as producers at a time. Celebrities are not only silent to the audience, but also produce something through his personal instagram account. However, power relations still play in it where the celebrities are hiring their children intentionally or unintentionally.

Furthermore, Mosco (2009, p.2) says that there are three processes that need to be considered as a prefix of the political economy of communication, namely commodification, spatialisation, and structure. In this case, the authors focus on commodification practices that occur in instagram. Referring to the research question, this study intends to find out how artists make their children a commodity that can be exchanged and who is influential in the process of use values to become this exchange values. Today, the phenomenon of use value process in order to become the

exchange value is increasingly widespread on the media. In addition, the rapidly growing media development further perpetuates the process of commodification and strengthens the capitalists by spending little capital to obtain maximum income. However, many people consciously or unconsciously dominate certain parties in which case the child himself becomes the party to be exploited.

According to Mosco (2009), the study on the commodification of labor is still less desirable in developed countries such as Europe and the United States. This can be because developed countries have their own rules about workers as well as human rights issues getting serious attention from the government. However, in a developing country like Indonesia, the conditions are certainly different. The issue of workers is still a homework for developing countries. The commodification of labor who become the main topic of this study become more relevant to the growth of the entertainment industry and the development of existing information technology.

Mosco (2009, p.129) himself describes commodification as a process of changing goods and services that have use value to be an exchange value. In this case, various media products that is communication devices can be goods that can be traded. For example, mass media such as television not only produce journalistic products, but also other broadcasts such as sinetron. The television makes the sinetron very attractive with the handsome and beautiful stars to attract the audience and improve the rating. That is where the advertisement come up so that the use value of the sinetron turned into an exchange value. Mosco himself divides commodification of communications into 3 parts<sup>61</sup>, namely commodification of content, commodification of audience, and commodification of labor. In this case, the celebrity makes her child a model so that the child can be categorized as a worker. Therefore, the researcher focuses on the commodification of child labor carried out by such celebrities as parents.

Furthermore, this child labor refers to the exploitation carried out by the person around the child. According to Ben Best in Rahmijaji (2016, p 101), exploitation leads to "a person or group taking unfair advantage of others". A child is not someone who will decide to take a job, let alone a child under the age of five. Parents act as decision makers whether the child has to work or not. Therefore, child labor refers to the practice of exploitation by parents or others as decision makers.

## RESEARCH METHODOLOGY

This study aims to know how the commodification happened to the child labor which refers to the exploitation of the child. As mentioned before, the study of the commodification of child labor has not much done yet. There is a research from Endah Sri Wahyuningsih in 2011 which focused on the commodification of child in *Idola Cilik 3* program. That research focused on the child as a content and also labor. Wahyuningsih also examined the exploitation of the child that the program did. But, the explanation needed more investigation because the writer might not focus on the research problem. The writer did not only analyze the commodification of child, but also analyzed the meaning of commodification toward audiences. Theoretically, the reaearch on the political economy is a macro research. But, the writer focused on the micro level by interviewing the house wife as an individu who watched the program. In general, those informant assumed that the program is an educative and entertaining program. The writer did not analyze something behind those educative and entertaining program. It could be said that the paradigm which supposed to be used is different from the discussion.

Moreover, the researcher uses the dissertation from Lintang Ratri Rahmijaji in 2016 as the refference to analyze the exploitation and the reality behind the *endorsement* practice. Begins with the idea of Marxism which devided society to the class system, there is domination system playing role where those celebrities has the authority over their children. Rahmijaji noticed how the commodification of child labor in sinetron industry. The dissertation explained the exploitation in the form of the commodification of child labor in television industry in Indonesia, especially sinetron. Rahmijaji found that parents exploited their children in Raden Kian Santang sinetron in the form of exploitation of the body, economy, growth, spare time, and also education. Using qualitative approach and case study about sinetron as the media, the dissertation gives the illustration about this research. Furthermore, the commodification in new media is a new thing. Those two research show that lots of the commodification of labor focused on television. As new media, instagram can be seen as the media which preserves the commodification process. In this research, the researcher focuses on the

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<sup>61</sup> Vincent Mosco. (2009. P. 133-141.

phenomenon of the celebrities who used their instagram account to promote some product using their children as a model.

Seeing from the previous studies, the researcher also used qualitative approach to analyze the data. Moreover, the researcher focused on the case study of the endorsement phenomenon in instagram using the children as models. According to Wimmer and Dominick (2011, p. 141), case study uses as many as data sources as possible to systematically investigate individuals, groups, organizations, or events. The researcher focused on celebrities who use their children as model of endorsement. The data collected from the observation of their instagram account. The researcher observed their account on Mei-June 2017. The researcher gave some limitation to the observation because this issues is continually happened. Besides, the researcher also used literature and document study in mapping and conceptualizing the problem. Literature and document study accessed from books and regulations about the exploitation of child. Later on, the interview of those celebrities in online media about the topic could be used as the secondary data.

This research has some limitations, such as the researcher used the interview from online media as the secondary data. The researcher knows that it will be better to interview the celebrities or the management. In this case, the researcher has technical limitation to interview those celebrities and management. The researcher could not contact them in order to ask about the commodification itself. Thus, the interview supposed to be done by the next researcher. Beside that, this research has limitation by analyzing the new media, instagram. According to the observation, the commodification process is not just happened in instagram, but also in every mass media and new media. The development of new media also gives contributions to the commodification process.

## FINDINGS AND DISCUSSION

Many celebrities use many ways to defend their existence, such as using their social media to be rented as endorsement media and become the model of that kind of advertisement. Those celebrities not only used their social media, especially instagram, as its function but also modified that account to get more income by communicating through pictures. Ironically, those celebrities proposed millions<sup>62</sup> for one endorsement. Moreover, it was not only their appearance but also their children as models. It can be said that they use their children as a commodity. Those little children who are no more than 5 years old has been changed their use value into exchange value by using them as endorse model.

The researcher identified at least 12 couples of celebrities who had used their children as endorse model.

No.	Couple	Product	Having an account for their children
1.	Chelsea Olivia, Glenn Alinskie	Diaper, cream, breastfeeding tools, socks	√
2.	Gisella Anastasia, Gading Marten	Donuts, cake, cereal, clothes	√
3.	Ashanty, Anang Hermansyah	Baby treatment, clothes	√
4.	Alyssa Soebandono, Dude Harlino	Books for children	
5.	Nagita Slavina, Raffi Ahmad	Their own product	
6.	Aryani Fitriana, Donny Michael	Breastfeeding tools, baby corner	
7.	Tya Ariestya, Irvan Ratinggang	Clothes, body treatment	√
8.	Herfiza Novianti, Ricky Harun	Body treatment, baby carrier	√
9.	Titi Kamal, Christian Sugiono	Soap, eyeglass	
10.	Sarwendah, Ruben Onsu	Diaper	√
11.	Yasmin Wildblood, Abi Yapto	Baby cream, breastfeeding tools	
12.	Putri Titian, Junior Liem	Baby corner	√

**Tabel 1. Celebrities who use their children as endorse model (observed on May-June 2017)**

Those couples used their children as endorse model for many products, such as diapers, stroller, clothes, breastfeeding tools, and also their own product. Seven from those twelve couples also made an instagram account for their children. It was operated by those celebrities as parents. Even though, that instagram account was not used for endorsement. But, there was one account which was used for endorsement as well. It happened on the account of @queenarsy, the daughter of Ashanty and Anang Hermansyah.

<sup>62</sup> m.detik.com. (April 8, 2016). *Mulai dari Rp 50 ribu hingga Rp 25 juta, ini tarif endorse selebgram.*



Figure 2. Endorsement from @queenarsy

It can be seen from the caption that Ashanty as the operator used the account for marketing medium. Ashanty used the name of her daughter to make it real. “*Arsy cocok banget, original dan fresh dengan harga produsen hanya di @aisyahlulurbugis, Online Shop langganan Arsy sejak dulu.*” Ashanty promoted a product of a bodyscrub using her daughter as a model and her name as media promotion.

On the other side, those couples tend to use the account of the mother as endorsement media which used her children as a model. But, the account of the father could also be used as endorsement. It happened in the couple of Herfiza and Ricky Harun. On his own Instagram account, Ricky Harun posted his photo with his baby boy for the endorsement of a baby carrier product. It was also happened on Nagita Slavina and Raffi Ahmad. They used both of their Instagram account for endorsement of their child. It was not only for various products, but also the endorsement of their own product, such as snacks.

This process led them to the child exploitation. The parents take any advantages from their children unfairly, because their children do not know what they are doing with the photos. Bouhdiba, on his research about child labor exploitation, had given some categorization about the exploitation of child labor<sup>63</sup>. There were (1) exploitation on economics by parents, (2) exploitation of leisure time, (3) exploitation on education, (4) exploitation on the growth, and also (5) exploitation in the form of violence. Besides, Rahmijati (2016, p.105) developed the categorization and divided into: (1) exploitation of the body, (2) exploitation on economics, (3) exploitation on the growth, (4) exploitation of leisure time, and (5) exploitation on education. In this context, the researcher also found the exploitation to those children similar to the categorization from Boudiba and Rahmijati.

#### 1. Exploitation on economics

The short term effect accepted by those celebrities was when they got an additional income from using social media and their children as the marketing model. According to the article of m.money.id, Shareena Gunawan and Ryan Delon determined the endorsement fare from Rp 750 thousand until Rp 2.5 million. As a child, did they get those income? It supposed to come to the parents' bank account. According to Rahmijati (2016, p. 129), the exploitation on economics to the child labor describes as the action, with or without the child's acceptance, utilizes the ability of the children to get material things. In this context, the parents who are celebrities, utilize their ability, cuteness, and innocent as endorse model and get additional income. This cuteness becomes a commodity which produces money. That is different from the research of Rahmijati through the child on sinetron named Raden Kian Santang. In that case, the children worked because of their parents' economic problem that were lack of income. They replaced their parents' responsibility to work. This research found that those celebrities were prosperous, but they still used their children as a model to get more income. In this case, Raffi Ahmad and Nagita Slavina were the couple who determine a high fare. In one frame, Rafathar Malik Ahmad got Rp 30 millions for endorsement<sup>64</sup>. Besides, Raffi Ahmad had full authority about the contract for Rafathar. In his

<sup>63</sup> Abdelwahab Bouhdiba, *Exploitation of Child Labor*, Newyork, 1981, p.43.

<sup>64</sup> Melisa F. (Nov 4, 2016). *Hoki berat, bayi artis-artis ini sudah kebanjiran job sejak lahir, ada yang senilai 2M*. Accessed from <http://www.selebupdate.com/bayi-artis-dapat-job/4844> in June 12, 2017.

age, Rafathar even had an advertisement contract for Rp 2 billions. Those additional income supposed to come to those celebrities.

2. Exploitation of the body and leisure time

Law Number 23 of 2003 concerning child protection clause 11 said that every child has a right to take a rest and use their leisure time, interact to the other children, play and have fun. When they work with their parents, their playing time is limited. They just play around their parents and make them as their social life. Their leisure time for playing with the other pals is used for shooting. The photographer lets them play and takes some photos that they look cute and innocent. Those cuteness and innocent becomes many photograph that have already changed that value.

In Rahmiaji (2016), their leisure time decreased because of the tight schedule. Besides, they had to be professional and also had to work while they are sick. Similar to Rahmiaji, those celebrities still used their children while they were sick. They even used the sickness as an excuse to endorse the product. It happened on @gisel\_la, the account of Gisella Anastasia. When Gempita was sick, she used the sickness as an alibi by saying that the product made her happy and increase her appetite. In fact, it is against Law concerning child protection Number 35 of 2014 Clause 45 Subclause (1) that said: Parents and Family responsible to keep the children healthy and to take care the children from the uterus. In this case, the government also did not have a decisive action to punish the parents. So that what happened was the parents take any advantage through the sickness.



Figure 3. Endorse of a cake on @gisel\_la

3. Exploitation of the growth

In this case, exploitation of the growth can be said as the long term effect of the exploitation of leisure time. The limitation of the society which is not appropriate to their age suppose to block their growth. They do not have a sufficient social space. They also have to be professional so that they still work when they are sick. The lack of the recovery might also block their growth. Moreover, they do not know the concept of working, income and also consumption of luxurious things. But, their own parents teach them about those concept. They usually live in a luxurious house with luxurious things. They even got a term from the society, socialita kids from Indonesia<sup>65</sup>. That title might affect their growth.

Furthermore, those celebrities hope that their children will be like them as well. They mentioned it unconsciously by taking some photograph of their children. As Gisella Anastasia said to liputan6.com, "*mungkin karena aku sering fotoin buat jualan baju. Jadi dia suka meniru.*" Kids supposed to have high imagination, therefore they like to imitate everything around them, especially their parents. This happened on the kids because the kids are still immature on how they are thinking (Izzaty, et al. 2008, p.88). Gisel tried to lead her child to like modelling with that imitation. In this case, Gisel used her social media as an endorse media where her child is involved. The education was not about a formal education, but the study to be a celebrity. The children's ability in front of camera could be a commodity to develop new celebrities.

In the sinetron industry, Rahmiaji (2016, p.183) said that the industry tried to naturalize the child labor by gaining the fantasy of popularity. Ironically, that is also happened in this case. Those celebrities does not think that they have exploited their children, they think that it is one of the way to

<sup>65</sup> Aprillia Nureohmah. (March 17, 2016). *Nggak nyangka, 10 anak artis ini dijuluki bocah sosialita Indonesia*. Accessed from m.brillio.net in December 16, 2016.

develop their children's ability. When he was interviewed about the exploitation<sup>66</sup>, Raffi Ahmad said, "gue mau abadikan Rafathar yang lagi lucu-lucunya dalam sebuah karya. Siapa yang nggak bangga kalau anaknya punya nilai plus." In this case, Raffi was the one who wanted to capture his son in a work. But, it was not appropriate when the work was changed into an amount of income. Here, the exploitation was naturalized with the plus value of his children in entertainment industry. As the parents, they did not realize that their children become a commodity.

Moreover, the government did not have any holistic and detail rules about the child labor in entertainment industry. There is Law Number 13 in 2003 concerning the employment clause 70 that tells about a working child where the child can work in an office which is the part of the curriculum of education or any workshop that is signed by the authorized functionary. Beside that, the child has to be more than 14 years old. It can be said that what those celebrities did is illegal. In Undang-Undang Number 35 in 2014 concerning child protection, the country focuses on any company, the organization of labor, non-government organization, and also society to get involved in removing the exploitation of the child economically and/or sexually<sup>67</sup>. In fact, there was not any implication from parents and government through the protection of any exploitation. The government might think that the parents would be the last person who exploited their own children. In fact, the parents was the first suspect of the exploitation itself.

## CONCLUSION

Based on the data and discussion, the results indicated that: (1) Parents exploit their children by becoming a labor. In order to support their popularity in entertainment industry, they can do everything. In this case, they use their children as endorse model and post in on their own instagram. They exploited their children's ability as a commodity. Here is where the power relation and domination play a role. As the parents of a little kid, they have full authority about what they do to them. (2) Parents and entertainment industry try to hide the commodification process by showing the fantasy of popularity, (3) Government does not have details and holistic regulation about child labor in entertainment industry. It can be said that parents, entertainment industry, and also government is involved in the process of commodification and exploitation itself.

The result said that the commodification of child labor was about the parents' role. In this case, they become the real capitalist around the child unconsciously. They took some advantages from their child to maintain what they had, such as wealthy and popularity. Moreover, the parents naturalized it by saying that it is the development of their ability and by giving the fantasy of popularity. Meanwhile, this research will be better if there is any interview from the one who get involve in this case, such as the celebrities themselves and the management. It is also relevant if there is any interview from the macro level, such as the product management that is advertised.

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<sup>66</sup> Altof Johar. (2016, December 6). *Raffi Ahmad tak masalah disebut eksploitasi Rafathar*. Accessed from m.bintang.com in December 15, 2016.

<sup>67</sup> UU No. 35 in 2014 about the protection of the child clause 66 poin c.

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- Undang-Undang No. 35 in 2014 concerning child protection

# ECONOMIC TRANSFORMATION DURING THE EARLY PERIOD OF INDONESIAN INDEPENDENCE, FROM COLONIAL TO NATIONAL ECONOMY

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## ABSTRACT

Economy transformation in Indonesia began with an economy process called "Indonesia-nisation". "Indonesia-nisation" started from political process which implied in economy and law processes. As a political process, nationalisation was related to "Indonesia-nisation" process referred to foreign ownership assets in Indonesia. This process initially came from the intellection which has been developed for decades before Indonesian Independence. Additionally, this was reflected in the political programs by *Perhimpunan Indonesia* (one of the founders was who will be the first Indonesia Vice President), and political speech by Bung Karno as known as yang "*Indonesia menggugat*". The "Indonesia-nisation" process started to be implemented during the occupation of Japan in Indonesia from 1942 to 1945, and it became stronger during the revolution of Indonesia. After Indonesian Independence, the freedom fighters had stronger desire to develop national economy. The significant aspect was "Indonesia-nisation" process referred to foreign ownership assets, especially Dutch. John Sutter stated that there are nine types of "Indonesia-nisation", as follows: (1) establishment new companies in various sectors that were previously closed for Indonesians, (2) transfer assets from private Dutch Colonial to Indonesian government, (3) establishment state-owned enterprises, (4) improvement the government supervision towards foreign enterprises, (5) improvement of Indonesians' participation in corporate managements at the foreign enterprises, and (6) transfer of ownership from foreign enterprises to Indonesian government, (7) transfer the foreign-private enterprises to Indonesia and Indonesian organisations, (8) increase of ownership equality for Indonesians in foreign enterprises, (9) restoration of land tenure to Indonesians by foreign enterprises.

**Keywords:** economy transformation, early independence, Indonesianisation, enterprise.

## INTRODUCTION

The proclamation of Indonesia independence brings implication to the transformation of state economic management. The most important transformation is the transition of economic assets, from the colonial economy to the national economy. There are two models of economic transformation, namely: (1) Institutional change, and (2) nationalization.

The first process refer to the transfer of ownership of economic assets belonging to the colonial government into Republic of Indonesia,s assets. This institutional transition is the right of an independent state, the right of a sovereign new State. It was becoming an international legal agreement. It is also supported by the legal basis in Indonesia, the text of the proclamation clearly states that the transfer of power, there were: "the things about the transfer of power will be done with careful and in the shortest time". It mean including economic institution.

This process of institutional transition is often referred to as "Indonesianization". The process was the result of the "decolonization" of the Dutch Colonial Government in the Netherlands Indies and switched to the Indonesian government.

In this process of transition, the institutions formerly controlled by the Dutch Colonial Government were controlled by the Government of Indonesia. Most of his personalities were also replaced from Indonesians, except for some technical skills not yet dominated by the Indonesian people still entrusted to the Dutch. There were too many aspects of Dutch Colonial institution change to be Indonesian economy assets, as: sea port, airport, central bank, Forestry management, rail way, highway , governmental building, Companies that was owned by Dutch government (*ICW* and *IBW*), post office, and soon.

Meanwhile the economic transformation of private assets used nationalization. Nationalization referred to the elimination of Dutch control and economy re-orientation in Indonesia fundamentally in decolonization era and during the years immediately after the recognition of Indonesia's independence in 1949 (Wasino, dkk, 2014: 9-19).

## NATIONALIZATION ECONOMIC ASSETS

Nationalization refer to the elimination of Dutch control and the fundamental economic re-orientation of Indonesia during the years immediately after the recognition of Indonesia's independence in 1949. Nationalization was interpreted as a replacement of Dutch employees and managers to Indonesian in

the bureaucracy and the private companies during nationalization assets of Dutch business on 1 December 1957. Nationalization created broad structural change (Lindblad, 2011: 6).

Nationalization has a quite specific legal meaning. This concept is different from similar concepts such as “confiscation, *onteigening*, and disenfranchisement” and is often misunderstood. Erades argued that nationalization is a rule to accept (*dwingt te gedogen*) the rights of something or some kinds of thing which belong to someone or group swift to state. Based on the argument, S. Gautama said that nationalization is a way of transfer of right from private ownership to state ownership by force. Therefore, nationalization is a “species” of disenfranchisement (*ontgeining*) (Gautama, 1975: 6).

*Ontgeining* appeared first in the Temporary Constitution. Article 27 from the constitution stated that the revocation of rights for public interest was not allowed, except by indemnifying based on constitution. Thus, the word “indemnify” had opened a gap for a process the permissibility of “the revocation of rights” which became a legal basis for the publication of nationalization law

Another *ontgeining* concept which was closed with the revocation of rights was “confiscation”. There was a similarity with *ontgeining* concept, that is both of them dealt with “the revocation of rights”, but the confiscation was without compensation. This process was a nationalization process as if it occurred in Mexico 1940 (Gautama, 1975: 7).

### **NATIONALIZATION PROCESS**

The birth of new post-colonial government brought changes in the colonial asset management. The colonial economic assets were transferred to national asset by colonial freedom fighters. The process of asset transfer occurred in two ways, namely the switch of institution from Dutch Colonial to Indonesia Government and nationalization or Indonesianization (Sutter, 1959:1). The institutional transfer usually occurred in the government institution, that is from The Dutch East Indies to Indonesia Government. Meanwhile, nationalization was intended to non-government assets, both belonged to private-foreigner and Dutch state-owned enterprise. The process of institutional transfer took place some time after Indonesia had declared its independence. On the other hand, the nationalization occurred in process later and reached its peak in 1957 (Dick, 1999: 14).

