Inter-Religious Harmony

A. Kosasih

Faculty of Social Science Education, Universitas Pendidikan Indonesia
Bandung, INDONESIA
acengkosasih@upi.edu

Abstract - **A lot of media, these days, broadcast some unrests and even conflicts between religious groups. The latest conflict between Muslims and Christians occurred in Tolikara, Papua on the day of Eid in 2015. The conflict caused a lot of injured, some even died. Several kiosks and worship places were burned. Besides, disputes often occur in one religion, such as competition among the Evangelical Churches in Indonesia (GIDI). Among Muslims, some disputes are also often reported their conflict between Sunni and Shia, even with the Islamic worshipers. Those are some examples of religious conflicts. Some questions arise: why does the religious conflict frequently occur? Can a religion be a source of conflict? All religions teach to live in peace and uphold tolerance. Why do people often dispute in the name of religion? Is it because the conflict of religion is easily to provoke. As a result to this, as religious issues are sensitive, it is quite often that the social conflict, politics and economics are drawn to the area of religion, in order to get more support from its followers. This paper will discuss how people understand a religion, why those religious conflicts often occur and what the role of religion in society is.**

Keywords: harmony, conflict, religion

I. INTRODUCTION

Most people are trying to do a linguistic approach in defining a religion. The term of religion is derived from the Sanskrit word which means not chaotic. This means that the religious life is not chaotic as it follows the rules that are laid down by religion. The term is also derived from a Latin word "religare", which means to bind. So, a person who has religion unites himself with God. In Arabic, the word "al-din" is used to define religion. This word connotes religion in general, not directed to any one religion. It is the name for each faith that exists in this world.

The terminology of religion is understood as a system that talk about faith, worship, and norms that is given by God to human. To clarify the system, God also sent a scripture along with its messenger of God. However, the religions and beliefs in a society are influenced by the level of development of civilization in the community. For example, in a nation that is still primitive and very simple, religions and beliefs against God is very simple. Religion, from the standpoint of sociology, is defined as a social phenomenon that is common and is owned by the whole community in religious life [1]. Emile Durkheim [2] sees religion as a social phenomenon in society, where religion has a belief system, rituals, followers, sacred book, and leaders.

These days we often witness the emergence of religious communities with all forms of rituals, books of reference, to the belief that seems different from the religious beliefs. Zuly Qadir [3] indicated that the rise of religious communities is due to alienation in the community religious, thus requiring new guidelines. People who are alienated need a figure that is considered capable of being the savior of the destruction of his life.

Differences in religious views could result in internal conflict in a religion. The difference in sect is one of the differences that are evident in the society. Another difference is in religious community-based organizations. In one religion, for example Islam, differences in interpretation resources, appreciation, studies, the approaches of the Qur'an and As-sunnah, have proved to create internal religious disharmony. As a result, to this, this issue becomes interesting to study.

II. DISCUSSION

On the one hand, religion is seen as a source of values and morals, but it is often also a source of conflict. Johan Efendi [4] says that on the one hand, a religion is understood as the path to salvation, unity and fraternity, but on the other hand, a religion reveals as violent and spreading the conflict, even causing war as noted in history. The question is, is it true that religion can be a factor of conflicts? Or is the conflicts that have been happening actually caused by man, in this case the followers of the religion, not because of his religion. In the Quran Allah explains that it has been apparent damage at sea and in the earth caused by human hands [5]

In a religion, there is a scripture and a messenger of God in charge of providing guidance to its adherents. At the time of the messenger of God is dead, there are some interpretations of the scripture which gave birth to diverse views and ritual actions that are sometimes different with one another. The difference is caused by socio-cultural backgrounds and the levels of interpretation of religion adherents. Therefore, despite the same religion and the same holy book, the differences in views are likely to happen among the adherents, and we can find multiple streams or schools or sects in a religion. The religious believers are also different so that different views are very likely to happen. It is the difference in views that results in the religious conflict among the believers, not the religion itself. Thus, it is necessary to distinguish which the teaching of religion is and which the understanding of religious adherents to the teachings, especially when the understanding of the religious teachings have been performed in in forms of behavior.

There are some factors that can lead to conflict between religious communities, including 1) the nature of each religion that contain propaganda task or mission; 2) lack of knowledge of the adherents' religions and other religions; 3) the adherents attitude that shows less respect even despise to other religions; 4) the blur of boundary between attitudes of uphold tolerance in public life; 5)

suspicion to others' honesty; 6) lack of mutual understanding in the face of problems dissent. [6]

In society, the religion actually has many roles in addressing the problems that arise. If these roles are optimized, the presence of religion in society will function properly. With religion, people would have a way of life. The life of a community will be orderly, secure, peaceful, and prosperous. Some functions of the religion in society are as follows:

1) Function of education

Each religion has a messenger of God. It can be an Apostle, Prophet, Pastor, Monk or something. They are tasked with providing guidance to religious believers. The guidance contains religious teachings so that the believers can live a good life to obtain the happiness of life and unseen.

2) Function of salvation

Each religion has teachings that contain ways of salvation. Religion introduces its adherents to the Creator. It teaches how service should be done by a servant of the Lord, how relationships are built among fellow human beings and even with other creatures. Religion also teaches life after death, and what the man should do to survive either in this life in this world and in later life after death.

3) Function of social control

Religion will control its adherents. Religious people will select and sort which the deeds that can be done and which is forbidden because in the eyes of the adherent, all his actions will be supervised by God. So, religion has a control function to its adherents.

4) Function of fostering fraternity

There are many types of fraternity. There are fraternity based on a similarity of descendants, fellow countrymen, and faith. These types can strengthen the fraternal bond, especially when the fraternity was based on the similarity of views and ideologies, such as brothers and sisters in the same faith, the bond will be more robust. Many things can be done because they have the same vision and mission. It would be better in building a civilization in the midst of society.

Every religion has a mission of da'wah (disseminating its religious teachings). When doing this mission, every religion claims that their religion is the most correct. This issue sometimes creates a sentiment and a conflict among religions. At this stage it seems that religion is not only a unifying factor, but also a disintegrating factor. The disintegrating factor appears as the religion itself has the potentials to raise intolerance (conflict) arise, either because of the internal factors of religion itself or because of the external factors that intentionally committed by adherents in the name of the religion.

As a result to this, it is necessary to develop religious tolerance because every religion teaches compassion and tolerance, and there is no one religion that tells its followers to do hostile to people of different beliefs. Here are some examples of the teachings of a religion that teach tolerance:

1) *"There is no compulsion to (hold) the religion (Islam)"* [7]

2) *"To you your religion and to me my religion."* [8]

3) *"And if anyone of the disbelievers (idolaters) seek protection to you, then grant him protection"* [9]

Below are some steps to do so that religious conflict can be avoided:

1) *At the same religion, religious believers should pay more attention to the similar views rather than debating the difference.*

2) *The importance of establishing fraternity should be emphasized, both with fellow believers and with different adherents.*

3) *Avoid excessive fanatic attitude.*

4) *Increase the frequency of friendship and mutual visit.*

5) *Expand the dialogue, both in internal and inter-religious.*

6) *Every follower should be able to respect the opinions of others and do not feel that they are the most correct itself.*

7) *Every follower sought to understand the mission of religion because basically every religion teaches love to others.*

8) *Fostering of the religion should be performed not only in the aspect of piety as a ritual but also in socially piety.*

9) *Increase the role of religious-based organizations and government agencies to continuously conduct various activities that foster fraternity, in order to achieve a society in full of harmony and peace as aspired together.*

III. CONCLUSION

Inter-religious harmony is harmony among the people in religious life, either with each other in similar belief or with others in different religious faith. All religions have a mission of peace and teach compassion and, therefore, people should be able to coexist and respect each other. However, the fact shows that religious differences can cause conflict in society. This happens because many believers claim that their religions are the best, the most only true religion. The excessive bigotry coupled with the desire to spread the religion makes people often in conflict. Therefore, for the existence of religion has a positive value in the midst of society, the role of religion should be optimized so that religion can truly have the functions of education, salvation, social control, and fostering fraternity.

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A Model of Cultural Survival of Sundanese Ethnic Community

A. Hufad, J. S.Ardiwinata, Purnomo
Department of Non formal Education, Universitas Pendidikan Indonesia
Bandung, INDONESIA
achmadhufad@upi.edu

Abstract – **Education process is engrossed with cultural processes as part of enculturation and socialization. Ethnic communities have their own unique patterns, ways, and characteristics in sustaining and developing their cultures. This research was conducted in the Ethnic Community of Kampung Cireundeu, Cimahi City, West Java Province, aiming to reveal a model of cultural survival model that is appropriate to the unique local wisdom. Employing the qualitative method of ethnography, the research has constructed a model of cultural survival. It was also found that the cultural survival model is rooted in the Cireundeu community's cultural universal.**

Keywords: cultural survival model, ethnic communities

I. INTRODUCTION

Cireundeu ethnic community situated in Cimahi City, West Java Province, is considered as a community with unique characteristics in terms of its cultures and educational values. Ethnic community refers to a traditional group bonded by customs and traditions. Ethnic communities are regarded as scientific wealth that has to be continuously studied in order to improve knowledge. There are many things to learn from them, especially considering the rapid changes of times.

As an ethnic group, ethnic community has certain characteristics, such as: 1) Having members with certain requirements; 2) Having traditional houses serving certain functions 3) Having both internal and external autonomy; and 4) Having a traditional government with its own organization. The cultural values of an ethnic community certainly have a particular pattern or model. Cireundeu ethnic community is led by elders serving as custodians or caretakers of the history of the ethnic community. The majority of its people embraces and strongly uphold Sunda Wiwitan. They consistently practice their beliefs and sustain their cultures and traditions inherited from their ancestors.

Studies revealing the culture of Cireundeu people [1,2] described the local's food security from economy perspective, i.e. The production, distribution, and consumption. Likewise, the studies described the people's effort to maintain the family and community's wealth. This study aims at revealing the *cultural universal*, i.e. the religion, organization, knowledge, live hood, technology, language and arts system, in Cireundeu community. Moreover, it seeks the pattern of cultural survival model and its supporting factors, especially their unique food security system.

II. RESEARCH METHOD

This research employed an ethnographic method which describes cultures, social groups or systems. The data were collected from ethnography notes, documents, observations and interviews [3]. The respondents were the elders as the caretakers of the community, the youths and members of the ethnic community.

As the aim of the research suggested, this research resulted in a narrative description of cultural survival model of Cireundeu Community constructed from its cultural universal [4].

III. RESULT OF THE STUDY

A. Cultural Survival Model

The cultural entity possessed by Cireundeu ethnic community is a local wisdom bearing certain values. Local wisdom is divided into two, namely the tangible one, such as cultural objects, historical and socio-cultural heritage; and the intangible one of the forms of values or meanings of a certain object. A peaceful and harmonious life, famously known in the Sundanese proverb of "*silih asah, silih asih, silih asuh, tata titi*" is a tradition that has been practiced by the ethnic community from one generation to the next.

An established tradition is called *traditium*, which is transmitted from one generation to the next. One of the examples of the community's tradition is the daily consumption of *Rasi* (staple food made of cassava) and its products, such as cookies and crackers. This enculturation produces varied food products that are famous both locally and internationally.

The shift from rice into *Russia* among the members of Cireundeu ethnic community was begun approximately in 1918, pioneered by the respected members of the community. For the pioneering of this new staple food, the government through its district officer in Cimahi awarded the respected members with the title of "*pahlawan Pangan*" (food hero) in 1964.

The ethnic community strongly upholds its traditions. The members have the principle of "*Ngindung Ka Waktu, Mibapak Ka Jaman*", where "*Ngindung Ka Waktu*" means that as an ethnic community it has its own ways, characteristics, and beliefs. Meanwhile, "*Mibapak Ka Jaman*" means Cireundeu ethnic community is not isolated from the changes of times. In addition, Cireundeu ethnic community is guided by the life principle of "*Teu Nyawah Asal Boga Pare, Teu Boga Pare Asal Boga Beas, Teu Boga Beas Asal Bisa Nyangu, Teu Nyangu Asal Dahar, Teu Dahar Asal Kuat*", meaning that it does not matter if they have no rice field as long as they have the

rice; it does not matter if they cannot cook some rice, as long as they can eat; and it does not matter if they have nothing to eat, as long as they are strong.

B. Cultural Universal

The cultural system of Cireundeu ethnic community is *Sunda Wiwitan*, popularized by Pangeran Madrais (Cigugur) since 1918. Until today, the life philosophy of Cireundeu ethnic community has not experienced significant changes. The members still uphold the moral teachings that have been embodied in the ancestral traditions. The ritual of *satu Sura* (the first day of Sura—a month in the traditional calendar), routinely held since a long time ago, is one of the symbols of the philosophy. The ceremony of "*suraan*" signifies that human beings live side by side with other beings, either with the environment, plants, animals, wind, ocean, mountain, soil, water, fire, wood, or sky. Therefore, human beings must know themselves and know what they feel in order to learn to feel what others and other beings feel.

Meanwhile, in terms of social system, Cireundeu ethnic community is led by *sesepuh* (equivalent to an elder, the gatekeeper of the ethnic community), assisted by *pangampih* (serving as a provider of information, language, and symbol), *panitren* (taking care of social relationship), and *Nonoman* (the youths of the ethnic community).

In terms of knowledge system in Cireundeu community, education is introduced early in the family. For instance, the head of the family continuously cultivates understanding and knowledge of the family members by introducing *rasi* to the children as the staple food and introducing ways to plant cassava, select the seeds, and process cassava into rice.

With regard to language system, the language used by Cireundeu ethnic community is Sundanese language. Sundanese is used orally and in writing. Indonesian is also employed by the Cireundeu people, ultimately when they converse with visitors who do not understand Sundanese.

Regarding art system, many of the art forms in Cireundeu ethnic community are managed by the *nonoman* (youths). Some forms of art developed are *pencaksilat*, *karinding*, *degung*, *ngawih*, and wood carving. Each *nonoman* studies art since he or she is young, and the elderly go as far as inviting teachers from other *kampung adat* (ethnic villages), such as Kuningan, to teach various forms of art.

As regards livelihood, the majority of Cireundeu ethnic community members are farmers. In addition to farming, many of them keep livestock, such as chicken, cow, and sheep. It is recorded that there are a number of 380 and 100 sheep and chicken, respectively. The community makes use of cassava peels and leaves for animal feed. In addition, the women spend their time with home industry activities, managed by business groups, producing various foods made of cassava besides *rasi*.

In terms of life equipment and technology, since 1918, the ethnic community of Cireundeu has maintained the ancestral traditions of choosing the staple food made of cassava. The tradition is maintained from one generation to the next. Cassava is processed in such a way that it resembles rice and appropriate to be consumed with other side dishes. The ethnic community names this staple food "*sangueun*", but it is now more commonly termed "rasi" (*Beras Singkong*, or cassava rice)". The processed food is able to improve the community's economy. This is so because cassava is not only processed into staple food, but also cake and other kinds of snack.

IV. DISCUSSION

Geographically, the Cireundeu ethnic community is situated in Cimahi city, however the villagers' way of life is highly appreciated and practiced. The efforts made by the elderly of Cireundeu ethnic community in sustaining its culture are in the forms of advice or education, access, and control. The social, economic, and demographic conditions are the potential assets from which the community can take many benefits. The life principles cultivated among the people are the cultural values that they always uphold strongly. Ethnic environmental education is a knowledge system important to strengthen culture [5].

The success of the ethnic community in sustaining its ancestral culture lies in the elderly's attitude, where they regard culture as a mandate to be maintained and passed on from one generation to the next. Furthermore, based on the life principles upheld by the members of Cireundeu ethnic community, it is found that the people are open to the changes of times without sacrificing their own culture. Indeed, in certain condition, whether we realize it or not, we serve as "leader", where we do not only act as part of the culture, but oftentimes we create new elements to the culture; the creation of new culture, its modeling and consolidation reflects the interdependency between culture and leadership [8].

One of the successful attempts in sustaining the culture is food security that has been maintained since 1918. Cireundeu ethnic community takes advantage of cassava processed to be the substitute of rice and into other snacks or cakes. The food crisis currently experienced is not a great problem for Cireundeu community. The community even makes national and international reference for the study of the values of food security

Food security is, in fact, a form of local wisdom. This statement is based on the following arguments: 1) cassava rice is consumed by the whole members of Cireundeu ethnic community, including those outside the community, 2) the people are used to consuming cassava rice since it is introduced to them when they are really young; 3) cassava rice is the original food product of Cireundeu ethnic community, established through habituation, extension among primary family members, and interaction with other community members or environment.

The cultural survival of Cireundeu community is made possible by several actors, taking certain roles and involvement in the traditional life. The roles are varied, fulfilled by elderly (*panitren*), small interest groups (farmer and home industry groups), youths (initiating actors), organization (community's collective action/shared activity), and external actors (training and extension programs). Tolerance among the members is especially conspicuous during a food distribution at a certain event.

The participation of Cireundeu ethnic community is an important component in the development of community autonomy and empowerment (9). (9) Further explains that empowerment and participation are potential strategies in an attempt of accelerating economic, social, and cultural transformations. These transformations will eventually create people-centered development. The participation and leadership of the traditional elders can be, among others, in the forms of cultural programs, land rights, traditional education, philosophical education, and the mechanisms of the teaching and learning of traditional culture.

Indeed, ethnic community tends to have the elderly as community's role models because most elders are native people and those who know the origins and cultures of the community. The elders made as role models believe in what is called *Sunda Wiwitan*.

Another reason the community members consume *rasi* is because of their belief. Centered in Kuningan-Cirebon, this belief obliges its followers to consume non-rice food [2].

Finally, the model of cultural survival constructed by the researchers is based on the ethnographic analysis of the ethnic community in Cireundeu, which can be seen in detail in figure 1:
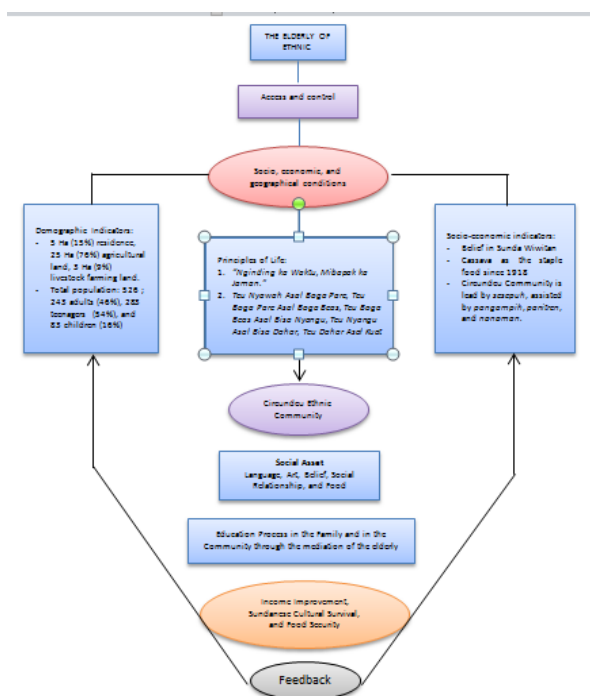

Fig. 1. A Model of Cireundeu Community Cultural Survival

V. CONCLUSIONS

The research described the characteristics of an ethnic community in general, namely having unique characteristics of social life. In relation to ethics and culture, the characteristics of the ethnic community under study are: humble, upholding the prevailing norms, having strong kinship, straightforward, respectful, democratic and religious, keeping promises, courteous. These are the common characteristics of rural communities. It is also found that socialization and acculturation have taken place in the ethnic community.

The model of ethnic community's cultural survival has been jointly developed with other community members. Indeed, unity in the fulfillment of duties and functions and the cultural-philosophical values are some of the efforts of sustaining the culture. The peculiar values are part of the local wisdom of Sundanese communities.

The research still has some room for improvement, such as the mapping of the cultural system of the ethnic community potential for tourism objects. Thus, future researchers are recommended to further study the same topic in a multidisciplinary context in order to gain a holistic description of the aspects potential for Edu-tourism.

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The Impact of SNSs Usage on Social Capital and Knowledge Sharing in Organization

A. Prasetio[1,2], A. P. Prasetio[2]
[1]Program Doktor Ilmu Manajemen
Universitas Pendidikan Indonesia
[2]Fakultas Ekonomi & Bisnis, Universitas Telkom
Bandung, INDONESIA
adhipras@gmail,.com

R. Hurriyati
Program Doktor Ilmu Manajemen
Universitas Pendidikan Indonesia
Bandung, INDONESIA

R. Ferinia
Fakultas Ekonomi
Universitas Advent Indonesia
Bandung, INDONESIA

M. Christin
Program Doktor Fakultas Ilmu Komunikasi
Universitas Padjadjaran
Bandung, INDONESIA

Abstract—**Organizational learning is affected by knowledge sharing. This paper seeks to add to the research on the role of social capital in promoting knowledge sharing among employees in Social Networking Sites. We examined the influence of SNSs usage on social capital that has 3 dimensions: structural (social interaction ties), relational social capital (trust, norms of reciprocity, and identification), cognitive (shared vision) and then social capital's influence on knowledge sharing among 97 employees. The result was analyzed using PLS-SEM method to examine the hypotheses. The results showed that Social Networking Sites usage affects Social Capital and cognitive dimension of social capital influence knowledge sharing.**

Keywords— knowledge sharing; social capital; social networking sites;

I. Introduction

An organization will experience profit by building an effective network of relationships with key stakeholders [1]. For example, Marketing is not a single department responsibility, but a company-wide activities [2]. Another example is that customers now can contribute and work together with production department employees to develop a new product in an activity called co-production [3]. Therefore, It is important to facilitate organizational learning and knowledge sharing among employees, departments within organization and external partners to develop organizational capabilities [4].

One of important aspect to develop organizational capabilities is organizational learning. Organizational learning is a social phenomenon during which individual beliefs and assumptions are combined with those of others to create shared systems of meaning for the group members [5]. This Organizational learning process is also affected by knowledge sharing [6].

Physical environment is an important factor in the creation, sharing, and maintenance of organizational knowledge [5]. Online environment especially in social network sites has the same social characteristic with physical environment since computer and internet can facilitate organization to connect each other easily. This kind of internet service called Web 2.0, a technology that allow it's user to interact actively each other

like daily social life [7], offers business organizations to enhance knowledge management system to interact with customers and partners [8].

Social media is one of Web 2.0's most popular services. This service lies in a social network sites (SNSs) [9]. Kaplan and Haenlein defined social media as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content" [10]. Web 2.0 enables businesses to complement existing company capabilities by integrating multiple Web 2.0 platforms include knowledge management initiatives, project management efforts, and social networks that connect employees in various activities [8].

It's important to understand how knowledge is shared in SNSs through social capital [11] to enhance organizational learning within organization. This understanding will help organizations to leverage their SNSs effectively and at the same time build their social capital, since it generates a positive effect of interaction among employees [12].

Social capital can be measured with three dimensions: structural (the overall pattern of connections between actors), relational (the kind of personal relationships people have developed with each other through a history of interactions), and cognitive (those resources providing shared representation, interpretations, and systems of meaning among parties) [13] [14]. Few studies have examined the relationships between SNSs, social capital, and knowledge sharing. Even though [15] explore the relationship between the use of SNSs, social capital, and knowledge sharing but his research used various kind of respondent, so it's not conclude how these relationship behave among employees.

We believe that all social capital dimensions mentioned by [14] affected by SNSs usage [15] and play an important role in sharing knowledge. Based on former researches, we believe that social interaction ties [13] [16] [15], trust [11] [16], norms of reciprocity [13], identification [11] [13], and shared vision [13] [16] [15] play an important role in sharing knowledge in online social networking environments.

This paper seeks to add to the research on the role of social capital in promoting knowledge sharing among employees in Social Networking Sites. The research questions are [1] does the use of SNSs build all dimensions of social capital for employee? [2] Do all dimensions of social capital facilitate knowledge sharing in SNSs for employee?

II. LITERATURE REVIEW

A. Social Capital

Intellectual and social capitals, have been identified as two forms of human capital. These constructs are being refined since they are critical for organizational performance and success. Social capital premise believe that social networks have value.

There are many definitions regarding social capital based on their primarily focus. We can categorize their definitions into 3 categories, whether they focus primarily on [1] the relations an actor maintains with other actors (external linkage), [2] the structure of relations among actors within a collectivity (internal linkage), or [3] both types of linkages [17]. Other categorization mentioned by De Lone showed that the components of the organizational enablers construct for social capital are: Bridging or weak ties and bonding or strong ties [18].

Nahapiet and Ghoshal views social capital as the third category of social capital that include both external and internal linkage [17]. Nahapiet & Ghoshal defined social capital as "the sum of the actual and potential resources embedded within, available through, and derived from the network of relationships possessed by an individual or social unit. Social capital thus comprises both the network and the assets that may be mobilized through that network" [14]. Moreover they suggest that social capital has of three dimensions: structural, relational, and cognitive [14].

B. Social Network Sites and Social Capital

The definition of Social Network Sites (SNSs) is web-based services that allow individuals to [1] construct a public or semi-public profile within a bounded system, [2] articulate a list of other users with whom they share a connection, and [3] view and traverse their list of connections and those made by others within the system [19].

SNSs allow people to meet strangers and friends through connection called "latent ties" [20]. This latent ties will change into weak ties and strong ties, but usually SNSs will articulate weak ties [21]. There are researches on SNSs that have found out its positive relationship with social capital [22] [23] [24] [15]. Even though those studies found various positive significant relationship between SNSs and social capital, on the other hand, [11] research did not find relationship between SNSs and some relational dimensions construct of social capital (norms and obligations).

Following Nahapiet and Ghoshal, the structural dimension of social capital is manifested as social interaction ties, the relational dimension is manifested as trust, norm of reciprocity and identification, and the cognitive dimension is manifested as

shared vision and shared language [14]. We exclude shared language since it has no significant relationship with SNSs usage [13].

Based on those, we hypothesize the following:

H1a: The SNS usage intensity increases user's perceived Social Interaction Ties in SNSs

H1b: The SNS usage intensity increases user's perceived Trust in SNSs

H1c: The SNS usage intensity increases user's perceived Norm of Reciprocity in SNSs

H1d: The SNS usage intensity increases user's perceived Identification in SNSs

H1e: The SNS usage intensity increases user's perceived Shared Vision in SNSs

C. Social Capital and Knowledge Sharing

Knowledge defined as "information processed by individuals including ideas, facts, expertise, and judgments relevant for individual, team, and organizational performance" [25]. Moreover, Wang & Noe defined knowledge sharing as "the provision of task information and know-how to help others and to collaborate with others to solve problems, develop new ideas, or implement policies or procedures" [25].

Researches that studied relationship between social capital and knowledge sharing showed various result. Social interaction ties showed to have positive significant relationship with knowledge sharing [13] [16] [15] but no relationship in [26]. Other research found that Trust has significant positive relationship with knowledge sharing [16], but has no significant relationship with knowledge sharing as showed in [11] [13] [15]. Norms of reciprocity found to have significant relationship with knowledge sharing (13), but no significant relationship in [15].

Identification found to have significant positive relationship with knowledge sharing [13] but no relationship in [11] [15]. Shared vision found to have negative significant relationship with knowledge quality [13] [16] but has no relationship in [26]. Accordingly, we hypothesize the following:

H2a: user's perceived Social Interaction Ties increases knowledge sharing in SNSs.

H2b: user's perceived Trust increases knowledge sharing in SNSs.

H2c: user's perceived Norm of Reciprocity increases knowledge sharing in SNSs.

H2d: user's perceived Identification increases knowledge sharing in SNSs.

H2e: user's perceived Shared Vision decreases knowledge sharing in SNSs.

Object of this research is to study proportion between SNSs intensity and user's social capital and proportion between user's social capital and their knowledge sharing especially among employee.

III. METHODOLOGY

The survey was conducted online to examine the intensity of use of SNSs relationship with users' relational social capital, and knowledge sharing. We use Partial Least Squares Path Modeling (PLSPM) or PLS-SEM to examine the hypotheses since this method is the suitable for theory development and prediction [27]. Hair, et.al also mentioned that PLS-SEM can be used for an exploratory or an extension of an existing structural theory, such as this research.

A. Measurement Development

[14] and [13] use this sub dimension to manifest the 3 dimensions of social capital: the structural dimension of social capital manifested as social interaction ties, the relational dimension manifested as trust, norm of reciprocity and identification, and the cognitive dimension manifested as shared vision. This research used those sub dimensions as reference.

The initial items on the all dimensions were based on [15]. All of those items were examined through an online questionnaire to found out their reliability and validity. Reliability was tested by using Cronbach's Alpha and validity using corrected items correlation.

B. Survey Administration

Facebook is the most popular SNSs in Indonesia, so we assume that Facebook users are representative for SNSs in Indonesia. The survey was offered online through Facebook, web sites, and twitter during November 2013 - June 2014. Respondents was asked first if they are a Facebook user or not to filter only Facebook users respondent. To increase response rate, we offer gift like e-book and top up for their cellular phone. Sample responses received from 97 respondents. The descriptive statistic shows that 84 of respondents are males and 11 females.

IV. RESULT

PLS-SEM is suitable if the sample size is relatively low [27] between 30-100 samples [28]. The rule of thumb for calculating sample size is that "PLS-SEM minimum sample size should be equal to the larger of the following: (1) ten times the largest number of formative indicators used to measure one construct or (2) ten times the largest number of structural paths directed at a particular latent construct in the structural model" [27]. Using that criteria, the minimum sample size for this research is 70, referring to the number of indicator for SNSs (7 indicators).

[27] mentioned several rule of thumbs for Reflective Measurement Models as follows: Composite reliability should be higher than 0.70, Indicator loadings should be higher than 0.70, the average variance extracted (AVE) should be higher than 0.50, the AVE of each latent construct should higher than the construct's highest squared correlation with any other latent construct, and an indicator's loadings should be higher than all of its cross loadings. The data meet all those criteria after omitting the first question for SNS usage about how frequent they access SNSs.

The results of the hypothesis summarized in table I. The results show that hypothesizes H1a, H1b, H1c, H1d, H1d, and H1e are supported. H2e result is significant, but Shared Vision is not proved negatively related to Knowledge Sharing. Shared Vision is positively related to knowledge sharing.

The survey was conducted online to examine the intensity of use of SNSs relationship with users' relational social capital, and knowledge sharing. We use Partial Least Squares Path

TABLE I. HYPOTHESIS SUMMARIES RESULT

Hypothesis	Supported	t-statistics
SNSs → SIT	Yes	10.139
SNSs → Trust	Yes	3.124
SNSs → NoR	Yes	4.219
SNSs → Identification	Yes	5.918
SNSs → SV	Yes	5.393
SIT → KS	No	0.876
Trust → KS	No	0.521
NoR → KS	No	0.462
Identification → KS	No	1.098
SV → KS	Yes	4.438

The R2 value shown in table II shows that SIT, Identification and KS can be explained by the model. R2 values of 0.75, 0.50, or 0.25 for endogenous latent variables in the structural model can be described as substantial, moderate, or weak, respectively [27]. The R2 values show that KS is explained the most (R2 = .658), SIT the second most (R2 = .392), and Identification the third most (R2 = .288).

TABLE II. R2 VALUE

Endogenous	R^2
SIT	0.3921
Trust	0.1048
NoR	0.1848
Identification	0.2881
SV	0.2135
KS	0.6578

V. DISCUSSION

As predicted, SNS usage intensity increases all social capital dimensions among employees. The results also show that shared value are positively related to knowledge sharing, but there is no significant relationship between SIT, trust, norm of reciprocity and identification with knowledge sharing.

The results showed that for employee in organization all social capital dimensions are relevant to SNSs use. This findings are consistent with [11] [22] [23] [24] results about the relationship between SNSs usage and social capital more specifically relationship dimension. Additionally, this study support [15] that there are relationships between SNSs usage with structural dimension and between SNSs usage with cognitive dimension of social capital. This could be caused by the nature of SNSs users' reason to use SNSs. The amount of SNSs usage usually reflects a users' interest to use SNSs in order to achieve their goals through their network, like gaining and maintaining social capital dimensions.

This research found that social interaction ties has no significant effect on knowledge sharing. For employee, the structural dimension doesn't have significant effect. Employee will be likely to share knowledge not based on their network structure. As long as they think it's necessary, they will share knowledge in their SNSs.

These findings also consistent with [11] that found no relationship between relational dimensions of social capital with knowledge sharing. Trust, Norm of Reciprocation and Identification are already existed among employees. This could be the explanation why all relational dimensions have no significant effect on knowledge sharing.

The next finding is that there is a significant positive relationship between cognitive dimension with knowledge sharing in SNSs among employees which is inconsistent with [15] and [13] findings, that showed significant relationship. The cognitive dimension means that people are willing to share their knowledge when they think that the other have the same vision to share their knowledge as well. Even though the majority of SNSs are organized primarily organized based on people, not on interests [11], but for closely related users like among employee, this will result in sharing common interest.

VI. IMPLICATIONS

The result of this study showed that there are positive relationship between SNS and some social capital dimensions. This study found that shared vision has positive relationship with knowledge sharing. This finding indicates that social networking environments offer an opportunity for employee in organizations to interact each other. An organization could facilitate use of SNSs amongst its employees, so that it could use SNSs as a tool to promote social interaction ties, trust, and identification norm of reciprocity and shared vision among employees. Finally, employees could use SNSs for knowledge sharing to solve various problems.

VII. CONCLUSIONS

This research showed that the relationship between SNSs and social capital exists. We can conclude that the relationship between SNSs and Social Capital is positive among employee users. The result also showed that there is positive relationship between cognitive dimension of social capital and knowledge sharing among employee respondents.

However, there are some limitations in this study. First, this study focuses on SNS use in employee from various backgrounds with no specific industry. Future research should try to use employees from specific industry backgrounds. Second, this study focuses on Facebook users. Future research should consider using other SNS users. Third, this study only focuses on social capital as predictor for knowledge sharing. Future study could consider studying other factors that could affect knowledge sharing in SNS.

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Identity, language and social cohesion:Car plate number preference among Indonesian diaspora

A. B. Muslim

Department of English Education, Universitas Pendidikan Indonesia
Bandung, INDONESIA
abukhmuslim@upi.edu

Abstract— **Social identification and cohesion are deemed important, particularly among group-oriented ethnic minorities like Indonesians overseas. This identification can be, in some other ways, expressed by car license numbers, to show their social belonging and affiliation. This qualitative study explores how a small number of Indonesians who live permanently in Australia and the United States, through their selection of unique car license numbers written in *Bahasa* Indonesia, show their social identity and cohesion as members of ethnic minority. Applying the language representation of Hall (1997), and social cohesion indicators (Reskeens et al., wy) to analyse various car license numbers and the underlying reasons of their owners' uses as evidenced from the results of semi-structured interviews, the study reveals various categories of social identification that this preference of certain car license numbers can disclose. Extending the results of previous studies, they include aspects of personal, ethnic, religious, professional, and childhood memory considered necessary for their social cohesion. The car plate numbers written in Bahasa Indonesia bond their sense of belonging to Indonesia. Meanwhile, these different social categories show who or what they are in relation to others in the community. Given that research on Indonesian diaspora is limited, this finding interestingly shows the participants' social cohesion and positive contribution to their country of origin while living away.**

Keywords— social identification and cohesion, Indonesian diaspora, car license number

I. INTRODUCTION

Identifying with country of origin is a common phenomenon experienced by members of diaspora communities. Living overseas, they may miss home town, extended family, and other cultural memory. Due to this spatial obstacle, these diaspora families often make strong efforts to identify with their culture of origin while experiencing the lives of ethnic minority in their country of current settlement (Sam, 2000). To socially identify with their culture, parents of ethnic minority socialize their culture to their children in many ways possible such as using the ethnic language with children and exposing them to cultural commodities (costume, food, and musical instrument) (Moua & Lamborn, 2010; Willoughby, 2005; Clyne, 2005).

Given the importance of social cohesion and identification among members of ethnic minority, diaspora communities, including those of Indonesians in Australia and the United States, have various ways of expressing their social identification with the culture of their country of origin. One of which is through the selection of car license number plates written in their own ethnic language, Bahasa Indonesia (Indonesian language), which can be used to show who they are in relation to the dominant culture and their social groups.

Not only can this use of ethnic language in selecting car license number show their affiliation with their ethnic culture of Indonesia but also express their social identification as minority groups to the dominant Australian and American cultures. Identifying their identification with both cultures is important since Indonesia and Australia are two neighbouring countries of difference. Geographically distant, a predominantly Muslim country with its eastern value orientation, Indonesia is also considered important by the United States, a Christian-majority country with Western culture.

This study explores the preference of several Indonesian diaspora in Australia and the United States in selecting unique car license plate number which are written in Bahasa Indonesia. Since the number of Indonesian diaspora is relatively small compared to other most populous countries in the world such as China and India, it is interesting to find out how these minor minority groups express their social identification as evidenced from their selection of automotive license number and how this has influence on their social identification and cohesion as ethnic minority group. Bruhn (2009) contends that due to its complexities, most attention of cohesion assessment is given to small rather than large group. Therefore, it is essential to explore the cohesion of Indonesian diaspora as ethnic minorities in the United States and Australia.

II. LITERATURE REVIEW

A. Ethnic language and social cohesion

Language is distinctive to human by which they express their feelings and social roles. It is an important social representation through which people show who they are in relation to their social environment (Hall, 1996; 2000) . For members of ethnic minority like Indonesian diaspora in the United States and Australia, the use of Bahasa Indonesia shows their social identification with Indonesia, their country or origin. To maintain this ethnic language, they may speak Bahasa Indonesia at home, ask their children to take Bahasa Indonesia class as practised by other ethnic minority groups (Moua & Lamborn, 2010) and make unique car license numbers written in this ethnic language. Within their community, not only can this use serve as a social cohesion which unites them as Indonesians but also a means of showing who they are within the community.

The use of ethnic language for social cohesion is necessary. This cohesiveness is more important for members of a group who share emotional and behavioral characteristics between individual and group (Hogg, 1992). Ethnic language use also relates to some indicators of social cohesion which include

marriage, church attendance, funerals, and population density (Reskeens, Botterman, & Hoogle, wy). For more solemn rituals, marriage ceremony, attendance at worship places and funerals among members of ethnic minority are usually enacted in ethnic language. My personal observation, for instance, shows that marriage, worship, and funeral ceremonies among Indonesian diaspora in Melbourne, Australia, are always conducted in Bahasa Indonesia. It appears that the use of this ethnic language makes their social life more cohesive. They feel they are one extended family tied together by the use of Bahasa Indonesia. In this case, social cohesion enables people like members of ethnic minority, to manage collective action problems in a peaceful manner (Woolcock, 2011). This use of ethnic language increases their trust on each other, which is a key element in collective work (Reskeens, 2008). They may be of various local ethnicities of Indonesia such as Javanese, Padangese, Batakese, Sundanese and Balinese but feel Indonesian when they speak Bahasa Indonesia to each other.

Social cohesion is also negotiated through interests, relationships, and identities (Kelman, 2006). Shared ethnic language by members of ethnic minority bridges their interests, enhances relationship and shows their identity. In industrial society like Australia, sharing job opportunity is also 'central to the place of individuals in terms social status, relative wealth and power relations' (Norton & de Haan, 2013; p. 32) . This share indicates an important social cohesion among ethnic minority groups (Reskeens, Botterman, & Hoogle, wy), which is a central societal goal, especially among diaspora communities (Berger-Schmitt, 2000) like the Indonesians in the United States and Australia who participate in this study.

B. Automotive selection and social identification

As saying goes, we are what we wear, drive, or ride. People conspicuously wear items such as well-known branded sunglasses and fashion clothing to project their self-images (O'class & McEwen, 2004). The use of automotive vehicle such as car and motorcycle goes beyond pragmatic transporting purposes. As personal relationship with consumer goods has dominated the everyday life of people, mostly in western societies (Miles, 1998), people use vehicles to show their social identity and to enhance self-esteem (Sowden & Grimmer, 2009). People do not only buy cars to be more mobile in fulfilling their necessities but also for prestige, showing their personal taste. To consciously enact their social identity, people will select and buy cars which have symbolic meanings relevant with their self-images. Sometimes, they make unusual choices from the majority so that they can effectively communicate their desired identities differently (Berger and Heath, 2007).

Various studies on the relation between automotive selection and social identification have been conducted. Within Western societies, a study of motoring behaviour of British people by Froud et al. (2005), reveals that cars, especially high-status brands such as Mercedes, BMW or Jaguar, were used as symbols of identity and social status. In Indonesian context, in a study of car naming phenomenon among Indonesians, Prijambodo (2013) found that some cars are named after their owners. Following the first letter of the city or area in which the cars are registered, with creative use of rebus, some car names include B3AR, D3SI, H3NI, H4DI, C1CA, and so on. Most of them are the names of the owners showing to whom the cars belong. With this limitation, Indonesians have to combine letters and numbers to make names or other configuration they prefer to show their social identification.

Preference for unique car license number overseas is different from that in Indonesia. Unlike Indonesians, people overseas, including members of Indonesian diaspora communities in Australia and the United States, have more freedom in selecting unique car license number that they prefer. They are not restricted by the government regulation on regional initial letters as the case with Indonesians. Instead, they can freely choose words, numbers or phrases showing names, hobbies, and other special attributes that they wish to show their social identification. Considering this flexibility in selecting unique car license number overseas, it is interesting to explore how the Indonesian diaspora in Melbourne and Boston make use of their car license numbers as a means of their social identification and cohesion.

III. THIS STUDY

A. Study method data sources

This ethnography study relies on observation and informal talks as data sources. Guided observation focus on the preference of car license numbers that the participating Indonesian diaspora members in Melbourne, Australia and Boston, the United States have selected. Observations took place at some parking lots of Indonesian gatherings such as the Indonesian cultural events and community centres. The observation in the United States took one and half year, when the researcher was doing his Master study whereas that in Australia was for more than five years, when he was conducting his doctoral degree.

B. Participants and instrument

As many as six unique car license numbers were observed in both countries; one in Boston and another five in Melbourne. They belong to three Indonesian males and three females who have been permanent residents in the two cities. Having been informed about the nature of the study, all the car owners were consented to be involved in informal talks on their underlying reasons for selecting these unique car license plates. The semi-structured interviews were conducted at various places such as cultural events and community centers. Results of the semi-structured interviews was analysed on the basis of profession types and their meanings for social identification. Personal information of the participants remains anonymous.

IV. FINDINGS AND ANALYSIS

There are several types of unique car license numbers observed in this study. Due to short stay and small number of Indonesian diaspora in the city of Boston Massachusetts, the USA, only one sample of unique car license was observed in this city. Selected by a female Indonesian who is married to a US citizen, the car license number is UNYIL for her Mercedes sedan, observed in a parking area of a local university in Boston. UNYIL is the main characters of children's puppet film on Indonesian national television in late 1970s to early 1980s.

Meanwhile, since the observation in Australia took longer among a relatively larger number of Indonesian diaspora in this country, five samples of car license plates were identified. They are KIKI (male/female name) in New South Wales (NSW), and BETAWI (local ethnicity), HALAL (kosher), KONTOL (male genital) and PENARI (dancer) in Victoria (VIC) of Australia. These unique car license numbers are then categorized into several social groups based on their meanings as shown in Tables 1 and 2.

TABLE I.   CAR LICENSE NUMBERS, CITIES, AND OWNERS

No.	Car license numbers	Observed in	Owners
1.	UNYIL	Boston, MA, USA	Female, aged 50s
2.	KIKI	Sydney, NSW, Australia	Male, age 40s
3.	HALAL	Melbourne, VIC, Australia	Male, age 50s
4.	PENARI	Melbourne, VIC, Australia	Female, age 40s
5.	KONTOL	Melbourne, VIC, Australia	Male, age 50s
6.	BETAWI	Melbourne, VIC, Australia	Female, age 40s

TABLE II.   CAR LICENSE NUMBER, MEANING AND SOCIAL CATEGORY

Car license number	Meaning	Social identification
BETAWI	A local Indonesian ethnic group based in greater Jakarta area. Betawi is derived from Batavia, a name given to the city during the Dutch occupation	Local ethnicity
HALAL	A religious/Islamic term commonly used for food which means kosher	Religion/piety
KIKI	Is a typical name of Indonesian, can be male or female	Personal name
KONTOL	A male genital, mostly considered rude to utter	Vulgarity, joke,
PENARI	Dancer	Profession, career
UNYIL	A children movie displayed on Indonesian national television (TVRI) in late 1980s and early 1990s.	Childhood memory

Discussion of this study consists of two parts. The first section discusses how the selection of car license number shows the social identification of the participants within wider public Australia. The second part explores how this selection also depicts their social cohesion as members of ethnic minority group.

A. Car license number and social identification

Unlike Indonesians, people overseas including those Indonesian diaspora in the United and Australia have more freedom in preferring their unique car license numbers. They can choose any unique names without being restricted by initial letter for area as required for their Indonesian counterparts. They can select any personal names without any letter or number restrictions such as KIKI, JOHN, ARNOLD and MATHILDA. In Australia and the United States as well as other countries, area/state codes are usually written separately on the top or bottom part of the license number. It does not limit the creative expression of the vehicle owners in expressing their social identification through car license numbers.

The six license numbers identified in this study show the owners' different social identification with both the culture of Indonesia, their country of origin, and Australia or the United States, their current settlement countries. With various license numbers written in Bahasa Indonesia, each participant shows a different social identification in relation to the people of the dominant culture in which they reside permanently. The social identification includes personal name, local ethnicity, profession of a dancer, joke/vulgarity of male genital, religiosity of kosher food, and childhood memory as represented by a main character of an Indonesian children movie. In general, these unique car license numbers are distinctive identification of the participants which are expected to improve their social cohesion, esteem, and identification (Berger & Heath, 2007; Miles, Sowden & Grimmer, 2009; and Froud et al., 2005).

The first and most common category of automotive license number is personal name. A male participant who lives in Sydney, New South Wales (NSW) as shown by the license number, selects the word KIKI, his personal name. He believes that this selection will be able to show who he is, the owner of the car. He also admits that he is inspired by other Australians who put their names as their car license numbers. As studies have shown, labels such as John, Marry, Adam, and Stephanie are personal names commonly selected to show whom the car belong to. Studies also indicate that this use of unique car license for personal name is a common practice in Indonesian context. However, unlike their counterparts overseas, Indonesians have limitation in selecting their unique car license numbers so that they have to make use of rebus to show who they are (Prijambodo, 2013). This practice is not only applied to cars but also motor bikes.

The second social identification which this car license number shows is local ethnicity. One female participant who is originally from Jakarta area proudly selects BETAWI (from the word BATAVIA, Dutch name for the city now called Jakarta) as the license number for her hatchback car. At the time of

study, she is married to a Lebanon-born Australian. Her previous marriage with an Australian has brought her to greater Melbourne in which she currently lives as a permanent resident. Living in Australia for more than fifteen years, as a Jakarta-born, she speaks Bahasa Indonesia with strong Jakarta accent among members of the Indonesian community and is very proud of her *Betawi* culture. This female participant said that she is a Betawi origin who does not want to lose the Betawi identity despite her permanent residency in Australia. For this participant, socializing cultural practices, including the name of local ethnicity of Betawi is one common practice that ethnic minority groups can do to maintain their social identification (Moua & Lamborn, 2010; Willoughby, 2006; Clyne, 2005).

The third category is religiosity. One male participant selects HALAL, an Arabic word which means kosher, for his brand new sport car. Based on his selecting this religious term, the owner seems to be religious as he is frequently observed at the mosque of the Indonesian community, attending various religious activities such as sermons, prayers, and retreats. The main reason for this preference is because he is a chef who used to run a restaurant. This car license label serves as an assurance for Muslim community members in greater Melbourne area, his main targeted restaurant customers that the food he provides is in compliance with the Islamic law. When his HALAL restaurant was closed down, a friend of his who runs a similar business asked if he could buy the car license number. Feeling emotionally attached with the number, he rejected the offer. He said:

> I prefer this license number because I used to run a halal restaurant. When I park my car in front of the restaurant, I want to show my potential customers, especially those of Muslims, that all the foods in my restaurant are halal. My customers should not doubt with my service. When I closed down the restaurant, my friend asked if he can buy the number for a big amount of money. I told him, no, I will not sell this number. It has an important history in my life (Male, 50s).

It seems that shared interest in religious activities which relates to relationship and identity, as Kelman (2006) suggests, has urged this male participant to select HALAL for his sport car. For him, sharing interest in religion makes him feel good as Muslim minority in Australia. He can also use this shared interest to build relationship with some potential customers of his restaurants who are mostly Muslim. Finally, this relationship of brother/sisterhood shape their Muslim identity who manage to only consume halal food.

Furthermore, HALAL also signifies the importance of religion in the life of most Indonesians. Regardless of their faith affiliations (Islam, Christianity, Hinduism and Budhism), Indonesians are religious. Living in a secular state of Indonesia, religiosity plays significantly in the life of most Indonesians, young and old (Nilan, 2008). This religiosity is maintained when they live overseas. My personal observation shows that all Indonesians in greater Melbourne area, of all faith affiliations, are religious. My personal engagement confirms that they are even more religious than their contemporaries in Indonesia. Interview results show that, having been economically fulfilled, they feel grateful to God, their Creator and Sustainer. This gratitude is not only shown in their increased rituals but also more socially involved in welfare issues, especially for their countrymen in Indonesia.

Another category is vulgarity/joke. One male participant confidently selects the word KONTOL (male genital), for his minivan. This selection may be influenced by his personal life experience of being involved in drug life in Bali before his migration to Australia. This life style continued during his initial life in Melbourne but changed in the last decade. He now lives happily with his Indonesia-born wife and three children. These days, as the interview reveals, he sometimes feels embarrassed when parking his minivan in front of the Indonesian Muslim community centre. He needs to find a quiet place to park, not very close to the centre. At another time, however, he jokingly said that he likes parking his car beside the HALAL car that his friend has so that both can make a funny combination of KONTOL HALAL (kosher or edible male genital). He said;

> This is actually a joke. You know, it is taboo to say this word in Indonesia. People who say this word will be considered impolite or bad. I want to show people that nothing wrong with this word. It is a part of our body. All males have this part. So, there is nothing wrong I think. But now I realize that this is not an appropriate word to select. So, every time I attend the gathering of Indonesian people, I often feel shy. I always find a quiet and distant parking spot (laughter) (Male, 50s).

Within this vulgarity/joke notion, however, this participant makes an unusual choice, a considered taboo action in Indonesian culture, to show his different desired identity (Berger and Heath, 2007). He wants to be seen different from other members of the community.

The fifth category is profession. One female participant selects the word PENARI (dancer) for her sedan. This license number was observed in the parking lot of a city town hall which held an Indonesian cultural event. Married to an Australian, the car owner is a professional dance who performs from one stage to another in various cultural events both within the Indonesian community and public Australia. She said that she wants to show all members of the Indonesian community in greater Melbourne area that her profession is a dancer. It is like building an image of a dancer in the minds of all community members as well as a distinguished identity among public Australia (Sowden & Grimmer, 2009).

In addition to social identification, this selection may also serve as a personal promotion by which she will receive more invitations for dance performance. By the same token, performing Indonesian dances in cultural events enables the participant to promote Indonesian culture to wider Australian public. So, this profession enables the participant to show both her social identification as member of ethnic minority to wider Australian public and her social cohesion among the community group (O'class & McEwen, 2004; Berger and Heath, 2007; .

The last category of social identification is childhood memory or entertainment. One female participant in Boston selects the word UNYIL for her Mercedes sedan. The owner who is married to an American of Dutch origin feels culturally alienated as Indonesian. She longs for her childhood memory that she used to cherish with her extended family in Jakarta. One of her favourite children's television movies is SI UNYIL, a puppet movie on Indonesian children's life. She wants to be seen distinctive from other members of the Indonesian community and the public American in Boston.

Preference for UNYIL, who is the main character in a children's movie is interesting to explore. Having been living in the United States for more than 30 years among a small number of Indonesians, the owner of the car is one of senior members of the community. Long and permanent stay in the United States has grown her longing for childhood memory with her extended family in Jakarta, Indonesia. In addition, she also believes that UNYIL is a unique name that almost all Indonesians whose childhood was in late 1970 and early 1980 must be familiar with. Besides, she also seems to be proud of selecting UNYIL for her Mercedes sedan. Relevant to previous studies on the purchase of branded car as a symbol of social identity (Freud et al., 2000), this finding also reveals that the Boston participant seems to be proud of her Mercedes sedan as her social symbol which can also shows her social identification, an Indonesia-born who lives among the public US citizens.

B. Bahasa Indonesia, representation and social cohesion

This study also reveals how Bahasa Indonesia represents identification and enhances social cohesion. Not only does this selection of unique car license which are written in Bahasa Indonesia enable all participants to show their social identification as ethnic minority of Indonesia origin among public Australia and the United States, but also improve social cohesion among them. Despite their spatial distance, they believe that using Bahasa Indonesia for their car license numbers represent their feelings of being Indonesian while living away (Hall, 1996, 2000; Clyne, 2005; Willoughby, 2006). The use of Bahasa Indonesia at home and community centre during weekends and other cultural events enable them to show who they are, residents of the United States and Australia of Indonesia origin.