All of nationalization were initiated from the people, especially those related to political parties. Indonesian Communist Party (ICP) was a political party which was able to mobilize many supporters to take over those foreign assets. The nationalization drive became stronger after the Dutch-Indonesian Round Table Conference (Indonesia: Konferensi Meja Bundar) (Kanumoyoso, 2001:9). One of the clause from the Dutch-Indonesian Round Table Conference was the return of West Irian (now Papua) into Indonesia. However, there was an impression that the Dutch government was not serious to realize the result of the conference. As a result of this, many people were angry and it strengthened the sentiment to fight the Dutch. The sentiment grew wider and in the form of anti-Dutch ownership. There were unilateral actions for asset transfer of Dutch companies. In the face chaos, the Indonesia government was nationalized assets of foreign companies, especially Dutch. The execution of nationalization team was armed forces (TNI), especially the army (Hariyono, :127). After 1957, many Dutch companies were transferred into Indonesian ownership. Most State Owned Companies have its origin in the nationalization.

Indonesia government legalized the nationalization based on the Law (UU) No. 86 in 1958 about the nationalization of Dutch-owned companies. Article 1 explained that Dutch companies located in Indonesia would be set with the government rules and be subject and be avowed becoming full and free ownership for Indonesia (Undang-undang Republik Indonesia No. 86 in 1958). Nationalization was the responsibility of the Indonesia government and was aimed for the benefit of the state in order to develop the national economy and finally would benefit for the Indonesian people. Therefore, the main purpose of the Indonesia government was to strengthen the national economic potential of Indonesia. It was also to liquidate the colonial economy (Lindblad, 2008: 105). The nationalized companies were basically all of Dutch companies located in Indonesia, either it was the center or branches (general explanation).

As implementation of Law no. 86, Government Regulation No. 2 was published in 1959. It stated that the companies belong to Dutch ownership subject to nationalization were: *First*, a company which all or partly belonged to individual citizen of Dutch and was located in Indonesia; *Second*, a company belonged to a legal entity that all or partly of the capital came from individual Dutch citizen and the legal entity was located in Indonesia; *Third*, a company located in Indonesia and belonged to a legal entity in the Dutch State area. On the other hand, the nationalized companies included the entire wealth and property reserves, rights and bills. Meanwhile, it was not explained whether those rights had to be located inside Indonesia (Perpu no. 2/1959; Wasino, 2016).

## THE PLANTATION COMPANIES CASES

Political tensions between Indonesia and the Netherlands in 1957 resulted in the nationalization of Dutch assets, including plantation companies. Nationalization was characterized by transfer and takeover of assets belonging to those plantation companies. Among those companies, the most dominant were sugarcane plantation and sugar mills which were mostly located in Java.

The nationalization of sugarcane plantation and its sugar mills was considered important by the Indonesian people because sugar was a significant economic asset. In the period before economic crisis (1930), the sugar industries in Java represented three-quarter of overall Javanese exports and contributed a quarter of all income of the Dutch East Indies government (Djoko Suryo, 2004: 2).

Article 1 of the Nationalization Law states that "The Dutch Companies located in Indonesia would be set with The Government Rules that it was subject to nationalization and was allowed becoming full and free ownership for Indonesia". The companies would get compensation as determined by the committee and fixed by the government (article 2).

Implementation of the nationalization law was stated in the government regulation no 4/1959 and no 19/1959. The Government regulation no 4 /1959 regulated nationalized tobacco plantation companies. The Government Rules no 19/1959 regulated general plantation companies belonging subjected to nationalization.

The Government regulation no 4/1959 and The Government Rules no 19/1959 also regulated plantation companies belonging to *N.V. Vereenigde Deli Mij*. According to those government rules, 38 tobacco plantation companies had been nationalized in Sumatra and Java. Most were companies located in east Sumatra. Those companies include "Bandar Klippa" tobacco plantation company in Deli/Serdang, "Kwala begomit" tobacco plantation company in Langkat, "Bangak" in Boyolali, "Adiong" in Jember, etc.

The government regulation no 19/1959 regulated plantation companies outside tobacco plantation. This regulation not only mentioned about the nationalized plantation companies, but also that those Dutch plantation companies had been nationalized. Details of those farming and plantation companies were governed in the Government regulation No. 31/1959. This rule was an explanation in the Supplement to Statute No. 1764 and it was published in the Indonesia State Gazette No. 31, 1959. On the attachment of those government rules, 204 administration offices of plantation companies had been nationalized.

The nationalized plantation companies experienced many problems. For example, the nationalization of sugar mills caused the beginning of the collapse of the Javanese sugar industry. The sugar industries were under the control of PPRI (*Perusahaan Perkebunan Republik Indonesia*, Indonesia Plantation Companies) and later to PTP (*Perusahaan Terbatas Perkebunan*= The Limited Plantation Companies). Foreigners who previously held important positions in the plantation companies resigned from Indonesia, even though knowledge transfers from foreigners to Indonesian had not run perfectly. Many Indonesian who previously were only low level employees in these plantation companies were promoted to *top leader*; a plantation foreman (Indonesia: *sinder tanam*) were promoted to sugar mills administrator. In some plantations, management positions were handled by the military officers who have no experience in managing companies.

Another negative aspect of nationalization was the availability of land. Before nationalization investors who invested in plantations used people's land through a land rent (up to 20 years). After nationalization, people withdrew their rent because it would be used for crops (Padmo, 2004: 2). Plantation production decreased. This was caused by the lack of land and mismanagement. In addition, the rupture of international trade network was also significant (Padmo, 2004: 11-12).

## CLOSING

Indonesian independence required not only political freedom, but also economic freedom. One means to achieve that was through the nationalization of the Dutch plantation sector by the government. Nationalization initially was a political process transformed into a legal and economic process. The political process was related to the West Irian issue, the legislation of legislation, and the economic process was the independent management of plantation assets previously belonging to Dutch people.

Indonesians were proud of the nationalization of Dutch owned companies, but caused legal problems between the previous owners and Indonesian people, especially on the control and ownership of lands. Nationalization obligated the Indonesia government to give compensation to the owners of Dutch plantation companies, which was settled only in 2002. Conflicts about the

control and ownership of lands among the plantation remained ongoing producing horizontal conflicts. A historical approach is required to overcome reconciliation or law process in court.

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# INNOVATION OF PANCASILA EDUCATION ASSESSMENT AND CITIZENSHIP SCHOOL

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## ABSTRACT

The objective of the research is to develop Pancasila and Citizenship Education Assessment instrument using computer as a tool, in order to strengthen teacher pedagogic competence and student citizenship character. Subjects in this study are students and teachers related to learning Pancasila and Citizenship Education at vocational school Surakarta Indonesia. Determination of the number of samples was done by *purposive sampling* technique appropriate development purposes. This research is a development instrument in the form of *research development and diffusion*. The results showed that the assessment tool Pancasila and Citizenship Education could be developed with the help of computers and *software* that can strengthen the pedagogical competence of teachers and civic character of students.

## INTRODUCTION

The ability of professional teachers to master the formulation of goals or competencies contained in the curriculum, mastering the material, learning strategies, and assessment techniques. In making the appraisal tool that serves to measure students' competence, it is found that assessment tools have not been standardized and resulted in information about the students' inaccurate and questionable ability (Winarno, 2012). In accordance with the competence demands of Pancasila and Citizenship Education teachers should be able to create assessment tools that measure civic knowledge, civic attitudes, and citizenship skills as part of teacher pedagogic competence (Winaputra and Budimansyah, D., 2007).

The problem that arises from Winarno's findings is that there is no assessment instrument that teachers can use in the subjects of Pancasila and Citizenship Education to map the condition of students' citizenship character, the lack of standard steps in developing the instruments, and not yet formulated the appropriate indicators that can show the students' (Winarno, 2012). It is aggravated that the evaluation tools used have not been developed in accordance with the correct techniques and procedures.

Assessment or measurement of learning outcomes is the collection of relevant information, which can be accounted for in decision making. While the assessment or evaluation is the application of a standard or decision-making system to the assessment data, that is to generate judgments about the magnitude and feasibility of learning that has been going on. Assessment of student learning outcomes is a whole or part of learning. A learning process if not measured learning outcomes is meaningless. The word comes from the *Latin assidere* assessment, which means *sit beside*. In the educational context, this includes observing students' learning activities, which are describing, collecting, recording, marking (scoring), and interpreting information about student learning. The main use of the assessment as part of the learning process is the reflection (reflection) of individual students' understanding and progress (Fenton, 1996).

Principles of assessment of learning outcomes based on the Minister of Education and Culture of the Republic of Indonesia are as follows:

1. Sahih: assessment is based on data that reflects a measured ability;
2. Objective: assessment is based on clear procedures and criteria, not subject to the subjectivity of the appraiser;
3. Fair: assessment is unfavorable or detrimental to learners, due to differences in religious background, ethnicity, culture, customs, socioeconomic status, and gender;
4. Integrated: assessment by educators is one component that is inseparable from learning activities;
5. Open: assessment procedures, assessment criteria, and basic decision-making can be known by interested parties;
6. Holistic and sustainable: assessments by educators cover all aspects of competence and by using various assessment techniques that are appropriate to the competencies that the learners must master;
7. Systematic: assessment is done in a planned and gradual manner by following the standard steps;
8. Accountable: assessment can be accounted for, both in terms of technique, procedure, and result;
9. Educative: assessment is done for the interests and progress of learners in learning.

Conditions that must be met in preparing the assessment of learning outcomes are as follows:

1. Substance must present the assessed competencies.
2. Construction must meet the technical requirements in accordance with the shape of the instrument
3. Language uses good and correct language (Sani, 2016).

The results of research presented Xiao & Pardamean indicates that, "*The research resulted in a model of that is in accordance with MOOC categories and dimensions based on input from both users and developers*". This means that research with the MOOC model fits the category and learning dimension, it is based on input from users and developers (Xiao, F., & Pardamean, B., 2016). This means that every development of learning and assessment requires an input from various parties in order to innovate in terms of learning and penialaian.

The results of Steenbergen-Hu's research, Matthew C. Makel, Paula Olszewski-Kubilius are linked to pedagogical research of teachers in student grouping models in learning, the results of 13 group capability analysis methodologies show that students benefit from class grouping in ( $0.19 \leq g \leq 0.30$ ), class cross-class groupings ( $g = 0.26$ ), and specific groupings for the gifted ( $g = 0.37$ ), but did not benefit from class groupings ( $0.04 \leq g \leq 0.06$ ); The effect does not vary for students with high, intermediate, and low ability. Three meta-analyzes of acceleration showed that accelerated assisted students significantly outperformed their unequal peers ( $g = 0.70$ ) but did not differ significantly from their non-clustered peers ( $g = 0.09$ ). Three other meta-analyzes that combined results in certain acceleration forms found that acceleration appears to have a positive, moderate, and statistically significant impact on student achievement ( $g = 0.42$ ) (Steenbergen-Hu, Matthew C. Makel, Paula Olszewski-Kubilius., 2016). James H. Stronge, et al in his research describes the effectiveness of teachers in teaching based on the value of student achievement achievement, in Phase I research, hierarchical linear modeling is used to assess the effectiveness of teachers from 307 fifth grade teachers in improving student learning. In Phase II, 32 teachers (the top 17 quartiles and 15 bottom quartiles) participated in an intense cross-case analysis of their instructional and classroom teaching practices. Findings of classroom observation (Phase II) were compared with teachers' effectiveness data (Phase I) to determine the impact of teacher behavior on the overall effectiveness of teachers drawn from one year of added value data (James H. Stronge, Thomas J. Ward, Leslie W. Grant, 2011). Some of the results of the study confirm that teachers as teachers should have a new idea or innovation in all kinds of learning process, including in the framework of assessment innovation.

## METHODS

The research design is a developmental research by adopting a model developed by Hopkins & Clark that is the research development and diffusion model of Havelock 1976 (Son, 2011). The first phase of *research* is the development of the instrument, the initial design of a computer program. The second stage is the creation of manual book, validation, trial in limited group.

The research method uses the approach of research development *research development* with the steps (1) the potential and problems (2) gather information (3) study literaur (4) the design of the product (5) design validation (6) improvement of the design (7) testing the product (8) product revision (9) trial use (10) product revision (11) mass-product manufacture. *Purposive* sampling (Son, 2011). Informants data *sources, events, documents and relevant literature*. Collecting data through in-depth interviews, *focus group discussions*, observations, questionnaires, and document research. Validity using source and method triangulation, analysis is done in three stages, namely: data reduction, data presentation, and conclusion.

Research and Development (R & D) is the process of researching consumer needs and then developing product to fulfill those needs. The purpose of R & D is not to formulate or test theory but to develop effective product for use in schools. Such product include teacher-training materials, learning materials, sets of behavioral objectives, media materials and management systems. R & D efforts are insufficient in terms of ojectives, personnel, and time to competetion. Product are developed according to detailed specifications. Once completed, product are field-tested and revised until a prespecified level of effectiveness is achieved. Although the R & D cycle is expensive, it results in product quality designed to meet specific educational needs. School personnel who are interested in R & D endeavors may find the value of educational research (Gray, LR, Mills, GE, & Airasian, P., 2012).

## RESULT AND DISCUSSION

Research generates the initial stages: *first*, the results of the analysis of the formulation of the conceptual definition, operational definitions, indicators and assessment tools grating Pancasila and Citizenship Education in Schools. The analysis includes the principles of assessment (valid, objective, fair, integrated, open, comprehensive and sustainable, systematic, criteria, and accountable). Assessment Techniques and Instruments. The results of the analysis of the implementation plan of learning in the vocational school of Surakarta city as follows;

Principle of assessment: valid, objective, fair, integrated, open, comprehensive and sustainable, systematic, criteria, and accountable. All RPPs include assessment activities and programs ranging from grids, instruments, and scribes.

Assessment can measure the competencies to be evaluated. RPP is not equipped with grid, especially for affective assessment. Not all teachers can devise an assessment instrument that can measure all indicators of the competencies to be evaluated. In addition to RPP not yet equipped with a grid, especially for affective assessment, the cognitive assessment has not done a weighting that reflects the level of difficulty according to the cognitive level to be achieved.

The next finding is that the assessment instrument made by the teacher has not been fully able to measure the competence to be evaluated by the devotion by discussing and giving examples to the teachers who have not listed the activities and the evaluation program in the RPP according to the correct municipality. The assessment instrument to be used is analyzed by the school MGMP before use.

*Second*, preliminary design assessment instruments Pancasila and Citizenship Education using a computer (*software*) as a tool can be explained as follows: Stages of development of valuation models include *design-coding analysis- (construction) -testing-maintenance*. System analysis is a problem-solving technique that describes a system into its components with the aim of studying how well these components work and interact to achieve goals. Analysis is the most important part of the software engineering process. Because all advanced processes will depend heavily on whether or not the results of the analysis. There is one important part that is done in the analysis phase is process modeling. A process model is a model that focuses on all processes within a system that transform data into information (Harris, 2003). The process model also shows the incoming data stream and output on a process. Usually this model is described in the form of Data Flow Diagrams (Data Flow Diagram / DFD). DFD presents an overview of, processes and procedures undertaken to transform data into information. At this stage prepared the flow of incoming data in the form of citizenship appraisal instruments related to selected Basic Competence. Instruments such as attitude scale refer Likert scale. The process of scoring from the student's answer with a predefined formula. The data output is tabulated on the result of citizenship attitude of each student and the average.

The problems that arise are the lack of teachers 'understanding of the assessment instruments that can be used in the subjects of Pancasila and Citizenship Education to map the condition of students' citizenship character, the lack of standard steps in developing the instruments, and not formulating the appropriate indicators and showing the competency that reflects the character of citizenship Students. It is aggravated that the evaluation tools used to know the competence of students have not been fully developed according to the correct techniques and procedures.

Rapor, instrument report cards in the Curriculum 2013 covering the cognitive, affective, and psychomotor domains coupled with the descriptive of each domain. Compared to KTSP 2006, it is also familiar with the three domains, but the focal point of its assessment on cognitive assessment (knowledge), for affective and psychomotor assessments exists but is uneven. Like PPKn as an ineterdisciplinary, theoretical subject, but for psychomotor judgments there is no judgment, so judgment only comes to an affective judgment. And for the Curriculum 2013 assessment of the 3 domains are evenly distributed. Hope, for the subjects of PPKn given plus the hours of the lesson. Because, the material tends to be reduced but the load is still a lot, and `enough takes a lot of time, the lesson is considered less.

Furthermore, in relation to the assessment of the subjects of Pancasila and Citizenship Education in the emphasized curriculum of 2013 is the Instrument used in the assessment of KDP subjects in the curriculum of 2013 not only on the knowledge aspect but also aspects of students' skills and attitudes. Aspects of knowledge include students' knowledge of the material being taught and the ability of students in achieving the maximum mastery criteria in which includes also the activity of students in learning activities.

Skills aspects of the KDP assessment include speaking skills, writing skills, problem solving skills, conditioned skills, and skills in making the right decisions of the problem.

The last one in the assessment of PPKn subjects is the attitude aspect, as we know that the subjects of PPKn have a goal to form a noble-minded citizen according to the noble values that exist in Pancasila, for that aspect of attitude is absolutely necessary, if only ingni The smart generation alone will be very easy but this "smart" generation will not be able to advance Indonesia even if it can destroy Indonesia if it is not accompanied by a noble attitude or ahlaq. Aspects of attitude will shape the character / character, attitudes and habits of everyday life that reflects good citizens. For example, religious, honest, fair, democratic, respectful of differences, respect for the law, respect for human rights, have a strong national spirit, willing to sacrifice and so on.

Associated with the ideal learning and assessment process, Bloom states that ideally every subject matter has its own goal taxonomy with its own language in more detail, closer to the language and thought of the expert taxonomists of each eye this reign reflects sub subjects and levels of education, With new categories, combinations of categories and if necessary removal of certain categories (Anderson, LW, & Krathwohl, DR, 2001). Deborah Loewenberg, et al. Emphasized that to develop a theory of practical knowledge-based content for teaching, learning and judgment, should be built on the notion of pedagogical knowledge. As the concept of pedagogical content knowledge is caught, it requires theoretical development, analytic clarification, and empirical testing. The goal is to know the nature of professional subject matter-oriented knowledge. Accordingly, the action of Knowledge for teaching is developed. The lines of this study show at least two empirically Subdomains that can be seen in pedagogical content knowledge (knowledge of the content and knowledge of students and content and teaching) and subdomains of knowledge of "unique" unique content for the teaching work, the specific content of Knowledge, which Different from general content knowledge required by teachers (Deborah Loewenberg Ball, Mark Hoover Thames, Geoffrey Phelps, 2008).

## CONCLUSIONS

The map of the learning plan implementation analysis shows that it has not been equipped with a grid, especially for affective assessment, in cognitive assessment has not been weighted that reflects the level of difficulty as per the cognitive level to be achieved. Assessment of Pancasila and Citizenship Education in order to measure the character / attitude of student citizenship can be developed using a computer as a tool in the form of software as a prototype. Pancasila and Citizenship Education Assessment Innovation should start from the development of learning in terms of cognitive, affective and psychomotor assessment. Teachers also need information technology and communication in terms of imagination and innovation votes Civic Education.

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# PEDAGOGIC COMPETENCE PROBLEMS PANCASILA AND CITIZENSHIP EDUCATION TEACHERS VOCATIONAL HIGH SCHOOL

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## ABSTRACT

This research destination identifying problems pedagogical competence of Pancasila and civic education teachers in Solo Raya Indonesia. The research method uses *research development research development* approach to measures of potential and problems, gather information, literaur studies, product design, design validation, improved design, product testing, product revision, utility testing, product revision, the manufacture of mass products. *Purposive* sampling. Informants data *sources, events*, documents and relevant *literature*. Collecting data through in-depth interviews, focus group discussions, observations, questionnaires, and document research. The validity of using triangulation of sources and methods, the analysis is conducted in three stages: data reduction, data presentation, and conclusion. This paper is the result of stage research that shows that the problem of pedagogical competence of Pancasila and civic education teachers in Solo Raya which is associated with the master character Pedagogic competence of learners, mastering learning theory and principles of educational learning. Teachers are also experiencing problems and obstacles regarding the process of preparation of a Class Action Research and publication of scientific journal.

## INTRODUCTION

Education is the key to improving the quality of a generation that is competent, democratic, productive, diligent, understanding, responsive, critical and curious. Teacher education is more attention today than it was a few years ago. Thus, the role of teachers is very significant in education and many people are concerned that teacher quality is the most important and a factor in the school that affects student learning outcomes. In fact, research shows that teachers inspiring and informative factors affecting student achievement in school, so it is important to consider how the new train and support educators and experienced educator (Hassan, 2016). Teachers are at the forefront of improving the quality of education services and outcomes. To show that the teacher as a professional job the basic requirements professional work in the explanation of Wina Sanjaya mentioned that (1) professional work is supported by a particular science in depth that can only be obtained from the institution accordingly, so its performance is based on the science that has to be answered scientifically; (2) a profession emphasizes a skill in a specific field specific to the type of profession, so that between professions of each other can be separated expressly; (3) the level of proficiency and expertise of a profession is based on the educational background that is experienced by the community, so that the higher the academic education background in accordance with the profession, the higher the level of skill, thus the higher the level of appreciation it receives; (4) a profession other than needed by the public also have an impact on civil society, so that people have a very high sensitivity to the effects of the work of the profession.

Law number 14 of 2005 on Teachers and Lecturers has a huge impact on education in Indonesia. The main objective is to improve the quality of education, improving the quality of education built from various aspects. Teachers are one of the decisive factors to achieve these quality improvement goals. The government's strong desire to improve the quality of education is not only demonstrated by law but the preparation of budgets for the welfare of teachers and lecturers, teachers' programs and training and long-term investments by providing, constructing and improving educational infrastructure. The mandate of Law No. 14/2005 and Government Regulation number 19 of 2005 and government regulation number 74 year 2008 regarding teachers mentioned that teacher competence includes personal competence of personality, paedagogic competence, professional competence, and social competence (Sanjaya, 2005).

As a profession, the competence that should be owned by a teacher as a learning agent in Indonesia is required to meet three requirements, namely minimum educational qualifications, competence, and certification of educators (Samani, Muchlas, et al, 2006). The three requirements to become teachers in accordance with Article 1 paragraph (12) of the Law Teachers and Lecturers stating that the certificate of educators is a formal proof as recognition given to teachers and lecturers as professionals. Meanwhile, in Article 11 paragraph (1) also mentioned that the certificate of educator is given to teachers who have met the requirements. To that end, teachers can obtain an educator's

certificate if it meets two requirements, namely the minimum education qualification specified (diploma-D4 / undergraduate degree) and proven to have mastered certain competencies. For that, the requirement to be a teacher when examined there are two things, namely minimum academic qualifications (diploma D4 / S1) and the mastery of the minimum competence as a teacher as evidenced by the educator certificate is a formal proof of the fulfillment of the above two conditions, namely minimum academic qualifications and mastery Minimum competence as a teacher.

On the other hand, in order to improve teacher quality, teacher certification is aimed at determining the level of feasibility of a teacher in performing tasks as a learning agent in the school and at the same time providing educator certification for teachers who have met the requirements and passed the certification test. The benefits of certification test as follows. First, protecting the teacher profession from incompetent educational service practices that can damage the image of the teacher profession itself. Second, protecting the community from unqualified and professional education practices that will hamper efforts to improve the quality of education and human resource preparation in the country. Third, a vehicle for quality assurance for Educational Institutions Personnel in charge of preparing prospective teachers and also serves as a quality control for education service users. Fourth, to keep the institution of education from potential internal and external desire may deviate from the prevailing provisions.

While the Teacher Competency Test (UKG) is currently still a discussion in the world of education in Indonesia. Year 2015-2016 is the year of incessant government incentive to organize UKG, both UKG Kemendikbud and UKG Kemenag. It has consequences if the results of the UKG under the Minimum Criteria that have been determined, or even the results of the UKG are not graduated, will be used as a benchmark to map the competence of teachers both pedagogic and professional. The facts show that the results of the Teacher Competency Test for pedagogical and professional competencies in 2015 averaged 53.05. This shows that teacher competence is still far from expectations, whereas some of them have passed the teacher certification. In line with these conditions, the findings of research conducted by the Sri Haryati show that pedagogical competence of teachers in organizing the assessment process and the learning outcomes on an ongoing basis have not materialized, it is evident that the teachers in developing assessment instruments attitudes and skills of citizenship students are not accompanied by a grating and guidelines for scoring correct (Haryati, 2015). In the side view of the same findings of research conducted by M. Feralys Novaul explaining that the pedagogical competence of teachers in understanding character and diversity of learners is still far short of expectations and needs to be improved (Feralys, 2015). The research result Steenbergen-Hu, Matthew C. Makel, Paula Olszewski-Kubilius associated with teacher pedagogical studies in models of grouping students in learning, from 13 h acyl group capability analysis methodology shows that students benefit from the class grouping ( $\leq 0.19$   $g \leq 0.30$ ), the grouping of cross-grade class ( $g = 0.26$ ), and a special grouping for the gifted ( $g = 0.37$ ), but not benefit from grouping between classes ( $\leq 0.04$   $g \leq 0.06$ ); The effect does not vary for students with high, intermediate, and low ability. Three meta-analysis acceleration shows that students who assisted accelerated a significantly outperformed their peers who are not the same ( $g = 0.70$ ) but did not differ significantly from peers who are not clustered ( $g = 0.09$ ). Three other meta-analyzes that combined results in certain acceleration forms found that acceleration appears to have a positive, moderate, and statistically significant impact on student achievement ( $g = 0.42$ ) (Steenbergen-Hu, Matthew C. Makel, Paula Olszewski-Kubilius., 2016).

Related competence of professional teacher, Winarno findings indicate that the development of Pancasila material occurs inconsistency between the basic competencies and indicators as well as a few mistakes in the material structure and concepts being taught (Winarno, 2012). All these problems need to be solved through research to find a model for improvement of professional competence and teacher pedagogy after certification. Bloom states that ideally every subject matter has its own goal taxonomy with its own language in more detail, closer to the language and ideas of its taxonomists. Each of these classes reflects the sub-subjects and levels of education, with new categories, the combination of category and if necessary removal certain categories (Anderson, LW, & Krathwohl, DR, 2001).

## METHODS

The research method uses the approach of research development *research development* with the steps (1) the potential and problems (2) gather information (3) study literaur (4) the design of the product (5) design validation (6) improvement of the design (7) testing the product ( 8) product revision (9) trial use (10) product revision (11) mass-product manufacture. *Purposive* sampling (Son, 2011). Informants data *sources, events*, documents and

relevant *literature*. Collecting data through in-depth interviews, *focus group discussions*, observations, questionnaires, and document research. The validity of using triangulation of sources and methods, the analysis is conducted in three stages: data reduction, data presentation, and conclusion.

Research and Development (R & D) is the process of researching consumer needs and then developing product to fulfill those needs. The purpose of R & D is not to formulate or test theory but to develop effective product for use in schools. Such product include teacher-training materials, learning materials, sets of behavioral objectives, media materials and management systems. R & D efforts are insufficient in terms of objectives, personnel, and time to completion. Product are developed according to detailed specifications. Once completed, product are field-tested and revised until a prespecified level of effectiveness is achieved. Although the R & D cycle is expensive, it results in product quality designed to meet specific educational needs. School personnel who are the consumers of R & D Endeavors may for the first time really see the value of educational research (Gray, LR, Mills, GE, & Airasian, P., 2012).

## RESULT AND DISCUSSION

The results showed that the problems faced by teachers PPKn Vocational high School in Solo related to the pedagogic and professional competence of teachers in the subject m enguasai character of students, divided into three sub-topics, the first of which How can discussion on how to pay attention to learners with specific physical weakness in order to be able to keep learning, so that participants are not marginalized didi k. Effort is made by mem give motivation that does not disturb the physical weakness to succeed. Learners with special needs, should be given more attention, so that learners feel alienated friends and teachers who guide him, so that learners do not feel any weakness. Teachers also shows the attitude of treat students according to Its shortcomings, given the motivation that a physical shortage would become overloaded. Improve the relationship between the child ersaudaraan p class with parents of children who have physical weaknesses so that both children and parents who have kelemaha n the relationship is very close. Humans may not have advantages in all areas remains weak i also not in all fields. The second discussion is about way to help develop the potential and overcome the shortcomings of learners who do teachers b erkoo rdinasiway with various parties (trustees class, teacher BP / BK and team) are directed to have the same perception. In addition to giving more servings in providing guidance and training. Teachers also strive to continuously m sesuai engembangkan potential students with talents and interests. The third discussion is related to b How can I find out the causes of deviant behavior of learners to prevent such behavior is not m erugikan other learners. Teachers strive to c ari know what caused the mites ta misbehaving students by giving feedback advantages and disadvantages of such behavior and d iminta search for the father or mother who can place children confide. Then memb eritahu if the behavior is performed mer ugikan other learners as well as m-finding information by observation through the scale of attitudes and ways of peer assessment.

H. Lim & Hyunjoong Doo Kim explained about the importance of motivation explaining that b M any studies have been conducted to verify the effect of the characteristics and motivations of students in a traditional classroom, but very few are found in belajaran estab research online. The study sought to identify the characteristics of learners and the kind of motivation that affect learning and teaching and learning of a group of students during the courses are conducted online. Studies Hyunjoong Doo H. Lim and Kim found that gender and employment status affect student learning and online learning. Several variables of motivation were also found to significantly affect the online learning application. Discussion of instructional strategies to promote learners' motivation and satisfaction in online learning environments are also included (Doo Hyunjoong H. Lim & Kim, 2003).

The subject of the latter, namely on the subject m enguasai learning theory and principles pembelaja ran that educates, with the division of the sub discussion about b How can a way to motivate the willingness of learners performed by teachers with use variety of teaching methods to match kara kteristik learn learners, *sharing* experiences or examples (factual experience) and m reflected on the motivation of learners exciting achievements and can give desire, as well as to inform to students that "education" is the best way to build the future. To motivate done by educative, giving a gift (*reward*) for an industrious and law (*punishment*) is instructive. Then sub discussion about that teachers can do to provide opportunities for learners to master the learning material according to age and ability to learn through the setting process of learning and activities vary, u ntuk which has not reached mastery minimum competence given remedial, u ntuk te was mastered by enrichment, provide for adequate internet, study independently with both individual and group

assignments Each learning, teachers are required to deliver core competencies to indicators with students given the opportunity to race according to their interests.

Furthermore, the subject of the study do something se suits their learning materials, identification of the problems and constraints of teachers in developing pedagogical and professional competension. The difficulties encountered in develop Being planned Frame learning related to the assessment, producing the rubric in the assessment KI1 + KI2 too many instruments or administration to be prepared, less exactly choice way / boundary assessment, do honest assessment in accordance with what, to manyer of teacher assessment instruments because wear curriculum 2013. Issues that need to be mastered votes Indika tor arbitrary assessment. Then difficulty faced by teachers in utilizing information and communication technology is making instructional videos, forgetting all teachers to master ICT for lack of knowledge, Technology Information and communication, difficult to follow ICT developments quickly, and internet network limited. Barbara Allan convey the results of research on learning study where professional development is mediated by virtual learning communities generate new temporal challenge for learners. This study explores the experiences of e-learning multi-metodh NOTICE approach that includes vision and metaphor analysis time. The results show that the *e-learn* to develop and use different approaches to time, and it is associated with a different time visual aspect. Furthermore, some learners reconstruct their approach to time management at an early stage in their virtual experience. They engage in reflective comments in their virtual learning community and this helps them adjust to the demands of e-learning time. This process of adaptation and change is reflected in the metaphors used by e-learners. It is proposed that if time issues are explored with newcomers to e-learning, as part of an explicit curriculum, then this will help learners benefit from the flexibility inherent in the virtual learning community (Allan, 2007). The results of this study indicate that in terms of student learning, the need for the use of multi methods or methods are more diverse in every thing learned by students.

The difficulty faced by teachers in implementing the learning activities to bring the power of creativity and the ability to think critically learners ie culture who still love to hear and see from learners, respon learners uneven, less rapid understanding of the capabilities and character students here by inhibiting the next steps required. Most students are afraid of expressing opinions in open discussions Interesting learning process that inspires children's creativity. Another difficulty faced by teachers, lack of sufficient documents and means to support the activities of the students.

Difficulties experienced teachers in the development of the material in school curriculum, related structures, concepts and an associated method Scholarship shade or coherent, material on the understanding of diversity issues and radicalism, it is necessary to an understanding, coordination and communion less among teachers and between maple, limitations teachers to used book as a reference, Developing material that is adapted to necessary and school environments and less details concept that exists in kurtilas (K13), juklat, guidelines and so forth, so that differences occur in all Lines.

Teachers also face difficulties in learning resources, the concept of material coherent, less sustainable and less relevance to the needs of students.

The subject of the latter is related to the packaging constraints of the problem to repair through Action Research (PTK) and scientific publications namely difficulty what is encountered in doing PTK based learning problems associated with pedagogical and professional competence form the understanding PTK is weak on the right, especially on the syllabus, lazy or heavy start and less motivation or mentoring, and teachers interest are still low desire to write, conduct research. basically, PTK writing difficulty teacher because time and understanding of core competencies (KI) is low. Teachers also experienced in writing articles publications difficulty in reputable journals, especially at understanding about selingkung style and manythings published in the journal, the lack of referensi, motivation / support, less spirit and guidance of writing publication Journals, otherwise less attractive individually.

## CONSLUSSIONS

Based on the results of research and discussion, it was concluded that the problems faced by teachers in improving pedagogical competence of teachers Pancasila and Citizenship Education Vocational High School which is associated with the competence Pedag ogik mastered the character of students, where the teacher must be able to provide more motivation and the current phase learners. Teachers also face problems in terms of mastering learning theory and principles of learning, especially in terms of developing creative learning, assessment and use of information technology to support the educational process. Teachers are also experiencing problems and

obstacles regarding the process of preparation of a Class Action Research (P TK) and the publication of a scientific journal for the teacher's knowledge of the PTK and the publication of a scientific journal that has not been maximized so that teachers find it difficult and requires training with indicators and instruments are clear and standards related to the process TOD and scientific booklet selingkung (journal).

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# THE FACTORS AFFECTING STUDENTS IN CHOOSING MANAGEMENT ACCOUNTING TOPICS ON THE THESIS ARRANGEMENT

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## ABSTRACT

This study tries to find the factors causing the lack of interest to choose Management Accounting on the thesis topic. The aim of this study is to analyze the factors affecting students in choosing the topic on students of Faculty of Economics Pancasakti University Tegal. This study is a predictive paper which tries to explain what would happen on those phenomenons by hypothesis testing. Questionnaire has been sent to 123 respondents then using Partial Least Square and Independent T-test as analyzing tools. The result shows that the interest to choose Management Accounting on the thesis topic can be explained from the variability of Curriculum Perception, Mastering Perception, Content of the Material, Learning Process, and Management Accounting Research Perception by 48,9%. There are differences in some behavior intentions on two groups of students, but there is no difference on favourite subject, highest score, and implementation from both of groups.

**Keywords:** Management Accounting Research, Curriculum, Content of the Material, Learning Process.

## INTRODUCTION

Business circumstance develops rapidly and goes beyond borders between countries, which imply the demands of the creation of a healthier and fairer economic order. The enactment of the ASEAN Economic Community (MEA) as of December 31, 2015 is considered to still need a lot of reforms to be conducted by the state of Indonesia. In order to deal with the MEA, the accounting profession as one of nine competing professions in the MEA is required to improve the quality and quantity. The reason, with the free market of ASEAN exodus accountant from abroad will be more, so that Indonesian accountant must encounter competition with foreign accountant to offer its professional services.

One way of revamping the accounting profession from the side of the process is to improve curriculum and learning process when lecturing. As it is known that the curriculum of undergraduate requires students to make the final project or thesis in last semester as one of the requirements of graduation. Thesis has about 6 to 8 units of credit semester (credits) which is part of the skill courses (PP No. 17, 2010). Skill subjects are courses developed by each study program to achieve the competencies that characterize graduates of study programs in a university in accordance with its vision and mission.

The motivation of this research is the lack of students' interest in choosing Management Accounting study on thesis arrangement. Thesis topics that can be selected by students are very various covering all courses of expertise. Among these courses is Management Accounting with the flow starting from Cost Accounting to Managerial Accounting. However the fact is there is very small number students' interest in selecting Management Accounting as a thesis topic that they are compiling. The evident from the data in the Library of the Faculty of Economics, University of Pancasakti, the percentage of Management Accounting topics in the title of thesis in 2014 amounted to 4.4% of total 167 titles and slightly increased to 5% of total 180 in 2015. Besides, such as the National Symposium on Accounting (SNA), the number of articles with Management Accounting studies only 8-10%. From this phenomenon this research tries to analyze students' interest in choosing topic of Management Accounting on thesis arrangement.

In contrast, Management Accounting research has grown in both themes, phenomena, paradigms and methods (Atkinson et al., 1997). Management research has been conducted since the early 1900s and even the United States has established the Cost Accounting Standards Board (CASB) in 1972. This shows that the study of Management Accounting study is still very relevant to be conducted and wide open opportunity. (Byrne & Floo, 2005) examines the perceptions of accounting students of the first year of accounting at the University of Ireland. The results offer an opportunity for accounting professors to have higher sensitivity and better understanding for their students. This will

enable curriculum updating as well as learning and assessment processes in better accounting disciplines, as well as helping student transition when early in admission to higher education leads to higher quality learning.

This research would like to answer the question: What factors affect the interest of students in choosing the topic of Management Accounting on the thesis arrangement? Interest includes internal and external factors, including personal identity such as the choice of department in Faculty of Economics and the previous department in high school. Another internal factor is the mastery of the subject material of Management Accounting and the preference for the curriculum. While external factors that may affect interest include Management Accounting content of material, learning process and research Accounting Management. Those are the factors that will be examined in this study which then associates these interests with the implementation of what topics practice chosen by students.

This research contributes directly to the learning process of Management Accounting subject where Management Accounting research requires more intensive socialization by lecturers such as entering the results of research on the delivery of Management Accounting lecture materials. Lecturers can also provide examples of professional practices of Management Accountants as decision makers in the company as well as information about the Certified Management Accountant (CMA). In addition, curriculum development is still needed in the subject of Accounting for example by offering subject of Management Accounting Seminar as the preferred course in undergraduate.

## **Theoretical Framework And Hypothesis Development**

### **Theory Of Reasoned Action**

Theory of Reasoned Action (TRA) was developed by (Ajzen & Fishbein, 1980) (Fishbein & Ajzen, 1975). This theory explains that behavior (behavior) is done because the individual has an interest or desire to do so (Behavior Intention) or in other words behavior interest will determine his behavior. TRA proposes that behavioral interest is a function of attitudes (Attitude toward Act) and subjective norms (Subjective Norms). TRA is only meant to explain voluntary behaviors. (Fishbein & Ajzen, 1975) suggests three boundary conditions that can influence the magnitude of the relationship between desire and behavior, namely a) the degree of criteria for measuring desire and behavior toward respect for the level of specificity; b) the stability of the distance desire between the measurement time and the behavioral performance; And c) the degree of placement of intentions is under the will of the individual.

(Hartwick & Barki, 1994) has examined the TRA model to find out the relationship between user participation in the development of information technology systems with the use of the system involving two periods before development and after implementation. The results of the study indicate that prior to the development of all path coefficients are statistically positively significant and show that interest in using the system will positively influence behavior after implementation. The shorter time interval between development and implementation, the less frequent change of interest as described by (Ajzen & Fishbein, 1980).

### **Management Accounting Curriculum**

The curriculum is a minimal set of teaching and learning programs to achieve educational goals, both general education, special and community education (Supriyadi et al., 2004). The curriculum should be structured according to national education objectives and institutional goals in accordance with the types and levels and links to one another. Things to consider in curriculum development are student development as well as curriculum relevance to the surrounding environment. The curriculum as a minimum set of teaching and learning programs consists of provisions on materials, materials composition, delivery systems and evaluation systems. Curriculum materials consist of: 1) attitude and value of life; 2) knowledge; 3) skills; 4) humanities and 5) citizenship.

Management Accounting is part of the curriculum materials of knowledge and includes to the Social Science group. The National Education Law 20 (Indonesia, 2003) states that the highest level of formal education, the Higher Education with the type of academic, professional and vocational education where the curriculum must reach the assessment quality. The output results are graduates with university graduate profile formulated in learning outcomes and achieved with curriculum that unites *hards kills* and *softs kills* (Suparman, Andriyani, & Mustafa, 2005). Curriculum development needs to be conducted due to internal and external aspects as well as a paradigm alteration. International Education Standard (IES) 2 has three main areas where Management Accounting is included to the first field of accounting, finance and related knowledge. So if it is lowered then Management Accounting is the core curriculum of IES that must be offered to students of accounting and management program with minimum weight of 3 credits.

The development of the business circumstance puts the accountant as the decision maker where in this case the Management Accountant profession has an important role in the company. Currently the profession of Management Accountant has been internationally certified by various institutions with professional degrees CMA. From this reality it is clear that career as Management Accountant is one of the prestigious choices of Strata One graduates of accounting and management courses. Therefore, students are required to possess more competence and high material satisfaction during their college in university.

### **Learning Process**

A lecturer needs variety of information about learning so that the learning process will be conducted optimally (Adi & Rusilowati, 2016). Learning is a process of teaching and learning activities that also play a role in determining the success of student learning. Learning process is a process in which there is interaction between student-lecturer and reciprocal communication that takes place in an educational situation to achieve learning objectives. From the learning process that will happen a reciprocal activity between lecturers and students to achieve a better goal (Degeng, 2004).

Learning strategy can be applied in three methods: 1) organizational strategy; 2) delivery strategies and 3) management strategies (Degeng, 2004). The purpose of actual learning is to acquire knowledge in a way that can train students' intellectual abilities and stimulate curiosity as well as motivate students' abilities. Learning objectives are divided into three categories: cognitive (intellectual ability), affective (moral development), and psychomotor (skills). Therefore, the learning objectives made by lecturers must be useful for students and in accordance with the characteristics of students so that the goal can be achieved optimally.

(Adi & Rusilowati, 2016) states that the successful implementation of the learning process is an indicator of success curriculum implementation that has been made by universities, so that the lecturer's learning process is required to create a conducive learning atmosphere that enables and encourages students to develop their creativity with the help of lecturers. The role of lecturers in this case is very important, where lecturers must prepare the materials and learning methods, and know and understand the condition of students for the smooth learning.