In an industrial country like Australia and the United States, employment serves as social identity, especially among blue collar workers like some Indonesians who participate in this study. People feel financially secured and socially esteemed when they are employed so that they strive to get paid jobs. This employment opportunity can be obtained and shared by people who similar language through social connection such as among members of ethnic minority. For them, job opportunity is 'central to the place of their social status, wealth, and power relations' (Norton & de Haan, 2013; p. 32). During weekends, Indonesian diaspora in Melbourne and Boston get together in the community centre and other cultural events to share similar interests in culture, Indonesian language, including employment opportunities. This shared job opportunities indicates an important social cohesion among ethnic minority

groups (Reskeens, Botterman, & Hoogle, wy), which is a central societal goal, especially among diaspora communities (Berger-Schmitt, 2000) like the participating Indonesians in Australia and the United States in this study who share emotional and behavioral characteristics among group individuals (Hogg, 1992).

In addition, the selection of BETAWI also shows the importance of local ethnicity among Indonesians. As a multicultural country, Indonesia is an imagined identity (Andersen, 2006) which is interpellated by the authority (Farmer, 2003) through symbols such as the unifying national language of Bahasa Indonesia, Garuda as its coat of arms and Pancasila as the underlying values. As an imagined identity, Indonesian nationality is nurtured, one of which is through the use of Bahasa Indonesia as the unifying language, so that Indonesians, young and old, maintain and nurture it as their national identity. Most Indonesians have their own local ethnicities such as Javanese, Sundanese, Betawi, Batakese, Padangese, Balinese, Bugisi, and Madurese. These so called local ethnicities of Indonesia had, in fact, existed long before the independence of Indonesia in 1945. It is, therefore, no wonder that some Indonesians like this female participant may feel more Betawi, Sundanese, Javanese, and Balinese than Indonesian, especially among her Indonesian fellows. She may, however, feel more Indonesian when showing her social identification among public Australia.

Moreover, gender seems to influence the selection of the car license number. Females tend to be more personal, ethnic and romantic whereas males tend to be relaxing and joyous. Participating females in this study prefer local ethnicity (BETAWI), profession (PENARI/dancer) and childhood memory (UNYIL/children movie) whereas males prefer personal name (KIKI) and joke/vulgarity (KONTOL/male genital). Relevant to this finding, Broadbridge (2003) argues that males tend to prefer vulgar language than females.

Supporting some indicators of social cohesion which include marriage, church attendance, funerals, and population density (Reskeens, Botterman, & Hoogle, wy), Bahasa Indonesia use strongly relates to these indicators. Members of Indonesian community, regardless of their faith affiliation use this ethnic language for marriage ceremony. Wedding party is a cultural event in which they express themselves in Bahasa Indonesia. Similarly, attendance of church, mosque, and *pure* (Hindu's shrine of Balinese Indonesians) and funeral is also conducted in this ethnic language. The larger the community such as that in Melbourne, the more intensive the use of Bahasa Indonesia. Meanwhile, the use of Bahasa Indonesia to indicate social cohesion is less intensive among Indonesian diaspora in Boston due to their small number.

Finally, identification with certain social groups also requires investment. The six participants have shown their willingness to spend extra money to obtain unique car license numbers written in Indonesian language to socially show who they are; members of ethnic minority of Indonesia origin. Norton (2000) suggests that this kind of effort, especially the use of ethnic language, is an investment that certain social groups, including members of the Indonesian diaspora community in the United States and Australia, have done to

show their strong affiliation with the culture of Indonesia, their country of origin while living permanently in these two countries.

V. CONCLUSIONS

Having analysed the findings, this study come with several conclusions. First, the study has identified as many as six unique car license numbers selected by the participating Indonesian diaspora members in both Boston, the United States and Melbourne, Australia. The numbers include various professions such as personal name, local ethnicity, religiosity, vulgarity/joke, profession, and children's movie. This preference shows the use of car license numbers beyond their basic function for transportation purposes. In relation to the dominant Australian and American culture, these names which are written in Bahasa Indonesia show their cultural identification as members of ethnic minority. Among members of Indonesian diaspora community, these uses signify various social cohesion such as the importance of local ethnicity and shared job opportunities and other interests. In short, this preference for certain car license numbers represent who they are, as members of ethnic minority, in relation to public Australia as well as Indonesian diaspora community. This ethnic language is also used in various social cohesion indicators such as marriage, funeral, and religious programs.

As a final remark, given the case qualitative nature of this research, to provide stronger generalizability, further study should include members of Indonesian diaspora from other than these two countries (Australia and the United States) so that findings can be more generalized to Indonesian diaspora communities across the world.

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Parents's Rights of Obtaining Curriculum Information in Their Children Education Process

A. Yani

Geography Education Departement
Universitas Pendidikan Indonesia
Bandung, INDONESIA
ahmadyani@upi.edu

Rosita

Resort and Leisure Management
Universitas Pendidikan Indonesia
Bandung, INDONESIA
rosita1019@upi.edu

Curriculum of Education Unit Level or KTSP in Indonesian is a curriculum developed at the school level. It is not a new content, but it is regulation of school autonomy system in developing their own curriculum. Therefore, when 2013 Curriculum was enacted, KTSP regulation remains in effect as stipulated in the Regulation of the Minister of Education and Culture of the Republic Indonesia Number 61 Year 2014 about the Education Unit Level Curriculum. Although KTSP has been known for almost 10 years, but most parents have not yet understood well that the key to their children's successful education is at the school level. This study is intended to determine the level of parents' awareness of their rights to obtain information about the curriculum in their children's education. The method applied in this study is a descriptive method with sample of 100 parents from 20 elementary schools in the city of Bandung. The result shows that parents' understanding of their rights to have knowledge about the curriculum is still low; parents do not know the scope of curriculum in their children's school; and not yet having a concern to participate in education of their children at school

Keywords: curriculum information, children education process, parents' awareness

I. INTRODUCTION

Education is responsibility of parents, schools, and communities. This concept is well known, but in reality still there are parents who have the wrong perception. They assume that school is the most responsible party for their children's education. This perception of course has an impact on the educational process at school. When there is a "failure" education process, parents and the community will accuse major factor lies in the failure of the education system, curriculum, or teachers at school.

Number of studies have been conducted on the benefits of communication between parents and schools, one of them is from Korkmaz[1], which conducts research on the views of teachers on the responsibilities of parents, schools and teachers to improve student learning outcomes. He found that parents who have a special time to participate in learning activities will help children develop self-esteem; and parents who communicate well with children can foster confidence.

The characteristics of parents who actively communicate with the school is always looking for information about the overall development of their students. They are keen to discuss the results of feedback and evaluation of teachers through various communication channels such as telephone, e-mail, personal conversations, and group meetings. Results of communication activity is interpreted as a way to motivate and support the development of children[2].

Other studies pertaining to this research theme is about parents' parenting towards their children. Research on parents' parenting towards their children had been conducted since 1930s, and in 2013, Deshpande and Chhabriya[3] found that parenting style is always in pairs between parents who are demanded (parental demandingness) and responsive parents (warm parental); and between parents who are pampering (permissive) and parents who are indifferent or ignoring.

This study differs from the three studies above. This study investigates the level of understanding and awareness of parents in obtaining information from the school about their children's education development. Parents who are concerned about will try to find out or even demand to the school to get information about the school curriculum, extracurricular activities, academic achievement, and other school activities. This study will not try to find the relationship pattern of parents and the school, but will have findings on parents' assumptions towards school's role in their children's process. Other important outcome is about how parents monitor the development of their children at school.

Based on the above background, this study aims to know about the knowledge and awareness of parents of their rights to obtain information about the children's school curriculum. The research location is in Bandung, West Java, Indonesia. This study has three assumptions: (1) parents who know and have responsibility for their children's education, they will care about the right to obtain information about the children's school curriculum; (2) parents who are aware of the right to obtain information about the school curriculum will be more aware of the learning programs and activities of their children at school; and (3) parents who have responsibility for the development of their children will be more actively communicate with the school to improve achievement and personality of their children.

II. METHOD

Method used in this research is descriptive method. The study population was parents of elementary school students in

North Bandung area. Number of selected samples were 100 people from 20 primary schools located in North Bandung area. The sampling technique used was accidental sampling with still consider the sample criteria: (1) respondents confirmed as parents or guardians of students in an elementary school in the population; (2) pay attention to distribution of respondents based on their grade level, and (3) the location of Primary School located in North Bandung area. Analysis of data through frequency tables and conclusions obtained based on the purpose and benefits of this research.

III. RESULT

Before describing the research results, it should be conveyed that this research has similarities with the research conducted by Korkmaz[1] in 2007. Interesting difference from both research are, Korkmaz's respondents are teachers. They were asked about responsibility of teachers to the opinion of parents to increase student's learning process. While this research's respondents are parents. How they respond about the their own responsibility and the schools in the education process of their children. Therefore, at some point the discussion will be compared with the results of Korkmaz's research.

A. Parent's Understanding on their Rights of Having Information about Curriculum

One purpose of this study is to determine the level of understanding of parents for their rights to obtain information about the school curriculum. The first question posed is whether parents have the right to obtain information about their children's learning progress from the school? Respondents show high level awareness. 81 people (81%) answered very do have rights and only 19 people (19%) answered quite do have rights.

However, those high level awareness gradually decrease when parents are asked a question about the need to know the names of the subjects at school. Respondents who answered very necessary to know are 79 people (79%), answering need to know are 20 people (20%) and feel less need to know is only 1 person (1%). A similar question was asked about the need to know the extracurricular activities their children join at school. Respondents who answered very need to know are 41 people (41%) and the answer need to know are 59 (59%). These data demonstrate the inconsistency between the need to know information about the development of children and the need to know what are the learning activities in the school environment.

Furthermore, this research found about parent's opinions towards information services from the school about the curriculum. The following table indicates the variation of school policy in delivering the plan or strategy to improve learners' achievements.

Answer's pattern shows that communication between parents and the school has not been effective in talking about strategies for improving achievement of their children. To obtain information about the development of their children, parents do consulting to homeroom teacher. Frequency of respondents who do consult to the homeroom teacher are 98 people (98%).

TABLE I.   PRENT'S OPINIOS TOWARDS SCHOOL'S INFORMATION SERVICES IN CURRICULUM

No	Do the school give parent information about plan or strategy to enhance student's achievement?		
	Answers	*F*	*%*
1	Always (every begining of semester)	29	29
2	Often (every beginning of academic year)	24	24
3	Rare	23	23
4	Never	24	24
	Total	100	100

B. Parent's knowledge about school's curriculum

There are two factors that affect the knowledge of parents towards school curriculum kingcup space. The first factor is the result of a lack of effective communication between parents and the school and the second factor is the lack of attention of parents to the educational process at school. To give an idea of the level of attention of parents to the educational process will be answered on the other sub-chapters. In this section will be described the level of knowledge of some of the scope of the school curriculum.

The first question posed is whether parents know the names of subjects in primary school by applicable curriculum (SBC). Respondents are in Table II.

TABLE II.   PARENT'S KNOWLEDGE ABOUT SUBJECT''S NAME IN CURRICULUM OF EDUCATION UNIT LEVEL

No	Parent's knowledge about subject's name		
	Answers	*F*	*%*
1	Ilmu Pengetahuan Alam (Natural Science)	60	60
2	Bahasa Inggris (English)	43	43
3	Tematik (Thematic)	0	0
4	Tidak Mengetahui (Unknown)	38	38
	Total	100	100

The answer should be Ilmu Pengetahuan Alam (Natural science) while English is not included in the compulsory subjects. Respondents also did not know about the terms of thematic and honestly expressed do not know there are 38 people (38%). Another question asked about the number of teaching hours per week effective, respondents 100 (100%) responded that the allocation of time learning classes IV, V, and VI are 36 hours of lessons when the National Education Minister Regulation No. 22 of 2006 on the Content Standards, allocation of time to just 32 hours of lessons.

Two patterns of answers above shows that respondents are relatively less aware about the school curriculum. However, researchers did not dare to conclude at random due to some

cases that is about extracurricular activities of students, parents generally know it very well.

C. Parent's Attention in Their Children's Education Process

The interesting finding of the research is about the perception of parents in their children's education. The majority of parents think that the school is fully responsible party (see Table III).

TABLE III.   PARENT'S PERCEPTIONS TOWARD SCHOOL'S RULES IN THEIR CHILDREN'S EDUCATION

No	Parent's perceptions toward school's rules		
	Answers	*F*	*%*
1	Fully responsible to educate the children	68	68
2	Taking care the children while parents work	0	0
3	To be a place for children to leran and play with others	13	13
4	Helping parents to educate the children	19	19
	Total	100	100

To measure the level of awareness of parents about the school programs, questions about the intensity of the presence of parents in the parents meeting at the invitation of the school are asked. The answer "always" was chosen by 52 (52%), the answer "often" chosen by 23 people (23%) and the rest answering sometimes and never at all. Parents who attend parent meetings at school and always actively submit suggestions for improvements to the school there are 17 people (17%); often as many as 5 people (5%); sometimes as many as 49 people (49%), and never 29 people (29%).
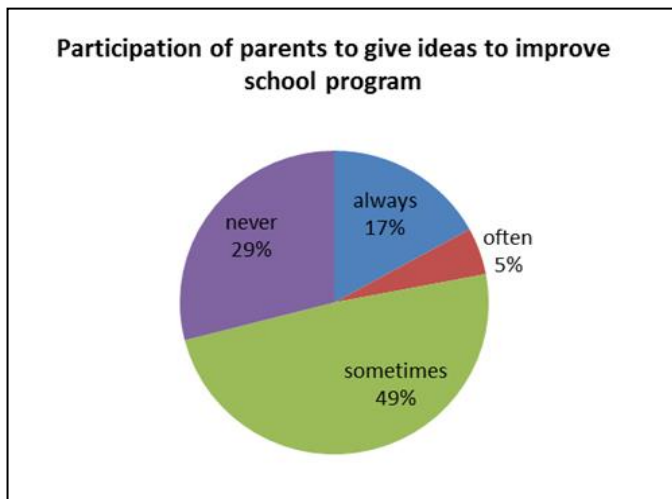

Fig. 1. Participation of parents to give ideas

What are the forms of parental attention to the development of their children in school? Patterns of respondents generally still be general and only about 25% are considered to give attention through consultations directly to the school. See Table IV shows the low parental supervision of their children's development.

TABLE IV.   HOW PARENTS PAY ATTENTION TO THEIR CHILDREN DEVELOPMENT AT SCHOOL

No	How parents pay attention to their children development at school		
	Answers	*F*	*%*
1	Consultating with teachers	25	25
2	Pay attention to children's behaviours	43	43
3	Attending parents meeting at school	32	32
4	Never pay attention because school has taken care of it	0	0
	Total	100	100

This condition is considered very bad. Based on the research results according to Korkmaz [1], the teacher really hope the role of parents in the educational process, as shown in Table V.

TABLE V.   TEACHER'S EXPECTATIONS TOWARDS PARENT'S RULE IN THEIR CHILDREN EDUCATION

No	Teacher's Expectations		
	Answers	*F*	*%*
1	Parent should take responsibility in their children's education	120	82
2	Parent should take care of their children's basic need and school needs	92	62
3	Parent should have a good communication with teacher and other staff in school	90	61
4	Parent should provide a good atmosphere for their children to study at home	71	48
5	Parents should get to know their children's capacity and motivate them based on their interests	53	36

Based on the above results we can draw the conclusion that normatively parents want and have an awareness of their rights to obtain information about the curriculum and the learning process of their children in school, but practically they did not show any genuine effort in their children's education.

In the process of the study did not find any bad perception of parents towards their children's school. Below is a table VI which showed a good perception of parents towards school parties.

Propose solutions to the improvement of relations between the parents and the school based on the table VI, researcher still have confidence that the patterns of communication between parents and the school still positive although categorized tend inactive. Palts, K. and Harro-Loit, H[2] call it as a category Passive-positive parents: no problems. The type of parents in this category are the parents would only require communication with the teacher or school when facing problems. They believe that children can adapt in school.

TABLE VI. PARENT"S PERCEPTION ABOUT THEIR CHILDREN'S SCHOOL

No	Parent's perception about their children's school		
	Answer	*F*	*%*
1	Very good, appropriate with parent's expectations	18	18
2	Good, appropriate with parent's expectations	69	69
3	Not good, not really appropriate with parent'e expectations	12	12
4	Not Good, not appropriate with parent's expectations	1	1
	Total	100	100

Researchers are trying to understand this issue from three aspects: psychological, social, and cultural. From the aspect of psychology, parents generally feel less confident. Fear of being seen as a person who "likes protest" or nag. Other psychological obstacles are fear of offending teacher's feeling or farther than that they fear for being regarded as parents who do not trust the education system at the school. In other word, parents feel reluctant when accused of being a parent who nag so they have no enough courageous to give advice to the school.

From the sociological aspect, the awareness of parents of their rights to obtain information about their children's education in school is generally high, but practically did not show any genuine effort to obtain the information. This is thought to be caused by social and political factors that are still in a state of transition. On the one hand, most people have felt free to express opinions and they are demanding transparency as a result of openness political euphoria in the reform era, but on the other hand is the psychological aspect, that they feel inferior, fear of being wrong, and lack of understanding about the world of education. Evidence suggests that the political euphoria is brought into the world of education is that parents now are easily protest and report to the police when their children allegedly treated unfairly by the school. Meanwhile, they themselves do not want to know about their children's education process at school.

From the aspect of culture, the school is considered as a service provider to improve and enhance their children's personality. Parents believe that the school has full responsibility for their children's education. With such cultural patterns, parents are not having initiatives to get involved in the educational process at school. If it is associated with the quality system, the mindset of parents is still at the stage of quality control (quality control), not have the mindset of quality assurance (quality assurance) or integrated quality (total quality)[4]. The concept of quality control is that they only act as quality inspectors at the end of the process. If the quality is good then it would be acceptable whereas if the quality is bad (failed) then it will be discarded. While the concept of quality assurance and total quality are the parties directly involved since the beginning of activity, thus the results can definitely be qualified totally and there is no product that failed. A good parent should have the attitude and act to carry out the concept of quality assurance and integrated total quality if they demand the best education for their children.

IV. CONCLUSION

Viewed from the aspect of sociology of education, parents in Indonesia are in a transitional phase behavior that is influenced by the political situation of openness, but on the other side, their character are still in the phase of the past which are less concerned about the responsibilities of rearing his children. This conclusion is based on the results of the research that awareness of the right to obtain information about the curriculum or educational program at the school, but not accompanied by zeal to obtain information from the school. If the kind of culture is not immediately anticipated, the people will always blame the school or government when they "fail" to educate their children. The proposed solution is immediately put through revitalization and improving communication intensity between parents and the school.

V. ACKNOWLEDGMENT

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Development of Sustainability Reporting Guidelines for Indonesian Local Government

A.Sofia, B. S.Purnomo, R. N. N.Apandi, R. D.Yuniarti

Accounting Department, Universitas Pendidikan Indonesia
Bandung, INDONESIA
alfira.sofia@upi.edu

Abstract—**Organizations that concerned on profit without responsiveness on environmental and social influences created from business operations, consequently cannot hold its life in the long term (sustainable). The government as a public sector organization is obliged to pay attention to the three pillars of sustainability, namely: 1) Earth (planet) along with all its contents, plants and animals - Ecosystem; 2) Human (People); and 3) Economics (Profit) or so-called triple bottom line. This research was conducted to identify the indicators of sustainability reporting disclosure associated with the local government economic, environmental and social, as well as determine the important factors that should be disclosed by local governments in their sustainability reports. This article is part of the first phase of the research conducted in producing guidelines for a complete and comprehensive disclosure to the City/County in Indonesia. As a preliminary study, data collection method used in this study consists of two sections, namely: 1) literature review and benchmarking; 2) survey methods. Data from first method were collected and analyzed to find appropriate factors for Indonesia local government context. While the survey methods are used to gather perceptions from academics and practitioners, and to have knowledge of the sustainability report. This research used confirmatory factor analysis to determine significant indicators simultaneously test the reliability and validity of the proposed model. The results of this study showed that the main factors of sustainability report disclosure model consist of Environmental, Economic, and Social. Environmental factors disclosure contains 21 indicators, economic factors consists of six disclosure indicators, whereas social factors containing three dimensions namely labor (8 indicators), society (12 indicators), and human rights (10 indicators).**

Keywords—sustainability reporting, triple bottom line, local government

I. INTRODUCTION

The growing business competition has forced economic actors to maintain the viability of their business (going concern). Profit is one of the indicators of the organization's success in maintaining its survival; the greater the level of income generated the more organization is considered as a successful organization. In a public sector organization, such as the government, which is not profit-oriented, social and environmental responsibilities should be the main focus because social and environmental impacts caused by the development of technology and industry has led to some destructions on the earth [1], [2]. Every organization, both profit and nonprofit oriented, should be able to recognize, manage and change the paradigm in relation to environmental and social issue. A sustainable development needs to be done because the increasing numbers in human population, water use, CO_2 concentration, number of cars, use of non-organic fertilizers, deforestation, excessive paper consumption and exploitation of fishery [1].

West Java is one of the most populous provinces and the highest intensity of vehicle users in Indonesia. Comprising 26 cities and regencies, West Java is a province with a population of 39,140,812 inhabitants (BPS Census 2010). Therefore, as an initial research, this study uses the province of West Java as a pilot survey that is expected to be developed further so that it can be applied more widely to all cities and regencies in Indonesia on advanced research stages.

Local government as the executive branch, especially in the era of regional autonomy, has a relatively large authority in their respective areas. In terms of its functions, together with DPRD in making local regulations, each local government must also make rules relating to environmental and social issues. In order to make the regulation effective, local governments should be able to apply the rules internally before demanding citizens to comply with such rules. Participation of local government in an effort to reduce the footprint that is the excessive use of CO_2 is indispensable through the creation of programs that support it and applied in the Local Government and the population in the working area of local government. Efforts are being made at the local level include walking culture, by providing a bicycle in specific areas to reduce the footprint. The local government introduces savings on paper use or transfer all documents into electronic forms. The use of 3R concept (Reduce, Recycle, and Reuse) must be applied in a government office environment for example by saving envelope that may be used repeatedly or recycling of the paper. Many more activities in government agencies that need to be regulated in pursuit of social and environmental performance. [2]

Local Government Agencies (SKPD) within the Local Government relating to core job description in environment and social sector should be optimized to prepare a Sustainability Report (SR), which provides information to all stakeholders about efforts made by local governments in promoting the principle of 3P (Planet, People and Profit) [1].

The awareness to manage and change the view of the social environment should start from the local government employees and government offices within the region itself. Government of West Java province, in an effort to encourage the implementation of optimized sustainability report, give an award to the City/Regency Local Government that are able to provide the most complete disclosure of Sustainability Report.

Evolution occurs in the preparation of an organization's report. In 1850s, organization officials thought that the organization were enough to prepare financial statements only as a form of accountability measure, but nowadays even public sector organizations are required to prepare a sustainability report that is integrated with the financial statements. Those two forms of accountabilities in 2010 known as Integrated Reporting. It is a report on the Financial, Economic, Environment, Social and Governance [3].

This article will answer the aim of the study, that is to identify the indicators of sustainability reporting disclosure by local government related to economic, environmental and social, as well as determine the important factors that should be disclosed by the local government on their sustainability reports. This article presents the research findings that are part of the first phase of the research that has been conducted by researchers in order to identify and prepare for the implementation of sustainability reporting on local government in Indonesia. The presentation begins by theoretical review on underlying the need for disclosure of sustainability reporting in the government, and the current condition of the related research. Afterwards, the article describes the research methodology used to answer the research problems. Results of the study are described in the form of descriptions, tables, and figures that contain the results of the analysis and the results of data processing that have been collected. At the end, there are conclusions and further research that is planned as a series of this study.

II. THEORETICAL REVIEW

Previous research [5][6][7] was mentioned that currently various companies, mostly multinational companies engaged in the extractive sector, genetic sector, manufacturing, and service sectors in the broad sense, have announced a corporate governance report as well as their impact on economic, social, and environmental in a sustainability report. Reference [8], it is explained that many of the industry and service companies are now implementing environmental accounting. The goal is to improve the efficiency of environmental management by assessing the environmental activities from the standpoint of costs (environmental costs) and benefits or effects (economic benefits). Environmental accounting is applied by various companies to produce a quantitative assessment of the costs and impacts of environmental protection. In the internal functions it is expected that environmental accounting functions as a business management tool that can be used by managers when dealing with business units [8]. External function is a function that is related to aspects of financial reporting. In this function, an important factor to consider is the company disclosure of the results of environmental conservation activities in the form of accounting data.

Sustainability report as described above refers to a business process performed in the private sector. This report adopts the concept of the private sector which is applied in the operating process in the public sector. It is growing in line with the concept of new public management. This concept first appeared in Europe as a result of dissatisfaction with the management of the public sector which was considered very wasteful [9]. Therefore, by using the principle of the private sector, a frame of reference was created regarding the sustainability report for regional governments. Sustainability reports for local governments is the information given to the public about the important aspects of local government activity related to economic, social and environment activities in a comprehensive manner. The purpose of this report is to achieve sustainability development, wherein development undertaken by the government in meeting the needs of public goods and services cannot be separated from efforts to balance the natural and social communities.

TABLE I. SAMPLE OF IMPLEMENTATION OF SUSTAINABILITY REPORT IN SEVERAL COUNTRIES

Country	Current Achievement
Australia	The overall level of disclosures was low. There are three possible explanations for this: - the fact that the GRI Sustainability Reporting Guidelines and the sector supplements are voluntary and there is no legal or statutory obligation for public sector agencies to adhere to these, - the reporting of various sustainability indicators is a relatively new phenomenon still in its infancy for the public sector and, - in relation to the second point, council officers require increased resources and specifically, training and education in order to fulfil the requirements of the GRI guidelines.
Scotland	The purpose of the reporting is to improve performance management in relation to sustainability, through greater accountability and transparency.
Italy	These programs are characterized by some of the following elements, taken from a local agenda experience in Italy (Bollini, 2000): - equal opportunity in society and social integration — equal - access to all fundamental services like education, employment, - energy, health care, housing, job training and - transport; - Local government/ decentralization/ democratic practices—common access and participation in local planning and decision-making; - Relationships between local and global issues—satisfy local needs, from production to consumption and waste management, and make them more sustainable; - Local economy — combine objectives and local needs with available jobs and other services in order to minimize damage to natural resources and the environment; - Environmental protection — decrease depletion of land and natural resources, control waste accumulation and toxic emissions and increase biodiversity; - Cultural heritage environmental quality in towns—protect, conserve and restore works of historical, cultural, architectural importance including buildings, monuments and local cultural events; protect the aesthetic and functional qualities of urban space and buildings.

III. RESEARCH METHODOLOGY

Objects of this research are factors and indicators in the implementation of Sustainability Report (SR) for Cities/Regencies in West Java. Results of this study is in the form of a draft guide for the preparation of Sustainability Report. Data processing was conducted through the management of all data that have been collected from a variety of methods that were used, namely:

A. Documentation Study

Documentation study in terms of existing theories relating to the sustainability report was conducted to obtain the theoretical foundation on how to build and implement a sustainability report in local government. The documents that were used include the guideline for the implementation of SR for companies compiled by the Global Reporting Initiative (GRI), an annual sustainability report from Scotland.

B. Questionnaire

To obtain primary data for this study, questionnaires were distributed to respondents. Measurement scale used is Likert scale. Respondents are academics and practitioners from the fields relevant studies were required to give their perception/opinion on the level of importance of these indicators. Statements used in the questionnaire were developed from an analysis of the results of the documentation study. Furthermore, the data were processed by confirmatory factor analysis, which is one of the multivariate analysis that was designed to investigate the nature of the relationship between variables in a particular device that basically shows a pattern of a particular relationship [10][11].

IV. RESEARCH FINDING

A. Identification of variables, dimensions, and indicators through Literature Review and Benchmarking

Boston College Center for Corporate Citizenship and Ernst & Young conducted a survey in 2013, the result is as follows:
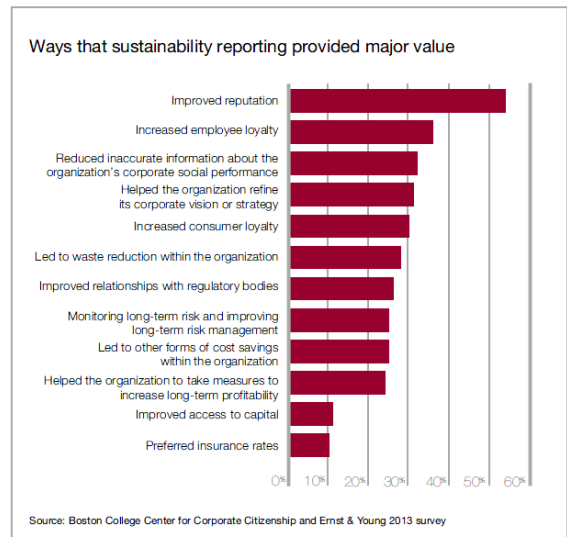

Fig. 1. Major values that arise from the implementation of sustainability reporting

From the figure above, it can be observed that sustainability reporting can provide major value through: Financial performance, Access to Capital, Innovation, waste reduction and efficiency, Risk management, Reputation and consumer trust, Employee loyalty and recruitment, and Social benefits. Based on the collection of documents, especially those from the Global Reporting Initiative (GRI) and benchmarking against best practice in some countries that have conducted a pilot project for sustainability reporting implementation and analyzed by the research team and the results are described as follows:

TABLE II.   VARIABLES FROM PROPOSED MODEL

Variable	Proposed		Scottish Government	
	Dimension	Indicator	Dimension	Indicator
Environment	Consumable Supplies	L1 Consumable supplies (volume/quantity) L2 Percentage of consumable supplies that can be recycled		
	Energy Source	L3 The proportion of direct energy used as a primary energy source L4 The proportion of indirect energy used as a primary energy source L5 Efforts to use alternative energy sources L6 Efforts to save energy and use of environmentally friendly energy sources	**ENERGY USE**	**Gross emissions by source:** Electricity (renewable) Electricity (non-renewable) Gas Other fuels for buildings Marine operations **Energy consumption by type:** Electricity (renewable) Electricity (non-renewable) Gas Other fuels for buildings Marine operations **Expenditure by type:** Electricity Gas Other fuels for buildings Marine operations CRC payments
	Water Source	L7 Source and volume of water used L8 Impact of the utilization of water resources L9 Number and percentage of water recycled and reused	**WATER**	**Water volume:** Supply Disposal **Expenditure by type:** Supply Disposal
	Biodiversity	L10 Total land area of offices and other facilities on land with improper designation L11 Impact on nature and biodiversity arising from the construction of offices and other facilities L12 Strategy, activities carried out and plan ahead to minimize the impact on nature and biodiversity L13 Efforts to protect and develop biodiversity in offices and other facilities	**BIODIVERSITY**	
	Waste	L14 Use of environmentally friendly work equipment L15 Maintenance of vehicles and other energy generators to minimize exhaust emissions (NO, SO and other chemical elements that may degrade air quality) L16 Efforts to minimize garbage and other solid waste L17 Waste management activities and other solid waste L18 Efforts to minimize the waste water L19 Wastewater treatment activities	**GREEN HOUSE GAS EMISSIONS WASTE**	**Gross emissions by source:** Recycled or reused Hazardous Energy from waste Landfilled **Waste arisings by disposal route**: Recycled or reused Hazardous Energy from waste Landfilled **Expenditure**

		Product	L20 Preparation of policies, programs, activities, taking into account the environmental balance. L21 Mitigation of policies, programs, activities on the environment		
		Compliance	L22 Number of claims and lawsuits received as a result of violation of regulations and environmental legislation.		
		Transportation	L23 Impact on the environment caused by the means of transport used	**BUSSINESS TRAVEL**	**Gross emissions by source:** Air Rail Road fleet Private car Other business travel **Distance travelled per mode:** Air Rail Road fleet Private car Other business travel **Expenditure per mode:** Air Rail Road fleet Private car Other business travel
		Maintenance Cost and Investment	L24 Activities and cost of maintenance for the protection of the environment L25 Activities and amount of development investment for the protection of the environment		
				CLIMATE CHANGE ADAPTATION	Efforts made to adapt to climate change
				ENVIRONMENTAL AND CARBON MANAGEMENT SYSTEMS	Programs/activities, systems and efforts made in order to minimize and absorb carbon emissions (carbon management system) and environmental management

Economy	Economy Performance;	EK1 Proportion of direct expenditure in the APBD (Regional Budget) and its utilization in increasing the people's purchasing power EK2 Amount of expenditure incurred in an effort to address the impact (either incidental or permanent) caused by climate change EK3 Efforts by institutions in providing pensions for employees EK4 Financial assistance received from both the central/provincial (excluding funds transfer), other local governments, other countries, or other organization
	Regional Economic Empowerment;	EK5 Amount allocated for salaries and benefits of regional government employees EK6 Policy and practice of local government expenditure in favor of the empowerment of local companies. EK7 Expenditure proportion of APBD on local companies
	Economic Results and Impact	EK8 Economic benefits, outcomes and impact of investment spending EK9 Local government assistance for local economy actors and the benefits for the growth of the regional economy

Social	*Labor*	Employee	LA1 Composition of employees by gender by civil servants and non-civil servants status LA2 Comparison of the number of new employees with the old employees by age group and gender LA3 Employee turnover rate by age group and gender

			LA4 Total salaries and other honors given to civil servants who are not given to non-civil servants
		Relationship between leaders and subordinates	LA5 Number and percentage of permanent employees who get work protection by collective agreements
		Occupational Health and Safety (K3)	LA6 Security and health services provided both for civil and non-civil servants LA7 Existence of a sub-unit responsible for occupational health and safety (K3) LA8 Comparison of the number of employees who operate a K3 sub-unit by the total number of employees in the work unit LA9 Level of occupational accidents and loss of person-days caused by accident or illness by gender LA10 Education programs, training, and counseling about health and healthy behavior for employees and their families
		Education and Training	LA11 Hours of training on average per year per employee for both civil and non-civil servants by gender LA12 training program to enhance the managerial skills as well as other specialized skills that support successful employment and career sustainability LA13 Composition of employees by gender who have the opportunity to participate in training and developing career
		Equality of Opportunity	LA14 Composition of positions in the organizational structure based on gender, class, and educational background
	Human Rights	Investment and Procurement Practices	HR1 Consider the implementation practice of human rights by selected partners HR3 Total hours of training on policies and procedures of human rights that are relevant to the activities HR4 Percentage of employees who follow the training on policies and procedures of human rights that are relevant to the activities
		Non-discrimination;	HR5 Number of complaints/lawsuits on discrimination cases on employees triggered by differences in gender and disability
		Prevention of Forced Labour to Employees	HR7 Implementation of working days, working time, rest periods and overtime work restrictions policy for employees
		Human Rights Violation Treatment;	HR8 Existence of organizational personnel trained and assigned specifically to deal with cases of human rights violations in the organization HR9 Number of complaints of human rights violations HR10 Number of resolving cases of human rights violations through formal mechanisms
		Local Cultural Community Rights;	HR11 Government efforts to protect the rights of the local cultural community
		Assessment of Potential human rights violations;	HR12 Existence of an assessment of government activity that potentially violates human rights
	Society	Local Community	SO1 Number of programs and activities that provide opportunities for the public to initiate, implement, and benefit directly SO2 Activities that potentially have negative impact on society. A description of the negative impacts and benefits to society SO3 Prevention and management for the public on the negative impact of the activities/programs of government
		Corruption	SO4 Risk analysis of likelihood of corruption in each SKPD SO5 Activities/ programs conducted by the government in an effort to instill a culture of anti-corruption SO6 Number of employees who participate in training on policies and procedures of anti-corruption SO7 Efforts made in dealing with cases of corruption
		Public Policy	SO8 Community engagement efforts in formulating any public policy SO9 Public education efforts made toward the public policy set SO10 The handling of any public complaints against the public policy set SO11 Amount of financial aid and other assistance to political parties, politicians, and NGOs in the process of setting any public policy
		Anti Monopoly Policy	SO12 Policies to prevent monopolistic practices in creating a fair business competition behavior in society
		Compliance	SO13 Financial and non-financial sanctions applied to people who violate the laws and regulations of local government

B. Confirmatory Factor Analysis

Distribution of questionnaires was conducted to simulate the validity and reliability of the indicators of each variable used in the sustainability report disclosure. In this simulation, questionnaires were distributed only to a limited circle, especially academics and graduate students of economic faculty. Two hundred sets of questionnaires were distributed and only 72 sets that were collected, meaning that the rate of return is 36%. Further research are expected to be realized in order to obtain more representative results and the output can be used directly.

The method used in the analysis of these factors is the Second Order Confirmatory Factor Analysis, wherein the latent constructs in the study is a multidimensional construct [10]. The second order of latent construct of SR Disclosure was measured by 2 (two) first-order components, namely: Environment and Economy. Social component acted as a second order that was measured with three (3) components, namely: human rights, labor, and community. From the preliminary analysis, indicators for each factor were obtained as follows:

1. environment with 25 indicators;
2. economy with 9 indicators;
3. labor with 14 indicators;
4. community with 13 indicators;
5. human rights with 10 indicators.

Based on the results of the questionnaire data processing, the average score of each indicator and confirmatory factor analysis models are as follows:
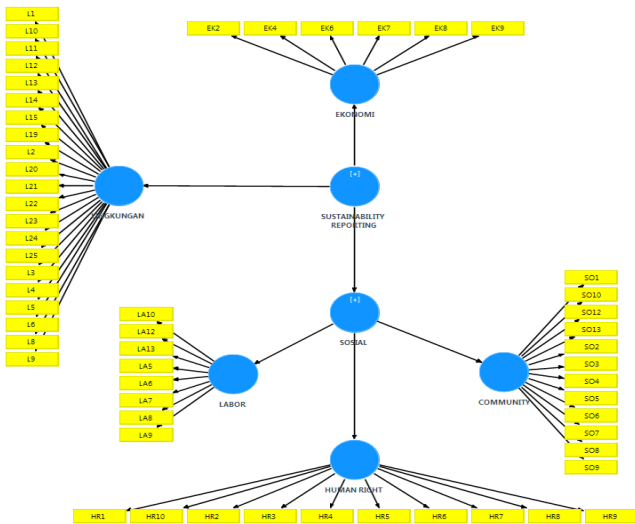

FIGURE 2: MODEL OF CONFIRMATORY FACTOR ANALYSIS

Based on the results of the processing, it can be seen that some of the indicators should be eliminated because they have a value below 0.5, which shows the low significance of these indicators in measuring the latent variables. Indicators to be eliminated are:

a) Four indicators of Environment, namely L7, L16, L17, and L18.

b) Three indicators of Economy, namely EK1, EK3, and EK5.

c) Six indicators of Labor, namely LA1, LA2, LA3, LA4, LA11, and LA14.

d) One indicator of Community, namely SO11.

TABLE 3: COMPOSITE RELIABILITY

	Composite Reliability
COMMUNITY	0.903
EKONOMI	0.856
HUMAN RIGHT	0.929
LABOR	0.829
LINGKUNGAN	0.903
SOSIAL	0.919
SUSTAINABILITY REPORTING	0.930

TABLE 4: CRONBACHS ALPHA

	Cronbachs Alpha
COMMUNITY	0.883
EKONOMI	0.803
HUMAN RIGHT	0.913
LABOR	0.765
LINGKUNGAN	0.889
SOSIAL	0.912
SUSTAINABILITY REPORTING	0.924

TABLE 5: R SQUARE

	R Square
COMMUNITY	0.737
EKONOMI	0.416
HUMAN RIGHT	0.789
LABOR	0.653
LINGKUNGAN	0.608
SOSIAL	0.859

TABLE 6: DISCRIMINANT VALIDITY (HETEROTRAIT-MONOTRAIT RATIO)

	COMMUNITY	EKONOMI	HUMAN RIGHT	LABOR	LINGKUNGAN	SOSIAL
COMMUNITY						
EKONOMI	0.642					
HUMAN RIGHT	0.617	0.434				
LABOR	0.674	0.305	0.730			
LINGKUNGAN	0.497	0.321	0.459	0.333		
SOSIAL	0.886	0.479	0.928	0.961	0.466	
SUSTAINABILITY REPORTING	0.876	0.657	0.844	0.780	0.831	0.963

From Bootstrapping results above, it can be seen that all indicators used are valid and reliable to measure latent variables. It can be concluded that community, labor and human rights are significant as a second order for social latent construct. Economy and environment are significant as a second order for the disclosure of Sustainability Reporting latent constructs.

V. CONCLUSION

This article discloses some results that are in accordance with the objectives set at the beginning of the study, as follows:

a) Results of the preliminary analysis (literature review) found 25 Environment indicators, 9 Economy indicators, 14 Labor indicators, 13 Community indicators, and 10 Human rights indicators.

b) Results of the preliminary questionnaire data processing (pre-survey) in the form of an analysis of the average score for each indicator and confirmatory factor analysis models, found some indicators that should be eliminated, namely: 4 Environment indicators, 3 Economy indicators, 6 Labor indicators , and 1 Community indicator.

c) The first stage of the present research outputs a Handbook of Sustainability Development Measurement through the implementation of Sustainability Reporting that is successfully compiled and further testing is needed through a pilot study method.

VI. ADVANCED RESEARCH

The present study is a preliminary step to prepare the implementation of sustainability reporting in City/Regency Government in Indonesia. There are many things remain to be ascertained in advance so that the proposed stages can run optimally. There are several Cities/Regencies that have begun to implement some of the principles of the triple bottom line in the operations in their respective regions. This shows that the willingness of regional leaders plays a very important role in realizing the implementation of SR in the region, particularly when the law as the legal umbrella for SR is still not perfect. Result of previous research [12] also said that local government through its leader has power to embody the optimal budget and spending of government.

A pilot project needs to be implemented very soon in some Cities/Regencies to obtain a more refined model. Furthermore, the preliminary guideline that has been developed as a research outcome of this first stage research will be revised according to the results of the pilot project, so that it can be a master program for all Cities/Regencies in Indonesia.

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Talent Management to Competitive Advantage Rattan Furniture Industry: A Case of Cirebon, Indonesia

A. Ciptagustia

Department of Management, Universitas Pendidikan Indonesia
Bandung, INDONESIA
annisacipta@upi.edu

Abstract—**this study aims to describe the talent management and competitive advantage [1], explore the influence of Talent Management to Competitive Advantage of rattan furniture industry [2]. The data were analyzed by simple regression analysis. In this research, furniture rattan company member ASMINDO Cirebon was chosen as the analysis unit and 70 company's samples selected using proportional random sampling. The research findings show that The level of talent management of the rattan furniture industry member ASMINDO Cirebon is categorized in average level [1], the rattan furniture industry members of ASMINDO Cirebon competitive advantage is rooted in employee productivity growth indicators [2], The level of competitive advantage of rattan furniture industry Cirebon is positively influenced by the typical talent management [3].**

Keywords—competitive advantage, talent management, rattan furniture industry

I. INTRODUCTION

Indonesia is the largest country that produces rattan in the world, an estimated 80% of rattan raw materials in the world is produced by Indonesia which are spread on the island of Borneo, Sumatra, Sulawesi and Papua island with a production rate of about 622 000 tons / year (Indonesia Rattan Foundation). However, on the contrary, the processing industry, especially rattan wicker furniture, is still unable to compete with China and Italy in the world market share where China won 20.72%, Italy got 17.71% and Indonesia only controlled 7.86% [1].

This situation was reflected by a decrease in the performance of national rattan furniture. The Commerce Department data show that in 2004 to 2009, rattan furniture export was also decreased by 45%. Still in the same year, the total installed capacity of finished rattan products (rattan furniture) and realization of production were decreased 30% in the following 4 years. As a result, the number of rattan industries was decreasing, which as of December 2009 a total of 220 companies (43%) were out of business, 208 companies (40%) were in poor condition and 136 companies (17%) survived [2]. One of the biggest producer of rattan furniture is Cirebon, so the decline in the volume and value of national exports is affected by the performance of production in Cirebon [3].

Many believe that the problem was due to government regulations that decided to reopen the export of raw rattan in 2005 through a decree of the Minister of Trade No. 12 / M-DAG / PER / 6/2005 on the export of rattan. This was turning rattan furniture industry. However, based on the results of field research conducted by the Commission in Cirebon, rattan business operators stated that they had never encountered difficulties in obtaining raw materials of rattan cane from farmers and traders in Sumatra, Kalimantan, and Sulawesi. Thus, it can be seen that the amount of domestic production of cane was so much more influenced by market conditions / demand for furniture products overseas, because 80% of the market demand for rattan furniture came from abroad [4].

In accordance with the results of interviews with the secretary of the Association of Indonesian Furniture (ASMINDO) in Cirebon, the cause of the problems of low competitiveness of national rattan furniture is because the products are not competitive enough with both of the products design and prices offered. Then, the other cause is the shortage of skilled labor for both designers and craftsmen (Interview with the owner of CV. Larissa 2013). From this phenomenon, it seems that competitive advantage can be determined by the company because the company's resource is a source of competitive advantage.

Resource-based view (RBV) can answer the problems because the source of competitive advantage is not only static resources but also the exploitation of what is owned by the company in the form of unique skills, technology and knowledge, or is derived from internal sources called inside-out perspective [5] [6]. However, not all of the resources and capability can yield competitive advantage. Resources that can provide competitive advantage must be valuable, rare, and imperfectly imitable and non-substitutable (VRIN) [7] [8].

II. THEORETICAL FRAMEWORK

[9] This study uses RBV perspective. According to Armstrong (2006), RBV is one of the strategic management approaches. But in the current development, the theory of RBV has been widely used in the strategic management approach of human resources because sustainable competitive advantage is the combination of resources and capabilities that become a source of excellence achieved continuously through the implementation of unique and proper strategies so that it will be difficult to be implemented or replicated by competitors. As the constituent elements derived from internal sources, then it will not be separated from the study of Human Resources Management since intangible assets and capabilities are derived from the human resources management (HRM). These

influences on the indicators in measuring ownership of sustainable competitive advantage for the company. The result will change the indicator in the measurement of sustainable competitive advantage which use the output of strategic management and human resource management or strategic management of human resources.

In the scientific study of human resource management, a company that has a sustainable competitive advantage must have a high effectiveness, be able to meet the interests of the stakeholders of its human resources, customers, shareholders, or the surrounding community. In addition, effective company also has high employee productivity. In a study of strategic management, sustainable competitive advantage, the company's performance, the superior performance of the company and the reputation obtained from the consumer are the company's success so, according Spanos and Lioukas (2001) if the company has a sustainable competitive advantage, they are a successful company over competitors as seen from some indicators namely profit, market share and sales trends [10]. Kusumawati (2010) stated that the company's performance is determined in two dimensions, namely financial indicators and growth such as sales growth, profit growth, the growth of new products, the productivity of employees [11].

It is being debated for the measurement of sustainable competitive advantage. [12] According to Ferdinand (2003), there will be indicators of sustainable competitive advantage that refers to the perspective of RBV if the company had previously discovered a key resource to the indicator [12], namely (1) Durability (superior resources and performance is measured by how to survive the superiority of assets of strategic compete and performance success), (2) immutability (show the ability to imitate a key resource companies that measured the degree to which the competitor is deemed realize that it is very difficult to replicate the advantages of the company). (3) Ease of equaling impersonation shows the ease of competitors to match what is imitated is measured by the degree of convenience for a competitor to match the key strategic assets owned by the company. However, by Barney and Clark (2007), the competitive advantage is when a company is able to generate more economic value than corporate profits in the industry and sustainable competitive advantage is when a company is able to generate more economic value than corporate profits in the industry and when a competitor cannot mimic the benefits of the strategy or to see how the company is superior or not [13].

There needs to be a measured value as seen through the success of the company or the financial aspects of the measurable aspects. Similarly, research conducted by Ramadan (2012) found that sustainable competitive advantage can be measured by outcomes, namely a sales presentation of new products, presentations inventory costs, and presentation productivity growth, because the three indicators reflect the company with high profit and the ability to adapt quickly [14].

To gain a competitive advantage, there are two categories of resource needed, tangible and intangible assets. Intangible assets consist of resources and capabilities [15]. Capability is derived from the human resources as well as the organization's

activities. However, it requires talented human resources which are obtained the company through talent management strategies because talent management has a VRIN characteristic [16].

Lewis and Heckman (2006), stated that there are three key concepts of talent management. Firstly, it is the replacement of the practice of human resource management. Secondly, it is the development of the talent pool that focuses on meeting the needs of employees. Third, it focuses on how to manage the download / talented employees [17]. Moreover, Powell and Lubitsh (2007), found five talent management perspective which differentiates between one organization to another organization, such as: process, culture, competition, development, and human resource planning [18].

The results of several previous studies suggested that, by using talent management, the company will get human resources with potential performance, high level of employee engagement which significantly reduces turnover giving added value and positive and significant impact to the competitive advantage of the companies [19] [20].

Talent management can produce unique and also form the capability of employees in order to achieve the goals of the company through the functions of human resource management in the withdrawal, developing, and maintaining process. In carrying out its activities, talent management makes the company capable in finding, retaining and developing their talented human resources [20] [21]. This is difficult to be imitated by another company, although it has the same human resources, how to manage them will differ one and another. Talent management activities cannot be separated from the function of human resource management [9] [22].

Therefore, Armstrong (2006) defines talent management as a process that is crucial to ensure the quality and quantity of people or employees needed for current and future business activities. It is a series of integrated activities to ensure the organization to be more attractive, survive, motivated and undertake the development of the talented people for recent and future need. It can be concluded that the talent is one of the core resources for the organization [9].

Because the output of rattan furniture is a physical product, it will be easy and quick to be imitated by competitors, but what distinguishes it is the human resources such as artisans and their employees as well as the inherent attributes of the company as a combination that will give the company an ability to face the competition. All of these are difficult to be replaced and emulated in quick time. The selection of talented human resources is the implication of a company that has a culture, human resource systems and innovative human resources routines so that it becomes unique to the company. This process is difficult to be replicated and implemented quickly by the company's competitors.

Based on the previous explanation, the writer is interested in studying more about the competitive advantage rattan furniture industry based on human resource management such as using talent management strategy in order to find out the effect of talent management on industry competitive advantage. It can be concluded that the hypothesis of the

research is that the talent management has a positive influence on the competitive advantage of the rattan furniture industry.

Based on the explanation above, the indicators used is the competitive advantage of sales growth, profit growth, the growth of new products, and the productivity of employees.
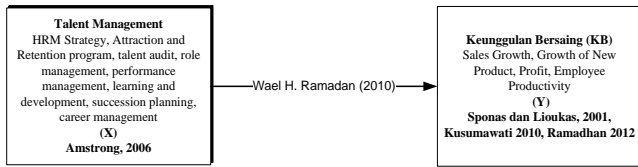
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┌─────────────────────────┐                              ┌─────────────────────────┐
│   Talent Management     │                              │ Keunggulan Bersaing (KB)│
│ HRM Strategy, Attraction│                              │ Sales Growth, Growth of │
│ and Retention program,  │                              │      New Product,       │
│ talent audit, role      │──Wael H. Ramadan (2010)─────▶│  Profit, Employee       │
│ management, performance │                              │     Productivity        │
│ management, learning and│                              │         (Y)             │
│ development, succession  │                              │ Sponas dan Lioukas, 2001,│
│ planning, career        │                              │ Kusumawati 2010, Ramadhan│
│ management              │                              │          2012           │
│         (X)             │                              │                         │
│    Amstrong, 2006       │                              │                         │
└─────────────────────────┘                              └─────────────────────────┘
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Fig. 1. Research Framework

The research framework's proposition is that there is an influence between talent management to competitive advantage. Talent management variables include HRM Strategy, Attraction and Retention program, talent audit, role management, performance management, learning and development, succession planning, career management. Competitive Advantage variables include Sales Growth, Growth of New Product, Profit, Employee Productivity.

III. RESEARCH METHOD

This Primary data were collected through a questionnaire survey, distribute to 70 furniture, rattan companies member ASMINDO Cirebon. Talent management measured using characteristic by Amstrong (2006) and competitive advantage measured using 4 indicators by Sponas and Lioukas, 2001, Kusumawati 2010, Ramadhan 2012.

Unit analysis for this research are companies who members ASMINDO Cirebon by 85 companies. And only 70 companies being sampled using Slovin and Slovilla formula with error 5% with 4 people each companies for respondent, such as designer, craftsman, 2 employees from Human resources department and export-import department. The data is categorized into three criteria: low, moderate, and high. Furthermore, the data are analyzed using simple regression analysis.

IV. RESULT AND DISCUSSION

From descriptive analysis, statistics with 95% confidence level, it is found that, generally, talent management strategy is in the average category. The highest indicators are motivation and recognition, employee engagement, relationship between the employee and their role, career planning for talented people, internal recruitment.