### **Development of Management Accounting Research**

Management Accounting Movement as a branch of developing science began in 1930 (Anthony, 2003). At that time the study of Management Accounting focused more on the Cost Accounting cases. In the 1960s began to be known research on actual performance. While Cost Accounting as a research at that time also began to demand, especially about the concept of cost as control. Even in the United States established the Cost Accounting Standards Board in 1972. The research alteration into Management Accounting began in 1965 where the focus of research conducted on the activities of managers. This transition is brought about by the implications of recording transactions to the public in which the listing is part of the responsibility center.

In the 1970s the research topic increased with the advent of budgeting and corporate planning. In that period, the research also developed on the topic of *support system*. Furthermore, a research on management control was developed in 1980 and at the same time the concept of *Activity Based Costing*, followed by *Balance Scorecard*, and the development of research also widened on the topic of strategy management such as *Total Quality Management* and *Just In Time* in 1990s. In 2001, however, cynicism emerged about the research of Management Accounting where it was assumed that the empirical results of the research were insufficient for theoretical testing, especially the theories derived from economics (Zimmerman, 2001 in Kaplan, 2006). Nevertheless, research on performance appraisal system and strategic change is still being conducted until the end of the decade. Along with the demands of competence in the profession of Management Accountant, it can be concluded that research of Accounting Management is still relevant to continue to be conducted, considering *the trend* of the development of business circumstance that increasingly penetrate the boundaries between countries. Certainly the research of Management Accounting should pay attention to new issues as well as emphasize the importance of multi paradigm and multi method approaches on research (Atkinson et al., 1997).

### **Previous Research**

Research on the behavior of grounded acts previously has been conducted by (Felton<sup>1</sup>, Dimnik<sup>2</sup>, & Northey<sup>3</sup>, Winter 1995) which examines TRA on the choice of business students on a career as a *Chartered Accountant* (CA) in Canada. In testing the TRA model, they defined attitudes in two ways: first, as the amount of interaction between beliefs into CA that will lead to a particular outcome and

evaluate the importance of such outcomes in choosing a career; And secondly, as the ratio between confidence in benefits and confidence in costs incurred for the CA exam. While (Law, 2010) use TRA to examine the factors that influence the career selection of accounting students as public accountants. The study used multinomial logistic regression to analyze survey data from 214 accounting students from three universities in Hong Kong. The three dependent variables are: pursuing a career in public accounting (CPA); General accounting; And non-accounting careers. The results support the TRA model, where the constructs in the intrinsic (*Attitude toward Act*) and parental influences (*Subjective Norms*) model, contribute significantly to predicting career selection of accounting students. The results showed that intrinsic factors and parental influences had a significant influence on the decision whether to choose a CPA career.

(Myburgh, 2005) conducted a cross-race study of the careers selection of Asian, black and white students at the University of Pretoria to identify factors that motivated Accounting students to become CA. The study analyzes factors such as career selection decision framework, socioeconomic background, students' perceptions of the benefits / constraints of the CA profession, and other related career factors. Students are linked to their career selection with the performance of the college where they are studying. Some chose CA careers in the 8th to 11th semester. The three student groups preferred the availability of employment as CA. Obstacles in the form of examination fees appear in black students, while the degree of difficulty of the exam appears in Asian students and white students. (Saemann & Crooker, Winter 1999) also conducts research on students' perceptions of the profession as well as their implications for accounting majors. This study examines the relationship between student's inherent creativity, perceptions of the accounting profession, and the decision to choose accounting majors. They also examine the extent to which experience in the Introduction to Accounting course changes the students' perceptions and preference. The results showed that the perception of precision and accuracy in the profession as well as the heavy workload in the course Introduction to Accounting courses reduce the creative personality of the selection of accounting majors.

Other similar studies in other fields have been conducted by (Hackett, 1985) who tested the hypothesis that *self-efficacy* factors in mathematics and related fields mediate affecting gender and mathematical preparation as well as achievement in related field mathematics as a primary selection in lectures. The study used 72 female and 45 male students for a series of questionnaires using *path* analysis. The results show some shortcomings in the *path* model and the failure of the BSRI *Masculinity* score to contribute to the prediction of the number of years of mathematics education in high school. While (Worthington & Higgs, 2003) examine the factors that influence students in selecting a major of finance at Australian University. The study used a *binary probit* model to identify the source and magnitude of factors associated with the student's primary selection. The results show that the selection of financial majors is a function of the overall interest of students in the profession, the perception of how the profession relates to problems and tasks, the nature of problems and tasks, attendance, and gender (minor influences).

Research on the topic of student interest in Indonesia has been conducted by (Andriani & Adam, 2013) which examines the interest of students in selecting S1 accounting academic program in Malang delivers the result that motivation and reputation have positive effect on student interest in selecting S1 accounting study program, And socio-economic background have negative effect. While in Surabaya (Chan, 2013) examines the factors that influence the selection of careers to become public accountants by accounting students where the results of research indicate that professional training and personalities have a significant effect on the interest of being a public accountant. The more professional training received and the higher the suitability of work and personality the higher the interest to become a public accountant. The same research was conducted by (Aprilian & Laksito, 2011) in Semarang with the result that the intrinsic value of work, salary, work circumstance, professional training, professional recognition, social values, labor market considerations, and personality significantly influence career selection to become accountant Public by accounting students, but partially working environment variables do not significantly influence.

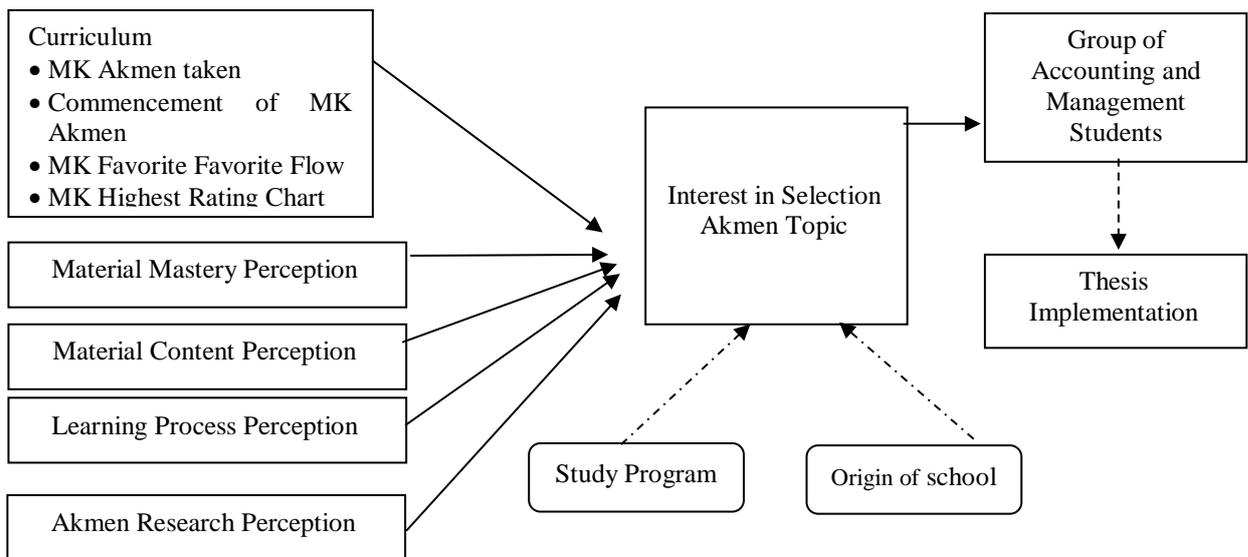
### **Hypothesis Development**

This study identifies the self-evaluation preference for the implementation of student's thesis with Management Accounting topic in relation with the student's duty to fulfill the obligation to take the Strata One lecture at the university. This study develops the model that has been conducted by (Myburgh, 2005) and (Law, 2010) on the selection of Accounting courses and career as Accountant for students using *Theory of Reasoned Action*. *Attitude toward Act* is measured by a latent construct of *curriculum* factors, while *Subjective Norms* is measured by four latent constructs: mastering of

material, content of material, learning process perception and research perception Management Accounting research. The five latent constructs are hypothesized to influence behavioral behavior (Behavior Intention) to student interest in choosing Management Accounting topic on thesis preparation, and interest will influence the implementation in the thesis being prepared (Actual Behavior).

This research modifies previous research by using student interest variable in selecting Management Accounting topic on the preparation of thesis, where the study is still rarely conducted in accounting education research. However as it is known that one accounting career is as a Management Accountant where required relevant expertise in the field of managerial such as decision making, budgeting, costing, pricing, and other managerial decisions. Such expertise should be tailored to the development of the business environment and it can be assisted by doing research in Management Accounting. This research is a reflection or mirror of the real condition of the theory about management accounting with practice in the business world in the company. The result of this study is expected to be compared with shareholders and other stakeholders' expectations on the creation of corporate value, thereby narrowing the gap between those expectations and reality. Therefore, the framework of this research is:

**Figure 1.** Conceptual Framework



From the framework of thought can be made several hypotheses as follows:

- H1: Curriculum factors influence behavior attitude toward student interest in selecting Management Accounting topic on the preparation of thesis (interest) with Study Program and Origin of School as control variable
- H2: Mastery of Material influences attitude toward student interest in choosing Management Accounting topic on the preparation of thesis (interest) with Prodi and Origin School as control variable
- H3: Content Content influences behavioral attitude toward student interest in selecting Management Accounting topic on the preparation of thesis (interest) with Study program and Origin School as control variable
- H4: Learning Process influences attitude toward student interest in selecting Management Accounting topic on the preparation of thesis (interest) with Study program and Origin School as control variable
- H5: Perceptions of Management Accounting Research influence behavior attitude toward student interest in choosing Management Accounting topic on preparation of thesis (interest) with Study program and Origin School as control variable
- H6: Students interest in choosing Management Accounting topic on thesis writing (interest) affect the behavior of thesis topic implementation which is being compiled (implementation)
- H7: Differences in Personal Identity (Origin of School), Curriculum Factor, Material Mastery, Content Content Perception, Perception of Learning Process, Perception of Management Accounting

Research, Interests and Implementation of Management Accounting topic selection on thesis preparation in group of Accounting Study Program and Management Study Program.

## RESEARCH METHOD

### Research Design

This is the research of accountancy science branch of behaviour in the field of accounting education.

In the category of research activities according to (Cooper & Schindler, 2013) this research includes explanatory research that tries to explain the existing phenomenon is the lack of interest of students in selecting the topic of Management Accounting in the preparation of thesis. This study is also a predictive study that tries to explain what will happen from the phenomenon, with completion using hypothesis testing. Method of data collection is conducted directly by meeting respondents at the Faculty of Economics, University of Pancasakti Tegal. This study uses primary data in the form of answers to questionnaires delivered to the respondents ie students who are taking thesis in the semester Even Year 2015-2016.

### Population and Sample

The population of this study is all students who enrolled through thesis of 180 students. The sampling technique in this study used proportionate stratified random sampling (Jogiyanto, 2011a), where samples were collected and then taken randomly. Respondents are students of accounting and management program semesters 8 regular classes and are in the process of guidance of thesis. The sample size was determined using the Slovin formula (Sugiyono, 2012). As for the details of the 123 sample students specified, described as follows:

**Table 1.** The Number of Research Population and Sample

No	Study Program	Population	Formula	Sample
1.	Accounting	84	$84/180 \times 123$	57
2.	Management	96	$96/180 \times 123$	66
	<b>Amount</b>	<b>180</b>		<b>123</b>

Source: Faculty of Economy of Pancasakti University Tegal

### Empirical Model

Construct of Curriculum Perception is measured with 4 question items, Mastery Perception constructs measured with 8 question items, Content Perception constructs measured by 9 question items, Learning Process Perception constructs measured by 6 question items, Management Accounting Research measured by 5 question items, Intention to Choose measured With 4 question items and Implementation constructs measured with 2 question items. Respondents were asked to assess how knowledgeable they are about Management Accounting courses as the basis for the selection of thesis topics they are developing. Answer questions using 5-point Likert scale 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, and 5 = strongly agree. The research construct diagram consist of *the lower order construct reflective and higher order construct formative* (Jogiyanto, 2011b).

Conversion flow diagrams into the equation model used for H1 to H7 are:

1. Personal Identity  $Interest = \Gamma_{PI} + \zeta_{PI2}$
2. Curriculum  $Interest = \Gamma_{CUR} + \zeta_{CUR4}$
3. Mastering  $Interest = \Gamma_{MTR} + \zeta_{MTR8}$
4. Content of Material  $Interest = \Gamma_{CONT} + \zeta_{CONT9}$
5. Learning Process  $Interest = \Gamma_{LP} + \zeta_{LP6}$
6. MA Research  $Interest = \Gamma_{MAR} + \zeta_{MAR5}$
7. Implementation  $Implementation = \Gamma_{ITR} + \zeta_{ITR4}$

Where PI, CUR, MTR, CONT, LP and MAR are exogenous latent variables and ITR and IMP are endogenous latent variables.

### Measurement Model

There are two methods applied to evaluate the measurement model with reflexive indicators, namely the convergent validity of the indicator and the composite reliability for the indicator.

#### 1. Convergent Validity

Convergent validity is a measure used to find out whether the indicator of a construct or latent variable is centered by looking at the value of the convergent validity of the measurement model with the reflexive indicator assessed by correlation between the variable score and the construct

score. The model has met the criteria of convergent validity if the loading factor value  $\geq 0.50$  or T-Statistic  $\geq 1.96$ . (Vinzi, Chin, Henseler, & Wang, 2010)

## 2. Composite Reliability

Composite reliability or construct reliability is a method used to see how far a measuring instrument can measure certain theoretical constructs that are assumed or hypothesized previously consisting of heterogeneous but equally resembling and constructive constructors. This measure is acceptable for its reliability when the latent variable coefficient is  $> 0.70$  (Vinzi et al., 2010). Composite reliability can be calculated by the following equation:

$$\rho_c = \frac{(\sum \lambda_i)^2}{(\sum \lambda_i)^2 + \sum_i \text{var}(\epsilon_i)}$$

Where  $\lambda_i$  is the loading factor that connects latent variable to indicator and  $\text{var error}(\delta_i) = 1 - (\lambda_i)^2$ .

## 3. The structural Model

The structural model is evaluated by looking at the percentage of variance described by looking at R<sup>2</sup> (R-square) for the endogenous latent variable and also looking at the magnitude of its structural line coefficients. The value of R<sup>2</sup> is obtained by the following formula:

$$R^2 = \sum_{h=1}^H \hat{\beta}_{jh} \text{cor}(X_{jh}, Y_j)$$

Description:  $\hat{\beta}$  : Endogenous variable coefficient.  
 $\text{Cor}(X_{jh}, Y_j)$  : Correlation between exogenous and endogenous variables.

## Analysis Technique

Due to the data in this research is not assumed by measurement of certain scale with small sample number then method used is structural method with *Partial Least Square* (PLS) analysis. PLS provides a general model that includes canonical correlation techniques, *redundancy analysis*, *multiple regression*, *multivariate analysis of variance* (MANOVA), and *principle component analysis* (Ghozali, 2008). Hypotheses 1 through 6 have independent variables that are latent constructs. The analysis model of all latent variables in PLS consists of three sets of relationships, namely:

1. *Inner model*, specifies the relationship between latent variables (structural model)
2. *Outer model*, specifies the relationship between latent variables with indicators or variables manifest it (measurement model)
3. *Weight relation*, where case values of latent variables can be estimated.

Model measurements or *outer models* with reflexive indicators are evaluated with the *convergent* and *discriminant validity* of the indicators and *the composite reliability* for the indicator block. While *the outer model* with formative indicators is evaluated based on its *substantive content* by comparing the relative *weight* and seeing the significance of the weight measure, (Vinzi et al., 2010).

The structural model or *inner model* is evaluated by looking at the percentage of *variance* described by looking at the value of R<sup>2</sup> for the latent dependent construct by using the size of *Stone Greiser Q square test* (Stone, 1974; Greiser, 1975 in (Ghozali, 2008) and also looking at the magnitude of the structural path coefficient The stability of this estimate is evaluated by using the t-statistic test obtained through the *bootstrapping* procedure.

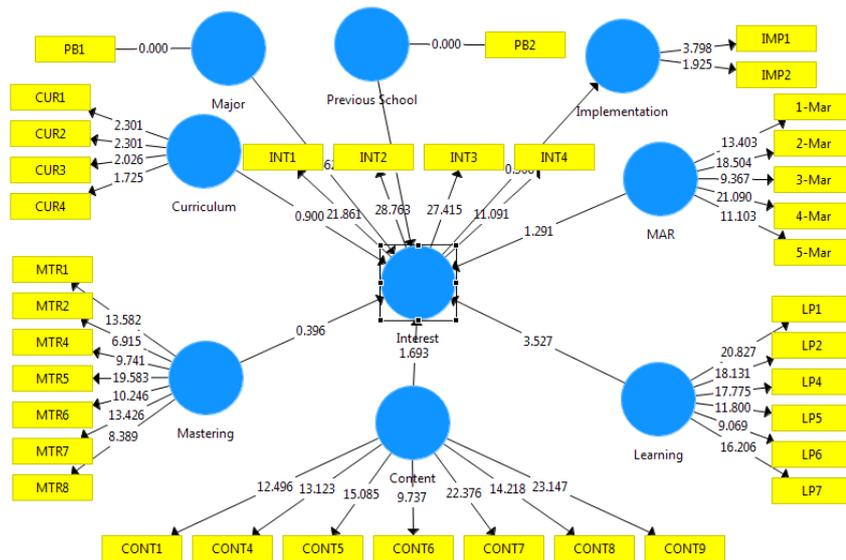
While for H7 we use Independent different T-test test to determine whether two unrelated samples have different mean values. Different T-test test is conducted by comparing the difference between two mean values with standard error of difference of average of two groups of sample that is group of student of Accounting Study Program and Management Study Program group.

## RESULT AND ANALYSIS

### Measurement Evaluation (Outer Model)

The convergent validity of the reflexive indicator measurement model can be seen from the correlation between the indicator value and the construct value. From the result of output correlation between indicator with its construct by conducting three times Bootstrapping calculation on result of outer loadings, there are some indicators with correlation value below 0,5 (Ghozali, 2008) and not significant that is: MTR3, CONT2, CONT3 and LP3. Therefore, the four indicators should be discarded to produce Bootstrapping output in Figure 3. The discriminant validity of the reflexive indicator can be seen in the result of cross loadings between the indicator and the construct (Table 2). These results indicate that latent constructs predict indicators on their blocks better than indicators in other blocks.

**Figure 2.** *Bootstrapping Output*



Sumber: SmartPLS

Table 2. Cross Loadings

	CONT	CUR	IMP	ITR	LP	MAR	MJR	MTR	PS
MAR1	0.542	0.070	0.143	0.385	0.445	<b>0.771</b>	0.233	0.344	0.242
MAR2	0.674	0.056	0.046	0.544	0.601	<b>0.789</b>	0.106	0.521	0.068
MAR2	0.505	-0.005	0.080	0.349	0.403	<b>0.769</b>	0.095	0.356	0.108
MAR4	0.583	-0.076	0.009	0.455	0.470	<b>0.825</b>	-0.003	0.420	-0.060
MAR5	0.604	-0.150	0.027	0.411	0.444	<b>0.725</b>	-0.194	0.419	-0.170
CONT1	<b>0.642</b>	0.121	0.068	0.487	0.533	0.528	0.081	0.691	0.119
CONT4	<b>0.742</b>	0.000	0.144	0.409	0.480	0.529	0.072	0.433	-0.016
CONT5	<b>0.779</b>	-0.032	0.110	0.453	0.492	0.538	0.023	0.552	0.073
CONT6	<b>0.727</b>	0.058	0.210	0.423	0.551	0.545	0.048	0.536	0.163
CONT7	<b>0.803</b>	0.069	0.116	0.593	0.601	0.620	0.108	0.606	0.104
CONT8	<b>0.791</b>	0.028	0.120	0.463	0.595	0.671	0.110	0.580	0.204
CONT9	<b>0.830</b>	0.012	0.077	0.493	0.477	0.591	0.074	0.594	0.187
CUR1	0.099	<b>0.859</b>	0.120	0.109	0.050	0.059	1.000	0.114	0.271
CUR2	0.099	<b>0.859</b>	0.120	0.109	0.050	0.059	1.000	0.114	0.271
CUR3	-0.057	<b>0.657</b>	-0.030	0.120	0.000	-0.107	0.199	0.095	0.084
CUR4	0.002	<b>0.570</b>	0.060	0.047	-0.150	-0.154	0.211	0.148	0.066
IMP1	0.157	0.082	<b>1.000</b>	0.163	0.182	0.074	0.115	0.127	0.119
IMP2	0.025	0.330	<b>0.665</b>	0.002	0.066	0.013	0.441	0.042	0.171
INT1	0.468	0.196	0.266	<b>0.824</b>	0.521	0.434	0.170	0.421	0.130
INT2	0.466	0.164	0.171	<b>0.862</b>	0.532	0.396	0.132	0.380	0.105
INT3	0.569	0.139	0.127	<b>0.857</b>	0.571	0.481	0.149	0.468	0.130
INT4	0.571	-0.055	-0.040	<b>0.738</b>	0.516	0.546	-0.105	0.395	0.094
LP1	0.562	0.255	0.224	0.516	<b>0.793</b>	0.371	0.225	0.516	0.153
LP2	0.592	-0.009	0.206	0.476	<b>0.788</b>	0.519	0.020	0.509	0.083
LP4	0.612	-0.001	0.158	0.548	<b>0.780</b>	0.571	0.027	0.428	0.071
LP5	0.552	-0.036	0.100	0.369	<b>0.750</b>	0.427	0.001	0.520	0.084
LP6	0.359	-0.063	0.088	0.483	<b>0.684</b>	0.492	0.034	0.302	-0.026
LP7	0.541	-0.097	0.052	0.554	<b>0.782</b>	0.455	-0.082	0.532	0.036
MTR1	0.529	0.177	0.032	0.400	0.459	0.377	0.138	<b>0.713</b>	0.129
MTR2	0.446	0.166	0.001	0.285	0.389	0.353	0.140	<b>0.625</b>	0.038
MTR4	0.570	0.024	0.152	0.320	0.440	0.417	0.015	<b>0.694</b>	-0.099
MTR5	0.568	0.193	0.073	0.424	0.455	0.341	0.117	<b>0.811</b>	0.099
MTR6	0.514	0.039	0.124	0.349	0.391	0.387	0.024	<b>0.719</b>	0.156
MTR7	0.546	0.090	0.134	0.389	0.445	0.348	0.071	<b>0.781</b>	0.135
MTR8	0.599	0.027	0.114	0.342	0.466	0.505	0.058	<b>0.620</b>	0.022
PB1	0.099	0.859	0.120	0.109	0.050	0.059	1.000	0.114	<b>0.271</b>
PB2	0.159	0.246	0.121	0.140	0.087	0.042	0.271	0.104	<b>1.000</b>

Source: SmartPLS

Another method of discriminant validity is to compare the square root of the average variance extracted ( $\sqrt{AVE}$ ) in each construct with the correlation between the construct and the other constructs in the model. Discriminant validity is possessed if the AVE root value of each construct is greater than the correlation between the construct and the other constructs in the model. Table 3 and Table 4 illustrate the correlation results of latent and AVE variables and AVE roots in which the results show that all constructs estimated to meet the criteria of discriminant validity. The entire AVE value of the construct is above 0.5 and is declared valid.

**Table 3.** Latent Variable Correlations

	CONT	CUR	IMP	ITR	LP	MAR	MJR	MTR	PS
CONT	1.000								
CUR	0.051	1.000							
IMP	0.156	0.086	1.000						
ITR	0.632	0.138	0.162	1.000					
LP	0.704	0.013	0.181	0.652	1.000				
MAR	0.758	-0.024	0.074	0.565	0.621	1.000			
MJR	0.099	0.859	0.120	0.109	0.050	0.059	1.000		
MTR	0.756	0.148	0.126	0.508	0.611	0.541	0.114	1.000	
PS	0.159	0.246	0.121	0.140	0.087	0.042	0.271	0.104	1.000

Source: SmartPLS

**Table 4.** Root of AVE

	AVE	Akar AVE
CONT	0.580	0.761
CUR	0.558	0.747
IMP	0.721	0.849
ITR	0.675	0.822
LP	0.584	0.764
MAR	0.603	0.777
MJR	1.000	1.000
MTR	0.507	0.712
PS	1.000	1.000

Source: SmartPLS

The construct reliability test is tested with two criteria: *composite reliability* and *cronbachs alpha* from the indicator block measuring the construct. The construct is declared reliable if the value of composite reliability and alpha cronbachs is above 0.7 (Hair et al., 2009). The output of composite reliability and cronbachs alpha are shown in Table 5 and Table 6.

**Tabel 5.** Composite Reliability

	Composite Reliability
CONT	0.906
CUR	0.831
IMP	0.833
ITR	0.892
LP	0.893
MAR	0.883
MJR	1.000
MTR	0.877
PS	1.000

Source: SmartPLS

**Table 6.** Cronbach's Alpha

	Cronbachs Alpa
CONT	0.878
CUR	0.732
IMP	0.793
ITR	0.838
LP	0.857
MAR	0.836
MJR	1.000

MTR	0.836
PS	1.000

Source: SmartPLS

### Testing of Structural Model (Inner Model) and Hypothesis Discussion

Test on the structural model is conducted by looking at the R-square value which is a *goodness-fit test model*. The influence model of Subjective Attitude and Norm to the Behavioral Behavior gives R-square value of 0.489 which can be interpreted that construct variables Interest in Management topic selection in thesis descriptions can be explained by variability Perception Curriculum, Content Mastery, Content, Learning Process and Perception Research Management Accounting Of 48.9% while 51.1% is explained by other variables outside of the studied. While the influence model of Interest Behavior to Actual Behavior gives R-square value of 0,018 which can be interpreted that construct variable Implementation can be explained by variability Interest in Management Accounting topics in thesis arrangement is 1.8% and the rest 98,2% explained by other variable in Outside of the study (see Table 7).

Table 7. Adjusted R-square

	R Square
IMP	0.018
ITR	0.489

Source: SmartPLS

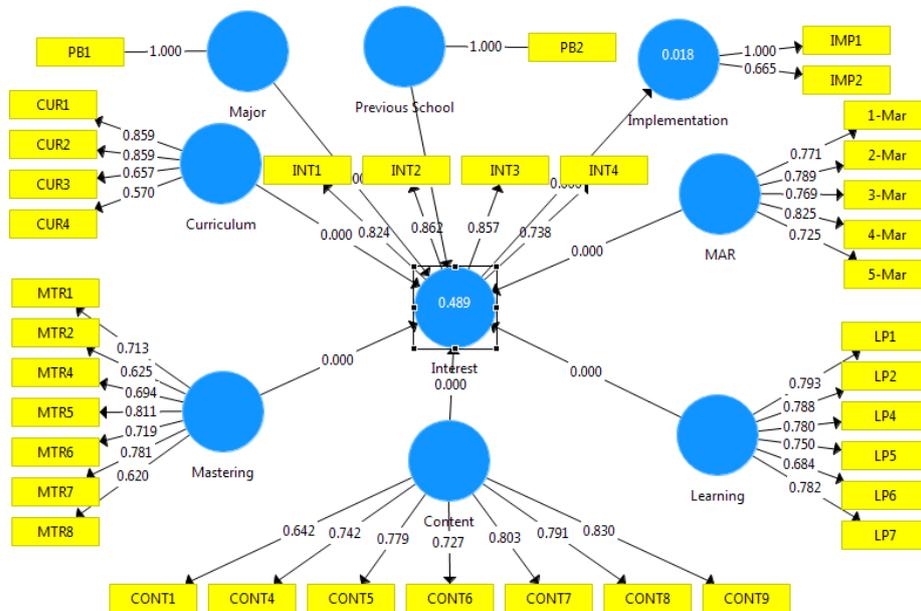
The next test is the significance of the influence of the five hypotheses by looking at the value of the coefficient parameters and the significance value of t statistics in Table 8 and Figure 4. Testing hypothesis 1 shows the magnitude of the parameter coefficient of 0.301 means there is a positive influence and not significant variables Perceptions Curriculum on Interest selection Management Accounting topics, with statistical t value of 0.900. Testing hypothesis 2 shows the magnitude of the coefficient parameter -0.045 means there is a negative influence and not significant variable Mastery of Interest to choose the topic of Management Accounting, with a t value of statistics of 0.0396.

Table 8. Total Effects Mean, STDEV, T-Values, P-Values

	Original Sample (O)	Sample Mean (M)	Standard Error (STERR)	T Statistics (O/STERR)	P Values
CONT -> IMP	0.042	0.030	0.060	0.704	0.482
CONT -> ITR	0.262	0.263	0.155	<b>1.693</b>	0.091
CUR -> IMP	0.049	0.034	0.083	0.589	0.556
CUR -> ITR	0.301	0.269	0.335	0.900	0.368
ITR -> IMP	0.162	0.122	0.178	0.906	0.365
LP -> IMP	0.064	0.049	0.070	0.916	0.360
LP -> ITR	0.398	0.386	0.113	<b>3.527</b>	0.000
MAR -> IMP	0.026	0.020	0.042	0.627	0.531
MAR -> ITR	0.162	0.172	0.125	1.291	0.197
MJR -> IMP	-0.034	-0.021	0.072	0.478	0.633
MJR -> ITR	-0.213	-0.156	0.322	0.662	0.509
MTR -> IMP	-0.007	-0.003	0.026	0.283	0.777
MTR -> ITR	-0.045	-0.039	0.114	0.396	0.692
PI -> IMP	0.007	0.008	0.017	0.434	0.664
PI -> ITR	0.045	0.049	0.069	0.657	0.512

Source: SmartPLS

Figure 3. Algoritma PLS



Source: SmartPLS

Testing of hypothesis 3 shows the magnitude of the parameter coefficient of 0.262 means there is a positive and significant influence of Content variables on Interest choosing the topic of Management Accounting. This means that the more complex the contents of the lecture material, as well as the more relevant subject matter Management Accounting with practice in the company, the higher the interest of students in choosing the topic of Management Accounting in the arrangement of thesis, with a statistical t value of 1.693. Testing hypothesis 4 shows the magnitude of the parameter coefficient of 0.398 means there is positive influence and significant variables Learning Process Interest in choosing the topic of Management Accounting. This means that the more competent lecturers in mastering the material, the more diverse learning media and the more interesting lecturers for students, the higher the interest of students in selecting the topic of Management Accounting in the preparation of thesis, with a t value of 3.527 statistics above t table significance 1.6573.

Hypothesis 5 delivers the result of magnitude coefficient parameter 0.162 means there is positive influence and not significant variable Perception of Management Accounting Research on Interest selecting Management Accounting topic, with t value statistic 0,192. While testing of hypothesis 6 shows the magnitude of the parameter coefficient of 0.162 means there is a positive influence and not significant variables Mastery of Material Interest in selecting the topic Management Accounting, with the value of t statistics of 0.906. This means that when students already have an interest in choosing Management Accounting topics, it does not mean they will in fact arrange a thesis on that topic. This can be caused by other factors such as the influence of friend or supervising thesis lecturer.

Hypothesis 7 was tested by using t-test on all variables in both groups of students. The test results give a significance value above 0.025 on some variables, which means there are differences in the course of the preferred Management Accounting flow, the obtained highest score, and the implementation of thesis topics in the group of Accounting and Management Study Program students. While on the variable of School Origin, Curriculum Factor, Material Mastery, Material Content Perception, Perception of Learning Process, Perception of Management Accounting Research, and Interests of Management Accounting topic election do not differ on both groups. (Table 1 Appendix).

## Conclusions, Limitation And Suggestion

### Conclusions

From the result of analysis and discussion of output can be concluded that:

1. After eliminating the 4 indicators then the test outer model for discriminant validity delivers the results of all indicators declared valid.
2. Reliability testing with composite reliability and alpha cronbachs from blocks of indicators that measure constructs provide reliable output results.
3. Inner model test in the form of goodness-fit model produces R-square that construct variables Interest in the selection of Management Accounting topics in thesis descriptions can be explained by variability Perception Curriculum, Content Mastery, Content Content, Learning Process and Perception Management Accounting Research of 48.9% While 51.1% was explained by other outside variables studied.
4. Implementation of the preparation of the thesis can be explained by variability Interest in the selection of Management Accounting topics in thesis arrangement of 1.8%, while the remaining 98.2% is explained by other outside variables studied.
5. Testing the path coefficient on each hypothesis gives the following results:
  - 1) Coefficient value 0.302 and  $t = 0.900$ : there is no influence of Perceptions of the Cultivation of Interest in the selection of Management Accounting topics in thesis arrangement with Study Program and School Origin as a control variable
  - 2) Coefficient value  $-0.045$  and  $t = 0.396$ : there is no influence of Mastery of Material to Interest of Management Accounting topic election in thesis dissolution with Study Program and Origin School as control variable
  - 3) The coefficient value of  $0.262$  and  $t = 1.693$ : there is a positive and significant influence of Course Content Content Interest in the selection of Management Accounting topics in thesis dissolution with Study Program and Origin School as a control variable
  - 4) Coefficient value  $0,398$  and  $t = 3,527$ : there is positive influence and significant Learning Process Interest toward Management topics election in thesis arrangement with Study Program and Origin School as control variable
  - 5) Coefficient value of  $0.162$  and  $t = 1.291$ : there is no influence of Perception of Management Accounting Research on the Interest of Management Accounting topic election in thesis arrangement with Study Program and Origin School as a control variable
  - 6) Coefficient value of  $0.162$  and  $t = 0.906$ : there is no influence Interest in the selection of Management Accounting topics in thesis descriptions of Implementation
  - 7) There are differences in the preferred Management Accounting flow, the highest score obtained, and the implementation of thesis topics in the group of Accounting and Management Study Program students. While in the variable of School Origin, Curriculum Factor, Material Mastery, Content Perception Material, Perception Learning Process, Perception of Management Accounting Research, and Interests of Management Accounting topic election is not different.
6. From the above results can be concluded that the description of students of the Faculty of Economics, University of Pancasakti Tegal can be predicted from the lack of implementation of the arrangement of thesis with Management Accounting topics. This is caused by other factors such as the influence of friends and lecturers, as well as the trend of thesis topics in other universities in Indonesia.

### Limitations and Suggestions

This study has limitations on construct latent variables as well as constructive construct indicators on only five constructs on behavioral attitudes. Another limitation is on the respondents who were tested only on students at one university. Therefore, the suggestion for further research is the addition of constructs and indicators and the extension of respondents in higher education in order to generalize the results.

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# CREATIVITY OF “PINTO ACEH” MOTIF EMBROIDERY DESIGN AS STRATEGY TO MAINTAIN CULTURAL VALUES

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## ABSTRACT

Culture undergoes development over time and the development is the result of community creativity which becomes the media of the culture. Creativity of Aceh society who is persistent on craft embroidery also adapts a culture into an interesting embroidery motif. This research is aimed to explore the existence of “Pinto Khop” as a historical building and analyze the emergence process of creativity of “Pinto Aceh” motif embroidery design. Research of “Pinto Khop” adaptation developed using creativity into “Pinto Aceh” motif embroidery design uses a qualitative descriptive method. The research result found that a culture does not stop experiencing development or change. It can happen because there is an encouragement both from inside and outside the society itself. Originally, “Pinto Khop” is a historical building, but creativity can adapt that building shape to be small and beautiful gold carving, and developed among embroidery industry craftsmen to become an interesting motif and has selling point.

Keywords: creativity, culture, “Pinto Aceh” motif embroidery design

## INTRODUCTION

Culture of a nation always moves and there is no culture of a nation that remains at a certain place and time. Aceh culture also experiences that phenomenon. Even, there are certain periods in which Aceh culture is likely to move less dynamic.

If it is viewed from the historical side development of Aceh culture, the relationship between culture and society and politics cannot be separated. Aceh culture attained its glory in the early 15th-17th century, but then Aceh had a conflict with Portuguese, Dutch, Japanese, even civil war, and a conflict between Central and Regional. All those conflicts made the society and culture go through ups and downs. Art work, scientific work, or language is less developed. Aceh culture and civilization nowadays remains running ordinary both the society system and the structure of society and civilization (Usman, 2003).

However, a cultural system never stops experiencing development or change. The development and change may happen because there is enforcement either from inside or outside. Change will usually produce new symbols either partly or wholly with the influences from outside (Kuntowijoyo, 1999).

Koentjaraningrat (1982) argued that culture has three forms; those are (1) Cultural form as a complex of ideas, values, norms, regulations, and so forth. This is the ideal form of culture with its abstract, cannot be touched or photographed nature. This ideal culture is called code of conduct customs which regulate, control, and give direction to human behavior and action in society; (2) Cultural form as a complex of patterned behavior activities of human in society. This is often called as social system, about patterned behavior of the human itself which consist of human activities who interact, related, and socialize each other as well as always following certain pattern based on code of conduct customs. This social system is concrete, occurs around us every day, can be observed, photographed, and documented; (3) Cultural form as objects of human works. It is usually called as physical culture and requires a lot of information. This culture is the total of physical outcomes of activities, acts, and works of all human in society. The nature of this culture is the most concrete, in the form of objects or things that can be touched, seen, and photographed.

This paper uses qualitative descriptive method with library research which is a research related to library data collection method or a research in which the research object is explored through much library information either from books, encyclopedia, scientific journals, newspapers, magazines, or other documents. Library research or literature review is a research which critically examines or reviews knowledge, ideas, or findings contained in academic-oriented literature as well as formulate

theoretical contribution and its methodology for certain topic. This research is aimed to explore the existence of “Pinto Khop” as historical building in Aceh and analyze the emergence process of “Pinto Aceh” motif embroidery design creativity.

## **HISTORY AND DEVELOPMENT OF EMBROIDERY DESIGN MOTIF OF “PINTO ACEH”**

### **Definition of Embroidery Design**

Embroidery is a handicraft form related to handmade with yarn and produces ornaments or art objects. According to Wildati (1994), embroidery is sewing work which is related to decorate fabrics, thus the sewn fabric is prettier. Meanwhile, Yuliarma (2013) stated that embroidery is an element to change the appearance of fabrics with various embroidery stick either made by hand or machine. It can be said that embroidery craft is a work decorating fabric or changing the appearance of fabric with various embroidery stick both manually or technically in which the product has artistic value and more beautiful.

Suhersono (2006) stated that design is arrangement or organization of various lines, forms, colors, and figures created so that it contains values of beauty. Meanwhile, Rosma (1997) suggested that embroidery motif is motif or pattern placed in fabrics that has been drawn, that is picture made for embroidery.

Embroidery product produced by craftsmen in Aceh has distinctive characteristics. This characteristic can be seen from embroidery motif design used. This requires creativity from embroidery craftsmen to do various motif design variation to make it interesting, placing motif, and combining color with fabrics that suit consumers' taste. Besides, quality of an embroidery product produced will also influence the development of embroidery craft business.

### **Aceh Culture**

When Islam entered Aceh, its local cultural values have been intermingled with foreign cultural values where there is no gap between them, instead they have fused like the same two currencies. Both culture values intended is Aceh cultural values and Islam cultural values (Sufi, 2004).

However, before Islam entered Aceh, Aceh culture was influenced by Hindu culture from India carried by traders through sea. Therefore, cultural relationship as well as ethnic relationship between India and Aceh society has been built for a long time. History noted that numbers of traders from India migrated to Aceh taking along culture and art that then is practiced in Aceh. This culture is developed with various adjustments to the local characteristics and tradition. Hence, there are more several customs and cultures adopted than Hindu culture (Rizal, 2011).

The key elements in forming culture is elements to meet minimum needs, then in order to maintain the condition (which has been considered better and beneficial), human make further artificial conditions. The artificial condition precisely is the culture in simple and essence form because culture is based on human efforts to maintain beneficial condition for them. This is done by providing an artificial condition which its continuity managed by re-providing, preservation, and management (Malinowski, 1960 in Susanto, 1983).

### **Origin of Pinto Aceh Motif Embroidery**

Analyzing the origin of Pinto Aceh cannot be separated from exploring the glory of Sultan Iskandar Muda government (1607-1636). In Sultan Iskandar Muda government, he managed to defeat the kingdom of Johor in Malacca peninsula. This conquest then influenced Sultan Iskandar Muda's love story because he married Putri Kamaliah (who was then known as Putro Phang or Putri Pahang). After Putro Phang was taken to Aceh, she often missed her hometown in Pahang which is surrounded by hills. To prove his love, Sultan ordered to build Tamansari Gununganon Kreung Darov river banks resembled hills in Pahang. In this park, the princess amused herself and chatted (Anom et.al, 1996; <http://disbudpar.acehprov.go.id/taman-putroe-phang/>).

This Tamansari Gununganon was also facilitated with Pinto Khop, a dome-shaped small gate, which was the door that connecting the park and the palace. This Pinto Khop was Putri Phang's resting place after swimming which the location was not far from Gununganon. This Pinto Khop was a place where lady-in-waiting washed the Queen's hair. In addition, there was a pool for the queen to wash her hair and flower bath ([http://buku-ensiklopedia-online-g-jurnal-kesenian.com/id3/2337-2211/Taman-Putroe-Phang\\_43388\\_buku-ensiklopedia-online-g-jurnal-kesenian.html](http://buku-ensiklopedia-online-g-jurnal-kesenian.com/id3/2337-2211/Taman-Putroe-Phang_43388_buku-ensiklopedia-online-g-jurnal-kesenian.html)).

Lombard (1991) in Usman (2003) stated that Pinto Khop is one of Istana Dalam entrance which still can be seen to this day as national treasure that was the peak of civilization heritage. This was a fragment of civilization destruction of the past Aceh colonialism period. This building had a measurement of 2 meters long, 2 meters wide, and 3 meters high (Khairuni, 2011). These two buildings

which were so unique and amazing were artistic art of Aceh kingdom. They remained as historical site until today (Auni, 1993).



Pic 1. Gunongan  
(<http://www.indonesia-heritage.net>)



Pic 2. Pinto Khop  
(Balai Pelestarian Cagar Budaya Banda Aceh)

According to Leumik, a gold craftsman in <http://www.atjehcyber.net/2011/11/pinto-aceh-sang-primadona-perhiasan.html>, Pinto Aceh motif design was adapted from Pinto Khop. It was started when in 1926 a Dutch government in Kutaraja (Banda Aceh) held the biggest Satteling (night market) in Esplanade (Lapangan Blang Padang). In the night market, gold and silver craftsmen were given opportunity to open stand, to show and exhibit their ability as well as their hand-crafted work. After the night market, one of the craftsmen got certificate. His name was Mahmud Ibrahim (Utoh Mud). At those days, he was known by Dutch officials and their family because they often ordered or bought various types of Aceh traditional jewelry. Utoh Mud made one type of jewelry which is women's jewelry in the form of brooch. The brooch motif imitated the gate called Pinto Khop. The jewelry had slim shape with Bars decorated with flower motifs coupled with tassels along both sides as a complement.