And the lowest indicators are comfortable to work, change to evolve, and leadership succession. It indicates the companies have not been able to create enough work convenience for its employees. Show as a Figure. 2
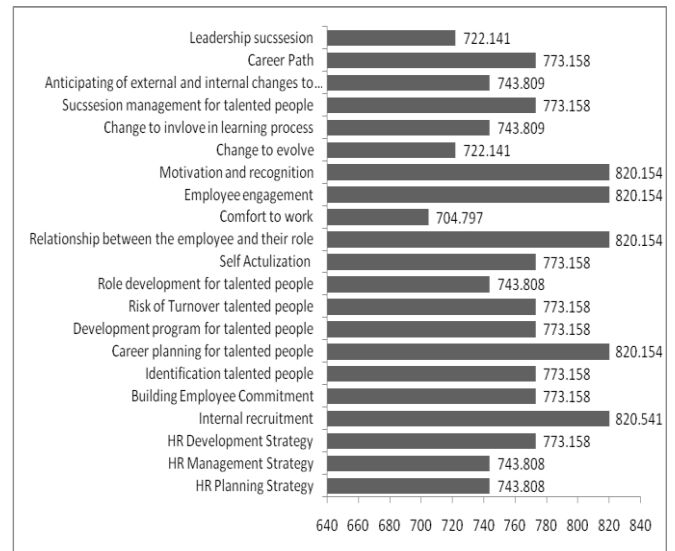
Fig. 2. Total Indicators of Talent Management

The level of Competitive advantage rattan furniture industry Cirebon categorized enough who became from employee productivities. Show as Figure 3. It means the level of competitive advantage rattan furniture industry Cirebon more focus on employee productivity, because of their activities based on demand and subcontracting craftsman. Associated with resource based view perspective, indicates that the level competitive advantage rattan furniture industry Cirebon focuses on internal resources especially human resource management through increased employee productivity. In the end, human resources more productive will be affected to financial criteria such as no inventory cost and zero defects. So rattan furniture industry Cirebon that focuses on the growth rate of productivity of employees, the growth rate of new products, and the growth rate of new sales to increase profitability.
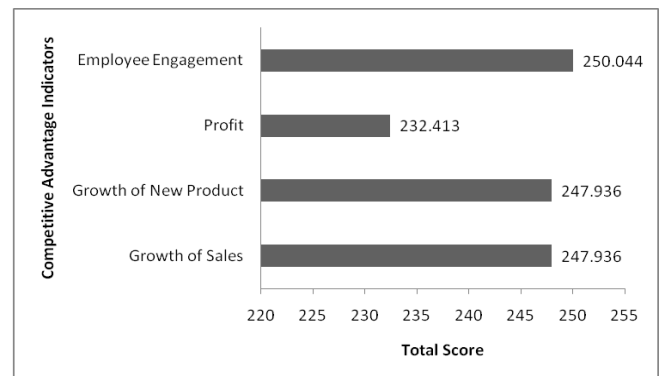
Fig. 3. Score Total Competitive Advantage Indicators

Based on the data processing result, the level of competitive advantage of rattan furniture industry Cirebon has positively and significantly influenced by the level of talent management of 41.2%. This is because the significance value of 0.000 which is smaller than the significance level was set at 0.05 and t test 6.896 (6.896 > 1.98). Show as Table 1.

TABLE I. COEFFICIENTS

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	0.144	2.016		0.071	0.943
X	0.18	0.026	0.642	6.896	0

a. Dependent Variable: Z

These results can prove the statement raised by Hanif, Masood, Tariq, and Azhar (2012) which has been doing a theoretical study of a variety of research and literature that the strategy of talent management into a source of sustainable competitive advantage because every dimension of talent management has VIRN (valuable, inimitable, rare, and non-substitutable) characteristics. Rare its mean has a talent pool to have a potential candidate to produce more effective and optimal result. And transformation process is human development activities for the all candidates at talent pool means valuable. So hard to imitate with others quickly because has integrated with all process and procedure with human resource management function. Not surprisingly, research conducted by Ramadan (2012) suggested that the talent management can provide a positive and significant impact on competitive advantage of a company, because the talent management is a process that is integrated into the corporate culture in identifying strategic position as well as potential employees who assured the availability of human capital appropriate in order to achieve the company's goals faster.

V. CONCLUSION AND SUGGESTION

The result showed that talent management in rattan furniture industry in Cirebon is in average categories and have not been able to create enough work convenience for its employees, which means that the company has not fully implemented the strategy. And level of competitive advantage of rattan furniture industry categorized average or sufficient category that focuses on the growth rate of productivity of employees. And the level of competitive advantage of rattan furniture industry Cirebon has positively and significantly influenced by the level of talent management.

Therefore, it is suggested to do further research on the factors that influence, talent management, especially in the rattan furniture industry. And need to be conducted in order to measurably competitive advantage use resource based view indicators or VIRN.

ACKNOWLEDGEMENT

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Preliminary Study of the Knowledge Improvement for Professional Practice through Collaborative-Reflective Supervision

A. Sudarsyah
Universitas Pendidikan Indonesia
sudarsyahasep@upi.edu

Abstract - The aim of this qualitative study is to explore school conditions and the needs of teacher's professional knowledge in practice through Collaborative-Reflective Supervision (CRS) at one elementary school under the guidance of the Indonesian University of Education. This research, a preliminary study, looked for the empirical evidence about school conditions in general and needs of teacher's professional development which was suitable with the CRS model. The result of a study is constructed as scaffolding for a component of the CRS. The data were gathered based on in-depth interview and participative observation with one of the principal and school members. The problem of teacher professional development is used to be implemented in perspective, directive, and short tornadoes. Consequently, it must be changed to become more collaborative, constructive, school-based and collegial in their relationship. In this model, the activity of the supervisors (principal and master teacher) is facilitating teachers to learn together in improving professional, practical knowledge by rethinking their experience in order to design better instruction in future. Reflection process is started by responding particular problems which arose in the classroom and expanding more knowledge and apply in professional practice situation. The CRS should see a collaborative, constructive, school-based and collegial relationship. The results of the study indicate that the school has the features available for condition to implement the CRS and fulfill the needs of teacher professional development. All of the results can be constructed as the components of the CRS model which consist of reflection process, distributed function of supervision, structural leadership of the principal and collegial relationship.

Key words: reflection, supervision, collaborative, practical professional knowledge

I. INTRODUCTION

The improvement of the teacher knowledge in their professional practice still had been implemented through in-service training and considered to be more perspective; directive; deductive; and short-term [1]. It is contrary to the expected conditions from CRS, which requires the collaborative, constructivist, school-based, and collegial climate [1]. In supervision study, these expected conditions are called collaborative and reflective [1] [2].

This study represents the initial phase to test models of CSR. CRS implementation requires particular schools which fit the conditions and requirements for CRS. The school characteristics should be consisted of (1) Its collaborative learning experiences; (2) Its facilities for teachers to learn together; (3) Its expert teacher; (4) Its positive attitudes and expectations towards reflection; and (5) Its partnership performance.

Other research results show that CSR can only be implemented at school, which have formed a collaborative culture characterized by (1) spontaneous, (2) voluntary, (3) oriented development, (3) take place in time and space formal or informal, and (4) unpredictable [1]. It is more likely to be a collaborative cultural because the model of CRS already has a culture of learning together in some schools. On the other hand, in other schools, it is found that culture is not yet formed.

Characteristics are a bridge to build a learning community of teachers in schools. Therefore, the preliminary study aims to identify schools which already have the needed characteristics.

To judge from the concept of educational supervision, teachers at school is used to get the professional development through inspecting supervision. This is often called a model of prescriptive supervision. The school, which builds a culture of learning together, got the professional development through learning together in solving problems of the classroom. This learning together activity in solving problems is often called collaborative supervision. The prescriptive supervision did not want teacher to become self-regulated, as it failed to create a lasting impact on her teaching. In contrast, the collaborative supervision gives teacher the opportunities to change the way they teach. [2]

II. METHOD

As one of the R & D stages, the method of this study is a case-study, which is based on in-depth interviews and participative observation with 16 staff members in the school.

In brief, the overview of the establishment of the elementary school at the Indonesian University of Education was inaugurated by The Ministry of National Education, Republic of Indonesia on October 20, 2008. This elementary school had been implemented professional development of School Based Lesson Study (LSBS) which aimed to improve teachers' competencies. It is becoming the basis for the development of CRS, which prioritizes the teacher group activity to improve their competencies in reflecting professional practical knowledge. Data were collected refer to the research focus: (1) the schools have a collaborative learning experience; (2) the schools have facilities for teachers to learn together; (3) the schools have an expert teacher to be

a facilitator; (4) teachers have positive attitudes and expectations towards reflection; and (5) The schools are already used to perform a partnership.

Findings about the empirical condition of professional, practical knowledge will become scaffolding that shapes the initial model of CRS. This research applies one of the R & D stages: research and information collecting. This study has been done in private school, which is contextually different to the public school. The differences are laid on the teacher employment status. There were contract teachers in private school and civil teachers in public school. Those two groups of teacher's employment status differences would create a different context that would also affect to the different primary potency.

III. FINDINGS

A. Initial condition of the professional, practical knowledge

1) Collaborative Learning.

At this school, the collaborative learning has developed since 2008. Design of learning implementation or document of lesson plans, is one of the professional, practical knowledge, having main components for instances the instructional goals, the instructional process and the instructional evaluation [2]. Collaborative learning is implemented among teacher at the 1st grade, 2nd grade, 3rd grade teachers. For subject teachers, they have individually designed the RPP. The practice has been implemented in the second semester, from 2014 to 2015. The teacher discussed related to "how does the delivery system of content work in thematic instruction" (field note on 4 June 2015). The collaborative learning processes are described in the interview notes with the teacher whose name initially as follows:

"School planned the work programs at the first semester. Staff members involved to plan lesson, specifically teachers of the 1st grade, 2nd grade and 3rd grade (BSO).

"Lesson plan was designed by teacher after teaching and learning activity schedule, and so on. It had been arranged together between principal and teachers. The lesson plan was described into specific components of a teaching objective, instructional strategy and evaluation method. After that, the lesson plan was designed together by a group of teachers at all grade levels, but subject teachers were doing it individually" (ASP).

"In our school, lesson plan had been planned before beginning the teaching and learning activity. It involved all teachers in team work (from 1st grade to 3rd grade) and subject teacher" (BKN).

2) Learning Together Activity.

Teachers always have their discussion activity on Friday at 13.00 if it is not a holiday. The collaborative learning materials include materials which relate to the teacher professional, practical knowledge such as teaching and learning activity plan, learning implementation plan and other important things related to school development (validated by teacher document list).

3) Source of professional assistance in collaborative-reflective.

Professional assistance means the principal and the colleagues who could give teacher information when they have difficulty or even need answers to their curiosity. In other days, not in Friday, rooms are set in many ways to facilitate teachers sharing information related to their professional knowledge practically. For example, they arrange rooms among the 1st grade room for the 3rd grade room close each other.

4) Professional Development Practice by School Supervisor (school supervisor).

Professional practice knowledge development is working with a school supervisor as following steps (1) observing instruction process implementation by Teacher Performance Assessment Analysis (TPAA) instrument; and (2) discussing the observation result aimed to let teachers know their weaknesses and strengths of their teaching performance. The supervisor is responsible to educate at least 10 schools and 15 schools. At first, the teachers are likely to expect that it can provide benefits for their professional practice knowledge, but in fact it seems very impossible to be implemented due to limited time. This directive supervision refers to the number of general teacher performance criteria to the summative evaluation through observation. As observation result, Supervisor gives the teacher weakness and strengths judgement based on their criteria.

This professional development practice has not regularly been implemented yet, or has not accustomed yet by the principal due to limited time, so the principle usually replacing this practice by seminar and in-house training to develop teacher knowledge. These activities are mostly held in learning and teaching activity. Teachers expect the activities are held after learning and teaching activity so students still having their time to learn and teach as well.

5) Teacher Expectations of The Reflection Activity.

All teachers agreed that school vision was set to develop student's potency. As a supervisor, School principal has their legality to guide teacher about vision, mission and goals in school. The principal, as a structural leader, invited teacher's participation to formulate the vision, mission and goals in school. The principal has a role to negotiate, compromise and to cultivate values, whether or not those are needed to be done in the process of achieving the vision, mission, and goal in school. On the basis of the structural interest, principal holds the scheduled activity to develop teacher's professional practice. For some teachers, this activity do not contribute enough to the development of their professional competency so they expect that principal to take the initiative to develop their reflection capability. They revealed their expectation as follows:

"The teachers need sustainable training guidance to improve their competency and to lead the innovation in their competency improvement". (RN)

"A school leader, principal, becomes a central attention to develop school's policy in teacher professional improvement. One of the ways in improving teacher competency is a reflection from principal to the teacher's learning preparation process in the classroom. The reflection should be implemented because it can give teachers the opportunity to be a better teacher". (PT)

"Very important, teachers would never know their detail teaching weakness, unfortunately there was no

observer who could help to reflect the instruction process. Therefore, observation would find the effective learning process and improve student learning achievement." (BNU)

Based on the interview above, it can be concluded that teacher disposition to reflect their professional practice cannot be implemented without principal seaports. This disposition is teacher's awareness for the importance of professional, practical knowledge through reflection activity.

B. *The teacher needs in developing knowledge of the professional practice*

1) Expectation of the sustained in-house training activity.

The expectation of the sustained in-house training activity is revealed by teacher's respond to the result of the Teacher Competency Test (TCT). Nationally, the data from all teachers from early childhood school to senior high school, reveals that the average of their TCT result is still in the low level. The teacher's TCT average in 2012 stood at 42.25 with the highest score at 97.00 and the lowest score at 1.00. The teacher expects that the routine in-house training activity for all teachers is sustainable held after student's learning and teaching process to ensure the student still have their right to learn, as the following response:

"Based on those facts (the result of TCT), teacher must regularly be trained to develop their professional competency and optimize the student's competency as well. There should be formed the evaluation teams who responsible to evaluate the performance of teachers." (RN)

"Professional teachers are should be proven not only by the result of TCT but also by their teaching quality in the classroom. It is difficult to get the high TCT scores. It means to be a professional teacher is difficult, but students must have their right to get a good education at the same time. So, training and educational development are needed for further education." (BNU)

"We have to realize that teachers nowadays are not being the exemplary teacher yet who could compete and could adapt to the scientific development so the government must be taking some appropriate actions to solve this problem for example by the sustainable training." (BW)

2) The theory and practice are needed for reflection.

The reflection is an activity for the information acquired through the collaboration process which known as the needs of practical knowledge. The reflection activity is implemented through the development of the formal knowledge, such as theory, concept and instruction method. The finding was supported by the quote from questionnaire below:

"Training is needed by teachers to improve their knowledge. This aimed to produce qualified teachers." (HD)

Those below are teachers opinion about teacher lack of Teacher Competency Test (TCT) scores:

"TCT is the only score to reflect teacher's cognitive capacity. It does not measure completely. In fact, there are some immeasurable score of scale, but the teacher who

agreed the TCT can improve teacher competency in their professional development. Teacher have to learn, comprehend and find appropriate method which needed nowadays." (PT)

The internal reflection is based on teacher's own professional experience. The external reflection is based on their professional experience evaluated by each teacher. The first reflection step is aimed to cope their good feelings with the experience so teachers could be creating a positive atmosphere and forget the negative feelings. It was proven by those following teacher's opinions below:

"We have to realize that teachers nowadays are not being the exemplary teacher yet who could compete and could adapt to the scientific development so the government must be taking some appropriate actions to solve this problem for example by the sustainable training." (BW)

"The criteria's of the professional and qualified teachers are linked each other which means that their professional and quality should not only been scored by the TCT but qualified teaching implementation as well. Although, lack of TCT scores showed that to develop teacher professional competency is difficult, it still must be implemented to create the students to be a better generation." (BSI)

"Knowing the lack average of the TCT result, I feel worry, how can we create, the better generations with this limited teacher competency. It is needless to say, in school, that teacher's professional development is needed." (EMR)

3) Reflection as a Feedback.

Reflection was started by self-reflection in teaching, then it is confirmed by a principal or master teacher feedback in the collaborative process.

"The guidance from principal or master teacher given by doing the routine training to train teachers the new competency and develop teachers' competency that shown by the teacher's capability to innovate, Those are the ways to solve this lack of teachers' competency problem." (RN)

"It is important to the principal that teachers are facilitated to build their strengths and address their weaknesses in learning and teaching activity. It would create a positive feedback for them." (HD)

The activity to build off of teacher strengths and address their weaknesses is applied and evaluated by others. So that, reflection is emphasized as an instrument to give the feedback from the other teachers (or the principal) about their knowledge of professional practice.

4) Self reflection is confirmed through feedback in the collaborative process.

As a feedback instrument, self-reflection is confirmed through other feedbacks in a collaborative process. It is started by realizing self-weakness is one of the reflection activities. As follows open questionnaire was cited:

"Back to the teacher's status, whether she or he is a contract, civil, or private teacher, however the status of their employment could affect as well as their moral responsibility in their professional performance practice. Teachers have enough administrative skills. The most important is their moral responsibility. It is needless to say

that many teachers nowadays are thinking that their professional responsibility is only to teach. However, their responsibilities are more than that." (SNT)

"Becoming a professional teacher is not as easy as it seems. By the interaction frequency with students as a teacher, I can build off of student strengths and address their weaknesses. Also, I try to build a good communication to student's parents, teachers, and learning environment itself." (EMR)

5) Teacher's attitude to the learning by experience.

Generally, teachers agree that "experience is the best teacher". This has become an evidence of teacher's disposition relates to their willingness to be more realizing their weakness and strengths of their professional practice performance. Descriptions shown by the questionnaire: "experience"; "better to learn from mistakes *insha Allah*" (EMR); "experience could be improving other capabilities" (PT); "We can learn from the weakness and strength" (HD); "Yes or no is depend on the teacher willingness to change" (BW); "create the innovation to develop instruction quality" (IP); "Learn from the experiences was a self-evaluation" (TN); "Teachers can learn from their experience and student's experience as well" (IMN); and " After lesson study teachers can apply the reflection" (AK).

6) The Practical Knowledge Requirements.

The practical knowledge requirements are sets of abilities in setting the instruction goal, indicator of the goal, and content delivery system (method). There are two teacher categories based on their practical knowledge needs. The first group is a group of teachers who master in developing the lesson plan. They are DT; DR; IR; RN and EMR. The second group is a group of teachers who consider that they have not mastered yet in: (1) knowing each student's character and needs and to set the learning indicator that fits by all students (AGS); (2) choosing the appropriate indicator keywords and deciding learning method (TN); (3) deciding learning method (HD); (4) developing learning indicator (PT); and designing a thematic instruction (BSO). Teachers who are not in those two groups have difficulty to provide the learning media which caused by school limited facility

7) Partnership to Enhance The Participation.

Partnerships based on teacher group are categorized in three categories, (1) Partnership among teachers in one school; (2) Partnership with the experts; and (3) Partnership in learning community. The teacher needs the new information to improve their professional practice (by expert partnership) because someday teacher would be facing some limited information related to the professional practice for their knowledge development (by teacher partnership). The learning community partnership has not been developed yet. Based on the observation and interview, teacher partnership and qualified-teacher partnership is going to develop.

IV. DISCUSSION

A. Teachers' collaborative learning has been developed.

The collaborative supervision for the knowledge development of the teacher professional practice requires collaborative potency. "Even though there may be some opportunities for isolated work and reflection, most of the effective professional development occurs when there are meaningful interactions not only among teachers themselves, but also between teachers, administrators, parents and other community members" [2]. The basic potency, collaborative professional development activity has been the main activity in developing the CRS model.

B. There are space and time to implement the learning together activity.

The Elementary School in Indonesian University of Education had been setting the collaborative supervision schedule every Friday from 2014 to 2015 but almost all teachers have limited time to involve in directive supervision activity by school supervisor due to their at least 24 hour teaching responsibility. Teachers also confused to manage their time, grasp materials and master teacher competency at the same time, isolated feeling and organizational problems are the main problem that must be solved by developing the CRS model [2].

C. The Professional role in collaborative-reflective supervision.

CSR requires a partner to share the information about reflected object. Everyone who can be a partner are the principal, the master teachers and the experts. Reflection can be implemented by the interactions between humans. Teachers are actively involved to evaluate, observe and reflect their instructional or more constructivist than transmission model. It relates to be facilitated in the development of school-wide professional learning communities [2].

D. Teacher's expectation of reflection activity.

Teacher's expectation of reflection activity indicated their readiness to live in their profession, attend their positive feelings and willingness to evaluate what they have been doing. The reflection is implemented in three steps. The first, returning to experience, teachers are involved in the experience. The second, attending to feelings, to gather teacher's positive feelings. The third, re-evaluating experience, teachers re-evaluate their experience, process and integrate their relevant background knowledge to the new knowledge in their conceptual scheme and adapt the scheme as a repertoire of behavior.

E. The theory and practice for the reflection activity.

The informal knowledge attended in reflection process which commonly involved in professional practice when teacher reflect their professional practice experience. Also, in this case, formal knowledge contributes to evaluate the experience. It means both knowledge for practice and knowledge in practice or tacit and explicit are integrated into reflection activity [2]. The teacher begins to reflect their experience (tacit or knowledge in practice) and evaluate with their prior formal knowledge at the same time.

F. Reflection as a feedback instrument.

Feedback is the one of the important instruments in collaborative supervision. Feedback must be raised in every sharing activity. Feedback instrument in collaborative model and supervisor roles are working together with the teacher but not to direct them. Supervisor always asks teachers together, making a decision. This model is believed that in teaching there is mostly about the

process to solve a problem which requires some discussion between teacher and supervisor [3].

G. Self reflection confirmed through feedback in the collaborative process.

The individual reflection is a subjective reflection process when people build the view about their world which affected by their biography such assumption, belief, perception and the way they interpreting and acting based on experience. It is hard to develop a self-biography in the individual reflection process so dialogue or collaborative-reflective provides the solution to communicate self-biography to others so that they learn to construct the knowledge in social interaction [3].

H. Teacher's positive attitude in learning by experience.

Reflective teacher is a teacher who always considers their behavior with the consequence. To become a reflective teacher, They have to learn these reflective teacher characteristics: (1) open-minds, perceptive to the new ideas; (2) wholeheartedness, persistence to find out and try every new thing; and (3) responsibility, realize that everything has the consequence [3]

I. Practical knowledge is needed to plan, implement and evaluate the instruction.

Teacher's professional, practical knowledge is an on-the-spot knowledge in their instructional practice. It is about the way they teach. The level of confidence that teachers have when they first enact their role as a teacher will be greatly influenced by: (1) how well teachers are mentally prepared; (2) how caring teachers have thought about their responsibility as a role model for their students; and (3) how teachers will question their learners.

J. Partnership to enlarge participation.

The partnership begins between teachers and principal or master teacher to collaboratively direct with the expert involvement of the outsider of school. The importance of the external partnership helped to maintain the teacher's initiative and to offer another teaching perspective. It has to be emphasized that supervisor and teachers are totally involved in the process, so that would enact the connection of partnership. [3]

Based on the result of preliminary study, the elementary school of the Indonesian University of Education has the conditions in need to improve teacher's professional practical knowledge which is suitable with CRS. The figures of CRS are (1) Structurally, the principal has been inviting the teacher' participation to make decisions about how to develop teacher professional in school; (2) The principal has been distributing the function of supervision to the master teacher to be recognized by another teacher in community; (3) The teachers have been re-thinking their instructional experiences, developing their open-mindedness, and evaluating their experiences to improve teaching and learning in classroom in future; (4) The partnership have been developed with both external expert (external) and master teacher (internal); and (5) The collegial relationship have been built to share experiences with other teachers. The features could construct in the component of CRS model that will be developed in the section two of the research:

Fig. 1.
Interconnections of Component Collaborative-Reflective Supervision

V. CONCLUSION

Based on the result of the preliminary study and literatures, The elementary school of the Indonesian University of Education potentially becomes a place to develop teacher's practical knowledge through collaborative-reflective to be more (1) collaborative, (2) constructivist, (3) school-based, and (4) collegial.

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Increasing Critical Thinking Skill through Class Debate

J. Fuad,I. W. Ardana, Sulton, D. Kuswandi.
Universitas Negeri Malang
Malang, INDONESIA
fuadjauhar@yahoo.co.id

Abstract— **Students need critical thinking skills in deciding the various issues that arise with rapid and complex. Critical thinking skills students can thrive in a learning process that encourages their active involvement; both physically and psychologically. Active learning encourages students to listen, speak, read and write. Active learning in the classroom debate, because this method addresses the new theme and controversy, the development of verbal abilities, and writing. This paper intends to examine whether the debate class students' critical thinking skills can be increased? This study uses the one-group pretest-posttest design with a sample of 35 students, and treat use debate method performed 5 times. Data collection techniques using critical thinking skills tests and rating scales. Data analysis using descriptive statistics and test different. The results of this study were (1) that the debate group 4 scored 3.40 keep the first position, followed by group 1 with a value of 3.25, group 2 with a value of 3.10 Group 5 with a value of 2.93 and group 3 with a value of 2.60; and (2) the ability of critical thinking by 78.93% students thought exercise categories, with the following indicators: the clarity of information = 80%, the depth of ideas = 75.47%, the breadth of viewpoints = 75.23%, and accuracy in the inference = 85%. Students studying in classroom debate will improve their critical thinking skills with an average difference of pretest and posttest 11.30% with t = 4.225 and p =. 000 <.05.**

Keywords— critical thinking skills, class debate, and active learning.

I. INTRODUCTION

Critical thinking is a prerequisite to participate effectively in the various aspects of life. Critical thinking skills include the ability to identify, analyze, evaluate, oral and written arguments; distinguish fact from judgment and knowledge of the faith, and realize the intellectual standards such as accuracy, evidentiary support, clarity and logic [18]. Research has shown the need to improve critical thinking skills among students, because many of them fail to take advantage of reasoning [7].

Nowadays people are not expected to know their place, but to define and position them [23]. When life goes, a supposedly able to make rational decisions based on critical thinking instead of accepting the authority. Therefore, students must be prepared to question the axioms, raises doubts, investigate the situation, and the investigation of alternative, in the context of two schools (colleges) and everyday life [14]. Critical thinking skills is an ability that is essential for life, work and function effectively in all other aspects of life [20] [21] [19] [11] [28] [6].

Students learn more effectively by actively analyze, discuss, and apply content. Active learning involves students doing things and thinking about the things they do. Active learning provides an opportunity for students to speak and listen, read, and write [10]. Useful active learning strategies increase comprehension, retention and critical thinking than passive learning generated from conventional lecture [6]. Using a variety of strategies can help students develop critical thinking skills [28]. That's the learning approach that combines constructivist, active learning, with a student-centered philosophy that the most effective way to improve students' critical thinking [27]. Critical thinking can be enhanced through learning strategies that promote active learning [27] [10] [21] [13] [1]. Methods of debate became one of the methods that emphasize active student involvement. Thus the purpose of this study is to describe a method of learning that can improve critical thinking skills.

II. LITERATURE REVIEW

A. Critical Thinking, and Active Learning

Sutarmo (2012) reveals the ability of critical thinking, the brain is forced to think seriously to solve the problems faced by individuals who thought or think of actions to be carried out later. Therefore, every person has a problem that is not to be avoided, but to be solved, then it should be every person also has the ability to think critically so they can think about what steps should be taken to solve the serious problems they face?. Critical thinking someone will always be active in understanding and analyzing all the information he can get. It can be concluded that the ability of critical thinking is an ability that is essential for every person who is used to solve the problems of life with serious thinking, active, thorough in analyzing all the information they receive to include a rational reason that any action to be taken is correct.

Paul and Elder (2006) describe the development of a person's thinking is a gradual process and adjust a person at a certain level at one level above as an example, think of advanced or superior thinking takes a long time (many years). Critical thinking skills can be seen from the elements of reasoning and intellectual standards of reasoning. Standard intellectual reasoning used is clarity, the logic, depth, and breadth. While the reasoning used element is the information, concepts and ideas, and viewpoints. Thus, it can be formulated into the clarity of information; logical and depth of concepts and ideas; breadth of viewpoint, and clarity in the inference.

TABLE I.   CRITICAL THINKING SKILLS

Indicator	Criteria Capabilities
Clarity of information	The information submitted in accordance with the topic; The information presented uses simple language and easy to remember; Information submitted to sound smooth and clear; Arguments presented with a clear structure, starting from the introduction, contents, and conclusions; Speakers give priority to important issues and discuss issues that are important later,
Depth ideas	The existence of the conformity of ideas on the topic, along with facts and examples; Speakers identified the root of the problem; The speaker proposed a solution that could answer the root of the problem; Arguments speaker as a team to build the same idea; All the arguments submitted in the compact speaker, an orderly, clear and thoroughly; Consistently speaker makes arguments accurate and supported by appropriate evidence; Speaker in answering rebuttal arguments with evidence, facts and examples,
Breadth viewpoint	The main topics are divided into sub-topics; The first speaker presented the argument that is a part; The second speaker portion of the arguments presented; The third speaker presented the argument that is a part; There is no overlap arguments presented three speakers; The speaker can play an active role by offering interruptions; If the interrupt is rejected, the speaker offers a return; Speaker arguments in answering the interruption accompanied by facts and evidence; The answer to the submitted brief interruptions, solid, and clear,
Accuracy in inference	The speaker concluded cover the main issues in the talks; Speaker cover between the sound consistent with the conclusions of the initial statement / cover are made; Speakers consistent with the first view of the issues at stake; Speakers cover discuss the issues that have been discussed three previous speakers.

While critical thinking skills are referred to in this article in a student's ability to explain, argue, conclude based on the evidence. Critical thinking is the ability to argue in an organized manner, the ability to systematically evaluate the weight of their own and other people's opinions, analyzes or ideas towards more specific, distinguishes sharply, choose, identify, assess and develop towards a more perfect, Critical thinking skills no other is the ability of students to gather information and make an evaluative conclusion of various information.

B. Class Debate

Debate has some format that is used in learning. Tessier (2009) showed that the debate format classroom affect student learning. Regardless of the format, debate classes improve learning skills. Therefore, the debate as an effective tool for achieving academic goals. Students are able to integrate the facts of the debate and apply them on the topic of sustainability.

Tessier (2009) describes the process of debate carried out in a way; teachers asking questions, and there are prizes for the students who won the debate. Teachers act as a moderator in the debate class. This award is given so that students eager to conduct the debate in developing the skills they argue, using the Internet as a primary source, and put confidence in reading sources. Further Tessier (2009) outlines some debate format among them; (1) a standard format, in this case the students involved in the debate asking questions of each other; (2) The panel format, students involved in the debate given the questions, finding answers to questions, the author of the report and present their findings as a class panel; (3) the format of student questions, each party was given the time to give the opening and closing of the debate surrounding the statement, then answer questions provided in advance of the report's authors and the counter field of the opposing party during class; (4) pre-set questions, during a debate in the classroom, each party give an opening statement, asking new questions of authors of the report, debated openly with the opposition, and give closing statements.

Tumposky (2004) asserted that the debate reinforces the two viewpoints. Roy and Macchiette (2005) describes two teams that play a role in the debate so that the focus on the similarities and not the similarity of the topics covered. Hopkins (2003b) most debate comes just two views, however there may be some viable solutions or only one point of view is maintained. Normally a student or team of two or three students defended either positive or negative side of the resolution through speeches and rebuttals. Musselman (2004) describes the debate not only on the two sets of views with 2-3 students to be conciliators in each debate. The debate gave rise to the position of conciliator offer alternative positions or reconcile the two positions. Crone (1997) has students representing three different views in any debate in introductory sociology class at Hanover College.

Another model developed in the format of the debate is a debate four sides. Hopkins (2003a) four sides of the debate, students reflects on what they think about the statement and then moved to one of the four corners of the room, which is labeled "strongly agree", "agree", "disagree" and "strongly disagree". The students who chose the same angle and then work together to present arguments for their positions. After each group maintains its position, students can switch positions if their opinion has changed. Then each working group to write a paragraph summarizing the four strongest arguments for their positions. Walker and Warhurst (2000) cites two students of international management illustrates that participation in the debate does not always produce the mentality of dualistic: "In the end it is not always yes and no, it is always looking for the middle path" and "You learn to look at the gray, it's not necessarily black and white... You are aware of both sides."

Debate is a multi-school activities because the main task involving research, writing, speaking, listening, and teamwork [2]. The students on this course believe that participating in and observing in class debates greatly increase their knowledge of the issues surrounding the topics discussed in the debate [11]. Thus, from several pastures above that learning the study results in the form of critical thinking skills, the learning process using the method of debate.

III. Materials and Methods

A. The Study Design

This research is a subject with a single experimental one-group pretest-posttest design. Treatment studies performed 5 times customize the theme being debated. The sample in this study was 35 students, college level. Students are divided into 5 groups, each group consisting of 6 students (divided into 3 students are the pros and cons of 3 students), so in this debate class requires 30 students. While the 5 students who did not get the group acts as an independent assessor.

B. Treatment

Each debate consists of two propositions and opposition teams, each consisting of three people. Speech sequence is as follows: (1) the first speaker proposition - 8 minutes; (2) The first speaker of the opposition - 8 minutes; (3) The second speaker propositions - 8 minutes; (4) The second opposition speaker - 8 minutes; (5) The third speaker proposition - 8 minutes; (6) The third speaker of opposition - 8 minutes; (7) the closing speech of opposition - 4 minutes; and (8) the closing speech proposition - 4 minutes.
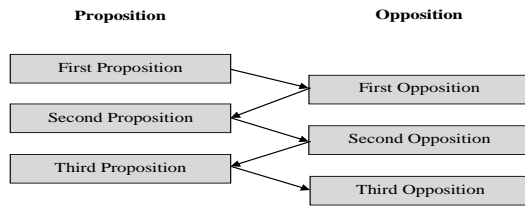
Fig. 1. Process Debate on the format of the World Schools Style

Closing speech (speech reply) delivered by the first or second speaker of each team (not to be the third speaker) and is preceded by the opposition and closed by the proposition. Rules for interruptions (Points of Information - POI) can only be given between 1 minute and 7 on the main speech and no POI in a closing speech.

TABLE II. DEBATE PROCEDURE

Stage	Details of Activities
Preparation	Lecturer imposes limits debate topic, Lecturer identifying learning outcomes that should be controlled by the participant (concepts, principles, laws, and theories), Students learn the topics that will be debated, Students assign it to the participants to be: the first speaker, the second speaker and the third speaker,
Implementation	Speaker The first speaker, second, and third is given 8 minutes with the provisions is as follows: In the first minute, Timekeeper will give you the code in the form of a knock as much as 1 (one) times to indicate that the interruptions had to do. At the 7th minute, Timekeeper will give you the code in the form of a knock as much as 1 (one) times to indicate that the interruption was not made. In the minutes All 7 through 40 seconds, Timekeeper will give you the code in the form of a knock as much as two (2) times to indicate that the time to explain the argument has been completed In the 8th minute, Timekeeper will give you the code in the form of a knock continuously until the speaker completed the delivery of the argument to indicate that the speaker has exceeded the allotted time. The speaker cover gives a time of 4 minutes, the provision is as follows: In the minute-1 and 3rd Timekeeper will give a

| | code to the speaker about the time it has been used by doing a one (1) beats.
 In the 3rd minute 40 seconds through Timekeeper will give you the code in the form of a knock as much as two (2) times to indicate that the time to explain the argument has been completed.
 In the 4th minute, Timekeeper will give you the code in the form of a knock continuously until the speaker completed the delivery of the argument to indicate that the speaker has exceeded the allotted time.
 Interruptions
 Participants are allowed to submit Interruptions between minute 1 to minute 7 when the speaker is describing his argument.
 Interruptions referred to in pounds (1) is prohibited when the speaker cover is conducting the exposure.
 The maximum time for delivering Interrupt is thirty (30) seconds.
 Interruptions which exceeded the time limit of 30 seconds will be terminated by the chairperson.
 Type Interrupt must be done by raising hands while standing.
 Interruptions with the permission of the speaker. |
| Finale | Conclusion The debate presented by the lecturer:
 Provides trip debate
 Summing back what was disputed by the two groups, |

Debate class is divided into two parts; debate team and the audience. Debate team acts as a speaker to the position in front of the class, the audience as a listener and pay attention to the course of the debate. This debate is led by a moderator who acts set time. The arrangement of space in the class debate as follows:
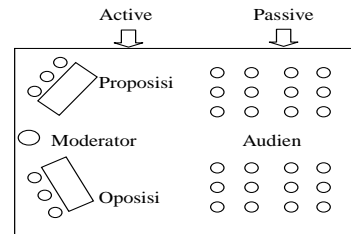

Fig. 2. Seating on the debate format World Schools

Audiences in the execution of the debate are passive (not intervened or filed interruptions). Audience instrumental listens and evaluate the course of the class debate by providing assessments. Audience (the team that does not appear or have appeared) was given the role to assess the team who are conducting a debate session either on the team or the opposition proposition. They assess the trip debate on the two teams in front.

The moderator has the rule sets the course of the class debate to proceed smoothly. He was instrumental in arranging a time and give the opportunity to the opposing team who filed interruptions. In addition, the moderator has a role to pass judgment on the two teams that appear in front. Assessing critical thinking skills used by the moderator and the audience are the same instrument.

C. Data Collection and Analysis

Collecting data using tests and rating scales. Critical thinking skills test given before and after treatment. While rating scales used to look at the journey of the debate on each group in each theme.

Data were analyzed using descriptive statistics and test different. Descriptive analysis conducted by the authors

classifies the data for each category in the ability of critical thinking is based on the distribution of existing data by using a scale (Table III).

TABLE III. CATEGORIZING DATA CRITICAL THINKING SKILLS SCORES

Level Critical Thinking skills	Category
100%-81%	Further thinking
80%-61%	Thinking exercises
60%-41%	Thought starters
40%-21%	Thinking that challenge
21%-0%	Think that is not reflected

Data analysis techniques to determine differences in critical thinking skills using the t-test. Decision-making criteria are based on the differences in the level of error of 5%.

IV. RESULTS AND DISCUSSION

The following assessment of critical thinking skills in the classroom debate in Table IV. In the process of debate group 4 kept the first position in the category of thought further, one group followed the same category; and group 2, group 5 and group 3 with categories of thought exercises.

TABLE IV. ASSESSMENT PROCESS DEBATE

	Group 1	Group 2	Group 3	Group 4	Group 5
Clarity of information	3.60	3.40	2.40	3.80	3.8
Depth of ideas	3.20	3.50	2.80	3.60	2.6
Breadth viewpoint	3.10	2.60	2.80	3.30	2.5
Precision in inference	3.10	2.90	2.40	2.90	2.8
Mean	3.25	3.10	2.60	3.40	2.93
%	81.25	77.5	65	85	73.12

Table V shows that in each indicator of the value of critical thinking skills pretest to posttest values have increased. For example: the indicator increase 12:38% clarity of information, ideas depths increase 1.9%, the breadth of viewpoints increase 14,05%, and accuracy in the inference increase 16.9%.

TABLE V. CRITICAL THINKING SKILLS INDICATORS MEAN

No	Indicator	Pretest	Posttest	Difference
1.	Clarity of information	67.62	80	12.38
2.	Depth of ideas	73.57	75.48	1.9
3.	Breadth viewpoint	61.19	75.24	14.05
4.	Precision in inference	68.1	85	16.9
	Mean	67.62	78.93	11.309

Table VI and Table VII can be concluded there is a difference between the fastest = 78.93 and pretest value = 67.62 to see the difference in mean = 11 309. This shows that the method of debate, improving students' critical thinking skills with a value of $t = 4,225$ and $p = .000 < .05$..

TABLE VI. DESCRIPTIVE STATISTICS

	Mean	N	Std. Deviation
posttest	78.9286	35	15.88044
Pretest	67.6190	35	10.22299

TABLE VII. DIFFERENCE MEAN POSTTEST - PRETEST

	Mean	t	p
posttest - pretest	11.309	4.225	.000

This study confirms the results of previous studies. Goodwin (2003) revealed debate requires the use of logic and common sense rather than just free expression of opinions. Participants preparing abilities so that they know what they are talking about. The debate is more suitable for the development of higher order thinking skills of students than traditional learning strategies such as lectures [18] [19] [10] [11] [6]. Debate involving not only determine what to say, but how to say [18]. Gregory and Holloway (2005) argues that the debate over expanding the critical thinking and the ability to argue over the essay. Osborne (2005) reported that a class debate as a fun class and the students participated with a higher percentage in the debate than a less structured discussion.

Roy and Macchiette (2005) reported a debate in the classroom can effectively facilitate critical thinking. Therefore, the debate as a teaching tool, has a place in pedagogical methods because it allows students to enhance their critical thinking through the probe arguments, engaged in research, collecting information, analyzing, assessing arguments, questioning assumptions, and demonstrate interpersonal skills. Furthermore, Roy and Macchiette (2005) describes a method debate is a form of verbal controversy that consists of a systematic presentation of opposing arguments on topics that understood the other party. This process involves a discussion that is contrary to his views by engaging in arguments. Kennedy (2007; 2009) revealed the debate has been successfully used in a variety of disciplines including sociology, history, psychology, biotechnology, mathematics, health, dentistry, nursing, marketing, and social work. Scott (2008) suggests that students believe that debates help them understand the topics better, learn new knowledge, and gain an understanding of the process of debate. In addition, students think that the debate increased their critical thinking skills. Hall (2011) method of debate can prepare students to become critical thinkers and effective communicators in a broad environment, and confidence to communicate. Improve critical thinking and problem solving, and develop confidence and respect.

Roy and Macchiette (2005) debate contributes many benefits for students: (1) increase the ability of students to develop a communication strategy alternatives, including the use of techniques nonverbal, (2) instill a sense of teamwork and time management, (3) building confidence for students as they gain experience in public speaking, (4) teachers may also benefit by enriching the classroom experience and interesting. The debate creates a learning environment that is really interesting.

V. CONCLUSION

Critical thinking skills become a basic necessity for everyone in running his life. Critical thinking skills can be developed in active learning that involves students actively in the learning process. Active learning can be found in the learning activities of students on the role of its strategic position. The method emphasizes active learning can be found in the methods of debate. This method addresses the new theme and controversy, the development of verbal ability, and others. In some literature study, debate method succeeded in developing the critical thinking skills of students.

Critical thinking related to reasoning. Reasoning is a process that allows one to assess and put forward logical

arguments. Reasoning is a thinking process that produces knowledge. Verbal reasoning is the ability to think logically in drawing conclusions either inductively or deductively expressed through language as the primary means. Verbal reasoning subtest consists of analogy words, vocabulary, and relationships of words, so that the learning method can foster debate skills students in thinking and speaking. Thus the debate classes can improve students' critical thinking skills on four indicators: clarity of information, depth of ideas, breadth viewpoint and precision in inference.

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Perceived Value and Customers Satisfaction in Hotel Industry: A Systematic Conceptual Model

B. S. Luturlean

School of Postgraduate Studies, Universitas Pendidikan Indonesia
Bandung, INDONESIA
bachruddin_saleh@yahoo.com

Abstract— the hospitality industry is a service industry that is engaged in the provision of accommodation and lodging. The increasing number of businesses in the hospitality led to business competition between companies is getting tougher, so the management should concentrate on retaining existing customers by implementing effective policies of satisfaction and customer value. A management approach focused on value customers can improve customer satisfaction, thereby enhancing the positive image of the hotel and the intensity of a customer revisit intention. The purpose of this paper is to propose a conceptual model for a new perspective on customer satisfaction and customer value as well as the dimensions that influence them. A qualitative approach used in this research by organizing the flow of synthesis of previous research studies and key individuals within it. This study provides a comprehensive framework for future studies to the dimensions of satisfaction and customer value.

Keywords—customer satisfaction; hotel industry; perceived value.

I. INTRODUCTION

The tourism sector is closely related with the hotel industry, whereas the growth of hotel industry cannot be separated from the development of tourism industry, and vice versa. The hotel industry is a service industry which provides lodging and accommodation. The rapid development of this industry has cause an intense competition in attracting the guests to stay and use all facilitations of the hotels. The First reference stated that tourism is the key recourses for many countries in the world, the landmark of modern civilization, the progress of a country, the criteria for society's wealth, and part of contemporary culture [1]. The second reference stated that tourism influence culture the most, also social and economy with an estimated income of billion dollars and millions of tourists. Thus, many countries rely on tourism as their promising resources of the Gross Domestic Product (GDP) [2].

The research about the theory of customer perceived value is gradually becoming an important issue in tourism research, playing an important role in enhancing the competitiveness of tourism companies, and promoting sustainable development of tourism industry [15].

The customer value enhancement can foster customer loyalty in restaurants to achieve the operational purposes [19]. Customer satisfaction is the result of customer perception from accepted value in a transaction or a relationship [6] [14] [42]. Identification of customer value is needed to achieve customer satisfaction. The service quality and customer satisfaction are important factors in every business success [13] [23]. Reference [36] shows that companies exist because they have customers to be served. The key to continuous profits lie on the high quality service which resulted in satisfied customers [30]. Hotels increased their investment by improving the service quality and customer value to achieve customer satisfaction and lead to a better relationship with every customer [16].

Academic literatures related to customer experience management in hotel industry is still limited, therefore it becomes an interesting domain for further research. The purpose of this paper was to propose a conseptual model based on theories which functions as a stimulus and a basis for future research. In this research the management sides are assumed have executed a good customer experience management program. Understanding and fulfilling the customer needs are very important and give bigger benefits compared to management who fails to understand and satisfy customers [4]. Managing customer satisfaction is essential to maintain customers by implementing programs and effective policies of customer value and customer satisfaction, especially in hotel industry. This research uses consumer point of view or perceived value to hotel businesses such as, emotional value, social value, quality/performance value, and price/value for money. Perceived value of consumers is affecting the customer satisfaction. This research is expected to be used by Hospitality or Hotels developer to form strategies achieving better results in businesses.

II. HOTEL MARKETING

Hotel is a business that operates in the service industry. The word hotel is taken from a Greek language. Hosteis means giving shelter to visitors who will give rewards or compensations to the owners. According to The American Hotel and Motel Association (AHMA) as quoted by Steadmon and Kasavana : Hotel can be

defined as an establishment managed commercially by giving accommodation facility for public which comprises food and beverage service facility, room service, luggage service, laundry, other facilities aside from the furniture and decorations to enjoy.

Hotel service marketing is consisted of several activities to attract potential customers and to motivate them in buying hotel products and services. According to reference [29], hotel marketing is activities which use strategies and tactics planned in such ways to deliver a "story" about a service from the hotel by giving stimuli to the guests so they would choose this message compared to other choices from the competitors. Another definition is from reference [18] that gives limitations of hotel marketing which is knowledge to please the guests and from that activity, the hotel would gain profits. Thus, Kotler mentioned it as sensitive serving and satisfying the human need [39]. Reference [21] stated from the service industry point of view, marketing can be defined as processing food, beverage, and hotel accommodation into a demanded product by adding value through service and presentation [39].

III. PERCEIVED VALUE

The concept of customer perceived value gives the description of customers considering what they want and also their beliefs that they will gain benefits from a product or a service [38]. Hierarchy and dynamics are two important characters from the perceived values by customers, which are divided into 3 levels that interact to one another – property value, result value, and target value. According to reference [40], customer perceived value is the customer overall valuation based on perception about what is received and given. Customer perceived value is the customer perceived quality adjusted with the relative price of a product produced by a company [32].

Customer's perceived value can form an emotional bons between customers and producers after customers use a product or a service with added value [7].

A similar theory is stated by reference [27] that customer perceived value is the customer perceived quality adjusted with the relative price of a product produced by a company. This indicates that emotional rapport between consumers and producers can create positive feedback for both sides.

Reference [31] stated the consumption values model, dividing the perceived value into functional value, social value, emotional value, cognitive and situational values. Based on this, reference [35], through research and analysis divides perceived value into four dimensions: utility/price, quality factor, emotional and social values. Reference [24] expresses that the five dimensions of perceived value are behavior, monetary price, emotional response, quality and reputation. Based on theory of reference [34], customer perceived value is divided into three dimensions: functional value, emotional and social values. Reference [37] divides customer value dimensions into functional value, emotional value, economy value, and sacrifice value. According to reference [34], in modeling and the study results show that customer perceived value positively significantly affecting customer interest in referring the company

product to friends, superiors, and strangers. The higher customer value degree resulted, the higher customer interest in referring company's product to other people [24]. When the components are integrated well, the higher customer value will impact to the increasing of customer satisfaction. Furthermore, customer satisfaction creates an integrated function and delivers something good through customer value. These function and support are based on the frame work built on rapport and interactions which are created from customer value understanding of what are the desire and hope of customers. Thus, a reliable strategy to win the competition can be obtained.

A. Emotional Value

Emotional value is a value coming from the ability of products and services to elicit positive feelings within consumers. Attributes of emotional value encompass the ability of products and services to elicit feelings of desire to consume a product or service to create joy or satisfaction in consumers. Emotional value will affect the consumer satisfaction because it is related to the ability of products and services to create joy for the users. The higher emotional value created, the higher customer satisfaction can be.

In hotel industry, emotional perceived value by customers is important to be managed considering the hotel is operating in service field. Several indicators to measure customer emotional value give product/service value by providing functions, benefits, and convenience. Other indicators are products/services provided to fulfill the customers' needs in order the customers feel fresh, joy, convenient, and secured.

B. Social Value

Social value is values obtained from the ability of products to increase consumer's social-self concept. Attributes from social value encompass the ability of products to elicit proud in consumers and the ability of products or services to elicit good impression in consumers. Social value has positive influence to customer satisfaction because it is related to the ability of products or services to increase consumer's social-self concept. The higher consumer's assessment from the social side to a product or a service, the higher satisfaction will be formed.

Social value is identical with the value given by hospitality businesses in impressing society to the consumer's social status. Hotels are competing to provide themed hotel concepts to give unique value and experiences to customers. Social value indicators in this research are feel acceptable, social approval, and good impression.

C. Quality/Performance Value

Quality/performance value is values obtained from customers' perceptions to quality and performance expected from a product or a service. Attributes of quality value encompass the benefits gained by consumers after consuming the product or service, and the service consistency from the company's employee. Quality/performance value gives huge contributions to

the formation of consumer satisfaction. The higher consumers' assessment to quality and performance of a product or a service, the higher the consumer's satisfaction can be.

Several indicators of quality/performance value are highly service staff, which means every staff is demanded to perform based on standars operational procedure, they are keeping the politeness, be responsive, and friendly. Other indicators are information service provided where customer can easily obtain information or report a complaint. Service consistency and service guarantee are also indicators which affect the formation of quality/performance value.

D. Price/Value for Money

Value for money is the value obtained from the product short term reduction cost and long term cost. Attributes of value for money encompass the cost comparisons of a product or a service with the similar product from the other company. This value will affect the consumer satisfaction very much because the consumers will compare the price with the benefits gained from the product or service. A reasonably good price with more benefits from a product or a service will form consumer's satisfaction, and vice versa.

Several indicators used are reasonably price, value for money, good product for the price, and service worthy.

IV. CUSTOMER SATISFACTION

Currently customer satisfaction is the focus of attention of every side, the government, business, customers, etc. This is caused by the better understanding of customer satisfaction concept as a strategy to win the competition in the business world. Hotel industry is one of industries that provide services. Customer satisfaction is an important matter for service providers, because customers will spread their satisfaction to potential customers, thus this will increase reputation of service providers. Reference [11] states that satisfaction is defined as a post consumption evaluation that the chosen alternative is at least fulfilling or exceeding hope. Reference [17] points out that customer satisfaction is customers' feeling level after comparing performance (results) to what they feel compared to their hopes. After reviewing several comprehensions above, it can be concluded that basically consumer satisfaction encompass expectations from the perceived results.

Reference study [20] states that satisfaction is the success key in the service industry. Customer satisfaction formed from customer point of view is able to give added value to service quality offered. According to reference [28], the most important aspect in service marketing strategy management is the customer satisfaction measurement. The company that cannot give expected customer satisfaction will be left by customers [10].

According to reference [41] there are four factors which affect perceptions and customer expectation, which are:

A. Word of Mouth

What is heard by the customer from the other customer *(word of mounth communication)*, is a situation where this is a potential factor which determines customer expectation. Customer satisfaction can result a referral or a positive mouth to mouth communication [14]. A positive mouth to mouth communication is effective enough in influencing potential customers; giving recommendation to other customers and even taking partners to enjoy the service so that will attract the partners interest to be the customers.

B. Customer Expectation

Customer Expectation is very depended on the individual characteristics in fulfilling personnel needs. The satisfied customers with a product or a service will possibly repeat purchase if they have the chance to buy [12]. Reference [5] states that satisfaction emerge from what is perceived/felt and what is expected by customer of the offered product/service by the company to customer value. This is supported by reference [8] that satisfaction is the embodiment of customer response to the experienced adjusment of actual performance of a product/service and customer expectation of a product/service/ To achieve the business purpose or the purpose of a company, a manager has to give the qualified or adequate service in order the customers feel satisfied [9].