Pic 3. Aceh traditional jewelry  
(Budaya-indonesia.org)

The first emergence of this motif in around 1930s only served as a complement of jewelry chain around the neck hung as pendant. Pinto Aceh motif ultimately grows rapidly and the craftsmen are able to produce in various forms such as ring, earring, bracelet, and brooch to date.



Pic 4. "Pinto Aceh" Motif Embroidery Design

(<http://www.imgrum.org>; <http://www.infoacehbordir.com/>)

Aceh embroidery was newly known in 1980s when Governor Ibrahim Hasan challenged businessman to produce Aceh-characterized goods. Afterward, arose various goods both batik and embroidery with distinctive feature both which uses Pinto Aceh motif (<http://www.antaraneews.com/berita/376735/perjalanan-batik-aceh>).

According to Zahara (2014), embroidery motif types used in Aceh embroidery craft is a typical motif of Aceh which is Pinto Aceh motif (Pintu Aceh), Pucuk Rebung motif, Gayo motif, and so forth. Among those various motifs, the most famous and more difficult to make than other motifs is Pinto Aceh motif.

## DISCUSSION

When Sultan Iskandar Muda felt that the queen was sad because she missed her hometown, a place where the queen usually talked with her family and her best friends, Sultan tried to express his love to the queen by building the queen's origin place-like place. According to Malinowski (1960) in Susanto (1983), this experience was cultural formation because human beings were faced with problems that required to be solved by them, mainly human efforts to maintain their life that resulting in forming new culture. Meanwhile, according to Soekanto (1983), if someone connected to other people from other groups, he would realize that both parties did not have the same customs. Therefore, culture is a result of certain typical experience from a life together both in the past and the present. Tradition that becomes a part of culture is the result of activities done in the past.

Soekanto (1983) stated that static culture is a dead culture. Therefore, human beings need to be aware of experiences that he has ever experienced in which change will be noticeable if he compares the current situation with the past. If it is viewed from the existence of Pinto Khop adaptation which becomes gold carving motif of Pinto Aceh and re-adapted into embroidery motif, it is a long journey with various experiences. Pinto Khop building which is a historical building only can be seen has been adapted into Pinto Aceh motif in several forms either gold craft, batik craft, or embroidery craft. This becomes a symbol that culture not only can be seen but also can be made as souvenirs that has artistic value and selling point.

In line with Koentjaraningrat (1974) in Lawang (1985) which stated that cultural value system consist of conceptions living in the minds of most citizens related to the things that they must consider very valuable in their life. A cultural value system usually served as the highest guideline for human behavior. This definition and explanation of Koentjaraningrat can be used to understand that value system not only influences human behavior in religion field but also in economic field.

## CONCLUSION

Culture is something preserved from one generation to the next although the member of generation is alternated. Culture is constantly moving not because civilizations are changed but because human nature is changed and united with the culture.

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# PARTICIPATIVE LEADERSHIP IN “KAMPUNG PREMAN” COMMUNITY EMPOWERMENT A CASE STUDY IN KAMPUNG BADRAN, YOGYAKARTA

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## ABSTRACT

Community empowerment is the process dependent on the leadership organization in the community. The presence of a leader who can generate community participation is very desirable in community development. Participative leadership in the process of empowering the community in “kampung preman” (kampong of thugs) becomes the parameter of “kampung preman” community change. This research aimed: (1) to analyze the “kampung preman” community empowerment process and (2) to analyze the participation leadership pattern in the “kampung preman” community empowerment process. The result of research showed that: (1) the process of empowering “kampung preman” community was the initiative of society leaders and informal leader using the strategy of “introduction of a culture of shame” and resulting in consensus among the members of society toward the better quality of life; (2) the better quality of life as the product of “kampung preman” community empowerment process was affected by the organization of participative leadership pattern that could be applied by formal and informal leaders through good communication style with the principles of “*ngaruhke* (considering)” and “*nguwongke* (humanizing)” the community.

Keywords: *leadership, participation, empowerment, community*

## INTRODUCTION

Kampung Badran is a region located in the west side of Yogyakarta city and bordered directly with one of the biggest river passing Yogyakarta, namely Winongo River. The location is not far from Malioboro and Tugu Station Yogyakarta. For Yogyakarta’s citizen, before the era 1980s, Kampung Badran formerly was known by “kampung jawara” or “kampung gali”. At that time, there were many fights between kampongs; Badran’s communities were famous as winners. From this condition, Badran’s communities became accustomed to a life filled with violence. After the 1980s, the stigma became “kampung preman” (kampong of thugs).

The stigma of “kampung preman” appears caused by a lot of thugs living in the area. Despite the thugs are actually not the indigeneous community of Kampung Badran, but the condition makes the indigenous community of Kampung Badran eventually grow as community that must have courage to fight. This particularly appears in the young generation. Tendency of the emergence of brave souls to fight as if a weapon for the people of Kampung Badran to against people who enter their village with improper motivation. The life of a society that is full of violence that greatly affects the family life is, among others in the form of acts of violence of parents (especially fathers) against their children and violence against their wives. This was a daily outlook at Kampung Badran at that time. On the condition, automoatically, family life became an extremelly heavy life, particularly for women and childern, until in the reality that the women had to think hardly to meet their needs daily. The society becomes vulnerable to debt habits. This makes the easy target for many moneylenders. Everyday Badran’s women are busy with their debts. The debt habits seem to be a problem for most of the Kampung Badran’s communities. In the meantime, the men are often caught in gambling habits, drunkards, fighting, and rarely commit crimes.

The hard family life makes the children of Kampung Badran dropped out of school, they finally went down to the street become street children. Their social life becomes irregular and increasingly apprehensive. Of course, social problems will emerge from a model of society that already has a negative image, while they do not realize that it is a problem for those who will bring influence to other societies.

From the journey of the story regarding to the Kampung Badran, it can be said that Badran is a very phenomenal and interesting kampong because the kampong that used to be known as a black area with the stigma of “kampung preman”, in the last 15 years experienced significant changes. The

dominant factor in Kampung Badran changes is the participative leadership style of formal and informal leaders. The participative leadership style of the leadership Kampung Badran is able to empower and evoke the active participation of the society.

The phenomenon is behind the emergence of ideas to conduct a study of community communicative action in the process of community empowerment leading to a change of to a better and meaningful life. Thus, the focus of the problem in this study is "how does participative leadership take place in the process of community empowerment of the "kampong preman"?. To answer the research question, the objectives of the research are: (1) to analyze the process of "kampong preman" society empowerment, (2) to analyze the pattern of partisipative leadership in the process of "kampong preman" community empowerment.

## LITERATURE REVIEW

**Community Empowerment.** Conceptually, community empowerment is an effort to improve the society's dignity in the condition of being unable to escape from the poverty trap and backwardness. Means empowering is enabling and make independent of community (Mardikanto, 2013).

Community empowerment is defined as activity undertaken by the community, where the community is able to identify needs and problems together and is a blend of socio-economic development with community organizing (Adisasmita, 2006).

In community empowerment, the potential or ability of the society becomes very important. As expressed by Sumodiningrat (1999), that community empowerment is an effort to make independence community through the realization of their potential ability.

As in line with the Sumodiningrat's opinion, Karsidi (2001) states that concept of community empowerment basically means placing community and its institutions as the basic force for economic, political, social, and cultural development. According to Robbins, Chatterjee & Canda (Mardikanto, 2010), society empowerment is: "*process by which individuals and groups gain power, acces to resources and control over their own lives. In doing so, they gain the ability to achieve their highest personal and collective aspirations and goals*". Community empowerment is a process whereby individuals and groups have the power, opportunity to access existing resources and control their own lives. In addition, they also have the ability to achieve higher aspirations and goals, both personal and group.

Characteristics of community has been empowered is able to understand themselves and their potential, and able to plan and anticipate future changes; Able to direct itself; Have the ability to negotiate; Have adequate bargaining power in mutually beneficial cooperation, and are responsible for their actions (Nugroho and Randy, 2007).

Community empowerment is also always associated with democratic aspects, participation that focuses on locality and local issues. Anthony Bebbington (Mardikanto, 2013) states that, *Empowerment is a process through which those excluded are able to participate more fully in decisions about forms of growth strategies of development, and distribution of their product.* "In an effort to empower the community, it can be viewed from three sides, namely: First, create an atmosphere or climate that allows the potential of developing communities (enabling). Second, strengthen the potential or power of the community (empowering). Third, empowering means protecting. This implies that in the process of empowerment it should be prevented that the weak become weakened by lack of empowerment in the face of the strong.

**Participative Leadership.** Leadership is an important aspect in the process of community empowerment. Leaders, who have good communication skills, will get a positive response from the society. Sulaiman (2013) in his research entitled "Formal and Informal Communication Models in the Process of Community Empowerment Activities" in Binangun Cilacap Sub-district obtained the result that formal communication can not be separated from informal communication in the empowerment process. The failure of the informal communication process leads to resistance, lack of support, arising suspicion, and even rejection from the community.

According to Burhanuddin in his Analysis of Management Administration and Educational Leadership (1994), the participative leadership model is defined as democratic leadership, that is, a leader conducts consultations with his subordinates about actions and decisions proposed or desired by the leadership, and strives to encourage participate actively carry out all decisions and activities that have been established. Mulyasa (2007) defines a participative leadership model as well as a model or style of involvement because the principal as a leader with other education personnel together plays a role in the decision-making process. In this case the task effort is not used but the efforts of inter-relationship are always enhanced by opening a two-way traffic communication and a transparent

climate. In a participative leadership model that is a leader and followers or subordinates exchange ideas in problem solving and decision-making. In this case two-way traffic communication is enhanced and the leader's role is actively heard. Responsibility and decision-making responsibilities are mostly on the part of followers or subordinates. This is reasonable because followers or subordinates have the ability to perform tasks.

Thus communication is fundamental to participative leadership. For human life, Miller (2002) states that communication is a center of interest that exists in a situation of human behavior that allows a source to consciously divert the message to the recipient with the aim of influencing certain behaviors. Zaretsky (Liliweri, 2011) describes the definition of communication as an interaction to sustain human connections so as to help them understand each other for the recognition of common interests. The role of communication within communities is expressed more specifically by Dewey (Mulyana, 2002), that community exists through communication, the same perspective, the same culture, arises through participation in the same communication channel. Through social participation the collective perspective within the group is internalized and the various views arise through different contacts and associations. Through interaction or communication people can exchange meaning, value and experience by using symbols and signs.

## **METHOD**

This research is descriptive qualitative research. Descriptive qualitative research can capture a variety of qualitative information with meticulous and nuanced descriptions (Sutopo, 2006). Moleong (2004), qualitative research is research to understand phenomenon experienced by research subject such as behavior, perception, motivation, and action holistically, by description in the form of words and language, in a special, natural context and by utilizing various scientific methods.

Research strategy used is single case study, because this research is directed to one characteristic and in one location (Yin, 1987). Because the problem and focus of the research has been determined since the beginning, therefore the type of research strategy in this case can be called *embedded case study research* (Sutopo, 2006). Creswell (1998) also stated that the focus of case study is the case specification in an event, whether it includes and individual, a cultural group or a portrait of life.

Data of this study collected in three ways, which are in-depth interview, observation and documentation. The process of informant selection is done by using *purposive dan snowball sampling techniques*. Observation was done to gather data about situation, location, and events that can be observed. Meanwhile, documentation used for documenting empowerment activities that have been done in Badran village.

Data obtained analyzed by using interactive analysis model. According to Miles and Haberman (1984) these analysis models consist of three analysis component that are: data reduction, data presentation and conclusions. The activity of three components is done in an interactive form with the data collection process as a cycle process. Data validation is using triangulation of source and methods.

## **RESULT AND DISCUSSION**

### **1. Community Empowerment Process of "Kampung Preman"**

The empowerment process of "kampung preman" community begins by the initiation of community leaders and activist. Based on their experience in life, then the community leaders and activist are making "introduction of a culture of shame" movement in the community. Through this movement, people are taught to be accustomed to embarrassment of debt and dependentment of moneylenders, ashamed if their children are not in school, ashamed if their children become street children, ashamed if parents violate their children. This "introduction of a culture of shame" movement intensified continuously through the various forums in Badran Village. On every meeting, the community always invited to reflect on the circumstances they have been experiencing. Every "embarrassing" event is actually discussed constantly in community meeting forums, in which case the perpetrator will be embarrassed and stop their deeds. Other than that, if in the family there is violence against children, the community member can report to PKK RT, PKK RW, and *dasa wisma* cadres.

The strength in "introduction of a culture of shame" lies in women. The forums held by social groups in RW 11 Badran Village have a majority of women. Through women who actively participate in social group activities this movement of "introduction of a culture of shame" campaigned. The frequency of hearing about "shame" in many ways makes the women have the courage to get out of the slump and try to communicate to her husband. The frequencies of husbands are reminded by

wives, making them gradually experiencing awareness and began to change. The movement is effective enough to make people really feel the embarrassment if they are still doing actions that make their lives become helpless.

To clarify the “introduction of a culture of shame” movement that has been done in Kampung Badran, several examples are presented in the following table:

Table 1. Example of “introduction of a culture of shame” Movement

Dimension	Example
Education	<ul style="list-style-type: none"> <li>• Embarrassment if their children are not in school, moreover if the parents able to pay and educated</li> <li>• Embarrassment if their children become street children</li> <li>• Embarrassment if the parents violence their children</li> </ul>
Economy	<ul style="list-style-type: none"> <li>• Ashamed of debt</li> <li>• Ashamed of dependentment to moneylenders</li> <li>• Ashamed if has no job</li> </ul>
Health	<ul style="list-style-type: none"> <li>• Embarrassed if the child is malnourished</li> <li>• Embarrassed if their child is unwell because their parents are lazy</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Embarrassed if the neighborhood is rundown</li> <li>• Embarrassed if the house is clean but the family is often sick</li> <li>• Embarrassed if have never been involved in cleaning up the environment</li> </ul>
Social	<ul style="list-style-type: none"> <li>• Ashamed if not visiting sick people</li> <li>• Ashamed if not going to funeral</li> <li>• Ashamed if not visiting the neighbors who just give birth</li> <li>• Ashamed if not joining community service</li> </ul>

Source: Processed from the interview

In community empowerment, it is the community that becomes actor and determinant of development. In this regard, community propositions form the basis for local, regional and even platforms for national programs. Communities are facilitated to assess their own needs, problem and development opportunities and livelihoods. Furthermore, they also identify the right solutions and access the necessary resources, both external resource and community’s own resources (Mardikanto, 2013).

## 2. Participative Leadership Pattern in Community Empowerment Process in “Kampung Preman”

The change in Kampung Badran cannot be separated from the leadership factor. Leadership here is local leadership that is participative, or can be said as participative leadership. This participative leadership pattern is shown by formal and informal leaders.

One of the influential figures in Kampung Badran is Mr. Joko Sularno. Mr. Joko is a former RW 11 stakeholder. Mr. Joko known as a RW area leader who has many ideas or notion for the improvement of Kampung Badran, by stir his citizens to actively participates in groups of activity which exist in RW 11 and actively searches for outside relation network. The way Pak Joko stirs his citizen is by involving them from planning activities to implementation and evaluation. Pak Joko is also known as a leader who not only likes to just giving suggestions and loves to come down, but proposes and then quickly executes agreed plans.

The types of participative leadership can also be seen from the former Camat figure, Mr. Sisruwardi. Mr. Joko Sularno also acknowledged that when Mr. Sisruwardi serves as Camat Jetis, he often went to Badran Village, even though it was just to talk to people. Everytime he was given an invitation, he always took his time to attend. This leadership style can influence people to participate actively in their village. The willingness to communicate a leader is also one of the characteristics of participative leadership and it is indispensable in the process of community empowerment. The term *ngaruhke* implies that as a leader, it is necessary to build awareness to their citizen. *Ngaruhke* also can be interpreted as a form of concern by taking the time to visit and meet face to face with others. While the term *nguwongke* have meaning as humanizing humanity or appreciate others based on their position. As the member of community, if we find a leader care to *nguwongke* their people, their pride because he is appreciated even though he is a member of low socioeconomic status. Therefore, *ngaruhke* and *nguwongke* from a leader will be very meaningful for his people. A leader also should give “ammunition” communicating with his citizen. Communication ammo is like a provocation for the

citizen, just as people open a small tap water, but it will release a lot of water. The above phrase can be interpreted that as a leader, what is needed is his presence in the community, by giving motivation, for example by attending every invitation in community, that alone is enough to guve a big influence for the growth of spirit and willingness to participate in community.

Table 2. Participative Leadership Matrix in Empowerment Process

Dimension	Result
The attempt to “introduction of a culture of shame” is supported by participative leadership and the positive influence of migrants	<ul style="list-style-type: none"> <li>• Changes in people minds and behavior</li> <li>• The strengthening of religious values</li> <li>• The strengthening of educational values</li> <li>• Reduced deviation behavior up to 80%, the rest has not changed completely</li> <li>• Reduced violent behavior in the household</li> </ul>
Building and functioning social groups	<ul style="list-style-type: none"> <li>• Communities are increasingly responsive</li> <li>• A better communities solidarity</li> <li>• The willingness of community learning is high</li> <li>• People are free from their dependence on moneylenders</li> <li>• Community’s <i>Sense of belonging</i> to their village</li> </ul>

Source: Processed from the interview

Community empowerment is an activity that requires a sustainable process, it needs good communication between the initiator of the program with the community and among the citizen. The empowerment process will not achieve its objectives, if not supported by participatory communication process. In this case, it is very dependent on the pattern of leadership in community, because the active participation of all citizen to actualize the desired goal of change. Empowerment is done through clear and systematic stages, starting from building discussion forums about the problems and *common felt need*. In this context, community forums is a place where citizens have access to exchange information, including the way they “build a culture of shame” on the behavior of “shameful” community members.

The leadership needed in the empowerment process is participative leadership. Participative leadership is one of the leadership styles used by individual who believes that their credibility and trust can motivate people by involving them in the decision making. Participative leadership is leadership that can encourage and facilitate the participation of others in important decision making. It also means that participative leadership is a leadership that gives space and roles significantly to others in carrying out activities, especially in the decision making. To arrive at the situation, participative leadership is usually carried out using democratic means. Soekanto (2013) Affirms that the democratic ways of a leader can be seen from the following indicators: (a) the leader invites the citizens or members of the group by deliberations to agree to formulate the objectives to be achieved by the group, as well as the means to achieve the goal; (b) the leader actively advises and guides; (c) there is positive criticism from both the leader and the members; and (d) leaders participate actively in group activities.

Participative leadership in thugs village is very influential on the functioning of social groups as a public space for society. The functions of social groups include: (a) space for expression and pouring out ideas or notion; (b) the place of community learning; (c) space to develop community potential; (d) communicating space between community members; (e) places for socialization; (f) place to exchange information; (g) strengthening social awareness and solidarity; (h) and establish group solidity. All these functions lead to the character building of the members of group and society.

This participative leadership is indispensable for the type of society as well as the thugs village community, because with such a leadership pattern the role of community leaders is great in strengthening the growth of religious values in a heterogeneous society. In addition, the values of education are also able to influence the growth of public awareness of life that requires change. Similarly, the well acceptance of the migrants, also related to participative leadership. The role of immigrants who are composed of people with better socioeconomic status than most local communities, have a positive impact for the growth of public awareness to get out of their old pattern of life that leads to a better life.

Community empowerment characterized by participative leadership and the functioning of social groups to build community character that will result in communicative action based on mutual agreement on the natural conditions they face and mutual agreements to lead to better change. There is a need for togetherness to actualize those agreements. According to Habermas (Hardiman, 2009), society is essentially communicative, and that determines social change is not merely the development of the forces of production or technology, but rather the process of learning in an ethical-practical dimension. Technology and other objective factors can only change society if community integrates it into communicative actions that have their own logic. With the existence of togetherness, the community will achieve better living conditions in various aspects, namely education, accessibility, action, institutions, business, income, environment, life, and society as a whole.

Robbins, Chatterjee & Canda (Mardikanto, 2010), states that community empowerment is: *"process by which individuals and groups gain power, acces to resources and control over their own lives. In doing so, they gain the ability to achieve their highest personal and collective aspirations and goals"*. Community empowerment is a process whereby individuals and groups have the power, opportunity to access existing resources and control their own lives. Through the empowerment of communities in Badran village, community members have the ability to achieve higher aspirations and goals, both personal and group. The evidence is the high community responsiveness to change. Responsiveness is strongly supported by a high willingness to learn. Any new information can always be transferred effectively from stakeholders to groups of activities and forwarded to every family. In this case, participative leadership plays a very big role in the process of community empowerment.

## CONCLUSION

The community empowerment process of "kampung preman" is the result of initiatives from community leaders as informal leaders using the strategy of "introduction of a culture of shame" and generating community's agreement toward better quality of life. The power of "introduction of a culture of shame" lies on women. Through women who actively participate in activities in social groups this movement "introduction of a culture of shame" campaigned.