C. Past Experience

Past experience in using service can also affect the level of customer expectation. The satisfied customers will pay more for the benefits they perceive the will possibly be tolerant to price increasing [3] [12]. Customer satisfaction reduces the cost in company future transactions and in handling complaints [13]. With the existence of satisfied customers, the company will receive less complaint and reduce the cost for handling complaints. Reference [33] widen the model reference [22] about satisfaction, which is an affective statement of emotional reaction to an experience of a product or a service which influenced by product customer affection. The customer satisfaction is part of customer experience to main effect and satisfaction enhancement supposedly will reduce customer complaints and increase customer loyalty.

D. External Communication

External communication from service provider plays a key role in forming the customer expectation. Based on external communication, the service provider companies can give messages directly or indirectly to their customers. Communication channels are strategy factors that should be the focus of hotel industry. The communication channel is related to interactions between hotel management and customers. The advance technology currently is influencing to the trend and society's life style, thus, the hotel management has to follow the dynamic changes. One of them is social media such as Facebook, Twitter, Instagram, etc. The hotel management can make an official account and interact directly with customers. Other than that, platform mobile application nowadays can be used as communication means and also to give easy access for customers in obtaining information and services from the hotel.

V. METHODOLOGY

The method used is a qualitative approach with a review of previous research synthesis flow holistically. This study develops a conceptual model that covers the entire dynamic component of customer satisfaction and perceived value. Our models suggest that the effects of the determinant factors of perceived value and customer satisfaction is considered by the customer experience. Perceived value aspects consist of emotional value, social value, quality / performance value, and price / value per money. While aspects of customer satisfaction consisted of word of mouth, customer expectation, past experience, and external communication. To test the validity of the conceptual model proposed, the triangulation method approach is done by observation of the service process in a few hotels in Bandung Indonesia within a certain time period, and a semi-structured interview to several hotel managers.

VI. CONCEPTUAL MODEL

Figure 1 present the conceptual model for this research. Based on this model, the theory frame work has been determined and supported by empirical literatures. Empirical literatures provide the measurement for the proposed model. The value experienced by customer item has been developed by reference [26]. While for customer satisfaction, the indicators are sourced to reference [41], where these items used are based on the observation result and literature reviews. This paper will discuss about the customer value and customer satisfaction, build the conceptual model with the antecedents as strategy factors to create customer satisfaction.

This research considers the management side has been executed customer experience management program very well. Thus, four factors have been identified, that determine perceived value by customer, which are emotional value, social value, quality/performance value, and price/value for money. Also, this paper identifies the four factors that determine customer satisfaction which are word of mouth, customer expectation, past experience, and external communication.
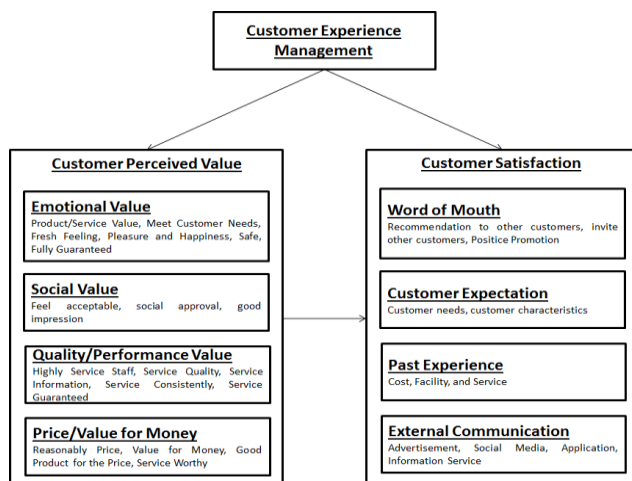

Figure 1. Conceptual Model

VII. CONCLUSION

The hotel industry is one of dynamics industries, thus causing intense competitions between companies. The purpose of this research is to give the understanding of customer satisfaction by examining literatures and determining consumer perception from customer value. The value leads to make consumers as company customers and with the higher level from customer value to become loyal customers. This paper contributes in research which is highlighting the antecedent customer perceived value dan customer satisfaction through an extensive review from the existed literatures. Antecedent perceived value which has been identified in this paper is emotional value, social value, past experience, and external communication. While antecedent for customer satisfaction are Word of Mouth, customer expectation, past experience, and external communication. Hotels that notice and implement this concept can create customer satisfaction and increase the consumer interest to visit back. This frame work can be used by managers and practitioners as a concept and measure customer experience. This research has a limitation that the developed conceptual model should be tested and confirmed empirically in order to give opportunities to future researches.

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Revitalising Cooperative Values in Indonesian Educators for a Professional Learning Community

C. Pheeney
Universitas Pendidikan Indonesia
Bandung, Indonesia
Griffth University
Australia
christineida@ozemail.com.au

Abstract—Over 700 distinct indigenous communities form today's Indonesia. Their historical coming together was built upon five strategic principles, known as Pancasila. The Pancasila are collectively represented by the phrase and goal 'Unity in Diversity'. Indonesia's Ministry of Education directs teachers to create learning opportunities to develop a national character so that students learn how to live lives that characterize unity in diversity. Over the decades, the education system has encountered complex political influences and increased impacts of globalization. Unfortunately, a by-product of these encounters has been development of a false dichotomy: traditional cooperative values central to community daily living, relegated to personal arenas, and isolated practice evident in professional arenas. This study describes a workshop undertaken in Subang District of West Java, Indonesia, aimed to revitalize traditional cooperative values, as the basis for a professional learning community. Research promotes the engagement of various stakeholders in professional dialogue therefore the interaction of teachers, teacher educators (from Indonesia's Education University), and the district governance was facilitated, at the workshop. Traditional community cooperation, commonly known as 'gotong royong' was explored for application to professional cooperation. Exploration included mentoring, transparency, and application of cooperative values within workshop activities. The teachers interacted as a community to initiate response to community identified educational problems. The teachers' reflections describe that these grassroots interactions, focused on professional cooperation, combined with administrative support would be beneficial in developing national character, in and through education.

Keywords, professional cooperation, gotong royong, teacher agency.

I. INTRODUCTION

Indonesia was formed through the coming together of over 700 distinct indigenous communities. The founding of the nation was built upon five strategic principles, known as *Pancasila*. The *Pancasila* are collectively represented by the phrase and goal 'Unity in Diversity'. In working towards nation building, the Indonesian Ministry of Education directs teachers to create learning opportunities, which develop national character for living unity in diversity.

Indonesian Teachers, like their international colleagues, are frequently called to respond to new policies and initiatives in pursuit of national education system goals. New curriculums [1], teacher accreditation protocols [2], changes related to research and technology [3], focus on competencies [4], and national standardized student achievement [5] are some of the externally introduced elements impacting teacher's daily activities. In order to respond to mandates, teachers are sent to numerous trainings in regional centers. Observation of teachers following their return from trainings shows isolated, independent behaviour as they struggle to face challenges alone. Sadly, current teacher behaviour as a group, does not reflect the national character of unity in diversity that historically brought together the diverse population and allowed sustainability of the indigenous communities. In dealing with change, it appears that a false dichotomy has been assumed. This dichotomy has relegated cooperative values, previously integral to all community daily living, to the personal arena. Thus isolation and independence take over in professional practice. Comprehensive application of the national character goals requires recognition of the teachers as learners who are given learning opportunities that foster holistic living and the interdependent practice for unity in diversity in the professional environment.

This paper reports on a workshop instigated in discussions at Universitas Pendidikan Indonesia by Social Science (FPIPS) colleagues about current teacher behaviours being incongruent to both traditional cooperative values and the goals of unity in diversity. Following those discussions, the Faculty Dean proposed development of a workshop to revitalize cooperative values with teachers in Subang, West Java. International research findings on teacher learning were reviewed and used to develop practical strategies. The findings are summarized in this paper, followed by the methodology for the workshop. Teacher responses and discussion of the workshop activities are presented to provide a reference point of activities undertaken in revitalizing cooperative values for the professional learning community of educators. Consideration of future support potentials and research opportunities concludes this paper.

A. International Research relating to teacher learning

Recognition of teacher learning needs in responding to change, is the subject of much international research. Findings by Keddie, Mills and Pendergast [5] show that change prescribed through various policies and organizational structures can problematically impact teacher agency levels. In order to maintain teacher agency Datnow [6] argues that teachers must be active in change. Furthermore, Hargreaves [7, p 288] argues that inclusive change and reform processes that engage teachers'

knowledge and commitments are more likely to increase teachers' professional involvement in school improvement. Hargreaves proposes that 'support systems of training, mentoring, time and dialogue' are essential.

The idea of mentoring as a vehicle for teachers' professional development has been promoted by numerous researchers [8] [9] [10] [11]. Bieler and Fink [12] suggest mentoring within a relational discussion context, where integration of current and past experiences and knowledge – school practice, university courses, extra-curricular influences – will enable construction of meaningful teaching and learning; and that in this interaction, reflection and critical discourse about daily practice flows. Bieler and Fink [12] describe further benefits of mentoring as being the integration of the teacher's self, as both teacher and learner; and supportive care and practice, which lead to individual and collective autonomy and agency.

Alongside engaging teachers in mentoring, Lonergan, Mooney Simmie and Moles [13 p 107] suggest the engagement of all education stakeholders, including: school principals, teacher educators, students, administrators, parents, academics and policy makers. These education stakeholders, along with preservice and inservice teachers are essential. These researchers state that in dialogue members can 'weave collaboratively together to construct new insights and understandings'. Likewise, Fullan [14 p 189] asserts that 'working through the complexities of change until we get shared meaning and commitment is the only way to get substantial improvement'. In looking at logistics, both large and small networks are beneficial for the generation of new ideas and ongoing support. Hargreaves [7] calls for practice to be a 'culture of collaboration' suggesting that this will facilitate participation in knowledge-making and assertive interactions.

B. Indigenous Indonesian Community Living and Learning

A 'culture of collaboration', as described above, is reminiscent of traditional cooperative mentoring evident in indigenous Indonesian groups. This pattern of collaboration was utilized to sustain the community and to respond to environmental change. While known by various names in regional languages, the national language of Indonesia assigns the words "gotong royong" to the concept of 'participatory collective action and mutual cooperation' [15] or synergy [16]. Gotong-royong is literally translated as 'sharing the burden'. This 'sharing the burden' is appropriated to use of local resources, and manifests itself in community living customs and cooperative characteristics. Study of indigenous cultural customs across the archipelago reveals how universally esteemed gotong royong is, while being expressed through unique customs, from the remarkably diverse environments where the people live [17].

In looking toward the future, researchers [15, 16, 18] call for gotong-royong to be tapped into and revived for adult learning and community based management within current agendas for decentralization of administration.

In summary, analysis of international research findings relating to teacher learning and the Indonesian context show mentoring or cooperative collaboration as an appropriate strategy in working towards teacher agency, professional development/problem solving and living holistically (applying core values in personal and professional life). Further, fostering inclusive collaboration to work towards a shared goal is congruent to the ideals of unity and diversity. Revitalizing cooperation values to support the teachers as learners, as well as members of a professional community is needed.

II. WORKSHOP DESIGN AND METHOD

These congruent findings from international and Indonesian research became the theoretical basis to the workshop activities. It was considered that revitalizing *gotong royong* or cooperative values in teachers would foster behaviour reflective of the national character goal of unity in diversity. Therefore, stimulus recalling traditional community customs was planned to engage teachers in the analysis of cooperative practice. Subsequently activities requiring participating teachers to identify and work towards a collective professional goal were designed to strengthen teacher agency. Support was given through prompts to ensure the transference of cooperative elements experienced in the activity to cooperative professional behaviours. In applying cooperative values to professional goals the workshop aimed to foster cooperation values needed to initiate a functional professional learning community. Problem identification and problem solving activities were developed to instigate critical dialogue, leading to problem solving and teacher agency. Reflection questions were developed to help teachers realize a sense of solidarity and commitment to the pursuit of a professional learning community. This paper will now discuss further details of the workshop design and development.

A. Workshop Activities

The workshop design was broken down into 4 key learning foci. These were: 1. Stimulus material – get participants thinking about the importance of cooperation. This involved use of a story and unpacking the story for today's relevance; 2. Building awareness and analysis of the building blocks of cooperation – This involved use of photographs and discussion relating to a community wide cooperative project; 3. Engaging participants - During this time in the workshop participants were to be given opportunity to voice their professional challenges and provided with scaffolds to work together on cooperative problem solving projects; 4. Reflecting on activities - Participants were asked to consider their own actions and the benefits of cooperative professionalism and a professional learning community. Each of the foci will now be explained further.

1) Workshop Foci 1: Stimulus Material

To facilitate the starting point of recalling traditional cooperative values and some of the obstacles to living cooperatively, a 'story' was used. The story selected is a light-hearted parable of a mouse facing the introduction of a mousetrap to the farmyard. The mouse calls for help from other farmyard residents – a chicken, a goat, and a cow. These three, in their own way, decide not to respond to the mouse with any definitive action to remove the 'mouse's problem'.

However, the story ends with dramatic impact to the lives of the chicken, goat and cow. After the presentation

of the story, teachers were asked questions such as: 'how do you respond when someone tells you a problem? What are the problems in your professional world? What would be a cooperative response?' After providing some time to give thought to these questions, the workshop proceeds to support teachers to transfer cooperative community life attributes within the second workshop foci.

2) Workshop Foci 2: Building Awareness and Analysis

In order to consider "how do we develop a cooperative response?" in problem solving, photos were used. (These were of a catering project for a community wedding the workshop presenter had recently attended). The photos were used to stimulate some analysis of the attributes present in traditional cooperation (or *gotong royong*). These attributes were categorised into 4 aspects: 1. Mentoring; 2. Transparency; 3. Outworking of Cooperation values; and 4. Working towards a goal.

Through showing these photo slides, the workshop presenter aimed to engage participants in recalling their own experiences and then building on these. Therefore, the workshop discussion was designed to prompt analysis expanding the attributes to consider:

1. Mentoring – dynamics of multi-age members with varying levels of experience working together in skill building to complete a task

2. Communicating with Transparency – while working towards a collective goal, there is an opportune time to share challenges personally experienced, and hear other peoples' experiences, gathering mental, emotional and social support to face challenges and build good character

3. Outworking of Cooperation values – while undertaking a task, members work in community: being patient, humble, kind, loyal, disciplined, acting justly, being thankful and celebrative, active in peacemaking, and considering one another as members of a loving family.

4. Working towards a goal – the goal needs to be clearly defined: be specific, measurable, achievable, resource appropriate and time specific.

3) Workshop Foci 3: Engaging Participants

In working towards teacher motivation to cooperate professionally educational research success stories were relayed, pointing out that in these stories, mastery was found to reside in the diverse group, with members benefiting from shared expertise and experiences.

In order to foster a sense of connection between the workshop members and awareness of the variety of expertise present, teachers were asked to stand up if they related to the different characteristic presented within slides. These characteristics included: gender, age groups, cultural groupings, professional role, and statements about cooperative beliefs.

From this point the workshop was designed to engage participants in listing their professional problems and democratically selecting one of these and plan a response together. The workshop team modelled group problem

ranking and then participants were invited to form groups of 8 to 15 and provided with problem ranking materials (peanuts and worksheet to list problems and then allocate priority, these were to be tallied to determine that groups focus) and scaffolding worksheet to be completed which prompted incorporation of cooperative attributes covered in Foci 2 of workshop. The workshop was designed with 20 minutes of professional problem solving group work. In this time, workshop facilitators would rove around groups and assist or prompt as needed. At the end of the group work a few groups were to be requested to share their responses.

4) Workshop Foci 4: Reflection

The final focus of the workshop was designed to provide participants with time to reflect on their activities and the benefit of teacher professional cooperation. This activity was facilitated with posting of posters around the perimeter of the workshop venue with specific questions. Participants were encouraged to provide thought or comment on at least 3 of these within a 10-minute timeframe, with opportunity to move around.

Following this the workshop would be closed with short encouraging remarks to continue to revitalise traditional cooperation within today's era in the professional arena.

III. Workshop Participants

In corresponding to research findings and assertions that both small and large networks are necessary, 250 teachers were invited to participate in a workshop. Subang Region was selected because of its overtly public focus on cooperation. This region is active in valuing cooperation through extra-curricular activities; focus on family habits of cooperation and even has public monuments promoting cooperation. A mixture of school principals and teachers were selected for the workshop with 70 % from primary schools and 30% from junior high schools. Subang Region is comprised of 30 districts, including both urban and rural areas. The heads of those districts were requested to nominate 4 or 5 members to join the workshop.

Also Subang's proximity to UPI makes it an ideal pilot project to explore deepening professional community to include the university in dialogue with future support options for both pre-service and in service teachers.

IV. Workshop Participation and Research methodology

With Subang district and UPI FPIPS cooperation, the workshop took place on the 19th of August 2015. Teacher responses to planned activities brought about the unique collaborations and data of this specific group of teachers. The method of studying the teachers' behaviour and perspectives was qualitative, through gathering of responses and observations. These are described with inclusion of some quotations and photos from their activities.

Of the 250 invited teachers, 231 attended. Teacher participation was voluntary and collection of data was through obtaining permissions within registration process from the participants.

V. WORKSHOP ACTIVITY RESULTS AND DISCUSSION

Overall the participants engaged in activities described in workshop methodology above. The inter-related foci worked towards teacher professional cooperation as a learning community. Tangible results of this interaction are evident in data collected from problem ranking, group problem solving and reflection activities. Description of the overall flow of the workshop is provided with these specific activities given more in depth presentation of concrete data. It is noted because of the large number of participants, not all discussion and responses can be included here.

Teachers were quick to contribute informal spoken responses relating to stimulus material (in Foci #1) of the cooperation parable. They provided gestures to acknowledge common cooperation experiences of community living. They showed that they related to experiences in professional realm where they had shared or responded to a problem similar to the parable animals. Similarly, informal gestures and responses to were given to photo stimulus of highlighting attributes of cooperation (foci 2).

The standing in agreement or identification of personal characteristics was another informal gesture that teachers actively participated in. Facial expressions came to show wonder at their diversity and delight in their unified identity, illustrated in Figure 1.

Fig. 1. Teachers movement responses related to experiences

The enthusiasm continued to increase within the problem ranking and group problem solving activities as described below.

A. Engaging Problem Ranking Activity

Teacher responses to problem ranking activity within groups were collected. There were 18 groups of between 8 to 15 members. In asking for list of 4 to 8 problems, each group developed unique lists. Corresponding to this each group list shows unique data relating to ranking of the problems Table 1. Shows a sample of group response with list of problems and group ranking of the problem. In this sample group we see "student's not interested in reading" as the highest rank problem. This problem is explored in the following section. Figure 2. shows a sample group undertaking the problem ranking activity with peanuts. Participants actively engaged in this activity.

TABLE I. SAMPLE GROUP RESPONSE LISTING AND RANKING PROFESSIONAL PROBLEMS

List 4- 8 Professional Problems that you face as a teacher, work in groups and undertake problem ranking activity	
Differences in student's character & competencies	4
Difficulty in motivating student's passion to learn	9
Students are reluctant to share their ideas in group discussions	8
Hard to get students to answer teachers' questions	5
Students not interested in reading	11
Students are disruptive to each other's concentration	3
Students are not very communicative with groups	8
Students don't sit still or can't focus	6

Fig. 2. Participants engaged in Problem Ranking Activity

Compilation of all professional problems listed by participants is listed in table 2 below. Details of the number of groups that listed that problem and total number of votes recorded as well as number of groups choosing that problem to discuss are recorded. It is noted that some groups did not record their votes, only recording which of their problems they had ranked highest. Also it is noted that some problems were listed but didn't receive a vote.

TABLE II. COMPILATION OF PROFESSIONAL PROBLEMS AND FREQUENCY

Listed Problems	No. Grp listing	Total votes	Grp focus
Students no motivation to do homework	6	36	**
Students not motivated to in class/learn	10	73	******
Late arrivals or absenteeism to school	7	23	
Rubbish not placed in bin	2	10	
No interest in reading	7	52	****
No rapport with subject area teachers	5	23	
Unkempt uniforms	1	2	
Disrespectful talk / Bad behaviour	9	43	*
Students not understanding lesson	5	25	*
Students not comprehending	2	8	
Students with psycho social challenges	5	23	
Hyperactive students/ disruptive	8	27	*
Assessment system	1	1	
Efforts to get students cooperating & autonomous/ Group work challenges	9	47	
In sufficient parent support/community interaction	4	25	**
Facilities, funding, Govt. support, library	3	25	*
Making selective response to globalisation	1		
Use of ICT	1		
Teacher Competencies	2		
School Leadership	2	7	
Lack of professional sharing after trainings attended by representative	1		

In looking at these collated results we see "Lack of student motivation" was listed as the priority topic for six of the groups. Analysis of all group responses shows that student behaviour and attitude is seen as the biggest

problem area. Further analysis shows lack of motivation and interest in learning by both students and community. Looking at overall statistics is useful to consider correlations between the problems. This highlights how critical it is to draw all stakeholder groups into dialogue to form a strategy to work on shared goals together. It is hoped that this activity of listing problems fosters further participant reflection as well as building dialogue amongst the professional learning community.

B. Collegial Mentoring in Problem Solving

In this phase of the workshop participants were asked to remember and apply the attributes of cooperation to address their own professional problems (as described in previous activity). Workshop presenters provided slides of these aspects and a group example outworking these to a professional problem. Figure 3 shows photo of slide show and professional round table discussion. Additionally, this activity was scaffolded with a worksheet to direct attention to include all the elements informally included in cooperation as undertaken in traditional cultural customs.

Fig. 3. Nurturing Professional Learning Community

C. Professional Problem Solving/ Learning Community

After witnessing the workshop presenters' conduct an example learning community discussion, participants were asked to work in their groups to address the problem they had identified as significant. Group responses were very different according to the problem they were addressing and the participants within the group. A sample response is presented in Table 3.

The teachers' response and planning in this task conveys a strong sense of responsibility to contribute to the development of their students and schools.

Generally, the groups developed practical action plans and considered a diverse list of resources to utilise. However, some groups did not clearly define time frames or measurements of success to easily follow up on. It would have been beneficial to have more assistants helping prompt groups while they were working. After working in small groups, the large group was bought back together. A few groups were selected to present their discussions. At this time further consolidation of the instructions were given. It is hoped that this will assist the participants as they go back to their districts in their schools, if they choose to make use of this strategy/format.

TABLE III. SAMPLE RESPONSE TO GROUP PROBLEM SOLVING TASK

Activity – complete an action plan for the goal identified. State goal clearly and identify how you will determine whether you have achieved that goal (measures of success).				
Goal - Student interest in reading increases				
Measures the success- Students collate an interesting resume of the stories they've read				
Objective	**Activity**	**Resources Needed**	**Time**	**Next Step**
Increase student interest in reading	Teacher shares personal motivation for reading	Select a favourite story; Table/resume list favourite books with factors (setting, character etc)	4 x 35 min les; Week 1	Set task of sts listing a favourite book
Increase student engagement in reading	Make book resume as a class - read together & analyse;group then individual work	Book Resume chart whiteboards/worksheet; Wide selection of books; Letter to parents about the plan;Parent involvement	4 x 35 min les; Read10 mins per day	Develop regular schedule for class reading & h'work
Increase student dialogue/ about reading	Student sharing about their reading	Rewards for reading and sharing about books; Many books	4 x 35 min les; read 10 mins per day	Promote competition to complete book list resume
Increase class produced reading material	Sts develop stories & publish personal books	Makes example book; Paper, Colour pencils; Continued communication with parents	4 x 35 min les; read10 mins per day	Class library, make resume

D. Teacher reflections related to Professional Cooperation

In order to consolidate the idea of revitalising traditional *gotong royong* values within professional activities, the final focus of the workshop involved reflection. Participants were asked to take time to reflect on their own thinking about the benefits and practicalities of professional cooperation. Eight questions were placed on small charts around the venue. teachers were asked to share their current thoughts about professional cooperation on 3 of the charts within 10-minute period. Figure 4 shows photos of teachers in process of responding, walking around room.

Fig. 4. Teachers making Reflections

The variety of questions was provided to assist with teachers making holistic reflections of impact of professional cooperation and develop a sense that their choices bring about consequences. Even though time available made it possible for any teacher to visit about 3 of the charts during the workshop, teachers were encouraged to discuss the questions further in future meetings within their districts. (Participants were given a copy of the questions and all materials in a workbook). The teachers' responses to reflective open ended questions are provided in Table 4 below. All responses are provided to assist with understanding the participants' perspectives and application thoughts of professional cooperation.

TABLE IV. TEACHER REFLECTIONS ON PROFESSIONAL COOPERATION

What does professional cooperation look like? 👁
There is a solidarity in breaking down educational problems
Care to workmates/colleagues
Mutual trust between friends
Harmony is created
Enjoyment
Sharing work to solve the problems that happen at school
Strengthened a sense of family or belonging
Creates harmony in all members of the school community
Mutual contribution and sharing
Mutual removal of weaknesses colleagues
What is the community benefit if teachers cooperate?
The teacher behaviour can be an example to the community
It could extend with the community joining
The community has greater trust in the school
Sharing of information is more effective, with teacher and school information in harmony
Students will develop cooperative character
Community life becomes easier
The life of the community is unified
The community will feel supported
What is the benefit to teachers individually if they cooperate?
The teacher becomes better at teaching
The teacher gets to work together with group
Teachers can do something about changing their teaching/learning
The teacher can respond to problems better
The teacher solves problems appropriately and quickly
Increased knowledge on how to problem solve
The experience and knowledge of the teacher increases
What is the benefit to students if teachers cooperate?
Students will increase in knowledge and skills
They can follow the example of the teachers behaviour
Students are motivated to follow their example
Students are more creative
Learning is more interesting
Students are more active and engage in their learning
Students are enthusiastic to learn
The quality of the school will increase in the public's eyes
Passion for learning
A follow on will be learning, with good results
Students interested to be diligent in their learning
What is the benefit to Indonesia as a nation, if teachers professionally cooperate?
Increased quality of Education in Indonesia
Increases good feeling about education
Increase unity and solidarity
Work becomes easier
The nation will prosper and progress
Produces nation wide generation that is professional
Strengthens unity
All problems with be efficiently solved
Mutual awareness of each other
Develop community that is faithful and loyal
It can bring about policy implementation
Brings outcomes for educators that are better and progressive
Creates quality human resources
National goals of Education will be achieved
Shows unity and solidarity
How do we engage cooperation to see unity in diversity?
Don't discriminate with negative treatment to others
Teach students about regional songs of Indonesia
Encourage Unity and solidarity
Don't discriminate between teachers of different ethnic, religious or cultural groups
Don't give preferential treatment to friends but be professional to all
Work together
Be respectful of differences
Treat students according to background
What does teacher professional cooperation feel like?
Compassion and Family feeling between us as friends both in positions of above and below
Family

Peaceful
Empathic
Loving
Unifying
Team building
Brings healing and wholeness
More beautiful
Problems solved!
What is the benefit if teachers cooperate - in the International Sphere?
Increase unity of our (human) race and between nations
Knowledge of other cultures
Come to know other national cultures and them knowing us
Increased global awareness of Indonesia
Demonstrate Nationalism
Teachers have a broader experience
Increase relationships that are mutually beneficial and share the load.

The teacher reflections show a strong valuing of professional cooperation as a concept. They listed multiple benefits of this professional cooperation to all levels and stakeholders of the community. Unity and solidarity was regularly listed as a benefit in the diverse groups being impacted. Also evident in the teachers' reflections is a sense of agency and enjoyment in the process and dialogue they were engaged in.

VI. CONCLUSION

The teachers embraced the idea of incorporating traditional community cooperation attributes in their professional roles. The teachers became actively involved in workshop activities. As they shared openly the problems they encounter as professionals, they took the posture of a community of learners ready to glean from each other's expertise while contributing their own ideas, experiences and reflections. It was observed that in revitalising cooperation, synergy was released. This resulted in creative strategies to respond to problems and challenges. Simultaneously, solidarity, teacher agency and respect for diverse stakeholders increased. There was flowing dialogue and cooperation amongst Subang Regional Council and Indonesian's University of Education (UPI) and teachers.

Use of small and large group activities in the workshop was beneficial in creating highly interactive working groups and solidarity as a community. In order to maintain a sense of agency, future small group meetings at schools have been proposed and can be timetabled to suit participants. To ensure

momentum and access to a larger group's expertise, scheduling regular interval, whole group meetings would be beneficial. Potentially existing meetings between teachers at the district level could include activities to support more dialogue, which is vital for optimal function as a community of learners. Additionally, the exploration of digital tools could be useful in facilitating the participatory engagement of both small and large groups, while also assisting with self-directed inquiries. Exploration of tools, strategies, groupings and frequency of meetings with this community should be encouraged and supported as the professional learning community develops. Fostering the complete revitalisation of Cooperation in the teacher's professional role is likely to support positive individual and shared identities. This in turn would create more accountability, which extends and enhances whole community learning.

Revitalisation of cooperation values offers first an opportunity for teachers as individuals to enact a holistic paradigm of unity in diversity. Second, in supporting the teachers as a professional learning community, it is anticipated that observance of Indonesian national character unity in diversity will be enabled. Simultaneously this national goal or ideal becomes both a reality and a strategy to respond individually and collectively to environmental and political changes and challenges for implementation of Pancasila, making possible a creative and sustainable Indonesia. Therefore, focussed efforts from teachers at grass roots level and administrative support are needed to prioritise and see benefit from revitalisation of cooperation.

In this initial exploratory study, it is considered that participants felt free to engage honestly. This was evident in their provision of open responses. Their participation within the workshop was voluntarily and anonymous. It is noted that this workshop produced of a unique set of data related to the district and participants involved. As the workshop was undertaken in one regional area and focussed on teacher professional development activities, it is a possible that other groups and locations could yield variations. It is recommended that revitalisation of cooperative values be explored further. First with this community as they put into long term practice their plans and strengthen their community. Second, exploration with other groups and locations is also recommended. Potentially this could serve to connect them and extend the community of learners and therefore release further synergy with exponential benefits. Further studies providing a more extensive focus could consider items including but not limited to:

- Long-term management of Strategies for teacher learning and reflexivity.

- Development of strategies to engage all education stakeholders a professional community of learners (scheduling guidelines, instructional prompts, ideas and examples of supporting frameworks – for school, working group and regional group interactions: frequency and focus of interactions)

- Development of social media tools and networks to support the community of learners Development of a social media professional code of conduct.

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Fostering Democratic Intelligence of Young Citizens Through the Implementation of Civic Education Classroom as Democratic Laboratory

D. Sundawa

Departement of Civic Education, Universitas Pendidikan Indonesia
Bandung, INDONESIA
d_sundawa@yahoo.com

Abstract— **Nowadays, young citizens often misunderstand the meaning of democracy, interpreting it as an unlimited freedom, which in turn leads to anarchical acts. This situation is inseparable from the ineffective embodiment of democratic values in civic education classroom in particular. For this reason, the purpose of this study was to investigate several factors that can foster democratic intelligence of students in the classroom in Indonesia. These factors, including Civic Education Teacher Competence, School Environmental Factor, and Civic Education Class, and Democratic Intelligence of Young Citizens as Students, were studied. To clarify the effect of several factors, mixed quantitative and qualitative approaches were chosen to gather data from civic education teachers participating in Teacher Certification Program, organized by Universitas Pendidikan Indonesia, as well as from the Committee and teachers from the City of Sukabumi and Purwakarta and Garut Regencies. The findings showed that to create civic education classroom as a Democratic Laboratory, development of a conducive school environmental factor and school leadership adopting School-Based Management principles was important. This development will lead effective implementation of democracy in realistic social life, especially** in **Indonesia as a mixed-culture country.**

Keywords— Democracy, Citizen, Democratic Laboratory, and Civic Education

I. INTRODUCTION

Since the era of reformation in 1998, democracy, as one of the media for freedom, has penetrated various aspects of life in Indonesia, including education. However, in its implementation, democracy has frequently been misunderstood as an unlimited freedom. The main reason for the ineffective implementation of democracy is due to the unsuccessful cultivation of democratic value in education, specifically in the civic education. Certainly, this unsuccessful education creates citizens' immaturity and tactlessness in applying democracy in realistic life. Further, the subject in education has been just an indoctrination room that murders brevity, freedom and creativity of citizens, who are potential to have the ability to practice democracy intelligently to solve various problems honestly and justly, both for themselves and others. In turn, problems in the miniature of a society reflecting the social and cultural realities can be created, such as having the courage to ask, giving opinion, arguing,

tolerating, learning to appreciate and respect other's opinion, taking responsibility, and being honest and fair both with other citizens, between citizens and teachers, and between citizens and the teaching materials.

[1] stated that some educationalists concerned with education for democracy, however, have never been convinced that simply informing students about their government through doses of formal civic education was sufficient. One of the attempts to foster democratic intelligence of students is through developing an effective civic education. This education is important for informing definition and application of democracy in the realistic social life. However, delivering the knowledge of democracy should be followed by the way of teaching. Therefore, to be successful in teaching, elimination of an indoctrination room during teaching should be the best choice.

[2] stated that civic Education will be more meaningful if functional knowledge and social problems enrich the basic concepts of Civic Education, and creative dialogues in instruction are developed. Therefore, the fostering democracy is not based on individual or group's will or interest, nor it is based on the belief of unlimited freedom; instead, it is based on responsible democracy on the basis of the noble values of national culture, namely *Pancasila* (The Five Principles of Indonesia).

Beside Somantri, the idea of classroom as democratic laboratory was initially put forward by John Dewey. A neopragmatic interpretation of Dewey' s work creates new visions for the relationship between democracy and education. The idea of deliberative democracy as an educational process offers an image of a kind of communication where different perspectives are brought into ongoing meaning creating processes of will-formation [3]. An exploration of how Dewey's principles of equality, intelligent judgment and action, and working together reveal an overlapping theme of student voice, a theme which was further explored by examining lessons learned through the use of these principles in the classroom. Teachers implementing a democratic pedagogy not only seek classrooms of open dialogue, they also encourage critical student feedback on traditional aspects of school [4]. Students grapple with higher-order questions

around the need for collaboration and the meaning of personal mastery and are required to apply such skills to real-life work as well as their understanding of why it is important to them and their world [5].

Definition of democracy was also stated by Ki Hajar Dewantoro. In the mind of Ki Hajar Dewantoro, the spirit of education is *"ing ngarso tsung tulodo"* (giving example from the front)*, "ing madya mangun karsa"* (building up spirit from the middle) and *"tut wuri handayani"* (supervising from the back). It is further stated that a good teacher is one who is willing to see and absorb students' feelings, has high understanding of the feelings, believes that his/her students have the abilities, able to serve as facilitator (provider of ease, success), and able to play the role of an inquiring teacher. Based on above definition of democracy, many researchers are then following and studying further applications of democracy, as well as learning how to deliver this democracy to people and citizen. [6] reported that 70% of the respondents believe that teaching methods are authoritarian as taught by the teacher, the students learn, and the principal is considered the all powerful commander while the school system tends to be a bank from where students come and take knowledge. [7] stated that the way democracy is thought and lived in this classroom seems to hold great potential for promoting knowledge in and about democracy. However, freedom of expression is democratic only on the grounds of an equal playing field [8]. [9] believe that the teachers' action or acceptance of the students' participation in class decisions may have been born out of the wisdom that if they did not, students might not comply with the rules and regulations, thus aggravating behavior problems in class. But, career education programs undermine democratic learning in a variety of ways [10]. [11] stated that we have also suggested numerous approaches that would allow career education to achieve its full democratic potential by allowing students and workers to influence labor-market, economic, and social conditions. [12] therefore the education system should prepare the youth for robust involvement in the democratic process

In fact, this information is important for Civic Education teachers to be willing and able to develop their self-competences through various media and professional platforms such as teacher's association of subject matter, teacher certification, and other various academic forums. This is the principle of democratic education that should be made as a role model for the Civic Education classroom instruction in schools.

All instruments in democratic instruction, such as teachers, subject content, instructional media, learning resources, assessment system, and instructional infrastructure should be well-prepared in order to reflect a democratic life, both in the classroom and school, so that school and Civic Education classroom as democratic laboratory can be created. Based on the above explanations, a question emerges, namely "How to foster democratic intelligence of citizens through the implementation of Civic Education classroom as democratic laboratory?"

Here, the purpose of this study was to investigate several factors that can foster democratic intelligence of students in the classroom in Indonesia. These factors, including Civic Education Teacher Competence, School Environmental Factor, and Civic Education Class, and Democratic Intelligence of Young Citizens as Students, were studied. To clarify the effect of several factors, mixed quantitative and qualitative approaches were chosen to gather data from civic education teachers participating in Teacher Certification Program, organized by Universitas Pendidikan Indonesia, as well as from the Committee and teachers from the City of Sukabumi and Purwakarta and Garut Regencies.

II. METHODOLOGY

Mixed quantitative and qualitative approaches with the dominant-less-dominant design [13] was chosen for the research to gather data from Civic Education teachers participating in the certification program held by Universitas Pendidikan Indonesia in Area 10, added with 202 teachers from schools in Sukabumi City, Purwakarta and Garut Regencies, and also 673 students, consisting of 376 junior secondary school and 277 senior secondary school students.

The quantitative approach was aimed to reveal the correlation between the variables of teacher competence and school environmental factor with Civic Education classroom serving as democratic laboratory in an attempt of fostering democratic intelligence of young citizens. In this quantitative research, attempts were made to analyze the significances of correlation between the above variables, degree of contribution of the variables, and results of correlational test. Therefore, it tested the magnitude of the relationship between and linearity of the variables. Meanwhile, qualitative approach was employed to gain in-depth understanding of the data obtained through quantitative approach.

The research instruments were developed based on democratic instructional theory. The one used to measure the variable of Civic Education Teacher Competence (X1); School Environmental Factor (X2); Class as Democratic Laboratory (Y), and Democratic Intelligence (Z) was SSHA-scaled questionnaire (Survey of Study Habits and Attitudes) by Brown and Holtzman, previously adjusted to Indonesian cultural environment, with the following scales: 5 = Strongly Agree; 4 = Agree; 3 = Neutral; 2 = Disagree; and 1 = Strongly Disagree.

In implementing the whole dimensions of the approaches, data collection techniques consisted of questionnaire distribution, observation, in-depth interview, focus group discussion, and documentary study. Meanwhile, the sources of information included literature; Civic Education teachers; students of junior, senior, and vocational secondary schools in Bandung, Sukabumi, Cirebon, Indramayu, Purwakarta, Majalengka, Sumedang, and Garut; and principals.

III. RESULTS AND DISCUSSION

A. The Influence of Civic Education Teacher Competence, School Environmental Factor, and Civic Education Class as Democratic Laboratory on Democratic Intelligence of Young Citizens as Students

In general, the gained score for each variable was relatively evenly distributed. The variable of Civic Education teacher competence (X1) had a higher average compared to other independent variables, namely school environmental factor (X2) and class as democratic laboratory (X3). The high score the X1 variable gained did not necessarily mean that the variable had a high influence on the variable of students' democratic intelligence compared to other independent variables.

Data analysis showed that the coefficient correlation for the variables of Civic Education teacher competence and students' democratic intelligence was 0.552. On the other hand, the correlation between the variables of school environmental factor and students' democratic intelligence was 0.515, and the correlation between the variables of class as democratic laboratory and students' democratic intelligence was 0.683. Theoretically, because the coefficient correlation between class as democratic laboratory and students' democratic intelligence was high, then the variable of class as democratic laboratory had a higher influence on the variable of students' democratic intelligence than the variables of Civic Education teacher competence and school environmental factor.

The indicators contributing greatly to teacher competence are:
a. Assessing students fairly;
b. Making wise/impartial decision;
c. Not being authoritarian in democratic classroom;
d. Providing students with opportunities to exchange ideas;
e. Correcting various students' comments inappropriate to the topic being discussed in the classroom;
f. Giving follow-up plan after instruction for the next meeting, so that students will have materials to study.

The above views of education reveal that the recent definition of teaching and learning has already been highly student-centred, where teachers only play the role of planning to give students opportunities to develop the learning activity and explore various new experiences to reach various idealized competences; and this role distribution has been a consensus between students and the teacher [14].

Meanwhile, the indicators contributing greatly to students' democratic intelligence are:
a. Social interaction is needed in instructional process;
b. Students open social interaction with others;
c. Students' spiritual intelligence will be a noble personality;
d. Upholding human rights is a good example;

e. High motivation strongly encourages students' success;
f. Self-confidence is important for students;
g. Students have the ability to think creatively; and
h. Students have healthy body and mind.

Nevertheless, the data demonstrated that environmental factor had a very low contribution on the effort of fostering students' democratic intelligence, whereas according to [15], a number of indicators of the implementation of school or class as democratic laboratory are: School as socio-pedagogic institution; school as a medium of cultivation and empowerment; school as an integrated entity managed systematically with school-based management paradigm; school as micro cosmos of democracy; and school as a site of democratic city.

On the other hand, the significance level of one side correlation coefficient of the output (measured from probability) resulted in 0.000 or practically 0. Thus, the probability was far below 0.05, so that the correlation between the variables of teacher competence, school environmental factor, and civic education classroom as democratic laboratory and the variable of students' democratic intelligence was obviously high.

The new education paradigm demands that education be able to produce democratic human beings who will play their own roles as parts of the nation in the social and state lives. What education contributes to democracy is preparing the citizens to think critically and act democratically, namely ensuring citizens' rights, conducting instructional process, and transforming democratic values. Democratic administration of school, as an attempt of catching up with other Asian countries (Malaysia, Singapore, Japan) in the field of education, involves the society, school committee, and school council as well as stakeholders [16].

[17] stated that for achieving democracy; sacrifice, courage, vision, symbolism, and participation are the critical characteristics of democratic.

B. The Influence of Civic Education Teacher Competence on the Implementation of Civic Education Class as Democratic Laboratory

To understand more about other factor that influence the implementation of civic education, competence of civic education teacher was also examined. We found that a correlation value of 0.713 was gained with a significance level of 50.84%. This result means that civic education teacher competence has a high significance on the implementation of civic education class as democratic laboratory.

The impact of this pedagogic mastery is that teachers will master learning theories and pedagogic instructional principles, be able to develop curriculum pertaining to the subject they teach, administer nurturing instruction, as well as utilize information and communication technology for instructional interest, and facilitate the actualization of students' potential development. Hence, teachers will be able to communicate effectively, empirically, and politely with the students.

Civic education instructional process in the classroom will be far more interesting for students if teachers master professional competence. By mastering this competence, they will be able to master the content, structure, concept, and pedagogic patterns that support the subject they teach, and develop instructional material creatively, as well as take advantage of information and communication technology. [18] stated that for citizenship education seems to emphasize either community based involvement or classroom based cognitive reflection.

[19] reported that for higher education and careers, the school benefited them by allowing them to develop their own interests and by fostering such traits as personal responsibility, initiative, curiosity, ability to communicate well with people regardless of status, and continued appreciation and practice of democratic values. Ginn (1996: 356) reported that research on education and democratization clearly demonstrates that democratic engagement in adult life is the result of having participated as a youth. Cognitive know-ledge and attitudes do not predict later participation, but student participation in adult political activities does. In other words, direct participation in political affairs is the best school for democracy.

It is of equal importance that a civic education teacher master instructional model, where s/he has to display personality mastery by displaying self as an honest, noble, steady, stable, mature, sage, authoritative individual that can be a good example for students and the society. S/he will also demonstrate work ethics, high responsibility, self-pride in becoming a teacher, and self-confidence, and s/he will uphold the profession as a teacher.

Meanwhile, the social competences of civic education teachers will lead them to be inclusive, objective, and indiscriminative, regardless of students' sex, religion, race, physical condition, familial background, and economic status. They will also be able to communicate effectively, empathically and politely with fellow educators, education staff, parents, and the society, and able to adapt with any kind of workplace, anywhere in Indonesia with its social and cultural diversity.

Teachers along with the school personnel have to be role models for their students in the classroom and school, where students' totality as individuals is developed and guided, namely their cognitive, affective, and psychomotor abilities, both the substance and their learning skills. They are trained and provided opportunities to experience a number of desirable behaviours and attitudes. Hence, democratic behaviours in the classroom can be brought home and to other life environments as the formal culture, indirectly positioning the school as an agent of change for virtues in the environment.

Having civic educational professional attitude and traits or having mature civic education pedagogics in educating will result in an instructional atmosphere with a strong sense of civic education. Mastery of teacher competence, both the general and the specific, is very important and strategic. This is so because teachers play important roles compared to other components of education in creating classroom as democratic laboratory.

One study of schools in Brazil noted that,

There was little oral interaction between teacher and students over instructional issues. The dominant type of schoolwork was solitary work in textbooks, workbooks, notebooks and worksheets. Children are required to do fill-in types of exercises that called for short answers to factual questions. This typically followed a short and verbally economical introduction by the teacher of some new topic.... verbal interaction between teachers and students was limited to procedural issues, control and to economical question-and-answer sequences. There is little feedback [20].

In Africa schools have been characterized by hierarchical organization, rote learning, teacher-centered classrooms and the use of physical punishment,

Throughout Africa ... lessons involved frequent oral recitation of vocabulary or arithmetic exercises, delivered in unison by all pupils. This mechanical process, set by the curricula or teacher guide, helps control and engage the fifty to ninety restless pupils that commonly sit before the teacher. Thus curricular content helps signal and legitimate certain forms of authority and human interaction which come to be seen as normal in a modern (hierarchical) organization [21].

[1] stated that this is certainly not the case in contemporary South Africa where there is widespread concern not only about equity, as we have seen, but also about the education of democratic citizens. For example, an educational policy favored by the World Bank for some time, decentralization of educational decision-making, has also been a key part of government policy throughout the 1990s. However, while decentralization may well be a more efficient way of managing schools, in itself it is in the end merely a mechanism. The question is, efficient at what? Which educational goals is it helping to achieve? In 1991, with the approach of the first democratically elected government in South Africa, the National Party government in the all-white House of Assembly significantly decentralized power by creating what it termed 'model c' schools in which staff and parents would have more control over running the school. It was widely felt that this decentralization of power was aimed at giving all-white schools some measure of independence to protect their resources and admissions policies from future government control. The new government, however, has in a sense made all schools in the public sector into model c schools in that now all schools will have governing bodies that will have significant control over, for example, the aims of the school, language policy, school times, staffing, budgets, the collection of school fees, the purchase of teaching resources and the use of school facilities. Unlike the previous government, however, the purpose of this reform is to develop an accountable and democratically governed school system which will contribute to the development of democratic values and practices in the wider society: A school governance structure should involve all stakeholder groups in active and

responsible roles, encourage tolerance, rational discussion and collective decision making [22].

C. *The Influence of School Environmental Factor on the Implementation of Civic Education Classroom as Democratic Laboratory*

Other factor that affects implementation of civic education classroom as democratic laboratory is school environmental factor. We found that there was a correlation of 0.702 with a significance level of 49.28%. It can be translated as the factor of school environmental factor having a significant influence on the implementation of civic education classroom as democratic laboratory.

The school environmental factor required for the implementation of civic education as democratic laboratory is a classroom that can be functioned as a society miniature, which means a place for instruction through practicum method able to produce learning experience, where students interact with other students, educator, learning materials, and the environment to discuss and solve observable or directly experienced problems and prove by themselves what they have learned. This means that classroom as democratic library plays a significant role in improving the quality and instructional system of civic education. Thus, students do not only learn formally in the classroom but also outside the classroom. As a result, they will be habituated to cultivate democratic values that can change their behaviours.

Civic education as democratic learning demands and trains students to develop their social ability and independence as democratic citizens through cooperative learning and self-regulated learning. Through cooperative learning, students are trained to simultaneously develop their competences as citizens who are able to appreciate and respect differences around them; they will also be able to cooperate well with their peers and teacher, even with members of other schools; and what is equally important is they will have a strong commitment to reach shared goals. Additionally, through self-regulated learning students will develop to become independent citizens who believe in their own abilities and are free to be creative and work accordingly.

Furthermore, through habituation, students will get used to do positive things as good and intelligent citizens, such as to express opinion, negate teacher's and peers' opinion, answer teacher's and friends' question, respect peers' and teacher's opinion, express positive ideas, act honestly and with self-discipline, and be responsible for what they deliver. Hence, to allow for this habituation school management needs to make policies that civic education subject is not only part of the curriculum conducted through two-hour lesson per week, but more importantly, it is made into school program, such as religious month, honesty month, responsibility month, self-discipline month, tolerance month, solidarity month, caring month, independence month, and hard work or creative month.

"School impact" includes a number of formal or deliberate factors in politic education, such as a number of lessons (or the number of meetings for the lesson) and subjects taught on how to gain information and analyse various available alternatives. "School impact" also covers various actions/attempts in the school climate.

Students experiencing democratic leadership are more efficient and successful in achieving the group's objectives. They are closer (united) as a group and able to express group's achievement using the pronoun "we" when talking about their activities. They are less apathetic than the group with authoritarian leadership and are more encouraged to express their personal opinion in various meetings. Democratic climate also stimulates objective critiques. As a whole, they will show a higher level of justice and will not consider personal interest compared to other groups.

D. *The Influence of Civic Education Teachers on Democratic Intelligence of Young Citizens as Students*

Influence of civic education teacher on democratic intelligence of young citizens as students was also investigated. Based on statistical calculation of data analysis, the correlation between civic teacher competence and democratic intelligence of young citizens as students was 0.552, which was categorized as quite high with a significance level of 30.47%. This result means that civic education teacher competence was significant in fostering democratic intelligence of young citizens as students.

[23] stated that, a democracy would seem to demand direct access to public relevant and credible sources of knowledge, even as those sources are recognized as shaped by their own democratic differences in values and judgments. It may well be that enhancing public access to this knowledge will also prove a boon for inspiring faculty and students to give greater thought to writing for this expanded audience, taking the time to explain themselves in a way that will reward their work with a greater impact than it has previously had a chance of achieving. This openness may well prove a source of insight into the intricate links between the public and scholarly forces that drive research within a public sphere like the schools.

Besides containing knowledge, civic education subject contains civic skills, which include intellectual and participatory skills in national and state life. One example of intellectual skills is the skill in responding to various political issues, while an example of participatory skills is the skill to exercise the rights and obligations in law, such as immediately reporting a crime to the police.

Another competence is civic disposition, which is in fact the most substantial and essential dimension in civic education subject. Civic disposition is viewed as "the estuary" of the development of the two previous competences. By considering civic education subject's vision, missions, and objectives, it is observable that the subject is characterized by an emphasis on disposition, character, attitude, and other affective potentials.

Thus, a citizen should first have good civic knowledge, ultimately in the fields of politics, law, and moral in the national and state life. Then, a citizen is expected to have intellectual and participatory skills in the national and state

life. Eventually, the knowledge and skills will shape a character or mature disposition that becomes daily habit and attitude. The character, disposition, attitude, or habit that reflects a good citizen are, for instance, religiosity, tolerance, honesty, fairness, democracy, appreciation for difference, respect for law, respect for others' rights, high nationalism, social solidarity, and the like.

Regarding the characteristics of democratic education, Balme and Bennis [24] argue that it should promote the participation of students in the construction of the school's structure and vision, and allow students to regulate their own ways of learning and living, with adults acting as guides and consultants instead of directing student activities.

E. *The Influence of School Environmental Factor on Democratic Intelligence of Young Citizens as Students*

The effect of school environmental factor on democratic intelligence of young citizens as students was also examined. The research results showed that the influence of school environmental factor on democratic intelligence was 26.52%, and the correlation value was 0.515, which was categorized as moderate. This implies that school environmental factor influenced on democratic intelligence of young citizens as students.

Civic education classroom instruction and outside the classroom but within the school environment has to have democratic atmosphere. One of the examples is teacher's leadership style. Leadership style pertaining to democratic intelligence of young citizens had a significant influence because students thought that what they learned and gained in school, especially in the teaching and learning process, were made guidelines to think, act, and behave. Democratic leadership style, where a learner-centred relationship between teacher and students takes place, encourages students to be democratic because students are given freedom to express opinion, always trained to discuss and make a consensus for every decision.

In this way, students will get used to democratic life. School is a community, which is an integral part of a society. School, as stated in [25], is called "a unit of education", which is an entity of national education medium serving the function to embody education holistically in an attempt of achieving national education objectives. In this regard, education process in school should be embodied in and by unit of education in the form of instructional process developing and shaping student's characteristics in democratic learning environment.

A democratic learning environment needs to be embodied by an educational entity in an attempt of improving the quality of school-based education. To build a democratic learning environment, an internal social-educational synergy should be established, necessitating systematic and systemic efforts to make school as a medium for democratic citizen development through civic education.

In its implementation, democracy cannot be inherited from one generation to the next, but should be done through education and habituation process. Alexis de Tocqueville, a French statesman who moved to the US, stated, "The habits of

the mind, as well as 'habits of the heart', the dispositions that inform the democratic ethos, are not inherited" [26]. In other words, a democrat does not necessarily give birth to a democratic child if the child does not learn about democracy. To be a democrat, a process of education and instruction is needed to embody the life of Indonesian state and nation that is intelligent, religious, just and civilized, united, democratic, and prosperous. The characteristic of internal-conceptual society is basically very coherent with the concept and value of civil society.

F. *Civic Education Classroom as Democratic Laboratory Had a Significant Influence on Democratic Intelligence of Students*

In this part, an influence of civic education classroom on democratic intelligence of students was examined. Based on research results, there was a significant influence of civic education classroom as democratic laboratory on democratic intelligence of students for as much as 46.64%, and the correlation value was 0.683, which was categorized as high. This means that civic education class as democratic laboratory was very significant for democratic intelligence of students as young citizens. The result was corroborated by [27]. He conducted research at Vocational Secondary School 1 Yogyakarta and found that the correlational product moment was r_{count} (0.313) > t_{table} (0.207). This means that "there was a positive and significant correlation between Learning Achievements of Civic Education and Democratic Intelligence of the Eleventh Graders of State Vocational Secondary School 1 Yogyakarta". Based on F test, it was found that $F_{count} > F_{table}$, which means that there was a linear correlation between Learning Achievements of Civic Education and Students' Democratic Attitude.

Each society member highly desires good citizens who can participate in the social and national life. The majority of civic education teachers have the perception that to foster democratic intelligence, appropriate instructional medium is required. In this regard, classroom, where instruction takes place, is able to facilitate the development of various potentials and competences of young citizens as students. Hence, teachers' role and function in managing the class are highly required, including how teachers create democratic education atmosphere that constantly considers egalitarian aspect (equality) between educators and students. Teaching does not have to be top-down, but should be balanced with bottom-up. There is no more coercion from teachers; rather, there will be bargaining between the two parties in determining learning objectives, materials, media, and evaluation. In structural and cultural communication between educators and students, a healthy, normal, and responsible interaction is created. Students may express their opinion, show their feelings, and act according to their belief, on the grounds that they can argue responsibly and scientifically. Students do not only understand democracy, but also practice to debate, respect others' view and self-esteem, and abide by rules applied in a discussion setting [28].

Analysing experts' opinion on civic education functioning as democratic laboratory, [26] asserted that civic education in facing the globalization era should develop civic competences that include: Civic knowledge, civic skills, and civic disposition. The three aspects are analogous to Bloom's concept on developing students' abilities, comprising of cognitive, psychomotor, and affective domains.

In order to foster democratic intelligence of young citizens through the implementation of classroom as democratic laboratory according to civic teachers' perceptions, in addition to needing appropriate infrastructure, requires a development of various instructional approaches, methods, and models. One of the approaches that can be used is research-based learning instructional model, where civic education instructional process is begun with simple research by students, where the results are made into theme or topic to be discussed in the classroom.

Students' democratic intelligence will be fostered by itself through habituation in the classroom developed by teachers. Hence, competent teachers are needed in conducting civic education instructional process that will use various instructional methods and models.

Based on quantitative research results, it was found that the most influential factor in fostering students' democratic intelligence was democratic laboratory, where the correlation coefficient value of civic education classroom as democratic library and democratic intelligence of young citizens was 0.683 (a moderate correlation). With this value, it was revealed that the influence of civic education classroom as democratic laboratory variable on democratic intelligence of young citizens was 46.60%.

Students had the courage to be willing and able to express opinion, negate their friends' opinion, as well as giving opportunities for their peers to express their opinion. So, tolerance and mutual respect are inseparable from teachers' role in positioning themselves as facilitators in the classroom. Students are no longer asked to listen to lecture, but are trained to do activities optimally in the instructional process, so that interaction between students and their peers, between them and the teaching materials, and between them and the teacher will take place conductively in a fun learning atmosphere. This is the essence and meaning of civic education instruction in a democratic atmosphere.

Fostering democratic intelligence of citizens should be started from the small scale, namely in the civic education classroom instruction functioning as democratic laboratory. Hence, civic education teachers should be able to cultivate equality, responsibility, tolerance, and the like. The same is true for students; they have to uphold justice, because democracy without justice or the reverse will not run well. Equality, respect for differences, steadiness, dialogue, responsibility, participation and sustainability are the spirits of democratic instruction.

Fostering equality is a part of teacher competences stipulated in Oklahoma, where it is stated that one of the general competences teachers should master is equality, where they have to understand that students are disparate in terms of their approaches to instruction, and teachers should create instructional opportunities that can be used by each of the disparate students. This means that teachers should understand that all students learn differently. Teachers have to deliver lessons in appropriate ways and fulfil the needs of all students. Students bring all individual differences into the classroom as well as different ways of learning. Some of the differences are probably caused by late or accelerated development, innate disability, language differences, learning style or social factors. This is where teachers play their roles and functions to unite differences in equality.

The instructional model of "We the People … Project Citizen" or "Portfolio-Based Civic Education Learning Practice" has been acknowledged and proved by the author to be able to foster democratic intelligence of young citizens or students. This is because through this instructional model, since the very beginning students have been trained and habituated to identify various problems pertaining to political policies, both in their school environment or neighbourhood, and their region. Based on the identification results, students identify and determine information sources to gain various kinds of information regarding the formulated problems.

IV. CONCLUSION

Civic education teacher competence, classroom environment, and civic education classroom as democratic laboratory had significant influences on the effort of fostering democratic intelligence of young citizens as students. However, the cultivation of democratic values in the world of education requiring figures with intelligence, responsibility, and high appreciation for democratic values, especially through civic education subject, had not been successful. Civic education class no longer illustrates a miniature of society reflecting social and cultural realities due to civic education teachers not having the expected competences and classroom environment not encouraging democratic atmosphere. To solve these issues, teachers should create civic education classroom as democratic laboratory, namely a classroom able to train students to be courageous to inquire, express opinion, argue, tolerate, learn to appreciate and respect other's opinion; be responsible, honest and fair, and be responsive to various problems currently faced by the society and the nation. The implementation of civic education classroom as democratic laboratory creates a figure of young citizen who has intelligence, responsibility, and high appreciation for democratic values. This is so because in such a classroom young citizens are invited to learn, analyse, and assess various problems in their surroundings.

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Fundamental Sociological Symptoms as a Source of Occurrence of Turbulence in Indonesian Society During The Post-Reform

D. Budimansyah

Faculty of Social Science Education, Universitas Pendidikan Indonesia
Bandung, INDONESIA
budimansyah@upi.edu

Abstract— **This paper discusses the extent to which the fundamental sociological phenomenon is the emergence of power centered on an elite group (oligarchy) and the appearance of veiled hatred that became the source of the turmoil of post-reform Indonesian society. The paper argues that the problem lies in the lack of an agreement to develop naturally, and participatory values (normative integration) and rely more on power approach (integration coercive). Indonesia needs to create a civic culture as a cultural agreement to establish harmony among groups in society and one of them through the learning of Sociology.**

Keywords: oligarchy, socio-cultural animosity, civic culture

I. INTRODUCTION

Indonesian political and social life conditions of the New Order (1966-1998) were criticized for lacking reflect the ideals of a democratic society. The presumption for this is that the mistake was rooted in the authority of the state (state agents) through excess of an indoctrination of politics. After the fall of the authoritarian regime, i.e. after indoctrination was over, great hopes arise that the life of the nation will be more democratic. In the era of 'reform', the discourse of citizenship recognizes the rights of citizens as a central issue in a pluralist democratic society. In other words, the struggle and the acquisition of civil rights, human rights and social and political justice are believed to be more easily achieved. However, after almost two decades, it seems that this expectation is not so visible, with the exception of the aspects of freedom of expression where there have been bigger opportunities available than those during the authoritarian regime [1].

On the other hand, in the era of 'democratic transition' Indonesian people are confronted with the various phenomena that really concern people's lives. In the society bad characters emerge as typified by the drastic and fantastic change in social and cultural life. The people who were formerly known as patient, friendly, courteous and good at small talks are now becoming grumpy, abusive, and vindictive. They mistreat fellow human beings in the hustle of the city. People of different villages/tribes savagely fight with each other. Even more tragic, our students are hurting each other in the streets. Level of discipline in our society in various fields of life also does not seem encouraging, even obeying a simple rule such as riding/driving on a street is still very poor [2]. On the basis of this reality it is imperative that we investigate seriously what exactly the source of the aforementioned phenomena is.

II. FUNDAMENTAL SOCIOLOGICAL SYMPTOM

Turbulent situations as we feel today after the reform can be explained sociologically because they have something to do with social structures and cultural systems that were built in the past. Analysis of the situations after the 1998 reform reveals there are some fundamental sociological phenomena, which may motivate the upheavals in our society today[3].

First is a concerning fact. After the collapse of the "autocracy" power structures of the New Order regime, what we get is oligarchy (not democracy) where power is concentrated in a small group of elites, while the majority of the people (*demos*) remain distant from the sources of power (authority, money, law, information, education, and so on). Although the oligarchy was actually hatched and raised by Suharto's New Order, but later changed dramatically over the fall of the Soeharto regime [3] and they are growing stronger controls [4]. This observation is confirmed by the following facts5: (a) the formal political power is controlled by a small group of political party people through election by which they exploit people's vote only to gain seats in the Parliament. Through the Parliament this group has the right on behalf of the people to carry out their own political agendas, which are at times at odds with the real interests of the people; (b) the charismatic power rooted in traditions and religions is held by a few people who are able to drive people's loyalty and emotions to attain obscured goals for themselves is not clear; (c) formal legal power controlled by law practitioners and enforcers with their expertise and/or authority can regulate who is right and who is wrong; (d) most of the money in this country is in the hands of a small group of people who are actually being cornered politically. This group can buy the "truth" through legal institutions, demonstrations, formation of public opinion through mass media, even the seats in the parliament. Take for example the cases of bribery in the House that involved a number of its members, largely because they were bound by the game of the "buyers of truth" through engineering efforts and policies of certain regulations to fulfil their desires; (e) a small group of local elites have a formal or informal authority on behalf of people's aspirations for their own benefit. This group often voiced separatism, federalism, broad autonomy, even the issue of natives; (f) vocal minority groups who

frequently commit acts of demonstration on behalf of the ordinary people in ways that often even intrude the general public (vigilantism, violence, sweeping, conflict between mass with security forces and etc.).

It seems all the symbols considered effective for mobilizing the masses have been used by the above-mentioned small groups in order to impose their will during the post-reform era. Consciously or not, the elites are now suffering from "political myopia" that is, they utilize elections only for short-term goals. Thus, practically all the nation's moral directions are controlled by a partisan and primordial small group. Politics operates within the meaning of Machiavellian, so the accumulation of resources individual power, such as wealth, position and status, achieved through strategic decisions cleverly, including decisions made while building political alliances and economic or embrace and seize voters in the election [6]. Decentralization results in a number of areas of disappointment to many parties: corruption and money politics is rampant, the reforms in the area walking in place, the district remains barren, and plentiful other diseases. All pathology was born as a result of the basic interests of the "predator" at the local level is not paralyzed as the collapse of the New Order [7]. Quite the opposite change of regime in Jakarta generate new pressures for local elites to utilize as much power delegated to them to protect the economic and political interests of their own [8]. As a result, decentralization does not work as promised by most supporters, some of which even revealed a number of empirical case can be explained by a theoretical analysis based oligarchy [9].

Second, the source of the upheavals in our society today is socio-cultural animosity. These symptoms appeared and even worsened after the collapse of the New Order regime. After the New Order regime was successfully deposed, conflicts in Indonesia occurred not only between supporters of the New Order with the fanatical supporters of the Reform, but it extended into tribal, inter-religious, inter-social between social classes, and between village conflicts. Not only are the conflicts vertical between the upper class and the lower class but they are also often horizontal, among small people. Such are not corrective but destructive conflicts (dysfunctional) leading to a self-destroying nation.

Another feature of the conflicts in Indonesia is they are not only manifest conflicts but even more dangerously are latent conflicts between various groups. Socio-cultural animosity is a socio-cultural hatred that stems from differences in cultural traits and fate differences of past history, so the element of desire for revenge prevails. This covert conflict is latent because a variety of mechanisms of dissemination of hatred take place in almost all institutions of socialization in the community (ranging from families, schools, villages, places of worship, mass media, mass organizations, political organizations, and so on).

It is inevitable this covert socio-cultural animosity is strongly associated with the plurality of the Indonesian society. A real example is destruction of Yugoslavia resulted from the depletion of in-group feeling among ethnic groups, while safety valve institutions to sort out the covert sociocultural animosity did not work effectively. Such is not the determining factor; however, because many other plural societies can build a platform

with which a culture of inter-ethnic harmony at a fairly steady level can materialize. As an example, the Malaysian society with the concept of sociocultural development has successfully constructed a civic culture as a cultural agreement to establish interracial and religious harmony. No matter how hard the political conflicts that occurred in Malaysia, this agreement stands strong. Indonesia is a different story. Any political differences have always been linked to the most fundamental cultural differences (especially religion). This is what makes political issues difficult to be resolved. The question is why such things happen? If you look at the integration process of the Indonesian nation, the problem lies in the lack of natural and participatory agreed values (normative integration) and the integration relied more on the power approach (coercive integration). On the basis of this reality, the ideals of the reform to build a new Indonesian society should be realized by building on the results of an overhaul of the whole order of life of the past. The core of these ideals is a democratic civil society, which has an adaptive Indonesian character in the global era.

The era of globalization characterized by the rapid development of science and technology, especially information and communication technology, has turned the world into what seems to be a global village. The world becomes transparent without national boundaries. Such conditions have an impact on all aspects of the society and the nation. In addition, globalization can also affect the mindset, attitudes, and behaviors of the entire people of Indonesia. It has challenged the power of applying the elements of national characters, as affirmed Kenichi Ohmae [10] [11] that in the development of a global society, the geographic and political boundaries of countries are relatively intact. However, the life in a country may not be able to limit the global power of information, innovation, and industries that make up the modern civilization.

III. BUILDING INDONESIAN CHARACTER

Modern civilization born from globalization has caused a number of problems and disappointments. Eric Fromm [12] describes the development of Europe as the development of modern civilization. The central theme of the development of this modern civilization, in his view, is the emergence of freedom, which occurs at the level of individuals and the society. At the individual level, the freedom starts from the emergence of self in the process of individuation, is the release of the individual ropes since the dissolution of "umbilical cord" until the first occurrence of a sense of separation between the baby and the mother, and in general the separation of 'I' and 'you' .Inseparability between individuals and their environment provides individuals with the feeling of security, a feeling of oneness (belongingness) and the feeling that s/he is rooted on something. The attainment of individual freedom indicates the loss of three ropes replaced by anxiety, powerlessness, alone less, up rootedness, and doubt; all of which leads to hostility. This individuation cycle occurs in each individual, at any time and at any place.

Personality development at the community level also determines the process of individuation throughout history, which in Western society is the result of the

struggle, more specifically the result of the struggle for freedom. As in the individual level, this freedom can also be illustrated as clamping the ropes of all kinds of power: church, state, and economic exploitation. As in the level of the individual, this freedom is accompanied by anxiety, powerlessness, alone less, up rootedness, doubt, and hostility.

Through this process of freedom, Fromm describes the emergence of the capitalist system, which occurred in the 15th century (the Medieval Times or the Dark Ages) and the 16th century (the Church Reformation era or the emergence of Protestantism). Capitalism in the 15th century first developed in Italy, which was partly due to the Red Sea becoming the path of European trading activities, and close to the East (including the Arab/Islam), so that Eastern culture could be brought to Europe. The emerging capitalism was noble capitalism. The economy stood on a strong ethical foundation (brotherhood) and very little competition. As a result, capital accumulation was running very slow. Nevertheless, in such a trading system capital had been pivotal.

Since the 16th century, during the Church Reformation, the middle class emerged to the top owing to **Luther** and **Calvin**, who craved wealth (as a symbol of success). Their primary teachings are independence and reliance on their own efforts. This is the positive aspect of capitalism as propounded by Protestantism, whose central theme is freedom. The negative side, as stated earlier, is the feeling of insecurity, anxiety, powerlessness, and so on.

Fromm concludes from this analysis that in addition to the need of freedom, people also need dependency or submissiveness. When submissiveness needs are not met, freedom becomes meaningless. The mechanism to escape from freedom then surfaces in the form of masochism, sadism, destructiveness, and automaton [13]. That is how Fromm describes Western capitalism and modern society. The modern society has a strong will strong (such as self-reliance, confidence, hard work), but the society is also faltering. The failure is attributed to the absence of inner peace due to dismissals of religious values.

Disappointment to the modern civilization gives rise to a dream to establish a new society with a new morality (see for example **Giddens** [14] in "The Third Way" 1998). However, until the end of the 20th century, albeit the emerging independent and voluntary public organizations (such as NGOs, mass organizations and political organizations), our civilization is still faced with various cruelty cases to humans and the environment. It turns out the key to human welfare does not solely lie in the creation of a balanced relationship between state and society, but more fundamentally is the new morality (read: new characters) needs to be instilled into the modern system.

Demands for a new morality, for example, were voiced by the French Revolution: "Liberté, égalité, fraternité" (liberty, equality, and fraternity), but until now it seems only "freedom" is obtained, while "equality" is still far behind. The moral "brotherhood" has almost seen no progress in this modern civilization. Apparently, the same happens in our reform. All groups of the society are ecstatic with freedom, while the spirit of brotherhood as a nation is fading, and consequently equality and justice are difficult to be realized. In view of this, the author argues

that the essence of the Indonesian character we need to build in our society is "brotherhood" as a new moral attitude.

Bellah [15], a United States sociologist also stresses the importance of a new moral revival that is able to produce more functional underlying social institutions and social relations between the community and the state as well as among citizens. He remarks that all that has degraded human dignity is the result of our social choices, which we standardize into social institutions. New choices need to be made to amend this, which requires a system of values, for all options have a moral and ethical foundation.

Analysis of social institutions connotes questioning: "how are we supposed to live?" and "how do we think about how we live?" Social institutions that regulate how we live our life have been rather dysfunctional or are not in accordance with the ideal values. The ideal values are merely stored in the repertoire of our culture, not effectively regulating our behavior in the existing social order.

Another US sociologist **Etzioni** [16] also echoes a similar disappointment against modern civilization by taking the United States as example. The American society, according to Etzioni, needs to develop individualism, which has been rooted in their culture along with the communitarian values . In other words, a balance between the rights (ego oriented) and responsibilities (majority oriented) is called for. This line of thought is highly relevant in rectifying the phenomena that have occurred in our society since the colonial period until the New Order in which the people's rights were always abused by the government and the state. During the reform era, the people are suddenly suffering from the symptoms of "a strong sense of entitlement" that is, tendency to demand the rights (by force and violence if necessary) and reluctance to accept responsibilities for the public interest.

Etzioni [16] realizes the formation of a communitarian society can only be realized through a systematic social movement. That is why his group and he declared commitments as part a "communitarian" movement as follows: (1) we must be able to create a new morality that does not interfere with people's private lives (anti Puritanism); (2) we must maintain a "law and order" without leading to a "police state" by carefully designing the authority and power of government; (3) we have to save the lives of families without limiting the rights of their members in a discriminatory manner (e.g. imposing a domestic role to women); (4) schools should be able to provide moral education, without indoctrinating young children; (5) we must strengthen community life without becoming fanatics and hostile to other communities; (6) we must increase the social responsibility not as a limitation of our rights, but rather as balancing of rights that we have acquired. The bigger the rights, the greater the responsibilities; (7) the struggle of personal interests must be balanced with a commitment to the community, without having to be victim for the group. Therefore, infinite personal greed should be replaced by socially beneficial "vested interests" and the opportunity passed by the community; (8) the authority of the government must be maintained without eliminating the opportunity for all citizens to convey their opinions and interests.

IV. REPOSITIONING THE ROLE OF SOCIOLOGY LEARNING

All of that is the core of communitarian moral attitudes offered by Etzioni [16], i.e. agreement of modern humans for the creation of new moral, social, and public order based on the reinforcement of the value of "togetherness", without any Puritanism and repression. The spirit to cultivate new moral for this failing modern civilization is also evident from the ideas of Giddens in "The Third Way" whereby he fights for social democracy whose central themes are solidarity, equality and security as well as the active role of the state.

The concept of the Indonesian character in this paper basically refers to the communitarian moral attitude with the spirit of the personality of Indonesia animated by the values of *Pancasila* (the five principles) and norms that are based on the Constitution of the Republic of Indonesia Year 1945. Building the Indonesian character, therefore, is a process of providing a more independent position of citizens in relation to the state, fostering a democratic ethos that not only emphasizes individual rights and the rule of law, but also capitalizes on improvement of moral relationship among citizens, instilling the value of harmony that generates concern for all citizens and the fate of an entire nation.

At the end of this paper let us focus our attention on the existence of Sociology teaching in schools in the context of the development of young generation into adult citizens. A child is a hypothetical community member or an "unfinished" member of the society because s/he still needs to be educated to become an adult citizen who is aware of his/her rights and responsibilities as a member of society [16].

The society highly expects the younger generation to be good citizens and to participate in public life. Such an expectation is more accurately described as a growing concern, especially in a democratic society. There is a mounting evidence that indicates that none of the countries, including Indonesia, has reached a level of understanding and acceptance of the rights and responsibilities among the entire people to support the social life of Indonesia based on the Divinity values, compassion for fellow God's creation, and maintaining the integrity of the nation-state, coupled with the spirit of consensus, and justice for all. Sociology learning should be a major concern. No task is more important than the development of the effective, noble, and well-educated citizens. The nation is to be nurtured by people who have the knowledge, skills and character s. Without a true commitment to the fundamental values and principles in the society, a civilized society is impossible to materialize. Therefore, the task for educators, policy makers, and members of a civil society is to campaign the importance of Sociology to the whole society, agencies and levels of the government as a vehicle to educate children to become adult citizens.

V. CONCLUSIONS

To be able to nurture children to become good members of society, the following strategic steps are essential. First, Sociology learning needs to be revitalized as a curricular course in formal educational institutions (school/college) and no formal educational institutions, which acts as a vehicle for breeding and empowerment of children and youth in accordance with their potential to become citizens of Indonesian who are fully aware of their rights and responsibilities. The educational process involves psycho-pedagogic aspects. Therefore, the author dubs this approach as a psycho-pedagogical development approach.

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The Quality of Financial Reporting: Sharia Supervisory Board Role in Zakat Management Organization

E. Mediawati

Accounting Department, Universitas Pendidikan Indonesia

Bandung, INDONESIA

elis.mediawati@upi.edu

Abstract— **Public trust is closely related to the quality of the financial information which is presented by Zakat Management Organization (ZMO). The information will be useful if the information is able to support the community decision-making to entrust their zakat to ZMO. Sharia Supervisory Board (SSB) is a very important organ in the Islamic financial institutions (IFIs), SSB ensures all the objectives of Islamic governance are achieved, which includes directing, reviewing and supervising all the activities of IFIs in order to adhere to sharia. This study aims to determine the relation role of sharia supervisory board on the quality of financial reporting. The method which is used in this study is a survey method. The unit of analysis in this study is the ZMO in Indonesia. The respondents in this study are director, member of the supervisory board of sharia as well as Zakat collection and utilization. The hypothesis testing uses moment product moment correlation and coefficient of determination (R2).**

The result of this research is the relation of sharia supervisory board role with the quality of financial reporting is positive and very strong

Keywords: Sharia Supervisory Board, Quality of Financial Reporting, Zakat Management Organization

I. BACKGROUND

Zakat is the third pillar of Islam, it must be fulfilled by a muzakki (the person who is obliged to issue zakat), because the rights of others are in the assets which are owned. Zakat in Islam is the worship contains two dimensions they are hablumminallah or vertical dimension and hablumminannas or horizontal dimension.

There is very noticeable difference between the zakat potential and its receipt realization by Zakat Management Organization (ZMO). Allegedly the problem occurs because it is lack of public trust to ZMO, as the opinion of Jamil [1] that the zakat fund managers are still considered not to have human resources (*amil zakat*) whose quality is optimal.

Public trust is closely related to the quality of the financial information which is presented by ZMO. The information will be useful if the information is able to support the community decision-making to entrust their *zakat* to ZMO as an institution which is considered mandate to receive, utilize and distribute *zakat* which is entrusted by community.

The fundamental difference between Islamic financial institutions (IFIs) and conventional is in the existence of supervision over the implementation of Islamic law. Sharia Supervision is a process to ensure that financial products and services according to the principles of Islam. SSB is a very important organ in the IFIS, SSB ensures all the objectives of Islamic governance are achieved, which includes directing, reviewing and supervising all the activities of IFIs in order to adhere to sharia. Karim [2] argues that SSB is also involved in accounting policies and sharia reporting, it can be justified that the report could convince the reader that the financial statements are based on Islamic law. Quality financial statement is suitable with generally accepted accounting principles and meets the existing rules and SSB ensures the credibility of financial statements [3].

II. CONCEPTUAL FRAMEWORK

The financial statement is the financial effects overview of transactions and other events which are classified into several large groups according to their economic characteristics. The large group is the elements of financial statements. The elements that are directly related to the measurement of financial position are assets, liabilities, and equity. Meanwhile, the elements that are related to performance measurement in the income statement are income and expenses. The statement of changes in financial position usually reflects income statement elements and changes in balance sheet elements; thus, the basic framework is not identified particularly the elements of the changes statement in financial position.

In contrast to the financial statements which are the output of accounting, financial reporting is not the final product it is a process that starts from the transactions/events, the selection of accounting policies and then apply the policy. Financial reporting also involves estimates and judgments as well as the disclosures about transactions, events, policies, estimates and judgments that have been made. The quality of financial reporting depends on the quality of each part of the financial reporting process [4].

The definition of SSB according to the Accounting and Auditing Organization for Islamic Financial Institution [5] is:

A Sharia supervisory board (SSB) is an independent body of (Sharia scholars) with a (possibility of including) a member other than a sharia scholar, who should be an expert in the field of Islamic Financial Institutions (IFIs). The SSB is entrusted with the duty of directing, reviewing, and supervising the activities of the IFIs in order to ensure that they are in compliance with Islamic Sharia.

Rahman in his book The Art of Islamic Banking and Finance [6] states that:

The Sharia Board (sometimes called Sharia Supervisory Committee), in general, certifies every product, finance model, and service provided by the Risk Free financial institution. It also ensures that all the transactions are in strict compliance with the principles of Sharia

Rosly [7] states that there is the sharia supervisory board role in ensuring the implementation of *sharia maqasid* and inspecting the implementation of transaction agreement in sharia banks, which also affects financial reporting.

The SSB independence is very important for financial statements users who require collateral for Islamic transactions and operations of sharia bank. The SSB independence and the external auditor affect the credibility of financial statements [2].

In giving advice, SSB must guarantee all the bank's operations are based on the sharia rules. Karim [2]. The SSB independence is strongly influenced by moral values, while the external auditors are largely influenced by economic factors. SSB and independent external auditors are to ensure the credibility of financial statements.

III. RESEARCH METHODS

The method which is used in this study is a survey method, because it has the characteristics that are associated with the objectives to be achieved, it is descriptive and verification, and the data is collected from a sample that has been determined, it is obtained by using a specific data collection tools, the questionnaires [8].

The object of this research are the role of sharia supervisory board, and the quality of financial reporting. The research subject is ZMO which operates in Bandung city. The respondents in this study are director, members of sharia supervisory board as well as Zakat collection and utilization. The data which is obtained from the ZMO respondents will be averaged, so that the opinion of respondents representing each ZMO. The data source which is required in this research will be obtained through the Field Research by distributing questionnaires and Research Library (Library Research). The data quality which is obtained from the respondents through the questionnaire needs to be tested by doing validity test and reliability test to avoid things that are biased and question the validity of this study.

The testing hypothesis uses moment product correlation and coefficient of determination (R2). The coefficient of determination measures how far the ability of the model in explaining variations on dependent variable [9]. The more the value of R2 is closed to one then the independent variable provides almost all the information which is needed to predict the variation of dependent variable. On the contrary, if the value of R2 is getting smaller, the ability of independent variable in explaining the dependent variation is very limited.

IV. RESULT

Based on the results of hypothesis testing, the study found that the relation of sharia supervisory board role with the quality of financial reporting is positive and very strong. Public trust is closely associated with the financial information quality which is presented by ZMO. The information will be useful if the information is able to support the community decision-making to entrust their *zakat* to ZMO as an institution that is considered a mandate to receive, utilize and distribute *zakat* which is entrusted by community. On the other hand, *muzakki* requires transparency and accountability for the use of zakat funds. SSB has the competence to ensure ZMO accordance with sharia. SSB role has related very strong and positive to the quality of financial reporting. Financial statements are credible information sources by the financial statements users to determine the performance of management and the company's financial position. Therefore, the role of the SSB can improve the quality of financial reporting that will ultimately result in increased public confidence in the ZMO.

Casper [10] divides SSB functions into three, namely certification, supervision and guidance functions. Garas and Pierce [11] find that SSB function is convincing IFIs activities based on sharia by way of overseeing the management and conducting IFIs training.

In carrying out its functions SSB should have religious competence, legal, social, corporate governance, economic [11]. IFIS should have SSB who has sufficient financial knowledge in addition to knowledge in sharia, so SSB can assist management in developing products which appropriates to sharia [12]. IFIs is managed differently because it is based on principles and rules of Islam, and the principles must be implemented and able to be reflected in the behaviour based on the faith that is integrated with the knowledge [13].

Financial crimes can be more prevented in IFIs because there are laws of Quran and *hadits* which are the basis of rules and principles [14]. And the presence of SSB in IFIs affects the company added-value and increases the competitive advantage [15].

Chapra and Ahmed [16] also say that the importance of sharia supervisory board role. Rosly [7] states that there is sharia supervisory board role in ensuring the implementation of *maqasid sharia* and examining the implementation of agreement in transaction, which also affects financial reporting. SSB and the independence of the external auditor affect the credibility of financial statements [3]

V. CONCLUSION

Based on the results of statistical calculations, it is concluded that the relation of sharia supervisory board role with the quality of financial reporting is positive and very strong. Financial statements are credible information sources by the financial statements users to determine the performance of management and the company's financial position. Therefore, the role of the SSB can improve the quality of financial reporting that will ultimately result in increased public confidence in the ZMO.

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Pedophilia and the Lack of Social Control

(A Case Study of Sudajaya)

E. Malihah, S. Nurbayani
Universitas Pendidikan Indonesia
ellyms@upi.edu

Abstract - In 2014, pedophilia was committed in Sukabumi. This act caught the attention of social media across Indonesia, and is believed to be the first of its kind to spread across the country through social media. The act became a trending topic looked at from two perspectives: the number of victims and the media coverage which lasted for almost one month. In this paper, we discuss pedophilia as a social crime, specifically in regard to the rural community of Sudajaya, Sukabumi.

Keywords: social control, pedophile, crime and deviance

I. INTRODUCTION

Major cases related to violence against children, including sexual crimes, reported to the KPAI in 2014 [1], included the Jakarta International School (JIS) child sexual abuse case; child sodomy performed by Andi Sobari a.k.a. Emon in Sukabumi with 110 child victims; Samai, the pedophile in Tegal reported to have molested approximately 100 children with the average ages of 13-14, who trapped his victims with the ruse of teaching magic to change leaves into money; the case of sodomy by the watchman of a mosque in Makassar, with dozens of child victems aged 9-11 years old, committed from 2013, with incidents ocurring in a landfill site when students finished reading the Qur'an by a perpetrator on the Secretariate of the Organizing Committee of the mosque.

Research into community behavior in response to cases of social violence from the Research Centre for the study of Islam and Society (PPIM), State Islamic University (UIN), conducted in 2006, and the results of the Child Monitoring Protection Commission Indonesia (KPAI) in 2012 in 9 provinces [1], show there is a correlation between attitudes and behaviour of families and communities against violence with the cultural and religious understanding believed. These two aspects of the patriarchal cultural roots which then affect the religious understanding and gender bias on society, with the justifications made as if the violence stems from religion. In fact, there is no Islamic teaching that justify the occurrence of violence, especially against women and children.

The cases of neglect and violence against children, which are identified in reference centers and police is just the tip of the iceberg, and does not reflect the total number of cases in the community, because not all cases are reported. According to the National Commission for Child Protection and Maintenance, there appears to be an increasing number of both types of cases. The limited data on violence against children is due to a lack of adequate means of providing services, including a recording system [2].

The impact caused as a result of these social aberrations is negative in nature, both to the offender and the community in general. Deviant behavior is also commonly considered detrimental to society.

Based on the above background, the authors will address the issue of social impact analysis of the occurrence of pedophillia in Sukabumi district (a case study of the village of Sudajaya), which includes the public perception that Sudajaya is a pedophile village.

II. LITERATURE REVIEW

A. Social Pathology

According to *Kamus Besar Indonesia* (the national dictionary of Indonesian language) (2002, p. 837) [3], the word pathology is derived from pathos i.e., Suffering, disease, while logos mean science, so pathology means the science of disease. Social pathology is therefore the science of social illnesses, or conduct that is contrary to the norms of local stability, goodness, patterns, morals, property rights, solidarity, family life tenets of neighborly kindness, discipline, and formal law [4].

B. Pedophile

Literally, the word pedophile means love of children. However, changes in meaning over time have led to general use as a term to describe a psychosexual developmental disorder where individuals have abnormal erotic desires towards children [5]. The sexual abnormality of pedophilia is gaining sexual pleasure in an unnatural way, i.e. Rendering children as the objects. The causes of the occurrence of this disorder are psychological or psychiatric disabilities, such as those stemming from childhood experience, trauma and genetic abnormalities.

When reviewed on the basis of medical diagnosis, then pedophilia is defined as a psychiatric disorder in adults or teenagers who have started to mature (age 16 or older), marked with a primary or exclusive sexual interest in prepubescent children (generally age 13 or younger, although the age of puberty may vary). Sufferers of pedophilia have distorted sexual behavior, choosing children as an object for the gratification of sexual needs. The perpetrators of pedophilia often show indications of incompetence in interacting with fellow adults, so seek pleasure from children in compensation. Most pedophile were also victims of sexual abuse during childhood. So in other words, pedophilia is a deviation in sexual behavior or repetitive behaviors and strong form of sexual activity with children [6]. Pedophilia is sexual activity performed by adults against children under the legal age of consent. Sometimes, the child will provide themselves to such adults due to inducement. [7]

C. The Theory of Labeling

Labeling, in the context of this discussion, is the identity given by a group to an individual, based on traits that are considered a minority by a community group. Labeling tends to be towards people who have lapses of conduct that do not comply with societal norms. Someone labeled in this way will experience changes in their self-concept and stigma based on the label applied [8].

Furthermore, [9] the more frequently a label is given to people or groups it becomes self-fulfilling, with the subject transforming or more closely resembling the label given. This reaction occurs because someone labeled feels trapped within the label given. Labeling appears due to the reaction of the public or social environment towards behavior which is considered a deviation [10].

D. Social Control Theory

This theory states that for a person to be accepted by a group or individuals in society, they must obey a number of rules that exist and thrive in society. To that end, the community controls its citizens so that the behaviors of the majority of residents are within the framework of social order. Within the community, a person is controlled primarily through dissemination of values and social norms, so they fit the expectations of the majority of citizens through the creation of culturally construed norms and a sense of pleasure.

However, although there are values and norms that are socialized in communities, nonetheless, irregularities remain. This suggests that socialization alone is not enough to create social order. Social norms are not strong enough to be self-enforcing in guaranteeing social order. Therefore, in addition to the process of socialization, the community also creates social control systems.

Based on the theory of social control, deviations occur due to weak social control, either in the form of social pressure or lack of sanctions. A crime, for example theft or rape, is not always prefaced by the existence of intent to steal or rape, but because of the opportunity for it, due to weakness of social control. [11] The primary means of social control is the sanction, i.e. A form of suffering, deliberately charged by society. Individuals who have distorted social norms are penalized, and it is expected that deviations will be threatened with sanctions. In general, there are three kinds of sanctions: (1) economic sanctions, (2) physical penalties, and (3) psychological sanctions.

Based on the above findings, then public figures were instrumental in social deviation control efforts. This can be examined in the social control theory, namely that the deviations occur due to weak social control, either in the form of social pressure or sanctions.

Role of parents and the Media on Caces of Pedophilia in Sudajaya

Researchers established that the role of parents and the media in the case of pedophilia in the village of Sudajaya was fundamental.

Due to economic factors, many of the parents focus on earning a living, as a result of which they are not too attentive to the daily activities of their children. This can be proven, by the fact that kids under age are already smoking and hanging out until late in the night, so

III. METHODOLOGY

This research uses a qualitative approach, of the case study researched. Data was obtained through in-depth interviews, observations, documentation, study and further literature review. This research was conducted in the Sudajaya Village in Sukabumi district found in the West Java province of Indonesia. The subjects of this study were the villagers of Sudajaya, including the village chief, RT (RT is the smallest geographical administrative unit in Indonesia, and comprises a group of households, each with their own representative head.) and local representatives, victims, and learners.

IV. RESULTS AND DISCUSSION

Sudajaya Community positive perceptions In Spite of Being Named a pedophile Village.The researchers established the community of Sudajaya maintain positive perceptions of the village, in spite of it being named a pedophile village. Table 1 below illustrates the findings about the perceptions of the Sudajaya community:

Mini-Research	Findings
The positive perception of the Sudajaya community	Most of the victims are still happy to live in the village of Sudajaya. This is because they can still play. Most of the community members born in Sudajaya feel proud to live in the village. They assume that the sexual abuse has been just a disaster which befell the village, and it does not mean the immediate society occupants wish such a situation to persist in their village. However, there is a small percentage of the public, who say they are not happy to stay in their home village because of fear of their sons becoming victims. They are also embarrassed because of their community's bad image.
	Based on the research findings, there are two causes that make the villagers of Sudajaya content to stay in this village:
	1. Victim perceptions. The victims basically still feel welcome living in this village, because they have a lot of friends to play with. This can be understood from the psychological perspective that requires attention, either from parents or peers. Their perception emphasizes occurrences of pedophilia were simply an accident. They believe that natural disasters will always exist in human life, referred to as *Musibah*.
	2. The driving factors of occurrence of cases of pedophilia in the village of Sudajaya.

they're higher chances of one becoming an Emon's victim.

The mass media highly exaggerated Emon cases almost on a daily basis, so the public became bored of watching the reporting. Based on interviews with respondents on the ground, there were only 18 real Emon victims.

Community Leader, Parents, and Legal Efforts Against Pedophilia in Sudajaya

The efforts of local government, community leaders, and parents, was to implement a study, a family resilience program to strengthen religion, encourage sport in the village, and undertake socialization to society, especially children, by giving advice.

Schools' efforts: establish a closer relationship between the school and the pupils, so that learners can be more open to talk about anything that has happened.

Legal effort: Emon was sentenced to 17 years of imprisonment. Based on the above findings, the efforts of local government and community leaders, namely, by holding family resilience programs are some of the ways to solve pedophilia cases within the country.

V. CONCLUSION

Attempts have been made to solve the problem of pedophilia in Sudajaya, including a family resilience socialization program, instruction, and sports activities. But there are still constraints over the sustainability of such activities, and various obstacles. The main obstacle is that the Sudajaya village community is less active in response to social problems, as economic limitations have led to a primary focus on income generation to meet basic living costs.

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Study of Indigenous Peoples Empowerment Model in Sundanes Village

E. Sumiati, A. Hufad
Department of Non-Formal Education, Universitas Pendidikan Indonesia
Bandung, INDONESIA
dreams.miate@gmail.com

Abstract—Social and technological developments today did not have a significant impact to the culture of indigenous peoples in Cireundeu Village. Instead, they maintain their ancestors' cultural values and traditions in their social and economic life. The objectives of this research were to discover and explain the patterns of social and economic life in accordance to the local wisdom. The results which were obtained by an ethnographic approach, Logic Analysis Method, are: (1) The life patterns of Cireundeu society today is formed through a long stage of socialization and inheritance that it has been applied since childhood and is a fundamental need for all indigenous peoples in Cireundeu Village; (2) The society's economy system is built based on the principles of fulfilling the needs, by providing them abilities to compete with outsiders; (3) Empowerment of indigenous peoples in Cireundeu Village is based on the "by the people and for the people" principle. This principle was built based on discovering potentials to strengthen the resilience of socioeconomic. Thus, it could be an entity that has the potential-based economy and local knowledge.

Keywords—People Empowerment, Culture, Local Wisdom, Indigenous Peoples.

I. Introduction

Problems of poverty, seems to have become a common phenomenon throughout the world. Therefore, poverty eradication agenda was incorporated into the agenda of the first of eight Millennium Development Goals (MDG'S) 1990-2015. In Indonesia context, efforts to reduce poverty today becomes very important because the World Bank has concluded that poverty in the country is not only that 10-20% of the population living in absolute poverty (extreme poverty), but also approximately three-fifths or 60% of Indonesia's population is currently living below the poverty line. However, the steps taken by the government has only been focusing on achieving poverty target without concerning the equality between socio-economic and territories. Report from Central Statistics Agency (BPS) indicated in 2013Indonesia reached the social collapse at its highest level (0.413) and will continue to increase if no immediate steps to balance the distribution of welfare, which should be considered as the right solution for building self-sufficient and prosperous communities

Therefore, there is a need for a model of community empowerment that emerged from the public in choosing the need, planning development, managing the process and maintaining it independently. Such empowerment process will build an independent society and consistent with the theory that are people centered, participatory, empowering a sustainable society (Chambers, 1995), then community empowerment is increasingly becoming a necessity in any community development effort itself.

In line with these thoughts, Kindervatter (1979), gives a clear role on the role of empowerment in order empowering process, the role of empowerment not only transform individuals, but also groups, organizations and communities. Empowerment as a process containing a broad sense, which includes increasing the knowledge, attitudes, skills and other skills development towards independence alive. Kindervatter (1979: 13) explains that; for the purposes of this study, is empowering; people gaining an understanding of control over social, economic, and / or political forces in order to improve Reviews their standing in society.

People who are able to build the environment that people are aware of the need to explore the potential of a certain area and retains local wisdom in an area with various ways and techniques to become a staple food as well as developing various preparations of local knowledge possessed, one only the local knowledge will still maintain the tradition of eating constellation (rice cassava), namely in Cireundeu Village with all its uniqueness is not only known by the public environment Cimahi, but it is well known because it has a characteristic in everyday life.

Cireundeu Village is located in the Leuwigajah District of South Cimahi Cimahi city. It comprises of 300 households and is divided into two sections of society, i.e. the "Community Cireundeu Village" and the "Indigenous Cireundeu Village". Contrary to the common societies, Cireundeu Village is almost never affected by the social upheaval that often occurs such as the high price of staple food, especially rice.

II. The Life patterns of Indigenous Peoples

Indigenous peoples in Cireundeu Village highly uphold his religion, culture and their customs. They have a principle "Ngindung Ka Waktu, Mibapak Ka Jaman". Which words "Ngindung Ka Waktu" is that we as indigenous peoples have the means, characteristics and beliefs of each. While "Mibapak Ka Jaman" means indigenous people in Cireundeu not closed to the development of the current era.

Moreover, indigenous people in Cireundeu Village is guided by the principle of life, namely: "*Teu Nyawah Asal*

Boga Pare, Teu Boga Pare Asal Boga Beas, Teu Boga Beas Asal Bisa Nyangu, Teu Nyangu Asal Dahar, Teu Dahar Asal Kuat", which means that one might not cultivate the field but he still has rice, one might not have rice but he still has food, one might not cook but he still can eat.

The shift of the staple food of indigenous peoples in Cireundeu Village of rice into rice cassava began approximately in 1918, spearheaded by Mrs. Omah Asmanah, son of Mr. Haji Ali, followed by his brothers in the Cireundeu Village. Omah Asmanah began developing non-rice staple food, and her pioneering work was granted an award for "Food Heroes" in 1964 by the local government.

Since 1918 Indigenous peoples in Cireundeu Village has maintained the tradition of ancestry by selecting the staple food made from cassava, called *rasi*. Guarded tradition passed down through generations has become something that is typical of indigenous peoples in Cireundeu Village. *Rasi* is the symbol of the society identity and this statement is based on 1) the fact that the *rasi* is consumed by the entire society in Cireundeu Village, 2) indigenous people who consume the *rasi* because of beliefs or convictions that require eating non rice, and the non-believers in Cireundeu also consume *rasi*, 3) the habit of consuming *rasi* generally occurs due to hereditary factors as the primary socialization and because of the interaction with other people or the environment.

In addition, local wisdom is still very strong which is always applied to the environment of indigenous peoples in Cireundeu Village. Concern and his love for nature and the environment to be a part of the lives of citizens, as well as ancestral advice in order to maintain and preserve nature and the environment

The belief systems of indigenous peoples in Cireundeu namely "Sunda wiwitan", known by Prince Madrais (Cigugur) since 1918. Until now, said Abah Emen, philosophy of life Cireundeu has not changed much since the last decades. They still hold the moral teachings about how to carry self in life, as they must cultivate everything that has been a tradition in the ancestor.

The management of existing customary in the indigenous village in Cireundeu Village chaired by an indigenous leader, called the Elders. Elders could mean as the most important and has the duty to preserve and maintain the tradition inherited by ancestry. In performing its duties, Elders assisted by *Pangampih*. *Pangampih* served as more people use the language of symbols "leuwih ngais" information. *Pangampih* assisted by *panitren* who serves as a liaison between *nonoman* or youth and the indigenous peoples.

The majority of indigenous people in Cireundeu are farmers. They manage agricultural land which still dominates the area of Cireundeu Village. Their daily lives are dominated by the agrarian life pattern. Most agricultural products, especially the harvest in large quantities, are processed both for own consumption and for sale. People are much more comfortable to survive in its region rather than out of the Cireundeu village, and there are some young people who choose to seek employment outside as factory workers. But, they never forget to take the time to community activities.

The language used by the indigenous people in Cirendeu Village consist of spoken and written language. The spoken language used in everyday namely Sundanese dialect which is different from the Sundanese language in general. Formal language or the Indonesian commonly used in schools or when there are guests visiting who do not understand the Sundanese language. Whereas written language using ancient Sundanese language. Indigenous peoples in Cireundeu Village communicate using the polite Sundanese language.

In the field of art, indigenous people in Cireundeu Village develop various kinds of Sundanese dance and song, martial arts, karinding, gamelan, sculpture and woodcarving. All local arts Sundanese it, indigenous peoples in particular has the youth learn from childhood to adulthood, the elders bring in teachers from other indigenous villages, namely Brass to teach the arts.

Infrastructure in Cireundeu Village with an area of settlement 5 hectares, there are several support buildings such as Bale (for indigenous peoples) located centrally in the middle and mosques (for community Ordinary or Muslim) which is located next to the village as a place of worship, in Cireundeu Village. There are 2 Elementary Schools each consists of 6 class rooms and one office. Iin addition to general education facilities, there is also a Learning Center the place held in "Bale saresehan".

From the historical and cultural perspective, the pattern of life of indigenous peoples Cireundeu Village is adhered to and complied with a habit of living in his life, the pattern of habits that will become a necessity of human life.

The above statement is consistent with the theory put forward by Abraham H. Maslow (1970, in Sudjana, 187: 2004) which describes five levels that must and can be fulfilled by humans in maintaining and developing the basic necessities of life, namely, the need for security, the need for a sense of owns and affection, the need for respect and self-actualization needs. Maslow gave the hypothesis that after satisfying the needs of individuals at the grassroots level, the individual will satisfy the needs of the next level. If at the highest level but basic needs are not satisfied, then the individual can return to the previous level needs.

Therefore, the life patterns of Cireundeu society today is formed through a long stage of socialization and inheritance that it has been applied since childhood and is a fundamental need for all indigenous peoples in Cireundeu Village.

III. THE SOCIETY'S ECONOMY SYSTEM

The economic system of the indigenous peoples in Cireundeu Village is to utilize the available natural resources in the form of local knowledge of agriculture and animal husbandry. Likewise, most Cireundeu villagers are farmers and ranchers. This fact leads the local economy to be very good and lower poverty levels and conducted empowerment efforts.

Interestingly, the communities begin to involve in the processing of cassava. There are a group of farmers and a group of home industry as well as young indigenous peoples in Cireundeu Village utilize cassava, from the roots to leave,

into various dishes. Cassava's roots can be processed into 25 types of processed foods, such as eggroll with 6 miscellaneous taste, cheese sticks with 2 different flavors, ladyfingers biscuits, bean cake, *ranggining* , tape pearl, dry *cireng* with 2 different flavors, peanut brittle, *saroja*, rasi, and *nastar* (cookie with pineapple jam filling). The trunk can be utilized as a seed. The leaf can be used as fresh vegetables or a vegetable and used as fodder. Finally, the skin can be made into processed foods, usually used as *lodeh* (mix vegetable soup) or jerky cassava peel. The processed food are not only for self consumption, but also are sold to visitors who come to Cireundeu Village as a souvenir.

Production activities of indigenous peoples in Cireundeu Village is a process of transforming inputs into outputs so that the value of such goods increases. Input can be in the form of cassava as a raw material used in the production process, and outputs are goods or services which is derived from a production process in the form of processed products which can generate more revenue from raw materials.

Distribution activities of indigenous peoples Cireundeu Villages basically a bridge is essentially an intermediary between the manufacturer of the home industry and consumer groups are guests who come and people around who buy goods in the form of processed cassava. And not through intermediaries, namely Broker can be classified into two categories, namely; Agent middlemen and intermediaries. From the marketing side of the indigenous people in Cireundeu Village done on guests coming and society around the course with limited resources owned by Cireundeu Village.

In ethnography on an objective system of public economy seen from the production, distribution and consumption to increase the community's economy seen from the pattern of life and means of supporting everyday life.

According to Kuncoro (1997: 131) that the population of these countries are poor because rely on the agricultural sector which is a subsystem, which is the traditional production method, which is often accompanied by apathy towards the environment.

Based on the above theory, the indigenous people of Cireundeu Village not apply production system in the rural economy generally is still characterized by the orientation of agricultural raw materials low value added (already oriented end products of high added value), the technology used is not outdated (already based on the results of recent research), with the agribusiness program that aims to produce agricultural products of high economic value has shown success by applying the model Agroindustry ongoing in the Cireundeu Village form of processing diversified food products made from cassava.

Besides the need to build a society that focuses on economic sectors aimed at enabling the public to improve the welfare of the population through the growth of this sector, and also to reduce the level of poverty. The result of Garry Field's study (1980, in Sudjana, 2004: 264) shows that economic growth can significantly reduce poverty.

Thus, it can be said that the community empowerment by itself is centered on economics because the main goal is to grow the society's independence. Economy stimulates the community to create new and high value innovations and to generate revenue that can sustain life in the future.

From the statement it would appear a creative economy coming out of the community itself means that in the new economic era which intensifies information and creativity by relying on the ideas and stock of knowledge of Human Resources (HR) as the main production factor in their economic activities. The structure of the world economy undergoes a rapid transformation along with economic growth, from which was natural resources-based to the human resource-based and from the agricultural era to the industrial and information age.

IV. Indigenous Peoples Empowerment Model In Cireundeu Village

The phenomena that exist in the process of empowerment of indigenous peoples of Cireundeu in maintaining local wisdom used the theory of Logic Model Development Frechthling by Frechtling (2007), which explains that the model of community empowerment is a method illustrates one form the basic logic model in the form of a sequence of activities implemented, and how the relationship between inputs, outputs with the results. The steps are input, output (activities and participation), and outcomes.

Indigenous peoples of Cireundeu with local knowledge that it manages, there are some groups that are divided into several groups ranging from farmers' groups, youth groups (art) and home industry group.

By having the groups above, Cireundeu Villages able to perform the empowerment process, assisted by several parties with no cause and effect, many government agencies and non-government eager to promote Cireundeu to known and serve as an example to the wider community, by providing training, counseling and assistance in the form of goods: the dryer from the municipal government working with UNPAD, help mince machine cassava PEMKOT working with UNPAD, health counseling from the health department, and counseling of *rasi* transformation from P2TPKP dent.

Counseling, training, dialogue and action are used as a means of empowerment. It is intended that the process of exchange of information, knowledge and experience as well as the negotiation process among citizens to create change. Dialogue is going on Indigenous Village is a form of dialogue between the facilitators, giving the material (the elder) youth group as a group initiative, and indigenous people in Cireundeu Villagers. Dialogue is intended that the exchange of information in both directions or more. While counseling is aimed at the provision of information and experience from the source to the learners, the more one-way, but question and answer session remains open during counseling or training. Actions in the implementation of collective action become resources for collective action in the future.

The role of the Elders, especially from the *panitren*, Abah Asep is very important. He introduced Cireundeu

Villages to the public Cireundeu Villages until in 2005 until now can be known by getting awards obtained. Based on the pattern of activity the provision of information on it will be easier the information provided and obtained by the indigenous people of Cireundeu Village, people will be more proactive in any activity or activity that is ddan act in accordance with their respective roles.

The success of empowerment in society is inseparable from the role of theelders, the role of the youth of any successful group of farmers and indigenous peoples mothers Cireundeu Village, in the management of the *rasi* that are intended for outdoor community managed by some young people.

The principle is still held by the indigenous people of Cireundeu Village that will always share with other people to make independent Indonesian society does not depend on only one staple. Indigenous peoples Cireundeu villages not affected by the social upheavals that occur or circumstances State today, like eating rice for the poor (Raskin) indigenous village Cireundeu never feel it, and obviously does not depend on the current government.