The better quality of life as a result of the empowerment process "kampung preman" communities is strongly influenced by the participative leadership pattern that formal and informal leaders can use by communicating well using the *"ngaruhke"* and *"nguwongke"* principles of society. The practice of participative leadership in "kampung preman" based on the principle is very influential on the functioning of social groups as public spaces for the community, so as to encourage the active participation of the community

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# ECONOMIC COMMUNITY EMPOWERMENT BASED ON MANGROVE FOREST CONSERVATION IN EAST LAMPUNG

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## ABSTRACT

The economic empowerment of rural community surrounding mangrove should consider 4 main aspects: mangrove forest ecosystem conservation, community business' techno-economic, community organization and institution, and infrastructure aspects. Economic community empowerment can develop along with the conservation of mangrove forest from damage through mangrove forest-based business or utilizing mangrove forest potency itself. The objective of research was to find the attempts that can empower the community economy based on mangrove forest conservation. The research method employed was qualitative one and the data was elaborated descriptively. This study also conducted action research to examine the business opportunity that could be developed by the people surrounding mangrove forest and to find out the community's ability of managing the business. The result of research found that the rural community economic empowerment based on mangrove forest could be done through duck breeding, *terasi* (condiment) production, honey bee breeding, mangrove crab, and non-wood mangrove forest produces including syrup made of *pidada* tree fruit.

Key words: rural, empowerment, community, mangrove

## INTRODUCTION

Indonesia has very large and varying marine potentials, consisting of 17,508 islands with 81.000 km coastal line and 5.8 millions-km<sup>2</sup> sea (70% of total Indonesian width). Such the potential is reflected on the large biodiversity, fishery cultivation potential, beach and sea, and nautical tourism. One of marine sectors serving as the renewable and very potential source of economic growth to support the national economic development is mangrove forest.

Economic development should be conducted through planning, utilizing, and managing natural resource precisely, in integrative and sustainable manner, thereby achieving a community's economic development without harming the living environment, particularly mangrove forest.

Lampung Province is one of mangrove forest development areas with ± 1,105 km coastal line (including some islands) and about 69 islands. Lampung coastal area is divided into 4 (four) areas: West Beach 201 km long, Teluk Semangka 200 km long, Teluk Lampung and Selat Sunda 160 km long, and East Beach 270 km long (Forestry Service of Lampung Province, 2016).

East Beach of Lampung (Pantai Timur Lampung) is the longest beach in which mangrove forest area is included. However, mangrove forest degradation as the green belt in East Beach has been beyond its supportability capacity. More than fifty percents of damage occurs due to such factors as forest conservation for other purposes, urbanization, beach contamination by litter and industry, and people's less awareness of the importance of mangrove forest as the buffer of land and sea life. To maintain and to harmonize the coastal life, the damaged mangrove forest should be repaired soon through forest rehabilitation activity. Forest rehabilitation conducted so far has not successfully recovered the mangrove forest yet. It is because the people reenter into the forest and again damage the forest ecosystem to meet their life needs and to improve their family's economy.

The alternative economic attempt and activity based on mangrove forest conservation should be done to improve the people's economy and to preserve the mangrove forest. This research aimed (1) to study the economic community empowerment based on mangrove forest conservation and the problems occurring in the attempt of developing the community's economy, (2) to find the attempts that can improve the community's economic business by taking the mangrove forest conservation into account.

## LITERATURE REVIEW

### Community Empowerment

Mardikanto (2013) defines empowerment briefly as an effort to provide the opportunity and the ability to people to be able and willing to speak and the ability and courage to choose the best

alternative life improvement. Because of that empowerment can be defined as a planned process in order to increase the scale of the project empowered utility.

Narayan (2002) put forward views on the concept of empowerment, namely: "Empowerment is the expansion of assets and capabilities of poor people to Participate in, negotiate with, influence, control, and hold accountable institutions that Affect Reviews their lives" The definition means that empowerment is interpreted as an intervention that is an attempt to strengthen the resources and public participation in improving their capacities to be able to determine their own future

### **Mangrove Forest**

Mangrove forest is the one growing on the salty water swamps lying on the coastal line and affected by water tide. This forest grows particularly in the places where mudding occurs and organic material accumulates, in either the gulfs protected from wave hitting or around the river estuary in which the water runs more slowly and deposits mud it brings with from the upstream. Mangrove forest is also called *hutan bakau* as it is dominated with *bakau* vegetation or called salty forest (*hutan payau*) as it lives in salty location due to water disposal from river or groundwater. In mangrove forest, there is a combination of freshwater from the river and seawater; the trees growing generally have thick shiny leaves due to evapotranspiration adaptation. There is only one crown of trees with average height of 50 m.

Biologically, mangrove forest area serves as: 1) spawning ground or nursery ground for shrimp, fish, crab, seashell, and etc, that after they are mature, they will go back offshore, 2) germ plasma and genetic sources, 3) natural habitat for a variety of land and sea biota, 4) the place where decomposer is produced constituting the important feed for small invertebrate preying the decomposed material (detritus), serving as the source of food later for the bigger animal, 5) the area for sheltering, nesting, and proliferating for bird or other animals. Meanwhile, from social-economic aspect, mangrove forest serves as: 1) producer of fuel, industrial basic material, medicines, house appliances, cosmetics, food, textile, glue, leather tanning, and etc, 2) seed/baby fish, shrimp, seashell, crab, egg, bird, honey, and etc, and 3) tourist, conservation, education and research areas.

### **Community Economy**

Economic community empowerment is the attempt of making the economy stronger, larger, more modern, and highly competitive in the right market mechanism. Because the constraint with people's economic development is the structural one, it should be conducted through structural change (Sumodiningrat, 1999).

Ginandjar Kartasmita (1996), economic people empowerment is "the attempt of exerting resource to develop the potential people economy in order to improve the people's productivity so that both human resource and natural resource around the people's existence can be improved for its productivity". From some perspectives on empowerment process, it can be concluded that economic community empowerment is the reinforcement of production factors, distribution and marketing domination, people to get adequate salary/wage, and community to obtain information, knowledge and skill that should be done in multi aspects including people (community) and policy.

### **RESEARCH METHODS**

This research employed a qualitative analysis to answer the first and second objectives of research. Number of speakers as many as 25 people, taken with Snowball technique. Points of data collection is done at home each speaker, farmland and peasants' groups. Retrieving data with in-depth interviews and observations of economic activities on the rural. Analysis of the data in this study using a model of interactive logic (Miles and A. M. Huberman, 1992). The basic principle of the model analysis of this data is the data analysis process has been started since the data collection phase until the final conclusion drawing. Broadly speaking interactive models inductive analysis involving five (5) components of the analysis: (1) data collection, (2) data, (3) data reduction, (4) the verification of data, (5) drawing conclusions.

### **RESULTS AND DISCUSSION**

#### **General Description on region and population**

Margasari Village of Labuhan Maringgai Sub District of Lampung Timur Regency is the one located in Eastern Coast; this village has area width of 1,702 hectare, about 13 km from Labuhan Maringgai Sub

District capital and 70 km from Lampung Timur Regency capital. The land use for Margasari Village area is dominated by green belt (1000 hectares), farm and dry field (618 hectares), housing (225 hectares), and pond (180 hectares).

The livelihood of Margasari Village people consists of many occupations, but the most dominant one is fishermen (58.83%) out of total population of Margasari Village. It is because Margasari Village has substantial marine potential, as Margasari Village is the coastal village, the sea area of which faces the Java Sea directly.

Formal education level of Margasari Village people consists of College (0.13%), Academy/D1-D2 (0.24%), Senior High School (27.05%), Junior High School (22.25%), Elementary School (48.32%) and kindergarten (2.01%). It indicates that education should be improved, as it is the basis to create high-quality human resource potency. A good education enables an individual to receive new information, so that attitude and skill will change more quickly to support the advance of Margasari Village.

### Potencies, Problems, and Measures taken to Complete the Economic Community Empowerment based on Mangrove Forest in Margasari Village

Mangrove forest is beneficial to protecting the land from abrasion, to provide space for the proliferation of sea biota, to be conservation attempt, and to provide oxygen, and to be the source of economic development for those living around mangrove forest. The economic community development can be done without damaging mangrove forest, by utilizing non-wood potency including mangrove crab cultivation, honey-bee cultivation, *pidada* fruit syrup, deruju leaves chip, and etc.

The improvement of community economy can be done by finding out first the problems related to its utilization and development procedure in order to have economic value. The attempts that can be developed by people, the problems encountered and the way of dealing with them can be seen in Table 1 below.

Table 1. Potential Business, Problems, and Potential Solution to Potential People Business around Mangrove Forest

Potential Business	Problems	Solution
Mangrove Crab Cultivation	<ul style="list-style-type: none"> <li>- The existing resource has not understood yet the crab cultivation technique</li> <li>- No building is available from related institution.</li> <li>- Crab breeding needs good place to live and to proliferate well.</li> <li>- Baby crab to be bred is available only in some months.</li> <li>- Inadequate capital of business</li> <li>- No crab breeding groups exists</li> </ul>	<ul style="list-style-type: none"> <li>- Training and education about mangrove crab breeding</li> <li>- Crab breeding practice</li> <li>- Institutional training and group organization.</li> <li>- Mangrove crab breeding facilitation.</li> <li>- Training for group administration work.</li> <li>- Training for group dynamics.</li> <li>- Training for work plan development.</li> <li>- Training for microeconomic institution</li> </ul>
Condiment Production Business	<ul style="list-style-type: none"> <li>- Condiment production process is still very simple</li> <li>- The cleanliness in processing condiment has not gotten much attention.</li> <li>- No diversification in condiment product.</li> <li>- Limited knowledge on condiment quality.</li> <li>- The existing groups are not active.</li> </ul>	<ul style="list-style-type: none"> <li>- Training for producing hygienic and high-quality condiment.</li> <li>- Training for condiment production tools</li> <li>- Training for condiment product and condiment packaging.</li> <li>- The establishment of condiment group.</li> <li>- Training for doing group administration work.</li> <li>- Facilitation for condiment industrial processing.</li> </ul>

	<ul style="list-style-type: none"> <li>- Inadequate capital for buying an instrument of catching small shrimp</li> </ul>	
Duck breeding	<ul style="list-style-type: none"> <li>- Not understanding yet the production of additional food.</li> <li>- Limited breeding technique is still inadequate</li> <li>- Inadequate capital for developing business.</li> <li>- No duck breeder group exists</li> </ul>	<ul style="list-style-type: none"> <li>- Training and education about breeding and producing duck cattle feed.</li> <li>- Practice of producing artificial feed for duck</li> <li>- Training for group institution and organization.</li> <li>- Duck breeding facilitation</li> <li>- Training for doing group administration work.</li> <li>- Training for group dynamic.</li> <li>- Training for work plan development.</li> <li>- Training for microeconomic institution.</li> </ul>
Fish-based home industry	<ul style="list-style-type: none"> <li>- The availability of artificial feed has not sufficed and expensive cost.</li> <li>- Monitor lizard and snake's disruption against the fish in the pond.</li> <li>- Water condition is acid enough and when the water tides, the fish will drift.</li> <li>- Inadequate business capital.</li> <li>- No fish breeding group is available .</li> </ul>	<ul style="list-style-type: none"> <li>- Training for fresh water breeding.</li> <li>- Training and Practice for producing artificial feed.</li> <li>- Training for group institution and organization.</li> <li>- Facilitation for fish breeding.</li> <li>- Training for doing group administration work</li> <li>- Training for group dynamic.</li> <li>- Training for developing work plan</li> <li>- Training for microeconomic institution</li> </ul>
Forest Honey-Bee Cultivation	<ul style="list-style-type: none"> <li>- No training is available related to honey bee.</li> <li>- Inadequate information and basic knowledge on honey bee.</li> <li>- Government's poor attention to honey bee cultivation (breeding).</li> <li>- No honey bee group is available.</li> </ul>	<ul style="list-style-type: none"> <li>- Training and education about honey-bee breeding</li> <li>- Practice for producing honey-bee breeding box</li> <li>- Training for group institution and organization.</li> <li>- Facilitation for honey bee breeding</li> <li>- Training for doing group administration work</li> <li>- Training for group dynamic.</li> <li>- Training for developing work plan</li> <li>- Training for microeconomic institution</li> </ul>

Source: Data of Research Result, 2017

## CONCLUSION AND RECOMMENDATION

**The conclusions that can be drawn from this research are:**

1. Business development to improve the economy of people living around mangrove forest can be done by maintaining forest mangrove conservation and sustainability.
2. Non-wood mangrove forest-based businesses having economic values are: crab breeding, condiment production business, duck breeding, community business based made of fish, condiment producing business, and forest honey bee.

**The recommendation that can be given is:**

The attempt of utilizing mangrove forest to improve the income of people living around mangrove forest should be done by maintaining mangrove forest conservation and sustainability through non-wood mangrove forest-based business.

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# THE ROLE OF LOCAL WISDOM IN STRENGTHENING COMMUNITY IDENTITY

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## ABSTRACT

This article entitled 'The role of local wisdom in strengthening community identity'. The background of this paper from the diversity of identity which is owned Indonesian nation in terms of ethnic, tribal, cultural and other characteristic actually refer to the respective regions. At the same time, the uniqueness of it generally has its own local knowledge which in the past to be one source of value and inspiration in knitting and tread life of a community. This paper aims to explore the meaning and examine the role of local wisdom in strengthening community identity. Where each ethnic and tribe in Indonesia has its own local knowledge, but from time to time the great value that owned it began to fade, fade, losing its substantive meaning. So that left only the skin surface only, become a symbol without meaning. The conclusion of this paper explains that the expected community does not abandon the philosophy and moral values contained in the local wisdom that are owned and can interpret creatively and contextual local wisdom, amid the siege of globalization, and the subjective interests of most of the elite of society.

Keywords: local wisdom, identity, society

## INTRODUCTION

Cultural diversity or "cultural diversity" in Indonesia is something that can not be denied existence. With Indonesia's population of 200 million people, they live scattered in the islands of Indonesia. They also inhabit the region with varying geographic conditions. Starting from the mountains, forest edge, coastal, lowland, rural, to urban areas. It also deals with the different levels of civilization of different ethnic groups and communities in Indonesia. The Indonesian nation is known as a plural society. This is reflected in the motto "Unity of *Bhinneka Ika*" which means different but still one. The existing pluralism consists of ethnic, cultural, religious, racial, and linguistic diversity. The customs, the arts, the kinship, the language, and the physical form that the tribes Indonesia is different, but in addition to differences in tribes it also has similarities such as law, property rights, communion, and social life that is based on kinship.

Indonesia is a country rich in natural resources and has diverse ethnic, religious, racial, cultural and linguistic areas. Indonesia has more than 300 ethnic tribes. Where each tribe has different cultures from one to another. Ethnicity is part of a country. In each tribe there are different cultures. In addition, each tribe also has a social norm that bind the community in it to obey and do everything that is contained in it. Each tribe in Indonesia has different social norms. It can be said that Indonesia is one country with a high level of cultural diversity or heterogeneity level. Not only the diversity of cultures but also Indonesia has a diversity in terms of local wisdom owned by each region.

Local wisdom is a form of Indonesian cultural heritage. Local wisdom is formed as a process of interaction between humans and their environment in order to meet various needs. The processes of local wisdom are highly dependent on the potential of natural resources and the environment and are influenced by the views, attitudes, and behavior of local communities on nature and the environment. Local wisdom varies from region to region and contains certain religious norms and values. But basically the process of local wisdom runs in harmony with nature. This is in line with Edmund Woga's opinion that substantively, local wisdom is oriented towards the balance and harmony of man, nature, and culture; Sustainability and diversity of nature and culture; Conservation of natural resources and cultural heritage; Economic resource savings; Morality and spirituality.

## LOCAL SOCIETY DEFINITION

Local wisdom is a form of Indonesian cultural heritage that has evolved since long time. Local wisdom is born of thoughts and values that a society believes in nature and its environment. In the local wisdom contained local values, norms, belief systems, and ideas. Therefore, local wisdom in each region is different. Local wisdom is closely related to the management of natural resources and the environment. Society has its own point of view to nature and its environment. The community develops its own ways of maintaining the balance of nature and its environment in order to meet the necessities of life. Management of natural resources and environment through the development of

local wisdom has its own advantages. In addition to Maintain the balance of natural resources and environment, local culture culture can be preserved.

Local wisdom according to Law No.32 / 2009 on environmental protection and management CHAPTER I Article 1 point 30 is "noble values prevailing in the life of the community to protect and manage the environment in a sustainable manner".

According to Ridwan, local wisdom or often called local wisdom can be understood as a human effort by using his sense of cognition to act and behave towards something, objects, or events that occur in a certain space (Ridwan, 2007: 2).

The notion, arranged etymologically, in which wisdom is understood as a person's ability to use his or her reason in acting or acting as a result of an assessment of something, an object, or a happening event. As a term wisdom is often defined as "wisdom / wisdom". Local specifically refers to a limited interaction space with a limited value system as well. As an interaction space that has been designed in such a way that in it involves a pattern of relationship between humans with humans or humans with their physical environment. The pattern of interaction that has been designed is called setting. Setting is an interaction space where one can construct face-to-face relationships within the environment. A set of life that has been formed directly will produce values. Those values will be the basis of their relationship or be a reference of their behavior.

According Keraf (2010: 369) that local wisdom is as follows: What is meant by traditional wisdom here is all forms of knowledge, belief, understanding or insight and customs or ethics that guide human behavior in life in the ecological community. So this local wisdom is not only about the knowledge and understanding of indigenous peoples about human beings and how good relationships are among human beings, but also concerning the knowledge, understanding and customs about man, nature and how the relation among all the inhabitants of this ecological community must be built. All of this traditional wisdom is experienced, practiced, taught and passed from one generation to another that simultaneously shapes the pattern of daily human behavior, both to humanity and to nature and the Unseen.

It shows that:

First, traditional wisdom belongs to the community. Similarly, known as the knowledge of man, nature and relationships within nature also belong to the community. No individual knowledge or traditional wisdom.

Second, traditional wisdom, which also means traditional knowledge, is more practical, or "how knowledge". The knowledge and wisdom of indigenous peoples is the knowledge of how to live well in the ecological community, so it concerns how to relate well to all the contents of nature. This knowledge also includes how to treat every part of life in nature in such a way, both to preserve the life of each species and to defend the whole life in nature itself. That is why, there are always rules that are mostly in the form of prohibitions or taboos about how to carry out certain life activities in nature.

Third, traditional wisdom is holistic, because it involves knowledge and understanding of all life with all its relation in the universe. Nature is a wider web of life than just the sum of all the parts that are separate from one another. Nature is a series of relationships that are related to one another, so understanding and knowledge of nature must be a thorough knowledge.

Fourthly, based on traditional wisdom with such characteristics, indigenous peoples also understand all their activities as moral activities. Farming, hunting and fishing are not just scientific activities of applying scientific knowledge about and in accordance with nature, guided by rational principles and scientific understanding. The activity is a moral activity that is guided and based on moral principles or taboos derived from traditional wisdom.

Fifth, unlike Western science that claims itself as universal, traditional wisdom is local because it is related to a particular and concrete place. Traditional wisdom and knowledge always involves the particular human personality (the indigenous community itself), nature (around his / her residence) and the relation to that nature. But since man and nature are universal, traditional wisdom and knowledge with no direkay becomes universal to itself. Although it lacks the universal formulation known in modern science, traditional wisdom is found in all indigenous peoples or indigenous peoples around the world, with the same substance, both in the technical dimension and in its moral dimension.

According to Teezzi, et al (in Ridwan, 2007: 3) said that "the end of the sedimentation of this local wisdom will manifest into tradition or religion". In our society, local wisdom can be found in the sangyian, maxim, sasanti, adverb, slogan, and ancient books embedded in everyday behavior. Local wisdom is usually reflected in long-standing community habits. The sustainability of local wisdom will be reflected in the values prevailing within certain community groups. These values become the hold

of certain groups of people who will usually become an integral part of life that can be observed through their daily attitudes and behaviors.

This sedimentation process takes a very long time, from one generation to the next. Teezzi et al (in Ridwan, 2007: 3) says that "the emergence of local wisdom in society is the result of a trial and error process of various empirical and non-empirical or aesthetic or intuitive knowledge".

Ardhana (in Apriyanto, 2008: 4) explains that: according to cultural perspectives, local wisdom is the values created, developed and defended by the people who guide their lives. Includes various mechanisms and ways to behave, behave and act as outlined as a social order.

In the statement, there are five cultural dimensions of local wisdom, namely (1) local knowledge, that is information and data about the character of local uniqueness and knowledge and experience of society to face the problem and its solution. Local knowledge is important to know as the dimension of local wisdom so as to know the degree of uniqueness of knowledge controlled by the local community to produce local initiation; (2) Local culture, which is related to cultural elements that have been patterned as local traditions, including values system, language, tradition, technology; (3) Local skills, namely the skills and abilities of local communities to apply and utilize their knowledge; (4) Local sources, ie resources owned by communities to meet their basic needs and carry out their main functions; And (5) local social processes, relating to how a society performs its functions, the system of social action undertaken, the social order and the existing social control.