Based on the logic models above shows the situation of indigenous peoples in Cireundeu Village having a cultural values are maintained community that originated from economic hardship, with maintain traditions of the ancestors by way elkulturasi cultural values, becomes a habit instilled since childhood by the family, then made a requirement The fundamental in life and have local knowledge is maintained in the form of natural resources in the form of cassava is processed into constellations and made other preparations innovation.

As for priorities in life are guarded by instilling the values of philosophy of life and memory of history or do not forget the history with the clear purpose in life and every situation and priorities which they have then they form a pattern of empowerment that begins from the input, output already described above , who came to the outcomes achieved from short-term, medium-term and long-term.
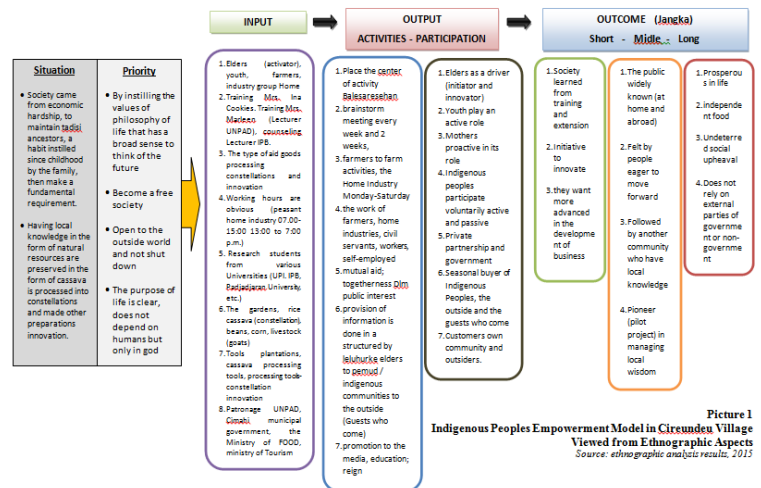
If seen from the outcome of an impact felt by the various parties teutama Cireundeu indigenous village itself, people who have local knowledge of others and the outside community that is interested in the lifestyle of the people and governments in developing empowerment programs.

According Kartasasmitha (1996: 70) states that "Empowering people is an effort to improve the dignity of our society in the present conditions are not able to escape from the trap of poverty and underdevelopment. In other words, is to enable and empower the community's independence ".

Empowerment of indigenous peoples in Cireundeu Village is based on the principle of, by, and for the community. The principles on the basis of excavation potentials by strengthening socio-economic resilience, so that could be an entity that has the potential based economy and local knowledge.

Based on the above explanation that in accordance with the objective to achieve community empowerment

empowered, prosperous and self-empowerment are already visible pattern on the principle of, by and for the community.. A model of community empowerment in retaining local knowledge on indigenous Cireundeu villages is presented in the below schema.

Picture 1
Indigenous Peoples Empowerment Model in Cireundeu Village Viewed from Ethnographic Aspects
Source: ethnographic analysis results, 2015

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The Development of Character Education in Primary Schools Through the Enhancement of School Culture

F.Samong, A. Suryadi, D. Budimansyah

General Education, Graduate Studies

Universitas Pendidikan Indonesia

Bandung, Indonesia

f.samong@upi.edu

Abstract — **The purpose of this study is to determine whether school culture develops character education in elementary school. This is a quantitative investigation and the instrument named "School Culture" was used for this study. The variables of the school culture are school's vision and mission, school's tradition, principal's role, professional collaboration, relation in school, collegiality, students' involvement, and parents' and society's cooperation. The inventories were applied to 22 elementary schools of Yayasan Salib Suci in West Java, Indonesia. The statistical findings indicated that school culture has influence to develop the character education. The most significant influence is the relation among the members of the school community. The key to the success of the improvement of the quality of the school is how each member of the school interacts with each other. A positive pattern of relationship and communication will have a significant role in developing the school, students' character education, and increasing students' achievement.**

Keywords: character education, community, relation, school culture

I. INTRODUCTION

Schools, just like other institutions, own their own culture which influences the conduct of the whole school community members in the process of working and learning. Even though each school applies the same rules and regulations issued by the department of education or by the institution they belong to, they have their own characteristics in their school culture. This is the culture that is lived up by each school member.

The key to success of a school is, among other, the enthusiasm to work and learn among the students, teacher, and other school staff within the school. The strong culture of a school is not only cultivated within seconds, but through an extended time [1]. School culture is a system which is embraced by the whole school members which distinguishes one school from another. The term culture contains school values, traditions, language, unwritten rules, rituals, and symbols. [2]. The comprehension of school culture cannot be separated from the origin of the formation of school values developed through daily activities at school. School culture constructs the behavior of school community members through everyday life at school.

Basically, every school has its own culture, i.e. The commands of moral, ritual, and various forms of interrelationship among individuals within the school. As something which is internalized into each individual, the culture does not only play a role in the formal aspects of school. It also plays a role in the informal aspects which influences the minds, feelings, and everyday conduct of individuals belonging to the school. School culture encapsulates all daily activities performed by the members of the school community.

Schools should assist their students to get to know, to comprehend, to internalize, and to strive to implement the values in everyday life. School community members should become models for one another and are responsible to administer the character education. [3]. School is a place where values are preserved and becomes social environment for the students to learn. The life values that exist in the community will later be learned at school. School culture which becomes the atmosphere of school's everyday life helps the school to implement character education [4].

School environment can form the personality and character of the students. School is not only a place where students can imitate those who become the role model and example, but it is also a place where students study and where the members form good characters as well. Therefore, the system of values which are formed and constructed by the school members are basically closely related to the development and the nurture of the character of the students. When the values are lived up and integrated by the whole school members, a positive culture of the school will be achieved. If the values are lived up just by one student, it cannot be called a culture. However, if the values are lived up by the whole school members, become a habit of the whole school members, and influence other students, it will become a culture which constructs and develops a good school culture.

Therefore, school can become a moral community which supports the growth of an individual and its members so they are able to discover their significance and to be conscious of their profession. The moral responsibility of an educator in the context of child education is to help them to achieve success and to reach achievements, so they are endowed with academic excellence which enables them to live independently and to be a whole individual who possesses integrity. To promote moral community in the context of the development of learning motivation is the characteristics of an educational institution [5].

A good school culture which serves as the spirit of each community member will support the advancement of the school and especially the improvement in the quality of character education. Therefore, the research about school culture and character education is urgently required to enforce the academic foundation of the development of school culture and character education

II. THE PURPOSE OF THE RESEARCH

The goal of the study is to analyze the influence of school culture toward character education in elementary school. This study will be based on the following questions: (i) Does school culture influence the character education in elementary schools? (ii) How does school culture influence the character education in elementary schools?

III. RESEARCH METHOD

This is a quantitative research by using survey instruments called School Culture that involves some variables such as vision and mission, schools' tradition, principal's role, professional collaboration, relation in school, collegiality, students' involvement, and partnership between the parents, society, and school.

The research was conducted during the 2014-2015 academic year. Data were collected from 22 elementary schools of Yayasan Salib Suci in West Java, Indonesia. The sample was selected by using random sampling design of elementary school students. This research instrument was applied to 550 students in 22 schools.

The instrument was developed by the researcher based on the books *"The Shaping School Culture"* and *"The Shaping School Culture Field book"* by Kent D. Peterson & Terrence E. Deal.

The researcher decided to visit all the 22 primary schools which became the part of the research. The students who were chosen to fill in the questionnaire are the sixth graders. The population of grade 6 is 1086 students. After an intensive discussion with the principals of the schools, the researcher decided that 550 students were chosen to fill in the questionnaire which were distributed to the 22 schools. The researcher then handed out the questionnaire and explained to the students about it, and as soon as the students completed filling them in, he directly collected the questionnaire.

IV. RESULTS

School culture has a significant role in the development of the quality of character education in schools. The indicators of school culture in this research are the vision and mission of the schools, schools' traditions, the role of the principals, professional collaboration, the relations at school, school's collegiality, the involvement of students, and the cooperation with the parents and the community. The achieved score under the variable of school culture is above the median (5.5) with an average score of 8.79. Of all the eight sub-variable of school culture, the variable of relation at school has the highest score with 9.13. This shows that the relation among the principal, teachers, students, and school staff is relatively high. There are some indicators which fall below the average score of school culture. They are: the collegiality at school, the cooperation between parents and community, and school tradition. The indicator, which is considered the lowest compared to the other aspects is a school tradition with the score of 8.27. The result indicates that school culture has a significant influence on character education. As a variable of school culture, relation in school is the most significant influenced by instructional leadership.

V. DISCUSSION

The result shows that school culture in an important element in developing a school unit and the academic achievement. The history of the school itself affects the school's culture. On the other hand, school culture also affects the pattern of relation and communication among the member of the school. Relation at school in the variable of school culture has the highest significance, which is 9.13. The pattern of relationships and communication can affect the development of the school in the future. For example: if the relation in school cannot be performed well, it will interrupt the daily activities and operations at the school. If the relationships and communication between the principal and the teachers do not go well, it will effect on the implementation of the teaching - learning process both in school and in class as well. The key to success to improve the quality of the school is on how the school members interact among each other, especially among the teachers, and between the teachers and the principal [6]. A positive pattern of relationships and communication plays a significant role in the development of the school [7].

Additionally, a good communication pattern among the teachers gives positive effects on the development of students' academic performance and achievements in schools [8]. Social interaction in school as well as in the classroom also plays a role in developing the school culture. The school culture itself can affect every individual involved in a school unit [9]. The teachers in school should develop many aspects: a good relation and communication pattern of interaction with the students, pedagogy, learning process, expertise and conduct of a teacher, and students' academic achievement [10]. Furthermore, a teacher is the agent of change in school. The empowerment of teachers is an important step to create an effective learning community. Teachers are obliged to master three professional dimensions of a teacher:

a) Implementing the principals of education and teaching
b) Knowing each student personally
c) Collaborating both principles above into an effective decision making [10]

The dimensions above help teachers to become a leader who has an important role in developing and evaluating school culture. Each school member, including the teachers, has the opportunity to develop school culture. Teachers have a significant role to develop and form the school culture [11].

School culture is closely connected to the pattern of relationship among the members. Originally, the school was not considered as an educational institution or foundation which could develop the relationship among the members. School was a relation which bound its members. This bond, which created a commitment among the members served as the foundation to interrelate among

each other. Talks, discussions, and outings became the foundation to cultivate and develop the bond.

Every school member realizes that he or she is a member of a school community. This awareness is important and becomes the bond for them as members of a school community. School is a community in which its members are bound to honor and respect each other, to share ideology and the richness of their experience. Fellowship and diversity become an important aspect of building a school community. (Sergiovanni, 1994, pp. xv-xvi) [10].

The fellowship in a school community is established through a relation pattern and a good communication among its members. The good pattern of relation and communication among the staff and workers as well as the students in a school plays an important role to achieve the objectives of the school. The principal, as the leader in a school, plays a significant role in this matter. He should comprehend the culture of the school, both in the past and at the present, and in the future as well in order that the school can achieve the objectives effectively. The culture of the school in the past determines the passion and spirit of each school member. The comprehension of the school's history in the past is the key to understand the present school's culture. A principal also has to comprehend the school's culture which exists presently. The existing school culture in the form of values, principles, ceremonies, and rituals are the factors which determine the conduct and thoughts of every school member. The comprehension about the existing school culture will help the principal to determine the objectives of the school in the future. School culture will help the principal to manage the school unit to achieve the dream they seek to reach [2].

Teachers, as the members of a school community, after comprehending and liven up the school's culture, are motivated to be responsible and to integrate the values in their conduct both in school and in class. A teacher who has transformed and shows good characters is expected to be an agent of change who can help encourage his or her students to build good characters too. Teachers become role models who can cultivate values not only through the teaching of character education in class, but also through a good conduct in everyday life. This implies that the teacher, he should have already been able to show a good character. The good values can be integrated into every subject in order that the students as the members of a school can acquire the same comprehension and experience of good character.

School environment can shape the personality and character of the students. It is not only a place where the students can emulate those who become the role models and examples, but also a place where the students study and, additionally, a place to form a good character as well. Therefore, the system of values which is formed and established by the member of the school are basically closely connected to the development and the nurture of the students' character. When the values are lived up and integrated simultaneously, they will become a positive culture of the school. However, if they are only implemented by one student, they cannot be called a culture. The values which are lived up and can influence other students will become a culture which develops and builds a good school culture.

To sum up, school can become a moral community which supports the growth of its individuals and members in order for them to discover their meaning in living up their professions. The moral responsibility of an educator in the context of child education is to help the children to become successful and to reach achievements, so they will have academically excellent which enables them to live independently and to become a whole human who has integrity. Developing moral community in the context of developing the motivation to study is the characteristic of an educational institution [5].

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Community Based Tourism: A Correlation Between Knowledge and Participation in Mountain Based Destination

F. Rahmafitria , G. R. Nurazizah

Management of Resort and Leisure Study Program, Universitas Pendidikan Indonesia
Bandung, INDONESIA
rahmafitria@upi.edu

Abstract— **Lots of community empowerment programs in tourism development has been done in order to improve social welfare and maintaining quality of physical, social and cultural aspect. Unfortunately, community empowerments often deal with a lot of problems, partly due to the lack of insight of local community about the importance of sustainable tourism management. The problems become more difficult when the community based tourism (CBT) program should applied in mountain based destination, with tight preservation function. The regulations of tourism development are tight, while the willingness of local community to participate as a part of tourism system is high. Therefore, some of the community empowerment program should be directed to the activities that support the program of sustainable tourism development. Regarding to this problem, the research was done to analyze the relationship between community's insight on sustainable tourism with their willingness to participate in sustainable development program. The hypothesis is people who have a good insight expected to participate in voluntary sustainable tourism development activities. The research was conduct in Ciwidey district, a popular mountain based destination in West Java, Indonesia. A questionnaire survey was conducted with 100 samples of local community who were identified through Slovin formula. The results indicate that there is a significant correlation between the variable of community insights on sustainable tourism with their participation (α = 0.02). It can be interpreted that the higher the public insight the higher the level of community participation. This research is related with the specific aspect of CBT's perception that dealing with individual decision to participate, rather than CBT's model development as previous researches. The result of this research is utilitarian in building other CBT program in mountain based destination, especially in preserving the quality of nature environment.**

Keywords— **CBT, community participation, mountain based destination**

I. INTRODUCTION

The presences of community who live side by side with forest area, has become a part of forest management system. The interaction between community and forest as the source of their livelihood has influence forest continuity. Regarding to forest recreation management, the local community empowerment becomes one of efforts to increase local prosperity and knowledge, especially about forest function as conservation, preservation and tourism destination. The community becomes a part of forest ecosystem, which could receive the impact of tourism activities surrounding them. The perception of local community is one of the key factor that influenced community participation to support sustainable tourism vision and mission, or even faster the process of forest destruction and demote the environment quality.

The development of nature based tourism in mountain region, eventually facing a complicated problems regarding to its preservation function and its role as wildlife habitat. In other side, the wildlife and physical landscape of mountain region become main attraction that attract visitor to visit. Therefore, the local community took this opportunity to participate in tourism development through local business management such as building lodging facilities, provide food and beverage for tourists, being a local guide, and others. Frequently, in operating the local business, the community is more focus on economic benefit and abandoning the decreased of environment quality as an impact of their tourism activities. They try to get closed to the core zone as the main attraction, and build some kiosks, ignoring the proper waste treatment, take out some protected vegetation or animals and others bad activities which decreasing the quality of nature environment (figure 1).

Fig. 1. Negative activities of local community in nature based destination

This research was conduct to analyze the correlation between community's perceptions with their willingness to participate in sustainable tourism management. The better understanding is alleged to be more respect in participation of some nature management program, included in preserve the environment voluntarily. Some researchers also showed that local people's insight and knowledge will influence the achievement of CBT program [2][8]. In the other side, the perception and

knowledge are factors that influence the motivation and action in taking decision to participate in CBT's program. The alleged of this research is there is a high correlation between community's perceptions with their participation in community based tourism program.

If this hypothesis is proven, then the CBT program in Ciwidey region will firstly start with community awareness program through some training and counseling program about sustainable tourism, and after that the participation will voluntarily done by the community. The important of this research is regarding with the Ciwidey's land use as a preservation and conservation area, in which geographically the mountain region is very sensitive to some natural hazard. Moreover many local settlements are adjacent with the preservation area. The activities of local community also play an important role, whether its burden or proper with the land characteristic. This mountain region with many natural attractions for tourists needs to manage properly by collaboration between local community, government and private sector to meet its multifunction as tourism destination, preservation area, and residence for local community. This research is focused on community perception on their involvement in tourism management of mountain region, which is different with other research that more focused on building a model of CBT. Moreover the results of this research are beneficial to building CBT program in mountain based destination.

II. LITERATURE REVIEW

In the concept of sustainable tourism development, community involvement is known as Community Based Tourism (CBT). Many literatures state that CBT could strengthen communication and interaction between stakeholders, to gain mutual understanding, solidarity and productivity of tourism vision [6][9]. The community should be involved in every step of planning process and decision making in achieving sustainable tourism development. It cannot be denied that the development of tourism sector in Indonesia is highly related with the presence of local community who live side by side with tourism attraction.

However, the implementation of CBT concept is not an easy way. Theoretically, the sustainable tourism has an ideal achievement, beneficial for all stakeholders. In reality, involving the community with the planning process and management program need highly costs, such a long time and complicated process of community awareness [7]. Oftentimes this phenomenon always becomes a main problem in implementing CBT program. Stake holder awareness plays an important role to succeed sustainable tourism development. Many research showed about the gap between concept and implementation of CBT [4][11].

One of many factors determine the achievement of implementing sustainable tourism development concept is depend on how far the community are involved and aware with tourism vision in their region. The role of community involvement is well known and believed as key factor of sustainable development [10]. While the level of community participation is divided in to non-participation, some degree of external inducement of forces, active and direct citizen participation, and active agent of change, having ability to find solution to their

problem, make decisions, implement actions and evaluate their solutions [12].

III. METHODS

The research was conducted in the District of Ciwidey, West Java, Indonesia, which is geographically located in 107031'30''WL- 107031'30''EL dan 07002'15''NL - 07018'00''NL. Ciwidey District is a mountainous natural tourism region. The region has many natural tourist destinations types such as lakes, mountain landscapes, volcanic craters, natural forests and hot springs. The visiting level of the region is highly enough. In 2013, the visitation reached 737,363 tourists per year. From total areas of 40,674.67 Ha, almost 40 % of them are protected areas that also have a tourism function. Within this area, there are 21 villages inhabited by local people who live directly adjacent to the natural tourism area. Their livelihood is on the tourism industry and agriculture fields. Environmental sustainability of the regions is determining the life quality of local people since it supplied water, oxygen, and other invaluable biodiversity.

There are two variables used in the research which are the locals' perception towards sustainable tourism concept (X) and willingness to participate in tourism management program (Y). Those two variables had been examined to see its relevance. The results used as a reference in determining the CBT program in the region. Variable indicators presented in Table 1.

TABLE I. LOCALS' PERSEPTION TOWARDS SUSTAINABLE TOURISM CONCEPT

Sub Variable	Indicators	Score	Category
Tourism and nature	Preserve and integrate environment	4.17	High
	Conserve nature and biodiversity	3.98	High
	Apply environmentaly friendly technology	3.99	High
	Interpretation program for locals	3.93	High
Tourism and socio-culture	Preserve and integrate the locals' culture	4.13	High
	Each stakeholder responsible to the sustainable tourism program	3.91	High
	Open access and information on sustainable toursim for local	4.06	High
Tourism and local economy	Facilitate locals' products in tourism development	4.10	High

The data were obtained in an ordinal scale. The scale described the degree of the very positive value to the very negative value, using a Likert scale. Data taken by closed-ended questionnaires with stratified random sampling approach. The sample size was refers to the Slovin formula, therefore the total number of respondents was 100 respondents of the local people which is living closed to the natural tourism area.

The main purpose of the research is to identify the causal relationship between the two variables. The significant effect of variable X to variable Y obtained through correlation analysis. It first began with normality test data using Kolmogorov-Smirnov Test at the 0.05

significance level. After that, the correlation of the data was tested by Pearson Correlation Test at the 0.05 significance level. All of tests were performed by the software SPSS 20.

IV. RESULTS AND DISCUSSION

A. Level of Locals' Perception toward Sustainable Tourism Concept

The results showed that the locals are having high knowledge of how the sustainable tourism should be done. They understood that tourism activities must be able to preserve the nature and local culture as well as improve the economic levels (Table I).

B. Locals' Willingness to Participate in Tourism Management Program

After the data tabulation and analysis performed to the questionnaires of locals, it is showed that the willingness of the locals to participate in the tourism management and development in Ciwidey are about of 3.59 (Table II). This value can be interpreted as the communities willing to participate on management process since there are some benefits for the locals to pursue. However, while we examined in more detail, the interest of the locals to participate in decision-making was lower than the other type of participation.

TABLE II. LOCALS' WILLINGNESS TO PARTICIPATE IN TOURISM MANGEMENT PROGRAM

Sub Variabel	Indicators	Score	Category
Participation in decision making	Participation in tourism planning	3.26	Enough
	Participation in giving solution for development problem	3.10	Enough
	Participation in decision making	2.98	Enough
Participation in actuating	Participation in development tourist attraction	3.62	High
	Participation in maintaining environmental balance	3.60	High
	Participation in maintaining cleanliness and beauty of area	3.93	High
Participation in utilizing	Participation in tourism business	3.45	High
	Participation in getting employment in tourism	3.80	High
	Participation in various supporting business of tourism	3.92	High
Participation in examining	Participation in evaluating the business	3.79	High
	Participation in evaluating the development of common means	3.48	High
	Participation in evaluating independency of community	3.81	High

C. Correlation between Locals' Perception and Locals' Willingness to Participate in Tourism Management in Natural Tourists Attraction Area

In the CBT program, theoretically, the level of locals' perception has an influence on the level of locals' participation in tourism management, which means that the higher the knowledge, the higher the local will participate in sustainable tourism management. In this research, before continuing to the level of influence, the obtained data has been performed with Kolmogorov-Smirnov test. The test showed the level of data significance is 0.065 > 0.05 α value. It indicated obtained data are distributed normally and can be proceed to the correlation test.

Since it was important to see the correlation between two variables, the Pearson Correlation test has been done to look at the influence of the locals' perception to the locals' willingness to participate. As our first hypothesis, there is a correlation between those two variables. Indeed, the correlation was significance at the level of α value 0.05, with the p-value 0.002. Hence the value itself formed in a positive correlation, we interpreted that the higher the locals' perception towards sustainable tourism, the higher the locals willingness to participate in the process of tourism management on natural attraction.

Correlation test results prove the hypothesis that the level of locals' perception affects the level of their participation. Thus the CBT program in natural tourist attraction areas, in this case Ciwidey, should be begin with the process of improve the public awareness through training and counseling on sustainable tourism. Thereafter, participation would present itself through public awareness, and without any doubt, community participation can reduce the negative impacts of tourism activity through collaboration and development agreement [5].

To see which factors is most influence on the level of participation, then the analysis factor was performed to the variables of locals' perception. In Kaiser-Meyer-Olkin (KMO) and Bartlett's Test, the desired value for the test was higher than 0.5 with research significance 0.05 with KMO value are 0.858, which means higher than the parameters with the significance of 0.000. The value allowed us to continue with the further stage of analysis, which is Measure of Sampling Adequacy (MSA) test.

Based on the MSA test, all the independent variables can be analyzed further for their each value are higher than 0.5. Table III describes the communality value which is explain the most influence factors of the locals in participating on natural tourist areas management.

TABLE III. COMMUNALITY VALUE OF INDICATOR VARIABLE

Variable	Initial	Extraction
Preserve and integrate environment	1.000	0.525
Conserve nature and biodiversity	1.000	0.521
Facilitate locals' products in tourism development	1.000	0.749

Extraction Method: Principal Component Analysis.

The results showed that the level of local perception related to sustainable tourism concept is good. People understand that tourism activities must be able to preserve the natural environment, maintain the integrity of the local culture and increase local incomes. Meanwhile, in the aspect of participation, people have high participation willingness at the implementation stage, utilization and assessment results, but feel less motivated to participate in the planning stage. Several previous studies have stated that the knowledge and insights of people can affect

participation levels associated with the concept they understands [8]. A good knowledge in sustainable tourism concept is making good awareness to participate in the sustainable tourism management in the study area.

A strong relationship between the locals' insight into the level of participation, has also been widely described in previous studies [2][8]. The contrast finding to other studies is the reluctance of local to participate in the planning aspects. This may happen due to facilitation lack of their opinion in determining regional policy. Planning nature tourism area is still top-down process, it's only determined by academics studies or the central government, without giving any feed back to the locals to jointly participate in defining the rules for their own territory. Oftentimes, people are not involved in determining the vision, mission and not accommodated to bringing out the local rules. Community groups with little power, often defeated by the will and opinions of elites groups that close to government [1][6].

The utilization aspect of local products is a component that has the most powerful influences that motivate locals to participate in the management of sustainable tourism. Society want the empowerment of local products to be appointed as the main component in the development of tourism, such as local cuisine, handicrafts, utensils and ornaments of buildings as well as other local components. Besides, the empowerment of local products can elevate the identity of the region, making it a unique tourist attraction, which sets it apart from other destinations. With the appointment of local products and local culture as a tourist attraction, then the locals will seek to learn, to train the younger generation to understand and good at it, and finally to love and preserve its culture. Development of local products in the community development programs should be directed at strengthening the local identity through the incorporation of natural elements, culture, customs traditions, and local wisdom. This integrated concept is expected to create a strong brand and unique destinations, encouraging work opportunities for local people, improve their skills and to improve the general welfare of society. In this case, the cooperative understanding between the locals and government, creative community, and academia are need to be done to provide additional training and skills for community, including in improving people's creativity in packaging a variety of local products.

Community insights related to natural environment has also become a powerful factor affecting community participation. Tourist activities those are able to give satisfaction to locals, provide protection against natural, cultural and social life, maintain economic stability and provide benefits to all involved stakeholders, are being the key to the success of sustainable tourism program [3]. The community empowerment concept should be able to improve the economic quality of the locals, to support the conservation of natural and cultural environment, improved quality of life, and strengthening the capacity of locals to be able to meet the needs of the present and future dating [6][9].

The sustainable tourism development concept in the natural area with protection functions are reflected in three main programs, namely: the nature protection program, community involvement programs and tours program. Tourist activities should be directed to responsible tourism activity form, education-charged based natural and cultural environment.

V. CONCLUSION

In this study related to the correlation between the public insight and the level of locals' participation in tours have produced something quite enlightening. We can report that there is a relationship between two variables. Significant relationships have been identified through analysis of Pearson correlation. It can be interpreted that the higher the public insight the higher the level of community participation. The contrast result with other study shown by the less willingness of locals to participate in the decision making process. With these findings, the development of community-based tourism in natural tourist areas can be start through approaches that we have formulated. The approach begins with how to stimulate and transfer the knowledge and insight to the local community about the importance of environmental protection and culture. The next step is how to improving the economy of society through business activities based on local creativity. As at the end stage is to preserve the traditions of indigenous cultures and positive through the strengthening of local identity. The result of this research is utilitarian in build up CBT program in mountain-based destination, especially in preserving the quality of nature environment.

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Could Tourism Development Act as The Living Strategy for the Indigenous People?

G. K. Pasya, H. P. D. Setiyorini, R. Andari, Gitasiswhara
Universitas Pendidikan Indonesia
Bandung, INDONESIA

Abstract— This research studied about how tourism development acts as the living strategy for the indigenous people. The indigenous people earn their living from natural resources, usually in designated region that is large area. While the number of the area remains the same, the number of population is increasing. Hence, they need to think other kind of works to earn the living. Tourism activity has proven to be the economic generator for the people. However, in developing tourism, where there is an intensive interactive between the host and the tourist, the conflicts might arise. Hence, this research was intended to understand how the indigenous people could manage the tourism potentials without neglecting their indigenous norms. This research was conducted in Baduy area, where indigenous people of West Java Province of Indonesia lives. The region has attracted tourist to come for having indigenous cultural experience. The Baduy people have a strong norm that acts as their way of life. The people live in remote area that has no electricity, stay in a house made of wood, wear cloth made of cotton in designated colors and style, work in a land to cultivate dry rice, having their own system to govern their people, and other traditional ways. The research result shows that the people have influenced with some tourism activities, such as providing accommodation, souvenirs, guides, porters, and other services for tourists has become their source of income. In the mean times, they also have experienced a conflict in their role for implementing their indigenous way of life and the modernization as consequences in developing the tourism potentials. There were some adjustments to run their lives in using tourism activities as their one way to sustain their living. Keywords—component; formatting; style; styling; insert (key words)

Keywords: cultural conflict, indigenous tourism, living strategy, tourism development.

I. INTRODUCTION

How the indigenous people run their daily life has attracted many tourists to visit their region. Experiencing the local indigenous cultural has also become the tourists' motivation to visit the destination. Hence, the interaction between the tourists and the people in the destination will raise some impacts in the social, cultural, and economical aspects for the indigenous people.

Living strategies undertaken by Baduy people, the ancient tribe in Banten Province, Indonesia lived in the village of Kanekes, cannot be separated from "pikukuh"

as their guidelines in their daily lives. Pikukuh is the guideline of customs, rules of life, and trust embraced by the Baduy people. However, the population growth has put a pressure on the buffer villages, called "panamping" and the environment that caused the village was expanded with into the new one. The population growth has also put pressure ownership of the farm as the community main source of income. Hence, they should think other way to be survived. So that Baduy people have tried in other fields to survive that are tailored to the abilities, skills, and willingness. The living of Baduy community has attracted many visitors. Baduy has also been promoted as cultural tourists attraction by the government. Thus, providing the needs of visitors has becomes other source of economic benefit by the local people. Eventhough, the development of tourism is not massive, and there is only a limited amount of income generated from the tourism activities, but the tendency of the tourism growth is increasing.

Baduy people has good cultural value in welcoming visitors, but they do not want to be object of spectacle. The way they maintain the interaction with the visitors without neglecting their "pikukuh" and their way of life is a good example for developing similar tourist's attractions in Indonesia. Hence, this research would like to discover the Baduy value in their living strategy by accepting the tourism phenomenon without letting out their cultural value. This research has two research question: 1) how do tourism activities influence their living strategy? 2) How do they develop tourism activities without neglecting the Pikukuh? Based from these two question, these research would develop a local content of tourism for improving tourism awareness and education. The research is a qualitative research, using observation and interview as the instrument. Then, the data will be analyzed by triangulation method. The result is expected to discover the cultural values on the living strategy of Baduy community that could be used as a basic reference for developing the tourism local content in tourism education.

II. LITERATURE REVIEW

A. The definition of Indigenous Tourism

Definition of indigenous tourism prepared by some experts as Ewer & Dhultis (1997), Hinch and Butler (1996) proposed in Colton (2005) as a tourist activity in which there are native community engagement through

the control and ownership culture that serves as a power attraction. According to Colton (2005) the definition of a pragmatic approach is needed so that native communities can be directly involved in the development of tourism. Zeppel (1998) in Colton (2005), stating that the control (control) as a key word in this definition and is an integral element in the development of tourism in a sustainable indigenous people. This meaning shows that social control of the culture and traditions become an indispensable component in the lives of indigenous people. Tourism as a new concept from outside the tradition is accepted as an inevitable part of society. Therefore, efforts to protect the traditions and culture of the indigenous people, it takes a control from the public. So, people will develop such control mechanisms in developing tourism.

The existence of these controls, in line with Colton (2005) which states that tourism could empower indigenous communities to protect their identities and political space to maintain its political interests. The linkage between the empowerment of indigenous peoples, recognition of the state for its existence, as well as tourism development will be considered important when based on the experience of the State. In this context, political actors in indigenous communities using its identity for the sake of political recognition. Instead of destroying the identity with do assimilation towards modernization, particularly in the fields of economy, tourism can expand political mobilization. This statement can be interpreted as follows: tourism development led to high interaction with other parts of society, namely tourists and tourism businesses. Thus, the political leaders of the indigenous people become better known by outsiders so that the recognition of his leadership can be known by many parties. It is a sign of the political mobilization of indigenous peoples so well known, respected even by outsiders.

Social literature study on tourism and indigenous culture broadly focused on the exploitation of labor, income inequality, and cultural damage. In fact, many experts argue that the globalization of tourism or divisive structures and cultural traditions and indigenous communities (Little, 2004; Torres and Momsen, 2005; Van Der Bly, 2007; Wolf, 1969 in Colton 2005). In fact, history records that the indigenous people in most countries, tend to be marginalized in the field of economic structure, geography, and social groups. Economically, the indigenous people marginalized because they do not have access to the broad economy. Average has a job as a farmer or craftsman and variations are very limited job opportunities. The geographical condition is also sometimes closed and inaccessible by modern society that becomes marginal. Different social conditions of modern society with a particular social system owned also tends to make it a marginal society. For example: different government system causes the flow of information about government and citizenship tend to be inhibited.

Associated with the development of tourism, the concept of space in the development of tourism in indigenous communities by Edensor (1998) contained in two respects, namely the space that is enclavic and heterogeneous. According to him, tourism development space that is enclavic (Edensor, 1998: 45-53) deter tourists from view ofensid, smell, and sound that is further designed to increase tourist spending. In enclavic space, more emphasis on the social activity of the "transit" rather than "stay" and its main character is communication, not

affection. Enclavic space tends to be controlled subtly, wherein the movement therein efficient and designed so that tourists see the situation in the sights and anticipate the ambiguity of the condition of the region.

Otherwise, the room heterogeneous (heterogeneous spaces) by Edensor (1998: 53-60) has different character, better looking, and irregular. Tourist accommodation facility does not dominate. Heterogeneous space tends to provide the meeting points for the public, there is no strict supervision for tourists and objectives of heterogeneous roar is to chat with people. In the development of tourism in indigenous communities, tend to use the concept of heterogeneous space. Tourists are not collected and monitored his movements in one particular area, but they are allowed to explore their own space in the area of the indigenous people live.

B. Activity Local Communities and Indigenous Tourism Product (Indigenous Tourism Products)

One of the drivers of the indigenous people want to participate in the development of tourism is the economic demands, especially tourism can open up opportunities for business diversification (Frideres, 1993). However, when tourism becomes the main focus in obtaining revenue, it will have an impact on economic dependency. This is in accordance with the opinion of Hinch and Butler (1996); de Burlo (1996) said "In this way, tourism has the possibility of creating a higher degree of economic independence that can lead to greater self-determination".

Jennifer Craik (1997: 129), researching on trip patterns and trends, explaining that: 'there are close links between the production and consumption of cultural products, the acquisition of cultural knowledge and the attributes of cultural capital'. According to him, there is a close relationship between the production and consumption of cultural products, the absorption of knowledge about the culture and attributes in the cultural capital. Indigenous tourism belonging to the cultural tourist attraction, so that the cultural tourism product is the integration between production and consumption culture of the community. Production here can be interpreted that in daily life, people and tourists have a culture that is reflected in the clothes, how to communicate, perceptions, and so forth. On the other hand, the process of cultural consumption, including appreciation, demonstrations, and the experience of interacting with the culture in the places he visited. Related to this, Craig stated that tourists can experience increased when he was running the cultural tourism activities, for example: the increase in self-improvement, education, and discover something new. However, these things cannot reduce improvement forms of culture ("cultural improvement") '(Craik, 1997: 126). Related to this quote Pearce quoted in Craik (1997: 129) to conduct research on the behavior of visitors in museums and galleries. He stated that tourists paid little attention to the overall exhibits in museums and galleries. Furthermore, it turns out they do not really remember or learn much from his visit. However, this shows that existence. Also providing educational opportunities. Only, not all things have become the focus of attention from visitors.

Thus, education is an element in indigenous tourism products in the region tourism. Various forms of cultural education that can be offered to look at the lives of

indigenous knowledge system is about protecting the environment, social system, and a wide variety of other cultural manifestations. Kunasekaran (2013), in research on indigenous tourism in Malaysia mention some forms of tourism products in these communities, which include: woven, wood carvings, masks, traditional dances, Internet sites that provide information about the place, a tourist guide book, and magazine , Thus, it can be said that the community has chosen tourism as a tool to showcase its unique culture at the visitor / others and obtain economic benefits from such activities.

Related to this, the Sarkissian (1988) who learn about the traditions and cultural performances stating that the products of cultural tourism in the form of cultural and artistic performances (staged performances) basically just used for entertainment performances only and does not create cultural awareness for tourists.

C. Problems in the Development of Indigenous Tourism

One form of problems arising from the management of indigenous tourism is a cross-cultural conflict (cross cultural conflict), which occurs between the tourists with the local community, even among fellow tourists themselves. Zeppel (2009) states that cross-cultural conflicts in tourism development can occur between groups with very different perceptions of land use (landscape), use of resources, and recreational facilities. Zeppel (2009) adds that there are six types of conflict across cultures between the indigenous people and visitors, namely: associated with confidence and ditus religion, use of resources, land use, infrastructure visitors, leisure activities and place names ("sacred sites / religious beliefs , resource use, land use, visitor infrastructure, recreation activity and place names ").

Previous studies conducted in parks and protected areas, said that the conflict occurred: 1) visitors and managers, 2) between the visitors who perform the same activity or different activities (recreational users in the same activity, or in different activities), and between non-leisure activities and recreation in the use of natural resources (between recreation and other non-recreation activities over the use of natural resources).

Conflicts usually occur when one or two groups competing to use the same resources and one of them pursuing particular interests - for example: the traditional hunting or collecting of animals / plants nature (Eagles et al, 2002, p. 56). Zeppel (2009) emphasizes the cultural conflict between indigenous groups (indigenous groups), visitors / tourists (recreational users), and the manager (management agencies) in the use of natural areas. Zeppel to study by studying conflicts in the use of recreational parks such as that conducted by Vaske et al, (2007). The types of conflicts that arise are: 1) recreational (recreational conflict) include: interpersonal conflict is the conflict that arises between groups in achieving its objectives, 2) social value conflict, namely how the public can receive tourist activities contained in the environment. (Vaske et al, 1995, 2007; Lewis, 1996; Schneider, 2000; Watson, 2001; Shultis, 2003; Tranel and Hall, 2003; Graefe and Thapa, 2004).

Interpersonal conflicts that occur between a group activity because the fight over physical resources directly, there is a mismatch of the physical environment (e.g. noise), and cannot enjoy the destinations visited. An example is the conflict between hunters and non hunters, motorists and pedestrians in a tourist destination, or between the hikers and horse riders will reach the crater of Mount Bromo, etc. (listed in Hinch, 1998; Buckley, 2005).

Social value conflict occurs between groups that do not have a background in the same values and norms of an activity. For example, sports hunters and tourists the wild have a different value orientation of appreciation and interaction with the wild. There is a tendency that the conflict was higher in the group that has the same goals and values. For recreation group with the same goal, but different activities undertaken, the interpersonal conflict and social value will occur (Vaske et al, 2007). The conflict between the culture of indigenous people and the recreation facility will occur within the scope of the rights of indigenous people (indigenous rights), traditional values (traditional values) and confidence (cultural beliefs) about the area that is considered sacred and activities that are substantive (McCorquodale, 1997 ; Hinch, 1998; Buckley, 2005; Weaver, 2006; Poirer, 2007; Riseth, 2007)

III. RESEARCH METHODS

This is a descriptive study with qualitative approach that relies on the background to answer the problem identification and problem formulation. This study was conducted to determine and understand the background of the life strategy that is focused on the lives of Baduy communities. It is necessary for the critical observations were based on the understanding (verstehen) by digging clear information about the reception, response, and the process of adaptation to the Baduy community members doing activities, related to their life strategies. Based on this, then for the sake of research data collection techniques used participatory observation, interviews, documentation, and to check the validity of the data triangulation, in order to obtain an overview of the life strategy carried out by members of the community to become a cornerstone reference in drafting local content for the development of tourism. The informants were interviewed in depth in order to experience life.

IV. RESULT AND DISCUSSION

Baduy people living Kanekes village, Leuwidamar sub district, Lebak-Rangkasbitung, Banten Province. Land where Bedouin community living classified as communal land or customary land which has an area of approximately 5,102 hectares. This area is located on the South Strip Pagunungan Sunda on Java Island where there Kendeng Mountain is located. Baduy people living in the hills flowed several streams such as end Ci, Ci Semeut and Kendeng River. Baduy is not an isolated tribes who live far away from modern society, but rather a community group in exile. Social change runs very slowly relative to the Baduy people because of the pattern of everyday life still follow the tradition of the ancestors, living in a simple, self-sufficient, and harmony with nature. Welfare is not shown through a modern material that is owned, but what about how to live in harmony with nature becomes the purpose of life in this world.

Tourist visits and the development of the area into a tourism destination in the region Baduy have positive and negative effects for society. The positive impact of

tourism is a benefit in Baduy, while the negative impact is the logical consequence of the development of tourism on natural conditions, cultural, social, and economic activities. Here are presented several positive and negative effects in the development of tourism in the Baduy community.

A. Impact of Tourism Development of the Natural Environment

Baduy people very concerned about the harmony of the natural environment in each side of his life. The positive impact of tourism development in the natural environment, does not seem too significant for nature conservation, it is done by people who are reflected in the use of land for the dr agriculture activities. The standout was the negative impact of tourism development in the Bedouin community. For example, the presence of waste such as plastic waste, stereo form, bottle, and so at some point in the journey, both in the Outer and Inner Baduy. It becomes the one thing that is very regrettable, even complained of by traditional leaders in Baduy. Complained that despite being provided trash, at some point, but still not be able to stem the trash along the road in this Baduy region. As a result, people who clean and treat the waste, such as burn or bury it. It is very disturbing the surrounding community because the community had to provide extra energy, labor, and time to deal with these tourists waste. There has been no effort from the government concerned to assist local communities in dealing with this garbage issue.

The next problem is the damage to the bamboo bridge capacity due to tourists visiting the Bedouin district is greater than the durability of the bamboo bridge. Baduy region crossed by several rivers, both big and small. Baduy people utilize bamboo material for building bridges. However, the durability of bamboo is very limited, so when a lot of tourists who visit, then be easily damaged. Baduy usually visited also by the students who do study tour. One group of students / students can reach 70-100 people so that when passing through the bamboo bridge, then sometimes the capacity is too large so that the bridge will be easily damaged / collapsed. Some residents also been reported that a group of tourists has been dropped from a bridge because there are too many who walk over the stone bridge. As a result, society must also improve, even to build the bridge back. This is usually done by mutual cooperation, however, if the frequency of fixing the bamboo bridge too often, of course, very disturbing interests of local communities. The community accessibility was also disrupted, in addition to the burden of psychological, physical, and material that is felt as a result of having to rebuild the broken bridge is also very disturbing society. This can lead to conflicts between communities, tourism operators, and tourists who come.

B. Impact of Tourism Development of the Social and Cultural Environment

The impact of tourism development on the social and cultural environment includes several things, such as imitating the effect of tourists (demonstration effect), the materialism of the modern stuff, looseness run pikukuh, and commodification of cultural objects such as traditional clothes and some equipment Baduy community life. Demonstration effect occurs in Outer Baduy community, for example, from the way they dress, the use of lamps with the energy of sunlight, smoking, and eating food from outside the Baduy territory. Some people who have encountered makes modern clothes, such as jeans and T-shirts and some people also smoke. Even some also have a cell phone. Electricity does not make Baduy area, so as to charge the battery of a mobile phone, is usually carried out in the village Ciboleger, usually in collaboration with a colleague who lives in the village. Baduy people, in fact not menggukan lighting electric light, because there is no electrical infrastructure coming into the region. Even Kaduketug village very close to the village of Ciboleger, which is not the Baduy territory, also do not have electricity infrastructure. However, Kaduketug society, have a lamp type LED which can be lit by solar energy. Foods such as instant noodles, canned drinks, snacks such as biscuits children have also begun to be consumed by the Baduy people. Pikukuh is not too forbid, but specifically for Puun, is not allowed to consume food and medicines from outside.

The positive impact of socio-cultural as tourism development seen in the increasing ability of public communication with tourists. In fact, there are two people from the Outer Baduy who have obtained a license tour guide (tour guide). Even with good communication skills, some traditional leaders believed to be a resource for some activities such as seminars, television coverage, and so forth. Nevertheless, Baduy people In remains unaffected by the progress of modernization as did the Outer Baduy community.

C. Impact of the Tourism Development of the Economic Environment

The impact of tourism development on the economic front, consisting of business communities diversify increasing. Community participate as tour guides, porters, homestay providers, providers of food and drinks, souvenirs Bedouin artisans, etc. are geared to serve the needs of travelers. Baduy people are not too set a fixed price for a homestay. Some tourists who want to stay in the Outer Baduy Baduy Dalam and can spend the night in houses. They can eat the same with cooking / food cooked by the resident. However, sometimes, it is not in accordance with the wishes. For example: the rice is too hard, seasoning simple, there are no fruits are diverse, and so forth. So, usually, some tourists give raw materials, such as rice, side dishes, salt, shrimp paste, spices cuisine, from the outside, usually in the village Ciboleger, and further requested host live cooking raw materials brought it to eat. Not infrequently, tourists also cook instant noodles or other food. Eating culture of these immigrants were subsequently imitated by local communities.

Baduy and indigenous and rural communities outside Baduy, for example Ciboleger, have a common interest in utilizing tourism as an economic activity. It is also prone to cause conflict. For example, Baduy people have restrictions to steal from anyone, but this prohibition does not apply to people outside Baduy. In the course of the tour, the tourists still must be warned to maintain the security of the luggage.

V. Conclusion

The results showed that people in Baduy area, both located in the Outer and Inner Baduy Baduy have learned about tourism activities in the region. Naturally, the

concept of development in Baduy using the concept of zoning core areas, buffer, and commercially. Tourism has become a strategy of life in Baduy area. Depth scrutiny needs to be done to determine social change as one of the effects in the development of tourism in Baduy.

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Impact of Personal Selling on the User Decision to Use the Services of @wifi.id

H. Hendrayati, D. Ramadita

Management Department, Faculty of Economic and Business Education
Unversitas Pendidikan Indonesia
Bandung – INDONESIA
heny_hendrayati@yahoo.com

Abstract -- All aspects of life in today's society are connected to technology and information. Therefore, PT Telkom plc has launched a public wifi with a fast connection named @wifi.id. In the process of marketing, @wifi.id implements personal selling strategies for improving consumer decisions to access @wifi.id, so that the company's revenue can be increased. This study aims to determine the effect of the personal selling to the decision to use the service of @wifi.id at Pasupati Park in Bandung. The sampling technique used was purposive sampling. The population is 3,600 people who are users of the service of @wifi.id at the park, and the sample in this study consists of 100 respondents. The analysis technique used is the Pearson product moment correlation coefficient and simple linear regression analysis. The results show that personal selling of the users of @wifi.id service in Pasupati Park is in the middle category; while the decision to use the service of @wifi.id in Pasupati Park is at the high category. Correlation calculation results show an association with high levels or significant between personal selling and the decision to use the service of @wifi.id at Pasupati Park. The amount of influence on the decision to use personal selling is amounted to 48.02%, while the remainder is equal to 51.98%, influenced by other factors or variables that are not investigated.

Keywords: personal selling, purchasing decisions

I. INTRODUCTION

In the era of globalization, the rapid development of technology and information through the Internet gives a great contribution to all people. PT Telekomunikasi Indonesia, as the national telecommunications company and the pioneer of telecommunications in Indonesia, has launched a wifi product named Indonesia WiFi, or better known by @wifi.id.

Indonesia WiFi is a public internet service based on WiFi/Hotspot technology, which is a network of broadband access to enjoy the high speed internet service, as well as a variety of other multimedia services. Indonesia WiFi (@wifi.id) also provides public internet services based on WiFi/Hotspot technology to support the acceleration and expansion of Indonesia's economic development, which has been declared by the Government of the Republic of Indonesia. One of them is to build 1,110 thousand spots of WiFi at a broadband speed of 100 Mbps through WiFi.ID Corner.

The spots with @wifi.id in the city are intended to facilitate the public to access services anywhere and anytime. However, in the process of marketing there are many constraints experienced by PT Telkom Indonesia in promoting WiFi Indonesia. One of them is how to access @wifi.id that is not widely known by the public. In addition, the voucher for @wifi.id is only obtained through agent of Telkom or at Plasa Telkom, so that people are hard to find it in public places.

TABLE I. THE DATA OF TARGET AND REALIZATION OF @WIFI.ID VOUCHER SALES FOR THE PERIOD OF 2014 IN BANDUNG

Nr.	Month	Target	Realisazation	Achievement
1	January	186.295	21.913	11,76%
2	February	186.295	125.297	67,26%
3	March	186.295	58.630	31,47%
4	April	310.491	57.961	18,67%
5	May	310.491	29.646	9,55%
6	June	310.491	122.759	39,54%
7	July	372.589	19.695	5,29%
8	August	372.589	28.533	7,66%
9	September	372.589	54.075	14,51%
10	Oktober	22.482	47.326	210,51%
11	November	22.482	68.490	304,64%
12	December	22.482	41.103	182,83%

In the Table 1 above, it can be seen that the company's targets in selling product of Voucher Spin Card @wifi.id in 2014 cannot be achieved until September 2014. Therefore, in October 2014, the company began to lower its targets from the initial target. Therefore, in October 2014 until December 2014, the company began to realize the sales target.

The lack of promotion of the service of @wifi.id is one factor that affect the lack of public knowledge. Another problem is the lack of public understanding about the @wifi.id and its use, especially in places where access of Free WiFi is installed. Several thematic parks in Bandung is mounted Free WiFi entitled Bandung Juara.

From the data in Table 2, it can be seen that, in some parks, there are Access Point of @wifi.id that its usage is little or even 0 (unused). From the data, it can also be seen that the Pasupati park has lowest usage number. In fact, Pasupati Park has a fairly high traffic. Its location is also quite strategic. Low levels of usage and the low number of consumers indicate that there has been a problem in the decision to use the service of @wifi.id. PT Telkom has constructed marketing strategies to promote the service of @wifi.id.

TABLE II. DATA OF WIFI.ID CORNER LOWEST USAGE IN PARKS OF BANDUNG

Nr	Location	Spin	Usage Spin	Revenue Spin	Total User	Traffic (MB)	Throughput (kpbs)	Status
1	Taman Lansia	5,00	0,00	7.00 0,00	32,00	15.978,59	1.443,60	DOWN
2	Taman Pasupati (Taman Jomblo)	3,00	0,00	0,00	11,00	19.060,16	101,79	DOWN
3	Taman Flexi	1,00	0,00	0,00	42,00	17.248,63	124,74	DOWN
4	Taman Dago Cikapayang	7,00	0,00	0,00	32,00	13.346,53	104,15	DOWN
5	Taman Film	4,00	0,00	3,00	73,00	51.912,59	159,27	DOWN

a. b. Source: Official Data of PT Telkom Indonesia

One of the marketing strategies is by increasing the role of marketing promotion strategies that shape consumer understanding of the product and may affect consumers individually or better known by personal selling. The role of the salesperson to market @wifi.id is considered suitable to build understanding of potential customers directly and to create a good relationship with the consumers.

II. PROBLEM STATEMENT

To identify the description of personal selling promotion conducted by PT Telkom Indonesia to market product of @wifi.id at Pasupati Park in Bandung.

To reveal the decision to use the service of @wifi.id at Pasupati Park in Bandung.

To determine the influence of the promotion of personal selling to the decision to use the service of @wifi.id at Pasupati Park in Bandung.

III. THEORETICAL FRAMEWORK

Personal selling, or individual sales, is the most famous way of promotion. Personal selling method is known and performed by almost all companies all over the world to sell their products and services to consumers. Personal selling is done to communicate with potential customers directly. Personal selling is a personal whose responsibility to make sales and building customer relationships [3]. Personal Selling is a person whose influence potential buyers to purchase products or services of the company, or provide feedback [1].

Meanwhile personal selling is a direct communication between sellers and prospective customers to introduce the product to potential customers and to establish customer understanding of the product so that they then try and buy it [5].

From the above definitions, it can be said that the personal selling is an effective way to attract potential buyers. The two-way communication benefits both parties (seller and prospective buyer).

In understanding consumer behavior, many influences underlie a person in making purchasing decisions of a product or a brand. Mostly, consumer's buying behavior is often influenced by many external stimuli, either in the form of marketing stimuli and environmental stimuli. The stimulation is then processed in accordance with personal characteristics before the purchasing decision is derived.

Purchasing decisions are based on how consumers feel the price and what they consider as the appropriate price, not the price adjusted by marketers [3]. Consumer buyer behavior is the buying behavior of the final consumer-individuals and Households who buy goods and services for personal consumption [2].

Based on the above definitions that have been described, it can be said that the purchase decision is the final step in the marketing process where the consumer determines the choice between several alternative options.