#### **TYPES OF LOCAL WISDOM IN INDONESIA**

1. AWIG-AWIG (West Lombok and Bali): Awig-Awig contains customary rules that every citizen in West Lombok and Bali must meet, and as a guide in behaving and acting primarily in interacting and managing natural resources & the environment.
2. REPONG DAMAR (Krui-West Lampung): Repong Damar or damar forest, is a model of former lading land management in the form of agroforestry developed by the Krui community in West Lampung, that is planting former land of lading with various types of plants, among others, resin, coffee, Rubber, durian.
3. HOMPONGAN (Orang Rimba-Jambi): Hompongan is a grove of trees covering the Orang Rimba's core settlement area (in Bukit Dua Belas National Park, Jambi) which is deliberately preserved to function as a defensive fortress from outside interference.
4. TEMBAWAI (Dayak Iban-West Kalimantan): Tembawai is a community forest developed by Dayak Iban people in West Kalimantan, in which there are productive plants, such as durian.
5. SASI (Moluccas): Sasi is a customary rule that guides every citizen of Maluku in managing the environment including guidelines for the utilization of natural resources.
6. PAMALI MAMANCING IKAN (Village Bobaneigo-North Maluku): Pamali Mamancing Fish is a customary rule of the ban or boboso. Pamali Mamancing This jurisdiction is limited to adat values, and religion, but the concept of property right is formed from the social order of society that has been going on for a long time in regulating the utilization of coastal and marine resources.
7. SIMPUK MUNAN / LEMBO (Dayak Benuaq-East Kalimantan): Simple Munan or lembo bangkak is an agroforestry forest developed by the Dayak Benuaq community in East Kalimantan.
8. KOKO AND TATTAKENG (To Bentong-South Sulawesi): Before getting to know paddy rice farming, To Bentong people inherited land for their descendants of garden (Koko) and abandoned lading (Tattakeng). Koko is a shifting cultivated land, whereas Tattakeng is a former farmland that is being consumed.
9. MAPALUS (Minahasa-North Sulawesi): Mapalus in Minahasan society, is a pragmatic help that underlies every Minahasan daily activities, whether in farming activities, related to households, or activities related to public interest.
10. MOPOSAD AND MODUDURAN (Bolaang Mongondow-South Sulawesi): Moposad and Moduduran are the institutions of help that are important to maintain the harmony of the social environment.
11. KAPAMALIAN (Banjar - South Kalimantan): Kapamalian are rules (abstinence) in environmental management, such as the prohibition of opening a sacred forest.
12. PAHOMBA (East Sumba - East Nusa Tenggara): Forest cluster called Pahomba, is strictly forbidden to enter let alone to take the proceeds of his forest. In essence the trees in each pahomba serve as the mother trees that can spread the seeds to the grasslands are relatively broad. Therefore, if the fire does not menghanguis kill the tillers of the trees, the process of natural expansion of forest can take place. Trees in the pahomba around the riverbanks serve as riparians or rivers of river plants that function as filters against erosion material, and also serve as natural border of the river and for the preservation of river water.

13. SUBAK (Bali): One of the traditional technologies of efficient water use in agriculture is done by Subak. Through existing irrigation channels the distribution of the flow based on the width of the rice field area and the growth period of rice is done by using a tool for consisting of coconut tree trunks or other waterproof wood. This wood is formed in such a way with a scratch or sculpture with different depths so that the flow of water flowing in one part is different from the flow of water flowing in the other. The wood of the water divider is movable and fitted in a ditch according to the need, the arrangement being determined by the Clearance Yeh or the water distribution controller.
14. TRI HITA KARANA (Bali): Tri Hita Karana, a concept that exists in Hindu-Balinese culture that interprets harmonious relationship between human-God, human, and human-nature are three causes of physical and spiritual well-being. This means that the value of harmony between human beings and the environment is an ecological wisdom in Balinese society and culture.
15. BERSIH DESO (Desa Gasang-Jawa Timur): Clean Deso (village clean) is a traditional event and also a tradition of environmental conservation which still implemented by Gasang Village community until now. Performed every year in the month of Java Selo (Longkang) was chosen from Friday Pahing. Communities in groups are cleaning up their environment such as roads, gullies and rivers. After completing a clean deso in a group they organized a ceremony of "alms of the earth" with the presentation of a large buceng, a small baceng, vegetables without spice meatless meat, various produce of the earth called "nutmeg nutmeg" and "gumantung".
16. WEWALER (Bendosewu-East Java Village): The village's clean tradition in Bendosewu village is known as the wewaler which is the message of the ancestors of the village chronicle. The content of the message is "if the village has rejo (peaceful, prosperous) then should be held every year clean village ceremony." Village clean tradition accompanied by environmental cleanliness activities simultaneously, ie cleaning the streets, houses, yard, places of worship, Tombs and so on. This activity is also called "degree of grammar" or things that are outward. Matters relating to the "degree" in the village clean for the people of Bendosewu have become part of his life, so no need to be governed again.
17. SEREN TAUN (Kasepuhan Simaresmi-West Java): Seren Taun has many meanings for kasepuhan community, among them is the peak of agricultural ritual procession which means human relationship, nature, and creator. Seren Taun is a traditional ceremony of kasepuhan agriculture as an expression of gratitude after cultivating agricultural land with all the obstacles and struggle to obtain optimal results. Seren Taun is a feast of the Kasepuhan indigenous people as an expression of joy when the harvest comes. Seren Taun is also a show of traditional arts in Kasepuhan society. The customs that prevail in Kasepuhan set the pattern of life in the community Associated with the creator (Hablum minallah), human relationships (Hablum minan naas) and human relationships with the natural environment (Hablum minal alam).
18. TALUN (Kampung Dukuh-Jawa Barat): The form of wisdom in the management of natural resources and the environment developed by Kasepuhan Pancer Pangawinan community is manifested in the arrangement of forest space, conservation and water management, land management with talun development. It is also manifested in traditional knowledge of various types of natural resources, such as local varieties of rice. Values that emphasize the importance of preserving the environment are reinforced through traditional ceremonies, myths and taboos. According to Kasepuhan residents, forests are classified into 3 types, namely: Leuweung Kolot or Leuweung Geledegan or old forest, the forest is still densely overgrown with various species of trees with high density, and still found many wild animals live in it. This forest is still around the area of Mount Halimun National Park. Leuweung Titipan or sacred forest. This forest can not be entered much less exploited by anyone, unless there is permission from Abah Anom. This forest will be entered if Abah Anom receives wangsit or ilapat from ancestors who need something from the mountain area. The sacred forest area is Gunung Ciwitali and Gunung Girang Cibareno; Leuweung Sampalan or Leuweung openings, ie forests that can be used and exploited and opened by Kasepuhan residents. Here citizens may open lading, paddy fields, cattle herds, take firewood and other forest products available. Which includes land clearing is the land around the residential area. Former lading fields or rice fields that have been harvested and then planted with seasonal crops and perennials to form an artificial forest called Talun. Fruit plants are often used such as durian, rambutan, or other plants such as petai, cloves, and so on. Talun planted suits will usually be left alone. This means that maintenance is not so intrinsif compared with the garden.
19. PIIL PASENGGIRI (Lampung): Piil Pasenggiri is a living philosophy or guidance in acting for every citizen of Lampung: meeting muimah (environmentally friendly), nengah nyappur (environmental balance), sambayan sakai (environmental use), and juluk adek Growth environment).

20. UNDANG-UNDANG SUMBUR CAHAYA (Lahat - South Sumatra): The Law of the Light of Simbur which partly regulates the importance of environmental preservation.
21. KE-KEAN (South Sumatra): Knowledge Kean Kean is a timely calculation for planting certain types of plants associated with astrology.
22. TEBAT (Pasemah-Sumatera Selatan): One of the environmental wisdom of Pagar Alam community is the communal property. Thickness can be owned individually or collectively. Debate has a social function, to strengthen a sense of solidarity and community integration. Every Times the fish is harvested, done tebas slash, that is drain the pool contents by all villagers together.
23. MAROMU (Ngata Toro-Central Sulawesi): a cooperative system that applies in the management of land / forest for indigenous peoples Ngata Toro. This system contains the value of helping each other to lighten the workload of each other. From the start of management to harvest, the Maromu system is conducted in rotation from one family to the other. Management of land / forest through several stages and structures that are regulated according to the jurisdiction of the forest.
24. WANA NGKIKI (Ngata Toro - Central Sulawesi): Wana Ngkiki is one of the categories of views on forests according to Toro people. Toro people divide the forest according to their knowledge of utilization according to their category. Wana Ngkiki is a forest area on mountain peaks far from settlements, overgrown by trees that are not very big, grass, lots of moss, cold weather, and is the habitat of some bird species. In this forest, there is no human activity. This forest is very rarely visited. According to Wana Ngkiki mapping the area is about 2,300 ha.
25. WANA (Ngata Toro - Central Sulawesi): Wana is one of the categories of views about forests according to Toro people. Wana is a jungle area / jungle forest where there has never been a human activity to process it into a garden. Wana is the breeding ground for Anoa (lupu) animals, deer pigs (dolodo) and others. Wana is the primary forest as a buffer of many water content (water source). In relation to that, Wana has never been treated as a garden. When processed / opened will bring drought disaster. That is the understanding that developed in Toro indigenous people for generations. Wana is used exclusively to pick up resin, rattan, fragrances, medicines and at times a place to hunt animals and fish in the rivers, when there is a party at Ngata. In some river channels at that time carried out traditional gold panning activities. From the results of participatory mapping proves that Wana is the largest forest in Toro custom area with an area of about 11,290 Ha.
26. PANGALE (Ngata Toro - Central Sulawesi): Pangale is one of the categories of views about forests according to Toro people. Pangale is a forest that is in the mountains and plains. Pangale belongs to the category of secondary forest mixed with the primary because some have been processed but have returned to the forest as before. For Toro pangale people are prepared for the garden and the plains for the rice fields. Pangale is also used to collect wood, rattan that is used for various household purposes. Pandan forest is used to make mats and baskets, medicine and perfumery. Leaves melinjo used for vegetables. Pangale area of 2,950 ha is commonly used for traditional hunting places.
27. PAHAWA PONGKO (Ngata Toro - Central Sulawesi): Pahawa Pongko is one of the categories of views about forests according to Toro people. Pahawa Pongko is a former forest garden that has been left 25 years and above. It is almost like a semi primary forest (pangale). The trees have grown large, so to cut it already have to use "pongko" (where to set foot that made of wood) which is rather high from the ground to be able to cut down well and the milestone is expected to grow back buds, so as to be named Pahawa Pongko. Pahawa means "change". In the pongko pahawa forest mapping is included in the pangale category.
28. OMA (Ngata Toro - Central Sulawesi): Oma is one of the categories of views about forests according to Toro people. Oma is a commonly processed forest forest. Oma is widely used for coffee, cocoa and other annual crops. The area of Oma that overlaps with TNLL is based on a participatory mapping of about 1,820 Ha. According to the age of utilization Oma consists of 3 (three) types, namely: Oma Ntua; Formerly abandoned gardens 16 - 25 years. Age utilization is quite old, in the sense of fertility levels have returned to normal. For that already can be processed back into the garden. B. Oma Ngura; Formerly abandoned gardens 3 - 15 years. It is a forest type that is younger than oma ntua. The trees have not grown big and can still be slashed by using a machete. Grass and bushes are his trademark. Oma Ngkuku; Former gardens 1 - 2 years old. Dominated grass plants.
29. BALINGKEA (Ngata Toro - Central Sulawesi): Balingkea is one of the categories of views about forests according to Toro people. Balingkea is a former garden of 6 months - 1 year old. Often processed for palawija plants in the form of corn, cassava, nuts, rica and vegetables.

30. NAKI KA BUKIT (Kampung Raba - West Kalimantan): Naki Ka Bukit is a traditional ceremony that is done if in harvest season of previous year experienced disruption either in the form of pest or animal diseases. The ceremony is conducted every five years and has become a fixed agenda.
31. MIJAR BUNGA BUAH (Kampung Raba - West Kalimantan): The ceremony of Mijar Bunga Buah is done based on the presence or absence of flowering fruit plants. The purpose of this ceremony is to keep the fruits to be eaten without causing negative things. This activity is centered in a special place that is currently done in Malantokng. Until now the place was sacred to the Keramat Buah.
32. MALINAU KAPAL (Banana River - West Sumatra): Malinau ship has two versions, namely the new ship malinau the first time to descend the sea, and if the fishing boats always unlucky in every operation (there are always obstacles or difficulty getting the catch) .Malimau new ship; Malimau new ship perisipnya is a ceremony to ask permission to Allah swt. To manage the contents of the oceans. Malimau ship to get rid of bad luck; The ship's malimau ceremony associated with disposing of this shit is relatively long and the series of ceremonies Depending on the abstinence, but if the captain (tunganai for the tugboat or chart, = the handler for the payang boat) with his crew does not know the cause of the misfortune, usually they come directly to the ship's shaman for the ship to be overrun.
33. PERELAK KEBUN MUDO-UMO RENAH AND UMO TALANG (Melayu-Jambi): The Malay Jambi recognize and classify the shifting cultivation in some form, ie the slaughter, the mudo garden, umo renah and umo talang. Perelak is a plot of land around the village (kampung) which ditaami type of plant to meet the needs of everyday kitchen such as chili, turmeric, lemongrass, laos, tomatoes, bean curry, yams, cassava and banana. Mudo Garden is a plot of land planted with certain types of young plants, such as bananas, soybeans or peanuts. Umo Renah is a large lading field planted with young plant crops such as chili, tomato, eggplant, pumpkin and cucumber. In the vicinity of the field they also planted hard plants such as duku, durian, rubber and so on. Umo Talang is a lading away in the middle of the forest that is usually planted with rice. Here they also plant hard crops such as rubber and durian. They also create temporary houses that are inhabited during the rice harvesting season. After the harvest, the lading will become a rubber or durian garden.
34. RIMBA KEPUNGAN SIALANG (Melayu-Riau): The Malay community recognizes the division of forest land consisting of three parts, namely the land of cultivation, the forest of the ban, the jungle of savings (hak ulayat) and the simbier forest jungle.
35. BONDANG (Silo-Asahan-North Sumatera Village): Silo Village Community applies tradition of Bondang open ceremony and close of Bondang in agricultural activity. Open Bondang is done when will start planting, while Bondang Close is held at harvest time. What is interesting about this activity is that in addition to relying on traditional wisdom, the concept of this bonded farm is quite synergistic with the effort to create an environmental balance. In agricultural activities, farmers do not use chemical substances or drugs that can result in various health and environmental impacts. The cultivation of agricultural land from planting to harvest is completely done traditionally, without the use of chemicals.
36. LUBUK LARANGAN (Mandailing-North Sumatra): Prohibited hole is part of a protected river. Inside is a jurung fish which is a rare fish and symbolic value as a ceremonial equipment at the Southern Tapanuli Society (Mandailing). In Mandailing Natal there are 114 ban holes managed by the community. This concept is a traditional wisdom that is carried out continuously from, by and for society.
37. MACCERA TASI (Luwu-Sulawesi Selatan): Maccera Tasi proved effective in inspiring the religious (spiritual) emotions of the community. At the time of the ceremony, They are reminded of their responsibility to respect the sea, to keep clean, not to destroy and not to exhaust the potential of marine fish excessively.
38. BAU NYALE (Sasak, West Nusa Tenggara): Local wisdom is reflected in the community's efforts to preserve and preserve the Bau Nyale tradition associated with fertility. Nyale or marine worms manifestation of the princess then meet the sea water with colorful and easy to catch. Every year the Bau Nyale ceremony is conducted by Sasak residents.
39. LEBUNG (South Sumatra): In the practice of natural resource management, lebung is not only a land basin but also one of the techniques of the local population to accommodate the fish when the puddles of water in Lebak receded. Moreover, to take the fish contained in the lebung there are mechanisms that are outside the rules of the auction that accommodate the relationships between the pengemin and the owner of the lebung so that the interests of both parties are met.

- To fulfill the interests of that party, the clerk gives some money to the owner of the lebung as a token of thanks, not as compensation for the taking of the fish in the lebung.
40. TANAH SEBAGAI IBU KANDUNG (Amungme-West Papua): Amungme community living around Tambagapura which is now a exploitation area of PT. Freeport Indonesia, trusting the land as a biological mother or mother. Amungme cultural wisdom that perceives the land as a mama, become cultural motivation for resisistensi Amungme citizens against excavation of Erstberg and Grassberg volcano. These two mountains are believed to be the head of mama. The Freeport case is a cultural resistance of Amungme traditional leaders who appear with the message of culture "te aro neweak lako" (nature is me) or the land is seen as a part of human life. The consequence of such cultural belief structures is that when the impact of pollution from PTFI waste, in the form of tailings discharges into the Ajkwa and Agawaghon rivers and all the surrounding tributaries, causes the destruction of the Amungme ecosystem and culture. On the contrary the view that the land is mama or part of human life, guiding the behavior of the utilization of natural resources, especially land, carefully, not destructive and not pollute.
  41. PASANG RI KAJANG (Ammatoa, Kajang, South Sulawesi): Indigenous peoples of Ammatoa settled in Tana Toa Village, Kajang Sub-district, Bulukumba District, about 540 km to the southeast of Makassar city, South Sulawesi. Ri Ri Kajang is the life of the Ammatoa community, which contains ethics and norms, whether related to social behavior, or behavior to the environment and natural surroundings, as well as human relationships with His Creator. Ammatoa is in charge of preserving Pasang Ri Kajang and keeping the Ammatoa community obedient and submissive to Pasang. Post is a set of views that can not be changed, added or reduced.
  42. MOHOTO O WUTA (Tolaki, Southeast Sulawesi): Mohoto O Wuta ceremony so that later on the forest that they will be harvested can be reforested in order to be utilized by the next generation. This is evidenced by the concepts (empirical facts) such as ana homa, o sambu, and laliwata which is a proof if the former forest area of the cultivation can be recovered.
  43. O KARUNA-O KANDADI (Muna, Southeast Sulawesi): The plot of land after one or two crops is called O Karuna (young leaves) and the trees are called O Kandadi. This concept implies the restoration of soil fertility. The trick is to keep a growing wooden child.
  44. PANGALE KAPALI (Tau Taa or To Wana, Southeast Sulawesi): To Wana means "person in the forest". They have an indigenous forest reserve called "pangale kapali". The efforts of indigenous communities of Tau Ta'a to preserve pangale kapali, are pursued through the enforcement of customary law along with sanction of violations related to the management of Pangale Kapali. The protected forest of the Tau Ta'a indigenous people is always under the supervision of the community. Various ritual ceremonies, taboos and traditions of pangale kapali preservation are retained. Likewise, customary forests and other customary decisions are applied in the midst of its citizens to preserve the sustainability of the forbidden forest.

#### **LOCAL ADVANTAGE OF INDONESIAN COMMUNITY IDENTIFICATION IDENTITY**

Local wisdom, in foreign languages is often also conceived as local wisdom or local knowledge. All three refer to the form of life view, science, and various life strategies that manifest activities undertaken by local communities in answering various problems in the fulfillment of their needs. The latter conception is the most commonly discussed and peeled discussion today. This local genius was introduced by Quaritch Wales, following other anthropologists who unraveled it much longer, Haryati Soebadio said that local genius is a cultural identity, the identity / personality of the nation's culture that causes the nation to absorb and cultivate foreign culture according to its own character and capability (Ayatrohaedi , 1986: 18-19). More firmly, Moendardjito (in Ayatrohaedi, 1986: 40-41) says that the potential regional culture element as local genius has been tested for its ability and survive until now.

In Indonesia alone, the awareness of rich and meaningful local wisdom tends to be late. During this time, local wisdom lies along with development interests that are centralized and top down. (Ridwan, 2007). Fortunately, the spirit of regional autonomy managed to reopen the valve of the stream of values of local wisdom. The Indonesian people began to generate regional values for the interests of development to be very meaningful for the regional struggle to achieve the best performance. Local wisdom in different regions Development in Indonesia glued to economic growth has neglected local wisdom and has the potential for vertical and horizontal conflicts in the future. Given economic growth-oriented, indirectly the government has also crammed a "culture of money" that tends to reduce and eliminate local wisdom and culture.

Local wisdom can be seen as the identity of the nation, especially in the context of Indonesia that allows local wisdom to transcult cross-cultural that eventually gave birth to national cultural

values. In Indonesia, local wisdom is a philosophy and a view of life that manifests in various areas of life (social and economic values, architecture, health, environmental order, etc.). Just for example, local wisdom based on natural harmony has resulted in a *pendopo* in Javanese architecture. *Pendopo* with the concept of open space ensures ventilation and air circulation smoothly without the need for air conditioning. *Pendopo* is one example of how the local wisdom of the past heritage has given us the concept of architecture that is relieved, comfortable, and energy efficient. Right now, we are questioning the energy crisis and calling for energy saving. However, buildings and homes are built with the concept of a closed building that requires energy-intensive air conditioning.

Local wisdom (which can actually be viewed as a national identity) will not mean anything without the support of ideology in favor of it. In the global constellation, when the cold war has ended with the collapse of the Soviet Union (and the Marxist state has adopted a capitalistic economic system like China and Vietnam), with no ideology in favor of national interests, we will increasingly lose their identity in the global arena and drift away In the flow of globalization "dictated" by developed countries.

## CONCLUSION

Local wisdom will only be eternal if local wisdom is implemented in everyday concrete life so as to respond and respond to the flow of the times that have changed. Local wisdom must also be implemented in state policy, for example by applying economic policies based on mutual cooperation and kinship as one form of our local wisdom. To achieve that, it is necessary to implement the state ideology (ie Pancasila) in various state policies. Thus, local wisdom will effectively function as a weapon not just an heirloom that equips the community in responding to and responding to the flow of the times.

The revitalization of local wisdom in responding to these acute problems of the nation and state, such as corruption, poverty, and social inequality will only work with the support of state policy and exemplary. Without it, local wisdom is just a meaningless cultural accessory. Local wisdom in many areas generally teaches shame culture (If err). However, in the present reality, the shame culture has faded. The existing regulations sometimes give an opportunity to a convicted person or a former convicted person to hold a public office. Thus, shame culture as part of local wisdom should be revitalized to combat corruption, let alone in religion any known concept of halal-haram (money derived from corruption is haram).

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