There are some dimensions in a purchase decision, which are Product Selection, Brand Selection, Distribution Channels Selection, Purchase Timing, Purchase Amount and Payment Method [3]. Personal selling is the most effective tool at Certain stages of the buying process, particularly in building up buyers preferences, convictions, and actions. It involves personal interaction between two or more people, so each person can Observe the others needs and characteristics and the make quick adjustments [2].

Promotion through personal selling has either direct effect that is incurred in face-to-face meeting between the seller and the buyer. There is communication about the facts needed to influence purchasing decisions. It is to persuade and to encourage the consumer purchasing decisions making.

Hypothesis: The hypothesis of this study is "There is Effects of Personal Selling on the Decision to Use the Service of @wifi.id of PT Telkom Indonesia.

IV. RESEARCH METHODOLOGY

This research analyzes the influence of personal selling to the decision to use the service of @wifi.id. The object of study as an independent variable is personal selling (X); while buying decision (Y) is the dependent variable.

The population in this study is the users of WiFi at Pasupati Park, Bandung City. The population studied in this research is the total number of users of @wifi.id per month in the park, amounted to 300 users in average. It means that there are 3600 users in a year. Subsequently, the population in this study is 3600 users of @wifi.id in 2014. The number of samples studied is based on calculations by using the solving formula. The number of samples studied is 100 users. Accordingly, sample will be taken from 100 people.

The sampling technique used in this study is Non Probability Sampling. In non-probability sampling, elements in the population do not have the same opportunities to be elected as subject in the sample [5].

Purposive sampling is done by taking a sample from a population based on certain criteria. The criteria used may be based on certain considerations or specific quotas. The reason for taking the purposive sampling is that the sample criteria is in accordance with the needs of the research

Simple linear regression analysis was used to predict changes in the value of the dependent variable when the independent variable is increased or decreased. Simple linear regression analysis is based on the functional relationship or causal of one independent variable with one variable.

V. RESULTS AND DISCUSSION

Recapitulation of scores on personal selling variable according to the responses of @wifi.id service users at the park in Bandung is as follows.

TABLE III. RESPONDENTS RESPONSES ON PERSONAL

Nr	Indicator Personal Selling	Number of Questions	Total Score	Average Score
1	Prospecting and Qualifying	2	663	331
2	Pre – Approach	2	691	345
3	Presentation and Demonstration	3	1050	350
4	Overcoming Objections	2	635	317
5	Closing	2	692	346
6	Follow up and Maintenance	2	683	341
	Total	13	4414	2030

b. Source: Data processing results of the questionnaire, 2015

According to the recapitulation of scores on the variables of personal selling, it is found that the biggest score is the indicator of presentation and demonstration with a total score of 1050; and the average score of 350. The lowest indicator is Overcoming Objections with a total score of 635; and an average score of 317. From the data obtained, it can be concluded that personal selling done by the salespeople of PT Telkom to market their products are best when they do presenting and communicating the benefits of its products and to create buying interest. The salesperson's role in overcoming the objections felt is still lack since seen there is a number of respondents who disagree on the question in the indicator of Overcoming Objections.

Based on recapitulation data of the variable of decision to use service of @wifi.id, the indicator with the highest score is the selection of products with an average score of 361, which means the indicator of the selection of products is an indicator variable that is most influential in the decision to use the service of @wifi.id. It shows that the majority of respondents chose to use the service of @wifi.id for the excellence of the products offered. They are the internet speed, large quota, and the appeal of the promotion. The indicator with the lowest score is the determination of the amount of the purchase with an average score of 315. That is because most of the respondents are already using a smartphone with internet package so they do not require service of @wifi.id.

Therefore, allegedly, the majority of respondents would rather use the service of @wifi.id at certain moments when they need high-speed internet.

TABLE IV. RESPONDENT RESPONSES REGARDING

Nr	Indicator of Decision to Use the Services	Number of Questions	Total Score	Average Score
1	Product Selection	3	1084	361
2	Brand Selection	2	703	351
3	Distribution Channels Selection	2	632	316
4	Purchase Timing	2	721	360
5	Purchase Amount	1	315	315
6	Payment Method	1	318	318
	Total	11	3773	2021

c. Source: Data processing results of the questionnaire, 2015

d.

TABLE V. OUTPUT CORRELATION

Correlations

		Decision to Use the Service	Personal _Selling
Pearson Correlation	Decision to Use the Service	1,000	,693
	Personal Selling	,693	1,000
Sig. (1-tailed)	Decision to Use the Service	.	,000
	Personal Selling	,000	.
N	Decision to Use the Service	100	100
	Personal Selling	100	100

Based on the correlation data in Table 5, it can be seen that the correlation coefficient between personal selling with the decision to use is 0.693 with significance of 0.00. Due to the significance level obtained is <0.05, then H0 is rejected and H1 is accepted. From the calculation by using the software SPSS 22.0 for Windows, it is obtained that the correlation coefficient between variables of personal selling and the decision to use is amounted to 0.693. Based on the table of correlation interpretation, the correlation coefficient of 0.693 is in the interval from 0.600 to 0.799, or is at a high level of influence. It shows that there is a strong influence between the variables of personal selling (X) with the decision to use (Y).

TABLE VI. REGRESSION COEFFICIENTS OUTPUT COEFFICIENTS^A

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1(Constant)	13,945	2,516		5,542	,000
Personal_Selling	,539	,057	,693	9,508	,000

e. e. a. Dependent Variable: Decision to use service

The results obtained from the regression equation is as follows.

$$\Psi = 13.945 + 539\Xi$$

The constant value in the above equation is 13.945. This value indicates that if there is no personal selling, the decision to use @wifi.id on Pasupati Park is only at 13.945. Personal selling regression coefficient is 539, which means the rise on personal selling of the unit will be an increase in the decision to use amounted to 539.

The results of the data processing above show that personal selling positively influences on the decision to use @wifi.id at Pasupati Park, Bandung. It is equal to 48.02%, while the remainder is equal to 51.98% -- influenced by other factors or variables not examined here.

A. Hypothesis test (t test)

To see the level of significance of the correlation coefficient between independent variables with the dependent variable, hypothesis test is required. The hypothesis test is t test. The t test was conducted to test the hypothesis of correlation between the independent variable and the dependent variable individually. The following are the significant value of t test:

TABLE VII.   VALUE SIGNIFICANCE TEST T

TABLE VIII.   Coefficients[A]

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	13,945	2,516		5,542	,000
Personal_Selling	,539	,057	,693	9,508	,000

a. Dependent Variable: Decision to use service

In the above table, it is known that the t count of personal selling is 9.508. the t table with a significance level of 5% is 1.66055. It can be concluded that the H0 is rejected and the H1 accepted. That means the regression coefficient is significant. There is a positive and significant influence between personal selling with the decision to use the service of @wifi.id at Pasupati Park, Bandung.

VI. CONCLUSION

In personal selling variable that consists of six indicators (Prospecting and Qualifying, Pre-Approach, Presentation and Demonstration, Overcoming Objections, Closing and Follow-up and Maintenance), the problems is found in the indicator of Overcoming Objections or salesperson's ability to overcome objections. The variable of Overcoming Objections is to get the lowest score so that it is known that the salesperson's role in overcoming the objection is still low. This shows that people are still unsure about the role of the salesperson to deal with complaints properly. The highest indicator in personal selling is the presentation and demonstration. From these results, it is known that most respondents pay more attention to presentation and demonstration in an individual sales and salesperson of PT Telkom. The @wifi.id is considered able to have a good presentation so that potential customers are interested to listen and able to create buying interest. Results from this study can be concluded that consumers' assessment of personal selling variable is in the moderate category and quite good.

In the variable of decision to use there are 6 indicators, including the product selection, brand selection, purchase channel selection, purchase timing, the determination of the purchase amount, and the determination of payment methods. The level of the decision to use is at the high category. This is evidenced by the acquisition of the score obtained. Of the six indicators, the highest score is the indicator of the product selection. It means that most respondents use the service of @wifi.id because of the product excellence, such as internet speed, large quota, and exciting promotions. The determination of the number of purchases is the lowest indicator of these variables. It shows that most respondents only use the service of @wifi.id at certain times according to the needs.

From the study, it can be concluded that there are positive influence between personal selling with the decision to use the service of @wifi.id including a high degree of correlation.

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Teacher Annotation: Indonesian Students'Learning Behavior in Authoritative Parent Perspective

I. Rohayani

Universitas Pendidikan Indonesia
Bandung, INDONESIA
rohayani94@student.upi.edu

Abstract- The purpose of this article was to identify students learning behavior in parent perspective who claimed authoritatively, and how was school continued what students got from home and implemented it in school climate. This study based on Civic Education (CE) and Intervention Education influence on the character of Young Citizens, the ex-post facto study in 2009. The result of study used to annotate student's learning behavior by a teacher. The steps of further study are observations, interviews, and annotate learning behaviors during three years. Data was collected through students discussed with their own passion, observations and in-depth interview with three students who have three conditioned teachers' experiences. The annotated result is the most effective learning processes guided by the authoritative teacher. This affected not only learning behavior but teaching behavior improvement also.

Keywords: three years annotations, interfering parent and school, intervention.

I. INTRODUCTION

Teacher as a generic transform of learning processes has the chance to implement his ability to build student's character. The aims of Education is to prepare and develop student's ability be a responsible citizen. It needs involving formal and informal institution toward the aims. So many social and political researcher characterized it. Almost of results have the same conclusion, a responsible citizen is a democratic citizen. Democratic citizen dealing with internalization as potential citizenry from his/her family and learning processes from school. Family and school influent student to engage in the democratic citizen. Student's potential citizenry characterized by how citizen can solve the problem, have sense of socially sensitiveness, country loved, devote to god and good behave, critical thinking, public policy involving, informed citizen, and undertaking citizen participation. It won't work in every socially taking role if those characterized are not implement in daily conduct. The system will punish [1].

This article described how Indonesian parent involves in informal education to prepare their children be a democratic citizen through civic mindedness, religion, democratic rules, and a public morality. Thus, parents and school have to cooperate preparing students engage in social and political life. In experimental research of parent involving model in school, parent collaborated with the teacher have solved social and learning problem. And it works. This study showed authoritative parent and teacher effected students activity be an active citizenship. Active citizenship supported socially taking the role in daily conduct and make democracy works the way what supposed to be. It said in Europe council as the power of state constituents to make country life long in sovereignty "… to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life. "Citizens cannot fulfill these ambitious tasks adequately without specific competences; that is, citizens need to have "… a combination of knowledge, skills, attitudes, and values" at their disposal enabling them "… to become an active citizen" [2].

Further, this study annotated by an author in three learning behavior categorized are self-motivation to criticized social issues, sense of responsibility in task completely, and discipline. The shreds of evidence have taken during three years learning processes by observation, interview, and in-depth discussed with three students who learned with different teacher style. This study was to answer the learning behavior in authoritative parent perspective involved in a school program to prepare an active citizenship.

II. TEACHER ANNOTATION

This study recorded how students give respond to teacher's intervention. It shows learning the behavior of students in 3 years during Civic Education (CE) study. The steps of study are student's background mapping (parent, education, economics condition, motivation, etc.) that researched in 2009 and reviewed in 2012 for the following student, comparing a student who study with different teacher, and annotate the recent condition when students teach by a teacher. The sample is only one level of students, twelve grade. Teacher annotates learning behavior in a recent study in the same subject for rarely students.

In 2009, the result of the study was 25% of interfering Civic Education and Parent to student's character building in the ex-post facto study. The quantitative research chose in this study. In this study took data based on Questionnaire about student's perception of civic education study and parent intervention to build their good character as a young citizen. The ordinal measurement is to describe of students interest, attitude, or behavior divided by a student's certain object interest. For example, based on the good character of respondent moral awareness can berating by "strongly agree", "agree", "disagree", and "strongly disagree". If the respondent "strongly disagree" marked 1, "disagree" for 2, "agree" is 3, and "strongly agree" is 4, these numbers only to shows respondent sequence, not the mark of variable respondents.

For civic education interfere measured by SSHA scale (Survey of Study of Habits and Attitudes). The pattern's scale is "strongly often", "often", "occasionally", and "never". The mark for "strongly often" is 4, 3 for "often", "occasionally" is 2, and 1 for "never". Civic competences measured by multiple choice questionnaires.

The intervention education data based on Value Clarification rank order. The respondents make some steps to analyze conditions in practical interfering of parent and make the judgement [3]. Parent interfered type: (a) authoritative, (b) authoritarian, and (c) permissive with the sequence mark 3, 2, and 1. for the last step to cultivate database to transform the ordinal scales to interval scales used MSI (Method of Successive Interval) for every questionnaire items. The result shows as follow:

1) Both of Variables X1 (Civic Education Learning Processes) and X2 (Intervention Education) affect contributed to Y (Young Citizens'character) is 25%

2) The magnitude of X1 affected directly to Y is 17,97% and indirectly is 1,086%

3) X_2 contributed directly to Y is 4,79% and indirectly is 1,086%

4) For immeasurable factor to young citizens character is 74,99%. This variable assumed comes up from external findings factor, such as extracurricular activities, school voluntary program, school and family environment, teacher style, etc.

In 2012, the study shows a percent increased. This shows how teacher applies method, models, media, giving reinforcement, evaluate, and humane conduct in class. The students with authoritative parent interfered are the object of teacher annotations. There are three students categorized learn CE guided by a teacher whole levels (nurturing teacher), one student learns CE with three different teachers in the whole level (has different teacher each level), and one student learn CE guided by two teacher whole levels.

During 2013 – august 2015 teacher annotated learning behavior as the impact of school and parent intervention. The categorizes of annotation are self-motivation to criticized social issues, sense of responsibility in task completely, and discipline.

This study also gives the reason of teaching method in learning processes. It is not for judging professional or not, but to describe learning process effectiveness. In this case showing how learning process responded well by the student to implement educational aims, focusing in good behave.

III. LEARNING BEHAVIOR IN INDONESIAN CULTURAL PERSPECTIVE

The students who learn by their own goals are better than the one who forced. In my perspective, if a teacher keeps going to continue what students get from home, it make easier to motivate them doing better. The teacher annotation result of this study has particular findings:

1) The first year students (2013) who have learned Civic education guided by two or three teachers.
- The students making comparative unwrite annotations. They give some information of teaching conduct of each teacher. Then, they compare it and prepare themselves if they meet one of this teacher in next level.

- The teacher who authoritative has good respond from the students. They show respect to learning and interest in social issues, responsible for completing the task assignment, and good attendance.

- The authoritarian teacher has very good respond from the students, but they give arguments that if they did not do the task they will get punishment. The students strongly doing task completely and discipline, but the lack of interested for social issues and discussed. The annotation said students doing everything under pressure.

- The permissive one is student's beloved. They do what they want to do. Some of the students doing the task because they respect the teacher, but almost students didn't do it. There are no reasons for them to do the task. Finally, they will get the good mark for every student. Some students have incompletely task, irresponsible, and indiscipline.

2) The second year (2014), two teachers guide the same level with the same students. They have the distinctive intervention, Authoritative and permissive. There are some recorded in annotation of student's learning behavior, as follow:
- The students who study with authoritative and authoritarian teacher taught by authoritative, they are comfortable. They did assignment completely, have good responsible, and good attendance. The students who have the study with permissive give some more responsibility. They have some reason to do that. They argued they have some information for obedience and unobedience students will get consequences. So they prepare to face it. But there are students who still have originally conducted. They changed after they got interfered from the teacher.

- The students who study guided by permissive one have the different perspective. The students who came up from the authoritative have complained. They want to keep good behavior but can't do that. Nevertheless, some of the students more comfortable with this situation, they feel relieved from the obedience must. The students from authoritarian feel better, but some of them most comfortable with an originally situation.

- From the situation of three kinds of students annotated missed authoritative one. They have argumentations for the reasons: they required the informed reason to do task assignment, responsibility, and discipline.

3) The third year on July – August 2015, all students learned with the authoritative teacher. almost 70% students have task assignment completely, good respond to learning, and disciplined. They show obedient of timetable, interested in solving social issues : discussed, researched, and presented. They oversee learning processes with a teacher.

These findings indicated authoritative parent and teacher more instinctively give a good reason and understanding to the students for their conduct, so they will give attentions to responsibility and rules [4]. There must be models to guide authoritative parent and teacher. it comes up be reasoning for the pedagogical base. There are philosophically pedagogic

method influent authoritative perspectives: perennials and cultural intervention.

A. Students'Learning behavior in Authoritative Parent Perspective

I believe so many researchers argue that involving the parent in schooling program is one of the student's achievement factor [5]. And the most important is family characterized practical models on educating style. There is so many precious impact for parent involving in educational processes such as motivate to increase mark reports, students engagement in the study and social life [5]. The authoritative parent interested to get involve in school programs. They have owned model to educate moral and responsibility for their children. In my study I found parent teach that model based on their belief in a religious way. Their perennial system authority taught from the previous generation. For example, in Sundanese cultural (one of Indonesian tribe) there is an idiom that "Agama Jadi tetengger" it means religion be your guidance in life. Everything must be based on a religious system. For many reasons of Indonesian people believe on their holy books. So many educational wisdom indeed. If we noticed this, most of the children accepted it as their educational good goals. It caused assumption that model advocated two dimensions demandingness and responsiveness to treat children. These dimensions tend to the authoritative parent if they applied more than standard [6]. So as School must be accepted that perspective. In perennials pedagogical philosophies, teacher who has good religion knowledge and superior within intervened students character, so that they engaged. [7].

In this study, I found kinds of learning behavior responds in CE with a different style of teachers during three years. The students who give more attentions for social issues, doing their task assignments, and a good attendance is dealing with teacher involving and giving respect for student's work. It shows teacher has interested in emotional and professional capacity to notice the student learning behavioral changes at upward level [6]. It is authoritative teacher style. That teacher needed to pursuit student's good achievement and future perspective school. Contrary in the condition that students doing their homework in under pressure, discipline, but not giving for social interest is dealing with the teacher who ask for many tasks but not giving motivation. It is authoritarian teacher style. The last teacher style is permissive. In this annotation shows the students do not have good reason to do their task because the rules always changed. The teacher has no involving in classroom climate. Sometime teacher doesn't have the interest to give a challenge. The annotations show teacher interfered students behavioral learning. Thus impacted to how children or students build their capacity as a human being and a good learner [6].

B. Teacher Annotation to improve Learning Processes

This study focused on recording students learning behavior on CE by personal written. The author wanted to show that teacher can make 'self' writing for research. This aimed is to improve his/her learning processes. This inspired by foreigner linguistic teacher who gives annotated feedback to give an assessment. When the teacher gives some correction in his assessment, he gives a note to the student to show incorrect word. That experience gives some data that teacher was detected deficiency of teaching processes. These data comes

up and give some idea to change teaching style and get more benefits for students [8]. This idea becomes interesting when author determined students real behavior annotation to improve teaching style. The teacher must have a set of a plan to know what the annotation's goal, involving in classroom climate, or at least observed and interviewed the research object,[9]. This study needs more than one data as the empirical object. It also needs some reasoning explanation in other research or generalization to support this writing. The explanation must be easy to earn by a reader and himself. And the most important is the information not in common sense but giving logic argumentation [9].

For further, this writing is not only for figuring, describing, or determining something, but give some information for a reader and especially for the writer in professional vocation. In this study, the teacher makes some annotation to make historical portfolio in teaching and learning processes. it focused on students learning behavior for social issues, task assignment responsibility, and discipline.

IV. CONCLUSION

Annotated behavior of learning was collected of most eventually students shown in fulfilled their learning engagement. The teacher can take benefits of these annotations to improve his professionalism, students portfolio assessment, and parent report shreds of evidence. It also is shown demandingness and responsiveness teacher, students, and parent involving to developed learning environment. This study has methodological research deficiency. It needs improvement in an empirical and theoretical analysis. It gave the experience of experimental research in collaboration both of quantitative in recent and qualitative approaches in later.

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Study on Analysis of Curriculum Nonformal Education Institution to Increase Student Self Directed Learning

I. Hatimah, J. S. Ardiwinata, Y. Shantini
Department of Non formal Education, Universitas Pendidikan Indonesia
Bandung, INDONESIA
ihat_hatimah@yahoo.co.id

Abstract— **Self directed learning became a goal in the implementation non-formal education program. Managers need to develop a curriculum that encourages students conduct self directed learning. The purpose of the research is to obtain: a) institution staff knowledge of the program curriculum, b) the program at each institution that encouraging self directed learning, c) management measures of learning undertaken by teachers to encourage self directed learning students, d) self directed learning achievement of students in the program in non-formal education. To achieve these objectives, this study used a descriptive study on non-formal education institutions to explain the problems that arise in the present tense and its development since a few years ago. The findings obtained from the study are: a) The level of understanding of educators and education personnel to the specifications of the curriculum organized able to be well understood, because the source of thought and understanding of the learning environment is the daily activities of teachers and educators in institutions non-formal education is, b) non-formal education program curriculum unit (PKBM, CGC and Smart House), designed based on two approaches centered curriculum and curriculum context. c) The measures are carried out in growing independence of learners, generally adapted to the local conditions of the learning environment. Socio-cultural aspects influence learning and the learning climate, in addition to the position of non-formal education units had to be transparent or access to the public, the public is given the widest access to the learning needs in PNF. d) Self directed learning that achieved by learners are vary, because each program conditions also influenced by the willingness of citizens to learn, the time and conditions**

Keywords—Self Directed Learning, Curriculum, Non-formal Education Institution Introduction

I. INTRODUCTION

Government efforts create quality human resources requires hard work and the willingness of all parties to be able to catch up Indonesia in progress with other countries. The culture waiting, passively and accept a condition without maximum effort should be able to be modified so that it can encourage the emergence of active individuals who want to move forward and compete in progress. Educational institutions have a very important role in fostering characters mentioned above. Every educational unit must be able to design learning that encourages learners have the motivation and willingness to learn are constantly growing, not only limited in the school environment or other units but also in the world of work or in society. As with the essence that stated by John Dewey as learning by doing, where an educated should not stop learning and working.

The presence of institutions, or better known as the unit in non-formal education as an alternative educational services unit is expected to be a new spirit to make learning needs really actualized. Non-formal Education Unit comes through the system the embodiment of the will of the community to provide structure and studying the most appropriate tools, of, by and for the community that is designed as a continuous learning tool. But in fact some non-formal education units instead trapped in the education bureaucracy.

Guidance to the non-formal education units are institutional (managerial aspect) become urgent demands as long as these institutions have not yet established managerial system. Through these development efforts, the participation of the general public is expected to realize the sustainability of the institution to be independent in line with other non-formal educational institutions. Continuity and independence of the institution is expected to alleviate poverty, improve the knowledge and skills of local people, improving community life skills, which substantially contribute to improving the quality of human resources

This study focused on the study of the study program curriculum analysis by non-formal educational institutions, especially the CLC, Smart House, and CGC. The focus of the study is based on results of previous studies and observations will be limited to the implementation of non-formal education programs in non-formal education units

II. FOCUS OF STUDY

This research was aimed to know the curriculum in unit PNF program (CLC, Smart House, LKP) in improving self directed learning of students with the focus of the study as follows: Knowledge educators on curriculum specifications of each unit will be the convening of the program, The curriculum/program of study in each unit in encouraging self directed learning of students learn proxies, Step-by-step learning management carried out by educators in encouraging self directed learning people learn the program, Self directed learning that achieved by student on the program in non-formal education institution

III. LITERATURE REVIEW

A. Community Based Education

Based on the characteristics and trends of the current problems of non-formal education, the concept of Community Base Education (CBE) became one of the backrest in strengthening the framework of this study, CBE emphasized the importance of understanding the community, characteristics, needs, weaknesses and its strengths. On the other hand, CBE

stressed also on ways of solving the problem by the public to exploit the potential of the environment (to help people to help them self). CBE, developed on some conception as follows 1) Education lifelong, 2) critical education that emphasizes improvement of people's basic capabilities, enhance existing capabilities, and participation in each activity ,, 3) Andragogy and Learning organization. Services non-formal education program is an educational approach to the problem of public education that is based on the convergence and diversification / learning needs with a variety of learning resources in the community to form a learning system.

B. Life long Education

Lifelong learning is an idea or concept, even recommended as a parent concept in educational innovation efforts. In other words, lifelong education is not a path or unit or program (as defined in the Law on National Education System No. 20 in 2003), but as an idea that underlie the development of pathways or educational unit. It is necessary to emphasize that the national education is carried out through three channels, namely formal education, non-formal and informal.

The notion of lifelong learning becomes a motivation or encouragement for individuals in the community to learn continuously through formal education, non-formal and informal. As stated by Sudjana (2004), that lifelong learning focused on the motivation for a person or group to gain learning experiences in a sustainable manner, where the learning experience is pursued consciously, programmed, and systematically through the process of learning activities in order to achieve the learning objectives (Sudjana, 2004: 228).

Many experts argue that independence is an entrepreneur spirit that grow and evolve with the understanding and concept of life, which leads to the ability, willingness, tenacity, perseverance in the field to pursue in the respective fields. So that a successful entrepreneur means having independent spirit.

Cain and Tumors (Ratnaningsih, 2007: 38) is independent learning is a dynamic process where students build knowledge, skills, and attitudes when studying the specific context. For that students need to have a variety of learning strategies, experiences to apply in different situations, and is able to reflect effectively.

Sumarmo (2004) told about the indicators in independent learning as follows: 1) Learning Initiative, 2) Diagnosing Learning Needs, 3) Setting Targets and Goals Learning, 4) Monitor, Manage and Control, 5) Seeing Difficulties As a challenge, 6) Utilizing and Finding Sources of relevant, 7) Selecting and Implementing a Learning Strategy, 8) Evaluating the process and Outcomes Study, 9) self Efficiency (self-concept)Units

IV. METHODS

The study was conducted using a descriptive study of the object of study of non-formal education institutions in order to provide an explanation of the issues surrounding emerging in the present tense and its development since a few years ago. Data collected by the conceptual framework that has been agreed upon, this data is required to refine the analysis so that studies can reveal in depth, accurately and objectively in accordance

with the objectives of the study. Data collection techniques used in this study consists of the study of documentation, literature, and study of primary data and FGD (1) The study documentation, which collects qualitative data on the sources of curriculum documents, policies and administration of learning in the unit; (2) The study of literature, namely the collection of qualitative information pertaining to the theories and concepts of management and coaching PKBM, CGC and Smart Houses in the form of standard literature, research results, and the results of policy analysis; (3) Study of Primary data, namely data collection using questionnaires collected from respondents relating PKBM program in the unit, CGC and the Smart House. This data is necessary to know some knowledge and understanding of the PTK will be the program's curriculum; (4) Focus Group Discussion (FGD), is the data collected through the discussion of the parties are considered to know and understand the issues in learning for learning independence in unit PNFI implemented.

Area of research in the District / Bandung, West Bandung, Cimahi and Sumedang. The zoning is taking into account the criteria of ease in coordination with the manager is expected to provide complete information about coaching at non-formal education unit. The research subject is the program manager of non-formal education units, namely PKBM, CGC and Smart House.

V. RESEARCH RESULT

A. Knowledge of Teachers and Education in the Curriculum of the Program Unit;

Based on interviews, illustrated that all managers and educators in non-formal education units (PKBM, Smart House and CGC) has understood the program curriculum at the institution. Curriculum of each unit of non-formal education program is the result of the assessment of the environment and the needs of learners. But some of the curriculum provided by the government, as an example is the Competency Based Curriculum (CBC) that are intended for the LKP, according to the type of skills. However, CGC also has the authority to develop a curriculum that is both contextual and community needs. Statement of educators and managers understanding of the curriculum, is shown with an explanation of the foundation of the curriculum, such as:

- Psychological condition and characteristics of learners expressed in forms of behavior and interaction with the environment. Thus, need to be designed curriculum centered on increasing the capacity of learners to the market needs and the challenges of globalization. In line with the opinion of the NurAhid, Johnson stated (2006: 14), that experience will only appear when there is interaction between students and their environment. Such interaction is not a curriculum, but teaching. While the curriculum only with respect to the results of the study are expected to be achieved by students.

- The influence of technology, industry, communications, telecommunications, electronics, today are growing very rapidly toward an open society, and the global

information society. Resulting in changes in work patterns, the changing role of women, and changes in family life.

- The development of science is now growing rapidly, covering all aspects of life, political, economic, social, cultural, religious, ethical and aesthetic, safety and even science itself. In line with the opinion of Jerome Bruner in NurAhid (2006: 22) that the design of the curriculum should be based on the structure of science,

- Education is always towards the future even using past and present. So that implementation of the curriculum is the result of social reconstruction that is integrated with the educational process. Because education can organize and control social development by using the technique of "social engineering" to the society aspired. According to NurAhid (2006: 24) conception of social reconstruction curriculum has influence, change, and give a new shape to society and culture.

B. Learning Programs On Each Unit In Encouraging Self Directed Learning Of The Students;

Learning programs organized each PNF is not the same, vary according to the needs and potential of local communities. As explained by Emil Durkheim in Mohammad Ali (2006: 110) that the meaning and development of independence from the point of view centered on the community. PNF program implemented budget comes from three, namely: self-financing budget, CSR and blockgrand from the government budget. In general, based on the study PNF studied, obtained by the programs implemented by the PNF, such as:

- Community Learning Centre

Learning activity in community learning centre are 1) Equality Programme such as Package A (Equivalent SD), Package B (Equivalent SMP), Package C (Equivalent SMA), 2) Life Skill Programme (Life Skills), 3) Course Programme, 4) Women's Empowerment Programme, 5) Gender Programme, 6) Literacy Education Programme (illiteracy eradication), 7) The group of art galleries and the like, 8) Tutoring, 9) Early Childhood Education Programme (ECD), 10) Community Library (TBM) Program

- Courses and Training Institutions

Learning activity in courses and training institution are 1) Computer courses, 2) English or other foreign languages Courses, 3) Sewing Courses, 4) Tutoring Program, 5) Makeup and Bridal Courses, 6) Hair Beauty Courses, 7) Skin Care Courses, 8) Music Courses, 9) Training for Marriage Preparation, 10) Catering Program, 11) Program in Accounting, 12) Program Automotive, 13) Program SPA, 14) Training driving, 15) Training Hospitality, 16) Training Electronics, 17) Training Acupuncture, 18) Training of tourism, 19) Training Public Speaking, 20) Training Printing Product, 21) Training for Garment.

- Smart House

Implementation of the program in units of Smart Home Solutions (Rumpin) for community learning, such as 1) Community Library 2) Informative and Educational Centers, 3) Center Playground, 4) Center Stage, 5) Craft Center, 6) IT centers

C. Learning management steps undertaken by educators in encouraging students to have Self Directed Learning

The steps taken in the management of learning in each unit PNF, in particular to encourage self directed learning in general through the stages, as follows:

- Planning Step

Planning includes a series of activities to define the general objectives (goals) and special purpose (objectives) of an organization or institution that non-formal education providers based on complete information support. As confirmed by the Gaffar in Sagala (2010: 141), planning is defined as the process of preparing decisions that will be implemented in the future to achieve the objectives set while according Banghart and Trull in Sagala (2010: 141), planning is beginning of all rational process and contains optimistic nature that is based on the belief that it would be able to cope with various problems. Once the objectives are set, plans relating to the preparation of patterns, circuits, and process activities that will be undertaken to achieve these objectives. In short, planning with regard to the preparation of a series of activities to achieve the goal of organizing non-formal educational institutions. At this planning stage, is generally to stimulate the citizens to learn independence, which was to determine reward and punishment for residents learning achievement and inactive. In addition, some units prepare materials related to build motivation and self-learning management that are intended for residents to learn, so conditioning independent study has been prepared by the learners prior to the implementation of learning programs.

- Implementation Step

Learning approach in realizing the independence of learners, in general, is often done by PNF is communication; leadership; and create a climate conducive to the organizers and executors of educational activities. Directing and controlling can be included in the mobilization. At this stage, self directed learning aspect is also determined by the learning strategies implemented by educators, especially in the management of learning. Learning management saturated, the reason for citizens to learn not to pursue or follow the next learning program.

During the planning is done, mobilization plays an important role. Actuating a role also in other management functions, such as coaching; assessment; and development. Actuating function is to achieve the level of performance and a high participation of every executive involved in activities to achieve the goals set. Thus, mobilization can also be said as a learning strategy like motivation, can be achieved through efforts to grow and develop; spirit; confidence; and participation; or with respect to human values of each party involved in the learning process. In line with the opinion of Abdulhak (2000: 43) as follows: "Strategies in learning activities

can be interpreted from two approaches, which are narrow and broad. Narrowly strategies have in common with the method, which means learning how to achieve the goals that have been set. Broadly, strategy defined by setting all aspects related to the achievement of learning objectives included in the preparation of the planning, implementation of learning activities, and assessment processes as well as learning outcomes

- Evaluation Step

  Assessment of learning outcomes can be done during the learning process, ie tutor recorded everything that happened on that day which made assessment materials at the end of the activity or theme. In addition, the assessment is done to determine the extent of the activities in achieving the objectives and activities deviation from the plan that has been drawn up. Results of this assessment be material in the future development of learning programs, both related to methods of learning; material; the means used; as well as other matters relevant to the management of learning programs will be better again in the future

Assessment relating to the activities of collecting, processing, and presentation of information to be used as input in decision making. Target assessment can include: 1) the overall management function, from planning to development; 2) all components, processes, outcomes, and the effect of a non-formal education program. The assessment continues and is directed to determine the level of achievement of the stated goals; the activities in achieving the goals; and deviations from planned activities have been prepared. Results of the assessment be a feedback for decision-making. Thus, assessment plays a role in raising; process; and provide information for decision making regarding the effort justification (adjustment); repair; implementation; and development activities. In line with the opinion of Munir (2009: 108) states that: "evaluation of learning: learners create evaluation materials, ie by mapping out material or instrument of evaluation of the learning objectives that have been defined previously, using texts and reading materials and learning resources. Learners must cooperate actively for the success of the learning, because the text is the key to the success of online learning. In the evaluation of the project approach, it is necessary for the project rubric learners

D. Self Directed Learning that Achieved by Student

Self directed learning in non-formal education program, an attitude is the conditioning of learning so that learners are required to have a liveliness, its own initiative in learning and behave. The growing independence of ourselves, to obtain specific needs /destination, the opinion is in line with Yasin Setiyawan (2007: 1) that independence is a state of a person who can determine themselves which can be expressed in actions or behaviour of a person and can be assessed.

A form of independent learning that occurs in non-formal education units, can generally be shown in attitude as follows:

- Learners strive to be responsible in making decisions

- Learners tried jointly or in cooperation with a group

- Learners feel motivated, if the learning process goes well, the communication is done between learners with educators goes well, done through the activity of discussion, dialogue, group study, group practice.

- Learners are able to share their experience and knowledge to fellow students, teachers and the community.

- Learners utilize a variety of resources, such as books at TBM, study groups, joint exercises, see simulations in some on-line media like you-tube and other print media.

- Learners learn with confidence

- Learners plan and choose their own learning activities.

Independence of learners in unit PNFI, influenced by internal factors learners themselves, such as: motivation, self-confidence, discipline, responsibility and initiative learners themselves.

VI. CONCLUSION

Non-formal education curriculum unit, is divided into two approaches, the curriculum had been developed or designed by the government, PNF implement the curriculum or modify it. There is also a contextual curriculum that is based on the needs of the community, based on mutual agreement. Educator understanding of relevant curriculum developed and implemented, it has been well understood.

Learning programs are implemented by non-formal education units, depending on the needs of the community. CLC unit to focus more on the development of broader learning content, CGC to focus more on the development of learning content of vocational or life skills, while the Smart House has had a community learning centers.

At this stage of learning management, learning to realize the independence of course, begins with the conditioning of learners at the planning stage. Learners are given a briefing on the motivation and self-learning tips, learning time management and other learning techniques. Thus, through the conditioning process, learners are ready to receive learning materials.

Independence of learners in each PNF, certainly varied. It is also determined by internal factors learners themselves. Internal factors learners built also in the early stages or during the learner orientation, although any learning process can not be separated from efforts to motivate learners.

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The Community-Based Value Education to Develop Environmental Awareness Characters for Elementary School Students

K. A. P. Dewi P F, D. Budimansyah
Sekolah Pasca Sarjana
Universitas Pendidikan Indonesia
Bandung, INDONESIA
primadewipf@gmail.com

ABSTRACT-The condition in character education of environmental awareness in the formal school is not yet completely able to develop the students' characters to participate and to behave with environmental awareness. Therefore, a value education model is developed by involving three educational environments based on the community value. It aims to develop the environmental awareness characters on elementary school students through the cooperation between school and parent. This research is the development research which aims to find a value education model.

The model is compiled in accordance with the community value in developing the environmental awareness characters in elementary school students. The model is developed with two approaches, namely qualitative and quantitative approaches. The data were collected through observation method, interview, questionnaire, and documentation. The main instrument was used in form of non-test instrument with Guttmann scale. The quantitative data were supported with observation data from the connected book Jana Kerti Pariksa. The effectiveness test was conducted with quasi-experimental design with parametric test (t test) with free data form. This research resulted in the community-based value education model to develop environmental awareness characters on elementary school students; the location of this research is Padangsambian Sub district. This model is based on the community values (reuse, reduce, recycle) that are implemented on the learning of Hinduism, extracurricular, curricular, the development of hidden curriculum (school climate and peer). This model is implemented through the approaches of habituation process and intervention. Based on the test with the value of α 0.05, it is proven that the Community-Based Value education Model is effective to develop the environmental awareness characters of elementary school students in which the result of test in stage I and II shows the average result of experiment class that is higher than that of control class. This model is recommended to be applied on school with different education level.

Keywords: community-based value education, environmental awareness characters, elementary school students, and sociology of education.

I. INTRODUCTION

Nowadays, the environmental crisis becomes a 'hot issue'. Based on the result of survey from Ministry of Environment in 2012, the awareness level of Indonesian people was considered very low; that was only 57 percent (Ministry of Environment, 2013). As the effort to solve the occurring environmental problem, the school is considered one of sectors that highly determine the change of attitude or behavior of individual who cares about the environment. The school should seek to manipulate the individual action. The effort aims to change the behavior of students to care about their environment more. The approach can be implemented through the development of role and values in society into the programs of formal education. One of the programs is the improvement of relation pattern between school and family as a social system in the education. Therefore, a value education model is developed based on the community values. It aims to develop the awareness of elementary school students on the environmental crisis.

Parent or family has a significant influence on the achievement of students in school. It is significant especially when parents involve themselves directly on education and monitor the activities of students after working (Kordi, 2010, page 217). It means the importance of parent involvement in guiding children in order to achieve the goal of education that is determined by school. The attitude of parents and their style have strong influence on children. The achievement of students is reflected in attitude and style of their parents. Therefore, imbalance of education pattern among family members can be a problem for students, especially teenagers and children.

Considering the importance of parental role in the children education, school can develop an education program to facilitate the relation between school and family in the education program. Nowadays, many practitioners in the education make effort to raise the involvement of parents in the workshop, volunteer in class activities, or other several occasions (Chang etc., 2009, page 156). These efforts are more often realized into seminar which aims to unite the vision between school and people. In the general school in Indonesia, the involvement of parent is realized in developing organization of school committee in which its members are public figures and parents of students. The effort to engage parent directly to come to school and class has its weakness. It is low participation of parents considering that the implemented activities usually take effective time of parents in working.

Therefore, the involvement of parents in the development of community-based value education model is implemented by involving parents in doing homework together with their children. The guidance to do the homework with parents is compiled by schools systematically. The result of homework that is done together, in the effort to develop the awareness of students on environment, is evaluated by the teacher of Hinduism, homeroom teacher, and extracurricular teacher. The difference of evaluator is based on the difference of shared task that is given by every teacher.

The community-based value education model that is compiled to develop environmental awareness characters on elementary school students is a model to imply the role of family in education of school. The implementation is conducted through curricular and extracurricular activities. It is an effort to answer the challenge from the issue of environmental crisis. Then, the target in the development of this model is elementary school student. It aims to cultivate environmental awareness attitude since early stage, with the expectation that they can be the agent to maintain the preservation of environment in the next years.

II. METHOD

The model is compiled based on the analysis of demand through qualitative approach. After the model is compiled, the validity test is conducted with Delphi survey technique. This result would then be tested into two stages of test in Padangsambian Subdistrict. The effectiveness test was conducted with quasi-experimental design with parametric test (t test) with free data form. Control class and experiment class were compared without initial knowledge test.

III. FINDINGS AND DISCUSSION

A. Condition of Padangsambian Society

Padangsambian is a transition society from the traditional agrarian society into modern/tourism industry society. Before tourism is developed as the source of livelihood, society depended on agriculture and trade to live. The products were taken from the harvest of their land; almost 90% people at that time depended on agriculture sector as the source of livelihood. The inherited values come from the traditional agrarian society in general.

At that time, people disposed waste to moor or burned it. Waste was usually disposed to moor behind house (*tebaa*); it was left rotting and mixed with livestock manure to make fertilizer for the cultivated lowland or garden. The action at that time did not result in piles of garbage and became the source of environmental problem. The waste from *upakara* (made of young coconut leaf) with a considerable amount was usually used together with firewood as fuel in the kitchen. Thus, the waste from Padangsambian society at that time did not leave the problems that affected society and the preservation of environment.

The action conducted by human being or individual in Padangsambian society in the context of waste management can be categorized as a social action. Weber considered sociology a study on the social action among social relations and that is the meaning of paradigm of definition or the social science (Ritzer, 1975). The action of human being is considered a form of social action when it is intended for other people. In this relation, the effort in managing the waste is a social action since it closely relates to the action of human being that is intended to other people besides only for protecting the environment. This action in broad outline has two effects, namely 1) effect on the environment that makes it clean and 2) social effect since the action is intended to other people as an effort to maintain the harmony among individuals by maintaining the hygiene.

The procedure to manage waste is then passed to the next generation who was born when people do not depend on agriculture sector anymore. People who live after 1980s started working in tourism sector. People started leaving the livelihood in agriculture sectors and tourism makes Denpasar City grow very fast. The agricultural land is changed into the residential area and other infrastructures are also built to support the development of tourism. The change is not followed by the adaptation of lifestyle, particularly in the procedure of waste management. So, the waste slowly becomes the largest source of environmental problem in Padangsambian considering that different type of waste is still managed with waste management procedure in the agrarian society. Family still passes the environmental preservation that is not suitable with the era anymore. This tendency causes the *anomie* condition in society. *Anomie* is a condition in which individual loses any principles in living in the society (in Ritzer, 2013, page 92). The school which is originally to serve as the value transformation tool is not yet able to implement its function well. It is caused by the lack of school's capability to understand the emerging issue in society and to solve problem by passing the value that is suitable with demand in the era.

The effect of this society change is not anticipated well; the value shift is not viewed as a problem that should be solved. There is assumption that people will slowly be able to adapt to the new values. In fact, people need a condition that provides or socializes effort in anticipating the effect of fast modernity. School should take its position as the institution that transmits and transforms the new cultural values through the learning activities in class. It seems that the effort is implemented by school, but it is not in the contexts of condition, problem, and effect that are caused by the fast development of society. The education in school is implemented in a bureaucracy-centered way. It means that the implementation of education highly depends on the decision of bureaucracy that is very long and the policy is often unsuitable with the condition of local school. As the consequences, the school loses independence, flexibility, motivation, creativity, and initiative to develop its institution in the effort to improve quality of education (Budimansyah, 2008, page 1-2). It makes school lose its function to transmit and transform cultural value.

B. Objective Condition in the Development of Environmental Awareness Character on Elementary School in Padangsambian Subdistrict

The effort to develop environmental awareness character in general is still implemented through intervention process of moral knowing component. Intervention is a character development process that is implemented in a formal way and conveyed in the intended teaching and learning processes to form certain character by applying the structured activity (Budimansyah, 2011, page 4).

The intervention process is implemented through thematic learning process in the class. In order to achieve the objective, the intervention process needs support from school in developing environmental awareness character on children. Novak explained that the character is a complete combination of value, tradition, custom, and role model of smart people in history (in Lickona, 2012, page 80). It means that in the effort to develop character, moral knowledge is not enough. Students should be asked to like and do the habits that relate to the desired character development. In the effort to develop environmental awareness character on elementary school children, the effort to give knowledge is not enough. Students should get space to explore their skill to find their identity as social creatures that care about other people and environment.

The intended space is a condition in which students have place and freedom in observing and doing activities that can develop their character to be better or positive. In the development of environmental awareness character as the challenge of global issue in environmental damage, the school should provide that condition. Children, elementary school students in this case, should not only get the dogmatic knowledge without understanding the real effect of knowledge that they have.

School does not yet develop its capacity maximally in compiling program or strategy as an effort to form students' character. The school is still slow in understanding issues or problems of moral crisis that emerges in the society, in the middle of pressure which states that school is a leading sector in the effort to develop the character of its students. Like what is described above, it is undeniable that the school cannot be blamed on several moral crises in Indonesia, especially in environmental crisis of Padangsambian. However, school should be able to develop strategy to increase the participation of society and parent in developing the program that aims to develop the character of its students. School must be active in developing the partnership with family and society to achieve the optimum result.

The practice of character education in elementary school is not yet implemented based on the right principle of value education, so the life values do not yet develop the noble character. The policy of school is not yet in favor of the character education, while vision and mission are not yet socialized to the people in school. Similarly, in elementary school of Padangsambian sub district, vision and mission are only used as decorations; they are not socialized to all people in school and there is no implementation into school program with character, so there is no commitment to realize it together. Teacher is not yet able to be the role model, while one of requirements in character development through intervention process is that teacher must be able to be the role model. The behavior of teacher and headmaster is less suitable with ideal life in elementary school. Life values are not implemented in the learning process, so they are not able to build the self-awareness of students to be implemented in daily life. Lickona argued that one of potencies from teacher to pass value and character to children is the ability to be the role model. It means being the ethical person who shows respect and high responsibility inside and outside the class (Budimansyah, 2011; Akbar, 2011; Lickona, 2012).

On the other side, Simsekli elaborated that the effort to develop environmental awareness in elementary school students is an important step in maintaining the preservation of environment for the future of these students. 226). The students are involved in the occurring environmental problem in their region as the effort to improve their environmental awareness. For better result, the action is done continuously by involving more students. This condition does not appear in the effort to develop environmental awareness character education in elementary school in Padangsambian sub district. Therefore, an effort is required as the follow-up from the conducted Simsklei research.

C. The Community-Based Value Education to Develop Environmental Awareness Characters in Elementary School of Padangsambian Subdistrict

The developed community-based education is a strategy of community-based education which aims to develop environmental awareness character in elementary school students. Considering that this community-based education is developed on formal education, its implementation considers the pattern that supports the success of educational system in formal school. Value education is teaching and learning processes about the purpose or expectation of society (Lovat & Toomey, 2007). Its basic purpose is that students can understand the value, reflect it in attitude and behavior, and give contribution to the society. The success in implementation of value or character education in school is caused by several supporting factors, especially supports from parents, strategy of the learning implementation in curricular and extracurricular activities, school climate, and so on. In the effort of implementation of community-based value education model, the effort of school to intervene family in the development of environmental awareness character is developed. This education model is often called interceptive education. The intervention is a process in character education in a formal way and it is then packed into a learning interaction and the structured purposeful learning to achieve certain character development. This process can be implemented by all learning subjects with different emphasis condition (Budimansyah, 2011 page 4).

The effort of school in developing interceptive education is implemented by referring to the learning steps of moral value that were developed by Thomas Lickona, by developing the partnership of school and house. The development of partnership between school and family that was developed by Thomas Lickona refers

to 20 (twenty) steps that are then reduced into only 7 (seven) steps in this research; the steps are as follows: 1) Implying family as the most important character educator. 2) Asking parent to participate. 3) Providing program about parenting and seeking to improve the participation level. 4) Determining the homework for Family 5) Improving the role of parent committee in the development of character education 6) Making moral appointment with parent and 7) Being responsive on the Parent's Complaint.

Besides intervention process in the development of community-based value education model, the process that is also important to be implemented in the effort to develop environmental awareness character on elementary school students is habituation; this process creates or conditions a situation that is an effort of improvement that can be implemented by students in its education unit, house, and society. This effort aims to make students behave based on value or character to be developed (Budimansyah, 2011, page 3-7). The habituation activity in the community-based value education model development is implemented in class and in form of class task. It is then improved through extracurricular activity of *Klub Daur Ulang* (Recycling Club) and giving homework that must be done by students and their parents in house. In order to make intervention and habituation processes developed in community-based value education model more effective, the connected book that is named *Jana Kertih Pariksa* is developed with tasks that must be implemented by students together with their parents in house.

Recycling Club is an extracurricular activity. According to Lunenburg (2010, page 1), extracurricular activity has a very important position in school. When it is managed well, this activity has several functions, namely 1) to support learning, 2) to make the activities compiled in curriculum effective, 3) to integrate knowledge in daily life, and 4) to implement the purpose of democracy life (Barbieri, 2009 : Jones, 2011). Recycling Club is a media for students in applying the knowledge obtained in the class as the effort of environmental preservation.

The improvement must be supported too by all parties in school. Therefore, in development and implementation of community-based value education model, the slogans about hygiene and environmental preservation will be written in larger form and size with eye-catching style. The school prepares supporting facilities in forms of separated trash cans for organic and inorganic waste, composter, the conditioning of school cafeteria that provides foods with environmentally friendly packages, and the collection of waste through the strategy of *Bank Sampah masuk Sekolah* (Waste Bank in School). The supporting facilities are provided by the community of Waste Bank that cooperates with the headman of sub district and sponsor or donator with the same interest in the effort to develop environmental awareness character on society.

The implementation of this community-based value education model has eight steps or stages, namely: 1) Effort to Unite Perception in Developing Environmental Awareness Character in School; this stage aims to unite perception of all parties related to implementation of community-based value education model, considering

that the values that are developed by Waste Bank to school is a new thing, it requires the unification of perception to facilitate the implementation of model in realizing the development of environmental awareness character on elementary school students in Padangsambian Subdistrict. In this stage, all parties in school (teachers, administrative staffs, security guards in school, and sellers in school canteen) are involved without any exception. All parties indirectly function to support intervention and habituation processes in the development of environmental awareness character.

Second stage is the effort to search information about environmental awareness attitude of student's parent which aims to get the description of information about the understanding and behavior of parent in the environmental preservation activity. The result of this information search will determine the lesson to be presented in activity or next stage. Information underlies the activity of parenting session as a fourth phase in this research. Third phase, parenting session, is an initial stage by school in the effort to intervene parents to support the effort of school in developing environmental awareness character. Fourth phase, the meeting of headman of sub district, Waste Bank Community, and all students, is the effort from parties in school, public figures, and Waste Bank Community to open the insight of students about environmental crisis, effect, and effort that can be done by students since early stage. It is the initial stage from the development of community-based value education model which aims to develop or encourage the development of student awareness to care about environment through external encouragement. The fifth stage is learning activity on Hinduism in class as the source of environmental awareness value; this activity aims to develop environmental awareness value from the teaching of Hinduism. Religion is one of sources of values or norms that can regulate behavior of human being to make it more positive. The development of environmental awareness value through the religion learning actually has the intention that preserving the nature also means protecting human being.

In order to realize it, students in the learning of Hinduism are faced with a problem, so they have freedom in interpreting a phenomenon under the guidance of teacher. Students are asked to visit a place or region with the damaged environment. Edgar Dale argued that experience is the source of learning. Students get initial experience about the effect of behavior of throwing waste by observing the nature that is damaged by waste. In the principle of learning development, the strategy is called the problem-posing education (Freire, 2008: page 65).

Sixth phase, Recycling Club, in the development of community-based value education model, is an improvement of environmental awareness character through extracurricular activity. In the effort to develop the positive character according to Thomas Lickhona, the optimum result will be achieved when it includes the development through moral knowing, moral feeling, and moral acting. In the activity of Recycling Club, it focuses on the moral acting and moral feeling. The seventh phase is to save the waste. When it is associated with the character development process, this waste-saving activity is the combination of interceptive effort of school and parent and habituation process to make children have

positive behavior and space in loving the environment. The last stage from the implementation of community-based value education model is to search the information of environmental awareness on students (post-test). This stage will measure the development of environmental awareness character after the trial is implemented.

IV. CONCLUSION

Based on the aforementioned analysis, it can be concluded that the condition of people in Padangsambian sub district is the transition from agrarian society to industry society. The environmental preservation values, especially in the waste management procedure that is passed, are from agrarian people that are less suitable with current condition in the society. School should be value transformation tool, but it fails to be implemented by a elementary school in Padangsambian sub district. Therefore, community-based value education model that develops value of Waste Bank Community that is combined with Hinduism through intervention and habituation processes that seek to manipulate the behaviors of students through the action manipulation during learning activities in the class, school climate, extracurricular activities, and peer community (the saving community)

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Core Value (*Ta'āwun*) in Inclusive Education Development Program

K. S. Komariah

Department of General Education
Universitas Pendidikan Indoensia
dzikrullahaja@gmail.com

Abstract—Regardless of its fundamental role, value cultivation or development has been neglected in the education system. This phenomenon is even more profound in inclusive schools, where it is actually much more needed. The research ultimately attempts to seek answers to the question of how core values are implemented in inclusive school development program at SDN Purtaco Indah, Bandung City. It adopted qualitative approach employing the methods of descriptive analysis, case study, grounded theory, social hermeneutics, and thematic study of Al-Quran Al-Qarafi. Data were obtained through observation, interview, questionnaire, and documentary analysis. The results show that: 1) The implementation of inclusive education is based on the religious, psychological, and pedagogic foundations of *ta`āwun* value development as the core value in inclusive education; 2) Hierarchically, *ta`āwun* value is elaborated into basic, instrumental, and practical values; 3) *Ta`āwun* as the core value in inclusive education is implemented in the relationship: among teachers, between teachers and students' parents, between students and their parents, among students' parents (those of the regular and special needs students), and among students (regular and special needs); 4) The program of *ta`āwun* value development has the following advantages: (a) Easier acceptance of special needs children in inclusive schools, (b) evoking the optimism of special needs children's parents, (c) creating comfort and pleasant feelings among the parents because their children can study inclusively with regular students, (d) giving opportunities for parents of special needs children who are economically disadvantaged to socialize regardless of their status; Meanwhile, the disadvantages of this program are: (a) Regular students are relatively hindered in their learning process, as teachers have to divide their attention to the special needs children with cognitive limitation, and (b) it is really difficult to convince parents of regular students to accept special needs children in the same class as their children.

Keywords— core value, ta`awun value, inclusive school, inclusive education, special needs children, basic values, instrumental values, practical values

I. INTRODUCTION

Value cultivation is a fundamental aspect of an education system. Essentially, education is a way of humanizing human beings to be ideal beings. The ideal human being, as formulated in the objective of Indonesia's national education, is defined as a student with fully developed potentials in order to be a faithful and pious human being that will become a virtuous, healthy, knowledgeable, capable, creative, independent, democratic and responsible citizen [1].

Indonesia implements an education system that develops the personality of its nation. Every citizen, regardless of whether s/he is able or disabled physically and mentally, has equal rights to education. Hence, schools should naturally be able to serve students, both regular and special needs ones, with educational services without discriminating their physical and mental conditions.

Until the last decade, Indonesia had implemented exclusive education. Regular students were educated in regular schools, while special needs students were educated in *Sekolah Luar Biasa* (SLB/Special Needs School); meanwhile, in real life, the two kinds of student's live side by side. It was only in 2003 that the government of Indonesia pioneered an inclusive education program, where special needs students can learn together with regular students in regular schools. The stipulation of the Ministry of Education and Culture states that the ratio of regular to special needs students is 9:1 [2], which means that for every 9 regular students, there is one special needs student.

The implementation of inclusive education, in addition to complying with Salamanca Declaration that stresses on the importance of inclusive education in an attempt of meeting the international goal of education for all, is prompted by the large number of special needs children who did not have to opportunity to attend schools. The Vice Deputy of the Ministry of Education and Culture [3] reported that the number of special needs students who had not received education was still high. Based on the data [4], the participation rate of special needs students in primary education was only 30% of the total 356,000 children, or 106,000. This number means that 70% of the special needs children, or around 250,000, had not received education. Hence, the ratio of 9:1 is very ideal, as it allows each special needs child to study in a school with a close proximity to his or her home. On the other hand, the various reasons why special needs children do not go to school are: (1) the inability of the closest school to provide education service for special needs children; (2) the inaccessible location of special needs schools (very far from home); (3) the parents not giving opportunities for the special needs children to study because of embarrassment of having special needs children; and (4) parents' and community's inability to understand that special needs children have to be sent to school under the framework of compulsory education [3].

Unfortunately, though, the model of inclusive education currently implemented is not well received by the majority of Indonesian people, although several research results have proved the advantages of this model, such as the values cultivated in inclusive classroom, which consist of patience, perseverance, sharing, tolerance, and solidarity among inclusive school members. In addition, the teaching and learning in inclusive classroom encourages the development of positive attitudes, such as tolerance, awareness of differences, and mutual assistance [5].

Inclusive State Primary School (henceforth, Indonesian SDN) Putraco Indah, in the researcher's opinion, has prominent features in its inclusive education. For instance, the inclusive school is well-trusted by the communities, such can be seen in the number of special needs children accepted in the school, which is 66%, compared to the 34% of the number of regular students. This number significantly exceeds the number of special needs students to be included in one school as stipulated by the government, which is 10% of the total students in a class [7]. Furthermore, although several primary schools in Bandung City welcome special needs children, the inclusion of these children has not been well-received, such can be observed in the large number of parents or regular students who recommend the school to remove the special needs students for fear of interfering with their children's study.

Thus, how can Inclusive SDN Putraco Indah gain great trust from the communities to administer inclusive education? The answer must lie in the core values developed and programmed in the school. Departing from this question, the major question of this research is: How does SDN Putraco Indah in Bandung City implement the core values in developing inclusive education? Applying qualitative approach, this article aims to find the implementation of core values in an attempt of developing inclusive education in SDN Putraco Indah Kota Bandung.

II. METHODOLOGY

The research adopted qualitative approach employing the methods of descriptive analysis, case study, grounded theory, social hermeneutics, and thematic analysis of Al-Quran Al-Qarafi. The location of this research was SDN Putraco Indah, Jalan Rajamantri Kaler No. 25, Lengkong District, Bandung City. The subjects consisted of the principal, Islamic education teachers, homeroom teachers, parents of special needs students, special needs students, and regular students in the school. Meanwhile, data were collected through interview, observation, documentary analysis, and library research.

The data were analyzed by reducing and checking their validity to obtain specific data on: (a) the program of ta`āwun value development as the core value of inclusive education in an inclusive school; and (b) the implementation of the development program of ta`āwun value as the core value in inclusive education in SDN Putraco Indah. [6] Essentially, data analysis in qualitative research is data reduction due to the great number of available data. Qualitative data analysis is a process of compiling data based on themes and categories in order to allow for interpretation [7]. Therefore, in qualitative data analysis, the researcher has to be creative in collecting and processing the data in order to be truly meaningful.

III. RESULTS AND DISCUSSION

A. The Foundations of Inclusive Education

The inclusive education implemented in SDN Putraco Indah is based on religious, psychological, and pedagogical foundations of ta`āwun value development as the core value in inclusive education.

1. Religious Foundation

According to an informant, the religious foundation of ta`āwun value in the inclusive school can be found in Quranic verses of Al-Hajj (22) verse 5, Al-Anfal (8) verse 28, Al-Maidah (5) verse 2, and hadiths on the virtued of mutual aid. Surah Al-Hajj verse 5 reveals that some children are born into this world in perfect conditions, while others are not. In the verse of Al-Anfal 28, it is mentioned that children are but a trial, meaning that their presence (either with or without special needs) is a form of a trial from Allah; consequently, children will elevate the dignity of parents and teachers if they give the children the best education. Then, in surah Al-Maidah verse 2 and hadiths from the Prophet SAW, the need for ta`awun (mutual assistance) is stressed in its good virtues, including the implementation of inclusive education.

The verses quoted as the religious foundation are elaborated by the informant into psychological foundation. The elaboration is quite apt because, as stated above, Al-Hajj (22) verse 5 clearly asserts that some children are born perfectly, and some others are not. This verse is strengthened by Surah `Abasa concerning the Blind Abdullah bin Ummi Maktum who got praised by Allah for his thirst for religious knowledge. Therefore, psychologically we have to accept that each child is unique. The first uniqueness commonly found is the existence of children with special needs among the majority of regular children. Surah `Abasa actually also emphasizes that disabled people, like the blind, can achieve the highest dignity in God's side. This means that potentials for development can be found not only in people who are born perfectly, but also those who are physically disabled.

2. Psychological Foundation

Psychologically, each individual being has his or her own uniqueness that makes individuals different from one to another. According to the informant, each child is unique. Similar to regular children, special needs children are unique. For example, several blind and autistic children are very intelligent, sometimes much more intelligent than regular kids. Some special needs children are talented in arts; in fact, we often see in television how people with special needs excel in arts. In contrast, many children who are born normally end up being society's pest because of inadequate education. They turn to be beggars and homeless, and many women end up being sex workers. The phenomena show that the key to one's success is not in his or her innate condition, but education. This is where inclusive education plays its role, because each child is unique.

3. Pedagogic Foundation

The first pedagogic foundation is that human beings are educational beings (*educandum*) and educable. This argument is very fitting. In the initial stage of their life, human beings are much weaker than any animal. In their childhood, they are highly dependent upon adults. But, when they mature, they develop rapidly and unpredictably. This development shows that human beings are *educandum*, while animals are not. In addition, human beings are educable. With the best education, many special needs children can in fact achieve their perfection just as how regular children do.

The second pedagogic foundation is Dakar Declaration of Education for All. The Declaration is made as the foundation because it, among others, holds the commitment of all nations to: guarantee that the youths' and adults' need for education will be catered to through equal access to appropriate learning and life skills programs; eliminate gender disparity in primary and secondary education by 2005 and gender equality in education by 2015, expand education for young children, and guarantee that by 2015 all children—especially female and children with disadvantages (special needs children)—will have access to complete their compulsory, free, and good quality education. Another item of this declaration is the commitment to improve all aspects of quality education and guarantee its excellence, so that recognized and measured learning results can be achieved by anyone, particularly in literacy and life skills. The Dakkar Conference, according to the informant, clearly promotes *education for all*, including one for special needs children.

The third pedagogical foundation is that disabled children (including physically, sensory or intellectually disabled children and those who are frequently marginalized) refer to children who are born with physical or psychological disabilities or those who become disabled due to illness, accident, or other causes. The informant further explains that disability can mean that children experience difficulties in seeing, hearing, moving, and using other parts of their body. The children, according to the informant, may learn more slowly and differently from other children, although some of them may have more strengths than regular children. In reality, disabled children are capable of learning and have the same right to attend schools, just like the regular children, but they are often separated into a special school for special needs children (Indonesian, SLB), while they actually can learn in regular schools.

B. The Core Value Developed in Inclusive Education in SDN Putraco Indah

Ta`āwun value as one of the findings of this research is hierarchically elaborated into basic values, instrumental values, and practical values. The basic values hierarchically consist of tolerance, sympathy, and empathy; the instrumental values comprise assistance, cooperation, and at the top position is *ta`āwun* (mutual assistance with the intention of *lillahi Ta`ala*). The elaboration of *ta`āwun* value is quite adequate, as in practicing *ta`awun* the three basic values and two instrumental values are needed as the initial stages that lead to the ultimate value of *ta`awun*.

The development of *ta`āwun* value in inclusive education in SDN Putraco Indah Kota Bandung is not instantly and simultaneously done. It is a series of long term experiments since the school was first stipulated to administer inclusive education in Bandung City. It is from this long experience that a set of values are established and developed hierarchically, from tolerance, sympathy, empathy, followed by the values of assistance, cooperation, and finally it achieves the ultimate value of *ta`āwun* (mutual assistance with the intention of *lillahi Ta`ala*). According to the primary informant, the ultimate value of *ta`āwun* will not be realized without the development of a set of underpinning values. The informant further explains the set of values as follows:

First, to realize the core value of *ta`āwun*, the basic value of "tolerance" should be first cultivated. It means that *ta`āwun* should be established based on tolerance. In the context of inclusive schools, *ta`āwun* realized in the school should allow for special needs children to be well-accepted. Similarly, special needs children should be able to accept the regular children within the same school and classroom. Without tolerance, inclusive education will not be successful. The word "tolerance" means having the trait or attitude of respecting (appreciating, letting, allowing) a stance (opinion, view, belief, habit, behavior, etc.) that is different or in opposition to one's own stance [8]. It is further explained that "tolerance" is a term found in social, cultural, and religious contexts [9]. Tolerance means an attitude and action that is against discrimination of different groups or groups that cannot be accepted by the majority. In relation to inclusive schools, tolerance means the attitude and action that is against discrimination of special needs children who are in general not well-accepted by both regular children and their parents. So, the informant's view is relevant, as s/he sees the value of "tolerance" as the first element of the core value of "*ta`āwun*" in inclusive schools. Without tolerance of regular students and their parents, special needs children will be rejected. Even if the school accepts them, their existence will be considered a hindrance to both regular students and their parents. In response to the less effective implementation of inclusive schools, Idayu—as a person who directly manages an inclusive school in Malang City—says that the less effectiveness is caused by the fact that the majority of the people do not welcome special needs children.

Secondly, ta`āwun* has the meaning of being "sympathetic", meaning that in *ta`āwun sympathy is necessary, translated as the ability to be aware and able to feel the difficulties experienced by special needs children, just like how regular students will. As regards inclusive schools, *ta`āwun* is realized by being able to feel the difficulties experienced by other students. Regular students should be able to feel the difficulties of special needs students. The same is true for special needs students who have to be able to feel the

difficulties of regular students. Without sympathy, inclusive education in schools is impossible. The informant's definition of "sympathy" is right, as this word with "sympathetic" as the adjective means first, affection, agreement (with), and favor; and *second*, feeling what other feel. So, the informant's argument that in practicing *ta`āwun* "sympathy" is required is correct, especially the sympathy of regular students for special needs ones [8]. Eventually, there will be a mutual relationship, where special needs children will sympathize with the regular students.

Third, ta`āwun* means "empathy", meaning that *ta`āwun necessitates an empathic soul, or the ability to feel the difficulties of special needs children, and they will be encouraged to help ease the problems experienced by the special needs children. The same is true for the special needs children. With regard to inclusive school, *ta`āwun* realized in the school should encourage children to feel others' difficulties, and later on the children will be driven to give help to those with personal difficulties or difficulties related to inclusive education. Without an emphatic soul, inclusive education in school is impossible.

The word "empathy" has the meaning of being able to encounter other's feeling and thoughts [8]. It is the ability that is defined differently and encompasses a wide spectrum, concerning others; creating a desire to help each other, to experience other's emotion, to know what others feel and think; and blurring the boundary between self and other [10]; meanwhile, it is also said that "empathy" means "physical attraction". It can be defined as complex affective and cognitive reactions to other's emotional distress [11]. Empathy is considered as the ability to feel other people's emotions, to sympathize and try to solve problems, as well as taking other people's perspectives. In the context of inclusive school, empathy means the attitude of the regular students (and their parents) in feeling the personal and learning difficulties of special needs children (as well as their parents), thereby creating a desire to help the special needs children. This desire eventually is dependent upon each of the regular students in practice. Thus, the informant's view is very appropriate that the two values of "sympathy" and "empathy" are the embodiment of the dual values of the core value of '*ta`āwun*' after the value of "tolerance" in inclusive schools. Without the values of "sympathy" and "empathy" from regular students and their parents, the special needs students will not feel the difference of the inclusive school from the special needs school. Alternatively, physically the special needs children will learn in an inclusive school but psychologically they will feel they are learning in a special needs school. The strength of this *ta`āwun* value in inclusive schools is made possible because of the values of tolerance, sympathy, and empathy. However, the three values do not suffice. The primary informant is fitting by including the fourth and fifth elements of the core value of *ta`āwun*, namely "cooperation" and "assistance".

Fourth, ta`āwun* has the meaning of "giving assistance", more particularly it means that in *ta`āwun, there should be instrumental values of "giving assistance", where the regular students must assist the special needs ones; the same applies for the special needs students who have to help the regular students. This argument is probably rather irrational at first glance because instead of mutual assistance, it is much possible that the regular students will provide help for the special needs ones.

Fifth, ta`āwun also means "cooperation", in which it must contain the element of cooperation, where regular students must cooperate with the special needs students, and vice versa. According to the key informant, this argument is probably not very acceptable because it is more possible that what happens is the regular students provide help for the special needs ones. To buttress the argument, the informant explains that special needs students also have strengths (for instance, they excel in arts, are very diligent in helping clean the classroom, such as sweeping or mopping the floor and the yard, and are generous). Meanwhile, the strengths of regular students lie in their physical and mental perfection. Nevertheless, they also have their own weaknesses just like the special needs students do; therefore, cooperation is needed, although the weaknesses of special needs children are naturally more conspicuous. Regarding inclusive school, the *ta`āwun* realized in the school should be able to develop "cooperation" among all students, ultimately between the regular and special needs students. Without cooperation, inclusive education in schools will not run smoothly.

It can be argued that the informant's opinion is very fitting that the development of the ultimate instrumental value of "*ta`āwun*" follows that of the basic values of tolerance, sympathy, and empathy; hence, the values of "providing assistance" and "cooperation" should also be developed in inclusive schools. Without these two values cultivated among regular students and their parents, special needs children will feel that they are physically learning in an inclusive school, but psychologically they are in a special needs school. The strength of *ta`āwun* value in an inclusive school is made possible by the basic values of tolerance, sympathy, and empathy, followed by the instrumental values of "providing assistance" and "cooperation". These values are essentially a single entity, where the latter values are especially inseparable.

C. The Implementation of Ta`āwun Value Development Program as the Core Value in Inclusive Education

The implementation of *ta`āwun* value development program as the core value in inclusive education in SDN Putraco Indah encompasses: (1) The implementation of *ta`āwun* value development program among teachers, (2) The implementation of *ta`āwun* value development program between teachers and students' parents, (3) The implementation of *ta`āwun* value development program between parents and students, (4) The implementation of *ta`āwun* value development program between parents of regular and special needs students, and (5) The implementation of *ta`āwun* value development program between regular and special needs students.

The program of *ta`āwun* value development in SDN Putraco Indah Bandung City starts with extension program for teachers, followed by teachers extending the program to parents and students. Afterwards, parents practice *ta`āwun* to students, both the regular and special needs one, and followed by habituation of this value among students' parents and between regular and special needs students.

There are several factors determining the success of inclusive education [12]. In planning inclusive education, understanding the concept is not sufficient. A plan should be made appropriately and realistically. The determining factors to be considered for the success of a long term implementation of inclusive education are: (1) a solid framework, (2) implementation based on local culture and context, and (3) continuous participation and critical self-reflection.

The *first* is a solid framework [12], where the emphasis is on the word "frame or skeleton". Inclusive education should be supported by a framework of values, beliefs, principles, and indicators of success. This framework will develop along with the implementation and does not necessarily have to be perfect since the beginning. However, if the parties involved have conflicting values (and other conflicts), and the conflict is not realized and solved, inclusive education will collapse. It appears that the program of *ta`āwun* in SDN Putraco Indah has a strong framework, namely *ta`āwun* value, as can be seen in the ten-year implementation of the program, although government's aid for the program, which was actually designated as a pilot project, was terminated in 2007.

The second factor is local culture and context [13]. Situmorang asserts that they keyword is the "flesh". Inclusive education is a blue print. One of the major mistakes is the assumption that a solution adapted from a certain culture/context can solve the problem of another culture/context, which is dissimilar in many ways. Again, experience has shown that a solution should be developed locally by taking advantage of local resources. Any solution not developed this way will not survive in a long term. The implementation of *ta`āwun* program in SDN Putraco Indah seems to have a fresh "flesh", namely the value of *ta`āwun* cultivated (developed) in accordance with the local value. It can be proven by how SDN Putraco Indah is very well-trusted by the communities. The trust is manifested in the number of special needs students that attend this school, reaching almost 50% of the whole student population, significantly exceeding the proportion of 10% per class recommended by the government.

The *third* factor determining the success of inclusive education is continuous participation and critical self-reflection [12]. Situmorang uses "the blood of life" as the analogy for this factor. Inclusive education will not succeed if it is a dead structure; instead, it has to be a dynamic process. For inclusive education to thrive, sustainable participation involving all stakeholders in a critical self-reflection is needed. Indeed, one core principle of inclusive education is being responsive to diversity, which is ever changing and unpredictable. Therefore, inclusive education must thrive. The three factors (skeleton, flesh, and blood) simultaneously form a strong living organism, which can adapt with and grow in a local culture and context.

SDN Putraco Indah in Bandung City has developed a design of *ta`āwun* value development program as the core value in inclusive education. With this design, teachers have clear guidelines on how to develop *ta`āwun* in SDN Putraco Indah, Bandung City. It should be understood that an inclusive school is different from a regular school. The main difference lies in the students. In regular schools, there are only regular students and in SLB there are only special needs children; meanwhile, in an inclusive school, there are both regular and special needs students. Therefore, inclusive schools require appropriate input to support the success of their inclusive education. Teachers are the first and ultimate capital in the cultivation (implementation) of *ta`āwun* program in inclusive schools. Thus, they should have equal knowledge, insight, and skills in developing the *ta`āwun* program.

Theoretically, an inclusive school needs a special guidance teacher, namely a teacher whose main role is to give more attention to students in inclusive schools and is capable of managing students with special needs. In this regard, Scott stated that "the success of the inclusive education depends, to a large extent, on the willingness and the ability of teachers to make accommodations for individuals with special needs" [13]. The statement stresses that the success of inclusive education is highly dependent upon the teachers' desire and abilities to accommodate special needs students' needs. He further explained that a teacher's job in inclusive education is to educate, teach, guide, direct, train, assess, and evaluate students in early childhood education, formal education, primary and secondary education in schools administering inclusive education [14].

By taking the design as the guidelines for the program, the teachers can implement *ta`āwun* value more easily. Based on the findings, it is found that the teachers have extended this program to students and their parents. Subsequently, the parents implement *ta`āwun* value to their children (both regular and special needs students) and to other parents (both of regular and special needs students). The parents also implement

ta`āwun in their relationship with the school, such as by helping to invite an *ustadz* (Islamic term for teacher), aided by other teachers, to teach how to read and write Al-Quran to both regular and special needs students who have not been able to read Al-Quran.

Another interesting aspect to be further discussed in SDN Putraco Indah is the development of inclusive education through peer tutoring. These peer tutors are students who better comprehend the materials in inclusive education. They help the teachers in teaching the concepts of subject matters that both special needs and regular students have not understood well. The implementation of inclusive education through peer tutoring shows that when given trust, children can do their tutorial tasks well.

D. *The Advantages and Disadvantages of Ta`āwun Value Development Program as the Core Value of Inclusive Education in SDN Putraco Indah*

The advantages of the *ta`āwun* value development program as the core value of inclusive education in SDN Putraco Indah are:

1. Easy acceptance of special needs students in the inclusive school. In majority, regular students are not prepared to accept special needs students. It is common that even when there is only or two special needs students in a school, parents of regular students will express their disagreement to the school and urge the school to expel the students. However, with the cultivation of *ta`āwun* value, regular students and their parents can welcome special needs students with open heart, just like how they accept regular students.

2. Parents of special needs children often complain about their children; however, with the cultivation of *ta`āwun* in the school, these parents become more optimistic. They come to be aware that the value of a child lies not in his or her innate perfection, but more in personality and virtues. There are many cases where special needs children turn into useful adults that benefit greatly for humankind.

3. Parents of special needs children are pleased because their children can learn inclusively together with regular students. Different from the exclusive school, where children feel as if they are in a hospice or a kind of hospital, in an inclusive school the parents can see how their children are happy to socialize and learn with children from various backgrounds. Their children can feel how big the world is, so that gradually they will be able to eliminate the feeling of lacking in them. They will eventually feel that they are not different from the regular children.

4. Parents of special needs children from the higher economic status who used to socialize only with other parents of the same economic status can realize how people who are often regarded as low because of their economic status can actually be loyal friends. Similarly, parents of regular students can benefit from the cultivation of *ta`āwun* value in the inclusive school. They can interact closely with people who are advantaged economically and used to be living exclusively (they only want to interact with equally rich people). Moreover, friendship is built between parents of regular students (who in general come from lower economic status) and parents of special needs children (who commonly have higher economic status), so that social division on the basis of economic status is eliminated in an inclusive school.

Meanwhile, the disadvantages are as follows:

a. In terms of knowledge transfer, regular students may encounter some obstacles in receiving knowledge from teachers, because the teachers should divide their attention to the special needs children with limited cognitive abilities.

b. It is very difficult to convince parents or regular students to accept special needs children to learn together in the classroom with the children.

The program of *ta`āwun* value development in SDN "Inclusive" Putraco Indah has become a highly invaluable social asset. The disadvantage of this program lies only in the (delayed) knowledge transfer for regular students that is not as efficient as in regular schools. Nevertheless, observing the alumni of this school in their secondary education, both in junior high and senior or vocational high schools, it is found that the regular students develop as well as students from regular schools. This means that the delayed transfer of knowledge or the lag is only temporary. In fact, the advantages are more prominent. Based on an interview with the informant, for example, it is found that graduates of SDN "Inclusive" Putraco Indah excel in affective dimension. They show tolerance, sympathy, empathy, willingness to help, and cooperation more than any other children.

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Customer Delight Strategy in Hotel Industry

L. A. Wibowo, J. J. P. Ekaputri

Faculty of Economic and Business Education
Universitas Pendidikan Indonesia
liliadiwibowo@gmail.com

Abstract - Low customer loyalty is a significant issue in hotel industry. Every hotel faces the same problem that is to keep their customers loyal. It is important since the customers are assets for the hotels. Therefore, retaining customers, which is easier and cheaper, should give some more importance than acquiring new ones. It is not an easy job when there is competition between hotels trying to keep their customers loyal. Grand Royal Panghegar Hotel is one of the hotels facing the low customer loyalty problem. Thus, this research aims to know the influence of good service to customer loyalty. This research employs descriptive and verifiable method and examines 100 hotel customers by employing Partial Least Square Methode (PLS) analysis technic. The results show that customer delight strategy has a significant contribution to customer loyalty. The most important factor contributing to the customer loyalty is trust that is needed to build a strong relationship between hotel and its customers. Meanwhile, justice becomes a factor that gives low contribution to loyalty. This aspect must be improved by providing fair treatment for the customers who stay and do transaction at the hotels.

Keywords: customer delight, customer loyalty

I. INTRODUCTION

Low customer loyalty is a significant issue in hotel industry. Every hotel faces the same problem that is to keep their customers loyal. A survey conducted by Deloitte (Traveler Survey Findings) in 2013, displays that only 7,8% customers who decide to stay at the same hotel. There is a tendency that they are not interested in joining loyalty membership programs offered by many hotels. In other words, the tendency depicts low customer loyalty to hotel industry. Regarding the issue mentioned above, literature shows that there have been some research studies investigating customer loyalty.

A research conducted by Gilies (2005:1) shows that global economy development contributes to massive competition of hotels in Ghana. The growing hotel industry gives customers, who like to try something new, many choices. It effects on the tendency that they will not stay at the same hotel. Many loyalty membership programs offers make the customers register themselves for membership. However, the fact shows that they are reluctant to extend their membership in the following year.

Fei Teng (2010:5) also investigates hotel customer loyalty. The result shows that to face hotel industry competition involving international and national chain hotels, a hotel must prepare the right program and strategy to keep their customers loyal.

Those research studies and surveys depict how the customers tend to stay at different hotels instead of being loyal to one hotel only. Hence, the low loyalty of the customers become an issue faced by many hotels. The low customer loyalty effects on the hotel's profitability. The disloyal customers tend to choose the product or service offered by the competitors. A five stars hotel has a marketing strategy to face the competition of acquiring customers based on segmentation and target customers that must be achieved.

The number of hotels allows customers to stay at different hotels every time. Therefore, each hotel must have a good strategy that can show their distinctive quality from the others in order to retain the customers. This phenomenon also happens in Indonesia where hotels build more rooms to fulfill the growing demand from public. However, the high demand does not guarantee the customers to be loyal to one hotel. In addition, the competition makes it harder to retain the customers.

Grand Royal Panghegar Hotel, a hotel in Bandung, is one of the hotels that faces the same problem. This low customer loyalty should be overcome if the hotel does not want to be left behind. The growing hotel industry in Bandung forces every hotel to make an innovation and strategy to hold their business afloat. Therefore, Grand Royal Panghegar Hotel applies customer delight strategy that is suitable to retain the customers who look for memorable experiences. These experiences will be special memories that make them feel attached to the hotel.

By using this strategy, the hotel can increase the customers' loyalty so they will not defect to competitors' service and product. In addition, the strategy also provides positive word of mouth publicity regarding the hotel's product and service. However, the influence of customer delight strategy to customer loyalty is still in question. Thus, a research investigating customer delight strategy in hotel industry is needed.

II. CUSTOMER DELIGHT AS A STRATEGY TO IncreaseLoyalty

Marketing is defined as "a societal process by which individuals and groups obtain what they need and want through creating, offering, and freely exchanging products and services of value with others" (Kotler Keller 2012:5).

Tourism has a close relationship with marketing concept. Yoeti (1996:35) asserts that tourism marketing in general can be defined as an activity where demand meet supply. The aim of the activity is to make the customer satisfied in one hand and give the company maximum profit with minimum risk on the other hand. In

marketing concept, customer needs to be satisfied, thus marketing concept emphasizing customers' satisfaction is expected to increase their loyalty. Jones and Sesser (1997 in Kwong & Yau, 2002;255) suggest that satisfied customer (not completely satisfied) give negative comment to some aspects of a product. Hence, a sufficient marketing strategy is needed to satisfy the customers and increase their loyalty. Kotler and Armstrong (2012:48) explain that marketing strategy is "the marketing logic by which the business unit hopes to create customer value and achieve profitable customer relationships".

Further research explains that making customers satisfied is not enough, since the company should make the customers feel completely delighted. Thus, the research asserts a higher level of satisfaction that is besides being satisfied, the customer should be delighted. This level of satisfaction that increases customers' loyalty for the company is called "customer delight".

Customer delight is constructed as a nonlinear relationship between satisfaction and customer loyalty. This concept explains why a satisfied costumer may defect because satisfaction does not guarantee patron for money purchase. Thus, the research studies about customer delight represent that the application of customer delight strategy can be used as an advantage for the company to increase customer loyalty.

Using customer delight strategy is an important asset for a company. Berman (2005:140 in Stromberg

& Frisk, 2011:3) explains that when the higher value of customer satisfaction is reached, the company can make the same value as many as eleven customer who are merely loyal. It is not only caused by how the customer will return to purchase the company's service again but the customer is expected to do the company a great service by offering favorable word of mouth publicity such as telling friends and family. As the result, it brings the company a huge profit.

The dimensions used for this research are justice, esteem, security, trust, and variety (Kwong & Yau, 2002:262). Those dimensions are chosen since they fit the strategy the company applies to build customer delight.

Having loyal customer is an important asset for hotels. Retaining customers, which is easier and cheaper, should give some more importance than acquiring new ones. There are many benefits from having loyal customers. Loyalty, in business context, means a will from the customer to buy the service or the product from a company continually over a long period and recommend the service or the product to his/her friends and family. The customer loyalty is not only restricted to the customer behavior. It includes preference, liking, and future intensions (Lovelock, 2012:360). The loyalty dimensions used in this research are building a foundation for loyalty, creating loyalty bonds, dan reducing churn drivers (Lovelock, 2012:365)

The proposed hypothesis of this research is the dominance factors influencing customer delight and the significant effect between customer delight and customer loyalty. It supported by a premise asserted by Berman (2005:140 in Stromberg & Frisk, 2011:3) who says, "When succeeding to create a delighted customer, the

organization can generate the same lifetime values of as many as eleven customers who are merely loyal".

III. RESEARCH METHODOLOGY

This research investigates customer delight strategy and its influence to hotel customer loyalty through marketing management approach. The independent variable of this research is customer delight (X) comprising of justice, esteem, security, trust, variety. Meanwhile the dependent variable is customer loyalty (Y) comprising of building a foundation for loyalty, creating loyalty bonds, reducing churn drivers.

Based on the aim and the variables stated above, this research is categorized as a descriptive and verifiable research. This research tests the hypothesis of the influence of customer delight in raising customer loyalty by surveying the hotel customers.

In line with the nature of the research, the unit of the analysis is the loyalty program members. Meanwhile, since this research is categorized as descriptive and verifiable research, explanatory survey is used to get a general description of customer delight, loyalty, and dominant factors building customer delight and its influence to loyalty.

The population of this research is the loyalty program members. The samples, comprised of 100 respondents, are calculated by using Solving formula. The sampling technique employed is simple random sampling while the data collection techniques used are observation, interview, questionnaire, and literature study. In addition, the research applies Partial Least Square (PLS) method as the data analysis and hypothesis testing technique. PLS is used to confirm the theory by verifying the relation between the latent variables. PLS can be used to simultaneously analyze the built constructs through reflective and formative indicators which is impossible to do in SEM because of the unidentified model.

The figure below shows customer delight and loyalty equation model:

Customer loyalty = 0,76076504190734*Customer Delight

IV. FINDINGS & DISCUSSIONS

Based on the output of XL-STAT 2015 program that is t – count = 12,181 and p-value 0,000<0,05, the result shows positive influence of customer delight on loyalty. This research discusses the factors building customer delight and its influence on loyalty. The result of the hypothesis testing shows that t- statistic score for customer delight variable is 12,181 with p-value 0,000<0,05. Therefore, it could be argued that the customer delight comprising of justice, security, trust, and variety has positive influence on the loyalty program members. The test results of discriminant validity or loading factor of each customer delight variable dimension also shows good scores which means there is a correlation between the dimensions and loyalty.

The contribution of customer delight variable to loyalty can be seen from the coefficient value, as follows:
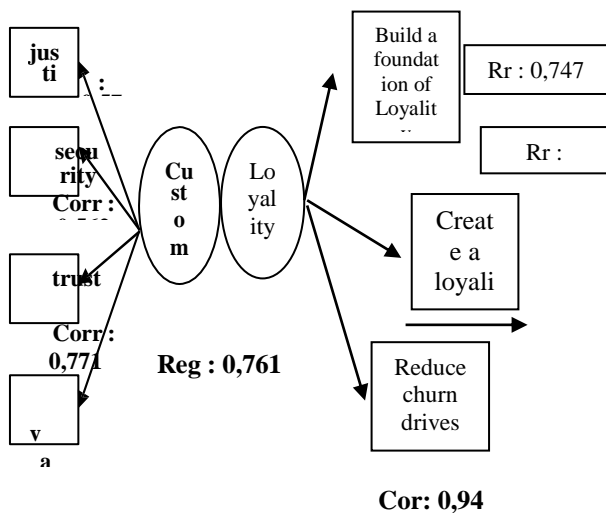
Fig. 1. Source : XLSTAT PLS-PM 2014-2015 data result

Justice has 0,573 > 0,5 loading factor value that is categorized as the factor influencing loyalty. Meanwhile, the simultaneous test between customer delight variable and loyalty is depicted by statistic F with 0,000<0,05 p-value. The results show that customer delight variable simultaneously influence the customer loyalty. The results represent a significance positive influence between two variables.

Since the customer delight hypothesis is accepted, the research proves Stromberg (2011:253) theory that companies make the customers delighted by delivering the services as have been promised then exceeding these customers' expectations. The logic behind the statement is that a company may win a customer's heart if he/she feels delighted continuously.

Customer delight gives the customers deep impressions and makes them feel delighted. If it happens continuously, it can build and increase the customer loyalty. Based on the results above, it is certain that customer delight comprising of justice, security, trust, and variety gives contribution to R^2 as big as 100% to loyalty.

The contribution to the R^2 value based on the loading factors value between customer delight and loyalty is 0,761 > 0,7 and it is categorized into high and ideal influence. Therefore, it is concluded that customer delight has a significant effect to the loyalty of the hotel customers especially to improve the loyalty of the loyalty program members. Justice, security, trust, and, variety factors help the customers to be delighted while staying in the hotel. Therefore, trust dan variety are the dominant factors influencing customer delight and customer loyalty.

Trust in delighting the costumers refers to the best crisis management in which the hotel admit errors made and takes full responsibility for it (Kwong dan Yau, 2002), whereas variety is a factor relevant to every "demanding" behavior of the customers. Since they always demand something new, the hotel should have the ability to delight them by producing new products/service or a new program that will give them pleasant surprises. By doing so, the hotel will win the customers' hearts (Kwong & Yau, 2002;262).

By making the customers believe in the hotel, the customers are assured that the hotel will give them the best service and as the result they will return to purchase the hotel's service again. In addition, by giving a variation in the hotel's service/product/program, the customers will not feel bored while staying at the hotel. This will effect to the profit of the hotel since they will recommend the hotel to their friends and family to stay at the same hotel or even join the loyalty program membership too.

V. CONCLUSION & SUGGESTIONS

Based on the result of the descriptive and verifiable analysis by employing Partial Least Square (PLS) method, it can be concluded that the factors building customer delight and its influence to loyalty is that the customer delight variables have high values for the customers. The dimension with the highest score that builds and influences loyalty is trust. It is caused by the hotel's ability to gain the customer's trust. The implementation of trust in the hotel is when the hotel is responsible for all services and does further action to anticipate complains. In addition, the hotel also fulfills its promises by providing the services as has been promised such as gives the rights or advantages that should be gotten by the members. The hotel also tries to give the best service and to realize every program in order to make the customers believe that the hotel does not lie to them and further make them believe and feel that they are attached to the hotel.

The customers' responses regarding the loyalty comprising of building a foundation of loyalty, creating a loyalty bonds, and reducing churn drivers are quite high. The highest contribution is shown by reducing churn drivers. It is caused by the fact that the hotel always tries to give the best service. As the result, it minimizes the chance that the members will be disappointed while staying there. The delighted members increase their loyalty to the hotel. This research shows that customer delight strategy comprising of justice, security, trust, and variety has a positive and significant effect to the loyalty of the customers.

Overall, customer delight practice in the hotel is seen as a good effort by the respondents. The implementation of customer delight strategy comprising of justice, security, trust, and variety should be improved especially the justice and security aspect which do not reach ideal values. For the justice aspect, the hotel can improve it by assuring a fair agreement in every transaction, for instance, by making innovation for product and program. In addition, the members should be given various choices related to the product and program also freedom to choose program and product which is appropriated with the members' needs. Meanwhile for the security aspect, the hotel should improve the secured feeling for the members by assuring that their importance are protected.

Most of the customers do not want to extend their membership in the following year. The questionnaire data reveals that some respondents do not feel satisfied and they do not get the benefit by being the loyalty program member. Therefore, some improvement should be made, for instance, hotel should improve the benefits given by ensuring that the distinctive

requirements of all members are fulfilled, improve the employees' performance so the they give their best services for the members. In addition, the service for the member should be special compared to the normal customers, assurance while doing transaction, make the member feels that they get benefits and make them feel delighted. The hotel also should ensure the customers' comfort and security. Their needs should also be fulfilled while staying at the hotel by giving them easy access. It can be realized by giving them their personal service operator like have been done by some big hotels in Indonesia. Hotel can make Fast Response Service (FRS) which is programmed to give a good and fast response for the customers' needs and complains. As the result, their complains and needs can be handled well and quickly. The hotel can also make an event and give periodic promos (not only the written program and promos) in order to give them surprise so they will extend their memberships in the next period.

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Actualization of Nationalism thought in Indonesian Civil Society Development

(Phenomenology Study of Moh. Natsir Thought in The Development of The Citizenship Values)

Miftahulaliyah

Universitas Pendidikan Indonesia
Bandung-INDONESIA
miftahulaliyah@gmail.com

ABSTRACT - This research is motivated by the tendency of nationalism disintegration in some Indonesian citizens who feared could fade patriotism and love for Republic of Indonesia. The attitude that is feared the disintegration and dissolution of the Republic of Indonesia. To prevent this there is need for strengthening nationalism in education, especially in Citizenship Education. One of the efforts to strengthen nationalism is featuring national figures that nationalism has been tested.in this research, which figures subject is Mohammad Natsir. Problem statement in this study is: How the concept of nationalism Natsir? The specific objective is: to obtain information about rationale Natsir nationalism. This research used a qualitative approach with a phenomenological method. Technique data collecting are by the study of literature. The results showed that: The concept of nationalism that developed Islamic religious nationalism. From these results, the authors recommend to researchers and practitioners in order to develop it by exploring the civic education potential that exists in the national figures, and to practitioners Citizenship Education are expected to develop a democratic attitude of theistic in educating and showing a history of the figures that cover all aspects of the personality so that the learners imitate the characters.

Keywords : character education, nationalism, tolerance, values of citizenship education

I. INTRODUCTION

Nationalism is a view that illustrates spirit and love to the nation, consciousness in order to ally as a nation. It was born naturally because of history, struggle aspiration, the same of ideas and expectation, or importance. Nationalism is association imaginative that always presents in people mind as imagined communities (Anderson, 1983:p.48).

Indonesia as a pluralistic nation the presence of a feeling as a nation indispensable as a pluralistic nation, very vulnerable schism if it is not bound by a binding reference a unitary state. Indonesian Nationalism emerges as an effort how to support the strong to push down the colonialism domination. It ca be created with unity state namely Unity State of Republic of Indonesia. (The Constitution of Republic of Indonesia 1945, Chapter article 1). Indonesia as plural nations, existence of feeling like the nation is very required

To prevent NKRI separation, must be implanted sense of reasonable nationalism to Indonesian people

through character education of subject in the school especially Citizenship Education (PKn). In independent age, nationalism is very needed to maintain NKRI existence, realize high culture, the strong, achieve the big country, and guarding respectability and status of people (Budimansyah & Suryadi, 2008 : p. 164).

An attempt to develop sense and Indonesian nationalism attitude in Citizenship Education namely with representing prominent figure that has moral integrity as well as the love to Indonesian people and nations which can be became as leader. With the leader, a citizenship does not suffer from figure orientation as an education element. They are nation leader, constitute the guide for people attitude, leader attitude will be imitated by the community that becomes imitator. It is expressed by Albert Bandura (Shaw & Constanzo, 1982: p. 50) "...set up the bases for imitation of leader by the imitator"

They can be became reference in maintaining NKRI as three leaders Republic of Indonesia. They are Soekarno, Hatta, and Natsir. In this study that became research subject is Mohammad Natsir (furthermore written Natsir), a figure that ever occupy as prime minister and recognized as national hero (Subrata, 2011 : p. 42).

Based on the background as mentioned above, examined main problem is: How about the thinking, activity and nationalism thought from Natsir in developing values of Citizenship Education as well as his reflection to civic society development. The main problem presented in discussion question as follow as "How the nationalism conception from Natsir ?

Especially this research has the objective to "Obtain the empirical information about thinking and comprehension from Natsir concerning with nationalism which can develop values of Citizenship Education ".

II. NATIONALISM

The first nationalism term emerges in Europe after French Revolution. In century 20, it is considered as harmful political attitude. They suppose World War II incident caused by Nationalism movement in Germany. (Cottam, et all, 2012:p.383). Early, nationalism concept raises in Europe on nineteen centuries, nationalism appears as alternative ideology of nations that restrained in colonialism power and effort to free from colonialism handcuff and developing the entity of new nations. (Hikam, 1999 : 96).

Nation, according to Renan (1994: p.51) is something forming spiritual base that caused by past time and present day. On past time such as inheritance glory and regret collectively experienced. Nation is collective solidarity where the conscious to sacrifice can be visible, in other words for life together.

Nationalism is modern phenomenon, with nationalism the relationship between government and citizen based on acknowledgment and degree sameness. According to Kohn (Synder (ed) : p. 9) "Nationalism is a state of mind, in which the supreme loyalty of individual is felt to be due the nation state". But, according to Fukuyama (2004 : p. 399) that sameness demanded by nationalist not degree based on universal human, but rather degree for themselves. Nationalism is very rich with industrialization product and ideologies democratic and egalitarian that accompanies them. Based on economic logical from modern science, coercive all communities to become egalitarian.

Keyword from nationalism is loyalty, where previously it is not purposed to nationalistic, but also to various social power, political organization, feudal king and totality of ideology. Crosby (2011: p. 6) explains that nationalism term refer to conviction group about nation. Sukarno (2001 : p.94-95) explains that nationalism refuses all bourgeois and nobility, it is called sosio nasionalism.In other book, Sukarno (1963: p. 3) explains that nationalism is e people realization, where them are a group, one "nation".

Development in knowledge and information technology, where each and every information can be accessed beside that influences to nationalism sense. Capra (2009:p.107) have a notion that technology as human civilization which have the purpose to facilitate human life, not always useful for the existence and life and human culture. According to Budimansyah & Suryadi (2008

: p. 164) technology not again as only object, but also loaded with values.

Development in communication technology tend influences to nationalism sense, the problem as expressed by Huntington (2010 : p. 212) explains that knowledge development and information technology causes the world like join into global where have the impact scrapped and loosing identity values and nationalism sense with the result that emerges internal conflict, people disintegration and happening the rebellion which have purpose to separate self from unity state of Republic of Indonesia (Budimansyah and Syam (eds), 2006 : p. 214).

The impact from information technology development also expressed by Sassen (2007

: p. 13) that the impact from information technology in addition to globalization namely emerging inter-urban network with this becomes national borders of state easily break through.

A. Nationalism in Citizenship Education

Meanwhile Is in and Turner (2002: p. 3) defines citizenship "is producing analytical and theoretical tool with the which to address Reviews These injustices with the depth, sensibility, scope and commitment that they deserve demand" the Citizenship Education is a science

that examines product analysis and the theory as a tool that can show the feeling of injustice in depth, feeling, field and commitment to the needs of citizens, and they deserve it.Citizenship education according Winataputra and Budimansyah (2007: p. 4) is as a process of preparing the younger generation to take on roles and responsibilities as citizens. Mission Citizenship Education according Wianataputra (2001: p. 249) is a conservation education, social and moral development, and socio civic development. In the language of Al-Muchtar (2011: p. 1) Citizenship Education mission is to build the character of citizens who have faith and piety, and morality to educate life of the nation. In order to achieve the objectives and mission of the Civic Education, there needs to be a role model character, so that citizens do not lose orientation persona as one element of education. Wahab (Team Development Education Sciences Faculty of Education UPI, 2009: 157) explains that the new paradigm Civics is setting a good citizen has a national and global vision as citizens are multidimensional.

Modern citizenship education according to Is in and Turner (2002: p.3) is a right derived from the type of nation-state which contains the rights of civil society, political rights and social rights. Civil rights, namely the right to freedom of speech and activity of law. Political rights include the right to determine choices, visit the election office. Social rights, namely the rights to welfare, right to job security and health insurance.

Citizenship Education is one of the nation's missions to build the characters (Character Building), an embodiment of national mission as stated in the Preamble to the Constitution of the Republic of Indonesia, which educated life of the nation. Because of the systemic framework Citizenship Education according Budimansyah & Suryadi (2008: p. 68) built on the basis of: First in curricular designed to develop the potential of individuals become citizens noble, intelligent, participatory, and responsibility is. Second, theoretically designed as a subject of learning which includes the dimensions of cognitive, affective and psychomotor mutually penetrate and integrated. Third, programmatically as a subject that emphasizes the content that carries values and learning experiences are realized in everyday life in the community, state and nation.

There is complementary relationship between Civics, Character Education and nationalism. The relationship is described as follows:
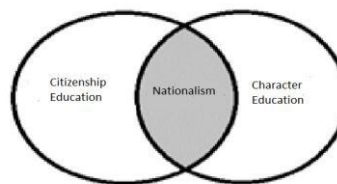

Fig. 1. Ven diagram between Citizenship Education, Nationalism and Character Education

B. Natsir and Nasionalisme

Full name from Natsir is Mohammad Natsir Datuk Sinaropanjang. Born in Alahan Panjang West Sumatra,

dated July 17, 1908, (Kahin, 1993: P.158; Noer 1980 P.100;

Dzulfikriddin, 2010:p.19) of a father named Idris Sutan Saripado who works as a clerk controller and his mother Khodijah (Saydam, 2009:P.184; Subrata, 2011:pp. 1;

Dzulfikriddin.2010: P.19). Natsir died on February 6,1993 in Jakarta at the age of 84 years(Kahin, 1993:p. 158). When he was 8 years old, began School at Hollandsch Inlandsche School(HIS) Adabiyah Padang, then moved to his Solok.In1923 Natsir continued his educationat Meer Uitgebreid Lager Onderwiwijs (Mulo) in Padang. After completing primary and secondary education First in Padang, in 1927 Natsir went to Bandung to study at Algemene Middelbare School (AMS). A-II.Westers Klassike Cambodgien.Got deepening Islamic religion of Ustadz A.Hassan.

Natsir according Kahin(1993: P.2), "... he had a well-deserved reputation for personal integrity and political probity. He always lived simply with respect to house and attire, even in 1950 as prime minister ". Natsir has a reputation formoral integration, sincerity, and simple.

Natsir befriending the familiar albeit against political opponents. Natsir may cooperate with other religious leaders such as the Kasimo and Tambunan as Christian leaders. Although politically opposed, Natsir outside the courtroom remains friends with his political opponents. Dewanto (2011: p.

92) writes that beyond the trial Natsir remain friends with Aidit of PKI, as well as IJ Kasimo FS Haryadi J Leimena and AM Tambunan from the Indonesian Christian Party. Yudi Latif (Hakiem (eds): hlm.135) writes that Natsir in forming a coalition cabinet did not hesitate to involve the political opponents of the elements of non- Muslims and nationalists, such as the Catholic Party, the Indonesian Christian Party, PSI and PIR. Natsir died on February 6, 1993 in Jakarta at the age of 84 years (Kahin, 1993: 158), for his services in independence, on November 10, 2008 Natsir declared a National Hero (Subrata, 2011: 40).

On the establishment of a unitary state, Natsir on 3 April 1950 addressed submit a proposal to the government for taking the initiative to find a solution or at least prepare a conception of a solution to the problems which grew warm as political developments by means of integral and certain programs (Natsir, 1957: p. 7). Unitary Republic of Indonesia is from Sabang to Merauke in Nieu Guinea (Natsir, 1957: pp. 11-12). Natir denounced the occupation which exploit human beings by human beings (exploitation of man by man) in the form of capitalism, colonialism, communism and fascism (Natsir, 1957:. 124-125).

Although Natsir fight for Islam as a basis the country, and criticized the secular government but Natsir not want Indonesia into a theocratic state. For that Natsir develop Islamic democracy that could be called Theistic Democracy (Natsir, 2001: p. 220).

Natsir as an Indonesian national figure, developed a theory of nationalism called "Islamic Religious Nationalism", which is a sense of Indonesian nation hood based on Islam. The emergence of Natsir theory about the Islamic religious nationalism, because Islam in view

Natsir not only regulate the system of worship, but Islam is a system of complete and perfect culture, including in the affairs of state. It was revealed Natsir (1957: hlm.157; 1973: hlm.15) by quoting the words of HAR Gibb: Islam is much more than a religious system. It is a complete civilization. Islam it is more than a system of worship. He is a perfect and complete culture ". Islam is a philosophy of life, a philosophy Levens, an ideology, a system of livelihood, for human victory now and in the hereafter. On another occasion, Natsir describes the understanding of Islam. Natsir (1973: hlm.436) writes: Within the meaning of Islam, called "religion" is not merely the so-called "worship" in colloquial terms such as prayer and fasting, but the so-called "religion" within the meaning of Islam is covering all kaedah-kaedah, hudud-hudud (limits) in muamalah (association) in the community, according to the lines that have been laid down by Islam.

According to Natsir, Islam forbids the human colonization by other humans. In some writings, Natsir (1957: p. 125) writes that Islam is a religion that rejects each of exploitation of man by man in any form. Was named the exploitation of capitalism, imperialisms, colonialism, communism, or fascism. In Islam non-Muslims' rights are highly respected, according Natsir (1957: hlm.146) Islam teaches its adherents to respect and uphold the conviction and private establishment sothers were different.

Islamic nationalism did not mean to bring up feelings of racism and xenophobia, nationalism precisely Islami seeks to eradicate racism and xenophobia. Natsir (1957: hlm.147) holds that God made man nations and tribes of the nationis to know each other, appreciate the price. Differences in skin color is not a measure of high and low degree of one of the nation, the level of a nation depends on her taqwa to God and the value of his life against fellow human beings. Furthermore Natsir (2001: hlm.167) states that Islam opposes the occupation of man by man (exploitation of man by man). Rudimentary religion when letting himself exploited by groups or other nations.

As a nationalist, Natsir very proud of the country and Indonesia nation, pride Natsir against Indonesia nation is to be grateful for his blessings into a nation of Indonesia, about the Natsir (2001:p.187) writes:

Indonesian nation, O my people, develop the capabilities and your potential in all fields. Feel the joy of becoming a member of the Indonesian nation which God endowed with rich soil and the wateris pretty attractive.

III. CONCLUSIONS

Natsir nationalism concept of Islamic religious Renan adopted the view of the concept of the formation of national feeling, combined with the view that Islam is not only a system of ritual alone but as a complete source of civilization. Based on the concept Natsir, concluded that the observance of a person against the teachings of Islam that was followed kaffah not hinder the growth of feelings of love for his people (nationalist). Precisely with the observance of her Muslim faith, can be used as inspiration and grounding creative in developing Indonesian civil aspired.

IV. RECOMMENDATION

To researchers, developers and practitioners should develop a Citizenship Education Citizenship Education which includes knowledge, attitudes, and skills grounded in religious values that have been developed in the community that has been exemplified by its predecessors. It is necessary for the system to be able to develop citizenship education as an integral part of the life of the nation, the repertoire of knowledge, and insight of Indonesia and not be separated from religion.

For Indonesian citizens are Muslim, should not be stuck to question the form of state, but the spirit of Islam to be fought for coloring the laws in force in Indonesia in a way to channel their aspirations through democratic channels, not to impose the will to others with violence and terror.

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